

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, JUNE 22, 1898.

[No. 25.]

R. C. WINDEYER. R. C. WINDEYER, JR.
Windeyer & Son,
Canada Permanent ARCHITECTS.
Buildings.
18 Toronto Street, Toronto.

EDEN SMITH,
Architect.
14 King Street West,
Toronto.

PRESENTATION
ADDRESSES . . .
DESIGNED AND ENGRAVED BY
A. H. Howard, R.C.A.,
53 King St. East, Toronto.

Are you in need
Of a pair of easy shoes for the summer.
TAN SHOES. BLACK SHOES.
Blucher cut, Picadilly toe, all the latest styles and shades, perfect fit and moderate prices to be had at
H. & C. BLACHFORD'S
Importers and Dealers in the Finest Footwear,
83 to 89 King St. East, TORONTO.

J. MORTON BOYCE,
MUS. A., F. C. C. G.
Teaches Harmony, Counterpoint, etc., by correspondence. Terms moderate. Candidates prepared for the University, Church Choir Guild and other examinations. Full particulars of the C. C. G. sent on receipt of stamp.
Address—Brantford, Ontario.

Spurgeon's Last and Best Book,
The GOSPEL OF THE KINGDOM
A POPULAR EXPOSITION
The Gospel According to Matthew.
By C. H. SPURGEON.
With Introductory Note by Mrs. C. H. Spurgeon, and an Introduction to the American Edition by Rev. A. T. Pierson.

CLOTH, 512 PAGES, \$1.50.
This commentary on the Gospel according to Matthew, is the last and ripest of Spurgeon's life labors. It is, perhaps, safe to predict for this volume a larger sale than for any of his previous works; partly because it is his latest and has in a sense the aroma of his dying days, and partly because it is a simple, brief and charming memorial of the most effective popular preacher of his day.

WILLIAM BRIGGS,
Wesley Buildings, Toronto.
FOR SALE.
A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$300 cash, will sell for \$90. Address **ORGAN, CANADIAN CHURCHMAN** Office, Toronto.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.
Chas. P. Lennox & Son,
DENTISTS
Room B, Yonge St. Arcade
TORONTO. TELEPHONE 1846.

F. G. CALLENDER M.D.S.
Dental Preservation a Specialty.
394 YONGE STREET,
TORONTO,

F. D. PRICE,
DENTIST,
Corner Queen and Church.

DR. L. L. PALMER,
SURGEON.
Eye, Ear, Throat.
40 COLLEGE STREET,
TORONTO.

DRS. CANNIFF, NATTRESS, DIXON & HENWOOD.
DOWN TOWN OFFICE,
N. E. Corner King and Yonge Streets.
Consultation 10 to 6 Daily.

DR. JENNIE GRAY,
263 Wellesley Street,
Telephone 4202. TORONTO.

DR. J. CHURCHILL PATTON,
19 Avenue Road, Toronto
OFFICE HOURS—8 to 10 a.m., 1 to 2.30 p.m., 6 to 8 p.m. Phone 4197.

MRS. WOOD,
Midwife, Diplomatist.
Accommodation for ladies during accouchement.
46 Teraulay Street, Toronto.

A. H. HARRIS,
Corner Queen and Berkley
Tel. 2884 **Dentist**

DR. E. A. PEAKER,
PARKDALE DENTIST.
1249 Queen St. West, TORONTO.
Office Hours—9 to 12 a.m., 1 to 6 p.m. Telephone 5150.

A. M. ROSEBRUGH, M.D.
EYE AND EAR SURGEON.
137 Church Street, TORONTO.

DR. EDWIN FORSTER,
DENTIST.
OFFICE,
Cor. Buchanan & Yonge Sts. Telephone 641.

MISS DALTON,
366 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.
The Latest Parisian, London and New York Styles.

Geo. Harcourt & Son,
We beg to advise our customers that our stock of Woollens and Furnishings, suitable for spring and summer wear, is now complete.
We have also just received a line of clerical Felt Hats (Christy's London).
An early call is requested.
57 King St. West, Toronto.

H. WILLIAMS & CO.,
4 ADELAIDE ST., TORONTO,
Slate and Felt Roofers.
DEALERS IN ROOFING MATERIALS.
Proprietors of Williams' Flat Slate Roof, a Superior Roof for Flat Surfaces.
Rock Asphalt Laid on Cellar Bottoms, Stable Floors, Walks, &c.

ROOMS AT CHICAGO FOR THE WORLD'S FAIR.
THE BUILDINGS OF THE WESTERN THEOLOGICAL SEMINARY
CHICAGO,
Will be open for lodgings from June 1st to September 28th, 1898. Room in Dormitory \$1.00 per night for each person; in Wheeler Hall, \$3.00 per night. Buildings are on Washington Boulevard, near Garfield Park. Frequent trains to Exposition by Northern Pacific Railway. Horse cars and cable cars connect with centre of the city. Buildings among the finest in the city. To avoid the rush send your name to secure room for your date, and number of day Restaurants near by. Address
L. M. JONES,
113 Washington Boulevard,
CHICAGO.

SEEDS, PLANTS, BULBS.
Home grown, extra choice. Catalogue free.
CUT FLOWERS, ROSES, Etc.
Palms and other Decorative Plants to loan at very reasonable rates. Special attention given to
WEDDING AND FUNERAL ORDERS.
Artistically arranged Floral Tributes shipped safely to any address at shortest notice. Satisfaction guaranteed.
Grainger Bros., Dear Park Conservatories,
Cor. Yonge St. & Olive Ave.
TELEPHONE 337C.

China Candlesticks,
China Fern Pots, Rose Bowls,
" Table Salts, Olive Dishes,
A choice selection of Wedding Gifts.
WILLIAM JUNOR, 109 King St. West.
TELEPHONE 217.

FOR CALENDARS of Bishop's College, and Bishop's College School, Lennoxville, P.Q. apply to the **REV. THOMAS ADAMS, D.C.L.** Principal and Rector.

W. & D. DINEEN,
Cor. King and Yonge Sts.
THE REIGN OF THE STRAW HAT

It requires but little warm weather, a few fine days, to bring summer upon us, and with summer comes the reign of the Straw Hat.
Those who are popularly supposed to be weatherwise have predicted a long and hot summer, and apparently the day of the Light Straw Hat will be longer than usual.
All the finest straws worn in Toronto are sold by Messrs. W. & D. Dineen, the famous hatiers, of the corner of King and Yonge streets.
In anticipation of an unusually heavy demand the firm has made large importations of the most approved Straw Hats in this summer's designs, as well as a large stock of light summer felts. The best hats are at Dineen's, and the prices are very tempting for choice new styles and featherweights.

BOOKS, BOOKLETS and TRACTS
Free Grants
are made by the Church of England Book Society, 11 Adam St., London, England, to the Clergy, for free distribution in their poor parishes, etc.
Applications to be addressed to **JOHN SHRIMPTON, Esq.,** secretary.

Clergy House of Rest,
CACOUNA, P. Q.
Under the management of a Committee of Ladies.

THE HOUSE will be opened on the first of July. Charges for board and lodging 50 cents per day. The accommodation being limited, the clergy are invited to make early application for rooms, stating the dates of arrival and departure. Rooms will be assigned according to priority of application.
Apply to
MRS. M. BELL IRVINE,
555 St. John St., Quebec

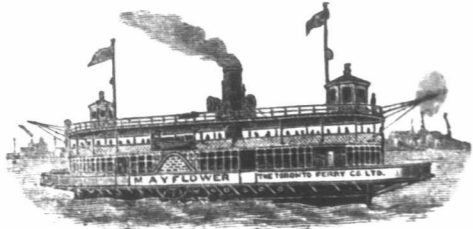
Preachers of the Age.

Verbum Crucis; being ten sermons on the mystery and the words of the cross, to which are added some other sermons preached on public occasions. By William Alexander, D.D., D.C.L., Lord Bishop of Derry and Raphoe. With portrait, \$1.25.
Living Theology. By Edward White, Archbishop of Canterbury. With portrait, \$1.25.
The Journey of Life. By W. J. Knox-Little M.A., Canon of Worcester. With portrait \$1.25.
The Knowledge of God and other Sermons By William Walsham, Bishop of Wakefield With portrait, \$1.25.
Messages to the Multitude. Being ten representative sermons and two unpublished addresses delivered on memorable occasions. By Charles Haddon Spurgeon. With portrait, \$1.25.
Ethical Christianity. A series of sermons. By Hugh Price Hughes, M.A. With portrait, \$1.25.
Light and Peace. Sermons and addresses. By Henry Robert Reynolds, D.D., Principal of Chestnut College. With portrait, \$1.25.

ROWSSELL & HUTCHISON,
76 King Street East, Toronto.

ONLY PURE CREAM TARTAR
and Bi-Carb. Soda
Used in It.

Pure Gold
HAS NO EQUAL TRY IT
BAKING POWDER



HOLD YOUR ANNUAL CHURCH PICNIC at Island Park, the most beautiful picnic grounds in the province. The Toronto Ferry Company issue very low rates to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail around the island before landing at the picnic grounds. For further information apply to
W. A. ESSON, Manager,
83 Front St. West.
Telephone 2965.

Niagara River Line.

FOUR TRIPS DAILY.

Chicora and Cibola,

Commencing Thursday, June 1, will leave Geddes' Wharf daily (except Sunday) at 7 a.m., 11 a.m., 2 p.m., and 4 45 p.m., for Niagara, Queenston and Lewiston, connecting with New York Central, Michigan Central Railways and Niagara Falls Park and River Electric Road—the short route to Falls, Buffalo, New York and all points east. Tickets at all principal offices, and on wharf.
JOHN FOY, Manager

HANLAN'S POINT

Every evening and Saturday afternoon (weather permitting)
GRAND MILITARY BAND CONCERTS, and every afternoon and evening **Special Attractions** by the best artists in America. All free to the public.

LONG BRANCH EXCURSIONS

BY THE FASTEST AND SAFEST OF BOATS,
THE STEAMER LAKESIDE
New pavilion and playgrounds with every facility for convenience and amusement. Low rates to committees. Hotel open after June 10, \$8 per week. Six trains each way daily. Long Branch office, 84 Church street. June, hotel rates \$6 per week. W. E. CORNELL.

Victoria Park

The favorite Pic-Nic Grounds for Sunday Schools, Societies and Clubs.

THE NEWLY FITTED UP STEAMERS
STEINHOFF
—AND—
CHICOUTIMI
Carry the Cheapest Excursions from Yonge Street Wharf.
Apply early for dates, 38 King st. east.

LORNE PARK!

STEAMER GREYHOUND

Commencing 17th June, from Milloy's Wharf, 10 a.m., 2 p.m. During July and August 10 a.m., 2 p.m., 5 15 p.m.; from Park, 11.30 a.m., 4 and 7 p.m. Extra trip Wednesday and Saturday evenings. **CHEAP RATES** for Excursions and Picnics.
Apply to PETER MCINTYRE, 87 York street, Rossin House Block, or FRED ROPER, No. 2 Toronto street.

WANTED RIGHT AWAY

RELIABLE MEN in every section of Canada to sell our Nursery Stock. Address, with reference,
Cullen Brothers & Company,
Flower City Nurseries,
ROCHESTER, N.Y.

UNDERTAKING

THE LATEST.

MR. T. W. KAY has removed to 443 Queen Street West, and has had the premises renovated to suit the requirements of his vast and steady increasing business. In embalming he is second to none in Canada; consistent with good work his prices are extremely moderate. He also is the only Church of England Undertaker in the city.
P. S.—Mr. Kay employs the only professional Lady Embalmer in Canada for women and children.
Telephone No. 1423.

Monuments Crosses, Headstones, Posts and Markers

SELLING AT COST.
Fonts and Tablets Made to Order.
F. B. GULLETT, SCULPTOR,
CORNER Church and Lombard Sts., TORONTO.

HO! FOR MUSKOKA.

PAIGNTON HOUSE.

Beautifully Situated at CLEVELANDS, LAKE ROSSEAU,
Commanding a Fine View of the Lake.
Splendid Fishing, Safe Boating and Bathing.

DAILY MAIL
Good Table and Terms very Moderate. Special rates to families.

SECURE YOUR ROOMS EARLY.
J. F. PAIN, - - Proprietor,
CLEVELANDS, MUSKOKA.

JUST PUBLISHED.
EVENING SERVICE

IN THE KEY OF D.
BY G. Y. TIMMS,
Choirmaster of Grace Church, Toronto.

An easy and effective setting of the Magnificat and Nunc Dimittis FOR PARISH CHOIRS.
Price, 5 Cents. 50 Cents per Dozen.
Write for Specimen Copy.

TIMMS & CO., Publishers, 13 Adelaide st. east, Toronto.

Patronize the Best

Banner Laundry
387 Queen West.

All Mending done Free.
Telephone 2157.

\$3 a Day Sure.
Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address A. W. KNOWLES, Windsor, Ontario.

JOHN LABATT'S ALE AND STOUT.
Visitors to the World's Fair
Will find these reliable brands of pure ALE and STOUT on sale at all the leading hotels, restaurants, clubs and refreshment rooms in CHICAGO. Families supplied by
C. JEVNE & CO., 110-112 Madison St., Chicago.
ASK FOR THEM. Brewery at London, Ont., Can.

30,000 Islands of the Georgian Bay, Lake Huron

Canada's Summer Holiday Grounds.
Home of the Black Bass and Other Game Fish.
15 Acres of Waterside Park
Every convenience in house.
577 Feet Above Sea Level
14 Hours from Toronto.
Daily Pullman Coach 8:30 a.m.
Take Grand Trunk Railway via Toronto. Special Tourist Rates from all points. See G.T.R. Time Tables.
For terms and further particulars address
THE SECRETARY,
PENETANGUISHENE, Ont., Can.
Ask for Illustrated Booklets.
"THE PENETANGUISHENE" HOTEL.
GUESTS REQUIRING ROOMS SHOULD APPLY IMMEDIATELY.

"To Save Time is to Lengthen Life."
MISS A. M. BARKER'S
SHORTHAND SCHOOL
51 King St. E., Toronto.
Apply for Circulars.

CONFEDERATION LIFE
J. K. MACDONALD, TORONTO. W. C. MACDONALD, Actuary.
Managing Director.
New Business, 1891 - - - - - \$ 2,917,000.00
Business in Force - - - - - 20,600 000.00
Assets and Capital Over Four and One-Half Millions
Premium Income, 1891 - - - - - \$704,938.00
Interest Income, 1891 - - - - - 172,092.00
Total Amount Paid Policy-Holders, 1891, \$313,888.00.

Lear's Lights
Are in all the elegant houses of Toronto.
ELECTRIC and GAS FIXTURES
The largest stock, the most reliable makes, the lowest prices
ARE HERE
Don't do yourself the injustice to buy before you see what we have to sell.
R. H. LEAR & CO.,
19 and 21 Richmond St. West.

St. Leon Mineral Water
Was first introduced as medicinal, and this is its most prominent characteristic. Now it is taking its place amongst the finest in the world as a table water. And why should it not? Its slightly medicinal properties are the very best reasons why it should be used as such.
Have ST. LEON at every ? ? Meal ? ?
Sold by principal Drug-gists, Grocers and Ho'sels.
St. Leon Mineral Water Co., Ltd.
Head Office, TORONTO. Branch, 449 YONGE ST.

CINCINNATI BELL FOUNDRY
SOLE MAKERS OF THE BIVYMER BELLS
FOR CHURCH SCHOOL, FIRE ALARM & CATALOGUE WITH 2500 TESTIMONIALS. PRICES AND TERMS FREE.
No Duty on Church Bells. Mention this Paper

Canadian Churchman.

TORONTO, THURSDAY, JUNE 22, 1893.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

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

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

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

June 25.—4 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 12 Acts 7 to v. 35.
Evening.—1 Sam. 13; or Ruth 1. 1 John 1.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

YOUNG WALES has become an important factor in the solution of the problem of disestablishment. The *Rock* correspondent thinks he has "struck oil" in the discovery of the organization of this new national party, and strongly advises the Church authorities to acquire a good grip on the young and ambitious element before they become too much identified with the "liberation" soc., the despoilers of the ancient Church.

"AMERICAN SUPPLIES" are blamed for keeping up the Home Rule agitation in Ireland, just as they backed up the Fenian movement, while it lasted, in full force. These "supplies", seem to be devoted to the purpose of furnishing salaries and perquisites for the agitators, who devote all their energies and time to keeping the agitation alive. Otherwise it would soon die out and the agitators would have to find other occupations.

"TOO SCIOLOGICAL AND ACADEMIC," the *Rock* says is the Christian Social Union, which seems to have got itself in rather hot water with its friends and patrons by winking—or apparently winking—at disestablishment. Messrs. Gore, Carter, etc., have been challenged to "show cause" for this peculiar attitude being struck, and to justify it in relation to the ordinary platform of the Union.

"MUST BE OPPOSED AND CRIPPLED in every possible way" seems to be the form of *delenda est Carthago* which actuates the political nonconformist conscience against the Church of England; and so these precious reformers are ready to make friends and "common cause" with Jews, Unitarians, even Romanists. Oh, "Herod and Pontius Pilate!" Why did you set such an example to the enemies of Christianity? We had our time in Canada a few decades since.

"ODDFELLOWSHIP is a startling thing—one of the most startling things he knew of, and he did not think this fact was sufficiently realized. The fact that there were over 700,000 persons in the order, with something like 8 millions of money invested, justified him in saying this." So said the Dean of Peterborough at a lodge meeting in Leicester, apropos of the proposition of establishing a Governmental "Old Age Pension" system. The Government will have to take account of such organizations as this of the Oddfellows.

"GOD BEFORE GLADSTONE" is becoming such a rallying cry among Englishmen that it bids fair to undermine the influence of the "people's Willie," which has already lasted so long. He has taken one turn too many this time apparently. The feeling that one must draw the line in sacrificing to one's favourite hero grows stronger every day, and the question is gravely asked, "must we follow this man *everywhere*, no matter where his erratic and contradictory fancies lead?"

"HONEYCOMBED WITH SOCINIANISM is English Dissent." This is the confession of the *Christian Union*, and the *Record* is engaged in "rubbing it in." It has long been felt that the outward shell of orthodoxy was not much better—when put to a severe test or strain—than that of the German Protestants disproved long ago. There the decay of Protestant Christianity has become a byword of shame and reproval.

"NOT DISTURBED BY CONTROVERSIES is the Episcopal Church." So remarks the *Christian Union*, commenting on the painful theological struggles now going on among other Protestants in America. The Bishop of Long Island attributes our comparative freedom from these disquieting outbreaks to the "strong love of order" which constitutes a virtual tribunal for the trial of all new sensations as they come, and ordinarily rejects them.

"CHURCHES PARALYZED FOR WORK as they struggle for a bare existence, morally, intellectually, socially and spiritually. Australia is all the poorer by reason of there being no establishment of any kind. It is hard to see where Christianity touches (to influence) the growing national life—all religions are only too generally regarded as equally false, equally useful or equally true." Such is the picture of Australian religious (?) life drawn by a now converted Liberationist writing his observations to the *Guardian* from the Antipodes. Would he say the same of Canada? Yes: the Church is equally weak in poor districts.

UNITED CHRISTIAN MISSION is the name of a curious organization of European Churches and sects, whose *raison d'être* is to send "at least one clear Gospel message into every house"—something like the organization of children "to do one kind deed every day." These very definite *minimum* rules are subject to the danger of being hardened into *maximum* limitations, inserting mentally the word "only" before "one," and being content with that degree of compliance with Christianity.

OFFERTORY OF EGGS.—A Kentish rector writes to the *Times* describing a bright idea in vogue in his parish, of having a special offering of eggs on a certain Sunday afternoon in spring every year—the proceeds being sent to Camberwell, or some other unfortunate city district, where anything

"fresh" in the way of food, especially eggs, is a rarity. The last collection was 600 eggs. How would Canada farmers like that? They have eggs, and to spare! The poor city folks would like it all right.

"PARNELLISM is the greatest moral curse (*sic!*) that ever appeared in this country. For the last seven centuries we have had nothing to compare to it. It is a deliberate and wilful uprising against the authority of the clergy, against the priests and bishops of the country." Such are the sentiments uttered by Bishop Nulty of Meath lately, in his distress at the divided Roman camp around him. It is hardly the way he would have spoken while the famous agitator was alive and active.

THE ARCHBISHOP AND THE CHURCH PARTY.

Many who attended the Church Congress at Cardiff in 1889 will remember the pronounced utterance of the Archbishop of Canterbury about the Church of England not deserting her sons in Wales, and about the possibility, and perhaps future necessity, of consolidating the whole Church into one compact, organized body; to form a "Church party" in England, in fact, and so to compel the Ministry of the day to reckon with by far the largest organization in Great Britain in the event of any attack being made on her through the exigency of party politics.

Doubtless his Grace feels that the time has now arrived for doing this. The occasion is urgent and imminent. Judas within, and the Scribes and Pharisees without, make an unholy bargain against the Bride of Christ, as their ancient predecessors did against the Church's Head. The only difference is that thirty pieces of silver was the purchase money in A.D. 33, while thirty Welsh votes is the modern equivalent in A.D. 1893. The Archbishop has, then, been as good as his word. He has called together, to a great meeting in London on May 16, 1893, what will really be, according to modern ideas, "Church of England by representation." Whether the aged Prime Minister is allowed to read accounts of that meeting or not, the English people will hear enough about it, and will be able to see that the Church of England is a much larger and more important body than all the 287 conflicting sects registered in Somerset House put together; and that she will not only not submit to be bought and sold to please politicians and to gratify jealous adversaries, but that she, too, according to modern fashion, will combine her forces and eject any Government who would sell her in order to gain votes in the House of Commons.

This experiment has never been tried before in England; and it depends wholly on the subsequent use made of it whether it will save the Church or not. We remember all the fuss and outcry made about the Irish Church in 1869. Then there were many meetings, and many speeches, and much zeal and excitement too; and no good came of it all. Let it not be so with us now. At that time Archbishops Tait, of Canterbury, and Thomson, of York, and the great Bishop Wilberforce, of Winchester, deserted the Irish Church, and stood in the gangway in the House of Lords at the fatal division which sealed the fate of their Irish brethren. The present Archbishops and Bishop of Winchester will not do likewise to the Church in Wales; but may we, with all the

spect, urge them and all the Bishops, and the whole of the great representative meeting on Tuesday next, not to let their resistance and vigilance end with the Primate's benediction on that day.

Let them not separate until they have appointed a strong committee to continue the work which they have begun; to be a Parliamentary vigilance committee in the interests of the whole Church of England against politicians of any party who seek to make the Church their shuttlecock; against politicians who would "dish" their opponents by sacrificing the Church, quite as much as against her open and unscrupulous foes; against the few—very few—clerical and lay Judases within her ranks, quite as much as against the political Dissenter and his chosen allies, the Agnostic and the Atheist.

We would venture to suggest that at this meeting the prayers should be said all standing, as there will be no accommodation for kneeling, and there ought to be no "squatting"; that the hymns should be sung to popular tunes, and in unison; and that the Apostles' creed, or, better still—in these days when in the schools of the London School Board a vigorous attempt is being made to substitute Unitarianism for Christianity—the Nicene Creed of undivided Christendom should be recited by Churchmen of every sort within the one fold under one Shepherd.—*Church Review.*

BISHOP WORDSWORTH OF SALISBURY.

How thoroughly practical an educationalist the Bishop of Salisbury is, comparatively few people are aware outside of his cathedral city, where he has founded a fine elementary and technical school. Though essentially a Church school, its constitution is to a certain extent undenominational, and nearly thirty per cent. of the boys are Nonconformists. The scholars, whose ages range from seven to seventeen, are drawn mainly, if not entirely, from the lower middle classes—artisans, farmers, trades folk, etc. The ground floor contains a large schoolroom which is divided by means of movable glass partitions into two small and one large classroom. In the west wing is the chemical laboratory and magnetic and electrical repository; in the east wing, the masters' rooms, lobby, lavatory, etc. A stone staircase leads to first floor. Here are situated a small vestry and library, the science schoolroom, printing shop, and a goodly-sized chapel in which daily prayers and a service on every Sunday afternoon are held. Detached from the main building is a spacious carpenter's shop, provided with seven benches. At some distance from this is the smithy, where instruction in iron-work is given. The staff of masters is a duly qualified and efficient one. The elementary school includes the seven standards, where, besides the usual subjects, drawing, French, shorthand, etc., are taught. Boys who have finished the whole course are then drafted into the Organized Science School, which is under the Kensington Science and Art Department. Here a new and varied field of study is open—chemistry, magnetism, and electricity, mathematics, botany, agriculture—linked with the lower school by an extension of such necessary subjects as French and shorthand. The boys at present number about 140. Nearly twenty of these are boarders, and live under the care of the headmaster, in a well-planned boarding-house, which faces the school premises. Seven scholarships are presented annually by the Bishop, which are tenable for three years. The Bishop of Salisbury

does more than confine the education of the young to the four walls of the schoolroom. He has instituted in his school the custom of annual walking tours, which is certainly a new departure in the schools of that country.

BROTHERHOOD OF ST. ANDREW IN SCOTLAND.

The Brotherhood Council met in Edinburgh on May 9th, Mr. James Bruce, W. S., chairman. The office-bearers elected for the current year were—President, Mr. James Bruce; Vice-President, Mr. C. H. Dunderdale, Hamilton; Sec., Mr. A. Giles; Treas., W. F. Clay. Mr. Alex. Bruce, 16 Grovepark Street, Glasgow (of St. Peter's Chapter), was added to the Council as Diocesan Sec. for his diocese. Charters were issued St. Saviour's Chapter, Port Dundas, Glasgow, and St. Peter's Chapter, Glasgow. The Secretary reported that the Glasgow District Chapters had met in local conference and had elected a District Leader in accordance with the Constitution, the Diocesan Secretary being *ex officio* the local Secretary, and that similar assemblies of all Brotherhood men in the district were arranged to be held quarterly for conference on Brotherhood work. Sundry matters were remitted to an Executive which was empowered to issue charters. Cordial thanks were given to the American Brotherhood for a liberal grant of the Boston Convention report, and the secretary was instructed to present copies to Bishops, clergy, and laymen whom it was desirable to interest in the movement in this country. A message of condolence with the American Brotherhood on the death of Charles James Wills was sent to the U.S. Brotherhood Council, Mr. Wills' name being known throughout the whole Brotherhood, and his loss universally felt. A communication was read to the effect that Australian Chapters had constituted a Brotherhood for that country under a Central Council, the four recognized headquarters of the orders being now New York, Toronto, Edinburgh, and Sydney, as given monthly in *St. Andrew's Cross*. The Council unanimously confirmed their former recommendation of the general Brotherhood's rules of prayer and service, and resolved to lay such before the next annual conference for the adoption of the Brotherhood in Scotland. It was recommended that endeavour should be made to bring the Brotherhood movement before the Church's next congress. On the question arising out of the Glasgow correspondence, the Council again expressed their adherence to the rule that, notwithstanding a clergyman's interest in the movement, only such as explained their inability to form a chapter should be added to the Hon. Provincial Roll. A letter was read from the Secretary-General of the Church Guild's Union, England, who had been instructed by the Council to say how much pleased it would be to have a Brotherhood representative at its conference to explain the Brotherhood movement. The Canadian Council report for 1893 and an account of the Kingston (Ontario) conference were laid on the table, reference being made therein to the Scottish Brotherhood. The Council requested the Secretary to draft a manual for members which should contain all that a member should essentially understand, to contain rules, procedure, formulae, prayers and office, and information on such points as were inquired about, so that those isolated from central sources of information should have an intelligent understanding of the duties of a member, chapter work, and Brotherhood obligations.—*Scottish Guardian.*

BROTHERHOOD OF ST. ANDREW IN CANADA.

At a meeting of the Council held in Toronto on June 6th, it was unanimously determined to accept the invitation of the Ottawa chapters and the Ottawa City Clerical Guild, to hold the next annual convention of the Canadian Brotherhood in that city, the exact date to be determined hereafter, but the month will probably be January, as Lent falls so early this year.

The Convention of the Brotherhood in the United States will be held in September in Detroit; a large delegation of Canadians will, it is expected, be present, as it could not well be held closer to our borders.

The Toronto Chapters held a joint meeting in St. Peter's school house on the evening of June 6th, to discuss the question of how far Brotherhood work can be done amongst boys. The president of the Council was in the chair, and the meeting was addressed by Messrs. Copp of St. Stephen's, Adams of St. Philip's, and Carter of St. Cyprian's. Mr. Arrowsmith, who does a work amongst children in England, also spoke on the importance of work amongst lads. The attendance was good and much interest was shown throughout.

At the last Council meeting charters were granted to No. 118, St. John's, Toronto; 119, St. John Baptist, N. Sydney, Cape Breton; 120, St. John's, Norway, Ont.; 121, St. Luke's, Hamilton, Ont.

THE STORY OF THE CHURCH OF ENGLAND.

At a conference, held in A.D. 664, at Hilda's new monastery on the seaward heights of Whitby, the ruins of which are still highly attractive, Wilfrid, with greater zeal than discretion, perhaps, alleged that Scotie ways were now too rude and narrow for the Church, and claimed for it "Catholic" rights. He established the "Catholic" Easter, and so far persuaded King Oswy that his opinions were correct, that he was led to adopt the "foreign customs" in preference to the old usages of Lindisfarne.

And so the old Scotie Church of Northumbria passed away, not, however, before it had accomplished its mission by bringing religion straight home to men's hearts by sheer power of love and self-sacrifice.

ST. CHAD.

Wilfrid, in A.D. 664, was chosen Bishop of York, and consecrated in Gaul; but he absented himself so long from his diocese that the people prevailed on Oswy to give them another Bishop.* This was Chad, abbot of Lastingham, who was duly elected Bishop in Wilfrid's place in A.D. 666, and Wilfrid retired to his house at Ripon. In A.D. 669 St. Chad, deposed from York by Theodore, became Bishop of the Midland Counties, settled at Lichfield, and founded a church dedicated to St. Mary on the site of the now magnificent Lichfield Cathedral.

ST. THEODORE.

In 668, Canterbury becoming vacant, Theodore of Tarsus was chosen Archbishop. It is curious to observe that Dean Hook refers to him on account of his age (66), as the "Grand Old Man." So the term as associated with a certain great statesman of our time, is not wholly new. Theodore was a wonderful ruler and organiser, and he brought an amount of "spiritual benefit to the churches of the English, such as they had never before received." † His coming was received as a public blessing by kings and people, for he was "the first Archbishop to whom all England submitted."

Wilfrid, in A.D. 669, returned to York, where, finding the Cathedral decaying, he repaired the roofs, covering them with lead, now first used in England for such purpose, and glazed the windows. At his beloved Ripon, he reared a basilica of polished stone, towering to a great height, with pillars and vaults and winding cloisters. At Hexham nothing is worthier of more attention than a small crypt of Roman masonry with Roman in-

* Wihtried, King of Kent, A.D. 692, in a grant of privileges, given in the *Saxon Chronicle*, disclaims all right of appointment of Bishops: "the Archbishop ought to choose and appoint."

† Bede, v., 8

scriptions on the wall, the only remaining portion of a once magnificent stone church, which "had no equal this side of the Alps," and surpassed all the nine monasteries of which Wilfrid was, at once, father and patron.

Thus it was that through the efforts of individual saints, and after many years, the kingdoms of the Heptarchy gradually became converted to Christianity. But up to this time (A.D. 650), though nearly all the kingdoms had become converted to the faith, there was not one organized church for the whole country. This was to be the work of Archbishop Theodore.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Sunday School Convention, continued.

Mr. V. W. Lippert then read his paper on "Mistakes in Sunday School Teaching." He said to tell anyone what not to do, or rather what to avoid, is of very little use, unless you go on to point out what to do. He proceeded to point out in a concise way some general principles that had occurred to him. "Do not," said he, "undertake to teach a lesson without having first instructed yourself in all its points, so that you can give a summary at the end. Do not use a language too deep for your class to understand, nor yet such as would be irreverent in its attempt to be simple. Do not be too long in approaching the central point in your subject. Do not illustrate with too deep illustrations, such as are nearly as difficult to be understood as the things they illustrate. Do not use illustrations unless you have a full knowledge of them yourself. And try to use such an illustration as will apply particularly in the locality where you teach. Do not let the class think that the answer to a general question is expected only from one scholar. Do not think that all that has gone wrong should be blamed to the class. Think rather if you have not been somewhat in fault yourself. Don't do all the talking yourself—you are not there to talk—but to educate. A teacher teaches much by seeing after his absentees—a visiting teacher makes a full class. Ask God's help and recognize ever that you are doing God's work."

Rev. Canon Roberts was the next speaker. He would divide the subject before him into two main divisions. (1) Mistakes in and purpose of Sunday school teaching. (2) Mistakes in practice of Sunday school teaching. We have not, he said, a sufficiently high ideal of our place as Sunday school teachers. If our ideal were only higher, we would, he thought, use greater effort, all of us, to fit ourselves, in the very best possible way, to co-work with God in a labour so high and so holy. He maintained that the responsibility for educating our children in the way of God, is of such a kind that the rector cannot shift it from his own shoulders to those of his superintendent and teachers. He must direct what books are to be used and how they are to be taught. He is the responsible one—or the one at least whose responsibility is highest in the sight of God. It was a great mistake, he said, to allow the children to look upon the Sunday school as a substitute for the Church's service, and the worship of God in public. It should rather prepare them for taking part intelligently in the worship of God. As to mistakes in teaching, he would candidly confess that he felt bound to criticize Rev. Mr. Lloyd's view in regard to teaching the catechism. His own view was directly antagonistic to that which had been advanced by his reverend brother. Children go to Sunday school to be taught there, under the great principle that they are God's children, in virtue of their baptism into membership with Christ. They are to be educated in the doctrine and way of God, because that they are His children in the full sense of the word. They are to be impressed with the truth that they cannot walk otherwise than as befitting their place as God's children. We must make them recognize this before we can get them to drink in the precious teachings which the Church bestows upon holy childhood. In order to the end had in view, we must not teach them irregularly, but rather by a definite and well-sustained order such as in the catechism is contained. In concluding Canon Roberts contended that no teacher can expect to create a deep interest in the scholars unless he is deeply interested in the work himself. He must show to the scholar that his interest in him lasts through the week. There are many little ways in which the teacher can show this, and by which his personal influence over the child will increase and make itself felt for good. All will then be in keeping with the fundamental aim of all Sunday school teaching, for the lesson of Sunday will be seen to have a practical and personal application to

the child's life, deepening in his young heart and mind a genuine love for the Master, teaching him day by day to know and realize His care and love for him.

To be continued.

QUEBEC.

Diocesan Synod Continued.

I am very glad therefore to think that in the Eastern Townships, Mr. Arthur Dorey, the organist and choirmaster of St. Peter's, Sherbrooke, is helping me, by visiting, at the request of the clergy, many of our churches, and by showing practically what may be done so that the people may join heartily in the responses, psalms and canticles, as well as in the hymns. And, of course, dear brethren, in our more populous places, we have no right to be content with mere Sunday services and sermons; for our prayer book clearly indicates that there is to be morning and evening prayer daily throughout the year, and further provides a special collect, epistle and gospel for many special days, indicating that the Holy Communion should be administered on these occasions, as well as upon all Sundays. It is my strong wish, therefore, as it was the wish of your late lamented diocesan, expressed when preaching before his Synod, in 1888, thus, whenever it may be possible, all these things shall be carefully and reverently attended to and performed. And in our own Cathedral, without in the least interfering with the wishes of the Sunday congregation, I trust that gradually we shall be able to carry into effect the provisions of the Canon made in 1888, and to establish week-day cathedral services, so that with the assistance of the capitular body and of a surpliced choir, we may offer the daily sacrifice of worship to Almighty God in as perfect a manner as possible. Indeed, since it is plainly expected by the words of our prayer book that our clergy, unless specially hindered, even when there is no public service, shall say the daily offices themselves, surely it might be well in many places, even when only slight attendance can be expected, to let our people know on Sundays when and where at any rate one daily service will be said, and to ring for a few minutes the church bell, so that all may know that, throughout the week, there is a continuous offering of prayer and praise, and in cases in which it would be impossible during the winter to hold weekly service in the church, short bright services might be held in some room of the rectory or in some other suitable place. As to the manner of conducting service, I am glad to know that we, who have a goodly heritage,—we, who are a part of the great Anglican branch of Christ's Holy Catholic Church—have permitted to us, by the highest ecclesiastical authority, a wide diversity of method, so that in cities and other populous places, where there are several churches, a Table can be spread for all and consequently congregations which enjoy different methods should be content to differ in such matters, and instead of distraction and jealousy, each should delight in honoring and commending the other for its especial virtues and good works. In country parishes the matter stands on rather a different footing, and it is certainly the duty of every clergyman to put aside to a great extent his own predilections and carefully to consider what, on the whole, is best for the whole body of people committed to his charge. Not that he is to follow servilely the wishes of any man or any body of men in his congregation, for he has a most sacred responsibility; he is the minister of God and is not the minister of his congregation, and he cannot rid himself of his responsibility by telling his people to say what he ought to do, while his people, if they once get to think that they are his masters, will, very likely, try again and again to use their power, and will, in the nature of the case, lose much which would be for their good. And in this connection, it must always be remembered that we are all apt to think too much of matters of minor importance, and so to take from the strength and attention that we ought to give to the great things of God.

It is not a vital question whether or not we take the east end or north end point at the Holy Communion, whether or not we turn to the east to say the creeds, whether or not we wear a colored stole, whether or not there are flowers on the Table of the Lord, or the altar of God, whether or not we rise on the entrance of God's servant to conduct the service of a church, or whether we sit and wait while the Alms are collected, or whether we stand and sing some Hymns of Praise to God. But there are some matters which ought to be universally attended to, because they are a part of the law of our Church, and also because they tend more or less to edification. If ever it is desired to have any flowers or church ornaments such as a cross, vases or candlesticks about the Table of the Lord, it ought to be remembered that none of these things may, according to law, be placed upon the Holy Table itself, but that they must be placed upon a Ledge or Retable fixed

to the wall above. This is the well nigh universal practice of our great Cathedral and parish churches in England, and it is a practice which demands similar attention amongst ourselves. Wherever there are any of these things, they should be placed on a Ledge or Retable and not upon the Table itself. And there is another matter, dear brethren, which, as it appears to me, is still more important. After the offertory and before the prayer of the church militant, there is, as you know, a Rubric in our Book of Common Prayer, which says:—"When there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient." It is amply clear, therefore, that there must be in every church some place or side table, from which, at this point in the service, the bread and wine should be brought and placed for their holy purpose upon the Table of the Lord. And, unless this is done at this point, it is also clear that no oblation or offering of bread and wine has been duly made, and that the clergyman can not truly pray in the prayer which immediately follows, "We humbly beseech Thee most mercifully to accept our alms and oblations," because, as a matter of fact, no oblation has been made. This, as it seems to me, is a matter of some importance, because it is not merely a matter of obedience to the Prayer Book, but is also needful in order to give an important clause in the prayer, which follows its true meaning. I trust, therefore, that in all our churches this point may receive attention, that there will be a small side table for the bread and wine, and for the alms dish, etc., until they are needed, and that thus the Rubric will be observed. With regard to our occasional services, I am very much surprised to find that the service for the churcing of women or the service for the offering of special thanksgiving to God after childbirth is seldom used. I must say that there seems to me to be a lack and a loss in this, which it would be well to try to remedy. For surely this service of special thanksgiving is a most eloquent reminder of the fact that our lives are in this and every other occasion of life in the holy hands of God. Of course it is still more important, dear brethren, that systematic attempts should be made to bring all within the fold of Christ's Church by Holy Baptism. For this service, except in cases of sickness, children should always, if possible, be brought to the Church, and on the same principle of obedience to our Book of Common Prayer, it is my wish that marriages should always be solemnized in churches and not in houses; at all events until it is allowed to be otherwise by lawful authority. But baptism, although a very great thing, is not everything, and therefore great attention should also be given to work amongst the young. Day schools should be constantly visited by our clergy and friendly relations with day school teachers and children cultivated; Bible teaching should be given by the clergyman from time to time in day schools, wherever he has permission to do so. Moreover, Sunday School and Bible Class work should be lovingly and vigorously prosecuted, and in every possible instance there should be, as one of our Rubrics orders, public catechising. For catechising service, duly conducted, will do more to edify old as well as young, than all the sermons in the world. And great care should also be taken in the preparation of candidates for the sacred Rite of Confirmation, not merely to teach in an interesting manner our grand old Church Catechism, but also to lead our people to make a true and bold profession, and further, to show them how to become humble, regular and earnest lambs in the Church of God. And it is very important that, in every parish, there should be a Church Union, joining together stately in the Holy Church every month, at the call of the clergyman, with a view to asking God's blessing upon their common work. Such a union will do much to help those who have been confirmed to continue steadfastly in the faith instead of only making a first communion and then, alas, falling away. And, if the bishop can come, efforts should be made to prepare some candidates and have a confirmation even for a very few in every parish or township every year, for every confirmation in a place leads to new interest, and sometimes these occasions are the source and cause of untold good. But in order to do this, there must be a constant, earnest setting forth in simple preaching and teaching, of the whole Gospel of our Lord Jesus Christ, or in other words of the whole Word of God. It is, as it appears to me, a most melancholy thing when people are gathered together, that they should be sent away with a few perfunctory words, unhelped and uned. It should therefore be a matter of conscience with us, my reverend brethren, in the preparation of our sermons, that we will really labor, with God's blessing, to bring home to the hearts of our people some vital truth, some practical fact, for the salvation or edification of man and consequently for the honor and glory of God. And with this, it will be found in these days most valuable to give people, in a simple way, the leading facts of the history of the Church, and especially of our own branch of it, and particu-

N CANADA.
n Toronto on
mined to ac-
pters and the
the next an-
rotherhood in
mined here-
e January, as

hood in the
er in Detroit;
it is expected,
eld closer to

at meeting in
a evening of
of how far
st boys. The
he chair, and
lessrs. Copp
's, and Carter
who does a
also spoke on

The attend-
was shown
harters were
nto; 119, St.
ton; 120, St
's, Hamilton,

ENGLAND.

, at Hilda's
ts of Whitby,
ly attractive,
cretion, per-
now too rude
laimed for it
the "Cath-
ing Oswy that
s led to adopt
ce to the old

Northumbria
it had accom-
gion straight
of love and

shop of York,
ented himself
ple prevailed
shop. This
ho was duly
A.D. 666, and
In A.D. 669
Theodore, be-
es, settled at
licated to St.
ent Lichfield

nt, Theodore
It is curious
to him on
nd Old Man."
certain great
new. Theo-
niser, and he
benefit to the
ey had never
received as a
s, for he was
England sub-

York, where,
repaired the
first used in
zed the win-
ared a basilica
height, with
rs. At Hex-
ention than a
a Roman in-

in a grant of
, disclaims all
e Archbishop

larly the history of our own diocese, of which a most interesting sketch has just been prepared by our good Archdeacon to increase our thankfulness and joy. I would earnestly ask you all to obtain copies of this able work, which may be obtained here, in the Synod Hall, at the close of our session, for the nominal sum of ten cents. For thus we may get to value our heritage, and to live in grateful recollection of our Heavenly Father's love. And, just as we need to have an earnest and to some extent a learned clergy to teach us all this, so also it is necessary to have the right men for Churchwardens. Yes! dear brethren, there is a great deal in this matter—more perhaps than some of you might think. And what we really want in all our parishes is men of strong, personal influence, men of straightforward, business-like habits, and above all, men who set (very likely, without knowing it,) a high and noble Christian example. Such men and such men alone are able, by God's blessing, to double their clergymen's work, and this leads me to say that our clergy also should, to a certain extent, be men of business, very careful to keep within their means, and to be ready to meet every obligation. Depend upon it, dear friends, apart from the very righteousness of such a course, it is absolutely needful, for otherwise our spiritual work can have little weight or influence. Another element of progress is that there shall be everywhere sufficient, fatherly, Episcopal supervision. No doubt, in some cases, dioceses are too large, and consequently, owing to want of system and supervision, the work in different parishes is very unequal. On the other hand, the principle of subdivision may easily be carried too far, and where this is the case, there will be loss, instead of gain. Another most important matter, to which you will have to give close attention at this Synod, and upon which you will be asked to pronounce your opinion, as regard some of its details, is unification of our Church in the whole of Canada. I earnestly trust and pray that we shall be led by God's guidance to a right decision. We have, in fact, a very great deal to get through and settle. I trust, therefore, we shall all combine to see that there is no unseemly discussion and consequently no waste of time. But, after all, my reverend brethren, the progress of your work for God in your own parishes will depend, if you are in earnest, especially on these two things, (1) upon the consideration which we show for those who differ from us, and (2) upon your personal visiting. As to consideration for those who differ, I ask no one to give up his principles, I ask no one to say that dissent or schism is a matter of no consequence, but I do ask all our clergy to have a kind word and a kind face for all those who differ of every kind. I do ask you not to pass their houses from year's end to year's end, as if these our brethren according to the flesh were not within your care at all, and I do ask you to do just for these people every favor that lies in your power. Yes! try this plan, with prayer for God's blessing upon your words and works, for a year, and you will be surprised at the result. Nay, you will thank God for His blessing upon your attempt.

And now, lastly, my reverend brethren, as to your own personal visiting of the whole of the flock committed to your charge, I make bold to say that more depends upon the vigor, the system, the diligence, the self sacrifice, with which you go on from week's end to week's end and from year's end to year's end with your visits to the homes of your people, than upon anything else. A man may be a poor reader and preacher, but if he is a good visitor, if the interests and sorrows of his people are his as well as theirs, that man will succeed where the more highly gifted man who does not visit his people will fail. The man who shuts himself up in his house, and cultivates his heart and mind, may do something, but the man who gives a large portion of his time every day to visiting his people, with a due remembrance of his office, until he is a familiar figure in every family circle, this man will do incomparably more. And in those parishes where the priest thus visits his people, and where the leading laymen, *i.e.*, the church wardens and others, also move about amongst their neighbors, and say a kind word for their church and their clergyman, there, under God, there will be the best fruit of all.

God grant, dear friends, that we may all be stirred up to a greater zeal and energy for the great service of God, so that we may all lead really good and useful lives, trusting alone in the infinite merits of our Redeemer Lord, and so that, whenever our call shall come, we may be found ready and may be carried by angels into the Paradise of God, and there wait in joy and felicity until at the last great day we attain unto the Resurrection of the Just, and receive from Our dear Lord's own lips the gladdening words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The conclusion of the address was received, as the commencement had been, by loud applause.

A vote of condolence and sympathy with the family of Bishop Bond, of Montreal, who is now lying

dangerously ill, was unanimously adopted and sent by telegraph to that prelate's residence in Montreal.

At the afternoon session His Lordship submitted the report of the committee appointed to arrange a programme for the celebration of the centenary of the diocese, which was entirely approved by the Synod.

A number of memorials, petitions, etc., were read and referred to different committees, and reports from the Rural Deans, etc., were presented. The following reports were then presented:

Bishop's College and School, by Chancellor Heneker.

The Principal, Dr. Adams, Prof. of Divinity Dr. Allnatt, and the Prof. of Pastoral Theology, Prof. Wilkinson, submitted very interesting reports of the work done in the college.

Compton Ladies' College, by Canon Foster. On motion the 3rd Sunday in Lent was set apart as a day in which a special collection should be taken up throughout the diocese in aid of this college.

The Diocesan Board, by Canon Von Iffland. In connection with this report it may be said that there are no vacancies in the diocese, and with the exception of Labrador—which is under the charge of a Divinity student—in each mission there is a resident clergyman. At this point a vote of thanks to the S. P. G. for their aid to the diocese during the past 100 years was moved by W. G. Wurtele, Esq., and seconded by Canon Von Iffland, and heartily agreed to.

At the evening sitting a number of motions were discussed amending canons, etc., and some were adopted. During the day several distinguished visitors were received, including the Lord Bishop of New York, Rev. A. G. H. Dicker and Chas. Jenkins, Esq., of Petrolia.

On Wednesday morning provision was made for the appointment of a mission canon, so soon as an endowment may be raised by any parish for the purpose, said canon to have his share of privileges in connection with the cathedral chapter.

Several other amendments to canons were passed, when the Rev. W. T. Noble proposed a resolution of which he had given notice, which had for its object the appointment of a committee to draw up a canon, arranging that each parish or mission should possess and exercise the right to select and nominate its own rector or incumbent. After the mover had laid his views fully before the Synod, it was suggested by Canon Richardson that the Synod proceed to vote. This was done with the result that the mover and 7 laymen voted for, and all the clergy and the remainder of the lay delegates (nearly 100 in all) against it. At the afternoon session Mr. Noble brought forward another motion on French work which was shelved on the same vote. The remainder of the afternoon and evening sittings were taken up with the report of the committee on the religious needs of the diocese, and the discussion of the Winnipeg scheme. Among the distinguished visitors who were welcomed in the afternoon were their Lordships the Bishops of Niagara and Nova Scotia, and Chancellor Walkem, Q.C., of the diocese of Ontario.

Thursday was taken up with the celebration of the centenary, and the Synod again resumed on Friday. At this sitting the Winnipeg scheme, with some modifications, was agreed to, and the Lord Bishop requested to name 3 clerical and 3 lay delegates to attend the conference in Toronto in September. His Lordship was also authorized to name a committee to draw up a protest against the Welsh Suspensory Bill. A motion by Mr. W. H. Eckhardt endorsing fully the Brotherhood of St. Andrew, its objects, aim and work, was unanimously passed.

After the usual formal votes of thanks a most profitable and harmonious session of the Synod of Quebec was brought to a close by the Lord Bishop pronouncing the Benediction.

QUEBEC.—The Lord Bishop has named the following members of the Synod as delegates from this diocese to the General Conference to be held in Toronto in September next:—The Ven. Archdeacon of Quebec, the Very Rev. the Dean of Quebec, Rev. Canon Thornloe, Messrs. R. W. Heneker, D.C.L., R. H. Smith, Esq., and W. H. Carter, Esq. And as substitutes:—The Rev. Canon Von Iffland, the Rev. Lennox W. Williams, M.A., rector of St. Matthews' Church, the Rev. A. J. Balfour, M.A., rector of St. Peter's Church, Quebec, and Messrs. Hon. Hy. Aylmer, Jas. Dunbar, Q.C., and R. P. Campbell, Esq., B.A.

ONTARIO.

DUNGANNON MISSION.—On Monday, June 12th, a pleasing event took place in this mission, which shows the adaptability of the Church, and how she is pushing her way into the very heart of this wild uncultivated country. At Peever's settlement, a settlement chiefly of Irishmen fourteen miles from the village of Bancroft, at 3 o'clock p.m., was laid the foundation of St. John's Church. The church will be built of logs carefully hewn and will stand with its altar and sanctuary toward the east, its west door facing the road, and commanding a view

of two or three miles of level country, bounded on all sides by rugged hills, and by the side of the church flows a swift stream of water. The settlers had prepared the foundation logs, so that at the appointed time ten stalwart men rolled them into their proper positions and fastened them at the corners, the whole operation lasting not more than half a minute. All the settlers from far and near were at hand to witness the impressive ceremony and to join in the hymns and psalms and prayers. The singing was very hearty. The lay reader, vested in his cassock and surplice, standing in the midst of the congregation, opened the service by announcing that grand old hymn dear to every Churchman's heart, "The Church's one foundation is Jesus Christ her Lord." Then followed the 84th Psalm, the Lord's Prayer, and other appropriate prayers. The climax of the service was reached when, the logs being rolled into their proper places, the following solemn words were pronounced: "In the faith of Jesus Christ we place this foundation in the name of God the Father, God the Son, God the Holy Ghost: Here let true faith, the fear of God and brotherly love ever remain: for this place is consecrated to prayer and to the praise of the most Holy name of the same our Lord Jesus Christ. Amen." Then followed a brief address showing the reasonableness of building churches to God's glory, and of bestowing upon them the very best we have to offer, and that the object in having a church was that God might be worshipped more becomingly, that the sacraments might be duly administered, and that by spreading a greater knowledge of God, a spirit of true love and peace might dwell in the community. After the address, another hymn was sung. Prayers were offered for those engaged in the actual building of the church, as well as for those who have contributed of their substance, and then this bright and joyful service was brought to a close. During the afternoon a beautiful white flag bearing upon it a red cross, the emblem of our faith, waved above the heads of the assembled congregation. It might be stated here that a generous priest of the Diocese of Ontario has given \$20 towards the building fund of this church. May God bless him in his life's work.

The Rev. T. J. Stiles, by the kind permission of the Rector, preached in St. James' Church, Kemptville, and St. Luke's, Marlboro, on Sunday, 4th inst., on behalf of the Building Fund of All Saints' Church, Redan, Kitley Mission, which was followed by a canvass of the parish, with the financial result of \$72.30. Although Kemptville has recently paid off a debt of \$3,000 on its beautiful church, and is in a state of perpetual activity for the Church's temporal as well as spiritual welfare, still (thanks to persistent and definite teaching) the spirit of congregationalism cannot be laid to the charge of the parishioners, but a truly catholic perception of Christian duty—evidenced in a tangible manner by a liberal assistance to any of the Church's claims.

KINGSTON.—The annual meeting of the Women's Auxiliary was held last week in St. George's Hall in this city. There were 82 delegates present, which is the largest representation yet gathered together. The election of officers resulted as follows: President, Mrs. Tilton, Ottawa; 1st Vice-President, Miss Gildersleeve, Kingston; 2nd Vice-President, Mrs. Muckleston, Ottawa; Rec. Sec., Miss Humphreys, Ottawa; Cor. Sec., Mrs. Newell Bate, Ottawa; Treasurer, Mrs. Rogers, Kingston; Dorcas Secretary, Miss Muckleston, Kingston; Sec. of Literature, Miss Baker, Ottawa; Sec. for junior work, Miss Macaulay, Kingston; Sec. for Children's Church Missionary Guild, Miss Parris, Ottawa. The reports read showed a steady increase in each department. The membership of the W. A. is now 1,340 in 22 branches, with 10 diocesan members in outlying places. The J. W. A. reports 225 members in 11 branches, and the C. C. M. G. has 330 members in 18 branches. During the year two life memberships have been presented, one in Ottawa, and one in Picton. Total membership 1,895. The Treasurer showed \$1,887.76 contributed to Missions outside the Diocese, and \$114.25 to Diocesan Missions. Total \$2,002 against \$1,810 given last year. The Sec. of Literature reported 770 copies of the leaflet subscribed for and 130 distributed free. The Dorcas report showed that 79 bales had been sent out this year, value of freight and new material \$950.36. Several important questions were discussed; the constitution for junior branches was revised. The business meeting closed on Thursday afternoon, the members meeting again at the Ile House, where the Bishop and Mrs. Lewis tendered them a reception in the evening. The offering for the Algoma Fund debt was \$257.52, and it was requested that the Willing Offering next year be devoted to the Widows' and Orphans' Fund of the Diocese of Ontario. Miss Yielding, who has filled the arduous office of Corresponding Secretary for the past eight years in a painstaking and efficient manner, was tendered a life membership by the members of the Board and delegates present, which she afterwards devoted to the

W. and O. Fund. The gold badge was given Mrs. Tilton, the President, by the members of the Board, she having been made a life member three years ago by the Provincial Board, before the badge was decided upon. At a missionary meeting held on Wednesday evening, a stirring address was given by Rev. Mr. Renison, of Algoma Diocese, in which he delighted his audience by many tales, both amusing and pathetic, of the work among the Indians. His news of the probability of the speedy return of the Bishop of Algoma, with restored health, was most cheering.

BATH.—St. John's Church.—Churchwarden Dr. Northmore is superintending the laying out of the cemetery in lots and patches. The sod is to be removed from the latter, and henceforth they are to be kept free from grass and weeds, a great improvement and another forward movement for this venerable ecclesiastical establishment. The projected festival to commemorate the opening of St. John's 98 years ago has been postponed for three weeks.

OSNABRUCK AND MOULINETTE.—Extensive improvements are being made to the rectory at Wales. The three congregations of the parish have united in bearing the cost, which will amount to about \$800. The Rev. Mr. Samwell has been provided with a handsome set of brass mounted harness by the Moulinette congregation, while the Wales congregation have renovated his buggy at a cost of \$28. A very successful social in connection with St. David's Sunday school was held last week, when a nice little sum, towards the purchase of a library, was realized. Three delegates, viz., Mrs. Bliss, Mrs. F. Wanen, and Miss Annie Adams, represented the newly-formed Wales branch of the Woman's Auxiliary at the annual meeting in Kingston, June 6th to 8th.

TORONTO.

The Toronto Synod was opened on Tuesday, the 13th, at 10 a.m. Holy Communion was celebrated in St. James' Cathedral by the Bishop, assisted by Rev. Provost Body, Ven. Archdeacon Allen, of Millbrook, and Rev. John Pearson. At 11.30 his Lordship the Bishop took the chair in the schoolhouse, and the Synod proceeded to business. After prayers had been offered, the following officers were elected: Honorary clerical secretary, Rev. T. W. Patterson (re-elected); honorary lay secretary, Dr. J. George Hodgins (re-elected); secretary-treasurer, David Kemp.

The Bishop's Address.—His Lordship the Bishop then delivered his annual address. At the outset he alluded touchingly to those of the clergy who had passed away since the last meeting, and paid a glowing tribute to the memory of the late Metropolitan of Canada. Proceeding with his address, the Bishop stated that during the year he had held four ordinations, in which 16 deacons and 15 priests were ordained. The confirmation services numbered 99, and the candidates confirmed 2,249, of which 837 were males and 1,412 females. The Bishop pointed out that there was not much satisfaction to be derived from a study of the returns of the Diocese for the present year. They showed evidence of the depleting process which had been going on in the country parts of the Diocese, and of the check which the city had experienced for the past year in its rapid and abnormal growth. Still, he did not think that the statistics exhibited anything like the serious falling off which might have been anticipated from these causes. The returns from the various churches showed the most startling fact that there had been a decrease of \$8,712 in the contributions to clergy funds, coupled with an increase of \$8,004 in the contributions to parochial and extra parochial objects. He asked the laity to earnestly consider whether this was the way to encourage the clergy to devotion and self-denying zeal in their behalf, or to attract to the ministry of the church a body of young men of education and ability who would earn their just reward in any other profession. He said he had been greatly cheered in his visits to 93 different congregations in the course of the year to observe a marked increase of church life and feeling. Another hopeful sign, for which he thanked God, was the general tendency to relinquish the party differences which had been the cause of so much unhappiness and weakness in the past, and to return to a loyal and united co-operation for the advancement of the cause of Christ and His Church. The report which would be presented to them by the Mission Board exhibited a falling off in the contributions to that fund, and a consequent slight increase of the balance to its debit. This statement was a more serious one than it might appear to be; indeed, the present condition of the diocesan mission fund and the attitude of their congregations towards it were such as to give cause for grave anxiety. The Bishop drew attention to the fact that for domestic missions the total from all sources reached \$12,066. The year's increase in this fund was \$3,521. For

foreign missions \$5,313 was contributed, an increase of \$1,745. It was his duty to announce to the Synod that St. Alban's Cathedral had been placed in imminent peril. The interest on the bonded and the floating debt, together with the taxes, amounted to something over \$3,000 a year, and there was no revenue to meet this charge. In spite of the effort to raise the amount by subscription, the payment of the interest was more than a year in arrears, and unless some substantial assistance were rendered very speedily it would be in the power of the debenture holders to foreclose the mortgage. The chapter had, therefore, to make an urgent appeal to the church to come to their aid. The sum of \$50,000 would set the whole property free.

Consolidation.—In conclusion, his lordship referred to the scheme for the consolidation of the Church in British North America, which would call for the action of the Synod. The point achieved was that the general Synod of the Church was to be a fact accomplished. It had been summoned by the Metropolitan to meet in the city of Toronto on Wednesday, September 13, and it would be their duty to elect four delegates from each order to represent the Diocese on its councils.

At 1.30 the Synod adjourned for lunch. **Afternoon Sitting.**—The Synod resumed its sitting of the Executive Committee. A clause which evoked some discussion was that stating that the Synod solicitors were of opinion that after certain formalities have been complied with by the Synod of Niagara, the general purposes fund may properly be resorted to by the Synod for payment of the sum of \$5,000 in full settlement of the claim which the Diocese of Niagara now has, or may hereafter have, to any share in the Episcopal endowment fund, and to the income derived or derivable therefrom. The report was adopted.

Diocesan Buildings.—Rev. Septimus Jones informed the Synod that in regard to diocesan buildings it was intended to renovate the present quarters on Wellington street shortly, and he might mention that the rent had been reduced from \$800 to \$700. The subject was referred to the Executive Committee.

Rev. Mr. McCollum's Case.—Mr. A. H. Campbell read the report of the clergy commutation trust fund. It was recommended that Rev. J. H. McCollum be placed on the list of beneficiaries for \$400, provided there be a surplus. The report, on the motion of Rev. Robert Harrison, seconded by Rev. J. P. Lewis, was sent back to the committee to have appended to it the opinion of the Synod's solicitors on Mr. McCollum's case.

Rev. Canon Tremayne read the report of the committee on rectory lands and endowment of the See, which was adopted apart from an appended statement showing the mortgage principal and interest overdue.

The Synod adjourned at 6 o'clock. **Annual Service.**—At St. James' Cathedral, in the evening, the annual service took place, Ven. Archdeacon Allen, of Millbrook, preaching the sermon. Rev. Canon Cayley acted as precentor, and Rev. Canon Sprague read the lessons. His Lordship the Bishop of Toronto received the offertory and pronounced the benediction. Archdeacon Allen selected for his text Zechariah iv., 6: "Not by might nor by power, but by the Spirit, saith the Lord." The service was choral, and was rendered by the united choirs of St. James' and St. George's Churches in a most effective manner. The anthems, "I am Alpha and Omega" and "Send Out Thy Light," were excellently given. Mr. Phillips, organist of St. George's, skilfully accompanied on the organ.

Diocesan Conference.—Meetings of the diocesan conference were held each evening. Ven. Archdeacon Allen contributed a paper on "The Present Work of the Mission Board and the General Position of Diocesan Missions." The subject of "The Maintenance of Mission Stations Already Occupied" was introduced by Rev. J. M. Jones, followed by Rev. J. Gibson and Rev. F. J. Lynch. "The Breaking of New Ground" was presented by Rev. Dr. Langtry. Rev. Canon Greene and Rev. J. H. Sheppard also spoke.

Wednesday.—After prayers and reading of minutes, a memorial on the Rectory Surplus Fund His Lordship ruled out of order.

Dr. Hodgins presented a report from the Allocation Committee of the Toronto Rectory Reserved Shares, showing how the reserved shares, to the total value of \$549, had been apportioned.

Standing Committees.—The following were appointed on the Standing Committees of the Synod:—**Clergy Commutation Trust Committee.**—Revs. T. W. Paterson, M.A., L. H. Kirkby, E. H. Mussen, W. E. Cooper, Canon Greene, W. F. Swallow, J. P. Lewis, W. C. Allan, Messrs. A. H. Campbell, William Ince, Chancellor Snelling, Registrar Worrell, G. F. Harman, Alfred Willson, R. H. Bethune, Col. Boulton.

Endowment of See, Rectory Lands, and Land and Investment Committee.—Revs. Canon Osler, Canon

Tremayne, M.A., Canon Spragge, M.A., T. C. Street Macklem, M.A., W. Walsh, John Farncomb, M.A., R.D., Messrs. J. A. Worrell, Q.C., J. H. Patterson, H. T. Beck, John Cowan, Stapleton Caldecott, F. C. Ireland.

Toronto Rectory Endowment Committee.—Revs. John Langtry, D.C.L., Septimus Jones, M.A., R.D., J. McL. Ballard, M.A., John Pearson, Messrs. J. H. Plummer, R. Russell Baldwin, Henry Pellatt, J. L. Morrison.

Mission Board.—The Lord Bishop of Toronto, the Ven. the Archdeacon of York, the Ven. the Archdeacon of Peterborough. Rural Deans—Toronto, Rev. Septimus Jones, M.A., R.D., S. Caldecott; West York, Rev. Canon Farncomb, M.A., R.D., G. A. Mackenzie; East York, Rev. James H. Talbot, John Cowan; Peel, Rev. W. F. Swallow, R.D., James Ludlow; East Simcoe, Rev. J. M. Jones, R.D., Geo. Raikes; West Simcoe, Rev. G. M. Kingstone, M.A., R.D., W. C. Hamilton; South Simcoe, Rev. Thomas Ball, R.D., Hon. G. W. Allan, D.C.L.; Durham, Jno. Creighton, B.D., R.D., His Honor Judge Benson; Northumberland, W. E. Cooper, M.A., S.T.B., R.D., Col. Boulton; Haliburton, P. Harding, R.D., Rev. John Langtry, D.C.L., C. J. Blomfield, Henry Pellatt, Sr.

Widows' and Orphans' Fund.—Revs. A. H. Baldwin, C. E. Thomson, John Pearson, Canon Body, M.A., D.C.L., T. C. DesBarres, Wm. Walsh, Messrs. J. George Hodgins, D.C.L., C. J. Campbell, Frank Evans, James Haywood, W. D. Gwynne, Clarkson Jones.

General Purposes Fund Committee.—Revs. W. E. Cooper, M.A., S.T.B., C. H. Mockridge, D.D., G. B. Morley, W. Hoyes Clark, M.A., A. C. Watt, H. Symonds, Messrs. A. McLean Howard, Alfred Willson, D. W. Saunders, A. J. Blumfield, A. R. Boswell, Wm. Logan.

Sunday School Committee.—Revs. Canon Cayley, M.A., T. W. Paterson, M.A., C. L. Ingles, M.A., Bernard Bryan, J. Scott Howard, M.A., Anthony Hart, John Farncomb, M.A., R.D., Messrs. George B. Kirkpatrick, S. G. Wood, LL.B., C. R. W. Biggar, Q.C., G. S. Holmsted, J. S. Barber, Grant Helliwell, G. A. Mackenzie.

Audit Committee.—Revs. J. P. Lewis, H. G. Baldwin, M.A., R. J. Moore, M.A., Messrs. J. D. Armstrong, Frank E. Hodgins, G. H. Sylvester.

Superannuation Committee.—Revs. Septimus Jones, M.A., R.D., A. J. Broughall, M.A., C. H. Marsh, H. Symonds, George Warren, T. C. Street Macklem, M.A., Messrs. Columbus H. Greene, J. B. Kirkpatrick, Clarkson Jones, R. Russell Baldwin, Walter G. P. Cassels, L. H. Baldwin.

Investment Committee.—Revs. Canon Logan, T. C. S. Macklem, M.A., Messrs. A. H. Campbell, William Ince, H. T. Beck, J. H. Plummer, R. H. Tomlinson, J. A. Worrell.

Mission Board Report.—Dr. Hodgins read the annual report of the Mission Board, from which it appeared that for the year ending April 30, 1893, the receipts had been \$11,703, compared with \$11,939 in the year previous. The sum of \$9,809 had been disbursed as aid to 46 missions. A donation of a bond of \$400 had been received from Mrs. Palmer as a memorial of her late husband, the Ven. Archdeacon Palmer, which had been added to the capital of the fund. The report furthermore recited: "The need of promptness in sending in offertories from the parishes is now greatly increased, as the board are compelled to overdraw their balance at the bank to a very considerable amount in order to meet their liabilities. According to a statement appended the receipts for the Diocesan Mission Fund amounted to \$12,909, whilst the expenditure, including an overdrawn balance from the previous year, amounted to \$14,433. On April 30 last the overdrawn balance amounted to \$1,524. The receipts by the Parochial Mission Association amounted to \$2,651. The receipts for Domestic Missions amounted to \$12,066. The sum of \$8,687 had been received in the form of payments to Synod and direct remittances from the Woman's Auxiliary. On account of the Widows' and Orphans' Fund there had been paid out \$716.

The report was adopted, and at 1 o'clock the Synod adjourned for luncheon.

Afternoon Session.—The report of the Clergy Commutation Trust Fund Committee was reported and adopted.

Commutation Trust Fund.—Mr. Campbell moved that the Canon governing the distribution of the surplus in the Clergy Commutation Trust Fund be amended as follows: "That as often as the Trust Committee shall report a surplus, as above provided, it shall be paid to the senior eligible clergyman of the Diocese of Toronto or Algoma (as above herein and hereafter defined) not being on the commutation list, nor enjoying an income of more than \$500 per annum from any Endowment or Rectory Fund, whether invested or otherwise, nor an income of \$1,200 per annum, as defined in Section 8: No clergyman shall receive from the fund a larger sum than \$100 per quarter, nor shall any clergyman receive from this fund a sum which, together with the amount he received from any endowment or

y. bounded on the side of the settlers had at the appointment into their at the corners, re than half a d near were at ony and to join . The singing sted in his casidst of the con- announcing that chman's heart, sus Christ her lm, the Lord's s. The climax the logs being allowing solemn of Jesus Christ of God the Fath. : Here let true ve ever remain: und to the praise our Lord Jesus of address show- urches to God's he very best we having a church more becoming- ly administered, wledge of God, a well in the com- hymn was sung- ed in the actual those who have then this bright a close. During bearing upon it waved above the on. It might be of the Diocese of building fund of his life's work.

kind permission ' Church, Kempt- unday, 4th inst., 1 Saints' Church, s followed by a nancial result of recently paid off urch, and is in a church's temporal (thanks to per- spirit of congre- charge of the par- tion of Christian inner by a liberal aims.

of the Women's in St. George's elegates present, yet gathered to- sulted as follows: t Vice-President, l Vice-President, Sec., Miss Hum- rs. Newel Bate, Kingston; Dorcas on; Sec. of Liter- for junior work, Children's Church wa. The reports each department, s now 1,340 in 92 bers in outlying 25 members in 11 330 members in life memberships tawa, and one in . The Treasurer ssions outside the Missions. Total ear. The Sec. of the leaflet sub- ee. The Dorcas een sent out this material \$950.96. e discussed; the was revised. The lay afternoon, the House, where the them a reception the Algoma Fund sted that the Will- d to the Widows' of Ontario. Miss ous office of Cort eight years in a was tendered a life e Board and dele- ds devoted to the

rectory fund, will amount to more than \$125 per quarter. This amendment shall not apply to the case of any clergyman at present on the list of beneficiaries, or to the first 20 clergymen named in the Bishop's seniority list."

Rev. Robert Harrison drew attention to the fact that a distinction was drawn between those who derived money from endowments and those who received money from offertories. Those who drew money from the former source were discriminated against in the amendment. He asked the Synod to consider the matter.

Rev. J. P. Lewis would have liked a lucid explanation before he voted on the amendment. If constant tinkering with the fund went on it would shake his confidence in it. (Applause.)

Rev. W. C. Allen was sorry to see such silence observed in the Synod in regard to the question. The change proposed was radical and agrarian, and yet it was contemplated to let it pass through without discussion. The canon, on its face, bore its own condemnation, and the constant changes in the fund tended to weaken its stability. (Applause.)

Rev. John Gibson approved of the amendment, as it proposed to extend the endowments of the Church, and to give every clergyman an opportunity of enjoying them to a greater or lesser extent. It was a step in the right direction.

Rev. H. V. Thompson thought it was time that there should be a stop to these perpetual alterations, and there should be some security for the prospects and position of the elder clergy. He was inclined to think the amendment had not been legally and properly brought forward.

Mr. Campbell said the clause did not affect any clergyman now upon the fund, nor whose name appeared on the first 20 named in the Bishop's seniority list.

Rev. A. Mussen said it was a disgrace to the Church that there were clergymen totally independent of their parishioners simply through the support of this fund.

Delegates to the General Synod.—The discussion was not terminated, the hour for the Lieutenant Governor's reception having arrived. Before adjourning the scrutineers announced the result of the balloting for delegates to the General Synod as follows: Clerical—Rev. Provost Body, 56; Rev. Dr. Langtry, 55; Ven. Archdeacon Allen, 36; Rev. Canon Dumoulin, 30. Lay—A. H. Campbell, 64; Hon. G. W. Allan, 61; J. A. Worrell, Q.C., 53; N. W. Hoyles, Q.C., 44.

The Synod then adjourned.

In the evening at 8 o'clock a Diocesan Conference opened, His Lordship the Bishop presiding. The first part of the evening was devoted to a conference on Diocesan Missions. The subject was opened by Ven. Archdeacon Allen, of Peterboro', who spoke on the present work of the Mission Board and the general position of Diocesan Missions. In the course of his remarks the Archdeacon said the importance of Diocesan Missions was shown by the fact that 47 clergymen were stipendiaries of the Mission Board, for whose sustentation the sum of \$12,511 was last year paid. It would be a good thing to make the missions smaller. The other denominations were cutting their circuits up, and obtaining very much better results.

Maintenance of Stations.—Rev. Rural Dean J. M. Jones introduced the question of "The Maintenance of Mission Stations," with some practical and pointed remarks.

(To be continued.)

NIAGARA.

HAMILTON, Tuesday, June 6th.—The Synod was opened this morning in the school-house of Christ Church Cathedral by Bishop Hamilton. After the roll-call of delegates, the Rev. W. R. Clark, M.A., was re-elected honorary clerical secretary, and J. J. Mason honorary lay secretary. J. J. Mason was also re-elected secretary-treasurer.

The Bishop then delivered his charge, in which he referred in feeling terms to the loss sustained through the deaths of the late Rev. Dr. Medley, Bishop of Fredericton and Metropolitan of Canada; Rev. Canon Read, rector of Grimsby; Rev. W. E. Grahame and George Elliott of Guelph. Reference was made also to the generous bequests made to the Church by the late Mr. Elliott. Of the consolidation of the Church in Canada his lordship said that, whatever the opinions of individuals might be, loyalty to the Church requires that delegates be sent to the general synod, which is already summoned to meet in Toronto in September next. He, however, considered the consolidation premature, and the formation of the general synod certain to result in the destruction of the usefulness, if not the existence, of the provincial synods. The Episcopal Endowment Fund was reported to have reached \$20,000. His lordship intimated his desire to have the diocese provided with a see house. The plan he proposed was that the wealthier members of the diocese be asked to subscribe \$6,000 or \$7,000 for that purpose, offering

to devote to the payment of interest on the balance and the formation of a sinking fund to wipe out the balance the \$600 a year he now pays in rent. As to the claim of the synod of Toronto against the synod of Niagara, his lordship expressed the view that all the claims which either diocese may have against the other should be settled at the same time.

On the subject of solemnization of marriage he expressed the opinion that the ceremony should always be held in the church, as required by the rules, and that as much publicity as possible should be given in the publication of banns, so as to guard against illegal unions. Infant baptisms should also take place in the church on the first or second Sunday after the birth of the child, and in cases of private baptism, the ceremony in the church should also be performed at the earliest available time.

During the year missionary meetings were held in the diocese, at which 5,286 persons were present. There were 736 confirmations during the year, of whom 145 were persons brought up outside the Church of England.

A resolution expressing the synod's regret at the death of the late George Elliott of Guelph was passed.

Communications were read from the synod of Toronto respecting its claim against the synod of Niagara, and relative to the consolidation scheme and the election of delegates to the general synod. They were referred to the following committee:—J. J. Mason (convener), D. Martin, Q.C., Maitland Young, Rev. E. J. Fessenden, and Rev. J. J. Morton.

The following committee was appointed on the bishop's address:—Rev. E. M. Bland (convener), Revs. E. J. Fessenden, W. R. Clark, T. Motherwell, W. J. Armitage, T. Geoghegan, G. Forneret and J. Fletcher, Judge Senkler, Messrs. M. Young, W. F. Burton, A. G. Heaven, C. Halson, J. J. Mason, W. A. H. Duff and Archdale Wilson.

In the afternoon session the new commutation fund by-law came up for discussion. Formerly commutants, providing their annuity did not reach \$400, were entitled by the by-law to the additional sum of \$400, no matter if they were but a few dollars short of the annuity. The new by-law, presented at this synod by the standing committee, changes this state of affairs by making the annuity reach \$400 only in any case. A long discussion took place upon the clause making the law, and it was finally carried.

At this evening's session discussion took place upon what should constitute the service to entitle a clergyman to participate in the commutation trust fund. Much of the afternoon had been taken up with the clause defining this, and various amendments were offered, but after all the discussion the synod accepted the clause as originally drafted, which states that such service shall consist of the time during which the clergyman has been exclusively employed in bona fide parochial or missionary duty, whether in deacon's or priest's orders, and in case of intermission in the time of such service (unless occasioned by ill-health) the length of such intermission shall be deducted from the time of service for which the clergyman claims.

Wednesday.—The following were elected delegates to Provincial Synod. Lay delegates—Judge Senkler, John Hoodless, Alexander Gaviller, Archdale Wilson, Hugh Roberts, William Bell, Alfred Ball, T. Keyes, Hugh James, James Old, C. Riseley, W. J. Barr. Substitutes—J. J. Mason, Kirwan Martin, W. F. Burton, E. Kenrick, M. Young, W. A. H. Duff.

Clerical delegates—Canon Houston, Archdeacon Dixon, Canon Bull, Rev. W. R. Clark, Rev. E. M. Bland, Canon Sutherland, Canon Worrell, Canon Bolt, Rev. George Forneret, Rev. A. J. Belt, Rev. E. J. Fessenden, Rev. P. L. Spencer. Substitutes—Rev. C. E. Whitcombe, Rev. T. Geoghegan, Rev. E. A. Irving, Canon Henderson, Rev. W. J. Armitage, Rural Dean Gribble.

The following Standing Committee was elected: Clerical delegates—Archdeacon Dixon, Canon Houston, Rural Dean Clark, Canon Sutherland, Rev. G. Forneret, Canon Bull, Rev. C. E. Whitcombe, Rev. W. J. Armitage, Canon Belt, Rev. E. J. Fessenden, Canon Worrell, Rev. P. L. Spencer, Rev. J. A. Belt, Rural Dean Gribble, Canon Henderson, Rev. C. R. Lee, Rev. E. A. Irving. Lay members—W. F. Burton, William Bell, A. Gaviller, John Hoodless, W. A. H. Duff, Hugh James, J. M. Bussell, Archdale Wilson, C. Lemon, S. J. Taylor, Alfred Ball, J. J. Mason, E. Kenrick, A. G. Heaven, C. E. Bourne, M. Young, C. Halsen.

A resolution moved by Rural Dean Belt was passed endorsing the work of the Brotherhood of St. Andrew, and expressing a hope that it would be extended.

The consideration of the report of the Standing Committee was continued, and the draft by-law in reference to the administration of the commutation fund was passed without material amendment. It was stated that there is a balance of \$6,699 on hand this year, sufficient to add three more clergymen to the fund. A discussion ensued as to the personnel of the members eligible. It was stated that they

would probably be Rev. E. J. Fessenden of Ancaster; Rev. R. Gardiner, of Jarvis, and Rural Dean Gribble, of Port Dalhousie. The claim of the latter was disputed, and in case he should not be successful in establishing it, Rev. W. J. Pigott, of Port Robinson, will be the third. The chancellor will be asked to give his opinion as to Rural Dean Gribble's claim under the terms of the new by-law.

Afternoon Session.—At the afternoon session a very stormy discussion arose on the subject of ritualism. Certain clauses in the report above referred to stated that 23 congregations in the diocese had failed to contribute to the home mission fund; also that there were 19,000 more Anglicans mentioned in the census of 1891 as belonging to the diocese, than are known to the rectors of the parishes.

Mr. John Hoodless, of Hamilton, Judge Senkler, of St. Catharines, and some other speakers charged that this state of affairs resulted from the feeling of distrust that was prevalent among the laity owing to the extremes of ritualism that have been established in certain parishes of the diocese, notably St. Matthew's, Hamilton.

Rev. Mr. Fessenden, of Ancaster, asked if they expected those who had views on the proper mode of conducting the worship of God to stifle their consciences and refrain from doing what they believed was right because some people objected.

Rev. E. M. Bland made a pacific speech to the effect that it did not matter about a division of opinion, as long as all worked in their own way for the glory and good of the Church.

Rev. C. E. Whitcombe, of St. Matthew's Church, denied that the practice of ritualism was the cause of the falling away in the contributions. If there was anything wrong with the ritual practiced he challenged his critics to appeal to the Church courts. They might try to drive the men of his school of thought into the Roman Catholic Church, but they refused to be driven, because they loved the Church of their fathers far too well.

Rev. Mr. Armitage, of St. Catharines, next took the floor and raised loud demonstrations of dissent from the ritualistic section by reading selections from various writers, showing, as he alleged, that the high churchmen teach auricular confession, prayer to the Virgin, the doctrine of purgatory and other tenets that the Anglican Church repudiates.

The speaker was repeatedly interrupted with charges that his selections were garbled, and that he was slandering the ritualistic section.

Bishop Hamilton said if the speaker knew that such doctrines were being taught, he should not confine himself to verbal statements, but should lay charges.

The hour of adjournment having arrived the synod arose before the discussion was ended.

In the evening the members attended an At Home at Bishop Hamilton's residence.

Thursday.—Considerable of the morning was taken up in continuing the debate of yesterday afternoon's discussion.

Prison Reform.—Rev. T. Geoghegan presented the report on prison reform, which stated that while the number of prisoners in the jails of the diocese has decreased from 1,908 in 1890 to 1,418 in 1892, the number of boy criminals has increased. The report mentioned that Sir John Thompson has promised to bring in an act for the establishment of a reformatory for young men who are first offenders.

It was expected that the report of the special committee on appointment to vacancies would cause a long debate, but as the session was nearly over, and many delegates had gone away, the report was referred back to the committee without being read, and will come up at next meeting.

Delegates to the General Synod.—The following delegates were elected to the general synod, subject to a decision of the synod as to whether or not they shall attend: Clerical delegates—Archdeacon Dixon, Canon Sutherland, Rev. E. M. Bland. Lay delegates—Judge Senkler, John Hoodless, Archdale Wilson.

During the afternoon Rev. Dr. Sutherland, ex-president of the Methodist Conference of this district, was invited to a seat on the floor of the house.

W. F. Burton gave notice of a motion in reference to the sermon by Rev. Dr. Langtry, deprecating the reflections contained therein on the other Protestant denominations.

The dispute with Toronto Synod.—The attendance at the evening synod was very small. The report of the special committee on the claims pending between the Toronto and Niagara dioceses was presented and adopted. The report stated:

Your committee is not aware of any grounds upon which the Toronto synod can maintain its claim, assuming the facts as to the general purposes fund to be as stated in the letter of May 29, 1893. Your committee sees no objection to the passage of a resolution (when all the matters between the two synods are in order for settlement) stating that the synod of Niagara should hold the capital sum of \$11,182 upon trust, that the income thereof should be applied to the general purposes of the diocese of

of Ancaster; can Gribble, ter was dis- successful in rt Robinson, be asked to bble's claim

ssion a very of ritualism. referred to diocese had fund; also mentioned in diocese, than

ge Senkler, ers charged the feeling of laity owing been estab- notably St.

ked if they proper mode stifle their at they be- ted. Each to the division of own way for

w's Church, as the cause s. If there practiced he urch courts. is school of h, but they the Church

, next took s of dissent g selections lled, that confession, rgatory and epudiates.

upted with ed, and that knew that ould not con- should lay

ed the synod an At Home

ng was taken y afternoon's presented the at while the diocese has in 1892, the

The report promised to f a reforma- rs. the special would cause nearly over, e report was being read,

lowing dele- subject to a t they shall icon Dixon, Lay dele- Archdale

erland, ex- this district, house. in reference ecreating the her Protes-

attendance he report of pending be- es was pre-

ounds upon its claim, poses fund 1893. Your ge of a reso- two synods t the synod of \$11,182 ould be ap- diocese of

Niagara; but in view of the demand made by the synod of Toronto above referred to, your committee would recommend that the further consideration of the proposal now made for a settlement of the claim of this synod on the episcopal endowment fund be deferred. The sum offered is 50 cents on the dollar of the amount belonging to the synod of Niagara, exclusive of interest from 1879. One of the chief reasons which can be urged for making the sacrifice involved in the acceptance of such an offer would be that it would settle finally all business matters between the two synods. The claim now set up by Toronto synod shows that this object would not be attained.

The report also recommended that the committee be re-appointed.

Church Consolidation.—Mr. J. J. Mason moved that the scheme for the consolidation of the Church of England in Canada be accepted by the synod.

After a lengthy discussion on this resolution, during which several threats were made by the opponents of the motion to count out the house, about 11 o'clock the resolution came to vote. Col. Gwyn called for a vote by orders. A tie resulted, and His Lordship declared the resolution lost.

The delegates to the General Synod had been elected earlier in the day, and Rev. Mr. Armitage moved, seconded by Mr. Gaviller, that the delegates attend. The resolution was carried, but the opponents called for a record of the names, in order that they might count out the house. This was done, and then it was claimed that as the delegates were instructed at the morning session to go, unless instructed not to do so, the Diocese would be represented. The Synod adjourned *sine die*.

HURON.

BERLIN.—The Rev. Rural Dean Ridley, of Galt, officiated here on Sunday, 11th, having previously appealed for a liberal offertory towards the Building Fund of the parish. The result was that nearly \$800 in cash was placed upon the plates, which with other amounts to be sent in, will make a total of over \$1,000. This speaks well for Berlin, the congregation being small and as yet without a clergyman. It is also a direct proof that direct giving is the proper and most satisfactory method. At present the services are being conducted by Mr. F. J. Steens, M.A., of Ridley College, whose labours are much appreciated.

RUPERT'S LAND.

WINNIPEG.—The Most Rev. Dr. Machray, Metropolitan of Rupert's Land, held an ordination service in Christ Church on Trinity Sunday. His Lordship was attended by the Very Rev. Dr. Grisdale, and Canon Pentreath. The Bishop preached from S. John xvi. 14. Messrs. Clarke, Kimberly, Coates, Prewer, Baldock, Butterworth, Nye, Henwood, Tansey and Sadlier were elected to the priesthood. Messrs. White, Hobbes, Sykes, Magrat, Thomas and Woods were ordained deacons. During the ordination of the priests "Veni Creator Spiritus" was sung by the priests and the congregation rendering the lines alternately. On Friday, June 2nd, His Lordship the Metropolitan of Rupert's Land, and Chancellor of the University of Manitoba, conferred degrees on the graduates, including three "sweet girl graduates."

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.

Fresh Air Fund.

SIR,—As the season for the Fresh Air Fund excursions is almost upon us, will you kindly allow the Society through the medium of your columns to draw the attention of the friends of that work to the necessity that exists for help, if the work is to be efficiently carried out. The preparations are all complete and a definite number of excursions arranged for, the first of which will take place about the end of the present month. As these excursions cost a very considerable sum of money, and the Society feels that it must not go in debt by incurring expenses, trusting that contributions will come in with which to discharge the obligations, we appeal at once to our friends and ask them for contributions to be sent in without delay. The excursions have

been very beneficial to the little ones and the mothers in past seasons, and the arrangements for this year contemplate their being equally beneficial. The Society would be glad if the contributions for this season exceeded the expenses, so that the surplus might become the nucleus of a fund with which to purchase a permanent water-side home, to which children could be sent for longer or shorter periods as their case might require.

Contributions sent to Mr. C. P. Smith, Treasurer Children's Aid Society, Room 44 A, Confederation Life Chambers, will be gratefully acknowledged.

Yours truly,

J. K. MACDONALD,
President.

J. STUART COLEMAN,
Secretary.

Canadian Bishops.

SIR,—Will you kindly allow me to say in answer to "Churchman's" last letter, (1) That I did not do I advocate the importing of our bishops from England or any other country. (2) That I wrote my letter simply to show a fact that I was rather proud of, viz., that the rule of Canada from the very first has been to choose her bishops from her own priests, and that many of the exceptions to that rule may be reasonably accounted for. Facts are things which fortunately cannot be denied.

CHAS. H. MOCKRIDGE.

Toronto, June 9th, 1893.

"Rector's" Protest.

SIR,—In your issue of June 1st appeared a letter the perusal of which naturally leads to the supposition that "Rector's" early education has been sadly neglected.

"Rector" takes exception to the expression "Angelic choristers" as applied to female choirs. Now, what is the definition of angelic? Briefly resembling, belonging to, or partaking of the nature of angels. And what is the nature of angels? Are they not beings, superior beings, employed by God in ministering to His people on earth? To the majority of minds, angels and music are inseparably associated, and is it really a misapplication of the word angelic to apply it to those who give their time and employ their voices in the services of the Church? I think not. Where did "Rector" get his authority for using the words angel and angelic synonymously? And why may not women be angelic? Does "Rector" never exhort his congregation to be Christ-like? It seems to me it were a much easier task for frail human nature to become angelic (like angels) than Christ-like; yet the Scriptures enjoin us to be also perfect even as Christ was perfect. In future, would it not be well for "Rector" to endeavor to encourage the women of his congregation to strive to become angelic, instead of sternly informing the public generally that "no woman either in this world or the next can ever become an angel." It is matter of grave regret (for more reasons than one) that "Rector" did not flourish a century earlier, as in that case Sir Walter Scott might have had the benefit of "Rector's" sound Scriptural teaching, and would never have written anything which so "panders to a silly sentimentality" as the, alas! immortal verse—

O, woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light aspen made;
When pain and anguish wring the brow,
A ministering angel thou!

I would like to refer to the supposition—we might with propriety use a stronger term in "Rector's" letter that men can and do become angels. Of course, it is self-evident that men are eminently fitted by nature to become angels. The purity and refinement of man-nature are so far beyond the nature or attainment of poor sinful woman, that, to the unprejudiced, there is no room for doubt on the subject: to say nothing of the superior mental qualification of a man who can write intelligently about "smock waists" (I confess to my own ignorance on this matter) "watteau pleats" and "tucks and frills."

Really, sir, the reading public is greatly indebted to "Rector" for his lucid explanation on the subject of angels. And, although in the past I do not think any educated person has cherished the idea that female human beings ever become angels, still, "Rector's" timely and kindly suggestions must prove of great benefit to all women who have had the privilege of reading his letter.

ANGELIC CHORISTER.

Toronto, June 10th, 1893.

More Bishops not Necessary.

SIR,—Mr. Grierson, of Oshawa, contributed to a recent number of the *Week* a most interesting article on Municipal Government. The older people remember Mr. Grierson and what a hard fighter he was in the old days, when people thought there was

only room for one set of opinions and one form of worship. *Tempora mutantur.*

But it was not about old fights Mr. Grierson wrote, but about the cost of management, and he showed clearly how conditions had so changed in older Ontario within the last forty years, that one-third of our jails might be sold or turned into asylums or homes like Miss Rye's at Niagara; that two-thirds of our sheriffs, etc., might be dispensed with to advantage, and as it costs \$132 to try each of five county court cases, that most of the county court judges with their attendant expenses could also be dispensed with. In fact, we had out-grown a narrow county system, and that it would be better in every way to adopt a modification of the old district system, and have about a dozen sheriffs and a corresponding number of officials.

Using this experience, is it not equally applicable to our ecclesiastical affairs? We have multiplied our Dioceses in Ontario, and still there is a cry for more Bishops here. Before adding to the number, it seems to me we should look facts in the face, and consider whether such an increase is now necessary or desirable. There were no doubt in the old days unknown possibilities and regions unreached by the Church, unsettled tracts where clergy would be necessary to supply the needs of new settlers. But it is not so now; we have reached the limit of at least our probable development.

Take for example the Diocese of Ontario; the present diocese has reached its limit of population. It is not likely to increase, rather to decrease. If for the last ten years it has got along with one Bishop able to give about six months work in each year, where is the crying necessity of having two Bishops working the whole year. Would it not be more desirable to try the experiment of a suffragan, and let him work the Diocese and leave the Metropolitan to attend to such duties, stay in Ottawa as much as possible, and aid the younger man as far as he can?

The money question staggers me. It requires at least an endowment of \$40,000 for a Bishop. Leaving out the Bishop of Algoma—to whom all honour—we have now four Bishops; add another there will be five, requiring \$200,000 to be set apart for their support. But this is only the beginning. There are the treasurers, lay and clerical secretaries, archdeacons and synod expenses, so that instead of \$40,000 the sum necessarily set aside for salaries and expenses is nearer \$80,000 of fixed capital for each diocese. I have left out Algoma, as that diocese covers as great an area as all the others put together.

Were this a new country being settled and developed, one can understand increasing the Episcopate; but in central Ontario settlement is done and the movement of population is outward. The difficulties at hand are greatly removed, therefore it seems to me if one Bishop was sufficient twenty years ago, two are unnecessary now, and the apparent need not so great as fifteen years ago.

Benjamin Franklin applied the fact that he paid too dear for his whistle to everyday life. Let us not lose sight of the lesson. The missionary who begs or borrows money to put up one brick building, instead of three frame ones, in a new, roadless district, and the congregation that burdens three generations with the expense of an absurd church may be devout in their way, but are sore afflictions to the Church. In like manner a diocese that mortgages its substance may show its reverence to a lofty ideal, but not the self-restraint dictated by prudence. Gradual growth will turn the frame into brick, and the cathedral will be gradually evolved, but the people must be fed in the meantime with spiritual food, and have no excessive drain on their temporal needs, or they will wander away. We do not need to imitate any country in the arrangement of dioceses or the style of Bishops, but we ought to respect geography. I also hold that the needless multiplication of dioceses is a bad thing for the clergy, but to explain this fully I must write again.

WILLIAM D. PATTERSON.

BRIEF MENTION.

One of the lost arts is the manufacture of malleable glass.

There are over 200 references to money lending in the Old Testament.

In Greece art was essentially religious; the Romans adapted it to household decoration.

The first English sculptor of note was Flaxman, an artist of singularly fine ideal conceptions.

The first painter in Rome was brought from Etruria by Quintus Fabius about 291 B. C.

Mr. Chilcott, of Trinity College, Toronto, has been stationed at Stonewall, Man., for the summer.

The Home for Incurables, Toronto, receives a legacy of \$10,000 by the will of the late Miss Diak, for so many years a warm friend of the institution.

The first king to whom the title of "majesty" was applied was Louis XI. in France in 1463.

The note of highest value issued by the Bank of England in the ordinary course of business is for \$25,000.

The nautilus is a genuine sailor, having a membrane for a sail, a perfectly formed boat and a set of antennae for paddles and rudder.

The great revival of painting during the middle ages was due to Giovanni Cimabue, of Florence, in the thirteenth century.

Mr. Weaver, of Wycliffe College, Toronto, has been stationed at Posen, in the Diocese of Rupert's Land, for the summer.

The kinds of wood most in favor for antique and medieval carvings were oak, cedar, cypress, sycamore, pine, box, fig, and ebony.

Henry Fox Talbot discovered, in 1839, a method of multiplying photographic impressions by producing a negative plate.

The painter of the French revolution and empire was David, whose battle scenes excited a furor all over Europe.

Since 1840, 37 vessels of which a part of the name was "City of," have been wrecked or lost.

A cake of natural crystalized soda, said to weigh 2,840 pounds, taken from the Downey salt lakes, near Laramie, will be among the Wyoming exhibits at the World's Fair.

When showing the violet shade the thickness of the film of a soap bubble is about 0.240000 of an inch.

Down to the days of Apelles the Greeks knew but four colors, white, red, yellow and black.

King Henry I. had an arm 36 inches long. That is why the English yard is its present length, a little fact which many students had learned and forgotten.

On a clear night an ordinary human eye can discover about 1,000 stars in the northern hemisphere.

Rev. Mr. Tighe, of Amherst Island, has spent a week in the general hospital for treatment, and is improving daily.

The fourth verse of the twentieth chapter of Revelations contains more words than any other verse in the New Testament.

Egyptian statues of all kinds were generally painted, and the granite of which they were made was always beautifully polished.

Rev. A. A. Bryant, who has been in charge of St. Paul's Church, St. John, N.B., for the last two months, has by the express desire of his bishop (Dr. Courtney) accepted the rectorship of Georgetown, P.E.I.

In 1848 there was one church in Syria, with 18 members, where now there are, in the whole country, more than 80 church buildings, nearly 2,000 church members, and 5,000 regular hearers.

North China has suffered much from famine. More than 100,000 lives were saved in Shantung province by the famine relief fund, provided by Christian people, and distributed chiefly by missionaries.

The star Alcyone is now so remote from the earth that the light which now arrives at our eyes, even though it speeds on its way at the rate of 180,000 miles a second, has not improbably taken a century or more than a century to reach us.

The daughter of Charles Dickens says that much of the character of Little Nell was taken from his little sister Mary, who died when she was a child.

Some very ancient books are to be found in the sacred relics of Ceylon. They are formed of palm leaves, written upon with a metal pen, and are bound merely by a silken string.

Cervantes wrote Don Quixote in prison, using the stone ledge of his window as a shelf. He worked on the manuscript eight or ten hours a day during good weather, when the sun shone through to give light in his cell, and finished it in a garret room after his release.

Chinese boys are taking to athletics, thanks to British influence. Hitherto the dignified celestial decidedly despised physical exercises; but since many of the younger generation have been educated at Hong Kong under English masters, the

lads adopt the games and sports of their European schoolfellows.

British and Foreign.

A contract has been entered into for the complete restoration of the west front of Crowland Abbey, Lincolnshire. The decayed portions are to be replaced by sound material, and the old west door will be preserved.

The Bishop of Southwark has again placed at the disposal of the poor in South London his grounds at Dartmouth House, Blackheath. The clergy also have the privilege of using it for the mothers' meetings, yearly festivals, and other gatherings of guilds and Bible classes.

The *Westminster Gazette* says that the Bishop of Bangor is closing the palace, assigning as the reason his inability to maintain such a large establishment upon the present income of the bishopric, their being payable to his predecessor, who lives at Bournemouth, £2,000 annually out of an income of £1,500. Bishop Campbell resigned in 1890, having held the bishopric thirty years.

Mrs. Isabella Bird Bishop, the well-known traveller and writer of books of travel, is the first woman to deliver an address before the British House of Commons. She was summoned there to tell what she had seen of the Christians in Turkish Koordistan.

Dr. Sheepshanks will be the 89th Bishop of Norwich, the see having been established in 1088 by Herbert of Lozinga, the fourteenth Bishop of a more ancient see founded by Felix of Burgundy in 630. The Bishop is patron of 89 livings.

Marriage with the unbaptized is one of the burning questions—along with increase of the episcopate, translations of the Prayer Book, &c., which have called forth a manifesto from the bishops of India. They stamp with stern disapproval the use of the Marriage Service unless both parties to the contract are baptized.

It is said that the Dean and Chapter of St. Paul's have taken the somewhat curious step of causing a notice to be served upon the morning preachers at the Cathedral requesting them to deliver short sermons, the reason given being that the service itself is very long.

It is expected that, after twenty years of waiting, the fabric of the Cathedral at Hobart will be completed in time for consecration in January next. It is said that a late Bishop of Tasmania may be present at the opening, which means that either Bishop Bromby or Bishop Sanford is expected.

The open-air services held at midday during the summer months in the churchyard of St. Botolph, Aldersgate street, have been resumed. The preachers are all well-known, often distinguished men—clerical and lay. On Friday the Bishop of Carlisle delivered an address. A great crowd assembled to listen to his lordship, who wore his ordinary walking habit. He preached from the familiar text, "And I, if I be lifted up, will draw all men unto Me."

Bishop Thomson gives the following as to the "genesis" of "modern churches": "It is the individual's private wisdom or private ignorance of the Book. He does not know, perhaps, how the Book came, how it was preserved, how it came to be in English, nor who put it so, whether its divisions into chapters and verses were made by inspiration or made by a printer; has, perhaps, a notion that the English Bible was dropped down from heaven with the imprint of the American Bible Society on the title page, and a list of the various books in front, and the man will find something in it which he imagines is not taught sufficiently or emphasized sufficiently in his existing denomination. He will persuade others to his notion. They preach their little gospel. They exaggerate it. They wave their imagined discov-

ery over their heads as a little ragged sect banner. They organize a society to secure the preaching of it. They are a "church."

At a meeting in behalf of the Society for the Propagation of the Gospel, Bishop Knight Bruce, of Mashonaland, remarked: "There seems to be an idea that those who know most about missions do not support them. My experience has been the opposite. Three of the most distinguished soldiers in connection with Africa, an admiral, a governor, an administrator, are the class of men who support us in Africa. There is a class who must be strongly opposed to missions, namely, those who bring into these countries that which must tend to destroy the poor black people both body and soul. These men must dislike missions with all their hearts; and it would be well if all our active opposition to them were even stronger than it is. We tamely accept what we hear to the disparagement of missions without investigating the truth. More than a year ago one of the most read of the London weekly newspapers published a letter bringing against an African mission, close to the home of the writer, a certain definite charge. It was answered by our offering to pay all expenses in connection with the inquiry, and the value of the time expended, if the writer could prove a single instance of what he had asserted to happen generally. This answer was published in the same paper; but from that day to this nothing has been heard of that man."

Are you troubled with sour stomach, nausea, nightmare? Take K.D.C., the King of Dyspepsia Cures. It is guaranteed to cure you.

Sunday School Lesson.

4th Sunday after Trinity. June 25, 1893.

THE CONSECRATION OF BISHOPS.

We have already had a lesson on Ordination and Consecration, and have seen that none have received authority to make Deacons, to ordain Priests, or consecrate Bishops, except those holding episcopal office, and who have received their authority to ordain and consecrate from persons who have received authority to grant this authority from others before them, and so on back to the Apostles themselves, who received their authority to set apart men to the three offices of the sacred ministry from our Lord Himself. This is what is called *Apostolic succession*. The principle involved is that no one can grant an authority to others which he has not received himself, together with the authority to transmit it. A priest cannot ordain another man to be a priest, because, while he has received authority to exercise the office of a priest, he has not received authority to transmit this authority to another. The officer of the church to whom the authority to transmit authority belongs is the chief pastor, the Bishop, who, in the way we have seen, is the successor of the Holy Apostles.

I. THERE WERE BISHOPS FROM THE FIRST.

At first there was no particular name for the person we call a bishop. Priest means *elder*, "presbyter witten short." Bishop means *overseers*. These two names at first belonged to the second order of the ministry. Priests were also called Bishops (Phil. i. 1; 1 Tim. iii. 1). In each church there were several elders bishops (Acts xiv. 23; xx. 17, 28).

The persons who had the rule over the elders and the whole church were at first called sometimes by one name and sometimes by another. They were sometimes called *apostles* (comp. Thes. i. 1. and ii. 6), and only those who immediately succeeded the first apostles did not think themselves worthy of so high a title. Sometimes they were called *angels* (Rev. i. 20, etc.). Both these names signify *messengers*. It is very easy to see how the name bishop, which denotes *overseer*, came to be given to this highest order. The successor of the Holy Apostles was to be the overseer of the elders (priests as we call them) and the whole church; thus in every city or district when there

were a number of elders with one to rule over them, the one who ruled would be called the overseer, or bishop. Because the name was changed, there is no reason to suppose that the office was changed. Bishops and priests are both called "Pastors" at the present time. Suppose bishops were to be no more called bishops but "pastors" instead, this would not change their office. But let us see what we can find about this in Holy Scripture. (a) Why did S. Paul send Titus to Crete? *To ordain elders, etc.*, (Titus i. 5). There were elders there already; if they could ordain there was no necessity to send Titus, but S. Paul did send him "to ordain," etc. Titus was, as we would say, "Bishop of Crete." (b) S. Paul sent Timothy to Ephesus instead of himself (1 Tim. i. 3, 18) to take charge of the church. He tells Timothy what is to be done in the church (v. 17). He tells him what sort of people priests and deacons must be (iii.), as though Timothy had to manage these things (see especially iii. 14). He tells him how to rebuke elders, how to receive accusation against them (v. 1, 19, 20).

Timothy plainly is to have command over elders (v. 21). *These are the things our bishops have to do now.* And this is all we want to know. *There was someone who did these same things then.* (c) Again look at Rev. i. 20. The angels of the churches were what we call Bishops. Think of Ephesus (ii. 1). S. Paul sent a message to Ephesus (Acts xx. 17). He did not speak to one but to all the elders. There was no angel or bishop yet. S. John wrote a letter to Ephesus, and sent it to the angel (Rev. ii. 1). There were still elders there, but now there was someone over them. The letter was sent to the bishop or angel. [If a letter were to be written from the Church in the United States to the Church in Canada it would be addressed to the Metropolitan, the chief bishop of the Church in Canada.]

This then is the teaching of Holy Scripture. But more than this. The Church has always had bishops from the beginning. Those who lived nearest to the apostles' time knew best what the apostles taught. It was only 300 years ago that people began to doubt that there were bishops in the early Christian Church. Why do we have Church government by bishops? *Because for 1,500 years there was no other.* Why do we have ordination and consecration by bishops? *Because for 1,500 years there was no other.* The judgment of the Church of England on this question may be seen in the preface to the ordinal, "It is evident unto all men * * * Bishops, Priests, and Deacons."

II. THE OFFICE OF A BISHOP.

The work of a bishop may be seen from the questions put to him to be consecrated a bishop, and the answers given.

III. THE CONSECRATION.

We have seen in a former lesson that while one bishop who has been validly consecrated can consecrate another, and the consecration would be valid, yet the Church, since the council of Nicæa (A.D. 325), in order to preserve the certainty of the apostolic succession, has required that at least three bishops lay hands upon him who is to be consecrated bishop. Notice the words used at the time of consecration. They shew us that the power and authority to exercise the office of a bishop comes not from man but from God. "Receive the Holy Ghost, etc." The bishops are but the human instruments which God uses. They act "In the Name of the Father, and of the Son, and of the Holy Ghost."

The person consecrated bishop must "Stir up God's Grace," which has been given him by the laying on of hands, otherwise he could not exercise his office.

Since our bishops have such tremendous responsibility and can only fulfil their office by the grace of God, what need there is that all of us should remember them in our prayers as our Right Reverend Fathers in God.

Buy an appetite. You will find it in a package sold by all druggists and marked K. D. C. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

Love's Mastery: Or the Gower Family.

NUMBER I—CONTINUED.

"Perhaps she loves me! My dear Stella, of course she does, and you too. What can you mean?"

"No, she does not love me," Stella answered quietly; "and that is why I should not have spoken as I did. If she loves you, and you her, very much indeed, why of course you must be happy."

"I think, Stella," remarked Captain Flamank, with a little shade of annoyance in his tone, "that you have very false views about people's feelings toward you. What reason have you to say that your sister does not love you! I have known her some time, and I think I should have discovered it if such had been the case."

"If you love a person, are you always doing the very things to trouble and annoy them?" asked Stella warmly. "When you know just the thing that affords them pleasure, do you go even out of your way to hinder their enjoying that pleasure, crossing them at every turn, and making their life (not very happy at any time) yet more miserable and burdensome? O Captain Flamank, do you call that loving?"

"No, certainly not," said he, who could scarcely recognize in the impassioned face before him, the grave quiet Stella, whom he had hitherto known. "Do you mean that Lora acts so to you?"

"I do," she answered. "You told me to speak truly and plainly; and so I will. Lora does all that, and more towards me. It seems almost as though she were never happy unless she got me into trouble."

"Did she bring you into trouble this morning, Stella?"

"Yes," was answered, in a low tone.

"How?"

"By telling Somerset about last night; and so he punished me."

Family disclosures appeared to be unfolding somewhat sooner than the Captain had anticipated; but he was determined to know all.

"What about last night?" he asked.

"About my playing the piece of music which I did not know, and breaking down. I told you and Mrs. Fleming of it last evening."

"I do not see that was any great sin; nor would Lora, if you had explained it. Why did you not tell her that it was a mistake, and you were very sorry? I am certain she would have passed it over."

"But it was not a mistake; and I am not sorry," said Stella, looking up almost with surprise; at least not sorry for Lora."

"Not a mistake, not sorry, Stella! I am afraid you really are very naughty, and deserve to be punished."

"Yes, I am naughty: I know it," she said huskily; "but tell me, Captain Flamank, is not Lora equally so? I annoyed her just once last night, when she had been so unkind to me that I could scarcely bear it. May she always be doing hard and unjust things to me and never be punished? And is it very much to be wondered at if I forget myself, and vex her just for once? Not that it need have vexed her very much, after all: every one could see that it was my false playing not hers. Still, I will not hide the truth: I did it to annoy her, and was pleased when I succeeded."

"And she told your brother? He was not in the room at the time, I think."

"Yes, misrepresented it, and made it appear a great deal worse than it really was, I have no doubt."

"Why did not you tell your brother, if you think your course of proceeding was justifiable; though mind, Stella, I don't think it was."

"Tell Somerset! O Captain Flamank!" Stella said no more; but the tone was sufficient to convey her meaning very plainly.

"What enjoyment is it of which you say Lora is constantly depriving you?" asked he. He more than half-guessed; but he thought he would like to hear all from her own lips.

There was a long silence; and then, instead of an answer, a large hot tear fell upon his hand. Captain Flamank knew then for a certainty; and his kind heart was sorry for the child.

"The last thing my poor mamma said to me," Stella replied at last, in a still more husky voice—

"it was a long time before she died; but the last time I saw her—was, 'You must be a mother to my little Tracy now.' And O, how can I obey her now, when every hindrance is thrown in my way! All day long, lessons, lessons! and of an evening, when I long to go to him, and he to see me, to be forced into tiresome hateful company whether I will or no, just to please their humor or caprice. If they hated me, Captain Flamank, if Lora hated me, for it is she who has all influence and power, I do not think she could find a surer way of making my life miserable. O, sometimes I really wish that I were dead, and Tracy too, only—"

Captain Flamank knew not what to answer. His own perfect satisfaction and confidence in Lora remained unchanged; and yet it was somewhat strange to hear the beautiful, the talented Miss Gower, the one courted and admired by all who came within the fascination of her presence, the one whose engagement to himself would, he knew, render him an object of envy to many a less fortunate aspirant—to hear the one beautiful object of his first and dearest affection held up almost as a tyrant by the very individual who ought to know her best—it was strange and bewildering. That there were faults on both sides he felt most fully persuaded; nevertheless, from Stella's representation, those on the part of the elder were most weighty and reprehensible.

"Do you love Lora, Stella?" he asked, at length, unable to think of a better response to the young sister's bitter accusations.

"No," said Stella in a low voice; "how can I?"

"How can't you? I should have put it," he interrupted, smiling, as he thought of the beautiful trustful face raised to his own but half-an-hour before, the deep lustrous eyes, so proud and haughty at times to others, but to him so soft and pleading, and the sweet calm voice, tremulous then to him with love and emotion—O how could any one help loving her?

"You would answer that question very easily if you were in my place instead of your own, Captain Flamank," Stella answered bitterly; and, disengaging one hand, she struck a few notes of the piano, restlessly, complainingly, as though she felt nothing human could properly appreciate her misery.

"Stella, you are a mystery to me," the Captain exclaimed, at the same time stopping the restless fingering, and holding both hands fast in his again. "Yes—you have had music enough, and too much, already this morning—a perfect mystery."

"I do not wonder," the young girl answered, with the first attempt at a smile that had crossed her face that day, a very cold and grave attempt, but something like one. "I am a mystery to myself; and everything about me is a mystery. My Aunt, Somerset, Lora, even my little Tracy, my sweet uncomplaining little Tracy, more like an angel than a child, bearing all that burden of pain and suffering—O, is not that a mystery! And you, Captain Flamank, you too—"

"Are a mystery now that I have the hardihood to love your sister," interrupted he; but he changed his smile and tone of humor when he saw how much Stella was in earnest.

"And life itself, and the reason of everything is a mystery, and no one to explain it, no one now to help me on, or make me better; for I know quite well, as you said just now, Captain Flamank, that I am very naughty. No one but my little Tracy."

"I think I know some one who would help you out of this unpleasantly-mysterious state of existence," remarked the Captain, who was more disposed to treat the subject lightly. "My cousin, Mrs. Fleming—she would give you chapter and verse for everything."

"Chapter and verse from the Bible, do you mean?" asked Stella, gravely.

"I suppose so. She is one of those wonderful people who are good themselves, and able to make other people good. I shall send her to you, or you to her. Meanwhile, dear little Stella, try and look at things more brightly. If you only knew how it grieved me to see such a bright little planet eclipsed; and, if you would believe that I really love you! yes, with a very minute portion, I dare say, but the same kind of love that your little brother gives you."

(To be Continued.)

The Mirror of Life.

Do you wish for kindness?—Be kind;
Do you ask for truth?—Be true.
What you give of yourself, you find;
Your world is a reflex of you.

For life is a mirror. You smile,
And a smile is your sure return.
Bear hate in your heart, and erewhile
All your world with hatred will burn.

Set love against love. Every deed
Shall armed as a fate, recoil;
You shall gather your fruit from the seed
That you cast yourself in the soil.

Each act is a separate link
In the chain of your weal or your woe;
Cups you offer another to drink,
The taste of their dregs ye shall know.

Look without. What you are, doubt it not,
You will see, you will feel in another.
Be your charity stainless of blot,
And how loving the heart of your brother!

Drive out Dyspepsia or it will drive out thee.
Use K. D. C. Free Sample, K. D. C. Company,
Ltd., New Glasgow, N.S., Canada, or 127 State St.,
Boston, Mass.

Keeping Medicines.

In some households drugs, even poisons, have no distinctive place of keeping. A promiscuous assortment of bottles are placed together, containing medicines, acids, flavoring extracts, etc., trusting to the labels and the housekeeper's memory that only the right thing will be used in cooking. Should she happen to have a poor memory and hurriedly make use of some article in this conglomerated assortment, a mistake would occur. A mother, in giving medicine to a sick child, took a bottle which she supposed to be medicine. In a few minutes the little one was in its death throes. It was muriatic acid.

There is nothing more reprehensible than a careless handling of drugs. In every household there should be a safe and separate place for their keeping. They should be plainly labeled, and under no circumstances should they be placed elsewhere, or mixed up with other bottles or packages.

Old Iron.

The three oldest known pieces of wrought iron in existence are the sickle blade that was found by Belzoni under the base of a sphinx in Karnac, near Thebes; the blade found by Col. Vyse imbedded in the mortar of one of the pyramids, and a portion of a cross-cut saw which Mr. Layard exhumed at Nimrud—all of which are now in the British Museum. Another old piece of iron is the wrought bar of Damascus steel which King Porus presented to Alexander the Great. This bar, which is of unknown antiquity, is still carefully preserved in the National Turkish Museum, at Constantinople.—*Canadian Engineer.*

A Beautiful Thought, Indeed!

It cannot be that earth is man's only abiding place. It cannot be that any life is a bubble, cast up by the ocean of eternity to float a moment upon its waves, and sink into nothingness. Else why is it the high and glorious aspirations, which leap like angels from the temples of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse on their faded loveliness? Why is it that the stars which hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affection to flow back in Alpine torrent upon our hearts? We are born for a higher destiny than that on earth. There is a realm where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful things which pass before us like shadows, will stay in our presence forever.

A River of Ink.

A curious phenomenon occurs in "Darkest Africa," where runs a small water-course which the chemistry of nature has turned into real ink. The formation is obtained by the union of two small rivulets, of which one is strongly impregnated with iron, while the second brook, percolating through a peat marsh, absorbs gallic acid. Nature knows no waste—nor man, either, when he is pressed to it—hence letters are comfortably written with this singular ink of Mother Earth. It is found in common use in Algeria, the neighborhood of this natural chemical laboratory.

The Hope of France.

French science has to deal with a peculiar problem, how to prevent the depopulation of the country, which is now going on so rapidly that deaths exceed the births by nearly 40,000 in a single year. Increasing the birth rate having proved impracticable, the present hope is to diminish the death rate. At a recent meeting of the new Society for the Protection of Children, Dr. Rochard referred to the fact that only eight years ago he was laughed at for predicting that the population would become stationary before the end of the century, and stated that 250,000 infants die yearly, of whom at least 100,000 could be saved by intelligent care. Stringent laws have been already passed to aid in preventing this great waste of life. It is now illegal for any person to give children under one year of age any solid food except on medical advice, and nurses are forbidden to use nursing bottles having rubber tubes. Efforts are being made also to induce Parisian mothers to nurse their own infants.

Palpitation is one form of indigestion. K.D.C. cures indigestion and the long train of ills attending it. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S. or 127 State St., Boston, Mass.

Energy.

Energy is of two kinds—physical and mental—and both may be affected favorably or unfavorably by what we call comfort. For instance, food, raiment, shelter of some sort are necessities to life itself. The poorest and most insufficient may keep a man alive, but cannot make him strong or vigorous. But let the food be nourishing and plentiful, the raiment adapted to the climate, the house staunch and sanitary, the surroundings clean and sweet, and they have done their work in ministering to the health of the average man and woman. Beyond this of course lies a large area, in which taste, refinement, and wealth have full sway. There is, however, a very practical and reasonable limit which each of us ought to see for himself—*i. e.*, how far are all these things increasing and developing one's physical and mental energy? For, as surely as there is a point up to which they are necessary to maintain both, so surely is there another point beyond which they will tend to decrease both.

What the Census Determines.

One of our exchanges concludes, after studying the census, that probably no one who has not obtained information on the subject could make a reasonable guess at the number of places in the United States containing one thousand or more inhabitants. The guesses by the uninformed are usually from 10,000 to 15,000, but the United States census discloses only 3,715. Moreover, there are only 2,552 that have a population exceeding 1,500. At the other end of the line the returns are no less remarkable, for there are only seven cities with a population exceeding 400,000. There is abundant room for growth in these cities and towns, but the places with 1,000 or more population already contain 41 per cent. of the total population of the United States. The larger cities, it appears from the returns, are growing more rapidly than the country at large. Thus in 1880 there were 286 places having 8,000 inhabitants or more, the combined population of such places being 22 per cent. of the whole. In 1890 there were 448 such places, containing 29 per cent. of the whole population.

Hints to Housekeepers.

The strawberry shortcake may be made with sour milk or cream and soda, or with a rich baking powder crust. Whipped cream is a delicate accompaniment.

BAKED BANANAS.—Allow one tablespoonful of sugar and one teaspoonful of hot water for each banana. Pare the bananas and cut in halves. Place them on a shallow dish. Melt one tablespoonful of butter in the hot water and pour it over the fruit. Mix a little salt, and spice or lemon juice, with the sugar, sprinkle it over the top and bake twenty minutes, or until brown.

WATER ICES.—Water ices are inexpensive, delicious and seasonable. They are a trifle more troublesome to make and require a much longer time in freezing, but their lesser cost is more than compensation. The recipe given is for lemon ice, but with the variations of a little less sugar and of different fruits, it may be used with either oranges, pineapples, raspberries, strawberries, cherries or currants. A sherbet may be made by adding, just before packing to ripen, the white of an egg beaten to a stiff froth, into which has been mixed a tablespoonful of fine sugar.

FROZEN FRUITS.—Frozen fruits are preferred by many people to either ice cream or water ice. Strawberries, raspberries, pineapples, oranges, peaches and cherries are the fruits which give the best results served in this manner. Raspberries and strawberries are improved by the addition to the fruit of the juice of a lemon.

Five-inch pots will grow almost any plant as large as you care to have in a window, provided they have good drainage, fibrous soil, are watered with stimulating mixtures twice a week, have the leaves sprinkled before the sun is on them daily, and are kept from the glaring sun.

ORANGE CAKE.—Two cups sugar, one-half cup butter beaten to a cream, one cup of sweet milk, three eggs, three cups flour, two teaspoonfuls of baking powder. *Frosting:* Whites of two eggs, eight teaspoonfuls of sugar. Save out enough to frost the top, to the remainder add the juice and grated rind of one orange, spread on layers.

A fruit salad for dessert may be made of sliced bananas and strawberries or raspberries arranged in layers, sprinkled with powdered sugar and covered with whipped cream. Another is made with successive layers of sliced orange, finely-grated cocoanut, with the top layer of cocoanut.

BANANA SHORTCAKE.—One pint of flour, one large teaspoonful of good baking powder, one-third cupful of shortening made moist with milk. While baking, slice bananas in the proportion of three to one orange; grate the outside of the orange peel and mix with one cupful of sugar. Split the freshly-baked cake, butter and fill with the fruit. Four tablespoonfuls of sweet cream, beaten stiff, and added to the fruit, is an improvement. This is a delicious cake.

TOMATO FRITTERS.—One quart of tomatoes, one teaspoonful of soda; stir in flour enough to make a batter like that for griddle cakes.

FOREWARNED IS FOREARMED.—Many of the worst attacks of cholera morbus, cramps, dysentery, colic, etc., come suddenly in the night, and speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

A COMPLICATED CASE.—*Dear Sirs,*—I was troubled with biliousness, headache and loss of appetite. I could not rest at night, and was very weak, but after using three bottles of B.B.B. my appetite is good and I am better than for years past. I would not now be without B.B.B., and am also giving it to my children. Mrs. Walter Burns, Maitland, N.S.

STICK TO THE RIGHT.—Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

Children's Department.

The Mother's Prayer.

Starting forth on life's rough way,
Father guide them;
O, we know not what of harm
May betide them;

When in prayer they cry to Thee,
Do Thou hear them;
From the stains of sin and shame
Do Thou clear them;

Unto Thee we give them up,
Lord, receive them;
In the world we know must be
Much to grieve them—

—William Cullen Bryant.

Set Upon a Rock.

A daily walk of two miles to school
would seem long and difficult to many
city children, but such hardy little
mountaineers as Hans and Greta
Meyer found it no hardship.

In summer, it was an unmixed delight
to race along the winding road,
playing at hide-and-seek behind the
great rocks which stood here and there
like silent sentinels, or stopping to
gather a handful of berries, or a bunch
of wild-flowers for the teacher's desk.

In winter there could be no loitering,
but it was a joy to breathe the pure,
crisp air of the heights, spicy with
scents of spruce and pine, and to watch
the frost-crystals glittering like diamonds
in the morning sunshine upon
every shrub and tree.

A Tonic

For Brain-Workers, the Weak
and Debilitated.

Horsford's Acid Phosphate

is without exception the Best
Remedy for relieving Mental
and Nervous Exhaustion; and
where the system has become
debilitated by disease, it acts
as a general tonic and vitalizer,
affording sustenance to
both brain and body.

Dr. J. C. Wilson, Philadelphia, Pa.,
says: "I have used it as a general tonic,
and in particular in the debility and dyspepsia
of overworked men, with satisfactory results."

Descriptive pamphlet free.
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

LARD MUST GO. Cottolene. since COTTOLENE has come to take its place. The satisfaction with which the people have hailed the advent of the New Shortening Cottolene. evidenced by the rapidly increasing enormous sales is PROOF POSITIVE not only of its great value as a new article of diet but is also sufficient proof of the general desire to be rid of indigestible, unwholesome, unappetizing lard, and of all the ills that lard promotes. Try Cottolene at once and waste no time in discovering like thousands of others that you have now NO USE FOR LARD. Made only by N. K. FAIRBANK & CO., Wellington and Ann Sts. MONTREAL.

GENUINE AMERICAN LEVER Watch \$1.75. We have at last demonstrated that a good watch can be made for a very low price. In lots of 10,000 we make this watch surprisingly cheap, and can sell it for \$1.75. Every part is made and put together in our New England factory, and every watch is timed and guaranteed by us. The publishers of this paper will tell you that our guarantee is good. It is just as shown in cut and description, and any one not perfectly satisfied. Mention this paper, and we will prepay postage or shipping charges to any part of Canada. This watch will not vary a minute in 30 days. None sent C.O.D., but all warranted as above.

Sent to any address upon receipt of Price. The Gold and Silversmiths Co. 113 King St. West, TORONTO, ONT

Hans was just eleven—three years older than his little sister, of whom he was very fond and careful. Good Frau Meyer's heart often swelled with loving pride, as she watched from her window the two children walking hand in hand, and turning the "shining morning faces" toward each other with merry talk and laughter.

The last day of the term had come; next morning the Christmas holidays would begin. There were to be visitors at school; the village pastor, and the lady from the "great house,"—who loved all children the better because her own were in Heaven—besides any fathers and mothers who could afford to leave their work for an afternoon.

Hans had studied so diligently that his teacher had appointed him to speak the address of welcome. It was quite long and difficult to remember, but he had learned it so thoroughly that he made not the least hesitation or mistake in saying it over and over to his mother, by way of preparation.

Greta, whose voice was clear and sweet as a bird's, was to sing her "Rosebud Song," holding in her hand a real rose, which Frau Meyer had been coaxing into bloom, at the south window, for this especial occasion.

It was a disappointment that the morning proved no brighter. A light snow had fallen over night, and the sky looked grey and threatening.

Frau Meyer looked out a little anxiously. "I trust there will not be a storm," said she. "If only your father or I could go with you! It is unlucky that he must do that piece of work for Neighbor Jacques to-day; and as for me, there is nobody with whom I could leave baby Agnes."

"We shall be all right, mother dear," said Hans, kissing her. "I am so strong that I could carry Greta through a snow-drift on my own back!"

"There is my good son!" said the mother, laying a loving hand on her boy's square, sturdy shoulders. "But you must be going now, children, else you will be late, and the teacher will be vexed."

All through the morning the clouds lowered and thickened, but it was after noon before the snow began to fall. At first the large, feathery flakes came down slowly, but as they gradually thickened, the teacher thought it best to hasten her closing exercises, and dismiss her pupils to their homes.

Hans and Greta were among those who had farthest to go, and since the road was a lonely one, with few houses, the teacher cautioned them to walk as fast as possible. They set off very happily, thinking it good fun to make their own path as they went. Hans strode on ahead, and Greta tried to set her little feet in his tracks, laughing merrily when the step proved too long for her.

But the cloud of flying snow grew rapidly more dense, and driven by the rising wind into the children's eyes, nearly blinded them. All traces of the path were soon drifted over. It grew colder, their faces smarted, and hands and feet began to grow heavy and numb.

"You must walk close behind me, and hold fast to my jacket: then I can pull you along," said Hans to his little sister.

Greta did as she was bidden, but with their combined efforts, they could get on but slowly. Greta tried hard to be brave, but the sobs would rise in her throat. She choked them back, lest her brother should hear, and the silent tears which fell from her eyes froze upon her cheeks.

Suddenly Hans stopped with a cry of dismay.

"Oh, Hansel! what is the matter?" asked poor Greta in a trembling voice.

"I don't know where we are! We must have taken the wrong turn at the foot of the hill."

"Oh, what shall we do?" cried the frightened little girl, beginning to sob in earnest.

Hans put his arms around her, trying to soothe her, although he was himself trembling with cold and anxiety.

"Dear brother, I am so cold! Must we die out here alone? Oh, mother, dear mother!"



Mr. William Osborn, Gibson City, Ill.

Perfectly Marvellous

35 Years of Misery With Chronic Diarrhoea.

A Perfect Cure by HOOD'S.

"About 38 years ago I got overworked while at work in the harvest field, and was sick abed for three months. When I got on my feet again I found that I had a bad kidney trouble and chronic diarrhoea, which has drawn on me for over 35 years.

Just Think of My Misery.

I dared not eat anything more than would barely keep me alive. For years I felt that my stay on earth would be short. I have times without number been in such distressful pain and aching that I could not turn myself in bed, and I would have to ask my

Hood's Cures

wife to take hold of my hands and turn me. In all these years I employed the best physicians but nothing gave me permanent relief. I had an iron constitution, or I could not have stood the drain upon me.

"In the fall of 1887 I was so weak I could not work. I concluded I would try Hood's Sarsaparilla. To my surprise and great joy I soon found that it was doing me good and when I had used 7 bottles I was perfectly cured. It is now 4 years and the

Cure was Perfect and Permanent.

"For the past four years I have enjoyed life and felt better and younger than in any of the 35 years preceding. I endured everything a human being could and live, and I will recommend Hood's Sarsaparilla long as I live." WM. OSBORN, Gibson City, Ill.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

ARTISTS



Be sure you choose your Oil and Water Colors with this trade mark. It stands for the celebrated makers,

WINSOR & NEWTON

Manufacturing Artists' Colormen to HER MAJESTY THE QUEEN AND ROYAL FAMILY;

These colors are within reach of all. Don't risk your picture by using cheap stuff. If your art dealer will not supply them send direct to

A. RAMSAY & SON,

MONTREAL, Sole Wholesale Agents for Canada and Manufacturers of White Leads, Colors, Varnishes, &c., &c.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS, CHIMES & PEALS in the World. PUREST BELL METAL, COPPER AND TIN. Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

"No, no, habehen! Do not cry! Pray to the dear God, He will surely help us. But come! we must not stand still."

Himself almost sinking with cold and fatigue, the brave boy drew his little charge along as best he could through the deepening drifts.

The ground grew steep and rugged, and a rocky ledge arose on one side of them. But, all at once, at the foot of this almost perpendicular wall, an opening appeared. Hans peered into the darkness, and cried out with relief.

"It is a cave, Greta, and it is quite dry. Let me help you in! We must stay here till the storm is over. Did I not say that God would help us?"

"But it is so dark in there!"
"But God can see us in the dark as well as in the light. Do you not remember what our father read? Come, dear Greta, quickly, and do not be afraid!"

He gently lifted the little girl and then clambered in after her. The rocky passage seemed to wind into the side of the hill. Hans groped along, holding Greta tightly by the hand, until they came to a place which seemed quite warm and sheltered, where the cold air from the entrance no longer reached them. Here, too, they found a broad shelf of rock covered with something which felt like dry moss. Utterly weary, the two children lay down upon this strange bed, and, closely locked in each other's embrace, were soon fast asleep.

Meanwhile, as the storm increased, and the early darkness began to fall, the mother at home had been half-wild with anxiety. Unable to leave her baby to go in search of the children, she could only await her husband's return from his work.

"Are they not come?" were his first words, as he saw her standing with a pallid face upon the threshold.
"No no! O Martin! I fear they have perished!"

Night came on apace, while with shovels and lanterns, the kindly neighbors assisted the despairing father in his vain search. The hill-side resounded with the names of the lost children, yet no sound disturbed their sleep. The snow drifted quietly across the cave's mouth, shutting them in as if by an unseen hand.

It was almost dawn when Hans suddenly sat up, and drew his hand across his eyes. For a moment he could not tell where he was, but as a prolonged call fell upon his ears, he remembered all.

"Greta, Greta," he cried, tugging at the little sleeper beside him; "get up! It must be father come for us!"
"Here! here!"

The father heard the shrill, answering shout, and almost at the same moment he saw by the light of the torch which he carried, two heads emerging from a shower of crumbling snow, while the dearest of voices called him in accents which he had feared might never gladden his ears again.

When the reunited family sat once more together beside their glowing fire—the mother with baby Agnes on her lap, and Hans and Greta upon either side—the father opened the worn Bible at the Twenty-seventh Psalm.

"Dear children," he said, "the Lord has always a place of refuge for those who trust him. The hills are his, and the deep places of the earth.

"For in the time of trouble He shall hide me in his pavilion; in the secret

of his tabernacle shall He hide me; he shall set me up upon a rock."

Who are the Richest?

"I am really very sorry for you," said a Devoniensis that grew on the sunny side of a peach-house, to a wild rose that had clambered over the garden wall.

"I don't know why you should be," said the wild rose, "I am quite as well off as you."

"As well off as I am!" cried the Devoniensis, scornfully, "why the gardener takes no notice of you at all. I don't believe he even knows you are there."

"I don't suppose he does," said the wild rose, "but what then?"

"Why, he comes and looks at me every day," said the Devoniensis, "and gives me water if I want, and covers me up at night so that the frost can't get to me; and examines me every morning to see that I have no blight. I haven't a single want that he doesn't attend to."

"Ah, well, no doubt it is a fine thing to be you," said the wild rose, "but after all I am quite as well off."

"I don't know how you make that out," said the Devoniensis, in an offended tone, "you have no one to see to your wants."

"True; but I haven't got the wants, so it comes to the same thing. The frost doesn't hurt me, so I don't need covering; and the blight never troubles me, so I don't need washing; and as to water, I get as much as I want of that from the sky. So I think after all I am better off than you: surely those are the richest that have the fewest wants."

The Precious and the Trivial.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass. Fear lest I had made me grieve as if I had broken it. But, alas! how much precious time have I cast away without any regret. The hour-glass was but crystal, each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour-glass might be bought, but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. Teach me to number my days. An hour-glass to turn me, that I may apply my heart unto wisdom.

Through Childhood's Eyes.

I wonder if we wouldn't like to go back again and see how it feels to be five years old! To feel the dance in our feet and the morning in our faces; to look at the big world again with baby eyes! Some of us have forgotten all about it and are gold-plated so heavily that our souls can't get out to get a breath of air. But some of us remember.

We remember how we looked out of life's east window and saw the dawn angels pull back the curtains of pink and gold to wake up the sun. We listened wide-eyed and wondering when the brook told us about the water sprites that emptied their pitchers away up on the hillside. Why we knew all that the birds said to each other then. How is it we cannot understand now? We knew just as well when Mrs. Robin went down into the garden to do some shopping and left her husband to keep house, because we heard him

Canada gets it, too!

Five years ago an English scientist discovered a method of making a weather and waterproof paint. Large factories for its manufacture were soon established in Australia, Mexico and in the United States. A number of enterprising Torontonians last year recognizing its merit, bought the Canadian patent and have opened a factory in this city, at 122 and 124 Richmond street east. The paint has wonderful wearing qualities, is exceedingly adhesive and finishes with a gloss almost equal to varnish. On wood-work, iron, brick or plaster it works equally well. It does not crack, blister or peel. Canvas and muslin painted with it hold water and still retain their pliability. It is made in all colors and prices as low as is consistent with a first-class paint. Its great covering capacity makes it the cheapest paint on the market. It is a really good article and may be had from the

Weather and Waterproof Paint Co.,
LIMITED,
122 & 124 Richmond St. East, Toronto.

N.E. Livery
AND
Boarding
Stables
Hacks
Coupes
Victorias
Etc.
TEL. 3990.



Open Day
& Night
C. W. WILSON,
204
Wellesley St.
TORONTO

scolding about it all to himself up in the pear tree.

And there used to be fairies then. Why, once I knew where fairyland was! It was in the corner of the old rail fence. An apple tree stretched its long, knotted arms over it; the grass stood about with its long, delicate ears pricked up to listen.

There were many little bowers in fairyland, winding walks and groves of cedar and evergreen twigs, bits of flower beds and choice clumps of moss. In the midst was a lovely lake, and only the grown-up people imagined it to be a piece of looking glass. That was because they couldn't see. And on moon-light nights the fairies came, for there used to be fairies then.

The Coming Man.

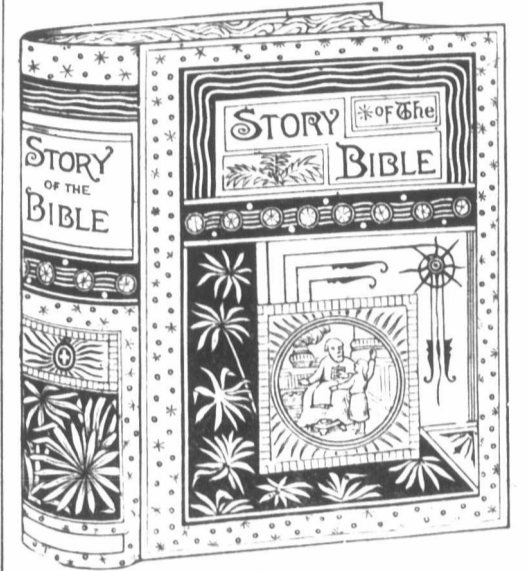
We hear a great deal about "the coming man," and what he will do. Do you know what the coming man is? Well, I will tell you; he is a boy now. He thinks manhood is a long way off, and some older people seem to think that boyhood will last forever, but it will only be a few days before that little boy will be taller than his mother, stronger than his father, and perhaps will think he knows more than both of them!

What kind of a man will the coming man be? That depends on what kind of a boy he is now. If he is dirty, and crooked, and mean, and tricky, and greedy, and quarrelsome, and dishonest, and disobedient, he will make a poor kind of a man. But if he is sober, and temperate, and honest, and trusty, and studious, and obedient, and truthful, and frank, and kind, and clean, and diligent, and faithful, then the coming man will be worth seeing and waiting for.

Fathers and mothers are looking after the coming man. He is "a little man" now, but he may soon be a great man, and they are hoping and working to give him all the chance they can, that he may be a good man.

What are the boys and girls doing to help on the coming man? to be what he may be, and what he should be, and what they want him to be?

A
MARVELLOUS
BOOK
— AT A —
MARVELLOUS
PRICE!



Our
New
Premium
STORY
OF THE
BIBLE

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of

\$2.00.

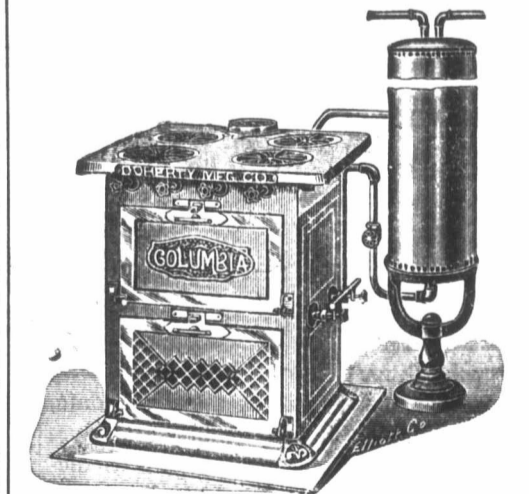
This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.

Size, 9x7 1/2 inches; weight, 4 lbs.

Write at once for particulars, giving references. Address

FRANK WOOTTEN,
Canadian Churchman,
TORONTO, - - ONT

Columbia Gas Stoves.



The latest production in Gas Stoves. It has been demonstrated that cooking by gas is cheaper, quicker, and more satisfactory than by any other method. The public will please bear in mind that we make more Gas Stoves than all other makers in Canada combined, furnish the best stoves, and at lowest prices.

DOHERTY MFG. CO., Sarnia, Ont.
R. & W. KERR, MONTREAL AGENTS.
MCDONALD & WILLSON, Toronto.

Toronto Markets

Grain.		
Wheat, white	\$0 98 to	\$0 69
Wheat, spring	0 62 to	0 63
Wheat, red winter	0 66 to	0 67
Wheat, goose	0 61 to	0 62
Barley	0 38 to	0 40
Oats	0 38 to	0 39
Peas	0 59 to	0 62
Hay, timothy	8 50 to	10 00
Hay, clover	7 50 to	8 00
Straw	6 90 to	7 00
Straw, loose	4 00 to	5 00
Rye	0 00 to	0 50

Meats.		
Dressed hogs	\$7 00 to	\$7 50
Beef, fore	5 00 to	5 50
Beef, hind	9 50 to	10 00
Mutton	7 00 to	9 00
Lamb, each	5 00 to	6 00
Veal	7 50 to	9 00
Beef, sirloin	0 14 to	0 17
Beef, round	0 10 to	0 12
Mutton, legs	0 14 to	0 16

Dairy Produce, Etc.		
Farmer's Prices		
Butter, pound rolls, per lb.	\$0 15 to	\$0 17
Butter, tubs, store pack'd	0 13 to	0 15
Butter, farmers' dairy	0 15 to	0 17
Eggs, fresh, per doz	0 11 1/2 to	0 12
Chickens, spring	0 60 to	0 70
Turkeys, per lb.	0 09 to	0 10
Ducks, per lb.	0 00 to	0 20

Vegetables, Retail.		
Potatoes, per bag	0 90 to	1 00
Onions, per bag	0 80 to	1 00
Turnips, Swede, per bag	0 30 to	0 35
Cabbage, per doz	0 60 to	0 75
Celery, per doz	0 40 to	0 75
Lettuce, per doz	0 20 to	0 30
Radishes, per doz	0 20 to	0 30
Apples, per barrel	1 50 to	2 75
Strawberries, per box	0 12 to	0 15
Pine Apples, each	0 10 to	0 12

R FLACK Groceries and Provisions
Canned Goods in Great Variety.
CROSSE & BLACKWELLS'
JAMS, JELLIES Etc.

645 GERRARD ST. EAST, TORONTO

Dr. Pearson's Hypophospherine
The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.
Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 50 and 25 cts. Send for pamphlet.

D. L. THOMPSON, Homeopathic Pharmacist, 394 Yonge St., Toronto

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that higher medium consistent with first-class PRINTING
Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times
Printing Co., Ltd.
N.-W. COR. CHURCH & COURT STS., TORONTO

CREAM OF SCOTTISH SONG
WITH WORDS AND MUSIC
Seventy-one of the Best—in Book Form
64 pp. for 25c—Send to Imrie & Graham,
Church and Colborne Sts., Toronto, Can.

The Canada
Sugar Refining Co., Ltd.
Montreal
Manufacturers of Refined Sugars of the well-known Brand



OF THE HIGHEST QUALITY AND PURITY.
Made by the latest Processes, and Newest and Best Machinery, not surpassed anywhere.

LUMP SUGAR,
In 50 and 100 lb. boxes.
"CROWN," Granulated,
Special Brand, the finest which can be made.

EXTRA GRANULATED,
Very Superior Quality.

CREAM SUGAR S,
(Not Dried).

YELLOW SUGARS,
Of all Grades and Standards.

SYRUPS,
Of all Grades in Barrels and Half-Barrels.

SOLE MAKERS
Of high ss Syrups in Tins, 2 lb. & 8 lb. each.

SHORTHAND.
\$5.00 Until proficient, by mail or individually. Also Book-keeping and typewriting. 2,000 students have graduated at this Academy during the past five years, which is equal to the combined attendance of all Commercial Schools in Toronto during same period. Pupils assisted to positions.

LOWE'S COMMERCIAL ACADEMY,
34 Spadina Avenue, TORONTO

Agents Wanted
We want agents to sell our shares. We have the best plan that secures investments and enables members, by weekly or monthly payments, to own the home they occupy.

The Happy Home Building Society.
9 1/2 Adelaide St. East, Toronto, Ont.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS
Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.
For Sale by all Dealers.
T. WILBURN & CO., Proprietors, Toronto.

STOUT PEOPLE REDUCED!
Dr. Snyder's Obesity Specialty.
Cure Permanent. Absolutely harmless. May be taken by old or young, strong or feeble. Patients can be treated by mail. Toronto testimonials given. For particulars address Mrs. BELDEN, 36 King st. east, Room 2, 2nd floor, Toronto, or call at 178 Carlton street.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK
Office—Court House, 51 Adelaide Street East.
House—138 Carlton Street, Toronto

MENEELY & COMPANY,
WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells, also, Chimes and Pells.

THE INVESTMENT ANNUITY POLICY
—OF THE—
North American
Life Assurance Co.

Provides that at death, or if on the Endowment Plan, at the maturity of the endowment period, the Company will pay the amount of insurance in 20 or 25 equal annual instalments, the first of such to be paid on the occurrence of the event or at the expiration of the endowment period. This plan at once secures to the beneficiary an absolute guaranteed income for the period selected.
The particular features of this plan are not embodied in any other policy of insurance offered to the insuring public of Canada. It contains elements which no company has yet offered to the insured.

A much lower rate of premium is chargeable on it than on the other plans of insurance on account of the payment of the face of the policy being extended over a period of twenty or twenty-five years.

The favorite method of accumulating the profits is equally applicable to this plan of insurance as to the other investment plans of the company.

For further particulars apply to any of the Company's Agents, or to

WILLIAM McCABE,
Managing Director.

Choice Flower Seeds

ROSES & VIOLETS,
TABLE PLANTS,
PALMS, FERNS,
WEDDING FLOWERS,
Lovely Floral Offerings.
Easter Lilies.

Choice stock in Canada. Send direct to
H. SLIGHT,
City Nurseries, 407 Yonge St., TORONTO

SUBSCRIBE
FOR THE

Canadian Churchman

The Organ of the Church of England
in Canada.
HIGHLY RECOMMENDED BY THE CLERGY AND LAITY AS THE
Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.
Every Church family in the Dominion should subscribe for it at once.

Price, when not paid in advance\$2 00
When paid strictly in advance, only 1 00
Price to subscribers residing in Toronto 2 00
" " " (paying in advance) 1 50

FRANK WOOTTEN.
TORONTO, CANADA.
Box 2640.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.
I buy a \$65.00 Improved Oxford Singer Sewing Machine; it works admirably, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. Send for FREE CATALOGUE. THE OXFORD SINGER COMPANY, DEPT. 2 733 CHICAGO, ILL.

H. STONE & SON,
Undertakers,
237 YONGE STREET.
TELEPHONE No. 931.

ADVERTISE IN THE Canadian Churchman

BY FAR
The Best Medium for Advertising

It is patronized by many well-known leading houses in Canada the United States and Great Britain.

Mailed to over One Thousand Post Offices weekly.

RATES MODERATE.

Address
FRANK WOOTTEN
Toronto, Canada
Box 2640.

JAMES PAPE
FLORIST:

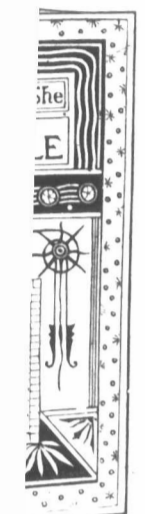
Greenhouses—Carlaw Avenue, King street East.
Plants for Table Decoration always in stock
Bouquets for Weddings and Floral Decorations for Funerals a Specialty.
TELEPHONE 1461. 78 YONGE ST., Toronto

MEMORIAL TABLETS.
Memorial and historical records for churches, colleges and public buildings, executed in Metal, Marble, Stone and Mosaic.
Special designs submitted on request.
Send for Illustrated Hand-Book.
J. & R. LAMB, 59 Carmine Street, New York.

DR. FOWLER'S
EXT. OF
WILD STRAWBERRY
CURES
*** COLIC ***
CHOLERA
CHOLERA-MORBUS
DIARRHOEA
DYSENTERY
AND ALL
SUMMER COMPLAINTS
OF
CHILDREN or ADULTS
Price 35 cts
BEWARE OF IMITATIONS

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
The VAN DUZEN & TIFF CO., Cincinnati, O.

OUS



RY
HE
E

(which is per copy) MAN, one l sum of

scribers bers We rish in the the CANA-

lbs. rs, giving

EN, an, ONT

oves.



es. It has by gas is ry than by please bear es than all furnish the

Ont. WILLSON to.

INCORPORATED 1886 TORONTO HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

Artists' and Teachers' Graduating Courses. University Affiliation for Degrees in Music. Scholarships, Diplomas, Certificates, Medals, &c.

SUMMER NORMAL TERM OPENS JULY 31st. CLOSES AUG. 27th.

SCHOOL OF ELOCUTION.
H. N. SHAW, B.A., Principal.
Efficient Staff. Complete Equipment.
Best Methods. Thorough Course.
Delsarte and Swedish Gymnastics. Voice Culture, Literature, &c.
Send for Calendars.

EDWARD FISHER, Musical Director.
Corner Yonge St. and Wilton Ave.

Trinity College School, PORT HOPE.

SPEECH Y—FRIDAY, JUNE 30.

Service in the Chapel at 10.30 a.m., with sermon by the Rev. Canon Sprague, M.A., Rector of Cobourg. Distribution of prizes by the Right Reverend the Lord Bishop of Toronto, in the speech-room at 12 o'clock.

The parents and friends of the boys, the "old boys," the clergy and the friends of the school are cordially invited to be present.

REV. C. J. S. BETHUNE, Warden.
REV. ARTHUR LLOYD, Head Master.

BISHOP STRACHAN SCHOOL. FOR YOUNG LADIES.

President, The Lord Bishop of Toronto. Vice-President, The Lord Bishop of Niagara.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

Pupils from the School have taken good positions at the Matriculation Examinations for the Universities. See calendar, to be had on application to the Lady Principal.

The school building has lately been completely refitted with heating and ventilating apparatus, and new bath rooms have been erected. The comfort of the boarders has been studied in every particular.

Early application is recommended, as there are only occasional vacancies for new pupils.

Annual Fee for Boarders, inclusive of Tuition, \$204 to \$252. Music, Painting and Art Needlework are extras.

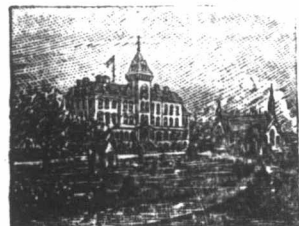
To the Clergy, two-thirds of these rates are charged.

Five per cent. off is allowed for a full year's payment in advance.

Christmas Term begins on Thursday, Nov. 10th. Apply for admission and information to

MISS GRIER, Lady Principal,
WYKEHAM HALL TORONTO.

Hellmuth College, LONDON, ONTARIO.



First-class School for Young Ladies and Girls. Beautiful home; healthy climate. Full Academic Course. Music, Painting, Elocution, etc. Passenger elevator. Charges moderate. Classes resume on Wednesday, Jan'y 11th, 1898. For illustrated circular, address

REV. E. N. ENGLISH, M.A., Principal.

Upper Canada College

FOUNDED 1829.

THE Autumn Term will begin September 5th. Staff consists of 13 masters. The curriculum includes a classical, a science, a business, and a musical course. Twenty-five acres of play-ground for cricket, foot-ball and tennis. Covered hockey rink, quarter-mile track, swimming bath, and large gymnasium. For prospectus apply to the PRINCIPAL, U. C. College, Deer Park, Toronto.

THE CHURCH OF ENGLAND DAY SCHOOLS FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences April 10th.

Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

Bishop Bethune College OSHAWA, Ont.

UNDER THE CHARGE OF

The Sisters of St. John the Divine. Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to THE SISTER IN CHARGE, or to

The Sisters of St. John the Divine, Major Street, TORONTO.

Next Term Commences February 11th, 1898.

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewe Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.

JOHN A. CHADWICK,

MANUFACTURER,

136 King St. East, Hamilton, Ont.

DEPOT OF THE

Church Extension Association,

90 YORK ST., OPPOSITE ROSSIN HOUSE.

Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 5.30 p.m. Mondays to 6 p.m., Saturdays 9 to 9.30.

Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

READING ROOM OPEN DAILY.



J.S. HAMILTON & CO.
BRANTFORD, CANADA.
Sole General Agents.

HEREWARD SPENCER & CO.

INDIAN AND CEYLON

Tea Merchants,

63½ King Street W., Toronto.

TELEPHONE 1807.

AGENCIES

489 Parliament St.

453½ Yonge St.

278 College St.

Parkdale, 1462 Queen St. W.

Church Windows,

SCHOOL BELLS

Cathedral WINDOWS

CHURCH BELLS

HOBBS MANUFACTURING CO.

LONDON, CANADA.

JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET,

(Opposite the British Museum.)

LONDON, W.C.

AND EDMUND STREET,

BIRMINGHAM, ENGLAND.

Concert St., Bold St., LIVERPOOL.

HAMILTON STAINED GLASS WORKS

Church and Domestic Stained Glass

Of Every Description.

HENRY LONGHURST,

60 King William St., Hamilton.



CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS



CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

ADDRESS—20 UNIVERSITY STREET, MONTREAL

Ornamental Stained Glass

And Wall Paper

Superior Designs At all Prices.

McCAUSLAND & SON

Show Rooms, 72 to 76 King st. West, TORONTO.

1892 Wall Paper..

Our Showroom at 156 Yonge St. is filled to the ceiling with all the

Novelties for Interior Work,

Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

MEMORIAL STAINED GLASS WINDOWS N.T. LYON, TORONTO

Bates & Dodds, UNDERTAKERS,

931 Queen St. west, Opposite Trinity College.

SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No. 612.

W. H. Stone, Undertaker.

YONGE 349 STREET

OPPOSITE ELM

Telephone No. 932

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS 25c. PER DOZEN PIECES.

York Street (2nd Door North of King),

G. P. SHARPE.

THE NAPANEE PAPER CO'Y

NAPANEE, Ontario.

Manufacturers of Nos. 2 and 3

White, Colored & Toned Printing Papers

News and Colored Papers a Specialty.

Western Agency - - 112 Bay St., Toronto

GEO. E. CHALLES, Agent.

The CANADIAN CHURCHMAN is printed on our paper.

MENEELY BELL COMPANY

The Finest Grade of Church Bells.

Greatest experience. Largest Trade. Illustrated Catalogue mailed Free.

Clinton H. Meneely Bell Co., Troy, N.Y.

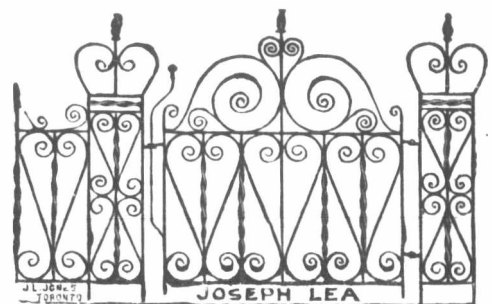
D. McINTOSH & SONS

524 Yonge Street,

MANUFACTURERS AND IMPORTERS OF

GRANITE AND MARBLE MONUMENTS

Note address. Telephone 4249



Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto.

Formerly of St. Thomas.

Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

Special attention given to architect's work, either by contract or by the hour. Special designs furnished. Catalogues on application.

JOSEPH LEA, Manager.

J. YOUNG,

THE LEADING UNDERTAKER AND EMBALMER, Telephone 679. 347 YONGE ST.

Church Brass Work.

WE MANUFACTURE

Lecterns Altar Crosses
Altar Desks Pulpit Desks
Altar Vases Font Ewers

Offertory Dishes

COMMUNION RAILS AND STANDARDS

Brass Pulpits, etc.

Styles and Finish equal to best imported. Prices much lower. Send for Illustrated Catalogue.

Keith & Fitzsimons,

111 King St. West,

TORONTO.