

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.  
(ILLUSTRATED)

Vol. 22.] TORONTO, CANADA, THURSDAY JULY 16, 1896. [No. 29.

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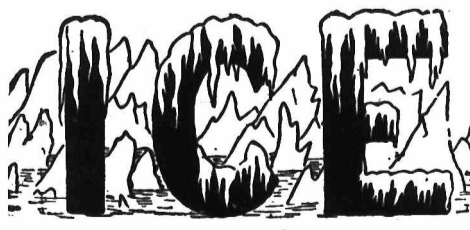
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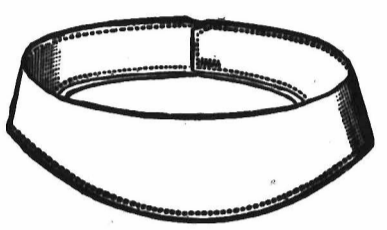
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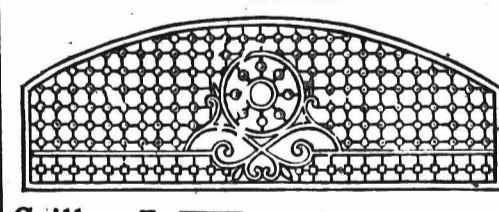
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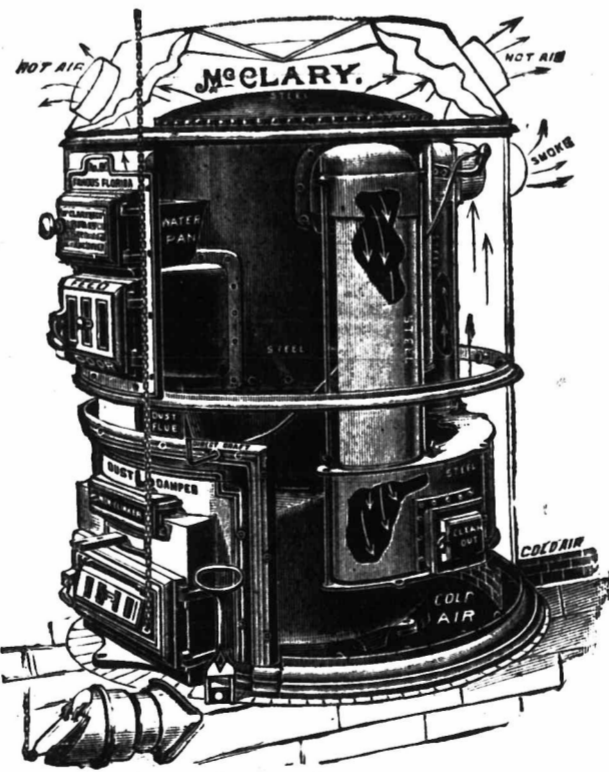
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## Lessons for Sundays and Holy Days.

July 19th.—SEVENTH SUNDAY AFTER TRINITY.  
Morning.—1 Chron. 21. Acts 21, to v. 17.  
Evening.—1 Chron. 22, or 28, to v. 21. Mat. 9, v. 18.

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

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion : 298, 318, 321, 556.  
Processional : 7, 175, 219, 547.  
Offertory : 171, 178, 225, 306.  
Children's Hymns : 265, 385, 387, 569.  
General Hymns : 18, 169, 194, 222, 241, 520.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion : 209, 313, 317, 323.  
Processional : 165, 189, 218, 601.  
Offertory : 227, 235, 365, 541.  
Children's Hymns : 228, 336, 339, 566.  
General Hymns : 12, 170, 211, 264, 457, 531.

### SEVENTH SUNDAY AFTER TRINITY.

The growth of religion in the Christian is gradual. It grows up in his soul, just as life does in the stem of a plant or tree. This comparison, so often set before us in Holy Scripture, is that by which the Church instructs us on this day. We have seen, in the services for last Sunday, that the love of God is the root of all holiness, the very foundation of our Christian life. To-day we are taught the different degrees by which this principle gradually unfolds itself. We learn how, by the influence of God's grace, that which was once implanted into our nature is made to "bring forth fruit unto holiness, and in the end everlasting life." The Collect goes back to the lessons inculcated last Sunday, with regard to the love of God; but to impress upon us still more forcibly how this divine love is to take possession of our hearts, it makes use of an expression borrowed from the natural world—it prays that the love of God may be "grafted" into them. Now we know that *grafting* is the strongest link that can bind any two substances together. To be properly *grafted* upon the old stem, the new shoot must

not be simply joined to it, but so united as to become one with it,—to grow together with it, and make it partake of its character. Just so it is with ourselves. Having been joined to the Body of Christ, and baptized into His death, we have had a new life implanted in us, but we must not stop short here. Gradually, and by little and little, must each one of Christ's members lay aside some sin, by which his old nature would most easily beset him, and cultivate some virtue which is the fruit of his new birth, for this is what the Apostle means when he desires that we who have "yielded our members servants to uncleanness, and to iniquity unto iniquity, should now yield them as servants to righteousness unto holiness." Thus it is that, from the cradle to the grave, Christians find in the Church of Christ that which is necessary to nourish and support their souls. The grace of God given in holy baptism is strengthened and brought out by the constant teaching of God's Holy Word. The little ones of Christ's flock, trained and instructed in God's House, by God's own appointed minister, are brought in due time to their bishop or chief pastor, that they may receive at His hands the confirmation and strengthening of these good beginnings. Then they are admitted to the higher mysteries of the Christian faith; they are allowed to feed spiritually on the precious body and blood of their blessed Lord and Saviour Jesus Christ. And so do the members of Christ grow up in grace. In prayer and Holy Communion, in the study of God's blessed Word, and constant round of holy services, they "go on from strength to strength," "rooted and built up in Him who is head over all, even Christ." Still, however, we must never rest satisfied, so long as we are only in the courts of the Lord on earth. Until we reach the presence of the God of gods in heaven, God's grace must be sought, not once for all, but continually, and day by day. It is the neglect of this great truth which causes so many good beginnings to fail, and holy resolutions to wither. Thus does the Collect for this day, with its accompanying services, show to Christians how they are trained and nurtured in the house of God. As "trees of the Lord's planting," grafts of God's true vine, they are brought into the courts of the Lord to be nourished and brought up by Him. Death, which, as the wages of sin, would have been their portion, is withdrawn, and the gift of a new life is implanted in us through Jesus Christ our Lord. God, however, deals with us in spiritual as in temporal things. While He reserves the increase as His free gift, He gives it only in proportion as we plant, and cultivate, and water. Let us, then, learn from the services of this day to keep and train our hearts with as much diligence as if the success depended upon ourselves, while at the same time we trust entirely to the "power and might" of Him who is the "author and giver of all good things." So shall we indeed become as "trees planted by the water-side, whose leaf shall not wither, but who will bring forth fruit in due season"; and thus, living here as "green olive trees in the house of the Lord," we shall "go on from strength to strength," until we "flourish in the courts of the house of our God."

Rev. W. G. Swayne, recently ordained, has been appointed to the charge of Seeley's Bay Anglican Church.

### THE GENERAL SYNOD.

The meeting of the General Synod takes place in September at Winnipeg, and our friends there are already at work preparing for the reception and entertainment of the delegates. The first business to be done will be the ratification of the constitution adopted at the first meeting in September, 1893. After that the Synod will get down to its own proper work. Various questions of a general character have already been referred to it by our Provincial Synod, and the value of the General Synod in our Dominion will be apparent to all when its next meeting is over. The question that we deem of the supreme importance, and calling for the first attention as a whole, is the adjustment of the missionary work of the Church. Other religious bodies seem to be more highly organized in this regard than we are, and the results of all the work of all their congregations in our Dominion are compiled and tabulated in such a way as to show what the whole body is doing. In the Anglican system, each diocese is left to do and keep account of its own proper work, so that we are a very long way off the statistical methods and systems of the other religious bodies in our country. We are not prepared to change our methods anyway, so far as the internal administration of each diocese is concerned, but we ought to consider most seriously what the best possible way is for us to adopt in our general missionary work, that the Church as a whole can unite in. We hold that the General Synod should directly supervise all work of this character, and that the Church, being the Missionary Society itself, should now begin to do this work itself. The accidents of the position of the Church in the old land caused missionary effort there to be taken up by societies. We do not require to adopt these agencies here, and any attempt at establishing them can only result in loss of strength, and the perpetuation of our miserable divisions. Is it impossible, in the Anglican communion alone, for the utmost scope to be given to the individual worker, and yet to have his efforts subject to the direction of his Church? We never hear of any societies being formed in the Methodist or Presbyterian bodies to arrange for the disposition of funds so that their governing councils may be kept from making mistakes, or using the money in a wrong way, because in plain English, that is what the formation of these small societies in connection with our Church means. We want to see the General Synod assert itself, lay down a missionary policy, harmonize Provincial action, estimate its wants for the next triennial period in the Domestic and Foreign fields, make itself the society for all Canada, and enable the individual members of the Church who take a living interest in her missionary work, to know something of what is being done, and how it is being done. At present, with the lack of central power and system in our missionary operations, we fight as if beating the air. We have men in the field who heroically live up to the high ideal implied in the word "missionary." Let the Church as a whole, in her work of aiding their efforts, act in the unity of the spirit, and with a quickened sense of her own high calling, and let our Lord Christ be more and more shown to suffering and sinful humanity, by the direct work of His own Body.

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It will be in the recollection of our readers that at the time of the formation of the General Synod, the most unqualified praise was bestowed upon the whole proceedings by the press generally. The quality of the Synod members, and the brilliant union of Christian spirit, culture and intellectual power that characterized the body, commanded universal attention. We know the latent power of our Church in mere devotion and everything else, and we look confidently forward to the work of the General Synod to liberate and harmonize forces, and develop powers which will make our Communion occupy in this new country its position as the Church of the race, and through which the learning, devotion, thought and culture of the past will be brought to bear on the populations of this country in the way to make them increasingly apprehend Him in whom are hid all the treasures of wisdom and knowledge. Protestantism has simply run mad in making bodies, miscalled churches, which only represent one type of thought, or society. We know the Scripture ideal is, many members, many gifts, yet only one body, and if by the indwelling of the blessed Spirit of God, the General Synod can do something to overcome the chaos of our conflicting ideas, practices and individualisms, and set up the Church in something like its real unity and power, it will have done a supremely important work. There are other general necessities of the Church in our Dominion that require discussion. The matters in which the General Synod is declared to have jurisdiction will readily suggest what these are, but we cannot enter into them at present. Suffice it to say that the meeting of the General Synod will have a very great effect upon our future in this Dominion, and it is required that the Diocesan Synods send their most capable men, and the whole Church continue in prayer that the work of the General Synod may be blessed in Him who alone is the eternal hope of humanity.

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN.—I have read in your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Albans Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious diocesan undertaking. Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our diocese the crown of our Church of England system—a noble cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions. Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

#### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

##### SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$338 18
True Blue.....	1 00
Minna.....	1 00

#### REVIEWS.

MAGAZINES.—*Harper's Magazine* sparkles with gems from pen and pencil. "General Washington," by Woodrow Wilson, with eight illustrations from drawings by Howard Pyle and others, will be welcome to the many who revere the memory of the "Cincinnatus of the West." The pictures are admirable, and the prose stately and vigorous as befits the subject. "Literary Landmarks of Venice," with views of places associated with many of the dear ones we knew, but now known only by their legacies in print. "A Rebellious Heroine" is finished and other stories begun. "Notes on an English Election"—the veracity of this sketch will be recognized by any one acquainted with the subject, say a free and independent voter of the "Tower Hamlets."

*Scribner's Magazine* for July contains much that is interesting. "A Thousand Miles through the Alps," with illustrations, stirs the imagination and promises adventures of an exciting kind. "Scientific Taxidermy" illustrated with specimens in ante diluvian zoology, will be generally interesting to the student in that branch of research especially. There is another instalment of "Sentimental Tommy," which to we who believe in Mr. Barrie, is worth a good deal, and a frontispiece worth seeing.

#### THE MISSIONARY FIELD.

The Rev. G. Soo Hoo Ten, the Chinese Missionary in Sydney, New South Wales, has been mainly instrumental in raising nearly £1,000 for the site of a new church for the Chinese Mission in Sydney.

The labours of the late Bishop Hale on behalf of the Aborigines of Australia are well known. Following in his father's footsteps, Mr. Harold Hale now proposes to establish a new Mission to the natives in Western Australia, where the Government have set apart 10,000 acres of land as a Native Reserve.

The Medical missionaries in China are doing a good work, but they have much to contend with in the ignorance of the native doctors. Thus a nurse attached to the Church Mission in Peking, writes:—"We were fetched to one case to find the patient almost pulseless through the native (so-called) doctor's treatment—excessive bleeding and pinching. They think by so doing they draw and pinch the pain and disease out of the sick one. One man came to me for medicine to relieve a 'jumping pain.' On inquiry I discovered he had recently had the cholera, and the native doctor had stuck a long needle straight into the stomach in four places, regardless of what effect it would have on the patient. The man walked lame afterwards, and I don't wonder he had a jumping pain."

In the Nazareth district of South India there are seven large congregations which have received no help from the Society's Fund for the last ten years. This is a sign of real growth, and a proof that the people care for their religion. They pay for their catechists, schoolmasters, schoolmistresses, sextons, the church repairs, lighting, and all other expenses, whilst they give their share of the salary of the clergyman who ministers to them, together with several other congregations. The Rajah of Ramnad, who is not a Christian, so values the society's schools that he has given 2,400 rupees a year to be spent in scholarships in the high school in Ramnad.

A harvest festival in India differs much from ours. In India "the church is not decorated except by the offerings of the people." Everyone who comes is expected to bring something, either in kind or money, and the offerings made in kind are afterwards sold. The offerings are various. Here is a list of things presented at the harvest festival at the S.P.G. Mission, Sawyerpuram: "One buffalo; seven calves; four sheep; forty-three fowls; pigeons; cloths; eggs; a large quantity of corn and vegetables of all kinds; fruit and various other things. The live stock was kept outside the church, but all the other things were

brought inside, and made a very sensible decoration. One Christian, anxious to follow the example of her whose festival we were keeping, brought and placed on the chancel step two young pigeons! The very substantial sum of Rs. 98.10-9, was realized from the subsequent sale of all these things, while the actual money collection was not less satisfactory, amounting as it did to Rs. 81-6-9, the grand total being Rs. 175.1-6. This money is to be devoted to the church tower, which is being raised so as to receive a very fine bell given to the Mission.

Next year brings the thirteenth centenary of the arrival of St. Augustine in the Isle of Thanet. The meeting of the Lambeth Conference is fixed for the same year, and the majority of the bishops attending the Conference, to the number of about 150, are expected to be present at the Jubilee Commemoration of St. Augustine's College at the end of June, for it will be just fifty years since the foundation of the Missionary College. The occasion will thus have three points of great and exceptional interest. The College is anxious to celebrate so interesting an era in its annals and so important an event in the history of the English Church in a manner calculated to forward that great purpose of training men for the Colonial and Missionary ministries to which, alike by its earlier and later traditions, is so sacredly pledged. It is therefore proposed, with the view of supplying, as a definite element in the curriculum of the College, that physical training, to the very high importance of which letters from the Archbishop of Canterbury (visitor of the College), the other electors of the College (the Archbishop of York and the Bishop of London), as well as from missionary bishops of distinguished experience, testify, that a block of buildings be erected comprising a swimming bath, a gymnasium and five courts.

What the Bishop of Zululand says about the importance of physical training for missionaries is very deserving of notice:—"I am quite sure that anything which helps to make men physically strong must be of great service to any man who is desirous of giving himself to missionary work. As regards swimming, I can only say that, had I not been able to swim, I should have been in a difficulty on more than one occasion. In a country such as ours, where at certain seasons of the year rivers are a real difficulty, it seems to me that every missionary ought to be able to swim; at least it is of great advantage to him if he can. And then as regards gymnastics, although possibly the exercises learnt in a gymnasium might not be of actual service, yet there can be no doubt that they would tend to make men strong, and so enable them to 'endure hardness.' This seems to me to be of great importance; for missionary work we do want strong men, strong in character, of course, but, besides this, in much of our work we want men strong in body as well. And everything which really helps to make men physically strong must be of great service. I much hope that it may be possible to erect a swimming bath and a gymnasium at St. Augustine's during your jubilee next year."

#### HOMEWARD BOUND—A HALT BY THE WAY.

BY THE BISHOP OF ALGOMA.

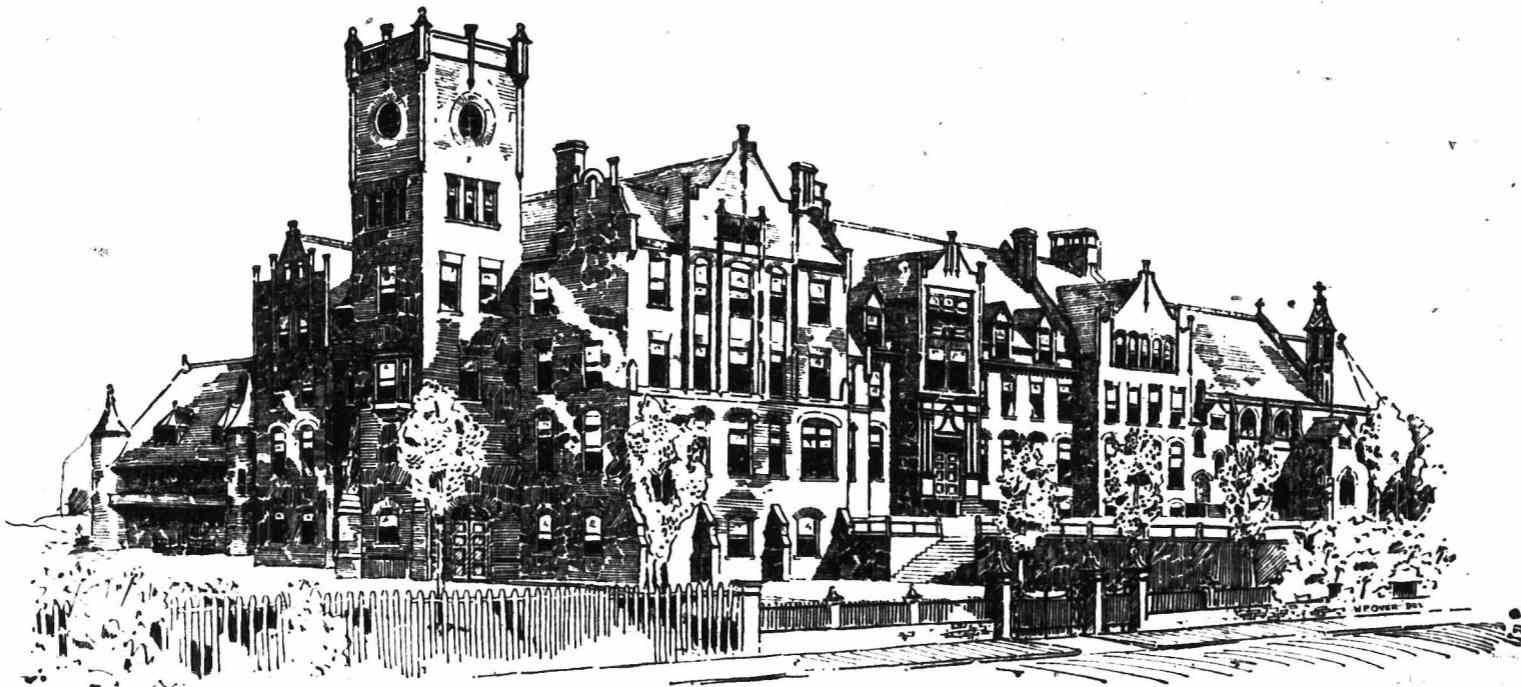
As some of your readers may have felt, if not expressed, a little surprise that an interval of three weeks should have elapsed between my return from Mentone and the date of my sailing for Canada, it may perhaps solve the mystery if I give them a brief resume of my occupations during that period. Indeed, its "amusements" had all been mapped out for me before I left the sunny south, but they were wholly in the form of engagements for sermons, drawing-room meetings, etc., to which I found myself committed, in response to urgent requests from various quarters, mainly, though not exclusively, for the benefit of Algoma. Two or three were in the interests of the C.C.C.S., to which we are so deeply indebted for its annual grants. To have said "No" to requests from such a quarter would, indeed, have been ungrateful. Accordingly, having reached England on the 18th, and on the 19th enjoyed the rare luxury of worshipping "unofficially" in the Temple Church (whose master, Rev. Canon Ainger, has most kindly consented to be one of my commis-



series in England) and in Westminster Abbey, I proceeded on the 23rd to St. Leonard's-on-the-sea, and addressed a largely attended meeting, held in the drawing-room of the Misses M——, giving numerous illustrations of the society's work from the history of missions, both white and Indian, subsidized by its grants; also of our educational work among the children of the latter in the Shingwauk. Nor did I fail to seize the opportunity of emphasizing our sore need of a new Wawanosh for the girls' department, requiring, as it will, not less than \$5,000, of which we can probably count on half from the sale of the old property situated at a most inconvenient distance, and possibly of a small Government grant. I may say here that as one outcome among many of the new departures taken by the C.C.C.S. in the inauguration of what, in Canadian phraseology, might be called its "Woman's Auxiliary," preparations are being made for taking part in a great missionary exhibition to be held in Birmingham next September, for which the Rev. Rural Dean Frost, Mr. Ley King, Principal of the Shingwauk, and others are collecting Indian material in illustration of the work among the aborigines, to be shipped, free of cost, it is hoped, by the Allan Line and the C.P.R. Returning from St. Leonard's, I visited Bristol on the 29th, and spent the afternoon in the discussion of various measures bearing on the work of our Association with two members of the committee, both of whom were well qualified, by their long experience and warm, unchanging sympathy, to give wise and judicious direction and counsel. Next day the annual meeting of that branch (which indeed, has the honour of being rather the parent stem) was held in the parish room of St. John's, Morning-side, kindly placed at our disposal by the vicar, Rev. J. Anstey, and was well attended, a special interest

which should underlie it. Next day the ancient City of York was visited, the Very Rev. the Dean having kindly promised the use of the pulpit of its noble minster for appeals both morning and evening in behalf of the C.C.C.S. At the morning service the choir was full to overflowing, a special attraction being the presence of nearly three hundred of the men and officers of the Yorkshire Hussars on their annual parade, and certainly, what between their resplendent uniforms and the martial air and bearing that characterized them, they presented a very striking appearance. Best of all, one could not but observe the devoutness and reverence of their demeanour. The evening service was held in the nave. Two delightful hours were spent in the Minster on Monday forenoon, with the Dean as my cicerone, Lady Emma having courteously discharged the same office for the two other members of our little party the day before, but, alas, that memory does not serve to retain a tenth part of the wealth of ancient ecclesiastical and other lore with which they both illustrated their theme. In the afternoon an Algoma meeting was held in the Zouche Chapel, the Dean kindly taking the chair, and pre-facing the address with an interesting sketch of the history of the Church in Canada, from which we gathered what one present, at any rate, did not before know, that the aforesaid Church was within an ace of having Dean Swift as its first bishop! I would here acknowledge my obligations to the Rev. J. Sowter, organizing secretary to the C.C.C.S., for his untiring efforts in advertising and working up this meeting. The return journey to London ended shortly before midnight. Wednesday morning, the 6th, I had the pleasure of attending the annual service of the S.P.G. in St. Paul's, reading the Epistle, and assisting in the Holy Communion. There was

spacious drawing room of Mr. and Mrs. L., to hear something about Algoma, and full advantage was taken of the opportunity, after which refreshments were served. It is hoped that a strong "branch" will be organized in Sunderland, the first step being already taken in the appointment of Rev. F. Hall as secretary. Ineed it is to his vigorous and energetic efforts that we are mainly indebted for the interest thus far manifested. On the morning of Saturday, May 9th, I started for Edinburgh, pausing for a couple of hours by the way to snatch a glimpse of the beauties of Durham Cathedral. As elsewhere, kind friends had already mapped out my work in the Scotch capital, and I fell in with their plans very gladly, preaching in St. John's, and, an offertory being impossible, appealing for contributions through the rector, Rev. G. Cowley-Brown, who has since reported the receipt of nearly £18. On Monday a drawing-room meeting was held at the residence of the Very Rev. Dean Montgomery, which was one of the largest and most influential it has been my fortune to address. The Bishop of Edinburgh occupied the chair, until another appointment necessitated his withdrawal, when the Dean took his place, and commended our cause most strongly to the sympathies of those present, the best proof of his own being, as he said, the fact that this was the second occasion on which his house had been thrown open for this purpose. My most grateful acknowledgments are also due to Mrs. Montgomery, who, in conjunction with an old Montreal friend and parishioner, prepared the list of names and issued two hundred invitations. On Tuesday afternoon I had the pleasure of meeting about twenty of our friends and co-workers at the residence of Mrs. W., when an informal conversation took place on diocesan subjects, more especially the sales of clothing, the na-



TRINITY COLLEGE SCHOOL, PORT HOPE (NEW BUILDING).

attaching to the occasion from the fact that the chair was occupied by Bishop Bromby, whose twenty years' residence in Tasmania gave him such a thorough familiarity with the difficulties and discouragements common to all missionary life as enabled him to speak out of a heart full of sympathy. The annual general meeting of our Association was held on May 1st, preceded by a celebration of the Holy Communion at 10 a.m. in Christ Church, Lancaster Gate, which had been courteously thrown open for our use by the vicar, the Rev. C. J. Ridgeway. Adjourning to the parish room, the committee devoted two hours to a thorough discussion of several subjects bearing on the internal organization of the Association, such as the adoption of a constitution and by-laws, the reduction of the numbers of the committee, which at present include all the officers, both general and local, and the appointment of a general secretary to take the place of Mrs. S., whose health absolutely forbids the continuance of her work. At 3 p.m. the room was thrown open for a public meeting, the chair being taken by General Lowry, so well known for his interest in all missionary work. His opening address was most appropriate, dealing, as it did, with the sore spiritual destitution, at the time of his Canadian sojourn, twenty-five years ago, in the district now constituting our missionary diocese. This paved the way very happily for the address that followed, in which the speaker traced the progress made since then in the multiplication of missions, clergy, churches and parsonages, as well as in internal organization. Refreshments had been most kindly provided by the vicar, after which we all returned to the church to close the day with Evening Prayer, at which an address was given on the meaning of missionary work—its significance as a barometer for the measurement of the spiritual life and the motive power

a large congregation. The sermon was preached by the Bishop of Peterborough, whose recent London lectures on Church History attracted such large audiences. In the afternoon, as in duty bound, I was present at the annual meeting of the C.C.C.S. in Sion Hall, and was one of a succession of missionary bishops who were given the opportunity of describing the present position and future prospects of their several fields of labour. Thursday morning, I left London for Sunderland, in the Diocese of Durham, arrangements having been made for a day's work on Friday by an energetic branch secretary, the Rev. F. Hall. First, at 7.45 a.m., there was a special celebration of the Holy Communion in connection with the Junior Clergy S.P.G. Association. After this we all breakfasted together. The morning repast ended, we adjourned to the church rooms, where I had the opportunity of giving, by request, an address on the clerical aspects of missionary life in Algoma, with special reference to mode of appointment, stipend, expenses, nature of Sunday and everyday work, peculiar difficulties and discouragements, etc. Questions were invited, and followed rapidly, all tending to evidence the deep interest taken by the younger clergy of the diocese in the Church's missionary work, and of which a remarkable evidence had previously been furnished in a letter addressed by them to Bishop Westcott, placing themselves at his disposal for temporary service at such posts of labour as he might select, with the understanding that on its expiration they might be at liberty, should they so desire, to return to his diocese, a proposal, I need scarcely say, which he gladly welcomed, showing as it did, not merely the measure of their confidence in him personally, but, still more, their zeal for the extension of Christ's kingdom "beyond the seas." The afternoon of the same day saw a large audience assembled in the

ture of the articles most urgently needed, the best mode of transportation, etc. Perhaps, however, the most important step taken that afternoon was the organization of a strong "branch" in the person of four officers, viz., secretary, treasurer, receiver of clothing and receiver of literature, several names being also given in for membership, and subscriptions paid in advance. As an evidence of the interest taken in Algoma by our Edinburgh friends, even in their unorganized stage, I may say that a valuable bale of most serviceable clothing has reached me annually for several years past, gathered and carefully packed by Mrs. W., one of our newly appointed officers. Indeed I now have one on board with me, which she brought to the train on Wednesday morning, when leaving Edinburgh, to ensure its safe arrival at its destination. Wednesday afternoon I reached Wrenbury Hall, near Crews, the hospitable abode of my old Parry Sound friend, Mr. S., where a quiet evening and restful night were passed, preparatory to the start for Liverpool. This we effected very comfortably on Thursday forenoon, accompanied by "mine host," who never lost sight of us, or of our all but countless pieces of baggage, till he had seen us safely on the deck of the "Sarmatian." Such, Mr. Editor, was my "holiday" in England.

The "Sarmatian," Cape Race, May 21st.

Much interest is being shown in the eastern counties in the forthcoming celebration of the eighth-hundredth anniversary of the foundation of Norwich Cathedral, which will be celebrated next month. The special services will be attended by twelve bishops, the deans of Peterborough, Ely, Lincoln, and Norwich. The special sermon will be preached by the Dean of Canterbury, and on the day preceding the commemoration, the effigy of the late Bishop Pelham will be unveiled.



## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### ONTARIO.

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

KINGSTON.—The thirty-fourth session of the Diocese of Ontario opened on Monday, July 6th, with the usual choral Evensong. The service was intoned by the Ven. the Archdeacon of Kingston to a special setting of his own, the choir responses being Tallis's festal setting arranged by Barnby. The psalms for the evening were sung by a choir of clerical voices, together with a portion of the Cathedral choir. Celebrations of the Holy Communion were held next morning at 7.30 a.m. in the cathedral and All Saints' Church, but, judging from the number of communicants at the 10 a.m. choral Eucharist, were not widely utilized. It is astonishing, year after year, to observe men who strongly advocate "the observance of the Catholic and Primitive practice of receiving the Holy Communion fasting," quietly advancing to receive it at an hour when it is well known they have had a comfortable breakfast. I must not omit to mention the sermon by Prof. the Rev. C. L. Worrell, at the Synod Eucharist, which breathed a spirit of quiet confidence and strong hope in the future of a diocese which is since the division, almost a purely missionary jurisdiction. With the exception of a narrow belt along the St. Lawrence, it is wholly of that character. After the roll call, which showed a very full attendance of the clergy, and a bare quorum of the laity (a quorum, however, which was largely increased by late arrivals), the report of the Audit and Accounts Committee and the election of officers was proceeded with, and a cordial message of greeting telegraphed to Ottawa. His Grace the Archbishop then addressed the Synod at some length, dealing especially with the question of small dioceses, which he thought should not be smaller than the jurisdiction of St. Titus in Crete, and the division of funds. For the latter purpose he suggested the appointment of a committee to draw up an indenture of agreement which might be at once submitted to Ottawa. He also reported a number of confirmations, ordinations and consecrations of churches. The Synod adopted his Grace's suggestion as to the division of funds, and after the appointment of the committee, the Synod adjourned till 8 p.m., when it was expected the report would be ready. Prompt to the hour the report was submitted, and it was found to agree pretty closely with the report presented and adopted at the last session, though differing from it in several important points. Its discussion took the whole afternoon, and turned chiefly on two points—the legality of dividing the Episcopal Fund at all, and the possession of the bequests. The Synod unanimously supported the proposed division of the Episcopal Fund, though it will probably be necessary to obtain legislative sanction to effect it. The Rev. Stearne Tighe, who opposed the division, withdrew his amendment. The right of the Synod of Ontario to retain the whole of the bequests was urged by the Rev. R. W. Rayson on the following grounds: The principle of division of funds in all previous divisions of dioceses had been to return to the new diocese all that had been contributed by its own members. That had been also the principle which had led to the division in this case into two equal parts, the difference between the contributions of the two dioceses being so small that that division was a rough and ready mode of carrying out the established principle. This did not, however, apply to the bequests, which had all been given by residents of the Diocese of Ontario, with the exception of one given by C. W. Weagant, of Williamsburg, to the Sustentation Fund. On the basic principle of division they ought, therefore, to remain with the Diocese of Ontario. The position of the two dioceses financially, was an additional reason for insisting on this. For many years the contributions to the Mission Fund had been chiefly spent at the Ottawa end, and given by the Kingston end. This generous aid to the eastern end had so built up their missions that the case was now reversed, and Ontario raised less and spent more. The interests of the Church demanded, therefore, that the principle of division be strictly adhered to. The Rev. Mr. Lewin supported this view from personal knowledge of the testators' desires in two instances. On division the amendment was lost by 26 to 38. In the Divinity Students' and Superannuation Funds this principle was, however, adopted by the committee, and confirmed by the Synod. The Very Rev. the Dean and the Chancellor were appointed a deputation to carry this proposal to Ottawa, and after notices of motions the Synod adjourned. The Rev. R. W. Rayson has given notice that he will move the appointment of a committee to consider Mr. Baldwin's scheme of voluntary schools.

The report of the Committee on the Division of the Funds, with the Diocese of Ottawa was presented by his Honour Judge McDonald, and was discussed clause by clause. The first had reference to the Episcopal endowment, by which it was proposed to retain two-thirds for Ontario, and to transfer one-third to Ottawa. This provoked a lively discussion, the position being taken by some members that we had no legal right to alienate funds specially raised for the endowment of the See of Ontario. The discussion, however, was brought to a close by the Archbishop's warmly expressed desire to adhere to the understanding which had prevailed since the inception of the movement, and as expressed in the report. In consequence the clause was adopted unanimously.

Clause two had reference to the See House Fund, by which the Diocese of Ottawa was asked to contribute \$3,500.

At this point of the proceedings a telegram was received from the Bishop of Ottawa, in reply to the fraternal greetings sent at the opening of the Synod. It spoke as follows:—"Ottawa gratefully acknowledges hearty greetings, and tenders affectionate regards to the Venerable Archbishop and old-time fellow workers. The daughter Church will seek to emulate the mother in love and in good works."

The Synod then resumed further consideration of the report, and took up the clause bearing upon the Sustentation Fund and the Mission Fund of the diocese. Numerous bequests to be disposed of invited further discussion, ending in the adoption of the suggestions of the committee to divide them equally, where the terms of the bequest rendered it possible.

Clause four dealt with the clergy trust, the management of which, it was proposed, should be retained by the Diocese of Ontario until such time as the annuitants of each diocese should equalize. The present list of expectants stands.

Widows' and Orphans' Fund was the next in order, the capital of which it was proposed to divide equally, with the understanding that each diocese bear half the liabilities.

Clause six determined that six-elevenths of the Divinity Students' Fund shall remain with Ontario, and that five-elevenths be transferred to Ottawa.

Clause seven assigned eight-fifteenths of the Superannuation Fund to the parent diocese. All debts due on the 1st of May to be borne by the separate dioceses in equal proportions.

The report concluded with the recommendation that the question of the division of securities should be entrusted to a commission—three from each diocese—with power to appoint a disinterested party as referee.

The entire report was then put, and carried unanimously, and the Dean and Chancellor were appointed a deputation to the Synod of Ottawa, now in session, to lay before them the above proposals.

The *Scrutineers* reported the result of the elections:—Clerical, Provincial Synod—E. H. M. Baker, C. Worrell, Canon Spencer, Dean Smith, G. W. G. Grout, Archdeacon Bedford-Jones, Canon Burke, W. B. Carey, J. K. McMorine, A. Jarvis, E. Loucks, J. Nimmo. Substitutes—C. P. Emery, H. Auston, S. Tighe, D. F. Bogert, W. Lewin, W. Wright.

General Synod—The Dean, Canon Spencer, Archdeacon Jones. Substitutes—C. Worrell, W. B. Carey, H. Auston, J. K. McMorine.

Mission Board—E. H. M. Baker, G. W. G. Grout, J. K. McMorine, W. Wright, J. W. Burke, S. Tighe, C. Worrell, W. B. Carey.

Lay, Provincial Synod—Judge McDonald, R. T. Walkem, R. V. Rogers, E. H. Smythe, Judge Wilkison, E. J. B. Pense, Dr. Preston, James Shannon, Judge Reynolds, C. F. Smith, G. W. Dawson, J. E. Halliwell. Substitutes—G. F. Rutlan, R. J. Carson, R. W. Garrett, R. G. Wright, W. H. Moutray, T. C. Wilson.

General Synod—Judge McDonald, R. T. Walkem, R. V. Rogers. Substitutes—E. J. B. Pense, E. H. Smythe, Dr. Preston.

Mission Board—E. H. Smythe, Judge McDonald, Judge Wilkison, James Shannon, G. W. Dawson, Dr. Preston, R. J. Carson, Thos. Shannon.

The report of the Finance Committee was discussed. Its main features were a scheme for reducing expenses, and another for increasing the assessment of the parish. The first scheme was carried, and the latter was allowed to remain as last year.

The remainder of the afternoon was devoted to discussing the report of the Mission Board, which was presented by the Archdeacon of Kingston. Objection was taken to the reduction of some of the grants, but, with the exception of the cases of Stirling and Odessa, no change was made in the arrangement of the committee. The report was carried.

The Synod resumed its session to-day at 10 o'clock.

The discussion of the report of the Mission Board was continued, and the report was practically adopted, with the understanding that the Rural Deans would do their utmost to obtain from the

congregations for the missionaries the amount of reduction proposed by the Classification Committee.

The report of the Superannuation Fund was presented by the Rev. W. Wright. In it there appeared four annuities, and a balance on hand of \$500.

The report of the Episcopal Endowment Fund was read by Rural Dean Loucks, which showed that the Archbishop's stipend was paid in full. Archdeacon Bedford-Jones presented the report of Domestic and Foreign Missions. The total contributions for the year amounted to \$4,700, being an increase of nearly \$400 on the amount raised last year. The Woman's Auxiliary contributed \$1,348.17. Allusion was made to the fact that the Toronto Woman's Auxiliary had thrown itself heartily into diocesan missions, and contributed \$4,488.68 to that cause. The cost of managing the funds for the Board of Domestic and Foreign Missions will be greatly reduced in future. Mr. Charles Algernon Elliott, Ottawa, has consented to act as treasurer gratuitously. Canon Spencer will be secretary, with a slight allowance for clerical work. The Editing Committee will be Dr. Davidson, Q.C., Montreal; Dr. Rogers, Q.C., Kingston; Judge Senkler, Hamilton; and Mr. John Hamilton and Capt. Carter, Quebec.

A meeting in the interests of Trinity University was held on Wednesday night in the Synod Hall. The chair was taken by the Ven. the Archdeacon of Kingston, who opened the meeting with a short address, and then called upon Rev. Mr. Emery, who, as a St. Augustine's man, spoke in high terms of Trinity and her new provost.

The chairman then introduced Mr. F. Barlow Cumberland, of Toronto, who delivered an excellent speech.

Thursday morning.—Synod was opened with prayer by the Archdeacon.

A telegram from the Dean and Chancellor stated that their conference with Ottawa Synod had not been so far successful; that Ottawa had accepted the Ontario proposals regarding Superannuation and Divinity Students' Fund; offered \$2,800 for See House indemnity; asked half of Gainford trust in addition to other concessions from Mission Fund; and demanded immediate division of Clergy Trust Fund. The reading created a warm feeling, and the previous generous feeling towards Ottawa was checked. Rev. S. Tighe, seconded by Rural Dean Emery, moved absolute adhesion to the draft of proposals agreed upon, with the exception of allowing Ottawa's proposal regarding the See House. After an earnest discussion the resolution was carried with applause, and declared unanimous. The Synod in a subsequent motion absolutely claimed the Gainford trust as having local conditions.

Rev. R. Wright reported for Superannuation Fund as chairman, showing \$510 balance on hand, of which \$500 was placed to capital. Rev. F. Codd was added to the list of annuitants. Adopted.

Rev. E. Loucks reported as chairman for Episcopal Fund, giving the financial returns already reported.

The Archdeacon, as chairman, reported for Domestic and Foreign Missions, showing receipts during the year \$4,700, an increase of \$397. A hearty acknowledgment was made of the effective and loving work of the Women's Auxiliary. Congratulations were presented upon the securing of three honorary officers for the Provincial Domestic and Foreign Board, saving a large expenditure, the secretary being Canon Spencer, of Kingston. Dr. R. V. Rogers, of Kingston, had accepted the post of associate editor.

An objection was made by several members to the salary paid Miss Brown, at Piegan Reserve, but the Archdeacon and Mr. Pense defended the payment to the full satisfaction of the Synod.

Rev. W. B. Carey, chairman, reported for the Rectory Fund, showing receipt of \$13,687, with a debt balance of \$819 at close of the year. Adopted.

Rev. A. Jarvis, chairman, reported for Widows' and Orphans' Fund, giving full details of subscribers, beneficiaries, receipts and disabilities. The amount received during the year was \$2,432, including \$801 in offerings and \$340 in subscriptions, 160 in donations. The pensions and expenses reached \$3,032, increasing the overdraft to \$1,311. Adopted.

Edw. J. B. Pense, chairman, presented a report of the committee making a special appeal for removal of debts from overdrafts, reporting only a trifling response because of confliction with several other offerings, and of the unexpectedly early division of the diocese. In Ontario Diocese twenty-two parishes contributed \$145; in Ottawa Diocese ten parishes gave \$56. Adopted.

Rev. Prof. Worrell reported for Divinity Students' Fund, showing a balance on hand of \$416. Lent offerings were \$186. Two exhibitioners were ordained this past year. Eleven Trinity College students receive \$65 each annually. Lay-readers were supplied to seven missions or parishes. As many as 74 parishes did nothing for the fund in offerings last year, and seven of these have former exhibitioners as incumbents, and seven present students come from these same parishes. Adopted.



The Registrar's and the Librarian's report were adopted.

(To be Continued.)

**YARKEE.**—The O'Loughlin Memorial Church, built by the family of the late Rev. A. J. O'Loughlin, to perpetuate the memory of a beloved father, was consecrated recently by the Bishop of Ottawa, officiating in the place of the Archbishop of Ontario, who was taken ill at Hamilton, on Monday, 6th, and so prevented from performing the ceremony. The church was not large enough to hold one half of those who attended. The clergymen present were, besides the Bishop of Ottawa, Very Rev. Dean Smith, St. George's Cathedral, Kingston; Rural Dean Carey, St. Paul's, Kingston; Rev. R. Coleman, curate St. James', Kingston; Rural Dean Baker, Bath; Rev. F. D. Woodcock, rector of the parish, Camden East; Rev. F. T. Dibb, Odessa; Rev. W. J. Bate, Sydenham; Rev. A. Jarvis, M.A., Napanee; Rev. J. R. Serson, M.A., Napanee, and Rev. Mr. Moodie, lately of Jamaica, W. I. After the consecration ceremony, and the confirmation of eleven persons, the bishop addressed the congregation, after which dinner was served by the members of the congregation. The healths of the Queen, the Archbishop (responded to by Rev. Dean Carey), the Bishop of Ottawa and the O'Loughlin family, were proposed, and speeches were made in response to each.

#### OTTAWA.

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

**OSNABRUCK AND MOULINETTE.**—The members of Christ Church congregation, Moulinette, experienced a disappointment on July 4th. They had made preparations for a picnic in honour of their rector (Rev. R. W. Samwell), previous to his departure on a trip to his home in England, but their plans were frustrated by a heavy downpour of rain, which continued with but little intermission throughout the day. As they had no sheltered place available, the picnic had to be abandoned, but the people were not by that prevented from showing their affection for their rector and their interest in his enjoyment of a rest, for on the following day, at the conclusion of the service, they presented him with the following address and a purse containing \$36:

To the Rev. R. W. Samwell, Rector of Wales, Moulinette and Osnabruk Centre:

We, the members of Christ Church, Moulinette, now about to be deprived of your valuable services for a short time, desire to express our unanimous wishes for a safe and prosperous journey, and a happy re-union with your loved ones across the ocean, and that the change will be a very beneficial one. We cannot permit you to leave without bearing with you some token of our affection and esteem, and we ask that you accept this purse as an evidence of both. Hoping you may return to us renewed in strength and vigour, is the wish of your parishioners, who will greatly miss you, and pray that God may bless you and yours, and bring you safely home again. Signed on behalf of the congregation, J. Waldorf. The rector, much touched at this unexpected manifestation of good-will, briefly expressed his gratitude for the gift, and particularly for the love of which it was the outward sign.

**MARCH.**—On the 2nd inst., the parish of March was visited by the Lord Bishop of the Diocese. In the evening from 5 p.m. to 8 p.m., a reception was held, when many of the leading parishioners met the bishop on the lawn of the rectory, which formed a favourable opportunity for the bishop to know those amongst whom he had come to minister. After refreshments were served by the ladies of the congregations, a short service was held, during which his Lordship expressed his pleasure at the much improved state of the church and rectory. On the morning of the 3rd, the church recently built at Dunrobin was consecrated and set apart for the worship of Almighty God. The bishop was met at the west door by the rector, Rev. W. H. Stiles, with the churchwardens, when the petition praying for the consecration was read, and the act of consecration proceeded with. The Holy Eucharist was then celebrated by the bishop, the Epistle being read by A. H. Whalley, of Bell's Corners, and the Gospel by the Rev. G. Scantlebury, of Carp. The bishop preached a most forcible and practical sermon on the text, "My House shall be called the House of Prayer." A large congregation assembled to witness the impressive ceremony, and 56 received the Holy Communion. A liberal offertory was given to the Building Fund, which we hope will be quite liquidated by the end of the present year. The bishop complimented the people on having "a perfect gem of a church." We are pleased his Lordship will visit us again on September 13th, for the purpose of confirming a large

class now under preparation. Episcopal visitations like these must be greatly beneficial to the parish, and we pray that his Lordship may long be spared to be our Father in God.

#### TORONTO.

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

**TORONTO.**—*Grace Church.*—Great interest was manifested at the services in this church on Sunday, 12th, when eleven adults were baptized. Rev. Mr. Lewis, rector, officiated. During the week Confirmation was also held in this church, when a large number were confirmed.

The Rev. W. C. White, who is visiting his parents in Norwood, preached in St. John's Church at both services on Sunday, June 28th.

**NORWAY.**—The Bishop of Toronto held Confirmation in this church last week, when twenty candidates were presented. Rev. C. Ruttan, G. L. Starr and other clergy were present. The service was fully choral, and there was a very large congregation.

**MARKHAM.**—The rector of this parish, Rev. Mr. Croft, has three months leave of absence and is spending the time in England. He left Montreal on Thursday last.

**BOND HEAD.**—The Bishop of Toronto visited the parish of Tecumseth last week for the purpose of administering the Apostolic rite of laying on of hands. The rector, Rev. A. C. Watt, presented 61 candidates for Confirmation, 41 in St. John's Church, Tecumseth, and 20 in Trinity Church, Bond Head. His Lordship addressed over 500 people at the two services.

**HAVELOCK.**—The Lord Bishop of the diocese visited this parish and administered the Apostolic rite of laying on of hands in St. John's Church on Friday, June 26th, at 8 p.m. Evening Prayer was said by the incumbent, Rev. A. Overton Tarrant, and the special lessons were read by Rev. John Gibson of Norwood. His Lordship then delivered a most practical and helpful address, which was listened to with close attention by large congregation. The candidates, 24 in number, ranged in ages from 12 to 75 years, and at least six of them originally belonged to religious bodies outside of the Church of England.

**PETERBOROUGH.**—Within the past week about 125 have been admitted to the full privileges of Church membership through the solemn ordinance of confirmation. Sunday, Monday and Tuesday, 5th, 6th and 7th inst., were busy days for his Lordship Bishop Sweatman. At Lakefield on Sunday, 5th, he confirmed a class of 25 candidates. On Monday, 6th, he entered the parish of Rev. F. H. Hartley, who is doing an excellent work in northern Peterborough. On this day twenty persons were confirmed at Young's Point. The following day was a red-letter day for Buckhorn. Although services have only been held here for six months, on Tuesday, 7th, Rev. Mr. Hartley presented to the bishop a class of 41 candidates for confirmation, only a few of whom were reared in the faith. A canvas church had been erected, consisting of a large tent for the congregation, and a smaller one, by way of chancel, for the accommodation of bishop, clergy and choir. There were present the bishop and seven clergymen:—Rev. F. H. Hartley, parish priest; Rev. Mr. Jupp, Apsley; Rev. Mr. Lord, Rev. W. L. Baynes Reed, Keene and Allandale; Rev. C. B. Kenrick, Port Hope, and Rev. E. V. Stephenson, St. John's. The choir of St. John's, to the number of about twenty-four—ladies, lads and gentlemen—were present to assist in the solemn ecclesiastical office. There was a large congregation present on the occasion, and by their excellent singing the choir added greatly to the interest of the occasion. On Tuesday evening confirmation services were held at St. John's. There was a large congregation present to assist in the solemn function. The altar and chancel were appropriately decorated with white lilies, the communion table being adorned with a beautiful cross composed of these fragrant flowers. The services began with the singing of the stirring processional hymn, "Brightly Gleams Our Banner," to which the procession entered the church from the school-house. It consisted of the choir, led by Rev. E. V. Stephenson and the following clergy—Rev. C. B. Kenrick, Rev. W. L. Baynes Reed, Rev. Carl Smith, Rev. H. Symonds, Rev. J. O. Davidson and the bishop, and the candidates for confirmation to the number of thirty-six, consisting largely of ladies. Among these were several from St. John's Mission. The comparatively small number is due to the fact that the confirmation was an interim one, the regular confirmation services coming biennially. Rev. H. Symonds sang the shortened form of Evening Prayer, Rev. Baynes Reed reading the lesson, and Rev. C. B. Kenrick reciting the preface to the con-

firmation office. His Lordship, of course, laid his hands upon the candidates presented by the rector, Rev. J. C. Davidson. His Lordship prefaced the ceremony with a brief admonitory address, setting forth the significance of the ceremony, its apostolic origin, and its complementary relation to the baptismal vows taken by the candidates or in their behalf. The short address was earnest, simple and impressive. During the service appropriate hymns were sung, the inspiring hymn, "Fight the Good Fight," being sung during the offertory.

**MIDLAND.**—There are now three churches in this parish, in consequence of the opening of a third on Tuesday, June 30th. The rector of Midland, the Rev. John Hanna, Rural Dean, is to be congratulated that a beautiful place of worship equipped with everything necessary for the decent and orderly service of the sanctuary, has been erected in a part of his parish where "the sound of the summoning bell" has never been heard till now. Mr. Newton, a gentleman from England, settled in this part of the parish some years ago. The idea of erecting a house of prayer and praise to the honour of God, and for the spiritual benefit of the neighbourhood, long present to his mind, at last took form, and the sweet little church opened last week is the outcome. The Rev. J. H. McCollum, rector of St. Thomas, Toronto, preached at both the 11 a.m. service and 8 p.m. service. At the former service there was the celebration of the Holy Communion, the rector being celebrant. At this service, the Rev. Mr. Shepherd, of Coldwater, assisted. At both the services the congregations were very large and very attentive. The spot where this little gem of a church has reared on its tower the emblem of our salvation, is full of historic events. As you stand on the verandah of Mr. Newton's truly hospitable residence, you look down into a most lovely bit of Canadian scenery; a tributary of the Wye meanders across a valley some miles in extent, still dotted with patches of the original forest, now being fast succeeded by the meadows, the wheat and corn fields of the settler. This happy valley was once the scene of terrible encounters between the Hurons and the savage Iroquois; and in this valley the early missionaries to these unhappy red-men buried the sacred vessels of their Church to save them from destruction. The place is known as the "Jesuit's Meadow" to this day. What a change! the Huron gone, his bitter enemy gone too, the painted face, the fierce war-hoop, the scalping tomahawk, and all these dreadful adjuncts of our fallen nature forgotten, and the object that catches the eye in this once blood-stained valley, is the cross on the tower of this little church. "Thou hast kept the good wine until now." The Wye sweeps along in gentle curve beneath the old wooden bridge and past the still older Indian fortress; the branches of the trees on its banks still bend their boughs to kiss its waters; the trout still leaps as of yore in its many limpid tributaries, but the war note of the savage has died away, and the hymn and psalm of praise to the God of peace and pity has succeeded, never to be silenced. To us, penned up in the city from year to year, the opening of this rural church was an event which, both from the kindness and hospitality of Mr. and Mrs. Newton, and from the genial and cordial attention of the rector, makes a most pleasing event in a clergyman's life.

**PORT HOPE.**—The celebration of speech day at Trinity College School is a function which is much enjoyed by all who take part in it. This day, July 2nd, the usual happy combination of affairs in connection with the day was accentuated by the fact that it was the first speech day in the new building, when after the many trials and difficulties incidental to the calamity of almost total destruction by fire, the school celebrated the close of the first scholastic year in its new home. What wonder then that the keynote of the day was one of congratulation and thankfulness, and that in such substantial and imposing surroundings it needed no prophetic spirit to predict a continuation of the past unbroken success of the school. The new buildings are both extremely imposing and handsome externally (an illustration of it appears in this issue of the CANADIAN CHURCHMAN), while within they are wonderfully substantial and commodious, as well as perfectly laid out and planned so as to suit the purposes for which they are intended. In rebuilding it was found necessary to pull down all that remained of the old school after the fire, with the exception of the tower, new and deeper foundations even being necessary to bear the weight of the massive structure to be erected upon them. The work of rebuilding began on May 1st, 1895, three months after the fire, and the school was ready for occupation last October. The building is four storeys in height, the south front being about 300 feet, and the west is 100 feet in length. At the eastern end is the beautiful chapel, more lofty and stately in appearance than its predecessor, and under it is the dining hall, the windows of which on each side are above ground.



Under the whole length and width of the building are tunnels, ten feet wide and eight feet high, in which are all the ventilating, heating, waterworks and sewerage pipes, so that in case of anything needing repair or alteration it can be done expeditiously. The ventilation of the building is carried out in a most scientific manner, while the heating arrangements by means of steam pipes in flues is very satisfactory. The building is as nearly fireproof as it is possible to make it, little if any woodwork being visible in any part. The floors in all the corridors are of Deseronto terra-cotta, covered with asphalt, while in the rooms they are made of wood, double, with asbestos between them. The ceiling girders are of steel and the exterior walls are of terra-cotta brick with rough-finished plaster over them. In the corridors and up the stairways there are deep dados of pressed brick, while at the stairways the brick-archways and the wrought iron railings are most effective in appearance. The whole building is divided into five sections, with fireproof walls between each, and each portion has its own stairway, some being made of iron and others of stone. The roof is of slate. An addition in the rear of sixty by fifty feet contains the furnace and boiler, bath rooms and laboratories, and is connected by passages with the first and second floors of the building. At the north end of the west front is the handsome gymnasium, which was built some five years ago of brick and stone, two storeys in height, with round towers of massive stone at the north and south angles, with a long balcony shaded by an overhanging roof between them. The building which fortunately escaped the fire, is also connected by a passageway with the main building, and contains, besides the gymnasium above, a large play-room on the ground floor for use in wet or stormy weather, with cricket, football, photographic and furnace rooms. The architects were Messrs. Darling, Sproatt & Pearson of Toronto, and the contractor for the brickwork, the excellence of which is deserving of high praise, was Mr. Cannon of Manning Avenue. The cost of the building was \$90,000, and it is lighted with both gas and electric light, while the new town waterworks furnish a full supply of pure lake water. The beautiful situation of the school at such an altitude above the town and lake is an attraction not only from an artistic point of view, but also as insuring pure air and perfect drainage, while the large grounds afford ample provision for cricket, tennis and all other outdoor sports, to which, if one might judge from the sun-tinted faces, the boys are much addicted. The day began with a celebration of the Holy Communion in the school chapel at 7.30, and at 10.30 Morning Prayer was said, a large congregation being present, the Rev. Herbert Broughall, the Rev. C. J. Ingles and the Rev. H. Bedford Jones taking part in the same, while the preacher was Rev. Prof. Cayley, all being old boys of the school. The lofty roof of the chapel is yet unfinished, as is also the gallery over the west door, but when completed and decorated the effect will be very fine indeed. The seats, the font, the beautiful carved oak lectern, and indeed all the furniture except the organ, was saved from the flames most fortunately. Prof. Cayley's sermon was from the text, "Quit you like men, be strong," I. Cor. xvi. 13, and was an earnest, practical address to the boys, especially to those about to leave the school, to meet the daily temptations that are sure to come by overcoming them, so that, like veteran soldiers, they might be ready and prepared to withstand any sudden attack or temptation to impurity, dishonesty or irreverence that might come to them, and growing up to manhood in purity, honesty and reverence, they may take their part in winning the world for Christ. At half-past 12 o'clock the distribution of prizes took place in the large room at the southwest of the building, which was full to overflowing with invited guests and the boys. The Bishop of Toronto, who is always happiest when surrounded by boys, presented the prizes with many kind and encouraging words, and the hearty bursts of applause given by the fellow-students showed a spirit of good-fellowship and appreciation that was very marked. We are extremely sorry that space will not allow us to give the prize list.

After the prizes had been awarded Chancellor Allan was asked to say a few words, and in doing so spoke hearty words of congratulation upon the fine new building and also upon the remarkably high percentage of marks won by the boys in almost every subject, proving the excellence of the instruction given and the good work done by the boys themselves. Professor Clark followed in a brief address of encouragement, especially intended for the boys who had just fallen short of securing prizes, saying that while all could not gain, tangible prizes, all could build up their characters as Christian gentlemen, and so they may be found in the ranks of those who engage in the building up of a great people and Church, for after all the great work of the world is that carried on by honest integrity rather than by the extraordinary clever. Ven. Archdeacon Allen gave congratulations on behalf of the country parochial clergy upon the continued success of Trinity

College School under the head master, whose rare abilities he warmly appreciated. The Archdeacon continued to say that no better recommendation of the school was needed than the record of the past pupils, adding that of his three sons educated under its roof, two were clergymen and one a farmer, "and all the better farmer for the education he had there received." In introducing Mr. E. B. Osler, M.P., as next speaker, the head master said that it had been hoped that politics would be represented by Hon. Mr. Harcourt, but that he had been unfortunately detained at the last moment. Mr. Osler, M.P., and Mr. T. Dixon Craig, M.P. for East Durham, each said a few appreciative words, Mr. Craig remarking that when in answer to the question so often asked him at Ottawa, "Where do you live?" he said "Port Hope," the remark almost invariably followed, "Oh, yes, that is where the Trinity College school is." The last speaker was Mr. Barlow Cumberland, who dwelt upon the excellent spirit which usually is characteristic of the boys at the English public schools, and which, he said, is equally distinctive of the boys at the Port Hope school, reminding the boys that the future of the school was largely in their hands, as a school is judged by the lives and conduct of the boys who leave it. The prize giving was pleasantly interrupted by two part songs, excellently sung by the choir, and at the close the bishop pronounced the blessing, and the national anthem was sung. Luncheon was served afterwards in the dining hall, those at the head master's table being the Bishop and Mrs. Bethune, Hon. G. W. Allan and Mrs. H. H. Strathy, the head master and Mrs. Lucas, Prof. Clark and Archdeacon Allen. Three long tables, prettily decorated with flowers, ran the length of the hall, the centre one being filled with the other guests, and the two side ones by the boys. In the afternoon some time was spent in exploring the new building, after which the cricket match between the old boys and the present boys, which unfortunately, however, could not be completed for lack of time, was the great attraction for most of the visitors. The guests from Toronto and elsewhere, together with a large number of the boys, went homeward bound by the evening trains, all enthusiastic in their praises of the success of the first speech day in the new school.

#### NIAGARA.

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

ST. CATHARINES.—Rural Dean Armitage, who has just completed ten years ministry in St. Thomas' Church, preached a special sermon on Sunday, 5th inst., in which he compared the present with the past. His text was Acts xxviii. 15—"He thanked God and took courage." The duty of thankfulness and gratitude for all God's mercy and love was set forth. He said: "The Church in which we are gathered and in connection with which God has permitted me to labour for ten years, is the Church of many sacrifices and prayers. The hearts of many have been centred in its work for Christ, and it has aroused a love and devotion as rare as they are beautiful. The late Dr. Mack, one of its firmest and truest friends, eloquently voiced this sentiment which has taken full possession of our hearts, when at the laying of the corner stone he said: 'We enter upon our task in the hope that we shall ere long bring to a satisfactory completion a church wherein we and our descendants for generations to come may pray in the beautiful and scriptural language of our liturgy and worship in spirit and in truth, in accordance with the principles of the glorious Reformation and the tenets sanctified by the martyrdom of our bishops.' The ten years of service in this church have been to me ten years of happiness without a cloud. They have been years of rich blessing to my own heart and life. Peace has reigned within our borders; parochial strife, than which no strife is more hateful and hurtful, has been unknown. I thank God for your loving confidence and for your loyal co-operation. They have been precious to me at all times, and have lightened many a load. I thank God for your prayers and for the answers given. And the rich blessings already poured out upon us gives reason for the hope that God, even our own God, will continue to bless and help us." The Rural Dean then took up the church statistics. The number of baptisms in the last ten years was 340; in the previous ten years, 209. The number of marriages was 83, as compared with 54. The number of burials was 220, as compared with 90. The number confirmed 366, as compared with 120. It was noticed in passing that 66 voluntarily came forward who had been brought up outside of the Church of England, and who had received their early training in the Roman Catholic, Lutheran, Presbyterian, Methodist and other churches. The number confirmed was the largest for any church in the whole diocese. The number of families on the church books had grown from 127 families and six individuals in 1886, to 282 families, 114 individuals, and the Ridley College boys. The num-

ber of parochial visits made had exceeded 12,000. The Sunday-school has trebled, and the roll now stands at 350. The whole interior of the church has been transformed at a cost of \$2,800, and in the words of Bishop DuMoulin, had been changed from an auditorium into a very beautiful church. The sum of \$900 had been spent in improvements, such as a new vestry, pulpit, window, etc., and the funds are in hand for the choir stalls. The church debt in 1886 was \$16,000, of which \$13,000 was on mortgage and \$3,000 floating debt. The sum of \$10,000 has been paid on the debt, leaving \$6,000 on the mortgage. The interest paid at the rate of 8 per cent. in 1886 amounted to \$1,280; to-day it is at 5 per cent., and the annual charge is \$300.

HAMILTON.—All Saints.—Sunday night, July the 5th, a number of members of the Canadian Order of Foresters attended All Saints' Church. Rev. Geo. Forneret preached an excellent sermon, basing his remarks on this text: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," I. Tim. v. 8. He referred to the benevolence of the Order, and said it was the duty of every man to make provision for his wife and family. He also said that while there was religion in the Order, the members must not accept Forestry as a religion. During the offertory a solo was sung by Mrs. Vanderlip.

St. Mark's.—Wednesday, the 8th of July, was a bright and a happy day for the children of this parish, the occasion being the annual picnic of the Sunday-school. The children, with their parents and friends, all under the watchful care of the rector, Canon Sutherland, were conveyed by the Hamilton & Dundas Ry. to Ainslee Park, arriving there soon after twelve o'clock. Canon Sutherland and his willing and able assistants, Messrs. Mat. Skeddon, Reginald Newman, Harry Rawlings and Albert Lancefield, soon had the various sports and amusements in full swing. There were races for all ages, and some good and valuable prizes were captured by the successful competitors. Games of baseball and cricket were indulged in, and the boys had lots of fun out of them. The refreshments, of which there was a most ample supply, were well managed by the teachers, assisted by a number of the ladies of the congregation. At 7.40 the return trip to the city was made, everything passing off without a hitch of any kind; the day was a delightful one and all seemed to have enjoyed themselves. Master Eddie Cooke, of All Saints' Church choir, Toronto, who is spending a few of his summer holidays in this city, as the guest of his friend, Master Edward Sutherland, sang at the services in this church on Sunday, the 5th July. In the morning he sang "The Holy City," by Stephens Adams, and in the evening "O Jesus Thou art Standing" (Reed). Eddie is a great favourite here and has made many friends.

St. John the Evangelist.—If one may judge from the attendance, and from the quality of the sermon preached in the Church of St. John the Evangelist last Sunday night, 5th July, the new rector, Rev. S. Daw, and the people of the church are going to be on the very best terms. The congregation was a large one, and the sermon was not only good in matter and thought, but was well delivered. A reception was tendered Rev. S. Daw, the new rector of the Church of St. John the Evangelist, at the church on Saturday evening, the 4th July. Music was contributed by Messrs. Carnes, Martin and Friend. There were present Rev. Canon Curran, Rev. Geo. Forneret and Rev. T. Geoghegan, welcoming Mr. Daw on behalf of the sister parishes. Rev. Mr. Howitt, of St. George's, also sent his good wishes through Mr. Forneret. The induction by the Lord Bishop of Niagara will probably take place on Sunday, July 19th, in the evening. The lookout for the Church of St. John the Evangelist is now a bright one, the new rector having already made many friends.

PORT MAITLAND AND SOUTH CAYUGA.—The jubilee anniversaries of the consecration of St. John's Church, South Cayuga, and of Christ Church, Port Maitland, occurred on the 15th and 16th of June, and were celebrated by special services beginning on Sunday, the 14th June, and continuing until Wednesday, the 17th. The clergyman of the parish, the Rev. Maurice W. Britton, preached special sermons on Sunday, the 14th, relating to the consecration of churches. On Monday morning there was a celebration of the Holy Eucharist at St. John's Church, So. Cayuga, the Rev. M. W. Britton, celebrant, the preacher being the Rev. P. W. Smith of Fort Erie, a former rector of the parish; and in the evening the Rev. G. Forneret of All Saints', Hamilton, preached at Christ's Church on "The Secret of Success in Church Work." On Tuesday morning there was a celebration of the Holy Eucharist at Christ's Church, the Rev. M. W. Britton, celebrant, and at Evensong the Rev. P. W. Smith



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preached on "The Cloud of Witnesses." On Wednesday evening the Rev. C. E. Whitcombe, of St. Matthew's, Hamilton, preached on "Reality and Faith, the Present Need of the Church." The services were attended by large and attentive congregations. The offerings at the several services will be used to defray the cost of painting the church. On June 30th, a largely attended jubilee picnic was held on the beautiful grounds of Mr. Thomas Docker, on the lake shore, near Christ Church, and advantage was taken of the presence of the newly consecrated bishop of the diocese, the Right Rev. J. Philip Du-Moulin, to give him a public reception. After luncheon an address of welcome to the bishop was read by Mr. G. W. Hornbrook, churchwarden, on behalf of the clergyman and parish, to which the bishop made an eloquent reply which held the concurrence of people spellbound during its delivery. Several of the neighbouring clergy were in attendance, and their presence added largely to the enjoyment of the day. A special service, which brought the jubilee celebration to a close, was held at Christ's Church at eight o'clock p.m. After a powerful and characteristic sermon by the bishop, the *Te Deum* was sung to Hopkin's musical setting, in G, in thanksgiving for the growth of the parish and other God-given mercies. It was a great pleasure to have so many clergy present: There were the Revs. A. W. Garden of Naticoke; S. Bennetts of Barton and Glanford; A. Bonny of Port Colborne; P. W. Smith of Fort Erie; and H. F. Mellish of Caledonia. The Rev. T. Geoghegan of St. Peter's, Hamilton, was present at the picnic, but returned before the service by an early train. The church was beautifully decorated for the occasion with flowers and moss. A temporary choir screen was put up, bearing in white letters on a terra-cotta ground the text, "Worship the Lord in the Beauty of Holiness." The entire framework of the screen, as also of the reredos, was covered with live moss, in which roses and other flowers were placed as close together as possible. The contrast of the green of the moss with the terra-cotta, which is the prevailing colour of the walls, together with the bright hues of the flowers, produced a beautiful and satisfying effect that will not soon be forgotten by those who were at the service. The church was filled to overflowing, many friends from Danville being present, with others from the neighbouring municipalities. The greatest credit is due to the committees of parishioners for the thorough and able manner in which they carried out all details of the day's work. The singing was most favourably commented upon by competent critics, and the bishop expressed himself as delighted with the floral and other decorations.

#### HURON.

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

RIPLEY.—The Fourth Sunday after Trinity was occupied in St. Paul's Church here as Children's Day. There were rather elaborate decorations, including three floral arches in the aisles, bouquets and potted plants. The members of the Sunday-school assembled in the basement, and entered the church singing "Through the Night of Doubt and Sorrow," etc. The Sacrament of Holy Baptism was administered to two candidates, and instead of the usual sermon, a class of seven recited the whole of the Church Catechism "in the face of the congregation." These young people were specially trained by the rector, and had been privately examined the day before. Out of the class of seven no less than five were practically perfect, the lowest having made but two errors. Suitable badges were given as prizes. Several hymns were sung by the children, and four girls very acceptably rendered "Calvary" during the offertory. It is expected that this service will greatly encourage the workers in the Sunday-school, and might with advantage be given in other parishes. At Evensong the rector, Rev. G. M. Franklin, preached a special sermon to parents from St. Matthew v. 15. There were good congregations at both services.

The Bishop of Huron has appointed Rev. Horace E. Bray, of Thamesville, to be rector of Exeter.

The Rural Deanery of Bruce will hold a Sunday-school convention in Kincardine this month.

#### British and Foreign.

The Bristol Bishopric Bill has passed through committee in the House of Lords.

The Rev. Cecil Hook, vicar of Oswestry, and formerly of Leeds, has accepted the living of All Saints', Leamington.

Recently a large choral festival was held in the Priory Church, Brecon. Twenty-three choirs, numbering nearly 500 voices, took part.

A large clock, with three eight-foot dials, chiming the Cambridge quarters and striking the hours, has been erected at the parish church of Stone, Staffordshire.

The Dean of Worcester saw Sir William Broadbent recently, and was forbidden to preach or speak in public for some time. Dr. Forrest intends to take a long rest.

A new diocese in North Queensland, to include Thursday Island and New Guinea, is contemplated. Canon Taylor is mentioned as likely to be appointed the new bishop.

The Bishop of Carlisle has conferred the canonry in Carlisle Cathedral, vacant by the death of the Rev. Beilby Porteous, on the Rev. L. R. Ayre, vicar of Holy Trinity, Ulverston.

A stained-glass window has just been inserted on the west side of the south transept of Durham Cathedral by the friends of the late Mr. Justice Manisty, who died in January, 1890.

The Bishop of Worcester is announced to deliver an address on "Reunion" at the next meeting of the Clergy Home Mission Union, to be held in the Chapter House of St. Paul's Cathedral on October 5th.

The Bishop of Thetford complains that there is "a strange alienation of men in all classes from true religion." He says that if communicants are counted "we shall find scarcely one out of five who is a man."

The Rev. H. Martyn Holderness has been appointed an assistant chaplain of the Missions to Seamen for the port of Hull, and Assistant Association Secretary to the society for the Eastern Central Counties.

A Reuter telegram from Liverpool, dated on Friday week, states that the Royal Mail steamer "Accra," from the west Coast of Africa, has brought news of the resignation of Dr. Ingham, Bishop of Sierra Leone.

At Cambridge, Dean Farrar preached the University sermon, and his words were full of burning eloquence and sanctified wisdom for young men, upon defeat and undecided struggle, and on victory through the Holy Spirit.

A little over £2,000 has now been received towards the building fund of the permanent Church of St. Stephen, Prenton, Birkenhead, of which the Rev. J. B. Sayer is priest-in-charge. The work is worthy of every support, as it is done on Catholic lines.

The annual distribution of prizes to the pupil teachers belonging to the central classes under the London Diocesan Board of Education, took place at St. Martin's town hall on Friday week. It was noticeable that ladies had captured nearly all the awards.

The court of the General Synod of the Church of Ireland has passed sentence of deprivation on the Rev. B. Cotter, rector of Ardanny in the Diocese of Limerick. Mr. Cotter refused to wear a surplice, declined to baptize infants of his flock, and held other extraordinary views.

In Africa, one of the seven men killed near Port Salisbury whilst gallantly defending the women and children they were escorting to a place of safety, was a son of the Rev. D. Y. Blakiston, vicar of East Grimstead, who has lost three sons in a similar way during the past few years.

Sir Francis Sharp Powell, M.P., and Mrs. Bardsley, the wife of the Bishop of Carlisle, have lost their brother, the Rev. Thomas Wade Powell. As vicar of Apehia and rural dean of Maryport, in Cumberland, he did much to help Bishop Harvey Goodwin in the re-organization of the diocese.

The poll for the election of a vicar for the parish of St. Nicholas at Ipswich, in succession to the late Rev. C. Ward, took place, and resulted in the return of the Rev. S. Green, curate of St. Peter's, Ipswich, who is said to have had the support of the Dissenters. Only three candidates went to the poll.

The death has taken place of probably the oldest priest in the Church of England. The Rev. W. H. Turner, who had been vicar of Banwell, Somerset, since 1838, died on Sunday week at the age of 98. He had been in holy orders for 70 years, and graduated from Pembroke, Cambridge, in 1824.

There is an appeal, signed by the Bishops of Marlborough and Stepney, the Dean of St. Paul's,

Lord Kinnaird, and others, on behalf of the London Diocesan Home Mission, which has now a staff of 26 mission clergymen working amongst some 115,000 souls in some of the poorest parts of London.

A correspondent from Venice says if Mr. Gladstone, Lord Halifax and company want the Pope to recognize the validity of English orders, there is only one way of getting him to do it, and that is to pay him for it. The papacy gives nothing except for hard cash, and for that it will give anything.

The success attending the work of the two Church Army Mission and Colportage Vans in the Ely Diocese, has been so marked, that a third Van, for work in the Archdeaconry of Sudbury, has just been presented to the society by the Rev. Herbert Alston, the generous donor of the other two Vans.

The Rev. Dr. Blyth, Bishop of Jerusalem, has formulated a proposal for the consideration of Convocation, to the effect that, without interference with existing methods or ways of collection by the societies already engaged in Jewish missionary work, a central Church Board of Jewish missions should be created.

Bishop Tucker has written from Uganda to a friend in Durham stating that since last October he confirmed 1,220 candidates, and that more than 400 native teachers are at work in the country, all of them being maintained by the native Church. The 300 churches in Uganda have an estimated congregation of 80,000.

It is stated that the Shah is preparing to draft important reforms, among them being an edict granting tolerance to different creeds, abolishing the existing system of taxes, and the creation of various public institutions. Autonomy is also to be given to large municipalities, and the army is to be re-organized after a European model.

The vicar, the churchwarden, and the parish clerk of the village of Dowdeswell have all celebrated their golden weddings. The dates of these interesting events are respectively, in the order in which we have mentioned the parties, May 20th, 1891, March 1st, 1895, and May 18th, 1896. The husband in each case was born in the parish.

The following clause is to be added to the Irish Land Bill. A glebe shall be deemed to be an agricultural holding capable of being purchased by the occupier in the same manner and under the same conditions as on ordinary agricultural holding, provided that such occupier shall transmit all his rights and responsibilities as such purchaser to his successor in office.

The Roman Catholic Archbishop, by Cardinal Vaughan, has presented a fresh development in the employment of laymen as lecturers in parks and open spaces. The new movement is under the direction of Monsignor John Vaughan, the Cardinal's brother. The lecturers are men of education and culture, and are drawn from the ranks of the legal and other professions.

At the eighty-first anniversary of the battle of Waterloo, a large congregation assembled at St. Paul's Cathedral in the evening, on the occasion of the festival of the Army Guild and the Guild of St. Helena. The space beneath the dome was reserved for soldiers, and the nave was crowded by a congregation amongst whom the uniforms of both services were conspicuous.

At Westminster Abbey, two Sundays ago, an immense congregation filled every inch of the nave. The Primate of all Ireland preached from the lectern, his text being Heb. xii. 4, 5, 6. He dwelt on the appeals made for the hospitals, and in the course of an eloquent sermon, said he who wrote the epistle to the Hebrews was the very laureate of sickness, the nightingale of pain.

It may be interesting to those Church people who take an interest in statistics to know that of the whole population of Ireland, 75.40 per cent. are Roman Catholics, 12.75 are members of the Church of Ireland, 9.46 Presbyterians, 1.18 Methodists, and all others 1.21. Dublin county (and city) contains 77.0 of Roman Catholics, 18.6 Irish Church, 1.8 Presbyterians, 1.0 Methodists, and 1.6 all others.

The Bishop of London has instituted the Bishop of Marlborough to the rectory of St. Botolph's, Bishopsgate, in succession to the late Prebendary Rogers. The appointment is subject to much adverse criticism, although the Bishop of London declares that he chose the new rector with a conscientious regard for the best interests of the parish. Is it a scandal for a bishop to give the best living in his diocese to one of his episcopal curates?



The Church Congress will not be held in Canterbury next year, although a visit will probably be arranged some time in the near future. Owing to the number of Church engagements next year, when the fourth Conference of Bishops of the Anglican Communion will be held, it would not be possible for the Archbishop to preside in 1897.

Dean Farrar has published an appeal for his cathedral. For thirteen centuries the name of Canterbury has stood in a sense for the whole of the Church of England. That its safety is a matter of national concern is shown by the fact that the Queen, the Primate, the Premier and two living ex-Premiers have contributed to the repairing fund. The sum needed to preserve it for another generation or two is £20,000, half of which has been contributed.

The Bishop of Peterborough delivered the Romanesque lecture in the Sheldonian Theatre at Oxford, when there was a very large audience, including the Vice-Chancellor and many of the leading members of the University. The subject of the lecture was the English national character, considered from an historic standpoint, and the lecturer showed that the main characteristic of Englishmen was a stubborn determination to manage their own affairs in their own way.

The laying of the foundation-stone of the chancel of St. Stephen's Church, Bournemouth, took place recently, the ceremony being performed by Sir George Meyrick, Bart., who was accompanied by Lady Meyrick. Special services were held during the day in the church, one of the most beautiful of the Bournemouth churches, which, as Canon Lucas reminded those gathered for the ceremony, was due to the labours of the late Rev. A. M. Bennett, to whom Bournemouth and Bournemouth Church-people owe so much.

## Correspondence.

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

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

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

### Priest and Preacher.

SIR,—Will the writer from Franktown, Diocese of Ottawa, kindly inform one anxious to be instructed, what is the real difference between a priest and a "preacher?"

IGNORAMUS.

### Something to be Proud of.

SIR,—More power to you, Mr. Editor. The last issue of the CANADIAN CHURCHMAN is something to be proud of, and reflects great credit on your energy. Now keep right on stirring up the laggards who have not yet sent in their dollars for the key stone of this diocese, St. Albans Cathedral. Don't let them forget that all Church-people have a bounden duty, which they ought to consider an honour and a privilege, to support this fair fane. Loyalty to our bishop, to the traditions of the Church, demand this of us, and lastly, let us never forget that this building is for the glory of God and the good of all men. I am enclosing a dollar.

TRUE BLUE.

### Huron and Niagara Dioceses.

SIR,—Will you kindly allow me to make in your columns a suggestion respecting re-arrangement of the territory composing the Dioceses of Huron and Niagara.

1. Detach the counties of Brant, Waterloo and Grey from the Diocese of Huron, and join them to the Diocese of Niagara.

2. Raise in Huron a certain sum and hand it over to Niagara for the increase of the Episcopal Endowment Fund of that diocese.

The results of that course would be: (1.) To relieve the diocese of Huron from the necessity of raising the whole sum required to endow a new bishopric. (2.) To give to the Bishop of Huron much needed relief. (3.) To more nearly equalize the territory and the number of clergy within the Dioceses of Huron and Niagara. (4.) To give to Niagara Diocese territory which, from its geographical position, seems to fall more naturally into it than into the Diocese of Huron. (5.) To attain the desirable object of increasing the income of the Bishop of Niagara. I submit the above, with all deference, for the consideration of those who are, perhaps, better qualified to pronounce upon it than I am.

C. W. R.

### Object Full of Symmetrical Beauty.

SIR,—Deprecate means to pray against evils. Deprecate is one of the acts your correspondent, "Herbert Symonds," ought often to engage in, and the powers that he should deprecate and cease to worship are pen, ink and paper. When a writer deals simply in facts, like Gradgrind in "Hard Times," he is often very dry and stupid. When he draws at random on imagination, he is often silly and unreliable, but when he has neither to aid him—well—I pity him. When I use facts, and employ imagination to clothe them in a presentable dress, I exhibit an object full of symmetrical beauty (to borrow an image from the turf), like Persimmon, which won the blue ribbon the other day on the downs at Epsom, while, if I have neither facts to dress, nor tact, nor taste, nor language to dress them in, it I had them, I plunge and flounder along (to keep up the image) like a Suffolk Punch. The Church can wait and give time to acquire more correct views on the high and holy subjects which people imagine they have mastered. There was a man once, Philip of Bethsaida, who, in the days of imperfect information, called our Lord "Jesus of Nazareth, the son of Joseph," instead of Jesus of Bethlehem, the Son of God. We do not read of him being corrected and put right at once by his painstaking and patient Master. He left the correction to time, to intercourse with Himself, and to—what I am afraid not many of us possess—the keen observation of Philip.

J. H. M.

### BRIEF MENTION.

In France, when a railroad train is more than ten minutes late, the company is fined.

Cape Colony has ordered young orange trees from California for experimental purposes.

The Duke of Athol is the only nobleman who clothes his men-servants in Highland dress in London.

John E. Parsons, of New York, the sugar magnate, will give a school-house to one of the suburbs of New York in memory of his children. It will cost \$10,000.

The Rev. Prof. Beet, who recently arrived in New York on the "Lucania," has been delegated by the Duke of Westminster to collect what he can for the Armenians.

A life preserver is made in the form of a horse-shoe, and having the two ends provided with projections for engaging the arms and holding it in place.

Jerusalem is now competing with Spain, Mexico and California for the orange trade of the world. The fruit is grown in the district between Jerusalem and Jaffa.

Ostrich races are frequently witnessed on an ostrich farm in Anaheim, Cal. The owner trains the birds to drive in single, double and tandem harness.

Postage stamps to the number of 4,000,380,000 are annually used by the people of the United States.

Christina Rossetti is to have a memorial in Christ Church, Woburn Square, where she attended for nearly twenty years. It will consist of a series of paintings for the reredos by Sir Edward Burne-Jones.

Travelling churches are to be established on the trans-Siberian railway, which passes through many desert tracts, where neither village nor church can be met with for miles.

The Bank of England has 1,600 officials on its rolls, and 1,000 clerks. If a clerk is late three minutes he receives a warning; the fourth time he is discharged at once.

Dr. Bouffe, of Paris, claims that he has discovered a positive cure for leprosy, which loathsome disease has recently been on the increase in Europe.

No standing tree has yet been measured taller than the great eucalyptus in Gippsland, Australia, 450 feet high.

An English electrician prophesies that within a few years electrical science will have made such strides as to enable it to control the weather and modify the various climates.

In England the ivy is considered an emblem of fidelity. In all parts of Great Britain the ivy grows with a luxuriance unknown in most other quarters of the globe.

A petrified whale, eighty feet in length, has been found in the hills near Lompoc, Santa Barbara, Cal., a dozen miles from the sea.

Ruins of the Roman Empire have been discovered at Mashonaland, South Central Africa, which would indicate that the old Romans had communication with parts of Africa which are only now being brought to the knowledge of the modern world.

Edinburgh has just received through its Lord Provost an offer of \$500,000 toward building a town hall, from an anonymous private person. In the last few years the city has received \$1,900,000 in gifts.

Underground Ireland is almost unknown. M. Martel, the French cave explorer, proposes to hunt for Irish caves, and to examine those he finds thoroughly. He has devised a system of portable ladders, telephones and electric lights for cave exploration.

A delightful official dinner is that given by the Mistress of the Robes on the Queen's birthday. All the Ministers' wives are invited, and, as their husbands cannot be present on account of their giving official dinners to men themselves, the men for the dinners are selected from the brightest and most promising of the younger politicians.

Once in five years the Mayor of Newcastle, England, is rowed up the river in an Elizabethan barge, and landing at a village green, kisses the prettiest girl he sees, and gives her a sovereign to clinch Newcastle's right to the foreshore. Some of those old English customs aren't so very silly after all.

Baroness Burdett-Coutts has restored to Corsica the mortal remains of the island's great patriot, Paoli. They had rested over a century in old St. Pancras Churchyard at London. The bones of King Theodore of Corsica are still in the unpicturesque cemetery of St. Anne's, Soho.

More Bibles were sent to China last year than in any year of its history, but the recent massacres seems to show that the heathen Chinese does not read the Scriptures, whatever else he may do.

## Family Reading.

### The Morning.

Upon the battle field the soldier rests  
When evening closes in;  
But he rejoices when the morning comes,  
To see the fight begin.

The night is good that brings us sweet repose,  
And calm and peaceful rest,  
But, tell me, soldier of a heavenly King,  
Is not the morning best?

For in the night we cannot work for Christ,  
We cannot lift our sword,  
You would not rather rest and sleep, than fight  
A battle for your Lord?

No, fellow soldier, we have work to do,  
And though the night is blest,  
We love the day when we can fight for God,  
We love the morning best.

### Advice to Teachers.

The warning:—Two dangers hang over us.  
Do not harden into routine. Keep your hearts fresh and young. Only young hearts can deal with, sympathize with, the hearts of children. Be always learning; be willing and content to learn all you can from all sorts of people. Learn new methods, fresh ways. Be yourself a scholar in God's school.

The second danger is haste. And old English writer says, "No one can work well and hastily." Some of our children's hearts are very frail and tender blossoms, which are permanently injured or nipped off by a rude and careless hand. Do not be hasty in judging or punishing.

It is good sometimes to look up at the ancient stars, and learn a lesson of patience from their patient obedience and fulfilling of God's laws.

Be exact in every duty and painstaking in its fulfilment. Feel, as each duty comes, that you are shut in with that one, and let your whole



heart and mind go forth into its fulfilment. It has been said that a clock has many millions of times to tick ; but for each tick it has a moment, and in that moment achieves its completed tick. Our duties should be each as those completed ticks.

The sign of a master hand is *finish* ; wherever we see a bit of work from a master hand we note that finish. Look at God's works. A blade of grass, a flower—how perfect, how highly finished it is !

And cling to, hold fast, the high estimate of your vocation. Remember the notes of a Prophet's life :

1. Nearness to God, that you may lose none of His message.
2. Sympathy with your children, that they may lose none of the truth God would have you impart to them.
3. And—if you know anything of the Prophet's office—be content to know something of its sorrows, of the Crown of Thorns.

**He Leads Us On.**

He leads us on  
By paths we did not know ;  
Upward He leads us, though our steps be slow,  
Though oft we falter by the way,  
Though storms and darkness oft obscure the day,  
Yet when the clouds are gone  
We know He leads us on.

He leads us on  
Through all the unquiet years ;  
Past all our dreamland hopes and doubts and fears  
He guides our steps. Through all the tangled maze  
Of sin, of sorrow, and o'erclouded days,  
We know His will is done ;  
And still He leads us on.

And He, at last,  
After the weary strife,  
After the restless fever we call life,  
After the dreariness, the aching pain,  
The many struggles which have proved in vain—  
After our toils are past—  
Will give us rest at last.

**Make the Best of One Another.**

Here again we may, if we choose, make the worst of one another. Everyone has his weak point ; everyone has his faults. We may make the worst of these ; we may fix our attention constantly upon these. It is a very easy task, and by so doing we shall make the burden of life unendurable, and turn friends into enemies, and provoke strife, hatred, heartburnings wherever we go, and cut off from ourselves one of the chief sources of happiness and goodness and usefulness. But we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us were we in their place. By fixing our attention on their good qualities we shall rise to their level as surely as by fixing our attention on their bad qualities we shall sink below their level. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven ; and we, if God so please, shall become not unworthy followers of Him Whose name is Love.—*Dean Stanley.*

**A Beautiful Legend.**

Near our Lord's sepulchre—thus the legend runs—there grew a stately tree, laden with early fruit buds and pendulous leaves, and deep in the green of the thick leaved boughs, a beautiful bird sat singing beside the nest she had built, with patient labour, of fluff and straw, and bordered with moss, soft and green like malachite ; and within the nest there lay four eggs of white, pure and stainless as new fallen snow.

Now when the bird beheld the body of the crucified Lord wrapped in a clean linen cloth, and laid in the tomb, when she looked on the holy, pale face, and saw the dear feet and hands pierced with the cruel nails, her song of joy became a song of woe ; and all night long the song continued, a song of sorrow like the moan of " the wind, with its wants and its infinite wail." And

the bird sang on " until the grief of the world was turned to song." And the song did not end when, " while it was still dark," through the gloom a glimmering angel, clothed in white, swiftly sped from heaven to earth and rolled the stone from before the sepulchre. As Christ, the Lord of Life, came forth robed in the glory of the resurrection morning, the sun rose over the eastern hills—Easter dawned—and " earth and her various mysteries seemed touched with holy bliss, as holier things they symbolized."

And lo ! as the bird on the leafy bough beheld the heavenly wonder of " death swallowed up in victory," her heart was filled with exultant gladness, that straightway turned the songs of the night into morning songs of joy—songs of cheer, so sweet, so glad, " the pastures clothed with flocks," and the valleys and the hills heard, and they, too, shouted with joy, they also sang. When the angels heard this joyous chant of universal praise, in which every praise-note was in tone with the bird's glad refrain, " Rejoice, rejoice," they said : " Sweet bird, be forever blest, thyself, thy eggs and thy moss-burdened nest." And :

" Ever since that blessed night,  
When death bowed down to the Lord of Light,  
The eggs of that sweet bird changed their hue,  
And burn with red and gold and blue,  
Reminding mankind, in their simple way,  
Of the holy marvel of Easter Day."

**Contentment.**

When we look at one who seems to have acquired all life's lessons, it is a great comfort to us who are so far behind him to know that he began low down in the Master's school and learned his lessons in just the same slow, painful way in which we have to learn them. Thus St. Paul, referring to himself, said, " I have learned, in whatsoever state I am, therein to be content." The statement is remarkable because such contentment is so rare even among Christian people. But there is one word in this bright record of spiritual attainment which has immeasurable comfort for us common mortals in our struggles after the same spirit. St. Paul says that he had learned to be content. We know, then, that he was not always thus ; at the first he probably chafed amid discomforts, and had to learn his lesson as we have to learn ours. Contentment did not come naturally to him any more than it does to ordinary Christians ; it was not a special apostolic gift which came with his divine appointment to his sacred ministry. He learned to be contented. Probably it was no easy attainment for him, and was reached only through many a struggle and through long and painful self-discipline. Such a glimpse into the inner history of a saintly life ought to have its encouragement for us. Life's great lessons cannot be learned by anyone without persistent and patient effort, but they can be mastered by anyone who is in Christ's school, and who will be earnest, diligent, and faithful. The paths that others have trodden before us to honour and nobleness are open also to our feet.

**Do You ?**

It is strange the persistency with which one will touch upon the weak point of one's companion. To the thoughtful person it is a matter for profound astonishment how often we hurt each other's feelings in our daily intercourse.

To make a person conscious at every turn of some personal fault or deficiency, is to bring unnecessary pain to this person. It is a spirit that should not prevail in the ideal home.

Riches and splendour, wisdom and honour cannot bring perfect harmony into a family circle. There must be that peculiar adjustment of natures contributed by each member, so as to form a connected harmoniousness, that cannot be obtained where brother and sister, father and mother, are constantly " nagging " and casting hurtful slurs upon one another.

As the kindergarten is a preliminary step to the primary department of our education, so is the home a fitting school for the larger fields of action which are to follow in the outer world.

It is too often the case in this nineteenth century that the children's style of thought or speech

is neglected for some trivial whim of far less importance.

" If a man be gracious and courteous to strangers," said Lord Bacon, " it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them."

If the home be a fountain-head for the best thoughts and best words of the family, there will be little fear that one of its members will turn from its teachings of love and sympathy, and cast sorrow or regret upon a friend by unkindly word of mouth.

**Church Terms Explained.**

*I. N. R. I.*—Initials of the Latin version of the " accusation " over His head upon the cross, *Jesus Nazarenus Rex Judæorum* (" Jesus of Nazareth, the King of the Jews.")

*Instruction.*—A short practical address, or lecture generally upon some point of Catholic practice.

*Intone.*—To recite or chant upon one note, with inflections of the voice at stated places, according to certain rules. The clergyman intones the Prayers, Epistles, Gospels, etc. Used by the Church from the ancient days of the Jews.

*Introit.*—A Psalm and Gloria sometimes of Holy Scripture one or more verses, with Antiphon sung by the choir as the priest enters the sanctuary at the celebration of Holy Communion.

*Invitatory.*—A passage of Holy Scripture proper for the day used in ancient times before the *Venite*. Our Versicle, Praise ye, the Lord, is an unvarying invitatory.

*Jubilate Deo.*—Psalm 100 appointed to be sung in place of the *Benedictus* only when the latter is read on certain occasions either in the Gospel for St. John Baptist or in the lesson for several Sundays.

*Kneeling.*—The practice of kneeling in confession, in prayer and in adoration, is of great antiquity. David says, Let us worship and fall down and kneel before the Lord our Maker. Pa. cxv. 6. See Psalm cxxxii. 7, I Kings viii. 54, Ezra ix. 5—15, Dan. vi. 10, Acts vii. 60, Acts ix. 40, Acts, xx. 86, xx. 5.

Our Blessed Lord kneeled down when He prayed. Luke xxii. 14.

How the example of David and Solomon, Ezra and Daniel, Saints Stephen, Peter and Paul and of our Saviour Himself, condemns the lolling, irreverent posture assumed by too many Christians in public worship to say nothing of the upright sitting of those too lazy to even make a pretence of kneeling.

**Paragraphic.**

" DON'TS FOR YOUNG MOTHERS."—Don't neglect the baby ; the little one has the first right to your attention. Don't do everything for it and with it that you are advised to do ; consider well the advice, and then rely most upon your own judgment. Don't neglect to have the little one's clothing light, warm, loose and free from pins. Don't wake the baby to exhibit the colour of its eyes to admiring friends ; sleep is its most unquestionable right. Don't spoil the infant by walking or rocking it to sleep, and do not let any one else do so ; it will sleep best and most naturally when lying upon a comfortable bed. Don't strain the baby's eyes by allowing a strong light to shine directly into them, especially when it first awakes. Don't lay the child down with its ears bent away from its head ; the result will be a deformity. Don't try to prevent a teething child from sucking its thumb ; the habit helps the work of dentition, and if acquired, it can be easily broken by the application of some bitter tincture to the thumbs, two or three applications only being necessary. Don't fail to feel baby's hands and feet during cold weather, both day and night. If they become cold, rub them gently till warm ; if that does not have the desired effect, wrap them in warm flannels. Don't forget that socks too small, tight clothing, and anything which interferes with the circulation will produce coldness of the hands and feet. Don't forget that baby's lungs need plenty of pure, fresh air, but that they are still delicate, and ought not to be exposed to raw winds or sudden changes.



## The Mystery of Chastisement.

"We glory also in tribulations." Rom. v. 3

Within this leaf, to every eye  
So little worth, doth hidden lie  
Most rare and subtle fragraney.

Wouldst thou its secret wealth unbind?  
Crush it, and thou shalt perfume find  
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare  
Of shape or lustre, patient care  
Will find for thee a jewel rare;

But first, must skillful hand essay,  
With file and flint to clear away  
The film that hides its fire from day.

This leaf! this stone! it is thy heart;  
It must be crushed by pain and smart,  
It must be cleansed by sorrow's art—

Ere it will yield a fragrance sweet,  
Ere it will shine, a jewel meet  
To lay before the dear Lord's feet.

## Outriding the Storm.

All the storms of life come to the Christian as they come to other men, but his hope steadies his soul. On a stormy day I have heard a captain in mid-ocean call the boy, and in humour send an order to the men to keep the vessel steady till dinner was over. You have as little power as that captain had to still the storm. The well-anchored vessel, however, turns her head to the wind, and the waves are cut in two by the sharp prow as by a knife, and fall harmless at each side. A ship fastened otherwise than by the anchor would receive the sea on her broadside and soon be wrecked; but swinging free at anchor, she adjusts herself to and lives through every storm. And the soul with the anchor of heavenly hope faces the storm in the right way, and when the sea grows angrier and the wind more furious, the anchor bites more deeply into the bottom. The ship at anchor is tossed more than the drifting ship that is rushing upon the rock, and the Christian has often sorrows that never come to the earthling. A ship at anchor in an angry sea seems near destruction. A child seeing it on shore expects it to be wrecked, for he does not see the anchor holding it. And so a life like Paul's is a wonder to the child of earth, who knows nothing of unseen realities or of the hidden force of the Christian life.

## One's Friends.

Money can buy many things, good and evil; all the wealth of the world could not buy you a friend nor pay for the loss of one. "I have wanted only one thing to make me happy," Hazlitt writes; "but wanting that, a true friend, I have wanted everything." And again: "My heart, shut up in the prison-house of its rude clay, has never found, nor will it ever find, a heart to speak to."

We are the weakest of spendthrifts if we let one friend drop off through inattention, or let one push away another. One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick! before love grows cold. Life is too short to quarrel in, or to carry black thoughts of friends. If I was wrong, I am sorry; if you, I am sorrier yet; for should I not grieve for my friend's misfortune?

The mending of your fault does not lie with me; but the forgiving it does, and that is the happier office. It is easy to lose a friend; but a new one will not come for calling, nor make up for the old one when he comes.

## The Bible.

In spite of the boast which we hear on all hands, "We have an open Bible," the Bible very often is the only shut book in our houses. We read too much current literature. And, for the young especially, this is far from a wise thing to do.

Almost the first lesson we learned as a child was a lesson about the Book of books, and the first couplet ever committed to memory was:

"Holy Bible, Book divine,  
Precious treasure, thou art mine."

So plentifully is the Bible being distributed among the people in foreign lands to-day that we are warranted in saying that it is more widely read by Africans, Indians and Chinese, according to their opportunities, than by those who live in Christian countries.

There is no foundation more thoroughly trustworthy for the attainment of hope, joy, peace, and all the Christian graces which adorn the character than the written word of God.

After his death there was found written on the fly-leaf of the Bible of Sir William Jones, the greatest linguist who ever lived, the following words: "I have read this Book prayerfully and systematically and am convinced after all I have learned in other ways, that apart from its divine origin, it contains more general philosophy and finer strains of poetry than all the books of the world put together."

We want the young to read the Bible, for it is so full of Christ. The Old Testament, of Christ to come, the New Testament, of Christ come and forever with His children. We want to make it our constant companion, guide and friend. Let us consider that day a wasted one in which we have not made time to read the Bible, to ponder over its teachings and the sweet pictures it gives us of Him who is our Saviour and our own Beloved.

## We Live Only as We Die.

Our bodies are continually wearing and  
Wasting away. The moving hand, the lifted  
Foot, the passing thought, all leave behind  
The weakened muscle, shrunken nerve cell,  
Exhausted tissue.

All these are directly reached by the  
Blood, and from it they draw their  
Healing, renewing, up-building force. If the  
Blood is thin, weak, impure, it cannot

Carry proper food; danger, disease and  
Nervous prostration are inevitable. Hood's  
Sarsaparilla makes good, rich, red blood, enables it  
To properly feed muscles, nerves and tissues.

The result is strength, vigour, vitality;  
The cure of Scrofula, Salt Rheum,  
Rheumatism, Catarrh and all blood diseases.  
Hood's Sarsaparilla is the true blood purifier.

## How to Eat Bananas.

BY ASCHAM FOLLANSBEE.

The banana yields more food to the acre than any other plant, and yet it disagrees with no end of Northern stomachs. This is because we eat it the wrong way. But the wife of a missionary to the tropics tells the glad tidings from heathen shores of how to eat a banana. When you have stripped off the willing rind, just scrape off the stringy and hairy coat that lies beneath the rind, and you may eat your banana without tasting it all the rest of the day. To eat that flannel undershirt of the fruit is like eating the same garment of a missionary. Any cannibal would know better. Or it is like swallowing the woolly coat of a peach. Boys and other barbarians may have stomachs which can stand it; but the gentle pagan of the Indies knows better than to do this with his banana.

## Christ Moulding Hearts.

As a modeller will take a piece of wax into his hand, and by warmth and manipulation make it soft and pliable, so Jesus Christ, if we let Him, will take our hard hearts into His hands, and by gentle, loving, subtle touches, will shape them into the pattern of His own perfect beauty, and will mould all their vagrant inclinations and aberrant distortions into "one immortal feature of loveliness and perfection."

## The Secrets of the Soul.

We live in a strange secrecy, even hidden from our most loving and intimate friends. If any one of us were asked to relate his own life he might relate two lives which would seem all but independent of each other. He might tell when he was born, where he had lived, where he had passed year after year, what persons he had lived

with, what he had done by way of study or amusement, what had happened to him that was remarkable, what events had made a great difference in his life. Or, again, he might tell quite a different story. He might tell to what thoughts his mind naturally turned in the moment of leisure, what unfinished pictures were, as it were, hung up all round the chamber of his soul. He might tell of deeds done in darkness, which, though actual deeds and not mere thoughts, yet are part of this secret inner life by virtue of their absolute concealment. How different these two lives would be!

The secret will not be kept longer than enough to serve its purpose. And woe betide the soul that uses it ill. This sacred veil cast by the Creator in front of a man's holy of holies can be used—nay, we must confess it, such is our fallen state, that it is used to hide evil of every kind. It is the special characteristic of Christians that they are not of the night nor of darkness. It is with the unfruitful work of darkness that we are to have no fellowship. Let us, then, determine to force all our faults outwards. At whatever cost let us keep sacred to God that inner shrine which He has thus hidden with a secrecy of His own making. If we can be fair anywhere, let it be in that which God has reserved for Himself and where Christ is willing to dwell.—*Bishop Temple.*

## Hints to Housekeepers.

APPLE WHIP.—Peel and bake half a dozen apples, and when cold rub through a sieve; mix with plenty of sugar, and to every two apples beat in the stiffly whipped white of an egg. Flavour with rosewater or orange syrup, pile it in a glass dish and eat with thick whipped cream. If it is desired to serve this in little china or glass cups, beat the whites stiff and whip apples into them until all is light and frothy; half fill the cases with stiff custard or wine jelly, and when hard pile the apple froth on top.

BARLEY SOUP.—Wash two tablespoonfuls of barley and let it stand in cold water one-half hour. Cook until soft in boiling water—two hours required. Take three pints of soup stock and boil the barley in it for an hour. Beat in a bowl the yolk of one egg, one-half cupful of milk or cream and one-half tablespoonful of butter; add, little by little, while stirring, a cupful of the boiling stock; then draw the soup kettle to the corner of the stove and stir steadily while pouring the mixture in, but do not let the soup boil again. Serve immediately.

BAKED TOMATOES, No. 1.—Take the tomatoes from which the inside has been scraped for tomato relish. In the bottom of each one lay a small mushroom, which has been carefully peeled. Soak a cupful of soft bread-crumbs in the juice from two large tomatoes. Heat the crumbs almost to boiling point, add a tablespoonful of butter, some of the pulp from the extra tomatoes, pepper and salt to taste, and add a teaspoonful of mushroom catsup, if it can be had. Stir thoroughly. Fill the scraped tomatoes, put on the tops, drop a little piece of butter on each, and take twenty minutes to half an hour in a hot oven. Serve hot.

BAKED TOMATOES, No. 2.—Take some medium-sized tomatoes, cut off the tops, and scrape out the inside carefully. Mix with this a tablespoonful of finely chopped salt pork, a cupful of bread or cracker crumb, two tablespoonfuls of any kind of minced meat or poultry, pepper and salt to taste. Mix thoroughly and fill the tomatoes with the mixture. Put the tops on, lay a thin strip of salt pork over each, and bake as in recipe above.

TOMATO FRITTERS.—Take medium-sized tomatoes and cut in slices, not too thin, about half an hour before they are needed. Sprinkle a little salt over, and let them stand till wanted. Make a smooth batter with one egg, a pinch of salt, half a cupful of flour, half a teaspoonful of baking powder, and milk enough to mix into a rather thin batter (it will require almost a cupful). Dip the slices of tomato into this, one by one, and fry in a hot, well-greased frying-pan. Serve hot.



Children's Department.

In the Tub

The wind came fresh across the sand  
And tossed the leaves and flowers,  
It blew the storm clouds up the sky  
And promised heavy showers.

"Come Willie! Willie, where are you?"  
Cried mother at the door,  
"Dear me, how black the sky has got,  
I know it's going to pour."

But Willie, hidden in the tub,  
His bread and butter ate,  
And said, "I know if I stay here  
I shan't get very wet."

Both loud and long the mother called,  
But Willie made no sound,  
"If I go in she'll make me work,  
And drag that baby round."

"It's nicer far here in the tub,  
And here I mean to stay  
Until the rain is over quite,  
And then I'll go and play."

So Willie stayed, and when at length  
He sought his mother's side,  
"Where have you been? I called and  
called,  
But called in vain," she cried,

"For uncle Thomas wanted you  
To go with him to town  
And see the show of elephants  
And bears, black, white and brown,

"The monkeys with their funny tricks,  
The dog that fires a gun,  
The camels with their ugly humps,  
And every sort of fun.

"But as we couldn't make you hear,  
He's taken Fan instead;  
They won't be back till late, so you  
Had better go to bed."

And Willie, as he crept away  
With sober face, felt sure  
When Mother called him in he'd hide  
Oh never, never more.

Our Weak Hours.

We are not at all times equally  
strong. There are days with all of us  
when we throw off temptation with al-

Delicious Drink

Horsford's Acid Phosphate.

with water and sugar only,  
makes a delicious, healthful  
and invigorating drink.

Allays the thirst, aids diges-  
tion, and relieves the lassitude  
so common in midsum-  
mer.

DR. M. H. HENRY, New York, says:—  
"When completely tired out by prolonged wake-  
fulness and overwork, it is of the greatest value  
to me. As a beverage it possesses charms beyond  
anything I know of in the form of medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

most no effort. But none of us are so  
every day. There are hours when the  
strongest are weak. These are the  
times of peril for us, and our adversary  
is watching for them. In your weak  
hours keep a double guard, therefore,  
against temptation. Keep out of its  
way. Throw yourself with mighty  
faith on Him who was tempted in all  
points as we are, and knows therefore  
how to deliver us when we are tempted.  
In time of special weakness run to  
Christ for shelter.

A Prayer for Parents.

Almighty God and Father, I come  
before Thee now to speak unto Thee  
about the children whom Thou hast  
given me. They are very dear to me,  
and I earnestly desire that they may  
walk in the narrow way that leadeth  
to everlasting life. But I feel my own  
ignorance and sinfulness, and I need  
Thy grace and wisdom to train them  
aright. Thou, O God, hast said, "Ask  
and ye shall receive." I do ask Thee  
for the gift of Thy Holy Spirit for my-  
self and my children. Help me to set  
them a good example in word and  
deed. Create in each of them a clean  
heart and renew in each a right spirit.  
Give to each a tender conscience;  
make them obedient, respectful, gentle  
and unselfish. Strengthen them to re-  
sist temptation, to speak the truth,  
to be diligent in their work, ever remem-  
bering that Thine eye is upon them.  
Grant, O Lord, to each one of my dear  
children a sure trust in the precious  
blood of Jesus Christ as their only at-  
tonement: and clothe them each in  
the blessed robe of His righteousness.  
Watch over them, good Lord, by day  
and by night, in health and in sick-  
ness, and after they have served Thee  
on earth, take them to dwell with  
Thee forever in heaven. I beseech  
Thee, O God, mercifully to hear my  
prayer, and grant me my heart's de-  
sires, for the sake of Thy dear Son,  
Jesus Christ, my Saviour. Amen.

"Because I Want to be Sure."

Did any of the little girls or boys  
who read this paper ever see a light-  
house? I am sure some of you have;  
but for the benefit of those who have  
not, let me describe one. All along  
the shores of our oceans and great  
waters there are dangerous places—  
rocks, shoals, sand-bars, and numerous  
other spots where a vessel might be  
dashed to pieces—and on or near such  
places signals of various kinds are  
placed to warn the sailor to keep away.  
These cannot of course be seen at night,  
so high towers are built all along the  
coast, on the top of which are placed  
great lanterns that throw out light  
for miles around. These towers are  
called light-houses.

Now it was in just such a house as  
this that the words used for my subject  
were spoken to me more than forty  
years ago. I will tell you how it hap-  
pened. I had an uncle who was a  
light-house keeper and I went to visit  
him and my aunt when I was about  
twelve years old. They had no child-  
ren, so made a pet of me and always  
called me "Baby."

This light-house stood on the end of  
a cape reaching away out into the  
ocean, with the waters of the Atlantic  
on three sides of us. The nearest  
neighbour was four miles away.  
Never a person to run in to see us,  
never any one to pass by. You may  
think this a lonely place for a little  
girl to visit, but believe me I never  
was happier in my life.

My uncle was very kind, and would  
let me watch him at his work, and,  
what was better still, would cheerfully  
answer all my questions. He used to  
take me by the hand and let me trot  
along with him when he went up in  
the tower to light the lamps just be-  
fore sunset. In the morning I used  
to pride myself on being up and dressed  
before sunrise, so as to go with him and  
see him put the lights out and then  
see the sun rise out of the water, when  
it was clear. There was one time,  
however, that he used to climb the  
tower when I did not go with him, and  
that was at midnight. One morning  
I asked:

"Uncle, what do you do to the  
lights at midnight?"

"Never a thing, Baby—never a  
thing," said he.

"Well, I hear the alarm strike every  
night," I said, "and then I hear you go  
tramp, tramp, up that cold, winding  
stairway—and it sounds lonesome. If  
you don't have anything to do when  
you get there, what makes you go,  
uncle?"

"Because I want to be sure, Baby,  
—because I want to be sure. I have  
spent the most of my life," continued  
my uncle, "on the water, and a bright  
light from a light-house has often kept  
me off the rocks, and many a time guid-  
ed me into port. If I should let my  
light go out for one hour some poor  
sailor might be dashed against the  
rocks and I should be to blame. No,  
Baby, I would not have my light go  
out for any money. And I go up at  
midnight because I want to be sure it  
is burning all right."

"Want to be sure." That is it,  
dear boys and girls. When you are  
given a task to perform by your par-  
ents or teachers whom you love to obey,  
or by an employer who pays for your  
work, always attend to it, at morning,  
at noon, and if need be, at midnight,  
so that you may be sure your work is  
done right. Our heavenly Father  
says, "He that is faithful over a few  
things, I will make him ruler over  
many."

The Modern Knight.

These are certainly not the days of chiv-  
alry and romance; of long haired poets and  
clinging females. The tendency is towards  
the practical, and even the inventions now-  
adays are mostly objects of utility, some-  
thing which saves time and gives comfort  
and ease. We are quick to appreciate and  
use anything which increases our comfort,  
especially if it be in the way of clothing.  
Let anybody once realize the magnificent  
healthful warmth which Fibre Chamois will  
add to his clothing and he will certainly be  
provided with this inexpensive equipment  
against all freaks of the weather. This in-  
terlining is made from pure spruce fibre  
and is a complete non-conductor of both  
heat and cold, so that the layer of it through  
the clothing keeps out the fiercest winds  
and preserves the natural heat of the body.

The Last Strand of the Rope.

In the year 1846, on St. Kilda, one  
of the islands of western Scotland,  
there lived a poor widow and her son.  
She trained him in the fear of the Lord,  
and well did he repay her care. He  
was her stay and support, though only  
sixteen years of age. They were very  
poor, and to help their scanty meals,  
Ronald, her son, used to collect sea-  
birds' eggs upon the neighbouring cliffs.  
This feat was accompanied with con-  
siderable danger, for the birds used  
often to attack him.

One day, having received his moth-  
er's blessing, Ronald set off to the  
cliffs, having supplied himself with a

strong rope, by which to get down, and  
a knife to strike the birds, should he  
be attacked. How magnificent was  
that scene! The cliff rose several  
hundred feet above the sea, whose  
wild waves lashed madly against it,  
dashing the glittering spray far and  
near.

Ronald fastened one end of the rope  
firmly upon the top of the cliff, and  
the other round his waist, and was  
then lowered until he got opposite one  
of the fissures in which the birds build,  
when he gave the signal to his com-  
panions not to let him down any fur-  
ther. He planted his foot on a slight  
projection of the rock, grasped with  
one hand his knife, and with the other  
tried to take the eggs. Just then a  
bird flew at him and attacked him.  
He made a blow with the knife; but,  
oh! horrible to narrate, in place of  
striking the bird, he struck the rope,  
and, having severed some of the  
strands, he hung suspended over that  
wild abyss of raging waves by only a  
few threads of hemp.

He uttered a piercing exclamation  
which was heard by his companions  
above, who saw his danger, and gently  
tried to draw him up. Awful mo-  
ment! As they drew in each coil,  
Ronald felt thread after thread giving  
way. "O Lord! save me!" was his  
first agonizing cry; and then, "O  
Lord! comfort my dear mother." He  
closed his eyes on the awful scene as  
he felt the rope gradually breaking.  
He nears the top; but, oh! the rope  
is breaking. Another and another  
pull: then a snap, and now there is  
but one strand supporting him. He  
nears the top; his friends reach over  
to grasp him; but he is not within  
their reach. One more haul of the  
rope. It strains; it unravels under  
his weight. He looks below at the  
dark waste of boiling, fathomless water,  
and then above to the glorious heavens.  
He feels he is going. He hears the  
wild cry of his companions, the fran-  
tic shriek of his fond mother, as they  
hold her back from rushing to try to  
rescue her child from destruction.  
He knows no more; reason yields:  
he becomes insensible. But just as  
the rope is giving way, a friend  
stretches forward at the risk of being  
dragged over the cliff. A strong hand  
grasps him, and Ronald is saved.

Thoughtful of Others.

Thoughtfulness for the needs and  
feelings of others is largely a matter of  
education. This begins with childhood.  
It is easy to be thoughtless of the com-  
fort of others, and much of our neg-  
lect of them comes from want of  
thought rather than want of heart. It  
is highly desirable that every boy and  
girl should learn the lesson of thought-  
ful care of their parents. After they  
are gone, no amount of thought or care  
can bring them back to us, nor redeem  
our neglect of them while living. A  
few sermons on "Honor thy father  
and thy mother," could be preached  
to advantage at the present day.  
Care for the comfort of parents will  
lead children to be thoughtful of the  
comfort of all with whom they associ-  
ate.

Free to Men.

Any man who is weak or nervous, can  
write to me in perfect confidence and re-  
ceive free of charge, in a sealed letter,  
valuable advice and information how to  
obtain a cure. Address with stamp,  
F. G. Smith, P. O. Box 398, London,  
Ont.



## Two Ways of Looking at Life.

We had been having such a long rainy spell that it almost seemed as if Old Sol had forgotten to shine; but out he came yesterday, all the brighter, seemingly, for the long absence, and I hastened to do some much-needed transplanting.

In the midst of my work, two of my little girl friends came along on their new tricycles, and halted for a little visit.

The first speaker, a regular little chatter-box, greeted me with:

"Say, ain't you awful glad to see the sun a-shinin' again? It rained thirty days, I guess, and I thought it never'd shine any more. I just hate rainy weather! Don't you?"

"No, dear," I hastened to answer, "I don't 'hate' any sort of weather. Can't you guess why?"

"Oh, 'cos God makes it, I suppose," came the ready answer. "But you ain't a little girl with a lovely new tricycle, and wanting to ride it awful bad."

I only laughed at her irresistible way of saying it, and she continued, with a scowl on her really sweet face:

"Why, it makes me so blue and cross when I can't play outdoors, that mamma says I make her 'most 'stracted, teasin' her to 'muse me."

"How is it with you, Hazel?" I said, turning to a shy, sweet-faced child who thus far had simply said "good morning."

"Why I like to have the sun shine, 'cos I've got a new tricycle too. The sun did stay to sleep a pretty long time, but I didn't get lonesome one bit!"

"What did you do, dear? Did mamma have some new way of amusing you?"

"No, I just 'mused myself; I practiced my music lesson so good, mamma said I gained play time. Then I made a lovely scrap-book for the little sick children in the Home, and I didn't get blue a mite."

I looked my approval of her words, and she continued:

"My mamma was glad it rained, 'cause our cistern was all dry—"

"And so was ours," interrupted Clara, "and now there's lots of water in it."

"My papa says the rain made his garden grow just lovely," said Hazel, determined to bring forward all she could in favour of the "hated" weather.

"Yes. Just look at those thrifty seedlings," said I. "The rainy weather you have been complaining about, Clara, caused them to sprout and spring up, and all Nature looks so grateful for the rain, that it seems to me grown folks, or little girls either, ought not to grumble about it."

Clara looked a little shame-faced, as she said:

"I didn't think about the rain filling up the cisterns and making things grow; I just wanted to ride my tricycle."

As the little girls rode on, I thought: How like their elders!—one, with her sweet, sunny spirit, is happy in spite of rain and sunless days, the other wants even the weather her obedient servant and grumbles about what has been, or may be, even when it is bright and sunny.

So with children grown tall. One sees only the thorns on life's highway, overlooking the fragrant roses growing on the same bush; while another, overlooking the thorns, thanks God for the roses—the blessings of life.

Your path and mine, dear reader, is strewn with both thorns and roses, sunshine and shadow. Let us overlook the thorns and shadow, and read in the sunshine and roses our lesson.

"I would not cast the thorns away, That 'mid my roses grow to-day, Nor have the cup which God doth fill, Hold one drop less of seeming ill."

## Stoop! Stoop!

Whenever Franklin saw any one receive a mortification from carrying his head too high, he used to recommend a prudent humility by relating this circumstance:—"When I was leaving the library with Dr. Mather, at Boston, once, by a narrow passage in which a beam projected from the roof, we were talking, until Mather suddenly called out, 'Stoop! stoop!' Before I observed the warning, my head struck sharply against the beam, when my friend remarked,—'You are young, and have the world before you; stoop as you go through it, and you will miss many hard thumps.'"

## Katie's Butterflies.

When Katie saw Ben's rare collection of insects, she wanted to have some of her own.

"There's lots of butterflies in our garden," she said. "Great yellow ones, with spotted wings; golden-brown ones with scarlet stripes; and pretty white ones, which shine like silver."

The next day Katie ran into mamma's room, her little fingers tightly closed over the brown head of a splendid specimen. Her blue eyes were full of horror.

"Oh-h-h! I can never do it, mamma, I never can. See it squirm and kick. It don't want to die, dear little thing. God gave it its life, same's He gave me mine. I don't want any frame of insects—never!" she cried, sobbing in mamma's arms. That was the first and last butterfly that our Katie caught, and she thinks that only cruel folks can kill them.

What do you think about it?

## A Boy Who Recommended Himself.

John Brent was trimming his hedge, and the "snip, snip," of his shears, was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the centre of which stood his residence, a handsome massive modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while

those which he wore on other occasions, were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge, and they on the other.

"Halloa, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply. "Your old one is in prime order yet."

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh! you only promised it to him, eh? And he's simply promised to pay for it I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie." "You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy. "That will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places the proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let's go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply. John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case. You do not know me."

"I know you better than you think I do," John Brent said with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes, and chaff boys who are better than you are, without older people's making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes and parental respect would speak in your behalf.

—Do not look at things onesidedly; but if you would find the truth, lay aside selfishness, and review the situation from a standpoint of the whole.

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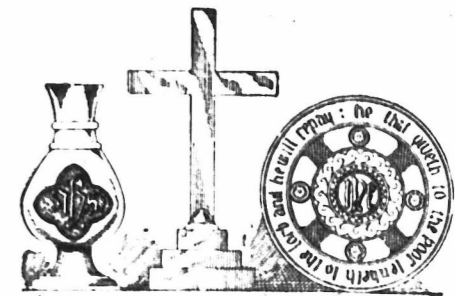
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