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Canadian Churchman

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A Church of England Weekly Family Newspaper.
(ILLUSTRATED.)

Vol. 23]

TORONTO, CANADA, THURSDAY, NOVEMBER, 25, 1897.

[No. 47.



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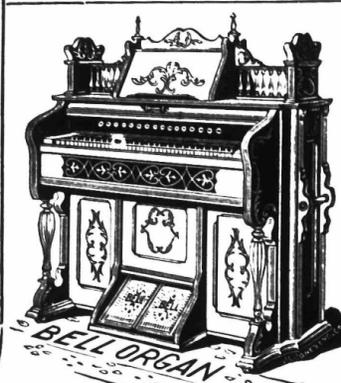
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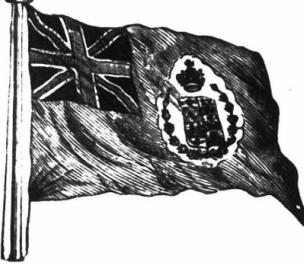


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Lessons for Sundays and Holy Days.

Nov. 28th—FIRST SUNDAY IN ADVENT.

Morning—Isaiah 1. 1 Peter 1. v. 22 to 2. v. 11

Evening—Isaiah 2. of 4. v. 2. John 11. to v. 17.

Appropriate Hymns for First and Second Sundays in Advent, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

FIRST SUNDAY IN ADVENT.

Holy Communion: 47, 310, 313, 324.

Proclamation: 48, 184, 268, 463.

Offertory: 49, 52, 204, 308.

Children's Hymns: 53, 331, 340, 473.

General Hymns: 51, 206, 217, 362, 474, 537.

SECOND SUNDAY IN ADVENT.

Holy Communion: 309, 312, 314, 556.

Proclamation: 47, 53, 274, 463.

Offertory: 203, 226, 231, 287.

Children's Hymns: 51, 332, 473, 568.

General Hymns: 45, 50, 243, 284, 286, 479.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the second Sunday in Advent.

St. Luke, xxi. 31: "Even so ye also, when ye see these things coming to pass, know ye that the Kingdom of God is nigh."

All the great processes and crises in nature and history have their preparations. Swelling of buds tells of spring. Coming events cast their shadows before. Here is the note of Divine revelation: Great events in prospect and warnings by which we are prepared for them.

i. The future to which we are bid to look forward. No living merely in the present.

No satisfaction with present attainments. A Divine discontent bids us press onwards. An event in the future to be looked for.

1. The promise of a Deliverer to Israel. No illusion or mere outcome of human desire. A Divine promise given, renewed, fostered. Fulfilled in Christ.

2. Incidentally the destruction of Jerusalem. For a time the centre of the kingdom. But rejects the Deliverer and passes away. A spiritual centre to be established.

3. A final crisis in the history of the Church and the world; the second Advent. Preparations and anticipations of the great judgment: Fall of Roman Empire, Reformation of 16th century. French Revolution—series perhaps not closed. Final assertion of Divine government, Revelation of righteousness, order, judgment. The final harvest.

ii. The warnings and preparations for the great crisis.

1. For the first Advent. The world in expectation. The shepherds and the magi representative.

2. The downfall of Jerusalem. Most remarkable anticipation of Advent and judgment. All the signs of approaching ruin—the blindness which refused to mark the signs.

3. The French revolution. English travellers in France, 20 years before the outbreak, discerned all the signs of a coming revolution. State of court, aristocracy, poor.

4. So before the Advent in glory. Of that day knoweth no man. Yet many signs, although then also many will be blind and deaf.

iii. What appeal made to us by such considerations?

1. Watch—but with calmness. A double danger, (1) To watch restlessly, so as to be excited and unfit for the business and duties of life. So it was with the Thessalonians, and in second Epistle St. Paul had to calm them. (2) On the other hand, calmness often leads to indifference. Before the flood—the destruction of Sodom, of Babylon, insensible of danger. Let us not sleep.

2. Take comfort. He who comes is our Lord and our God. This world is not all, nor the end, nor the best. We expect the Triumph of Christ, the fulfillment of the Kingdom of God: "Behold, I come quickly. Even so, come Lord Jesus."

BISHOP OF SALISBURY ON NON-CONFORMIST MINISTRATIONS IN ENGLISH CHURCHES.

(Communicated.)

The Bishop of Salisbury (Rt. Rev. Dr. John Wordsworth), has been recently writing on the subject of the conditions upon which non-episcopally ordained ministers might assist in the services of the Anglican Church, and, according to the "New York Churchman" of Oct. 23rd, in the course of his remarks he gives expression to the following

words: "The difficulty of accepting Non-conformist ministers without episcopal ordination, touches chiefly the ministration of the Lord's Supper, which ever since the first century has (for reasons which we can well understand), been restricted to persons especially set apart as presbyters. As far as we can judge, these presbyters were ordained either by Apostles or by men in an episcopal relation to the Church, i.e., not simply presbyters. Supposing, however, other difficulties to be arranged, I can conceive of Nonconformist ministers (if they did not desire such ordination) to be admitted to the United Church to administer baptism, and to teach and preach in our churches, and to take a large part in its services." These words from the pen of such a distinguished prelate as the Bishop of Salisbury, a man of eminent scholarship, and of judicious mind, seem to me to mark a new stage in the discussion of Church unity. The Bishop by no means abandons the Historic Episcopate as one of the conditions of inter-communion between Anglicans and other Christian bodies, but he sees clearly that the lack of Episcopal ordination need not absolutely exclude what may be called partial communion. Occasionally, and notably during the Jubilee services, we have heard of Nonconformist ministers in England taking some part in the services of the parish church, but this is, so far as I know, the first definite statement made with the authority of a great office and a distinguished name, of the possibility of Nonconformist ministers taking a large portion of the services of the Anglican Church without Episcopal ordination. In the absence, however, of the full text of the Bishop's words, it is not easy to say positively what is their exact meaning. What, for example, are the "other difficulties?" Are they connected with the act of uniformity, or with the wording of the preface to the Ordinal? We should be glad to receive light on this point, albeit it is clear that the difficulties referred to do not concern the question of ordination. What, again, is the exact signification of the "United Church?" The Bishop says he can conceive of Nonconformist ministers who did not wish to receive Episcopal ordination, being "admitted in the United Church to administer baptism, and to teach and preach in our churches," etc. His Lordship cannot be referring in his remarks to a time when Nonconformist and Anglicans shall be re-united, because in that case there would no longer be any Nonconformist ministers. It would seem, then, that the "United Church" is equivalent to the Anglican Church, and it is in this sense it is interpreted. It would be interesting to know what are the various influences which have led a High Churchman, such as Dr. Wordsworth, to entertain ideas which are certainly foreign to the majority of the representatives of this school of thought. We may, however, reasonably conjecture that the recent investigation of the most distinguished English theologians into

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the origins of the Christian Church as an organized body, have not been without influence upon the mind of a genuine scholar, always open to conviction. On the other hand, the Pope having shut the door to all hopes of any rapprochement of the Anglican and Roman churches, it is natural that those who seriously desire church unity should turn their attention to a closer consideration of the various phases of the question presented by the relations of Anglicans and Nonconformists in England. Should the indirect result of the Papal decisions be to bring together the sundered elements of our common English Christianity, the Pope will unwittingly have accomplished far more for Christian unity than he could have expected. When we consider the vitality of the Anglo-Saxon people, and the rapid increase of their influence upon the destinies of the nations, we can scarcely doubt that the power of an united Anglo-Saxon Christianity to spread the principles of Jesus Christ in the world, would far exceed that of the Latin Communion. The real problem of Christian unity for all bodies of reformed Christians, is the problem of the perfect combination of liberty and love. "Where the Spirit of the Lord is there is liberty." A re-united Anglo-Saxon Church will not be united on the basis of cast-iron laws or customs, but upon the basis of universal principles. It is the child who is bound by outward laws. The true man is directed by freely adopted principles. The difference between the Old and the New Testament is the difference between a Divine code of laws and the enunciation of the Divine principles, which it is true all the time underlay the laws, but which were only revealed in Christ. The Roman Church is in reality only a revived Judaism. Its members are children in bondage to law. This revived principle of Judaism—the principle of definite precepts—was a necessity to the conversion and civilization of Europe in the Middle Ages. Our forefathers were mentally and spiritually children, and "differed nothing from servants." The Reformation was the movement of youth realizing that the time for the freedom of sons had come. Youth has not the wisdom of experience, and generally speaking, passes through its period of "storm and stress." In like manner Reformed Christendom has had its season of youth, its long period of the storm and stress of controversy and division. The signs of the time indicate that it is entering upon the calm maturity of manhood. Controversies about prelates, and surplices, are seen to be not of principle, but of detail. Many a supposed essential is now coming to be regarded as only for the well-being of this or that group of Christian people, and by no means incompatible with unity. What is needed is a calm, but perfectly free and candid discussion of the principles of Christian unity, and of the various steps which one by one may be taken towards that goal, only to dream of which is an inspiration. Towards this end the brave, loving, truly Christlike words of the Bishop of Salisbury are a most hopeful contribution.

—The sneer of a cynic and the bite of a lamb are alike harmless.

THE REVISED NEW TESTAMENT.*

It is the unexpected that happens. When the New Testament Company sent forth the fruit of their eleven years' labour in 1881, it was hoped that the work of a body of scholars so distinguished might have been received with universal approval and acclamation. But there were a good many persons who wanted no revision, who had declared that they would oppose and resist everything of the kind; and a representative appeared in the pages of the Quarterly review in the person of Dr. Burgon, the late Dean of Chichester, denouncing the whole work—both the amended text and the revised translation. The reactionaries were jubilant. There was no more to be said. The revised version was dead; and even many who held a totally different opinion were cowed by the chorus, some going back to their authorized version in a kind of despair. But the pendulum swings the other way. The appeal to the mob has been made, and scholars begin to speak. Critical editions of New Testament books quote almost exclusively the revised version. Preachers give out their texts in the same form, and, when they suggest improvements in the renderings, no longer speak of commentators, but refer to the revised version. And here comes Bishop Westcott, probably the greatest living Biblical critic, who tells us that "the revisers have no reason to complain of the reception which their labours have found. It does not appear that the 'Authorized' Version made more rapid progress in public favour in the sixteen years after its publication; and," he goes on, "as far as I can judge, the Revised Version is more commonly used by preachers now than the 'Authorized' Version was after the same period of trial." With regard to the opposition offered to the revision by King James' translators, the Bishop tells a story of a scholar of that period, Hugh Broughton, a fellow of Christ's College, Cambridge. Broughton was not included in the company of revisers; and this is the way he handled the book which is now made an idol of. He says: "It bred in me a sadness that will grieve me while I breathe. It is so ill-done. Tell his Majesty that I had rather be rent in pieces by wild horses than any such translation by my consent should be urged upon poor churches," and more to the same effect. A considerable literature of vituperation has gathered round the Revised New Testament; but nothing quite so bad as that has been said of it. Bishop Westcott refers to the fact that when the Authorized Version began to be read in English churches, there were three others also in use—the Great Bible, the Bishops' Bible, and the Geneva Version. "The Authorized Version slowly won its way to universal use"—not by any special authorization; there is no evidence of anything of the kind, but, "by its merits in competition with earlier English Bibles." He also believes that there is no legal impediment to the reading of the new version in church. He says: "I am not aware of any law, ecclesiastical or civil, which forbids the

*Some Lessons of the Revised Version of the New Testament. By the Lord Bishop of Durham: \$1.50. Toronto: Revell Co.

practice. No doubt long custom must be dealt with very reverently; the utmost consideration must be shown to the feelings of congregations. But if the use of the Revised Version is welcomed by a congregation, I do not think that a Bishop has any power, even if he had the will, to prohibit it." And he believes that, as with the earlier version, "the fittest prevailed, we may still trust to the action of the same law." As an illustration in point, we may refer to a case already mentioned in our columns. The Vicar of Dudley, in England, Mr. Gray Maitland, referred the question to his parishioners; and out of many returns only two objected to the reading of the Revised Version; so that now the two editions lie side by side on the same lectern. Stripped of all prejudice and appeals to ignorance, the question is simply this: Is it desirable that the English reader should have a translation representing as nearly as possible the original text of the New Testament? Granting the general excellence of the "Authorized," fully acknowledging the literary beauty of the work, and making all allowances for the hold which it has gained upon the affections and sympathies of English-speaking Christians, it would be sheer absurdity to say that it could not be amended in the light of our present means of information. In regard to the text, it is a simple matter of fact that the Authorized Version was made from one based upon no ancient manuscripts, the chief of which (Sinaitic, Vatican, Alexandrine, and others) have all been discovered or made available since that version was made. Then the aim of the revisers was not so much to furnish a readable book (although they have done that) as to put the English reader, as far as possible, in the position of the Greek scholar. "The claim which they confidently make," says the Bishop of Durham, "is that they have placed the English reader far more nearly than before, in the position of the Greek scholar; that they have made it possible for him to trace out innumerable subtleties of harmonious correspondence between different parts of the New Testament which were hitherto obscured; that they have given him a copy of the original which is marked by a faithfulness unapproached. I will venture to say, by any other ecclesiastical version." And the Bishop states, as a fact which may easily be believed, no objection has ever been raised to the revision which had not been considered by them while the work was in progress. Bishop Westcott admits that here and there the rhythm of the older version may be better. We believe that this is much less frequently the case than is generally supposed. But such changes were made because "there is something in the words more precious than the music of a familiar rhythm." And the changes were made, as he reminds us, not on the "irresponsible opinion of a single scholar," however eminent, but on the judgment of "an overwhelming majority of representative scholars after keen discussion, and reconsidered after a long interval." As a matter of fact, no fresh reading or rendering was adopted without a majority of two-thirds of the whole company, whilst those rejected readings which were supported by a mere majority, or by the strongly-expressed

opinion of the minority, were placed in the margin. The Bishop gives many striking examples of the gain secured to the English reader by different classes of changes—more exact renderings of particular words, a more accurate discrimination of the force of the tenses of verbs, a more careful translation of prepositions of similar meaning. To some of these we may return hereafter. In the meantime we earnestly commend this volume as the work of one who is not merely an almost unequalled scholar, but who is as much concerned for the spiritual significance of the sacred writings as for their accurate rendering.

REVIEWS.

Homiletic: Lectures on Preaching. By Theodore Christlieb, D.D. Price 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1897.

Dr. Christlieb, formerly of London, late of Bonn, where he died, is well and favourably known as the author of a useful book on Apologetics, entitled, "Modern Doubt and Christian Belief." He was a man of scholarly accomplishments and considerable learning; and among other fruits of his work as Professor of Theology at Bonn, he left, in a fairly complete state, a set of lectures on Homiletic, which have been edited by Dr. Haarbeck, one of his colleagues at Bonn, and are well translated by the Rev. C. H. Irwin. We think that, notwithstanding the large number of books on the same subject, it was quite worth while to publish this one, not only because it is on a subject which admits of the greatest variety of treatment, but because Dr. Christlieb's book differs considerably in its method from most of its predecessors. It will not be a substitute for the work of Hamon, or of Vinet, or of Bautain, or even for its German predecessors, Palmer and Bauermann; but it will supplement the treatises of those writers, and it will be of special value, not so much to students, as to those who are called to lecture on Homiletics. To these it will be of quite essential service, since it will furnish them with a large amount of material which may be worked up in such a manner as to give greater body and copiousness to their prelections.

European Architecture: A Historical Study. By Russell Sturgis, Ph.D.; \$3. New York: Macmillan; Toronto: Copp, Clark Co.

When the author of this handsome volume declares that the history of architecture is a study of absorbing interest, he need fear no contradiction from those who have really given their minds to this study. When, moreover, he tells us that his book is intended to show this, we must allow that he has succeeded. There are a good many works on architecture of greater or less merit; but we do not happen to know one which covers exactly the same ground. The scope of the volume before us comprehends the whole history and development of architectural forms. It starts from the beginning of Grecian architecture, and it brings the architecture of Western Europe down to the year 1789. Its merits are very great, indeed. The writer not only shows a very extensive acquaintance with the history of architecture, but has the power of representing it as an organic whole. With him there is the consciousness of an evolution in architecture, as in all other things. Here it is as true as in other spheres (not absolutely true anywhere, perhaps), that Nature makes no leaps. He passes from Grecian architecture to Roman; and then to the various forms of Romanic, Byzantine and Norman. He next points out

the connection between Norman and Gothic, taking the latter in its proper order, in France, Germany, England, and Italy. Only the last two chapters are given to the Renaissance and the modern architecture; and they suffice. For those who wish to get a comprehensive view of this subject, we do not know a better book. It is well written and accurate; and the engravings are all of them correct representations of the objects, and some of them are extremely good.

Wayfaring Men. A novel. By Edna Lyall. Price \$1.25. London: Longmans; Toronto: Copp, Clark Co., 1897.

Those who enjoy works of fiction, bright and fascinating, without any taint of unwholesomeness or morbidity, will be pretty sure to find what they like in the writings of Edna Lyall. We have now before us a story quite worthy to be put on the same line with "Donovan" and the "Golden Days." The heroes, for there are two, although we suppose the younger one is the hero par excellence—the heroes are both actors. The younger is the son of a clergyman, who is brought up grudgingly by the man who ruined his father. Partly from necessity, partly from choice, he becomes an actor. Whilst still a boy he had an important influence on the destinies of the elder man, by whom he was subsequently befriended. Then, along with him, an orphan girl was brought up, and an attachment sprang up between them, at first as of brother and sister, but subsequently of another character. Here is one part of the plot. Then the older man has also a love affair, which does not progress so favourably. It would not be fair to tell more of the actual story, and in one of the two lines which form the cord, the final issue is left to be guessed at; and the only guess that can be made will be honourable to those who are concerned. This is a thoroughly interesting book, which will do no harm, but much good.

THE ITALIAN REFORMED CHURCH.

At a garden party held a few days ago at West Dulwich, the Rev. Count Campello, Bishop-elect, delivered an address descriptive of the work of Italian Church Reform; among the audience were several members of the Italian Church Reform Association Committee, of which the late Archbishop Plunket was chairman, which now has its offices at Church House, Westminster, England.

The chair was taken by Captain Francis Petrie, who, in introducing Count Campello, stated that as many present had not met the Count before, he would mention that Count Campello was an Italian of high birth and attainments, who had been a Canon of St. Peter's, but for some years had become more and more dissatisfied with the errors which had crept into the Church of Rome; these he hoped to see abandoned, but finding after years that this was hopeless, he left the Papal Church, giving up place, power, and ease, as well as a splendid income, for the sake of proclaiming the Saviour. Thus the reform movement which he led might be said to spring from within the very portals of the Vatican itself; it was an Italian movement by and for Italians, for the restoration of the worship of the primitive Catholic Church as it existed in the first centuries.

All Count Campello asked for, was simply sufficient encouragement and assistance from those who already possessed the Truth.

Count Campello then said: "We are in England to ask you to come to our aid in carrying out the work of the reform of the Italian Church. I have heard that it has been said that I have left 'the Church;' I have not left the Catholic Church, but only the Roman Catholic Church. The Catholic Church is the repository of the words of Christ, the Church of Rome has added to that revelation. This thought will be more fully worked out by the Rev. Signor Janni, who will address you later on. We

began this reform of the Church some fourteen years ago. We have the same right and duty to reform the Church of Italy as your English forefathers had to reform the Church of England. When a house is on fire the firemen come. Our house is on fire, because there is a fire kindled by the Pope; the Pope assumes to be infallible and impeccable, the vicegerent of God, and claims to be the same as God; hence the terrible scandal in the Church of Rome, a scandal abetted by both cardinals and clergy.

The Church of Rome attempted to reform itself at the Council of Trent, but the Roman Curia has ever made it impossible for reform to come from within.

So now philosophers and great men have agreed that the reform must come from the people. You will say to me, 'have you undertaken a revolution?' Yes, and in doing so I follow Christ, who rose against and threw down Paganism, and placed in its stead the Gospel of Truth; for this reason I am a revolutionist, but a pacific revolutionist, by changing the hearts of men, not by persecution, not by barricades, not by causing the shedding of blood, but by placing the Bible in the hands of the people. This must be done, in the words of Garibaldi, 'The Bible is the canon that will destroy the Papal Church,' this modern paganism. To reform the Church of Italy is to reform it on the lines of the English Church. We have already thirteen stations in Italy, and seven ordained ministers are working, besides Bible readers. We have made great progress by your help, but that progress would have been thousands of times greater if means had not been wanting. In San Remo there are four centres, five in Umbria, Tuscany has congregations; in St. Angelo dei Lombardi we have progressed in a marvellous way.

We are working against superstition and incredulity, and we have by God's help 1,000 communicants, who communicate many times a year. We should have had hundreds of thousands even, though it is not easy for many to break with the past, but our theatres are crowded when we hold our meetings. The centre of our work is Arrone, where I live (Count Campello at Arrone is in the midst of a population which has a historical connection with the Campello family, whose Umbrian estates once extended as far as the eye can see; it is this fact which adds so much value to Arrone, the central spot of three valleys, as the headquarters of his mission), and by the munificent gift of £400 from Miss Arden we have been enabled to begin to build a hospital for children and adults, but a sum of £160 is still needed to complete the structure, and we have the offer of assistance of an English nurse promised—no monks or nuns—no, no, we do not intend to have them.

This part of our organization was very dear to the heart of our late revered president, Lord Plunket, and one of his last acts was in connection therewith. Are there not some who, as a tribute to his memory, will help on this much needed work?"

The Rev. Ugo Janni then spoke as follows: "It has been said by Count Campello that the Roman Catholic and the Catholic Church were two different things. The Roman Catholic Church was once pure and lovely like a beautiful column, but in course of time there came a Pope, who drove a nail into that column and hung a rag on it, and as time went on another Pope came, and he drove a second nail in and hung another rag, and others succeeding him did the same thing, until that which was once so true and beautiful was entirely hid by Roman Catholic rags.

Our infant Church is an Episcopalian one, like your English Church; we seek that the Church of Italy shall be in agreement with Holy Scripture and the doctrines received by the primitive Church and held to-day by the Church of England; for if we go back to the Council of Trent we find it did not reform the Church of Rome. We reject the doctrines of the Papacy; we reject the immaculate conception of the Virgin; we reject the worship of the Virgin; we reject the universal rule and the infallibility of the Pope; we reject transubstantiation; we reject the withholding the cup from the laity; we reject the doctrine of Purgatory; we reject the cult of saints; we reject worship in a language not

understood of the people; and all other inventions of the Papacy. We do not regard the people as mere spectators in our prayers and hymns, and psalms; we keep to the early Church in our liturgy, as the English Church did in the 16th century, rejecting those liturgies which are a series of layers of error, preserved in Church books, hiding the truth. But you may say, "Who gives you leave to begin this reform?" We only want to place the Gospel under God—we give the Scriptures to the people, the Church is the body of Christ—it is our duty to do this, and in doing this duty we ask your help."

Votes of thanks were afterwards accorded Count Campello and the Rev. Ugo Janni, and to Mrs. Finn for her very able translation of the Italian addresses given; after conveying which the chairman said:

"Before we separate, I should like to mention a typical incident in Count Campello's life. After he left the Papal Church he was followed by another dignitary of that Church; their first act was to seek to preach to the masses in Rome; but at that time, though many English and Italians 'wished them well,' and assured them of their 'deepest interest and great sympathy,' yet life cannot be sustained on assurances of the warmest sympathies, and this they found; for after being without the means of procuring food for three days, these two evangelists had to take counsel. Count Campello's friend and associate, Monsignor —, said: 'What are we to do; we cannot go on; I see but two courses, we must go back or starve; I shall go back, what will you do?' Count Campello's reply was in one word, 'starve.' That is the man who has now addressed you.

"Do not let us mock God and His servant by hollow assurances of warm sympathy and mere good wishes, in effect saying, 'be ye warmed and filled,' and then pass on."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

On Wednesday, the 10th inst., the members of the Deanery of Kingston met at the rectory, Sussex. Rural Dean Rev. C. P. Harrington presided. Among others present were the Revs. Warneford, Daniel, Creswell, Dickenson, Smithers, C. F. Scovil, of Prince William; and the rector, Rev. Scovil Neales. The deanery sermon was preached by the Rev. T. Dickenson, rector of Hampton.

The Ruri-decanal Chapter of Fredericton met at St. Mary's rectory on Wednesday, November 10th inst. There were present Rev. Rural Dean Roberts, Revs. R. Simonds, R. W. Colston, H. F. Whalley, H. E. Dibblee, and the rector, Rev. John Parkinson. Rev. J. M. Davenport, of St. John, and Rev. Mr. Smith, of the same place, were also present. Evensong was said by the Very Rev. the Dean, the lessons being read by the Rev. J. M. Davenport and Rev. Canon Roberts. The sermon was preached by the Rev. J. M. Davenport, from Acts ii. 42. On Thursday morning there was a celebration of the Holy Eucharist at 8 o'clock, the Rural Dean being celebrant, and the rector acting as server. At 10.30 a.m., matins were said by the Rev. H. E. Dibblee, the Revs. R. Simonds and the Rural Dean reading the lessons. Chapters xiv. and xv. of the Book of Revelations were read in the original and discussed.

Personal.—The Rev. Bernard Barton, late of the Diocese of Qu'Appelle, has entered into charge as missionary of Canterbury. Benton and McAdam Junction will also be served as part of this mission.

The Rev. Arthur Lea, at one time associated with the Rev. Geo. E. Lloyd as a master of the Rothsay School for Boys, and of late rector of New Glasgow, N.S., has been selected, and will shortly go to Japan as a Canadian missionary in that important field of labour.

The many friends of the Rev. G. F. Scovil, who recently underwent a very serious operation in the Victoria Hospital, will be thankful to hear of his satisfactory progress towards complete recovery.

MONTREAL.

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

Montreal.—The Executive Committee of the Synod of the Diocese of Montreal held its regular quarterly meeting in the Synod Office, University street, on Tuesday evening last, Bishop Bond occupying the chair. There were also present the Dean of Montreal, Archdeacons Lindsay, Naylor, Evans, Revs. G. O. Troop, Canon Norton, Canon Dixon, Rural Deans Sanders, Robinson, Smith, Messrs. C. Garth, treasurer; Chancellor Bethune, Dr. L. H. Davidson, George Hague, Dr. Alex. Johnson, Major E. L. Bond, Hon. Wm. Owens, and Dr. T. P. Butler. Messrs. Richard White and E. R. Smith were unavoidably absent. The treasurer's report showed that the funds in his charge were all in a satisfactory condition, excepting the mission fund, which was overdrawn. After some discussion the following committee was appointed to consider the best means of reducing the indebtedness of the latter fund: Dr. L. H. Davidson, Q.C., convener; the Dean, Archdeacon Lindsay, Canon Norton, Rural Dean Robinson, Hon. Senator Owens, George Hague and the treasurer. Reports were then received dealing with the affairs of different parishes in the diocese. A resolution was adopted requesting the Lord Bishop to issue a circular, reciting extracts from the acts of Civil Status and the canon on Parish Records, to each clergyman holding a cure in the Diocese of Montreal, the circular to contain such direct questions as shall elicit information as to the conditions of the records and registers. Mr. Charles Garth, Major Bond, and Archdeacon Evans were nominated as a sub-committee for the purpose of considering the advisability of appointing a paid representative of this committee to visit the different parishes as a special means of intercommunication between the parishes and the executive, to report at the next meeting of this committee. It was decided to hold a meeting on January 13th next, for the adoption of the report to be made to the next Synod, which is to meet on January 18.

Bishop Bond having pronounced the benediction, the meeting closed.

The temperance work of the Cathedral Band of Hope has recommenced. The ladies hold a meeting every Friday afternoon between 4 and 5 o'clock in the Synod Hall. It is for children, and is called a temperance school. Everybody is welcome, and the instruction given is entirely in the direction of total abstinence. Parents should not lose an opportunity of having the children go once a week where such influences are at work for their future well-being.

Grace Church.—The entertainment, consisting of tableaux vivants and a miscellaneous programme of recitations and instrumental and vocal music in connection with Grace Church Young People's Society, which took place in the Grand Trunk Hall, Sebastopol street, was a great success. The hall was crowded to the doors, and the considerable applause showed that the various items were much appreciated. The members of the society are to be congratulated on the success of their efforts, and the Building Fund Committee should be very thankful to them, as the Rev. Dr. Ker, the rector, announced that it would be increased by about two hundred dollars.

ONTARIO.

A. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Belleville.—The clergy and lay delegates of the Deanery of Hastings assembled in the parish room of St. John's rectory at 2 o'clock Tuesday afternoon. There were present: Rev. Canon Burke, Rev. Rural Dean Bogert, Rev. C. J. H. Hutton, Rev. T. Godden, Rev. A. L. Geen, of this city; Rev. Thos. Leech, Bancroft; Rev. J. H. Coleman, Deseronto; Rev. C. Lewis, Tweed; Rev. W. W.

Burton, Madoc; Rev. Mr. Lord, Queensboro; Mr. Jos. James, Bridgewater; Mr. F. Ruttan, Napanee. The Chapter opened at three o'clock, and Rural Dean Bogert delivered his first address to the delegates. His subject was the "Difficulties of the Clergyman's Work and Help to Overcome Them." After this, routine business followed, till 4.30, when Mrs. Bogert tendered the visiting clergymen and others a reception. At 7.30 a choral evensong was held at St. John's church under the direction of Rural Dean Bogert. The church was filled with members of the three churches of the city. Rev. Mr. Lord read the lessons, after which able and interesting addresses were delivered by Rev. W. W. Burton, of Madoc, on "Definite Teaching," and Mr. F. Ruttan, of Napanee, on "Difficulties of a Clergyman from a Layman's Standpoint." At eight o'clock the following morning Holy Communion was celebrated in Christ church, with the Rev. C. J. Hutton as celebrant. He was assisted by Rev. J. H. Coleman, Rev. Mr. Lord, and Rev. C. Lewis. There was a large congregation present, and the singing of the choir was a feature of the service. The conference re-assembled at 10.30. After the opening exercises, the Rev. J. H. Coleman, of Deseronto, read a paper on the subject of "The Sunday School, its Methods and Means." A discussion followed. The session closed at 1 p.m.

North Addington Mission.—This mission has been in existence two years in charge of the Rev. Hugh Spencer, son of Canon Spencer, secretary of the diocese. In that space of time, Mr. Spencer has done much to build up the mission, materially and spiritually. At Flinton, headquarters of the mission, a handsome brick church has been erected, a parsonage purchased, and a plot of ground given by a parishioner, for a cemetery. At Cloyne, a site for a church has been given, and preparations are being made to erect a church. At the third station, Harwood, the congregation has been recently organized, and churchwardens appointed. At all these stations the people are taught to give weekly by the envelope system. The Rural Dean recently visited the mission, and was much pleased with the progress made, and with the earnestness of the people and their attachment to the Church of their fathers. The young missionary has an arduous field of work. He has to seek his people, a scattered flock, among hills and ridges of rock, but he feels much encouraged by the willingness of the parishioners to do their best, and by their evident desire to learn, and to have their children taught Church doctrine and Bible truth.

Camden East Mission.—The Rev. F. D. Woodcock is erecting a fine brick church in Camden East, which will soon be completed. This is the third church which this energetic clergyman has been instrumental in building in his mission within a short time.

Kingston.—St. James'.—A Presentation.—Miss Phippen, prior to her marriage to the Rev. R. S. Forneri, was the recipient of a beautiful silver service from the members of the choir and congregation. The gift, which was a valuable one, was accompanied by an address, expressing "mingled pleasure and regret that her connection with the church and choir was ere long to be severed," and adding "best wishes of her many friends."

The meeting of the Synod of Ontario will not take place on November 30th, but has been put off until June, 1898.

The Rev. G. R. Beamish, curate of St. George's cathedral, has been appointed rector of Trinity church, Brockville, and will take charge of the parish the first of the new year.

OTTAWA.

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

Deanery of Stormont.—The fifth annual conference of the Deanery of Stormont, held at Morrisburg on October 25th and 26th, was both interesting

and successful. There was a large number of lay workers present from the parishes of Iroquois, Cornwall, Osnabruck, and Moulinette and Morrisburg, in addition to all the clergy of the deanery. The proceedings began with a service in St. James' church on the evening of the 25th, when an address was given to the clergy by the Lord Bishop on the "Spiritual Life." On the following morning at 7.30 there was a corporate Communion of church workers, the celebrant being the Lord Bishop, assisted by the Revs. Rural Dean Houston (Gospeller), T. J. Stiles (Epistoller), M. G. Poole, R. J. Dumbrille, and G. S. Anderson—the Rev. R. W. Samwell acting at this service, and throughout the conference as the Bishop's chaplain. The service was choral, and there were many communicants. The conference assembled for its first session in St. James' Hall at 10 a.m., the Lord Bishop in the chair. After the minutes had been read by the Rev. R. W. Samwell, the chapter clerk, an admirable and comprehensive address on the state of the church in the deanery was read by the Rural Dean.

In the discussion which followed, the work of the Woman's Auxiliary formed a prominent feature. Mrs. Houston, the organizing secretary for the deanery, made an excellent speech on the subject, in which she advocated the inclusion of diocesan missions in the work of the Auxiliary. A resolution in favour of this was afterwards adopted. There were three subjects down for the afternoon session. The Rev. T. J. Stiles came first with a most excellent paper on "How to use the visit of the priest to the home, and of the Bishop to the parish, in order to promote a truer appreciation of the Church in her divine character, and of the blessings and privileges and exercises which she presents to all in the Name of Jesus Christ." The subject was lifted by the reader on to a high plane, and was an indication of the earnest manner in which the clergy are considering the best ways and means for promoting the Christ-like life among their people. Several earnest speeches were made by the clergy in the discussion which followed, and the Bishop summed up the discussion in a most admirable manner. All—both clergy and laity—must have derived much profit from the consideration of this subject.

The second paper was on "The Widows' and Orphans' Fund, and the duties and possibilities and methods of an intelligent economy with a view to the wise provision for the families of deceased clergymen," presented in a brief and interesting paper by the Rev. M. G. Poole. The consideration of this subject throughout the Diocese has been rendered necessary by the unsatisfactory and unstable condition of the fund, with a view of placing it upon a more secure foundation. In order to stimulate the interest of the laity, and to minister to an increase in the revenue of the fund, the clergy adopted a resolution pledging themselves to double the annual subscription of \$5, if all the clergy in the diocese would do the same. The last paper was upon the subject of "Parish Statistics—how to keep them from week to week so that the annual return from each congregation may be filled up with accuracy and pleasure," by the Rev. R. W. Samwell. The reader dealt with the subject fully, treating of certain principles of registration and strongly advocating the application of better business methods in all matters concerning the finances of a parish. He gave examples of the books which should be kept if returns were to be accurate and reliable. An invitation to hold the next conference at Wales was accepted, and votes of thanks to the Lord Bishop for presiding and thereby contributing so largely to the pleasure and success of the conference, and to the rector and parishioners of Morrisburg for their kind hospitality, were passed, and the conference was brought to a close with the doxology and the blessing. The Lord Bishop administered Confirmation in St. James' church in the evening, when there was a very large congregation, who listened with close attention to the splendid addresses of the Bishop. The Chapter of the Clergy met at various times under the presidency of the Rural Dean, and considered some very important business. Among other things, the scheme for a Diocesan Magazine was adopted; a scheme for the circulation of Church literature by means of a

travelling agency of the Society for Promoting Christian Knowledge, was heartily endorsed; and an important resolution was passed with reference to the proposal to make Ottawa the fixed Metropolitan See of the Province. It was decided to hold the May Chapter meeting at Winchester, and the Revs. G. S. Anderson and R. W. Samwell were selected to give the addresses at the Chapter service. The success of this conference was a matter of gratification to all, and it is felt that these annual gatherings minister effectively to the increase of the active working spirit of the Church.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Alban's Cathedral.—The Rev. R. S. Forneri, B.D., rector of Adolphustown, and Rural Dean of Lennox and Addington, preached in the morning in the cathedral.

St. Anne's.—The Rev. R. S. Forneri preached in this church last Sunday evening.

St. Luke's.—The young people of this church gave an excellent entertainment last week, which was much appreciated.

St. Peter's.—The congregation of this church gave a reception last week to their curate, Rev. C. B. Smith. An excellent programme was supplied by the choir, and refreshments were furnished by the ladies of the congregation.

Woman's Auxiliary.—The monthly board meeting was held in the school-house of the Church of the Ascension, Nov. 11th, the diocesan president taking the chair. After the minutes were read and confirmed, the secretary read her report. Two new senior branches have been formed at Hastings and Roseneath, Ont. The Bishop of Osaka is to be transferred to South Tokio, where all our Canadian missionaries are labouring, which is a matter of great interest to our mission workers here. There is great need of haste in our work for Japan, as any day the door may be closed against us, and the Japanese left entirely to their own converts. The conference between the missionary board and the executive of the W.A. was arranged to take place Nov. 17th. A trained nurse, Miss Macdonald, has offered her services for the Blackfoot Home; her salary is provided from another source, so will not be a charge on the W.A. The Montreal Auxiliary wished to exchange the valuable papers written for various meetings. This idea was considered excellent, and will be carried out. The treasurer reported \$692.44 receipts. The Extra-Cent-a-Day Fund amounted to \$53.23. The P.M.C. treasurer reported \$258.71, and also that the money is behind last year's receipts for this date. The treasurer for the juniors reported three new branches formed, and the receipts for the month were \$34. Correspondence was then taken up. From his Lordship the Bishop, thanking the W.A. for their gift of \$100 for diocesan purposes. From Rev. C. Owen, thanking the board for last month's donation from E.C.D. fund towards his travelling expenses. Similar letters were read from Rev. Canon Harding, of Apsley, and Rev. G. Tansey, Somerset, Man. A letter from the secretary of the Domestic and Foreign Missionary Magazine, desiring the greater extension of his paper, and suggesting that our "leaflet" be merged into it, they agreeing to give us so many pages, was read and discussed. All present voted unanimously for the continuance of the "Leaflet" on its present basis. From M. Forget, Indian Commissioner, Regina, concerning the extension of the Blackfoot Hospital. He stated the medical staff were doing excellent work under almost unsurmountable difficulties, and also promised that he would see to the estimates in Parliament next year. Rev. T. A. Teitelbaum, of Dynevor Hospital, wants funds to build isolation ward; as they have none, and it is sorely needed; \$3,500 is wanted for all the alterations and building; \$400 promised if \$2,000 can be raised before winter. From Rev. C. H. Bethune, Trinity College School, wanting renewal of grant for education of Rev. C. Percy's son.

He is doing well, and it would be a great pity to stop his education at this important period. Archdeacon Tims wrote, asking that all funds in hand for Blackfoot Homes be sent in, as the Government grant this year was smaller than usual, and there were urgent accounts to meet. Had had donation from S.P.C.K. His work is growing. The Sacree mission doing well, but they have Romanism to encounter as well as heathenism. The noonday address, on "Other Worldliness," was given by Mrs. Davidson. A letter was then read from Rev. T. Pritchard, Fort a la Corne, South Sask., concerning the state of affairs at Butler's Settlement in that district. An old school is used as a church, a good site for a church has been given, and a start made, but they cannot finish it without outside aid. They have no altar linen at all, and altar vessels are greatly wanted. He asked for clothing for the old and needy people, and some to be used as payment for work done to church. After lunch an address was given by the Rev. F. Hartley, late of South Burleigh, on the mission work in that district, urging its pressing claims. The people at Burleigh gave all the money they possessed to build their church; they gave lumber and their work, and then borrowed money to help pay for it. The harvest in Apsley deanery is ripe, and is waiting for reapers to gather it into God's granary. Archdeacon Lofthouse, of Churchill, Moosonee, gave an address on his work in that most isolated of all the North-West missions. They were nine years without seeing one fellow-worker. The loneliness is terrible; no unmarried man should go to these places. Population scattered and wandering, consists of Indian and Esquimaux. The anxiety of these latter for the Word of God is wonderful; will sit for hours in the ice and snow to listen, and they embrace the truth readily, becoming earnest, faithful Christians. They are a most lovable people, and the work is truly encouraging. He gave a graphic description of his travels among them, hundreds of miles on snowshoes. The Indians are more difficult of access, but are intelligent. He asked if we all made our missionaries and their work a matter of real, earnest prayer. The three appeals for the E.C.D. Fund were then placed before the meeting. (1.) Very urgent, from Rev. G. Gill, for the furnishing and seats for two new churches, Binscarth and Balmerino, Rupert's Land, also driving shed. (2.) Help needed to build Silver Water church, Manitoulin. A few settlers there who have bought lumber and nails, and laid foundations themselves. Endorsed by Bishop of Algoma. (3.) Rev. C. Lord wanted help to pay off debt on church at Hawley Settlement, in our own diocese, which he had built. The fund (\$53.23) was unanimously voted to the third appeal. Notice was given of Miss Tytler's coming shortly. She will hold meetings here on work in India. After resolution of thanks to our entertainers, the meeting adjourned with prayer.

NIAGARA.

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

Hamilton.—A drawing-room was given by Mrs. Henry Maclaren, president of Niagara's W. A., to meet Rev. and Mrs. Lofthouse, of Fort Churchill, Moosonee, and the Rev. L. N. Tucker, rector of Christ church, Vancouver. His Lordship the Bishop of Niagara in the chair. Many of the city clergy were also present. In spite of the rain there was a large attendance, and thanks are due Mrs. Maclaren for giving the privilege of listening to such interesting and instructive addresses. Rev. Mr. Lofthouse very graphically described his field of labour, pointing out on a large map the route of his travels. His story was a most pathetic and powerful plea for help and sympathy, and prayer. His devoted wife, who has been with him in perils and hardships often, is now returning to England for medical treatment. Of such missionaries' wives it may truly be said they are "martyrs by the pang without the palm." Mr. Lofthouse was succeeded by the Rev. L. N. Tucker, Vancouver, who spoke first of the work among white settlers in British Columbia, and second of

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work among Chinese. It was what may be called an ideal field of missions—plenty of hard work, but the brightest prospects. The gold and silver of British Columbia was a special attraction to settlers. Rossland, only three years old, now 6,000 population, theatre, saloons, gambling dens, and for a long time no church. Unable to send clergymen for lack of funds. Might be none there to-day but that one offered to go without fixed stipend. Nelson, very small place three years ago. Now 3,000 souls; centre of mines and railways of Kootenay; likely to be 10,000 souls before many years. Within a radius of a few miles from Nelson were a dozen towns with populations varying from 150 to 500 and 900; total 9,000. Such as Sandon, Slocan, New Denver, Three Forks, Kaslo, Trail. In whole of Kootenay estimated population 20,000 to 25,000. Only provision for these, three frame churches and three clergymen, and no prospect of any more for some time to come. There was no better mission field in the world. A few hundred dollars now given was the means of making a self-supporting church. Rev. H. Irwin went to Rossland less than two years ago, and without any aid from outside had his own stipend provided for, built a church without debt, and now has a flourishing congregation. And there are probably half a dozen places in the diocese where the experience of Rossland could be repeated if a man, young and unmarried, could be got to go in without guaranteed stipend, or if the W.A. in Hamilton could guarantee to the Bishop, say, \$200 or \$300 for two or three years. The result would be a church without debt and self supporting, and able to help others. It was a most important work for Canada to lay the foundations of this new province of British Columbia in truth and righteousness. Mr. Tucker also spoke of several very striking features in Chinese work. Its 8,000 heathens in the midst of Christian cities and province. We own the power if we only try to reach them. Surrounded by subtle influences of civilization and Christianity, they plant their heathen idols in the midst of our cities. It was a clear call of God to evangelize these heathen in our midst. They are willing and anxious to learn, and of their own accord attend classes, commit verses of Scripture to memory, sing hymns, join in prayer, and are most teachable. True, they are anxious to learn English in order to command better wages. All the same, knowledge of English puts them in relation with us, and opens a door into their minds and hearts, and only the Spirit of God is needed to make them loving members of the Church. Finally, return to their native land, which is the object of their ambition, has been used as an argument against their admission into the country, but from the standpoint of the Church a great blessing. Make Christians of them, and on their return to China as missionaries, they will leaven and help to convert the Chinese Empire, and so assist in the solution of the great problem of bringing the whole world to a knowledge of our Lord Jesus Christ. His Lordship, in closing, thanked Mrs. Maclaren for her kindness, and then pronounced the benediction.

Christ Church Cathedral.—Rev. Canon Bland sailed for England on 20th November, per steamship "Manitoba," from New York. His Lordship the Bishop of Hamilton preached at the morning service.

St. Matthew's.—Rev. Father Whitcomb is conducting a mission in Barton.

All Saints' kept its anniversary by a bright service and celebration on All Saints' Day.

St. John's.—The children's monthly Eucharistic service at nine is well attended. The service, which is choral, is beautifully sung and most impressive.

St. Thomas'.—The monthly meeting of the W.A. met on Thursday. There was a celebration of the Holy Communion at 10 o'clock, at which there was a good number, despite the pouring rain. The meeting in the school-room was most interesting. The report of work told of increased activity and zeal. The week after St. Andrew's Day being appointed for special intercession, and also self-denial, was referred to by the president as one calling for our special attention. Seven new branches were formed during the last month.

Port Maitland and South Cayuga.—His Lordship the Bishop visited this parish on Tuesday and Wednesday, Nov. 9th and 10th, and held Confirmation services in both churches. Nineteen candidates were presented. On both days weather and roads were very disagreeable. A pleasing incident occurred in connection with the services. One candidate, a woman, was unable, on account of the weather, to cross the river to the Port Maitland church on Tuesday, but much to the incumbent's surprise and pleasure, turned up at the other church next day. The good-hearted people's warden of Christ church, who is by no means a young man, had driven two miles from his home to the river, and then eight to the South Cayuga church, in order that this candidate, with her aged mother, might be confirmed.

HURON.

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

Ingersoll.—St. James' Church Y.P.S.C.E. presented the retiring rector, Rev. Arthur Murphy, with a gentleman's travelling case and sterling mounted silk umbrella, and an address. The Circle of King's Daughters presented him with a very handsome surplice as a slight token of their kind regards.

Mitchell.—New Trinity church will be opened the first Sunday in December by his Lordship the Bishop of Huron.

Rev. W. Stout, for some time in charge of the Church of England at Summerhill, Helmesville, and Middleton, has been transferred to Kirkton.

Stratford.—At a recent meeting of the Vestry of St. James', the Rev. H. H. Tancock was appointed curate. The county convention of the King's Daughters and Sons, held in St. James' chapel, proved very successful, notwithstanding the inclement weather. Rev. D. Williams presided. After a few opening remarks by the chairman on the relation of the order to the church, the county secretary, Mrs. R. B. Barber, read her address of welcome and report of county work, showing that the order is represented in Perth by four circles—Watching Circle (Stratford, having 70 members), Loving Circle (Stratford, 10), Trusting Circle (Mitchell, 32), Opportunity Circle (St. Mary's, 20). Mrs. Mooney, leader of the Watching Circle, being unavoidably absent, Mrs. Brooker, vice, read a paper on the "Solidarity of the Order," by Mary Lowe Dickinson. A report of the Dominion and Provincial conventions, held at Ottawa last month, was read by Miss D. E. King. This report showed a membership of 6,365 in Canada, and included Mrs. Austin, provincial secretary's address of welcome to the Ontario convention. Miss E. Steet rendered a solo in her usual pleasing manner, after which Mrs. Brooker gave a paper on "Thought and Suggestions from the Conventions." The meeting closed with a few appropriate remarks by the rector, on the influence of woman throughout the world. He also alluded in high terms to the usefulness of the King's Daughters in his parish.

Alvinston.—Rev. Geo. McQuillan, formerly of Heathcote, and then of Kirkton, has been transferred to Alvinston, vacant by the removal of Rev. C. E. I. Anderson to Kingsville.

Hensall.—His Lordship the Bishop of Huron visited this parish Tuesday, November 16th inst., and confirmed a class of eleven candidates in St. Paul's church in the afternoon.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

Novar.—The Rev. J. Pardoe, missionary, begs to thank the unknown giver who so kindly sends him (per book post) for distribution in the mission, copies of The Canadian Churchman and "St. Mark's Church Work," which are looked forward

to with pleasure, and eagerly read by the recipients.

QU'APPELLE.

JOHN GRISDALE, D.D., BISHOP, INDIAN HEAD.

The Bishop of the Diocese recently visited St. John the Baptist parish and administered the Apostolic rite of Confirmation to a number of country settlers, who had come in from long distances for that purpose. The confirmation was held on the Saturday afternoon. The Bishop gave most interesting addresses, conveying straightforward teaching about the gift in Confirmation, and what is expected from those who have been confirmed. On the following Sunday the newly-confirmed received their first communion. The Bishop preached in the morning; in the evening he delivered an address on the Lambeth Conference. The parishioners presented the Bishop with the following address:

"To the Right Rev. John Grisdale, D.D., D.C.L., Lord Bishop of Qu'Appelle:

"Right Reverend Father in God,—We, the incumbent, wardens, and parishioners of the church in the District of Moose Jaw, on this your first visit, desire to express our dutiful congratulations to you on your elevation to the Episcopate, and are glad to welcome you as chief pastor of the flock and family of God in this diocese. We have been blessed under God in the choice of yourself as a worthy successor to the two previous occupants of this see. By Bishop Anson, the foundation was well and truly laid, and our late deeply-lamented Bishop Burn built solidly upon that foundation.

"Although we regretted your absence from the diocese for so long a time after your consecration, we trust you have benefited by your visit to the Old Country, and we feel sure that the time so spent was not lost, but rather that it was a necessity for the welfare of the diocese.

"We observed with feelings of pleasure and national pride that you took prominent part in the great service of Thanksgiving at St. Paul's cathedral, London, on the occasion of the Diamond Jubilee of her Majesty Queen Victoria, and also as Churchmen, we are glad to know that you were one of the 200 Bishops of the Anglican Communion assembled from all parts of the world at the great Lambeth Conference to deliberate for the welfare of the Holy Catholic Church. We are sure that your coming to the diocese will be the harbinger of new life and enthusiasm to the cause of Christ and His Church, and we trust that your work among us may be blessed, and that you may long be spared to be the shepherd of the flock committed to your care."

Wm. Watson, priest; Jno. Wallis, J. T. Simpson, wardens. Oct. 10th, A.D. 1897.

An address was read from the local Chapter of the Brotherhood of St. Andrew, as follows:

"To the Right Rev. John Grisdale, D.D., D.C.L., Lord Bishop of Qu'Appelle:

"My Lord,—We, the members of St. John the Baptist Chapter, No. 211 of the Brotherhood of St. Andrew, desire to tender your Lordship our felicitations on this the occasion of your first visit to Moose Jaw as our Bishop, and tender you our due submission. It is not necessary for us to enter into any dissertation on the past or future of the diocese, but we feel it a duty to remember the heavy responsibility you have assumed in accepting the office of chief pastor of the Church in this diocese, and to assure you of our hearty desire to co-operate with you, in our humble way, in furtherance of the work in this parish. We cannot but regret that there are so few chapters of our Brotherhood in your diocese, being of the opinion that there is ample scope for chapters in all the larger parishes, and that they would be found an incalculable blessing to the young men. We believe there is only one other chapter in your diocese, and we would humbly submit to your Lordship that your influence being used in favour of the Brotherhood of St. Andrew, would be a means of strengthening our Church, especially amongst young men, by giving them a more definite interest in it. We do not claim to have

achieved any great things, yet we feel that not only ourselves, but others whom we are able to influence, have been strengthened in our devotion to Christ and His Church. We humbly pray that our Heavenly Father will bless you in your episcopate, and that you may long be spared to rule over and guide this diocese. H. Jagger, director; J. T. Simpson, vice-director; T. Rankine, secretary; L. B. Lowe, J. O. Boudries, J. W. Robin, J. Wallis, A. R. Lowe, E. L. Thorburn, J. A. Creagh."

Moose Jaw.—The Right Reverend the Lord Bishop of Rochester, England, and the Honourable Mrs. Talbot, stopped off here on Saturday and Sunday last to worship in St. John the Baptist's church. The pretty little church has had many interesting services held within its sacred walls, but very few more imposing than the series of Harvest Festival services which were held last Saturday and Sunday. The large congregation that thronged the church in the morning were specially favoured in seeing and hearing the Lord Bishop of Rochester. His Lordship was celebrant at the early Communion in St. John's church on Sunday, read the lessons at matins, and assisted in the administration of the Blessed Sacrament. He preached a thoughtful and earnest sermon on the subject of Thanksgiving, tracing the connection between Thanksgiving for daily bread and the appropriateness of it in connection with the great Christian service of Thanksgiving, the Holy Eucharist, at which the Bread of Life is dispensed to the souls of men. From Friday evening earnest hearts and willing hands were busily engaged in decorating the sacred edifice with sheaves, emblems, and wreaths of wheat and oats, fruits, vegetables and flowers, so that by Saturday afternoon it presented a beautiful and attractive appearance. The choir had prepared special music, which they rendered in a manner worthy of the praise and glory of God. The offertories amounted to over \$20. While in Moose Jaw his Lordship—who was one of the distinguished representatives from England to the international convention of the Brotherhood of St. Andrew, held at Buffalo—was the guest of the local Chapter of the Brotherhood of St. Andrew. After morning service on Sunday a special meeting of the chapter was held, when an address was presented to the Bishop, to which he briefly replied, thanking the members for their address, which was so simple, so straightforward, so hearty, and giving them earnest and encouraging advice. It is worthy of notice, and gives additional interest to the visit of the Bishop, that this is the first occasion on which a Bishop of an English diocese has visited this continent and taken part in a service of the Anglican Church.

British and Foreign.

The parish church of Oldbury-upon-Severn was totally destroyed by fire recently.

The Diocese of Grafton and Armidale has obtained £1,500 of the Marriott bequest from the S.P.G.

The enthronement of the Bishop of Meath (Dr. Keene) took place on All Saints' Day in the parish church of Trim.

The Rev. P. Ireland Jones, one of the secretaries of the Church Missionary Society, has been obliged to resign his position on account of ill-health.

The Rev. A. E. Laurie has been appointed incumbent of Old St. Paul's, Edinburgh. He has been curate there for the past seven years.

A recumbent effigy of the late Bishop of Wakefield is to be placed in the cathedral, and a window is to be placed therein also as a special children's memorial.

The Roman Catholic cathedral at Melbourne, which has taken forty years in building, and which has cost more than £200,000, was opened last month.

Mrs. Tufnel, the widow of the first Bishop of Brisbane, has given £570 to the Sisters of the Sacred Advent, who are working in that city, for the purpose of building an orphanage.

The important vicarage of St. Matthew's, Brixton, has been offered by the Archbishop of Canterbury to the Bishop of Ballarat. He has been for twenty-two years a Bishop in Australia.

A new stained-glass window has been placed in the north transept of St. Mark's church, Sheffield, in memory of the late Ven. Archdeacon Farell. It was recently dedicated in the presence of a very large congregation.

The consecration of Canon Stone-Wigg as first Bishop of New Guinea, has been postponed from St. Andrew's Day to St. Paul's Day, 1898. He will be consecrated by the Archbishop of Sydney, in St. Andrew's cathedral.

The Rev. T. Norgate, a graduate of Trinity University, Toronto, urged the claims of the Brotherhood of St. Andrew upon the clergy at a rural-decanal meeting held at Chislehurst lately, the Rev. Canon Murray, the vicar, being in the chair.

On the occasion of the re-opening of the parish church of St. Martin-in-the-Fields after decoration and alteration effected by the Queen's Jubilee procession, which took place on the 7th inst., a Masonic service was held. The Ven. Archdeacon Stevens preached the sermon.

During the past year the S.P.C.K. has issued 145,205 Bibles, 22,975 New Testaments, 324,426 copies of the Book of Common Prayer, 8,588,902 other books, and 3,455,583 texts, making a total in all of 12,537,091. On March 8th next the society will complete the bicentenary of its foundation.

The Right Rev. Dr. Eden, the Bishop of Wakefield, was enthroned in his cathedral on the 4th inst., in the presence of a very large and representative congregation. His Grace the Archbishop of York performed the ceremony.

The funeral of H.R.H. the late Duchess of Teck, took place in St. George's chapel, Windsor, on the 2nd inst. The Lord Bishop of Peterborough and the Very Rev. the Dean of Windsor officiated. On the same day memorial services were held in London at St. Paul's cathedral, Westminster Abbey, and the Chapel Royal, St. James', all of which were numerously attended.

A new pulpit, which is probably the sole example of its kind within the Diocese of Manchester, has been dedicated in St. John's church, Worsythorne, near Burnley, as a Diamond Jubilee memorial offering from the women of the parish. The pulpit is five feet in height, and is formed of brass. The body of the pulpit is approached by three steps, and is enclosed by wrought brass work, consisting of a series of panelled arches, and frieze, and dado of brass panels, pierced with a suitable ornament. The pulpit is octagonal in form, and rests upon a base of the same size and shape, the panels being filled in with solid brass work.

The Edinburgh "Scotsman," in a recent issue, mentions the name of Miss Sarah Anne Terrot as one of the ladies who on the 27th October had the honour of being decorated by her Majesty at Balmoral with the Royal Red Cross. The "Scotsman" states that this lady was one of the noble band of women who braved the hardships of the Crimea along with Miss Nightingale, in order to succour the wounded heroes of the battlefield, and who were thus the pioneers of the great army of nursing women who now do so much to alleviate the sufferings of humanity. Miss Terrot is a daughter of the late Right Rev. Charles Hughes Terrot, formerly Bishop of Edinburgh, and a grand-daughter of Capt. Samuel Wood, H.M. 56th Regiment (who served with distinction under Sir George Eliot, afterwards Lord Heathfield, during the famous siege and blockade of Gibraltar, 1779-

1783), and a cousin of S. G. Wood, barrister-at-law, Toronto.

The Bishop of Lichfield recently re-opened All Saints', Chebsey, near Eccleshall, which has for several months been undergoing repair and alterations. The building—an ancient one—is interesting to lovers of architecture. A pre-Norman cross stands to the south-east of the church, and other signs also afford proof of Norman origin. During the present repairs, interesting relics of bygone ages were found; amongst them, two carved impost stones of Norman date, a stone coffin without any lid, and subsequently the lid (13th century), corresponding to this coffin, the same having been used as and masoned for a window-head in the south aisle, and a carved memorial stone with the remains of an effigy (early workmanship) of an ecclesiastic upon it.

BRIEF MENTION.

There are 30,000 Christian converts in Malaysia.

Mr. and Mrs. Brunot have given \$13,000 to build a home for lepers in connection with U. S. Anglican medical missions in China.

In New Guinea there are 90 churches and schools, with 3,000 scholars under Christian training.

A Lindsay gentleman has subscribed \$100 a year for ten years, towards the maintenance of a Church of England missionary.

Students and physicians in Berlin can now avail themselves of a newly-founded circulating library containing only medical books.

Dulwich, now a populous district of London, still has a tollgate across one of its main streets, at which tolls are collected regularly.

The Bishop of New Westminster has appointed the Rev. Canon Pentreath, B.A., late rector of Christ church, Winnipeg, to the Archdeaconry of Columbia.

Remains of what seems to be a Roman basilica, with columns three feet in diameter, have been found in tearing down a shop in the centre of the city of Chester, England.

A postage stamp exhibition, which is said to be the most scientific and elaborate ever gotten up, is now open in London. The exhibits are valued at \$1,250,000.

Patent 92,406 in the German Patent Record, is "Fraulein Elfrida Latikiewitz, Berlin, apparatus for keeping the cheeks full. This apparatus is worn in the mouth, and is fastened to the jaw."

Organ grinding has been taken up by a Felixstowe, England, curate, to obtain money for his church building fund. He pays \$10 a month for the hire of the barrel organ, and in three weeks has collected \$75.

The year 1898 will not witness a diamond jubilee, but it will be a golden one. Emperor Francis Joseph of Austria, who is 67 years old, will celebrate next year the fiftieth anniversary of his ascent to the throne.

A regularly organized system of relieving poverty has been in vogue in China for more than 2,000 years. It is said that an organized system of charity prevailed among the Egyptians 2,500 years before Christ.

The tunnels of the world are estimated to number about 1,142, with a total length of 514 miles. There are about 1,000 railroad tunnels, 12 subaqueous tunnels, 91 canal tunnels, and 40 conduit tunnels, with aggregate lengths of about 350 miles.

Twelve young Abyssinians selected by the Negus are on their way to St. Petersburg to be educated. Four will enter the Technical school, and eight a military academy. The Russian Government has offered them all free tuition.

The Church of England is a national organization, established by law. No king or queen can be enthroned without having first received the Holy Communion from one of the English clergy.

Correspondence.

All letters containing personal allusions will appear under the signature of the writer.

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

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

ONTARIO A GOOD FIELD FOR MISSIONARIES.

Sir,—The Churchman of October 14th and 28th each contains a communication in which I find much material for reflection, and with your kind permission I would like to make a few plain remarks in The Churchman in reference to said letters, especially the latter, and when doing so I want it clearly understood that my motive is not for the sake of controversy, contradiction or opposition, or any other unworthy object, but in hopes that some good may come out of it by getting others interested whose pens may be abler than mine to do full justice to the cause. Apparently Mr. Armstrong is of the opinion that the average clergyman whose stipend is provided for by endowment takes things easy and does not always use sufficient energy and zeal, and as a consequence the condition of the parish is not prosperous; and on the other side when the average clergyman depends upon God and the free-will offerings of the people he is a better worker, has more zeal, and the parish in a prosperous condition, and the people will not see him want. Here are Mr. Armstrong's words: With other things he says the rector of the endowed parish whose bread is sure and provided, independent of either his zeal or ability, feels very important, although it is a question whether he earns what he gets, or only a portion thereof, and Mr. Armstrong also says the average endowed parish is less prosperous than the average self-supporting one, although the rector of the former may receive double the stipend of the other, and that the incomes of all clergymen should mainly depend on what they do for Christ and His Church. Now, if I understand Mr. Armstrong rightly, he tries to show that the larger and surer the average clergyman's stipend is, the less work he will do. Surely, he must have a reason for the faith that is in him. Now, if so, does it not appear strange that there could be even one clergyman found who would shirk even any part of his work; for a clergyman who is zealous and diligent in God's service, and in the preparation of his fellow-beings to meet their God, has the greatest, the grandest, and the noblest calling on this earth, and I can see no reason why all clergymen should not work like the rest of the working world. Now, if the readers of The Churchman will kindly direct their attention to "Observer's" communication, we will find what he has to say. In the first place, we find the greatest part is devoted to a lecture for Mr. Armstrong's benefit. Then we will start at the place where "Observer" says: "There are unfortunately a good many of the younger generation of Canadian clergy who are always playing to the galleries. They have boundless confidence in the laity, and even greater in themselves, and it is only when the generous laity have kicked them out two or three times that they come to realize what fools they have made of themselves." Just so, where the clergyman goes in for a soft and easy time; but where we find a working clergyman, there also we generally find a working congregation, which would scorn to see their clergyman want. Again, "Observer" says "the generous laity in the Diocese of Toronto are allowing the widows and orphans of the men who toiled for \$500 or \$600 a year (and frequently that wasn't paid) to starve for lack of bread—the same generous laity who elected Bishop Baldwin have allowed a paltry few thousand dollars to remain for years on the See House. Where are the free-will offerings for the Mission Fund of Huron, which is deeply in debt? The free-will offerings of the people are so scant that the work in Algoma and the North-West is hardly living. In the Diocese of Niagara the Widows'

and Orphans' Fund is in debt to the extent of hundreds of dollars, and their Mission Fund is weak and struggling—and the generous laity of the Diocese of Niagara are allowing their churches to remain in debt to the extent of over a hundred thousand dollars," and to cap all, "Observer" says "the dead-rot has everywhere seized upon Church work, owing to the all-abounding Godlessness of the laity, and the priests are afraid to open their mouths lest the generous laity should do as they have frequently done before—starve out the men who tell them the truth." Now, we have found a deficit in money matters all along the line, and the poor, Godless laity are blamed for it, and most likely they deserve it, but if they were better Christians, most likely they would give more; the experiment is worth trying. We also find that the two letters belong to each other in a way. Mr. Armstrong touched on the cause, and "Observer" gave the great result. Now, where we find a great result, it is evident there must be a great cause. Now we will see about the cause, and for a sample we will take the Diocese of Huron. A few years ago the discovery was made, if I remember rightly, that there were about fifty thousand more names on the assessment roll than in the Church register, or about fifty thousand people who seldom or never enter a church, nor assist much in supporting the Church. Then blank forms were sent to the churchwardens of the Diocese to be filled with the supposed reasons, and returned, and apparently there the matter ended. Then, may we ask, with reason: "What have our hard-working clergy been doing?" It has been often said, and I fear, truthfully, that religion is very scarce among members of the Church, that in the majority of houses there is no family worship, nor a blessing asked at meal time. Then, once more, may we ask: "What have our hard-working clergy been doing?" Now, according to "Observer's" statements and other evidence, Ontario would be a good field for a few missionaries.

ONE OF THE LAITY.

SUNDAY SCHOOL AND CHURCH ATTENDANCE.

Sir,—Some months ago a paper was read at a meeting of the S.S. Association of Toronto, in which it was suggested that the scholars in our Sunday schools should be marked for Church attendance. Action has been taken upon it in a few schools, but the more general adoption of the suggestion would, I believe, produce a good effect upon the Church. Parents and scholars generally misapprehend the true relation between the Sunday school and the Church, forgetting that the great object of the Sunday school is instruction, while that of the Church is worship, and that the Sunday school, if it is to produce its intended effect, must lead the children to church and to the worship of God. Yet we find that in a very large proportion of families the Sunday school is looked upon as a sort of children's church, and parents seem to think that they have done their duty if they have sent their children to Sunday school. Now, they ought to be taught the truth in this matter. And the opening of a new Christian year is a good time to begin the work of promoting a better spirit. We need not be ashamed to follow the footsteps of others, if they have moved in a right direction, and in this matter I find that they who make much of Sunday schools and of teaching and preaching, are alive to the importance of public worship, and that their Sunday school class books have a column for marking church attendance. Let all our teachers also adopt the plan. Erase the words, "No. of book," and insert "at church," and during the coming year be careful to mark church attendance regularly. Show the children the importance of going to church regularly, and see to it that in every parish all our church families shall learn the difference between Sunday school and church, and that it is their duty, their positive duty, to attend the worship of God in His house at least once on the Lord's Day. It would be a good thing if the publishers would bring out a new edition of the class book, with a column for church attendance. For reasons which will suggest themselves to those who

have had much experience with boys, it will not be considered desirable that the marks in the "at church" column should count for the prizes.

A.W.

KESWICK BROTHERS.

Sir,—The good people of the Keswick convention for the deepening of the spiritual life, would be "more perplexed" than your correspondent, to contemplate any such result from their meetings as depicted in his last letter. Nicodemus was more perplexed when our Lord informed him that he must be born again. The Jews were more perplexed when Jesus said: "And the bread that I will give is my flesh." Everyone will be more perplexed if Archbishop McCleary is going to put logic before brotherly love—like the chief priests, scribes, and Pharisees of old. I take it, that the position of the M.A.P. trio represents Nikodemus (the victory of the people) in which all Christendom will rejoice: when they shall be all righteous. God speed every convention for deepening the spiritual life!

L.S.T.

THE LONDON SOCIETY FOR PROMOTION OF CHRISTIANITY AMONG THE JEWS.

Sir,—The good work of the society in Asia, Europe, and North Africa, everywhere presents most encouraging aspects. A notable instance of the value of the Prayer Book was commented on recently by one of our Oriental missionaries. The Jews are a liturgical people, and as they become acquainted with our beautiful form of worship are greatly impressed by it. The society is in a very pronounced manner loyal to the Church, her constitution, and forms. It is now sixty years since the Prayer Book was translated into Hebrew for the benefit of the Christianized Jews. The Archbishop of Canterbury is patron of the society. The Archbishop of Ontario—the most reverend Archbishop Lewis—has recently accepted the honour of being a vice-patron of the society.

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

Family Reading.

DEAD LEAVES.

The leaves are withered; sweep them away;
The leaves are dead, they have had their day,
They lie in the pathways and cover the grass,
And they moulder beneath the feet that pass;
So let them go, and no more be found,
Why should the dead leaves cumber the ground?

And yet, what joy they have been to us!
It were hard to part from our old friend thus!
Spare them some thanks for the good they were,
As they danced and shone in the summer air;
Give them regard; for they try to say
Cheery things to us even to-day.

Many-coloured crimson and gold,
Brown and bronze, are the leaves grown old,
Never more beautiful since their birth
Than now, when dying, they seek the earth;
There to be burned, the dead leaves prove
That very old things may have grace and love.

And they preach us a sermon grave and stern,
On a text which the heart is slow to learn,
"We all do fade as a leaf," we come
Withered as they to the last earth home;
And the strongest one has at last to go,
Drooping and faint to the grave below.

God grant that we in our life's decay,
May be lovely as in autumn are they;
God give us rest in the fading time,
And then new life in the fadeless clime;
And so, like the leaves, shall we all fulfill
Our destined tasks, and the Father's will.

—Marianne Farningham.

THE SACRAMENTS.

No man is a Christian till he is baptized. It is Baptism which makes him a Christian. In Baptism he has been Christened or "Christianed." To be a Christian, one must not only believe in Christ, but must put on, be joined on to Christ; as the Church teaches, by Baptism.—"Man receives that which by nature he cannot have." In Holy Baptism he is new born, his sins are washed away, and he has become a member of Christ and child of God and a temple of the Holy Spirit. In Confirmation the Holy Spirit perfects His work in strengthening the Baptized person to walk answerably to his Christian calling. But life once given must be sustained. Without the birth there can be no room for sustenance; and so, without Baptism, can there be no Communion, but neither will the birth support life without after nourishment, so neither will it avail to have been born even of God, unless the life which is of God be supported by the means appointed by God. It will not profit us to have been Baptized unless we continually seek renewal and strengthening of that life by His Body and Blood.

Although all shall not be saved who partake of the Holy Sacraments, there is no revealed method of salvation without them. There is no revealed salvation from original or actual sin (and this, parents should in these days well remember) without Baptism; without the Holy Communion there is no life.

EARTH'S RECORD.

Glancing over a daily paper this morning, I was forcibly struck with the contrast between two head-lines but a column apart. One was, "A Noble Life Ended;" the other, "A Wasted Life." Two obituaries of men who had lived and died among us. The one had lived gloriously. The other had passed a life of such open sin, that it would be useless for his friends—if he had any left—to try to gloss over his faults, now that his bloated face is no longer seen about our streets.

They died the same day, and their obituaries were side by side. But what a wide difference in their lives! Both had come to the same city in young manhood, the paper stated; but how different their record! "By temperance, frugality, and industry, he had amassed a large fortune," was the statement made in regard to one. And then, far more important, "He was the noblest type of Christian manhood!" Yes, column after column was given to the record of the good deeds of the one, whose place none can fill; and the best of it all is, eternity alone can do justice to such a life. It did not end when the pulse ceased to beat, but will live on and on.

The other obituary was painfully short. "Poor fellow! he was his own worst enemy. He was gifted by nature and fitted to occupy a high position among us, but he would drink, in spite of all his friends could do. Now we can only throw over his wasted life the mantle of charity."

Ah, yes, "a wasted life!" But that is not all, for that "gifted" but dissolute man must have left an influence behind him against which many a weak brother may be vainly struggling to-day. "Gather up my influence and bury it with me," was the dying request of a young man to the friends who were weeping at his untimely end. His life, too, had been wasted, and when it was too late to even attempt to change his wretched influence, he saw it all, as in review, those sinful years passed before him. In anguish of soul he cried out: "Gather up my influence and bury it with me!"

Ah, young people, it is a grand yet solemn

thought, that the influence of your lives cannot be gathered up like treasured keepsakes, and buried with you by your friends at death, no matter if you plead ever so earnestly.

Then strive to live, such noble, Christ-like lives that whether called from life's battle in youth or old age you may be a stranger to such a wish.

Live for Christ, and then when you are called from labour to reward, "a wasted life" will not be earth's record of you; but a noble life will have ended, and its influence will be unending.

JUST ITS INTENTION.

It is related on good authority that an elderly man from Western Pennsylvania, whose family were Presbyterians and whose only experience in a religious way came from attending a country church with them, was once on a visit to a brother who was a Churchman and a warden in a certain Philadelphia parish. Sunday morning came, and he was invited to go to church with his brother. He professed his willingness to do so if his brother would only post him as to what to do, for he had heard that "Episcopalians" were dreadfully formal. In church they sat right together. The service began with the sentences, then the warden whispered "kneel down." This seemed to be hard work. After the Lord's Prayer, on admonition, he "got up." Then "sit down," and so it went until after the Creed. When the "kneel down" then came it seemed too much for the visitor's patience, for as he was getting down he grunted in an undertone: "Well! this does beat the devil." "Just its intention," quietly whispered the warden, and after this the service went on without any further comment.

THE HOLY COMMUNION.

There is one great difference that we must see at once between the service of the Holy Communion and all other services; and that is, that this service was started by our Lord Jesus Christ Himself, and is His own service, for we do it in obedience to Him, because He said, "Do this in remembrance of Me."

The word "service" itself speaks of our "serving" God. We are His servants, and we serve God best when we are obedient to Him and do what He tells us. And so when we offer the Holy Communion we are offering to Him the service that is most pleasing to Him, for of this service, and this alone, has our Lord said: "Do this in remembrance of Me." And when we faithfully join in this service we are in truth His obedient servants, offering Him a willing service.

This makes the Blessed Sacrament by far the most important service that we have. It is really and truly the Christian service, and no other services are of any importance at all compared with it.

EARLY COMMUNION.

Its value is thus beautifully expressed by the late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day; even when serious

efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise. 'They that seek me early shall find me.'—Easter in St. Paul's, p. 286).

A KING JUSTLY REBUKED.

Once upon a time Frederick the Great, King of Prussia, invited one of his generals to breakfast at a certain hour, but he excused himself from coming, then, as he was going to receive the Blessed Sacrament at the hour. When he arrived at the palace he found the King and his officers assembled, and many of them spoke profanely and irreverently of Jesus and His Sacraments. Then the old general rose from his seat, and said to the King: "I am bound to honour and obey you as my master, but I have another and a greater Master still, and I will not stay here and permit Him to be insulted."

THE OLD AND NEW TESTAMENTS.

No conclusions of criticism can alter the fact that the Old and New Testaments are one. The Christianity which is subduing the world unto itself stands upon the double foundation of the two volumes of revelation which confirm and interpret each other. But the fifteen hundred years which are represented in the growth of this wonderful Book have developed a final and complete religion, which is acknowledged by the greatest thinkers and students of the world's religious history to be the highest possible expression of man's religious nature, and the fullest manifestation of the Divine Mind. How can we then resist the evidence of special authority in such a revelation? It stands supreme, and it is the manifest product of ages of divine intercourse with man. It comes to us not as a collection of mere human thoughts about God and the results of the contemplations and experiences of a number of the best men of the race, but as the records of supernatural facts, and the spiritual outcome of a life which was lived on earth by One who was Himself above all other men, and left behind Him a kingdom which cannot be moved, and which shall fill the world.

LOVE ONE ANOTHER.

Beware of building the walls of your home so thick that you cannot hear the cries of the homeless. See the Lazarus at your gate. Do not treat him as Dives did. Let brotherly sympathy go out of your homes in bulk—in coal, and food, and clothing, and comforts for the sick. Let these things be the fruits of self-denial. Spend less in dressing and entertainments. Some so-called Christian homes spend more in one night on the pomps and vanities and frivolities of the world, renounced only in name, than they give to the Church and Charity in a year. These are amazing delusions—the leaks in the ship.

ADVENT POINTS TO CHRIST.

As St. John the Baptist after he had led men to repent of their sins, and pointed them to Christ, with "Behold the Lamb of God," so now the ministers and stewards of God's mysteries ought and will (if faithful) call men to repentance and point them both to the Babe of Bethlehem, the Lamb of God, the Ascended Lord, the Coming Judge. Oh! may this Advent lead us to Christ, closer to Him than ever before, and to join the company of those who can pray: "Even so, Lord Jesus. Come quickly. Amen."

TWO MEN.

Two men toiled side by side, from sun to sun,
And both were poor.
Both sat with children, when the day was done,
About their door.

One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow-man,
And hoped the best;
The other marvelled at his Master's plan,
And doubt confessed.

One, having heaven above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

MORNING AND EVENING PRAYER.

Thought and prayer both come from a hidden source; they go forth to fight with foes and gain victory in the external world, they return to rest in Him who inspired them. Oh, how fresh and original will each of our lives become, what flatness will pass from society, what barrenness from conversation, what excitement and restlessness from our religious acts, when we understand these secrets, when the morning prayer is really a prayer for grace to One whose service is perfect freedom, in knowledge of whom is eternal life; when at evening we really ask One from whom all good thoughts and holy desires and just works proceed, for the peace which the world cannot give.—Rev. F. D. Maurice.

"HALF-MAST" BISHOPS.

The visit of the Primate to Northampton recalls a story not unconnected with one of the Midland sees. The suffragan Bishop of — was visiting a rural parish to officiate at some festive function, and expected to find the usual village rejoicings. But on driving from the station to the church he noticed that the flag on the tower was flying at half-mast. "How's that?" he asked the driver; "who's dead?" "There ain't no one dead, sir," replied the jarvey; "that's for you, sir. We always fly the flag at mast for the Bishop, and at half for the suffragan." The "half-mast prelate" might have been angry, but he wasn't. The humour of the situation amused him greatly.

HOPE FOR THE WORLDLY.

Does not the meeting of Saul with Christ, the sudden vision, the instant recognition, open up the hope that somewhere on some hard road, in some earnest gust of misguided zeal, the influence of father and mother, the memory of home, the power of education, the strength of religious training, will combine to bring such to their only Saviour, their highest good—too well taught to put up with error, too earnest to miss the highest good, too good to miss finding Christ? Is there not a hope for those who are hinderers and slanderers of God, and are binding men and women in the deadly chain of unbelief, is there not a hope that a "Saul, Saul!" may recall them to themselves? Is there not a hope for those who are wasting their energies in mere worldliness, for those who are fiercely pursuing pleasure and vice? What seems most hopeless of all is the case of the listless, the idle, the indifferent, with no earnest feelings, no spirit-

ual energy. It is life, however, perverted, which arrests the interest of Christ. There is life in this stern meeting; life touches life albeit truth meeting error. We feel that at least we may hope for those in error where we see life. We may hope for ourselves if we have life, that He may stir up His manifold gifts which are in us by His countless operations of grace, and take us at last as the vessels of choice. Do not let us shrink within ourselves at the earnestness of unbelief, the strength of error, the restlessness of doubt. At least in an age like ours there is earnestness, there is life, and it may be a Paul, underneath the headstrong impulsiveness of intolerant Saul.—Rev. Canon Newbolt, M.A.

THE ANT.

Sir John Lubbock makes the remarkable statement that ants rank next to man in intelligence. He says when we consider "their social organizations, large communities, elaborate habitations, roadways, possession of domestic animals and even of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence." Apropos of ants, the Chicago News says: "There are over one thousand varieties of ants, all different in their habits. Their industry is appalling. An ant was put in a saucer with some larvae and watched. From 6 o'clock in the morning she worked until 10 at night, and carried 187 of the larvae to her nest. The small red ants, so abundant in India, are so small that it takes from eight to twelve of them to carry off a grain of wheat only half as large as an English grain, yet they will carry one of these grains 1,000 yards to their nest. They travel in a straight line, going over obstructions instead of around. Some ants keep slaves, and would die if left to themselves. The slaves clean and feed them. The modes of fighting among ants are varied. Some attack in serried masses, never sending out detachments, while single ants never make attacks. Sometimes three or four together seize an enemy, pulling different ways, so the captive cannot reach any of his foes. Then one ant jumps on the captive's back and saws off the head. The Amazon ant has a method of combat peculiar to herself. She has powerful and pointed jaws, and when attacked she catches hold of her enemy's head between her jaws, and if the enemy does not loose her hold the Amazon closes her jaws, the sharp points of the mandibles pierce the brain, and the enemy dies in convulsions."

AN ODD EXPERIENCE WITH A POINT.

The man who goes to church for the purpose of meeting and worshipping God will never refuse to pay his fare. It is said that a conductor on a passenger train, who was also an active Churchman, had an awkward experience one day not long since, in church. In passing the plate he came to a man who did not contribute. After urging a contribution, he reached up in a fit of absentmindedness for the bell cord, and said: "I will put you off this train if you do not pay your fare." While that conductor may have been greatly embarrassed when he was recalled to himself by the laugh in the congregation, that story certainly has a moral worth our attention.

There are a great many people in our Church beating their way on the Gospel train. The State makes them pay their taxes, the lodges make them pay their dues, but there being no way by which we can compel them to support the Church, they refuse to do it. And to add to this, their refusal, they show how mean they are by

enjoying the services of the Church for which their brethren have to pay.

We do not see how any man or woman can enjoy the services of the Church, Sunday after Sunday, and never give anything towards its support. Will you think of this matter?

The Fleming H. Revell Company (Chicago, New York, and Toronto), has just passed its quarter century mark in the field of religious literature. The scope and volume of its continued efforts can only be appreciated when we consider the scores of thousands of volumes which are broadcast throughout the world over; every book of which is in purpose, definite, and in character, ennobling and elevating. This high moral standard has been maintained throughout the firm's long journey on the highway of literature, and therein lies the secret of such marvellous success. This grand work, accomplished only by long years of earnest effort, is a mighty power for good, and deserving of all commendation. The firm's new holiday catalogue is to hand, and as usual, is replete in suggestions for holiday reading. Of Revell's latest publications we cannot refrain from noting a prominent book on its list, viz., "A Man's Value to Society," by Newell Dwight Hillis. A delightful revelation in character study. Every sentence is an apothegm, which is indelibly engraved on the reader's mind, making it a most desirable addition to the best library.

HINTS TO HOUSEKEEPERS.

Beef Patties.—Chop fine some cold beef; beat two eggs and mix with the meat, and add a little milk, melted butter and salt and pepper. Make into rolls and fry.

Breaded Sausages.—Wipe the sausages dry. Dip them in beaten egg and bread crumbs. Put them in the frying basket and plunge into boiling fat. Cook ten minutes. Serve with a garnish of toasted bread and parsley.

Ham Croquettes.—One cupful of finely-chopped cooked ham, one of bread crumbs, 2 of hot mashed potatoes, one large tablespoonful of butter, three eggs, a speck of cayenne. Beat the ham, cayenne, butter, and two of the eggs into the potato. Let the mixture cool slightly, and shape it like croquettes. Roll in the bread crumbs, dip in beaten egg, and again in crumbs, put in the frying-basket and plunge into boiling fat. Cook two minutes. Drain, and serve.

Cream Pie.—Bake a lower crust and set away till cool. Then take three-fourths of a cup of sweet cream, sweeten it and flavour with essence of lemon. Whip it up quick, spread it on the crust, and set it away in a cool place several hours before using.

Cranberry Jelly.—To three quarts of cranberries take two pounds of good, white sugar and a quart of water. Cook thoroughly, mashing all the berries fine, then put all through a fine sieve. Return the juice to the stove, and cook fifteen minutes more; pour into glasses and seal when cool.

Cocoanut Pie.—Two eggs, three table-cocoanut, one pint of milk, one tablespoonful of corn starch, small piece of butter. Bake cocoanut, one pint of milk, one tablespoonful with one crust. One half a cup of desiccated cocoanut, soaked in the milk three or four hours, may be used if you cannot get the fresh.

The lids should be kept closely pressed upon saucepans which contain boiling liquids. The delicate aroma and flavour of most boiled dishes escapes with the steam.

Tea and coffee stains may be removed from china cups by using a strong solution of salt and hot water. China teapots which are stained may be treated in the same way.

Children's Department.

THE WAY OF THE RAIN.

I heard an old farmer talk one day, Telling his listeners how In the wide, new country far away, The rainfall follows the plow. "As fast as they break it up, you see, And turn the heart to the sun, As they open the furrows deep and free, And the tillage is begun—" "The earth grows mellow, and more and more It holds and sends to the sky A moisture it never had before When its face was hard and dry." "And so, wherever the plowshares run The clouds run overhead; And the soil that works and lets in the sun, With water is always fed," I wonder if that old farmer knew The half of his simple word, Or guessed the message that heavenly true Within it was hidden and heard. It fell on my ear by chance that day, But the gladness lingers now, To think it is always God's dear way That the rainfall follows the plow.

GETTING RICH.

It is a good thing to be rich, my boy; but money is not the best thing in the world. I doubt sometimes whether it is even one of the best things. I know that men do the wickedest things in the world for the sake of it. Get rich if you can, honestly and fairly and unselfishly; but do not be in a hurry about it. It is a curse of the age into which you have been born—the greedy haste to be rich; this branding every thought and every plan and every hope and aspiration with the dollar mark, until the man's soul must look to the angels who can see it like a show-window at a reduction sale, with everything in it tagged with a price. And the price is frequently a lie in the window and the soul. Men want to be rich; there is no great wickedness

Exhaustion

Horsford's Acid Phosphate

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

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

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations. For Sale by all Druggists.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

in that; but they want to be rich right away; and there is an evil in that.

A RUNNING SORE PRONOUNCED INCURABLE BY EIGHT DOCTORS—CURED BY DR. CHASE.

Mr. R. D. Robbins, 148 Cowan Ave., Toronto, says:—"I had a bad leg which was simply unsightly. From below the knee to the ankle was one great sore. Eight doctors treated me without benefit. I was induced to try Dr. Chase's Ointment, which cured me, and all that remains to be seen are the scars."

—Do not be idlers in this busy world, dear boys and girls. There is too much to be done for any to be idle. Find your niche and fill it. If it be ever so little, if it is only to be a hewer of wood, or a drawer of water, do something in the great battle for God and Truth.

WONDERFUL.

Piles Cured in 3 to 6 Nights—Itching, Burning Skin Diseases Relieved in one day.

Dr. Agnew's Ointment will cure all cases of itching piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. A sore cures better, salt rheum, eczema, barber's itch and all eruptions of the skin. Relieves in a day. 35 cents.

THE APOSTLES' CREED.

Every little boy and girl who goes to church, knows something about the Creed. Perhaps some of you can say it. I hope so. The Creed means what you believe. It is called the Apostles' Creed, because it has in it, the things which Jesus' Apostles taught the people, wherever they went to preach. The Apostles learned these things from the blessed Saviour Himself. So we know that what we believe is right and true. This is the faith of the Christian Church. We do not understand everything in it; but we believe it, because Jesus has told us. And we want all our boys and girls to learn the Creed as soon as they are old enough.

TEXT: "Let us hold fast the profession of our faith, without wavering." (Heb. 10: 18).

—The self-denial which seeks to avoid being burdensome to others is but a part of brotherly love.

GOOD WOMAN—BAD HEART.

When Could the Life of a Loved one be more Uncertain than when Attacked by Heart Disease?—If you have a Hint of it Have Dr. Agnew's Cure for the Heart Always at Hand, it is the only Remedy which can Relieve you in 30 minutes and Cure you permanently.

"This is to certify that my wife has been a sufferer from heart disease for over twenty years. After having tried doctors and remedies innumerable without benefit I procured two bottles of Dr. Agnew's Cure for the Heart, and she has received more benefit from it than from all the doctors and all the cures used heretofore. I am pleased to certify to the excellence of this wonderful remedy.

"AARON NICHOLS, Peterboro', Smith Tp."

KING BOYS.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and wider and deeper than any are apt to think, in their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.

—If you have God in your affections you cannot fail to be blest. If, in a spiritual sense, you have the bow of covenant promises with its seven prismatic colours, you can look serenely on the cloud which forms its background and setting.

Your anxiety is for your delicate child; the child that in spite of all your careful over-watching, keeps thin and pale. Exercise seems to weaken her and food fails to nourish. That child needs Scott's Emulsion with the Hypophosphites—not as a medicine, but as a food containing all the elements of growth. It means rich blood, strong bones, healthy nerves, sound digestion. No child refuses Scott's Emulsion. It is pleasant and palatable.

SCOTT & BOWNE, Belleville, Ont.

—Of all sunshine, the most potent for dissipating our own darkness is the smile we give to others.

A PREACHER'S STORY.

Like other Mortals he fell a Victim to Disease—Dr. Agnew's Catarrhal Powder was the Agent which Restored him to Health and he Gladly Allows his Name to be Used in Telling it that others May be Benefited too.

Rev. Chas. E. Whitcombe, Rector of St. Matthew's Episcopal Church, and Principal of St. Matthew's Church School, Hamilton, was a great sufferer. Dr. Agnew's Catarrhal Powder cured him, and he now proclaims to the world that as a safe, simple and certain cure it has no equal. It never fails to relieve catarrh in ten minutes, and cures permanently.

—God is a circle, whose centre is everywhere, and whose circumference is nowhere.

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The Slocum Chemical Co., Limited, will send three free sample bottles (Psychine, Oxygenized Emulsion and Coltsfoot Expectorant) of the great discoveries and specifics of that distinguished scientist and chemist, Dr. T. A. Slocum. They are not a cure-all, but a certain specific for consumption, lung and throat troubles and all forms of tuberculosis. If the reader is a sufferer, don't hesitate to take advantage of this free offer, but send at once name of your postoffice and express office to the T. A. Slocum Chemical Co., Limited, 186 Adelaide Street West, Toronto, and the three free bottles will be promptly sent to you by express.

They have on file in their laboratory hundred of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in The Canadian Churchman.

Persons in Canada seeing Slocum's free offers in American papers will please send for samples to Toronto. If the reader is not a sufferer, but has a friend who is, send friend's name, express and postoffice address, and the samples will be sent.

MARRIAGE.

At St. James' Church, Kingston, November 16th, 1897, by the Rev. J. K. McMorine, M.A., assisted by the Rev. A. L. Geon, of Belleville, Rev. R. S. Fornert, R.D., rector of St. Alban's Church, Adolphustown, and Rev. I. Dean of Lennox and Addington, to Jessie Agnes Phippen, of this city.

PRIEST, married, no family, seeks parish; town or country preferred. Good reader, average preacher, musical. Refer to Rev. Geo. B. Bull, Queenston, Ont.

THE ONE WHO NEEDED THEM MOST.

Too often we bestow our favours upon those who have plenty to make life pleasant, because we wish to appear well in their sight, forgetting or ignoring those to whom a smile, a cheery word, a flower given lovingly, would come as a blessing or encouragement and mean more than they could to more favoured ones.

Nina Walsh's hands were filled with roses. As she viewed the crimson beauties with admiration she said,—

"Are they not perfect, mamma? How Miss Swift would enjoy them—she does so love flowers! And yet, there is poor Mrs. Malcom—"

"No doubt both your teacher and Mrs. Malcom would appreciate them," Mrs. Walsh rejoined. "But if I were you, I would give them to the one whose life holds the least sunshine."

"That would be Mrs. Malcom," Nina said, quickly. Mrs. Walsh did not answer, and the girl added slowly, "I think I want Miss Swift to have them, she is so kind to me and I love to please her. But Mrs. Malcom has so few nice things I will take them to her."

"Yes, dear, I would." And Nina knew by her mother's voice and the caress that accompanied the words that she was pleased with her decision.

It was a warm day, and Mrs. Malcom was bending wearily over her sewing when Nina tapped at the door on her way to school.

"A bunch of sweetness for you, Mrs. Malcom."

"Oh, my dear! Such beauties!" The little woman cried delightedly. "They will brighten the whole afternoon for me and carry my thoughts

CURING DYSPEPSIA

Is Simplicity Itself when Dodd's Dyspepsia Tablets are Used.

Dodd's Dyspepsia Tablets don't cause feverish over-stimulation of the digestive organs. Their effect is to strengthen and re-invigorate the stomach, while they are digesting the food.

In effect, Dodd's Dyspepsia Tablets say to the worn-out, exhausted stomach: "You take a day off. Let me do your work for a while; you just take it easy and rest." Then they go to work, and the effect is marvellous.

The food is digested, dyspepsia disappears, indigestion, heartburn, sour stomach, etc., vanish. The stomach grows strong, healthy, vigorous, able to digest any food supplied to it. The blood becomes pure, the nerves that were shattered by indigestion or dyspepsia become steady and healthy, and the irritable, fault-finding man or woman becomes pleasant, genial, and sunny-natured. All because he or she used Dodd's Dyspepsia Tablets, and the smaller tablets that are in every box.

The manner in which these changes are made is simplicity itself. Dodd's Dyspepsia Tablets act in place of the stomach till the stomach regains its strength. At the same time they tone it up and nourish it.

Try the treatment yourself. Give your stomach a holiday. Give Dodd's Dyspepsia Tablets a chance. They'll positively do the work.

Dodd's Dyspepsia Tablets, each box containing a full double treatment, for stomach and bowels, are for sale by all druggists, or will be sent on receipt of price, 50 cents a box, by The Dodd's Medicine Co., Limited, Toronto.

away from this old vest, to my girlhood home. Thank you a thousand times!"

And as though that were not reward enough, when Nina reached school she saw that Miss Swift's vase was not empty. A bunch of pink carnations and feathery ferns graced the desk, so she would have been doubly favoured had she received the roses also.

"I'm glad I gave them to Mrs. Malcom, she needed them most," Nina said, with a little satisfied nod of her head, as she joined the spelling-class.

CATARRH OF TEN YEARS' STANDING CURED BY DR. CHASE.

I suffered from Catarrh for ten years and was treated by some of the best physicians in Canada. I was recommended by Mr. C. Thompson, druggist, Tilsonburg, to try Dr. Chase's Catarrh Cure, and can state positively it cured my Catarrh and Catarrhal Sore Throat.

Yours respectfully,
J. D. Phillips, J.P. Anna A Howey,
Witness. Eden, Ont.

HOW MANY TIMES.

"Come straight home from school, Albert," said mamma, and Albert promised. But he forgot, and went off to play with the boys, coming back very late. His mother talked seriously to him about disobeying, and Albert promised a second time to do better. The next morning mamma said again, "Come straight home," and Albert obeyed. So he did for several days. Then came an afternoon when he went off with Fred Smith and was very late in coming home.

"You didn't tell me this morning," Albert said excusingly, when his mamma reproved him.

"How many times must I repeat a rule after I have made it?" mamma asked. "You do not find the arithmetic rule on every page; once writing is enough, the book-maker thinks. When I make a rule I make it for all the days, and you have disobeyed me just as much to-day as if I had told you this morning to come straight home. You must remember that the rule stands, and you must keep it without expecting me to say it over and over. You can repeat it yourself, when you are tempted to break it."

This is something that others beside Albert need to remember. It is not fair and it is not right to expect to be told each time what to do, or to have rules repeated every day. Short memories will stay short, if they are never stretched. They must be stretched by using them.

"ONLY THE BEST"

Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.

—Hood's Pills are the favourite family cathartic, easy to take, easy to operate.

—Life is too short to be wasted in petty worries, frettings, hatreds and

vexations. Let us banish all these, and think on whatsoever things are pure and lovely and gentle and of good report.

Yonge St. Fire Hall,
Toronto, March 16th, 1897.

Gentlemen,—I have used Dr. Chase's Kidney-Liver Pills for Biliousness and Constipation, and have proved them the best that I have ever used—will use nothing else as long as they are obtainable.—Remaining yours respectfully,
E. C. Sweetman.

NOTHING TO DO.

I know of no one quite so unfortunate as the man or the woman, the boy or the girl who has literally nothing to do. Killing time is very hard and demoralizing work. And yet it was only the other day that I heard a young girl engaged in a most useful occupation say complainingly:

"Oh, dear! I wish that I had nothing to do!"

The wish was unworthy of her and I doubt if she really meant it. The fact is that no one really does nothing. Our minds will be active in some direction and our hands are sure to find something to do. I saw a sorrowful illustration of forced activity one day recently. I was seated in an electric car when six well-dressed, bright-looking young girls of eighteen to twenty years of age came in with an unusual amount of chatter and



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flutter. They apparently ignored the presence of the fifteen or twenty other passengers in the car. and it was not five minutes before we knew just where they were going and what they were going to do. One of them explained it all when she said:

"This will be my third afternoon card party this week, and I'm going to one to-morrow afternoon."

"That's nothing," replied one of her companions. "I belong to five whist clubs and we meet every week." Then she added, "But I've nothing else to do."

"Neither have I," said another member of the party. "I don't know how I'd put in the time if it wasn't for these afternoon card-parties and receptions and matinees."

Now these six young girls were on the way to the home of a friend where they expected to play cards all the afternoon, chiefly because they had nothing else to do."

I quite agreed with an elderly lady sitting near me who said to a companion when the noisy sextette had left the car:

"It is a crime to waste time in that way! I pity those girls."

They were to be pitied as well as censured. I thought of another party of six young girls who were, as I happened to know, at that moment meeting at the home of one of my friends as members of a circle of King's Daughters. They were at that hour planning some way of raising funds for sending a poor, sick, worn-out mother and her three feeble children to the country for a week. Not one of those girls found time hanging heavily on her hands. The refined, intelligent, well-bred girl who has a right conception of the value of time and of her duty to God and the world never spends

days and days in frivolity that is often worse than actual idleness, and she never knows what it is to have "nothing to do."

—We need not always be on the outlook for great services. Little sympathies and little kindnesses are always possible. Beautiful is such interchange, often seen between poor and poor. 'The least flower with a brimming cup may stand, and share its dewdrops with another near.'

A BANKER'S EXPERIENCE.

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thos. Dewson of the Standard Bank, now of 14 Melbourne Ave., Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

—The fault of others is easily perceived, but that of oneself is difficult to perceive. A man winnows his neighbour's faults like chaff, but his own faults he hides, as a cheat hides the false die from a gambler.

—The statements by those who have been cured by Hood's Sarsaparilla prove the great merit of this medicine. Get only Hood's,

SCOURING THE PENNIES.

There is a little maid of three among my acquaintances who insists on scouring all her Sunday-school pennies. "Candy" pennies and other small

Hood's Pills

Are much in little; always ready, efficient, satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. Price 25 cents. The only Pills to take with Hood's Sarsaparilla.

coins given her for pocket-money are well enough as they are; but on Sunday morning the treasured missionary penny is brought forth, and if it does not happen to be a bright new one, it is forthwith scrubbed with silver polish till it is fit for sacred uses. The little custom, which at first provoked only laughter, like other of her quaint or bright baby doings, has come to be a sort of weekly sermon in the household. A bright new 1895 "quarter" was voted too good to be spent for car-fares by the owner, and handed over to the contribution-box instead of the usual dull dime or two. Not that it made much difference in that particular instance, but the spirit of the giving was finer.

It is only fair to say that this little one belongs to a family which is always giving, and giving of its best, so that the child's loving conscientiousness is a perfectly natural out-growth of the family spirit, and does not lead to any sudden or startling changes in family life. And yet, even to them, it suggests the grace and flower of love, in a way that they are quick to appreciate. "The brightest for Jesus! the brightest for Jesus!" sings the sweet little voice while the work is going on, and her simple rule of giving has somehow become a sort of watch-word in the household, and incidentally in many others. "You must always give the kind of 'fings you'd like to keep!" she explains to strangers

who ask about it. "Or nelse the Lord won't count it!"

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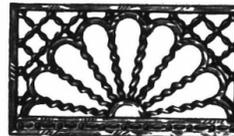
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