



] October 2, 1902

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TORONTO, THURSDAY, OCTOBER 2, 1902

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Address all communications.

FRANK WOOTTEN Box 2640, TORONTO.

Offices-Room 18, 1 Toronto Street.

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

LESSON FOR SUNDAYS AND HOLY DAYS. 19th SUNDAY AFTER TRINITY Morning-Amos II 4-III 9; Ephesians II Evening-Amos IV to 4 ; Luke V to 17.

Appropriate Hymns for tht 19th and 20th Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns' Ancient and Modern, many of which may be found in other hymnals:

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552. Processional: 298, 423, 542, 547.

ational, the Bishop of London, who was presiding, wrote on a piece of paper: 'Do you think that after this meeting we could arrange a conference? If you will engage seven Free Churchmen, I will engage an equal number of Bishops and Churchmen, and I shall be glad to have you meet at my palace at Fulham.' The result was that I was able to send him seven or eight names of men on our side, and on the appointed day we met on his lawn, at Fulham, six or seven Bishops, Lord Hugh Cecil, son of the Marquis of Salisbury, and others. We spoke together for three hours, clearly stating the position on our side, with the result that it seemed at one time as though, without abating principle, we might come into some sort of agreement. We met a second time for a similar conference; but the result, I am sorry to say, was abortive, through reasons which I do not think it necessary to detail. We parted, however, with much cordiality and respect for each other, and I have been interested to notice that a great many of the points of agreement which we discussed at that time have since been made use of by Mr. Balfour in measures which he has proposed in the House of Commons."

The Summer is Past.

At the recent Synod in Toronto, resolutions prescribing more active country work, on the lines we have repeatedly urged, were unanimously adopted. Dr. Langtry, as Bishop's Commissary, and on his own behalf, urged action in our columns. So far we have heard of none. Many say that through past neglect the outskirts of the parishes are lost to us; what a confession, if true, but we do not admit that it is true. It is idle to lament past errors if we make no effort to reform them. The Synod has prescribed a mode of reform which deserves an energetic effort. If a denomination were to go into these districts, as is often done, it obtains adherents, and there is no reason to believe that the Prayer Book and its associations are forgotten. The work is one which requires lay co-operation, and there is no parish where earnest laymen cannot be found. Dr. Langtry has realized in past years what can be done by them, and in urging action he spoke from a successful experience. We trust to have better accounts and we are sure that many would take heart if they heard through our columns of the success or even the failure of any lay or clerical efforts to do their duty to the Synod. Toronto is the only diocese to take this action, and the Synods of other dioceses will look for results. We must again urge, as we do so often, that the archdeacons and rural deans are the proper officers, and we hope to hear of their concerted action.

Canadian Snows.

Canadians almost resent at times the emphasis laid by our kinsfolk over the sea upon the fact that for a portion of the year at least ours is a winter land; and yet one hardly wonders if those to whom the vision has come but once perhaps, carry ever after a vivid remembrance of wreaths of snow glittering in the dazzling sunshine of brief days, or gleaming softly in the radiance of our night skies. We have but to recall the enthusiasm bred in sober folk by a winter spent on the prairies of their own land. A recent scientific investigator, Dr. Vaughan Cornish, F.G.S., F.C.S., F.R.G.S., in an article on "Snow Waves and Snowdrifts in Canada," in the Geographical Journal for August, containing the result of a winter's study of "surface forms of snow," has by no means missed the picturesqueness and beauty of the objects of his research. Specially does he mention and illustrate the "snowmushrooms," found in their perfection in the Selkirks, B.C., where he tells his readers of the "perfecting and glorification" of the results of "a heavy fall of clinging snow," such as is sometimes seen in England. We are all familiar with fantastic snow-shapes, but only, it seems, in the calm atmosphere of the Selkirk valleys has the snow tenacity enough to form on a tree stump two feet in diameter, a "mushroom" nine feet across! Many of these are judged to be a ton in weight. Already, it seems that in Siberia travellers under a clouded sky have been able to steer their way "by knowing the prevailing wind and understanding the forms which its influence caused to be taken on the ripples of snow." In the discussion which followed, there were intimations given of further "useful and practical results" to follow from these purely scientific investigations. Perhaps the words of one of the speakers, who saw our North-West only in its summer dress, and who speaks of the "Canadian Rockies" as another "Switzerland," on a grander scale even, and as some day "to be one of the playgrounds of North America" — a "playground," one would fain hope beyond the power of man's civilization to spoil-may fitly close this slight notice of a valuable and interesting papervaluable to the scientist, interesting even to the ordinary reader.

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TWENTIETH SUNDAY AFTER TRINITY

Holy Communion: 315, 316, 322, 307. Processional: 270, 271, 280, 385. Offertory: 202, 210, 280, 385. Children's Hymns: 330, 334, 338, 342. General Hymns: 196, 274, 285, 286.

The English Education Bill.

Our English papers have been full of this subject, one in which the greater number of our readers can take little interest. But all will remember how before the adjournment Mr. Balfour made a number of changes which seemed mysterious to the cable correspondents. An explanation may be found in an article in the Christian Commonwealth by the Rev. F. B. Meyer, which shows Mr. Balfour's conduct in a more deliberate light than the cables represented: "At a day of prayer preceding the Coronation, of which I was one of the honorary secretaries, and which was undenomin-

John Knox.

The trustees of the British Museum, in the report of recent additions to the MSS. department, revive attention to the little known fact that Jno. Knox had taken a great interest in the Book of Common Prayer. The trustees have received a number of papers of the Puritan divine, Thos. Sampson, Dean of Christ Church, and among these is a draft of the Book of Common

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Prayer drawn up by John Knox and other Protestant refugees at Geneva in 1555. The Prayer Book was used in Scotland nruch more than is generally known.

The German Roman Catholic Congress.

A correspondent of the Church Times sends an account of this Congress, which will surprise many readers ignorant of the existence of such an organization, yet we find that the 40th annual Roman Catholic Church Congress of the German Empire was held this year at Mannheim. The great Catholic gathering was welcomed into the town with a kindly and tolerant address by the Protestant burgomaster, such as would have been impossible twenty years ago. A German Church Congress, whether Roman Catholic, Old Catholic, or Evangelical, differs in many remarkable points from any similar ecclesiastical gathering in England. The most noteworthy point of difference is the extraordinary prominence which is purposely given to the "lay-apostolate." The elected president is always a layman. Another contrast, well worthy the consideration of the English Church, is the active share which is given to the organizations of Catholic working-men. They are not simply called to be passive hearers of the word at a subsidiary meeting, but are thrust to the very front as "doers." Thus, the Mannheim Congress opened upon Sunday with a truly imposing spectacle, a gigantic procession of the Roman Catholic trades unions. The artisans and wage-labourers marched through the streets with their banners (five men in each row), to the Central Congress Hall. One of the secular newspapers states that this remarkable procession took more than two hours in pass-The total number of wage-workers ing. was estimated at 30,000 men. Although the huge Congress Hall had space enough for 10,000, it was impossible to attempt to crowd into it all the artisan and labour members of the Congress, who were to have been addressed by the Archbishop of Freiburg, Dr. Norber. Three of the largest interiors in Mannheim had to be requisitioned to accommodate the workingmen, and four distinct meetings were held simultaneously. Even with this extra provision, however, the trade societies of Elsass to the number of over 9,000, who were latest in the procession, could find no meeting-place at all, and there was considerable grumbling amongst them on account of their altogether involuntary exclusion. This great demonstration, which cost much self-denial to hundreds of poor workmen, is described by one of the Liberal Party journals, as "a political parade of the voters at the service of the Centre Party." Though much time was devoted to social and economical questions by the Congress, there was scarcely a political allusion throughout the four days of debate. The most exciting topic of discussion, considering the recent internal division amongst. the German Roman Catholics, dealt with

the so-called "Reform Katholizismus." It was opened by Professor Esser, whose name appears in the list of eligible candidates for the vacant Arthbishopric of Cologne, sent by the Cathedral Chapter to the Kaiser. The title of his paper: "The Pretended Distinction between Religious and Political Catholicism," is sufficient to indicate the line which he took, and which was adopted by every following speakers. Indeed, throughout the Congress-except partly in such debates as those upon the Catholic Church and the present trade system, the Catholic Church and duels, the attitude of Catholics towards modern scientific research, and Catholics and art—the adjective "Ultramontanist" might more fitly be used than the adjective "Catholic."

The English Trades' Union Congress.

Was altogether free from a political party bias, and was recognized, in a cordial and brotherly way, by the Bishops of London, Rochester, and St. Alban's. Their letter, in which they wished the Congress success, contained the following passages: "We are deeply concerned with all that touches the welfare of the vast numbers of industrial workers within our dioceses. We are frequently engaged in urging upon other classes of the community their responsibility towards those engaged in labour of the hands, and we welcome whatever helps to make public opinion on such matters more conscientious, virile, and intelligent. But it is constantly present to our minds that there is no more necessary and important factor in the creation of such opinion, and of all the happy results which follow from it, than the strong, well-informed, and disciplined interest of the body of people who form the artisan and labouring classes, and we recognize how much has been accomplished in this direction by the societies you represent." The hall was packed in every corner when this communication was read, and the words of the Bishops were listened to with the most earnest and respectful attention. On the previous Sunday, Canon Scott-Holland preached a special sermon in St. Paul's Cathedral, and made striking references to trade unionism.

Person, obedience to His Word, singleness of heart, spiritual capacity, willingness to learn-not polished manner nor rich parents. He insists that from his own experience, he knows of many young men eminently qualified in all respects, but who through want of money are shut out. "And other missioners bear the same testimony. Father Kelly has an average of 100 applicants a year, and one letter in these columns brought him forty-seven candidates. The Rev. Paul Petit, of the Ordination Candidates Exhibition Fund, had 200 applicants last year. There are 1,000 boys at this time in the Woodard Schools and the headmaster of one of these schools writes to me: 'Every year I see some half-dozen boys prevented from following their true vocation of seeking Holy Orders simply through sheer lack of money. And I have not sought out these boys. They have written to me, or come to me, and asked me to help them. And I have been unable to do so.' Think, too, of those splendid souls whom we' are at present crushing into dissent in order that they may find utterance for the message with which their soul is aflame."

Increasing Need.

Mr. Bull proceeds to point out the problem which Churchmen in England have to face, and asks: "Do they realize that the number of deacons ordained in 1891 was 745. and in 1901 it was 569? Do they realize that the number of deacons ordained last year fell short by 81 of the number ordained the year before? Do they realize a point on which Mr. Paul Petit has laid stress, that the population of England is increasing at the rate of 6,000 a week-that is to say, a new parish is added to our population every week, which needs at least two priests to minister to it? If our Church is to keep pace with the growth of the population, we ought to show an increase of two priests a week, or 100 a year. We meet this demand by a decrease last year of 81." Here we pause in our notice of Mr. Bull's paper to ask our Canadian Church people the same question: Do they realize the enormous increase of our population? The papers are full of it, and exult in it. But which diocese of our people, who among us, is doing anything to aid our missionary bishops in the task they have before them? In season and out of season we have harped upon this subject, and begged our people, who can afford to build rich houses, and to live in them, to look up, to look over this land, and strive, like many English laymen, to enable the Church to arise and fulfil its duty, to add to its numbers, and stay_the loss of sheep from the fold.

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The Community of the Resurrection.

Is the very undesirable name of a most desirable society which was organized by the present Bishop of Worcester, Dr. Gore. We have had much discussion of names among us, and we are sure that every one will admit the impolicy of adopting one needlessly offensive to many who approve of the end in view. The Rev. Paul Bull, of this community, has issued a spirited, stirring address on the supply of priests and access to Holy Orders in England, pointing out that our Lord for the founding of His kingdom did not look to the highly educated or the wealthy. Himself a carpenter, He chose the poor and ignorant as His ambassadors-fishermen, 'tax-gatherers, etc.-demanding of them devotion to His

UNION AND UNITY.

The venerable Bishop of Central New York, Dr. Huntington, has been recently relieved of some of the more active cares of his diocese by the election of a Coadjutor, which will give him more leisure for those

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[October 2, 1902

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Word, singleness y, willingness to r nor rich parents. own experience. g men eminently but who through out. "And other testimony. Father 100 applicants a n these columns candidates. The Ordination Candiand 200 applicants o boys at this time and the headmaster rites to me: 'Every en boys prevented vocation of seeking ough sheer lack of t sought out these to me, or come to elp_them. And I Think, too. so.' whom we' are at ssent in order that for the message aflame."

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literary efforts for which he is so well known, and by which not only the Church, but the public at large, are so much interested and edified. Writing this summer from his ancestral home at Old Hadley, Massachusetts, on several subjects to the clergy and laity of his diocese, the Bishop has drawn attention to some important questions, and among them to that of union and unity. He shows that they are not the same, and that they are as different as composition and creation, a house and a tree. As the Bishop points out, the idea of union is popular, people have grown weary of strife and division, and hence the cry is for union at all cost; the sentiment is liberality, and the method is assimilation. People are urged to get, as the saying is, "in touch." Union, it is remarked, is strength but as people sometimes forget, not only for good, but for evil. Numbers and maiorities are worshipped, and many people are not happy if they are not in a crowd. Hence the popularity of "mass meetings," noisy speakers, the passage of vehement resolutions, and the unwillingness of people to attend quiet, orderly, devotional services, and to cultivate the ornament of a meek and quiet spirit, which is in the sight of God of great price. The Bishop points out the historical way by which the present state of division was reached. It was the Protestant way of controversy, division and sub-division, till now we have hundreds of Protestant sects, the idea even of a Church, that is, one holy, Catholic, and Apostolic, is a lost idea to many who profess and call themselves Christians, and now union, not unity, is sought by putting screens over their differences and complimenting each other. It was not to be supposed that thinking and devout people could permanently acquiesce in such a state of affairs, or deem the remedy proposed as adequate or satisfactory. One body of believers, chiefly in Great Britain and the United States, declared that it acknowledged no other allegiance, in faith, discipline, or worship, than to Christ Himself and the New Testament; that it was not a party, sect or denomination; that it stood as the Church of Christ, where it has always stood, and had no creed or standard of government for which it could not show direct New Testament authority and precedent. If other combinations, separatists, chose to say that they also had the same Scriptural authority, this was not its concern. Let them prove it if they could. At any rate they disagreed, disputed, quarrelled with one another. Separation had gone thus far. Hence, then, is a cry for oneness. It is a loud and a kind of Protestant watchword. in England, Canon Henson exhorts Anglicans to give up episcopacy, to melt all differences that separate them from Nonconformity, and to enter without delay on a process of assimilation, and by any means and by all means to be one. In Canada, the Methodists vote for union with Presbyterians and Congregationalists, forgetful of

Calvin and Wesley, and all that those names stood for in the past, and represent in the present. From a readiness to divide on the slightest pretext, which marked their fathers in the past, they are now ready with equal precipitation to have union, and get together, and be one regardless of the underlying differences that characterize them. What is wanted is unity, not merely union or uniformity. For this the Church of England stands, and by the Lambeth proposition has laid a basis of unity as broad as it is scriptural and historic. The General Synod of the Church in Canada affirms its readiness to confer with other religious bodies with a view to a better understanding, and ultimately union on sound principles. There can only be unity in the truth, and any patched-up union, which is not built on the foundation principle that our Lord founded but one Church, in which there could be but one Lord, one faith, one baptism, would be as delusive as it would be short-lived. To those who cry for union at any price, we would urge the wisdom of making haste slowly and commend to their consideration the thoughtful words of Bishop Huntington on this important but most complex and difficult problem, which confronts the Church to-day: We rejoice in the charitable and tolerant spirit. Only it is to be remembered that good feeling is not religion; that liberality is not Christianity; that if we are to unite, we must know for what, and on what basis of revealed truth, and on what conditions of future faith and fellowship the oneness is to be secured. What if one of these liberal-orthodox preachers goes home from the harmony meeting and preaches to his congregation that baptism is a non-essential ceremony; and another one that the Trinity is a metaphysical impossibility, or else a metaphysical conundrum; that the Bible is an entirely human composition, largely fictitious, and that any creed is a temporary compromise? What kind of "unity" is that? "Be it understood that there can never be a Church of Christ without a faith; never a belief withcut semething believed; or a Christian fellowship without a Christian foundation of creed, ministry and sacraments; or a sentimental 'union' without a vital 'unity.' Whenever mankind shall be held in one h, it will be by their having one heart and one mind, not by platforms, conferences, conventions, resolves, concordats, articles. The age needs convictions; convictions of truth, more than feelings of fellowship; unity more than union."

there is much of the work ordinarily performed by the clergy that can be equally as well done by the laity, such, for instance, as assisting at or conducting religious services, other than the Holy Communion, teaching in Sunday school and conducting Bible classes, and parish visiting. Indeed, a layman can often reach laymen better than a priest-for he is one of themselves, he is not professional, or at least is not regarded as such, and can better look at things from a layman's standpoint. There are two forms of lay work, voluntary and paid. Voluntary lay work done by laymen, who have time and aptness therefor, is invaluable. Such men demonstrate that not only do they believe in Christ and His Church, and are concerned about the things which belong to their peace, but that, also, they are inspired with missionary zeal and love for souls. We believe that this form of lay help is not developed to anything like the extent it might be. Many of the clergy are slow to appreciate its value or necessity, and many laymen, whose services would be invaluable, shrink from offering them and giving their aid. Among Anglican iaymen, especially, there is a reserve and timidity to come prominently forward which needs to be overcome, and can be overcome perhaps only by lay help being better organized, and examples of it more common than they are at present. Laymen of earnestness and interest in the Church's work could do much, as lay readers, teachers, and visitors, to extend the Church's operations, and increase its usefulness. To read Matins or Evensong, and read or preach a sermon in the priest's absence, or in places where a priest could not be secured, is within the right and power of any intelligent and devout man; and there are not a few, who, if sought out, might assist greatly in this and other directions. The effect of such action on the part of laymen would be powerful, as proving the reality of their religion, and that men could do it apart from office or emolument. Then voluntary agencies on the part of men might, we believe, be much more encouraged, and much greater than they are at present. But apart from voluntary help on the part of laymen, who are otherwise occupied, and whose time is limited, there might be much accomplished by an order of paid lay helpers. men trained for the work, and who, so long as they desired, could give their whole time to it. Many would do this, who would shrink from taking orders, and many who would begin in this way might end by giving themselves wholly to the Lord's work as priests. There are men who could supplement some private means or occupation, which only partially employed them, and thus be utilized for Church work. Such would need some special training in Sacred studies, and in pastoral work, and yet far less than is required for ordination to the priesthood. They would form a link between clergy and laity, and be interpreters, as it were, between them, which would be

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LAY HELP.

The need and the value of lay help have been much emphasized throughout the Church of late. It is obvious that where large areas have to be ministered to, or the population is dense, that it is impossible to place a sufficient number of clergy to meet the necessities of the case. In any event, CANADIAN CHURCHMAN

most useful, for many laity have almost a dread of anything like direct spiritual contact with a priest. Our colleges might provide a course for lay helpers, which would meet the exigencies of the case. It is nothing new in the Mother Church, and what is needed, and how it is accomplished is set forth in the following, addressed to the Church Times, by the secretary of the Society for Promoting Christian Knowledge: Will you allow me to supplement the excellent article on "Scripture Readers," in your last issue by pointing out that this society has for the last twelve years maintained the Lay Workers' Training College at Stepney, where the required training is given to those "self-sacrificing laymen" who are ready to serve "our Lord and His Holy Church?" Here laymen are received tor a year, live a common life, learn to use their Bible and Prayer Book, are grounded in Church doctrine and Christian evidences; they are taught to hold open-air and children's services, are given practice in visiting, are entrusted with classes in Sunday schools, and are under the constant and sympathetic instruction of the warden/ and sub-warden, who live with them and help to form their characters and methods. Their religious life is helped by the daily chapel services, and there are now some 200 such trained readers, working in nearly every diocese in England and Wales, who look back on the year spent at the college in Stepney as the most valuable year of their lives. The time has gone by (as you point out), for the oldfashioned, untrained Scripture reader, but for the trained "reader" there is a sphere and place which the Church has hardly yet recognized, but which when duly filled is amongst the most useful of all parochial agencies. Such men have no desire to intrude into the priest's office. But they do a work which is as important in its way, and which cannot be neglected without serious loss to both Church and nation. If anyone is interested, further information can be obtained from Rev. E. R. Ford, Warden, 392 Commercial-road, Stepney, E.

children, who are very obedient, are never punished, and they would be shocked to see punishment administered. Mrs. Stringer also gave a very interesting account of a New Year's dinner, the menu of which she read, and of a New Year's party, at which a magic lantern and refreshments were the chief attractions. Bishop Lofthouse, of Keewatin, also gave an address, in which he pleaded for more encouragement. Many of the Indians on the north shore of the Hudson Bay, both men and women, would walk from late on Saturday night in order to be present at the service at one of the mission churches on Sunday morning. So as to have their children christened, mothers would carry them on their backs for fifty and a hundred miles. The Ven. Archdeacon Holmes, of Athabaska, described the boarding school for Indian boys and girls, conducted by himself and Mrs. Holmes, and at which there are forty-five pupils, and gave other interesting details of his work. A large number of persons interested in mission work were present.

The Girls' Friendly Society-A large number of members and associates of the Girls' Friendly Society and several clergy of the diocese and elsewhere, met on Friday evening, 12th September, in the Synod Hall, Montreal, to listen to addresses from the Lord Bishop of Nova Scotia, who presided over the meeting, and the Dominion President of the G. F. S. Mrs. S. G. Wood, of Toronto. After the proceedings had been opened with prayer by the Rev. Principal Hackett, of the Montreal Digcesan Theological College, the Lord Bishop of Nova Scotia gave an admirable address on the duty of the members of the G. F. S. and spoke in a practical manner on the work of the Society, and the relative positions of the members and associates, between whom the great bond is sympathy, which would, if it were more common, go far to settle the differences of labour and capital, for the latter needed sympathy quite as much as the former. Let each try to lead the other to the good life and they would find that they themselves had in the meantime attained it. Like Christ they should "go about doing good," not shrinking from their duty-though it might involve plain speaking and for a time paintheir friends, for "faithful are the wounds of a friend." Bishop Courtney's speech contained several instances showing that his interest in the Society dated many years back. He recalled the first large G. F. S. service held in St. Thomas' church, New York, when he was assistant, letters received from Miss Paddock, a vice-president of the great American G. F. S., and spoke of the branches in his own Diocese. Some of his audience are reminded that upon the occasion of his farewell sermon in St. Paul's church, Boston, in April, '88, wherein he commended the various works of the parish to continued support, the collection was applied to the benefit of the Girls' Friendly Society. At the request of his lordship as chairman, Mrs. Hodgeson, secretary of a branch in Canterbury, England, with a membership of 266, spoke a few kind sympathetic words, outlining in brief the various subjects of interest brought before English members, cooking, sewing and ambulance classes, etc. She advocated very strongly the organizing of candidate classes as forming the best foundation for the building up of the Society. Her address was warmly received. Mrs. Wood then in a pleasing manner told of some of her experiences in addressing fifty-four Branches of the Girls' Friendly Society in England, during her recent tour on behalf of the G.F.S. Everywhere the members showed the greatest interest in hearing of their Canadian sisters, and they were delighted with the letters of greeting that Mrs. Wood brought with her. So practical was this interest that several Branch societies procured and paid for a number of excellent photographs of famous places in England which they wished Mrs. Wood to show to the Canadian girls. A large selection from these were, at the end of the address, thrown on the screen, to the great pleasure of the audience. Mrs. Wood observed in England that members and associates of the Society were to be found in every rank of life and the good it accomplished was universally admitted. A great mill owner told her that of the 270 girls he employed all but two were members, and he found them exceptionally high-minded and trustworthy. The Princess Louise, long a patron of the society, entertained Mrs. Wood one day at Kensington Palace and sent a special message to the Canadian mem bers assuring them that they were often in her thoughts and she wished their numbers to increase. Mrs. Wood called for more enthusiasm amongst the girls and urged them to bring their friends to the regular winter meetings. As the pictures of cathedrals, churches, royal residen

etc., were being shown, the president related many amusing anecdotes of her travels. Mrs. Wood closed by reading two letters of greeting from England and by finally impressing on the audience the reality and force of personal influence. The coadjutor Bishop of Montreal, in his own felicitous manner, moved votes of thanks to Bishop Courtney and Mrs. Wood and added some words of encouragement, speaking of his personal knowledge of the steady and valuable work carried on by the Society's Branches in Montreal. The success of the meeting was contributed to by the Rev. Principal Hackett, Mr. G. Hackett and the ladies who accompanied the hymns, Miss Cole, organ, and the Misses Grace Murray and Nora Hackett, violins. The Society was represented at the meeting by the following officers :- Toronto Diocese: Dominion President, Mrs. Wood; Dominion Secretary, Miss Boulton ; Ottawa Secretary ; Mrs. Tilton ; Montreal : Diocesan President, Mrs. Warwick Chipman; Vice-President, Mrs. Lindsay; Montreal : Diocesan Secretary, Miss L. Midge; St. Jude's Branch, Miss Raftery, Secretary, Mrs. Forgrave, Grace church; St. Johns' church, the Rev. Sister Edith, S. J. E., Secretary, Mrs. Reiffenstein ; St. George's, Miss Fortier, Mrs. Botterell. On the following day a meeting of the General Executive took place in the Synod Hall to discuss and adopt a revised Constitution for the Society in Canada, involving a lengthened session. Other formal business was also transacted.

TORONTO

Holy Trinity-In Memoriam-On Saturday, the 20th of September, 1902, one of those golden Autumn days, whose warmth and brightness seems to forbid the idea of winter's storms, a whispered message came, unheard by all but one, on whose ears fell the welcome message "Come ye blessed of my Father, receive the Kingdom prepared for you." "Then she sees the golden morrow," Home with Jesus, home at last! With a heart very full of grief and eyes which see only through a mist of tears, a few words of her whom we mourn so deeply may not come amiss to many who also held her dear-of Mrs. Charles Thompson it may be truly said that "on her tongue was the law of kindness," the delight of whose life seemed to consist in bringing sunshine into the hearts and homes of those dwelling in shadow. From her earliest girlhood she was a bright example of what a true Christian and consistent Churchwoman should be, and the lessons learned may perchance yet blossom and yield good fruit in the lives of the many who were privileged to be called her friends. Self denying and forgetful of self to a wonderful degree, she was foremost in every good work, and especially did she consecrate her energies, both mental and physical, to the hastening of Christ's kingdom here on earth. When many years since, the Woman's Auxiliary for Missions was started in the diocese of Toronto, she put her hand to the plough, and her personal example and enthusiasm have left their impress on all her co-workers. She has been for some years president of the Holy Trinity Branch, the officers and members of which can never express all she has been to them, and the many loving words of counsel and encouragement which fell from her lips will never be forgotten. At the central rooms of the W. A., many hearts will be sad, and the vacant place will be hard to fill, as they think of her for whom "the welcome was heard on the heavenly shore, ere the farewell was hushed in this." Twenty years ago she became interested in "The Girls' Friendly Society," and for some years was a valued member of the Central Council, her affection for the society being very great through all those years; while at all religious and social gatherings she was a much-loved guest; and so, though our own hearts are sad, and the shadow of our great loss enfolds us, still we feel how greatly the blessed summons has added to her happiness, as free from sorrow, free from care, she rests in the blessed paradise of God.

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The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

- Requests for information, or short reports for publication will receive prompt attention.
- Correspondence will be welcome, and should be brie addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

MONTREAL.

St. James the Apostle.—At the meeting of the Women's Auxiliary, held in the school house of this Church, Mrs. I. O. Stringer, of Herschel Island, in the Arctic Ocean, gave a very interesting talk on her home among the Esquimanx, to whom she and her husband are missionanies. They are situated in the midst of a desolate frozen country, where fur suits are used for general wear, and letters and newspapers are an annual treat. Mrs. Stringer's home is open to all who need her aid among the Esquimanx and Indians, who think nothing of visiting her and bringing their families with them. Mrs. Stringer described the people as being loyal and steadfast. Their "Father, in thy gracious keeping

Leave we now Thy servant sleeping," for

" She is not dead, the dear one we held dearest; She lives and loves where death shall be no more. Perchance e'en now she may to us be nearest, Praying and watching, as in days of yore."

"Yes, we believe that we shall yet behold her, Bathed in the light and life of heaven above. Oh ! with what joy shall we again enfold her, There where eternity is endless love." B. V. T. W.

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ent related many amuss. Wood closed by read-England and by finally eality and force of per-Bishop of Montreal, in ed votes of thanks to and added some words personal knowledge of ried on by the Society's cess of the meeting was icipal Hackett, Mr. G. companied the hymns, ses Grace Murray and iety was represented at ers :-- Toronto Diocese : ; Dominion Secretary, Mrs. Tilton; Montreal: wick Chipman ; Viceal : Diocesan Secretary, Branch, Miss Raftery, ce church ; St. Johns' , S. J. E., Secretary, s, Miss Fortier, Mrs. ay a meeting of the the Synod Hall to disution for the Society in

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CANADIAN CHURCHMAN.

Toronto Junction-St. John's—The parochial branch of the Woman's Auxiliary met on Tuesday, the 9th, and elected the following officers for the ensuing year:— President, Mrs. DuVernet; vice-presidents, Mrs. Nicholls and Mrs. Constantine; treasurer, Mrs. Spurr; secretary, Mrs. Warren; Dorcas secretary, Mrs. Rowden; assistant, Mrs. Musecar.

Home & Foreign Church Aews FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Antigonish.-The annual Sunday school convention of the rural deanery of St. George met here on the 9th and 10th ults. Those who attended were: Clergy, the Revs. Rural Dean Leigh G. Howcroft, W. G. Garton, P. R. Soanes and A. E. Andrew, and a number of the Sunday school teachers. The proceedings opened with a celebration of the Holy Communion at 10 a.m. on Tuesday, the 9th. The afternoon session was taken up with the presentation and discussion of reports, from which the success of the convention's work for the few years of its existence in systematizing and extending the sphere of the Sunday school in the rural deanery was to the great satisfaction of all present, clearly shown. At Evensong, the Rev. W. J. Garton preached a stirring sermon calling upon the laity of the Church for a more strenuous prosecution of the ordinary home duties in the Church. After prayers on Wednesday morning, the reading of papers on appointed subjects was proceeded with, and the discussion of them entered into with zest and profit. As a result of the discussion of the Rev. G. Howcroft's paper on "Normal Work for the Training of Teachers," the Sunday School Committee of the Synod was memorialized on the subject of the scheme of lessons at present in use, and requested to add to the present scheme a series of lessons on the Prayer Book and Catechism, suggesting that one published by the Church of England Institute in London. The Rev. P. R. Soanes gave an address on the subject of organized home study of the Sunday school lessons, and submitted some very encouraging results of his efforts in that direction in his own parish. The Rev. R. M. Leigh, president of the convention, delivered a very eloquent and convincing address upon "The Personal Qualifications of a Sunday School Superintendent," showing how tact should be regarded as the mortar in the structure of his preparation. The Rev. W. J. Garton spoke on the subject of "Missionary Work in the Far Canadian North," which, in its main features, is closely allied to the Sunday school work of our large and straggling parishes. It was a most interesting address to the children and elders as well, and made us feel that all the difficulties of Church work are not confined to our own immediate surroundings. Evensong at 7 pm. concluded the convention, which dispersed strong in hope for a future increase of usefulness, and filled with that zeal which alone can make the Sunday school the handmaid of the Church of England that she should be in the missionary parishes of Eastern Nova Scotia. On Thursday, the 11th, a rural deanery chapter meeting was held, with services of Holy Communion at 10.30 a.m., and Evensong at 7 p.m. The ad clerium preacher was the Rev. G. Howcroft, whose theme was the encouragement of the thought of Christ's abiding presence. At Evensong the Rural Dean preached in his clear and eloquent manner upon the reasonableness of the Christian requirements of repentance and faith. At the conclusion of the business meeting, the general regret at the near departure from the deanery of the Revs. W. G., Garton and P. R. Soanes, was expressed with feeling by all the members of the chapter. The latter will be especially missed in Sunday school work in the deanery, and in his parish where he has been a tireless worker, and the former's vigorous and cheerful personality make his departure a genuinely lamentable thing to his brethren.

Halifax.—St. Paul's.—The new Parish Hall is rapidly nearing completion, although much remains still to be done.

The Rev. George Haslam, the untiring agent of the Church of England 20th Century Fund in the Maritime Provinces, has fully in sight the \$100,000 that was the quota of these provinces for that fund. Mr. Haslam expects to exceed that sum. This is creditable to all concerned, especially to the active, energetic clergyman, who has acted as agent for the 20th Century Fund.

FREDERICTON.

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

Gagetown.—The chapter of Kingston rural deanery assembled in the Guild Hall, at 2 p.m., on September 3rd. Present: Revs. D. W. Pickett, H. S. Wainwright, C. D. Schofield, H. O. Cody, J. Gladstone, H. H. Gillies, C. O. S. Warnford, J. Spencer, rector of Gagetown, and S. Neales. In the absence of the rural dean and secretary, the Revs. D. W. Pickett and Scovil Neales were elected to fill their places pro tem. The chairman read letters from Rural Dean Hanington and Mr. Bate. Mr. Schofield submitted three com-

meanons from Rural Dean Hanington. The chapter was then read, after which the Rev. H. S. Wainwright gave an interpretation of certain words contained therein, and Mr. Gladstone's paper prepared on the chapter was deferred until later on. Mr. Schofield brought up the subject of King's College, Windsor, in the form of a communication from the secretary of the friends of King's College. It was moved by S. Neales and seconded by H. H. Gillies, that the whole matter of the communication be referred to a committee of the deanery, consisting of the Rev. C. D. Schofield and J. Gladstone to consider and report to the deanery. It was moved in amendment, and seconded by C. O. S. Warnford, that in reply to the communication of the secretary of the friends of King's College, that, in the opinion of this deanery, the parishes within its borders are not prepared to make a collection in accordance with the request of his letter. Carried unanimously. The Rev. C. D. Schofield M.A., with regard to the Society of Sacred Study: On motion of the Rev. C. D Schofield, seconded by the Rev. H. O. Cody, it was resolved that in reply to the communication regarding the S.S.S., the secretary of the deanery be requested to forward from the funds of the deanery to Mr. de Soyres the sum of 25 cents with each name, and the names and addresses of the members of the deanery, with the request that they be entered as members of the S. S. S., and at the same time express the thanks of the deanery to Mr. de Soyres for the interest he has taken in the matter. The Rev. C. D. Schofield also read a communication from the secretary of the Nineteenth Century Thanksgiving Fund Committee. Moved by the Rev. C. D. read a communication from the Rev. J. de Soyres, Schofield, seconded by Rev. H. O. Cody, that in reply to the communication this deanery proceed to elect the persons called for in the report. Moved in amendment by H. H. Gillies, and seconded, that the clergy of the deanery, in consequence of the lateness of the day, consider n strongly advisable that some other method be employed for the purpose of raising funds for the support and extension of the churches in the dio-

cese. The amendment being lost, the original motion was then carried. The Rev. H. H. Gillies and Colonel H. W. Campbell were elected as members of the Nineteenth Century Thanksgiving Fund Committee, and the Rev. H. O. Cody as general agent for this deanery. The meeting adjourned till the following day at 10 a.m. In the evening a public service was held in St. John's church, at which the Rev. Scovil Neales preached, and addresses on missionary work, foreign and home, were given by the Revs. C. D. Schofield and H. O. Cody. The chapter reassembled at 10.30 on the 4th. The Rev. J. Gladstone read a carefully prepared and very interesting paper on 1st Timothy, chapter 3rd, which was followed by a lengthy discussion. It was decided that the next deanery meeting be held at Norton on Tuesday and Wednesday, Dec. 9th and 10th next, the preacher to be the Rev. J. Spencer; substitute, the Rev. C. O. S. Warnford. A paper on "Pastor Pastorum," is to be prepared by the Rev. H. H. Gillies, and a paper on chapter 4th, 1st Timothy, by the Rev. H. O. Cody. A devotional half hour will be conducted by the Rev. S. Neales. There will be discussion on the Eastward Position by the Revs. Daniel, Schofield and Hanington. The secretary of the deanery was instructed in future to issue notices of the deanery meetings at least three weeks before the date on which they are to be held. It was moved by Rev. J. Gladstone and seconded by Rev. Scovil Neales, that the committee on the deanery library be instructed to inform the Bishop that all the members of the deanery had become ipso facto members of the S.S.S., and that the deanery would be glad to receive a grant for the purchase of books recommended by the S. S. S. It was resolved that the next annual service of the Kingston Deanery Choral Union be held at Hampton, on Thursday, January 15th, 1903. A hearty vote of thanks was passed to the rector of Gagetown and his parishioners for their kind hospitality. p.

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QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—St. Matthew's.—The Rev. J. S. Brewer, B.A., curate of this church, was, a few days ago, called upon by a deputation, on behalf of the congregation as a whole, who presented him with a well-filled purse of gold as a token of their esteem on his approaching marriage with

ng leeping,''

we held dearest; ath shall be no more. us be nearest, lays of yore."

yet behold her, f heaven above. in enfold her, ss love." B. V. T. W. Miss Sarah Alexander Nutt, an English lady, which event took place on September 22nd in this church. Miss Nutt comes from Halesowen, Worcestershire.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal. James Carmichael, D.D., Bishop-Coadjutor.

GENERAL SYNOD.

(Continued).

A message was received from the House of Bishops stating the Upper House was unable at present to accept the principle that ordination may not necessarily debar from a secular calling, but agreed to the appointment of a committee to look into the matter.

The following message from the House of Bishops in regard to the recent narrow escape of President Roosevelt was concurred in: "We, the bishops, clergy, and laity of the General Synod of the Church of England in Canada, now in session in the City of Montreal, desire to convey our profound sympathy with you and the United States in the severe accident which has so lately endangered your life, and by which two of your attendants were killed, and humbly

CANADIAN CHURCHMAN.

trust that the God of all power and love may protect and shield you in the midst of the many duties of your exalted position."

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The Prolocutor was heartily thanked for the able manner in which he had presided over the deliberations of Synod. In reply, he said he greatly appreciated the kindly words that had been said about him by the mover of the resolution, and laughingly remarked that this was the first occasion on which he had come East. "I have been selected as a delegate before," he added, "but my bishop would never let me come. And I don't suppose I would have been here now if he had been at home." A hearty vote of thanks was also passed to the Rev. Dr. Langtry, the Prolocutor, and equally hearty votes of thanks were passed to all who had kindly entertained the delgates, to the press, and to all and sundry who had in any way contributed to the success of the meeting of Synod. A resolution of condolence with the family of the late Bishop Sullivan was also passed, and some very kind things were said of the life and labours of that distinguished prelate.

Montreal.-The minutes of the meeting of the Lower House having been read and passed at about 1.30 p.m., the Bishops entered and took their places. His Grace, the Archbishop of Montreal, made an address in which he gave a short resume of the business which had been transacted, and he further congratulated the members of both Houses upon the amount of work which they had been able to accomplish. The Right Rev. Dr. Carmichael, the Bishop-Coadjutor of Montreal, then proceeded to read the Pastoral Letter from the House of Bishops, which was as follows: "To the Clergy and Laity of the Church of England in the Dominion of Canada:,-In the name of the Father, the Son, and the Holy Ghost: It is with a deep sense of responsibility, brethren, that we, your fathers in the faith, would address you at the close of this long-tobe-remembered Synod, on matters which touch vitally the Church committed to our charge, in the hope that under the blessing of the Spirit of God, we may be led to do our duty, without fear of favour and that you, over whom we are placed, may judge the discharge of that duty in the solemn light of the responsibility which rests upon us as Bishops in the Church of God. We feel our responsibility weighing on our souls; we speak words that we dare not refrain from speaking. However, unpalatable such words may be to some, remember, that as we write we have ringing in our ears the Divinely solemn announcement: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." We have nothing but deep and lasting gratitude to God as we think of the Synod now brought to a close. As one realizes the varied interests that were brought together from East and West and North and South of this vast .Dominion, the many minds, the local influences, the vigour and boldness, always beautiful, of comparative youth and the staid conservatism ever to be respected, in middle and old age, and then remember how in this wondrous Synod all interests seemed to blend into one interest, the welfare and well-being of the Church, and all hearts seemed to beat as one heart, the heart of a winning and triumphant cause, cold and dead would be the spirit that did not thrill with gratitude that such evidence of God's favour has been vouchsafed to us. At last the Church in Canada is really one. At last all difficulties have melted out of being; at last old party watchwords are still and dead; at last East and West are uncalled-for terms, and the Church of God in Canada, bishops, priests and laity, with one heart and one voice, glorify God this day for peace, the tender sympathy and the enthusiastic missionary spirit which through the Holy Ghost abiding with us has captured our hearts afresh for the works of Christ. The Missionary Society just formed is in a position to

begin its work in the interests of the whole Canadian Church under the direct influence of the organizing secretary, the Rev. L. N. Tucker, of Vancouver, who_at the call of the Church, and filled with an enthusiastic devotion to the cause of missions, has resigned a parish that he loved, and parishioners who prized his every work, in order that he might give his whole time to the organizing of the society. We more than wetcome Mr. Tucker; we reverently thank God tor him, and we claim the prayers of the whole Church on his behalf, that God the Holy Spirit may direct him in his noble work and crown with success those labours which at the call of the Church he has assumed as the work of his life.

"So far all, thank God, is well, but unless the whole united body of the Church grasps the responsibility that now rests on it and rises with enthusiasm to fulfil its duty with an earnestness, unity and liberality hitherto undreamed of, it is impossible that the desire of the Synod should be fulfilled. Outside of all missionary funds raised for diocesan purposes or through auxiliary missionary efforts, the society needs a large income that would enable it to meet with generous hand the growth of our missionary dioceses, so that no Canadian Bishop will feel himself crippled in the discharge of his laborious duties. Where through the poverty of our finances, we have been doling out to such bishops paltry sums of one hundred dollars or two hundred dollars, we ask for means to meet every just demand with a grant honorable to the Church and giving heart and courage to the applicant. It is for such Bishops to state their needs, as free from monetary cares they advance the frontiers of the Church, and it is for the Church to meet those needs with a generous and willing hand. We, therefore, urge upon the laity to be prepared to respond with liberality to the appeals of the Bishops, when they call upon you to furnish the Church with the means needed to carry on this work adequately. To accomplish this, however, the members of this Church everywhere must wake up to their responsibility as trustees of God in connection with Canadian and foreign missions. Dioceses must face the fact that they are responsible to God for mission work outside of themselves, and that such responsibility can alone be met by each parish in every diocese becoming an auxiliary to the missionary society of the Church and each clergyman an earnest leader in the cause of missions, giving an opportunity to rich and poor alike to contribute of their means as God has blessed them. The Church of England in Canada is not a poverty-stricken Church; it has the power within it to-day to give great gifts to God, and whilst we would appraise the lowliest gift offered by any Christian out of his or her poverty, as equal in God's eyes with any gift offered by the rich man out of his riches, we do lay on the wealthy and well-to-do in our Church that they are, after all, only trustees of God, and we implore them to rise to a reverential sense of the tremendous responsibility which rests on them and give, as never yet they have given, to the needs of those vast fields of missionary effort at home or abroad for whose evangelization or preservation the Church in Canada will one day have to give an account to God. It is with almost stricken hearts, brethren, that we feel called upon to appeal to the members of the Church on this vital topic. Everywhere the world over the sanctity of the Lord's Day is being more and more disregarded, and loose and dangerous views propagated as to the duties and privileges connected with it. Everywhere parents, consciously or unconsciously, are setting their children an example in this respect that cannot fail to injure them, and everywhere the calm stillness of the great day of rest and worship is disturbed by the invading tramp or noisy voice of an apparently victorious world. We call upon you as Christian people to take

your stand against everything that brings dishonour on your Lord through the dishonour done His own day, and by example and precept to teach your children that their duty and privilege lies in observing it as a day of rest and worship, We plead with some possessed of great earthly means or social position, the position of which may seem to them as if it raised them above criticism or rebuke, to seek to stay the reckless tide of daring, irreverent misuse of the Lord's Day, which is flowing into the homes of those who from their position should be examples to others. and we would remind them that the law of God is but one law, that it is to be obeyed by the lofty as well as the lowly, by the rich as well as the poor, and that their examples in countless cases are almost cruelly dangerous in the highest degree to those dependent on them, or those who naturally look up to them as lights in the social world. We might say more, we dare not in faithfulness say less, and hence we would implore all professing Christian people of all ranks and grades of society to realize the danger that besets the Church and State through disregard of the sanctity of the Lord's Day, and that each one within his or her sphere of power should work to make that day what surely our Lord intended it to be-a day whose hours bring glory to His Name. We dare not, brethren, omit in this day of doubt and cavil to write a few words to you on the source of all religious belief, life and worship, the Word of the living God. It is not for us in this letter to enter into religious controversy, or to notice at length the fierce criticisms that beat to-day around our great volume of inspired teaching, but we do advise you not to follow hurriedly strange lights, brilliant for the hour, and that, fading out, perhaps, as quickly as they rose, may leave your souls in utter darkness. We doubt not that the Word of God can bear the pressure of any reasonable investigation and criticism, but we caution you against that idolatry of the critic, which, pushing the voice of God's Church aside, follows the utterances and accepts the conclusions of any human voice, which, bold at times to rashness, would claim that the ever-shifting opinions of the present day are worth tenfold the rooted conclusions of the millenniums of the past. We would, therefore, press upon you with all the force we are capable of infusing into words, the positive necessity of your refusing to accept any conclusion which would withdraw any portion of the Bible from the category of God-inspired Scrip ture, profitable for doctrine, for reproof, for correction, for instruction in righteousness. We urge on you, brethren, earnestly and affectionately, a personal use and study of the Word of God, not so much as a student-like exercise, but for the welfare and happiness and growth in grace of your own souls and as a moulding influence on your own lives. God knows we need, as a more sharply-defined characteristic of our . every-day religion, the bringing of our actions to the touchstone of Divine teaching. We need it nationally, ecclesiastically and corporately, and the need is already ripening to a sad and mournful harvest. Already the voice of God, as a controlling and guiding power is literally banished from our public, political and civil life. Acts of the most dubious expediency are regarded as in every way justifiable, and at times the holiest of subjects are spoken of in jeering words. Our children in many parts of Canada are fast forming a Bibleless generation, with the Word of God, the one book that alone can guide them into morality and right outsness, practically outside of their daily instruction, and often but little taught in their own homes, whilst our greater universities seem to plume themselves on the fact that the admirable secular instruction which they are prepared to give to each oncoming generation is one wholly dissevered from any form of religion. When such a state of things is plain

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ng that brings dish the dishonour done ple and precept to ir duty and privilege of rest and worship. sed of great earthly e position of which sed them above critistay the reckless tide of the Lord's Day, omes of those who examples to others, that the law of God be obeyed by the y the rich as well as amples in countless gerous in the highest on them, or those nem as lights in the more, we dare not hence we would impeople of all ranks ilize the danger that e through disregard Day, and that each e of power should surely our Lord ine hours bring glory ot, brethren, omit in o write a few words religious belief, life ne living God. It is enter into religious t length the fierce around our great out we do advise you ange lights, brilliant ig out, perhaps, as e your souls in utter at the Word of God y reasonable investicaution you against which, pushing the , follows the utterisions of any human to rashness, would pinions of the prese rooted conclusions past. We would, ith all the force we words, the positive accept any concluany portion of the God-inspired Scrip for reproof, for corrighteousness. We nestly and affectionidy of the Word of ent-like exercise, but ess and growth in l as a moulding in-God knows we need, haracteristic of our . ng of our actions to aching. We need it d corporately, and o a sad and mourne of God, as a conis literally banished civil life. Acts of are regarded as in times the holiest jeering words. Our inada are fast formwith the Word of ne can guide them ess, practically outand often but little whilst our greater emselves on the fact struction which they 1 oncoming generd from any form of e of things is plain

October 2, 1902]

CANADIAN CHURCHMAN.

to every observer, surely the one effort of Christian people should be to study for their own soul's good the regenerative teaching of the Word of God, that their own lives may be moulded by its wondrous influence, and that thus a more defined leaven of truth and righteousness might be introduced into the mass of national existence and honour and honesty. We have already noticed the perils which surround so many of our children, arising from a widespread, yet palpably defective, system of national instruction. and we would now call on Christian parents to realize the peril and seek to meet it by the preserving qualities of sanctified home life. Where the State stoops to dishonour, let home rise to magnify, through making the Bible in the home the voice of God among our children. We dread the laxity of social life, which, dropping the robe of the priest of the family, leaves each opening day unconsecrated to God, and we call on all Christian parents who grievously sin against their own children in this respect, to think of the tremendous influence for lasting religious good they abstain from wielding, and the loss in future life to those they love of one of the sweetest memories of the home that gave them birth. We urge all such parents, for their children's welfare, for their own parental happiness, and for the honour and glory of God, to be bold and brave enough to acknowledge a grievous blot on home life, when they see it, and in an humble, chastened spirit rise up to erase it. Further, we would wish to notice an evil which parents alone can remedy, namely, the growing dislike of Sunday schools by the children of those whose position in society makes the disuse plain and apparent. We feel sure that this evil is more deeply rooted than many fancy. It arises largely from the enervating luxury of living, so characteristic of the age, from disregard of the sanctity of the Lord's Day, from the weakened hold of parents over their children, and from the coldness and laziness of those who, by education and position, are in every way suited to speed on the work; but the main reason, after all, lies in the apathy of so many parents in connection with religious culture of their own children. We therefore plead with such; we remind them that God gave them their children for Himself, that their responsibility in His sight cannot be taken one hair's breadth from where He has placed it, and we open that responsibility afresh this day to their conscience, and we pray God that they may be led to a better mind with regard to this and many other matters connected with religious education of their children. We would close this address with humble thanks to God for His guiding hand in leading us, as He has done, so happily to meet together, and we would pray that God, the Holy Ghost, may bless all that we have accomplished to the glory of the ever blessed Trinity. The keynote of our words to you may be found in one word, 'responsibility,' which may God, in His mercy, grave deep into our own hearts as your Bishops, leaders and friends. And not into our hearts alone, but yours, brethren of the clergy, and brethren of the laity, for each working in his own station is responsible to God for that work in the highest sense wherein man can be responsible. And we would call on you, as on ourselves, to take heart and courage, because it is to God we are responsible, for if the Word be His, the power to accomplish great things is wholly His, the faith that lives and burns in the soul of men is His, and the silver and gold are His, and if we truly and sincerely are His in Jesus Christ our Lord, why should we fear or despond? Rather let us rise up, 'strong in the strength that God supplies through His Eternal Son,' and go in and possess the land."

and the proceedings of the third session of the General Synod of the Church of England in Canada were brought to a conclusion.

St. Luke's.—A brass lectern has been installed in this church, as a memorial to the Rev. T. E. Cunningham, late rector of the parish. It has a tablet affixed with this inscription: "To the glory of God, and in loving memory of the Rev. T. E. Cunningham, M.A, rector of St. Luke's Church, 1890—1901." In commenting upon it, the rector observed that the work of providing the lectern as a suitable memorial to their late friend and rector was a work in which all the members of the congregation were taking a deep interest, and a personal part, and that it had been to all a labour of the truest devotion and love.

St. Martin's.—The Archbishop has appointed the Rev. G. Osborne Troop, M.A., rector of this church, to be his domestic chaplain, in succession to the Very Rev. Dean Evans, who has resigned.

Montreal.-The Right Rev. Dr. Dart, Bishop of New Westminster, whilst travelling eastward in order to attend the General Synod met with a serious accident near Port Arthur from the effects of which he is still suffering. When the train stopped at one of the stations he got out for a walk, and was in front of the engine. He did not notice the train start, and he was struck by the engine and knocked aside. He promptly jumped up and tried to catch the last car, but missed it. In a dazed condition he ran after the train, shouting for it to stop, until it disappeared in the distance. He was then completely lost, and after wandering for some time was found by a sectionman, who took him to a station, where he boarded the next train. He was severely bruised on one side of the face, and considerably shaken up. On his arrival in this city he was taken to Glengarry Hospital, where he remained for a few days.

Grace Church.—This church celebrated its tenth anniversary on Sunday, the 7th inst. The Bishop of Algoma preached in the morning, and the Bishop of Ontario in the evening. The church was tastefully decorated with flowers and plants. The Bishop of Algoma preached from Genesis xxviii, 17. There were large congregations present at both services.

won the Jubilée scholarship in 1888; took his Divinity course from 1888-1890, graduating M.A. in 1890, and becoming assistant in St. John's church, Peterboro, in the same year. He was ordained to deacon's orders June 28th, 1891, in St. James' Cathedral, Toronto, by the Bishop of the diocese, and received priest's orders at St. John's church, Peterboro, on February 26th, 1893, On November 3rd, 1893, he was appointed assistant priest at Christ Church, Ottawa, under the Ven. Archdeacon Lauder, thus becoming the late Dean's last assistant in the parish where his father had been the first assistant. In May, 1901, he was appointed priest-vicar of Christ Church Cathedral, under the Rev. Henry Kittson, M.A., the present rector. Mr. Loucks will take full charge of his new parish on October 1st. Mr. Loucks is a son of the Rev. Canon Loucks, rector of Picton, Ontario, and Rural Dean of Prince Edward Island.

Morrisburg.-The annual conference of the rural deanery of Stormont was held in this town on Tuesday, September 23rd. The day commenced with a celebration of Holy Communion at 8 a.m., at which the Rural Dean was celebrant. At 10.30 the conference met in St. James' Hall, at which there were present two bishops, twelve clergymen and a large number of the laity. The Bishop of Ottawa occupied the chair, and beside him on the platform was the youngest member of the episcopate in the Dominion of Canada, viz., Dr. Lofthouse, Bishop of the diocese of Keewatin, whose pro-cathedral is at Rat Portage. The morning session was taken up by two papers and discussion thereon, the first by the Rev. W. H. Green, of Lancaster, on "The Christian Year," the second by the Rev. A. H. Whalley, of Iroquois, on "The Atonement." In the afternoon a paper on "Proportionate and Systematic Giving" was read by the Rev. C, E. S. Radcliffe, of Winchester, and another on the "Model Parish," by Rev. C. O. Carson, Wales. Both papers brought forth an interesting discussion. The next item on the programme was the discussion of the following resolution passed at a meeting of the Churchwomen of the diocese held in Ottawa in May last: "That a fund be established in our diocese to be known as the Bishop's Fund, every Churchwoman in the diocese contributing 25 cents or upwards per annum; such fund to be placed at the disposal of His Lordship, and to be applied to whichever diocesan fund requires it most each year, this year the money to go to the

After the Bishops' Pastoral had been read, the members of both Houses rose to their feet and sang the Doxology. His Grace, the Archbishop of Montreal, then pronounced the Benediction, ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Camden East.—The Lord Bishop of the diocese has appointed the Rev. C. E. S. Radcliffe, of Winchester, in the diocese of Ottawa, to this living in the place of the Rev. F. D. Woodcock.

Kingston.—The Bishop has made the following appointments, viz.: Mr. Dickson, a student, to Amherst Island and Mr. Woodcock, who is also a student, to Shannonville.

OTTAWA.

Chas. Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—St. Matthew's.—The Lord Bishop of the diocese has appointed the Rev. Walter M. Loucks, M.A., priest-vicar of Christ Church Cathedral, to be the rector of this church in succession to the late Rev. R. W. Samwell. The new rector was educated at Trinity College School, Port Hope, and entered Trinity University, Toronto, in 1885, having won the second Dickson scholarship for general proficiency. In 1886 he won the Burnside scholarship for classics and the college scholarship in Divinity and Hebrew. He graduated B.A., with second-class honours and



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CANADIAN CHURCHMAN.

Superannuation Fund." The discussion thereon was introduced by Mrs. Houston, of Cornwall, and was taken part in by all the clergy and many others, and resulted in the scheme being endorsed by a resolution, moved by Rural Dean Houston and seconded by the Rev. W. H. Green; the clergy appointing a secretary in each of their congregations to take charge thereof. Miss Green, of Ottawa, secretary of the Church Literature Committee, introduced the matter of having a bracket in the vestibule of each church where literature on the missionary and spiritual life of the Church could be deposited from time to time for the benefit of the congregation. It was endorsed as a good plan for circulating information and will be established throughout the deanery. After the presentation of various subjects by the Bishop, the conference adjourned at 5.30 p.mh, to meet in Wales next year. Before the close the Rural Dean presented a resolution respecting the death of the Rev. R. W. Samwell, which was received by a standing vote in silence. On Wednesday morning the deanery conference of the Woman's Auxiliary was held. There was corporate communion of the W.A. in St. James' church at 8 a.m. The conference met in St. James' Hall at 10.30 a.m., the Lord Bishop in the chair. Most of the branches in the deanery were represented by two or three delegates. There were a large number of women present. Mrs. Houston, organizing secretary of the deanery, presented her report, and amongst other matters stated that two branches had been formed in the deanery since the diocesan annual in May, viz.: A senior branch at Eamer's Corners, of eleven members, and a children's branch at Winchester, of fifteen members. Miss Green, of Ottawa, organizing secretary of the diocese, read a most excellent and interesting paper on the diocesan pledges, giving a succinct account of mission life and work in the districts to which the pledges are assigned. The Bishop of Keewatin gave a splendid address on mission life and work amongst the Cree Indians and the Esquimaux in the Hudson Bay regions. The conference of the W.A. adjourned at I p.m. to meet in Wales at the time of the deanery conference. On the evening of the deanery conference there was Divine service in St. James' church at 7.30 p.m. The prayers were said by the rector, the Rev. G. S. Anderson; the special lesson was read by the Rural Dean, and addresses were given by Rev. J. J. Lowe, of Mountain, and the Bishop of

mental and vocal, was also good. A good representative congregation was present. The Rev. Canon Muckleston preached a valuable and instructive sermon on "Thankfulness and Reality?" This congregation has contributed lately about \$00 towards the cyclone sufferers fund. The Rev. C. E. S. Radeliffe leaves these parishes with regret to take up work at Camden East in the diocese of Ontario. It is to be hoped that these important parishes, where there is plenty of work for any clergyman to do, however active he may be, if he will only do it, will not be left vacant for any length of time. The parishioners are a loyal and noble little army, and they deserve all the encouragement and prayers their fellow Churchmen in every part of the diocese can give them.

Cornwall.-Trinity (Memorial) Church.-The annual flower service in connection with the Sunday school of this church was held on Sunday, Sept. 14th at 3 o'clock, and was attended, as is usual, by a large congregation. The pupils assembled in the Parish Hall, and having been duly marshalled by the officers and teachers, marched in procession to the church, each one carrying a bouquet of choice flowers. There were three banners carried in the procession with the mottoes "Members of Christ," "Preach the Gospel to every creature," "Serving the Lord." During the service which followed the choir and pupils sang a number of appropriate hymns. During the singing of the hymn "O gather the flowers together, and place them near the shrine, in the midst of the wondrous glory, and the radiance all Divine," the pupils marched in order to the chancel rail, where the rector, the Rev. Rural Dean Houston, received the flowers and presented them to God for the comfort of His sick and suffering ones. The Sacrament of Baptism was then administered, after which the rector gave a short address. At the close of the service, hymn 274 A. & M. was sung as a recessional. There were over 220 in the procession, and it extended almost the whole way from the Parish Hall to the church. The whole service was very bright and beautiful, and many were the approving comments made by those who were privileged to attend. The flowers were afterwards sent to the Cornwall General Hospital, the Hotel Dieu, Cornwall, and the Children's Hospital, Ottawa.

St. John's.—A very handsome stained glass window has been placed in this church by Mrs. Anderson and Mr. C. Stanton, in memory of their [October 2, 1902

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TORONTO.

Rev. Arthur Sweatman, D.D., Bishop, Toronto. Toronto.—St. Luke's.—The Rev. S. Goodman, curate of this church, has accepted the offerof a church in Cleveland, Ohio, and will assume his new duties there on All Saints' Day, November 1.—His successor will not be appointed until after his departure.

St. Cyprian's.—The members of the choir of this church made a call at the house of Mr. J. T. Evans on Thursday evening, the 18th, and presented him with a chassed music case as a token of their appreciation of his efforts as organist of the church, a position which he has been filling during the past summer months.

Cobourg.—St. Peter's.—On Sunday afternoon, the 14th inst., the old colours of the Cobourg Volunteers and 40th Regiment were presented to this church by Colonel J. Vance Graveley, of Stanley Barracks, Toronto. The presentation was made in commemoration of the Coronation of King Edward VII., and it was celebrated with due military honours. The colour party, headed by Colonel Graveley, was escorted to the church byofficers and members of the 40th Regiment, the Cobourg Garrison Artillery and the 14th Midland Field Battery.

Warkworth.—St. John's.—A very successful and enjoyable garden party was held on behalf of this church at Mr. J. Owen's, on Thursday evening, September 18, when the sum of \$57 was realized. The annual harvest thanksgiving service was held in the church on the following Sunday afternoon, when Mr. E. J. Wethey, B.A., sang an appropriate solo. The sacred edifice was tastefully decorated and the service was attended by an unusually large congregation.

Otonabee.—St. Mark's.—Mr. Mark Gregstock, who after 35 years of faithful service as churchwarden has retired from that office, gave the sum of \$100 to the church for the building of a new fence around the graveyard. This improvement has added greatly to the appearance of the church property.



633

South March.—On Wednesday, the? 27th ult., the Rev. W. H: M. Quartermaine, of Renfrew, completed a most satisfactory canvas of the congregations of South March and Dunrobin, taking away \$84.50 towards the \$4,000 he is endeavouring to add to the capital of the Widows' and Orphans' Fund of the diocese. North March has yet to be canvassed, and the rector, the Rev. J. D. McCallum, hopes that the result will bring the total subscriptions to the fund to at least \$100.

Keewatin.

Winchester.—St. Matthew's.—The annual harvest thanksgiving services were held in this church on Sunday, Sept. 21st. The church was tastefully decorated with plants, grain, fruit and cut flowers. At 10.30 a.m. Holy Communion was celebrated, the rector the Rev. C. E. S. Radcliffe, being most kindly assisted by the Rev. Canon Muckleston, M.A., rector of Perth, who was also special preacher for the occasion. Thoughtful practical and eloquent sermons were delivered both morning and evening, and the attendance at both services was excellent. The musical portions of the service were bright and hearty.

Chesterville.—Holy Trinity.—The annual harvest thanksgiving service was held in this church on September 21st at 2.30 p.m. The church was very nicely decorated indeed, the music, both instruparents, Mr. and Mrs. Stanton, who had been connected with the congregation for many years. It consists of two lights, one bearing the figure of St. Margaret, the virgin martyr of the third century, and the other St. John the Evangelist, after whom the church is named. The figures and the colouring are very effective, and reflect great credit on Messrs. McCausland, of Toronto. The window was formally accepted by the rector in the name of the congregation on Sunday morning, September 21st. A missionary meeting was held in St. John's Hall, on Monday, September 22nd, when addresses were given by Bishop Lofthouse, of Keewatin, and the Rev. Cooper Robinson. The sum in cash and on cards of over \$200 was collected for the diocese of Keewatin. The Mission Hall, Anglesea Square, which is connected with the church, has been improved and redecorated during the summer months,, and was reopened on Sunday, September 28th, by a special service at 3.30 p.m. The usual Sunday school at 3 p.m., and the mission service at 4.30 p.m., will be commenced on Sunday, October 5h.

The Rev. Octavius Bathurst Byers has just received an address of congratulation, together with a purse of geo guineas, from the parishioners of Christ Church, Croydon, on the completion of fifty years' service as vicar.

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October 2, 1902

CANADIAN CHURCHMAN.

FIT FOR A PRINCE.

document bearing the signature of

W. Carrington, comptroller, appoint-

ing them furriers to the Prince of

Wales. This is the third time that

such honour has been conferred

upon this company. They were fur-

riers to Queen Victoria for many

years by special appointment and

now enjoy a similar distinction in the

patronage of Queen Alexandra. An

inspection of the class of goods dealt

in by Holt, Renfrew & Co., leads to

the belief that this distinction at the

hands of different members of the

Royal family is not unwarranted.

They claim to excel more especially

in high-class furs of a more moderate

price. The stock to select from is

certainly large and varied. Furs and

hats of all kinds for both men and

THE WOMAN OF POISE.

The woman of poise indulges in

few exclamations or superlatives,

and does not waste enthusiasm over

trifles. She is gracious, but never

gushing, and she has acquired the

habit of listening attentively, not

awaiting with ill-concealed eager-

ness a pause in the conversation to

enable her to rush in and take the

floor. The woman of poise never

lingers after her good-by is spoken;

never, in fact, under any circum-

stances talks long while standing.

She does not experience the difficulty

too many people have of taking

leave gracefully. She says good-by,

women are there.

Bishop, Toronto. Rev. S. Goodaccepted the offer), and will assume ints' Day, Novembe appointed until

of the choir of house of Mr. J. T. he 18th, and precase as a token of as organist of the s been filling dur-

Sunday afternoon, of the Cobourg were presented to ance Graveley, of The presentation the Coronation of elebrated with due party, headed by to the church by oth Regiment, the nd the 14th Mid-

very successful and d on behalf of this Thursday evening, f \$57 was realized. g service was held Sunday afternoon, ang an appropriate astefully decorated an unusually large

Mark Gregstock, service as churchat office, gave the the building of a rd. This improveappearance of the

October 2, 1902]

new musical star and praised his genius to the skies-praised him with an earnestness that made it The splendid reputation that for possible for him to give nightly convears has been maintained by Holt. certs in New York City for one Renfrew & Co,, hatters and furriers. hundred and twenty-eight consecu-Ouebec, and of 5 King St. East, Tortive nights, which is a remarkable onto, has secured for them further reaccomplishment, since other bandcognition and patronage from the masters are proud of playing a Royal family. The other day they hundred minutes in the great city. received direct from York House a

Cruel Methods

Of Treating Piles and Rectal Diseases

The old methods of treating piles by the knife, by ligature or dilation, besides causing intense pain, and frequently collapse and death, are now known to be worse than useless as far as actually curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect and the widespread success of the Pyramid Pile Cure has demonstrated it. The Pyramid Pile Cure is not a salve or

ointment, but is in suppository form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years' standing has made thousands of permanent cures.

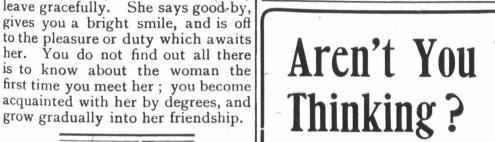
Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few weeks' treatment with the Pyramid Suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case, it is guaranteed absolutely free from any injurious drug.

The cure is the result of the healing oils and astringent properties of the remedy, which causes the little tumors and congested blood vessels to contract and a natural circulation is established.

All druggists sell the Pyramid Pile Cure at 50 cents for full-sized package.

A little book on cause and cure of piles mailed free by addressing Pyramid Drug Co., Marshall, Mich.





What Fur!

632

What fur are you going to wear

If you are yet undecided we will be pleased to offer you any suggestions while showing you our designs, which we think are swell. Our furs, well there are none better, and as for our workmanship it speaks for itself. Visit our showroom and satisfy yourself that what we say is right.

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re is, perhaps, novelty in Fur t Designs this 1 than there ever ... The Short t, with full wide Cuffs or Band -Reefer frontancy belt-fancy e and button ings — will be features.

ut shows a very h Short Jacket aska Seal with ne Trimmings.

S \$85.00 UP. \$ \$175.00 UP. gue.

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grow gradually into her friendship.

-God accepts obedience without emotion, but cannot accept emotion without obedience.

THE DUSS BAND.

America's Latest and Greatest Bandmaster.

DUSS, the musical genius who has been the fad of New York's polite set all summer, comes to Massey Hall with his band of sixty pieces, the evenings of Friday and Saturday, October 2nd and 3rd, and it is safe to say he will be welcomed by a large gathering. Every music lover has a desire to see and hear this strange character-this suddenly-made-famous man who has sufficient magnetism to appeal to Gotham's fickle audiences every night for nearly a half year. Last spring when Manager R. E. Johnston announced the coming of Duss, the people and press of New York ask: "Who is Duss-what is Duss?"" A night or two later every newspaper in the great city took up the

Isn't the coal problem giving you a heap of thought? We've been studying it for the last twenty years and flatter ourselves that we have got it down just about right with our

Economy Combination Heater

Hot Water and Warm Air, or Hot Water and Steam.

A combination of comfort and economy. - It's easily operated. Burns little coal. Gives a steady heat.

> Write for a booklet and particulars.

J. F. PEASE FURNACE CO. Limited, 189-193 Queen St. E., Toronto.



CANADIAN CHURCHMAN.

Children's Department.

MELISSE.

634

The schoolroom is large, cheery, sunny, and, just now, very still. School has "let in." Suddenly the door opens softly and Melisse enters.

The principal looks up from her desk reprovingly. "You're late again, Melisse.'

Melisse drops her eyelids and colors. She knows she is late. She is late almost every day. She waits around the corner back of the gray stable until she hears it strike nine. She has a reason for doing this, but she has never told it, not to the teachers, not to her mother. The truth is she is afraid of the Big medicines or drug is a real tonic. Girls. The Big Girls are in the next to the graduating class and are the natural-born enemies of the Little Girls. They tease them in all and endow it with the proper proportions manner of ways. They pinch of red and white corpuscles which prevent them, they poke them, they hide or destroy disease germs. This is what a their lunch, they put horrid bugs and things in their desks. The Big Girls think it is funny, but the Little some food, thoroughly digested. Every Girls do not-especially Melisse. Some of the Little Girls fight back, but Melisse never does, so they torment her all the more. They do not know that Melisse does not fight because she is better than they are, and more truly wise. Melisse does not know it either. She only knows that some feeling of shame keeps her from doing as they do. The Big Girls say she is a coward, and she believes them. A Big Girl in the next to the graduating class ought to know.

Melisse slips down the side aisle, keeping close to the wall. One of

What Goes Up

MUST COME DOWN

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to heaith in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood

real tonic should do and no drug or alcoholic stimulant WILL do it. The only true tonic in nature is whole

particle of nervous energy, every minute dreaded closet. muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of wastertissue but the perfect digestion of the food eaten has EVERYTHING to do with it.

The reason so few people have perfect power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets which may be found in every drug store and which contain in

for prompt digestion.

complete digestion and assimilation.

One of Stuart's Dyspepsia Tablets will ligest 1,800 grains of meat, eggs or other

has two doors. The Big Girls keep their lunch in their desks, but the Little Girls hang their baskets in the closet. At noon when they go in to get them, just when the greatest number are there, laughing, talking, scurrying around, the Big Girls rush upon them and shut the doors. Some of the Little Girls think this is'a good loke, but not Melisse. To her it is torture; torture before it happens, when it is happening, after it has happened. To her the confusion, the wild screaming, the being knocked down in the dark is a nightmare to be shuddered over at bedtime and dreaded with the coming of the day. But the bell is ringing. Already the girls are making the first dive for the closet. Melisse goes forward slowly. She would rather, oh, far rather, do without her lunch, but then they would laugh.

As she walks across the room she is pushed from behind and a voice says, jeeringly, "Run on, 'fraid-cat. Your lunch will get cold. Here, I'll help you." Half-pulled then. halfpushed, Melisse finds herself in the

The excitement is at its height. The Little Girls, shrieking hysterically, are running to and fro knocking down all the lunch-baskets in the search, for their own. There comes digestion is because from wrong habits of a wild scream-the Big Girls are living, the stomach has gradually lost the upon them! A tussle, a struggle, then the doors shut and the locks click.

> Melisse is wedged in a corner, breathless, silent with the rush of terror that always comes over her the instant the closed doors bring



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the darkness. The air is filled with shrieks of "Let us out ! Let us out !

Where are the teachers? Bless vou, I do not know. I have often wondered that myself. After all. I suppose it sounds like a "good time"-noisy, but not really harmful. Many persons never listen for anything that is not easy to hear, and it is easier to hear the laughter of the majority than the gasps of one frightened child. It is the little sounds that give life its significance, but it takes fine ears to detect them.

As Melisse stands strained and tense, in her dark corner, from out the medley of voices about her she recognized a new one-a Big Girl voice! Somehow, by a mistake indeed, she, the ring-leader, has been locked in too.

Melisse listens, her fear stunned



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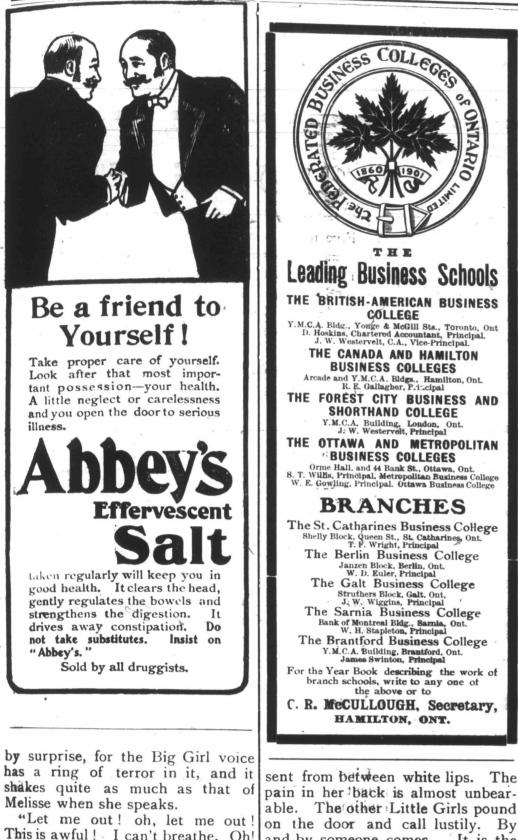
CANADIAN CHURCHMAN

air is filled with is out! Let us

teachers ? Bless w. I have often self. After all, I ; like a "good not really harms never listen for lot easy to hear. hear the laughter ian the gasps of d. It is the little fe its significance, rs to detect them. nds strained and corner, from out ses about her she one-a Big Girl by a mistake ring-leader, has

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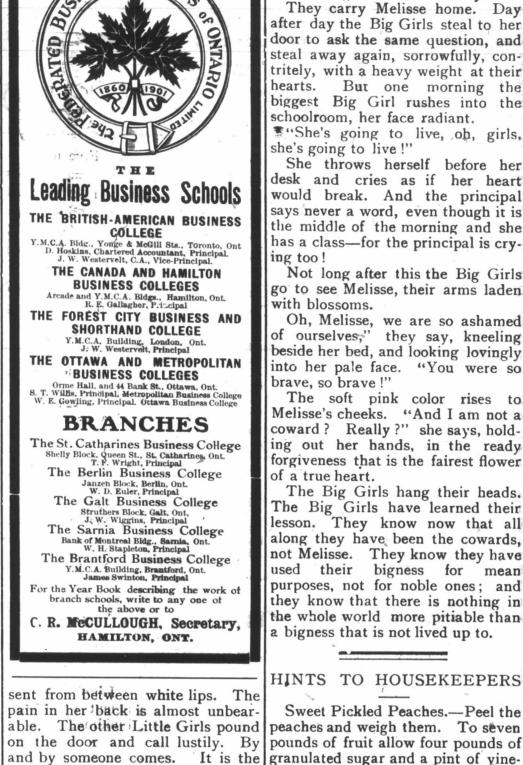




This is a wful ! I can't breathe. Oh! Oh! Let me out!"

principal. She opens the door and gar. Put the fruit in layers in a answers. The clang of fire bells them come hurrying from down- with sugar, sprinkle with mace, cin- reaching in action, and positively has drawn them all to the yard.

loset. They knock each other effort to free themselves. The in the eye. laughing turns to wailing, mingled with cries of pain as some one is stepped upon or is pushed too hard. The Big Girl is much worse than any one else. She is the most panic-filled of them all. Then a dreadsd thing happens. Suddenly the shelf above them ctacks and loosens, and with a loud noise falls. It is very heavy, leaded with books. A sharp pain goes through Melisse. She realizes that the end of the shelf has fallen on her. If she can bear the pain, bear the weight, she can save the rest of the girls from being hurt. Her body wavers and almost sinks. Then she half lifts herself with all her little strength grown great with determination. "I will bear it," she whispers to herself. There is a groan of relief close by her as the pressure is lifted from someone else. It is the Big Girl. "I am hurt," she says feebly. "Oh, so hurt! I am all twisted, and I cannot move to help you. If it falls it will crush me. Can you bear it? Who are you, anyhow? I cannot see."



Melisse has saved you from terrible three-quarters of an hour drain off

injury? The Big Girl does not say a word.

There are great tears in her eyes.

steal away again, sorrowfully, contritely, with a heavy weight at their Many Coughs But one morning the hearts. biggest Big Girl rushes into the schoolroom, her face radiant.

she's going to live !"

She throws herself before her desk and cries as if her heart would break. And the principal says never a word, even though it is the middle of the morning and she has a class—for the principal is crying too!

go to see Melisse, their arms laden paratively few people have escaped it with blossoms.

brave, so brave !"

a bigness that is not lived up to.

The soft pink color rises to It may wear away, but is more Melisse's cheeks. "And I am not a likely to hold on and be added to by coward? Really?" she says, hold- cold after cold, until some serious ing out her hands, in the ready ailment is developed-perhaps conforgiveness that is the fairest flower sumption or pneumonia, perhaps kidney disease or liver complaint. of a true heart.

The Big Girls hang their heads. The wise plan is to nip the trouble The Big Girls have learned their in the bud by promptly curing the lesson. They know now that all cough and cold before it fastens along they have been the cowards, itself on the vital organs, and in not Melisse. They know they have this connection we suggest Dr. used their bigness for mean Chase's Syrup of Linseed and purposes, not for noble ones; and [Turpentine.

Not that there is any scarcity of they know that there is nothing in the whole world more pitiable than cough mixtures, but because this preparation is more than a mere bough cure, has stood the test of time, and never had such an enormous sale as it has to-day. This we HINTS TO HOUSEKEEPERS consider the strongest evidence of Sweet Pickled Peaches .-- Peel the its worth as a treatment for coughs.

and colds. Composed as it is of linseed, turpentine and half a dozen other ingredients of known virtue in the But no one from the outside gives a cry. In a second the rest of preserving kettle, cover each layer cure of colds, this remedy is far stairs. They lift the burden from namon and cloves, and bring very cures the cold as well as giving There are a dozen or more in the Melisse's shoulders. Then the slowly to the boil. Have the vine- prompt relief to coughing, hoarse-

635

superfluous juice and add the sugar. Boil for fifteen minutes, skimming often, then add the juice of a lemon; They carry Melisse home. Day cook for a minute more, and turn inafter day the Big Girls steal to her to glasses or small jars. The surdoor to ask the same question, and plus of liquor will make good jelly.

and Bad Colds.

"She's going to live, oh, girls, The Recent Cold Snap Responsible for Much Sickness-Relief and Cure is Obtainable by the Use of Dr. Chase's Syrup of Linseed and Turpentine.

> "The first cold I have had this fall," you hear people say, as they cough violently. And to hear the

Not long after this the Big Girls coughing you would think that com-

Oh, Melisse, we are so ashamed ture at this season, when people are of ourselves," they say, kneeling not clothed to protect themselves, beside her bed, and looking lovingly are almost sure to bring trouble, and into her pale face. "You were so one can never tell where a cold is

The sudden changes of temperagoing to end.

erator ater that can be properly perform r 1902 Kelsey read what those ig Kelsey comfort

Mart Mfg. Co., OCKVILLE, Ont. THE REAL PRODUCED AND THE P

SOLD ated, BY LEAD vens ING DEAL SI ERS EVERY WHER

"I'm Melisse," was the answer

principal takes hold of the biggest gar scalding hot, pour over the fruit ness, sore throat, etc. down, not in fun now, but in a mad Big Girl and looks her very straight and boil for five minutes longer.

"Do you know," she says, " that

A GOOD COMPLEXION

Who does not wish to possess it?

Who does not delight to see it?

It is the beauty of good health. It is the evidence of rich blood.

IRON-O TABLETS MAKE THE BLOOD

RICH AND PURE

50 Tablets 25 Cents

There are many imitations of Dr. Remove the peaches and lay them Chase's Syrup of Linseed and Turon dishes to cool while you boil the pentine, so be careful when buying syrup until thick. Put the fruit in and look for the portrait and signajars, and fill to overflowing with hot ture of Dr. A. W. Chase on the

wrapper. This is the strongest syrup; then seal. Peach Jam.-After the fruit has guarantee any medicine can have. Children delight to take Dr. been peeled and stoned weigh it, and

Chase's Syrup of Linseed and Turto every pound of fruit allow threequarters of a pound of sugar. Put pentine, and it is a positive cure for the peaches in the kettle at the side croup, bronchitis, whooping cough, of the range and bring very slowly coughs and colds; 25 cents a bottle, to a boil in the juice that flows from at all dealers, or Edmanson, Bates them. Stir often, and at the end of & Co., Toronto.



Get a Package. Lead Packets,

It Really Merits a Trial. All Grocers

CANADIAN CHURCHMAN

KAY'S "Canada's Createst Homefurnishers."



636

Meals cooked on a "Famous Active" are always on time.

Because our specially constructed "Famous" dampers regulate the fire to a certainty, and a cook knows just the time required for the fire to reach the heat necessary for cooking any particular dish.

Then, to absolutely exclude guessing, a "Famous" thermometer is fitted to the ovendoor of every

Famous Active" Range.

This thermometer registers the exact heat of the oven, and can be fully relied upon -we guarantee them.

The "Famous Active" will cook more with less fuel than any other range made.

For sale by all enterprising

First in Carpets

There is no doubting our supremacy in carpets. -- Five minutes observation of the wonderful range of carpets on the first floor supplies indisputable evidence. It is a remarkable gathering of floor coverings from the most noted of the world's manufacturers. Years of experience and closest study of the tastes of the best shoppers, which our trade furnishes as no other does, enables us to present an array of carpet stocks that has no near parallel in any other house in Canada. Our long experience in the business, and our large buyings, has given us entire control of the best output of many of the greatest manufacturers. They will sell to no other house in Canada. Many of the goods shown represent designs of the best artists, made after our own suggestions specially for ourselves, in colorings the newest and most desirable. The particulars that follow will interest you :---

- -800 pieces of the Famous Bobbin Brussels has come to us from a leading English manufacturer, who did not wish to place them on the home market. The same quality of Brussels is usually sold at \$1.25 a yard; we bought this lot to enable us to sell them at 90c. Small patterns prevail-suitable for halls, libraries, and bedrooms.
- -We recommend Axminster Carpets for drawing-rooms rather than Brussels, and have over 75 patterns to select from-beautiful verdure self-color effects in rose, greens, and blues, and also some beautiful designs after the style of Oriental rugs.
- -The Royal Albert Axminster has perhaps no equal for hard wear. We can always recommend it.
- -The silky worsted Victorian Axminster is a carpet made in fine delicate tones for the most luxurious drawingrooms. We have a few lines of Victorian Axminster to clear at \$1.75 that were \$3.25.

First in Rugs.

Here victory is easily achieved. Other stores make no pretence to carry a stock of rugs of the variety and quantity you find here.

- -Wilton Rugs, 12x9, \$25.00.
- Axminster Rugs, 10.6x9, \$30 ; 12x9, \$35; 13.6x10.6, \$45; and up to \$12.50 per square yard.
- -Antique Rugs, 3.11x2.10, \$8.50; 4.8x3.4, \$12.00; 4.9x3.4, \$12.00; 5.1x3.4, \$12.50; 6.10x4.10, \$17.50; 6.9x5, \$22; 11.9x3.1, \$25.00—and many other sizes and prices.
- Yaprac Rugs, 9.6x5.11, \$26.50; 12.8x8.3, \$42.50; 13.8x10.6, \$75.00, and other sizes.
- -Donagan Hand Tufted Rugs, the product of the industries of Ireland, size 12x9, \$85.00, and size to order at same rate per square yard.

-This season we have gone in for 4-4 stair carpets in Axminster. These are used to match Oriental rugs in lower halls.

[October 2, 1902

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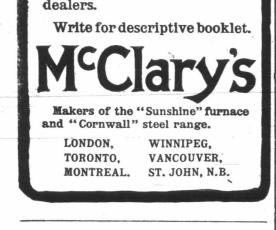
Toro

- Our seamless Axminster Carpets are made in colors and designs to correspond with the decorations of the home and are sold at \$6.50, \$8.00, \$9.00, \$10.50 and \$12.50 square yard.
- The Wilton is a great carpet for hard wear, and we have imported more strongly this season than in any former year. The "Crown Velvet" in Wilton we specially recommend for wear. Per yard \$1.50.
- Our Wilton Carpets at \$1.35 and \$1.75 and extra superior at \$2.25 are wonderful values.
- English Wool Carpets for use in bedroom or dining-room. The colors can be guaranteed. Special price per square yard, \$1.00.

First in Linoleums and Oilcloths.

Linoleums and Oilcloths here in quantities sufficient for the largest order of hotel or public building, or in smallest quantity for most modest wants of individual customers. All the best qualities and at special prices :---

- Stains' Inlaid Linoleums and other well-known^o makes, 6 ft. wide, per square yard, 75c., \$1.10 and \$1.35. Many new designs this season in the best Inlaid Linoleums
- for public buildings, as well as for kitchens and pantries.
- Cork Carpet—in view of the increasing popularity of cork carpets, we have had made up for us a special design in



HANDSOME ARTICLES MADE OF

Native Brass Work from Damascus

Stones from the Dead Sea, etc., etc.

These articles are made by converted Jews at the Houses of Industry of the London Society for promoting Christianity amongst the Jews, and are sold for the benefit of the Mission.

C. B. S. - A ward of the Confraternity of Body and Blood of Christ has been organized in Toronto. For further information apply to W. H. FAIRBAIRN, ESQ., Hon. Secretary, 24 Victoria Street, Toronto. or to REV. FATHER HARTLEY, Rector St. Matthias Church.

Rev. A. F. BURT, Shediac, N.B.,

Mother of Pearl from Bethlehem

CIFTS

Canadian Secretary

HOLIDAY

Send for Price List

Olivewood from Jerusalem

- -Afghan Rugs, 9.6x6.10, \$75.00.
- -Wool Squares, in heavy yarns and in the newest designs by Voysey, colors, blues and greens mixed with other art shades, 9x10.6, \$11.00; 9x12, \$12.50; 9x13.6, \$13.75; 10.6x12, \$14.25; 10.6x15, \$18.00.
- -This is a large feature in the rug department-Indian Durries to go on plain covers, suitable for cosy dens, colors very durable.
- new green--very soft effect when put down-special per square yard, \$1.05.
- New Inlaid Wood Surround, that can scarcely be detected from the wood itself, per square yard, 75c
- Some very beautiful effects in inexpensive Linoleums and Oilcloths, well suited for bathrooms. These are in colors to match the walls, in blue and white, green and white, etc., per square yard, 50c. and 60c.
- Cocoa Mattings and Mats in different widths and sizes.

Business with Mail Order Customers.

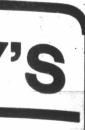
The business of this house extends from the Atlantic to the Pacific. In the leading cities and towns of the Dominion you will find homes made more beautiful because furnished in part or whole from the stocks of this store. It may be a carpet for one room or several rooms; one or more pairs of lace curtains; a single piece of furniture or the whole house to be furnished. Distance from Toronto does not prevent you from profiting by the facilities of this store. We give completest attention to mail orders: Write us about your smallest or largest wants.

John Kay, Son & Co., LIMITED.

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October 2 1902] tober 2, 1902



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To Investors!

637



The Electrograph is a simple, practical machine for sending pictures, newspaper illustrations, maps, etc., by telegraph over the wires of any telegraph or telephone company.

HEELECTROGRAPH COMPANY OF AMERICA

Controls all patents for Canada and the United States covering the Electrograph.

Capital \$1,000,000, \$10 Shares, Fully Paid Up and Non-Assessable.

No Bonded Debts. Now \$7.50 per Share.

The machine is simple and inexpensive to manufacture. The company is not selling, but leasing them. Those who invested in the Linotype have realized a gold mine. It is used in almost every newspaper and printing office So will be the Electrograph in a few years. Besides, it will be used by the Secret Service, Police and Detective Departments of every city, and by banks for identification, by the War Department, and in other ways yet unthought of.

The telegraph and telephone are now indispensable. At the outset they were looked upon as little better than petty toys. People did not realize the possibilities ; there was then no practical demand.

The Electrograph does not have to create a demand. The demand exists, newspapers have been for years waiting and watching for just such a machine. The Cleveland Plaindealer, the Pittsburg Dispatch, the Detroit Free Press, the Buffalo Courier and many papers of this class have rented machines.

The Scientific American, June 15, 1901, describes the Electrograph fully with cuts. It says "over a wire 770 miles from St. Louis to Cleveland, via Chicago, it worked faultlessly." The chief operator, Associated Press, Washington, D.C., says :-- "I think in the Electrograph you have at last successfully solved the problem of transmitting pictures by wire by producing a machine of practical value and of extreme simplicity of operation.

The superintendent of wire service, Associated Press, New York City, says :--- "A test on a wire running from this office to Philadelphia and back was satisfactory in every respect. Both the transmitter and receiver being placed in this office, I had every opportunity to see the working of both, and I can say that no test could have been more perfect or satisfactory." The company has dozens of other equally strong testimonials from leaders in all departments of Newspaper, Printing, Engraving, and Telegraph work. Mr. F. B. Squire, president of the company, spent six months investigating every phase of the practical working and possibilities of the Electrograph before investing in it. Mr. Squire is vice-president of the Standard Oil Company, was its original secretary, and has stayed with it ever since. In an interview published in the Cleveland Plain Dealer, July 9. 1902, Mr. Squire says that it is the expectation to instal at least 100 machines in one year: 200 machines will be soon in use, and fully 1,000 in a reasonable time, earning large dividends. Every newepaper of consequence must instal an Electrograph or fall behind its rivals. Business will not depend on crops, or railway earnings, rains or frosts. Newspapers, banks, detective service, etc., go on forever. When many lines of investment are at high-water mark, it may not be amiss to put some profits into a new and promising business. Carnegie got his start when a telegraph operator by buying \$500 of telegraph stock. Those who saw the possibilities of the Telegraph, the Telephone, the Linotype, the Typewriter and other great inventions, won fortunes. So will those who invest in the Electrograph. At the Toronto Exhibition the Electrograph attracted great attention. All who saw the pictures of King Edward, Sir John MacDonald and Premier Laurier were convinced of the practical working and the demand for this instrument.

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We have much pleasure in

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PICTURES.

IN CITY OF TORONTO

The undersigned invites tenders up to noon of

Tenders for leasing the property to be ac-companied by an accepted cheque for one-half the amount of a year's rental. The lease for g5 years to be renewable at a valuation for a further term of 25 years. Guarantee cheques will be returned to un-

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The highest or any tender will not necessarily

F. R. LATCHFORD,

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the Bishops in their convocation robes, who formed the Upper House, the other the prominent clergy and influential lavmen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs, taken by the noted artists in Montreal, Messrs. Notman 🕱 Son, and make a picture suitably framed 18 by 14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time will be most highly prized in years to come.

We make this special offer: Subscribers to the Canadian Churchman, who pay up their subscriptions to the end of the year 1902, and also in advance for 1903, may have either of the pictures for one dollar. New subscribers paving one year in advance, can have the pictures on the same terms.

The price of each picture if sold alone is \$2.

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Write or call on

W. CLENDENAN, ⁸⁹ Canada Life Building, TORONTO. Phone M 2391



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St. Margaret's

Only teachers of the highest academic and professional standing employed.

MRS. GEORGE DICKSON, Lady Principal.

[October 2, 1902]



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