

Canadian Churchman

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A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 17, 1896.

[No. 88.]

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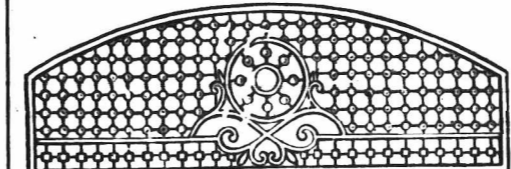
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Evening.—Neh. 1 & 2, to v. 9, or 8. Mark 15, to v. 42.

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Holy Communion: 178, 321, 328, 357.
Processional: 38, 221, 298, 445.
Offertory: 174, 232, 436, 530.
Children's Hymns: 228, 337, 435, 566.
General Hymns: 19, 198, 222, 420, 433, 615.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 274, 317, 324, 558.
Processional: 281, 299, 391, 510.
Offertory: 275, 294, 306, 365.
Children's Hymns: 194, 336, 342, 578.
General Hymns: 199, 230, 250, 284, 290, 513.

SIXTEENTH SUNDAY AFTER TRINITY.

The welfare of the Church is influenced by the prayers, as well as by the lives, of each of its individual members. The members of Christ, as one great family, are taught to "pray one for another," the people pleading for the ministers,—the ministers interceding for the sins of the people. This is a time when we are specially called upon to fulfil this duty. At this season, when the Church is about to increase her number of ministers, our prayers are more particularly required to implore the blessing of God upon the whole Church, and those whom He ordains to serve in it. It is to train us to the performance of this duty, that the services both for to-day and the preceding Sunday speak to us of the Church of Christ, and of the benefits we enjoy therein: for by thus making us feel the value of the blessings she conveys to us, the Church would more effectually and earnestly demand our prayers. The Church is the family of

God. Those who compose it, whether already triumphant in heaven, or still militant on earth, have been made His children by adoption and grace. They are, therefore, admitted to a participation of those blessings which form the subject of St. Paul's prayer for his Ephesian converts. The spirit of God, by whom they are regenerated, dwells in them. They become His temple; and so by Him are "strengthened with might" in their soul or "inner man." By the same blessed Spirit, the love of God is shed abroad in their hearts. Christ, therefore, dwells in their hearts by faith; according to His own promise to those that love Him, that "He will come unto them, and make His abode with them." But while in the morning lesson we thus learn something of the heavy cares devolving upon the messengers of God, that for the evening makes us feel more strongly the weight of their charge by setting forth God's threatenings against those who are unfaithful to their trust. It speaks of God's vengeance against those false teachers who prophesy out of their own hearts instead of from the Word of the Lord; who speak smooth things, and prophesy deceits, saying, peace, peace, when there is no peace. Seeing, then, how heavy is the responsibility of those who watch for our souls, and how great the benefits we receive at their hands, surely we shall gladly avail ourselves of the most effectual means by which we can assist them. We shall be ready to join our prayers to the many which about this time are to be offered up, that God would grant to His ministers such a measure of His grace, and so endue them with innocency of life, that "they may faithfully serve before Him to the glory of His great Name, and the benefit of His holy Church." From the services of this season, then, we learn how all, in their different stations, may contribute to the cleansing and purifying of the Church of Christ. We are taught how ministers and people, each in their relative positions, may, "throughout all ages," promote the great work of "ascribing glory to God in the Church by Christ Jesus."

NOTES ON PREACHING.

THE UNITY OF THE SUBJECT.

(Concluded.)

We proceed to give some examples of unity in an assertive proposition or imperative proposition. 1. Unity is found in a simple assertion or imperative proposition: *i. e.*, a proposition composed of one subject and one attribute. Examples: "There is no peace for the wicked. I am with you always, even unto the end of the world. Bless them that curse you. He who is not with Me is against Me." It is evident that the development of the thesis or the exegetical elaboration of the text which contains it, does not with the proof of the thesis constitute a duplicity. To characterize fully the subject or the predicate, or both, is not to be lacking in unity. This would be to deny the possibility of definition. 2. The proposition is not lacking in unity even when there are several subjects or several predicates or attributes, if those subjects and attributes form a whole; *e.g.*: "In this the children of God are manifest, and the children of the devil: Whoso doeth not righteousness is not of God, neither he that loveth not his brother" (I. St. John iii. 10). Thus there

would be unity in a discourse which should set forth the different qualities of an object, provided that those qualities were of such a nature that they could be brought together under one attribute. Thus, when Massillon says that ambition is restless, shamefully unjust, there is unity; so in the passage I. Cor. i. 30. 8. The qualities of an object may be united not merely by reason of their affinity, or common tendency, but also because they counterbalance each other or limit each other, *e.g.*, II. Tim. ii. 19. Here is the double but inseparable seal of the foundation which God has laid: the twofold character of the true faith, which is true only as it is twofold. Thus Bourdaloue: On the severity and gentleness of the Christian law. 4. As a consequence of the same principle, there is unity in a double proposition when the propositions of which it is composed are integral parts of the same truth, *e.g.*, Col. iii. 14; I. Cor. ii. 9. *C. f.*, Saurin's sermon on the penitence of the sinful woman. 5. Unity is also found in two propositions quite independent, but contrasted; for contrast is a kind of unity. Examples: "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Compare Massillon's sermon on the death of the sinner and the death of the righteous. 6. There is unity when we set forth in succession a general truth and a particular truth, when the former is the foundation of the latter, or where the latter completes the meaning of the former (*e.g.*, I. Cor. xiii. 13). In order to secure real unity, the preacher will do well to make the particular truth his object and his aim. There is unity in a discourse which sets forth in succession a principle and its consequences; for the principle has no interest except through its consequences, and these have no solidity except by the principle (*e.g.*, St. John iv. 24). A plurality of consequences does not destroy the unity. To speak of consequences, however numerous, is to speak of the principle (*e.g.*, I. Cor. xiii). 8. There is unity in a discourse which, after the exposition of a duty, indicates the motives. 9. There is unity in a discourse which, treating of a fact, takes account of its different circumstances. Thus in I. Cor. i. 30. By this we do not mean only that a proposition, when the subject is complex, or when the attribute is complex, is no less one (*e.g.*, St. James i. 8). We refer to circumstances which might be omitted, but which give light and colour to the principal object, or which do not distract the attention from this object (*e.g.*, Phil. ii. 12). Examples: St. Luke xxii. 48; Gal. vi. 10; Heb. xii. 14; Eph. ii. 10. 10. So there is unity in a discourse which gives several relations or directions to the same truth. These relations or directions are accessories which are not sufficient to destroy unity (*e.g.*, Rom. ii. 10; Acts xxiv. 16). However, in a case like the latter, it is difficult to prevent one of the relations indicated from becoming the principal object of the discourse. 11. The distinction of different classes of hearers to whom the same proposition is presented and applied, but on whom it will make different impressions, is not opposed to unity. The impressions on the one will confirm the impressions on the other if the fundamental truth is the same for all. 12. The same discourse may treat of the fact and its mode, of a duty and the means of fulfilling it, without violating the law of unity.

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HELPS OVER HARD PLACES FOR PARENTS AND TEACHERS.

BY THE REV. GEO. W. SHINN, D.D.

Your boy has become very disagreeable. Somehow or other he has developed traits which astonish you. Once he was a dear little fellow, so affectionate, so docile, so charming. Now he is, to say the least, rather disappointing. Sometimes he is surly, sometimes intractable, and now and then he is disposed to be insolent. He does not care to be with you as he once did. He prefers the company of rough fellows on the ball-field. He has grown careless of his garments, and shows considerable facility in using them up. A while ago, you could dress him neatly and rejoice for a time in the freshness and daintiness of his attire. There is but little chance for rejoicing now, as he comes in bespattered with mud, with dishevelled hair, and some rents in his trousers. He does not seem even to notice how untidy his appearance is, much less does he care about it. His feet and his hands have grown big, and his voice, which once had such a clear ring to it, is now an odd combination of ups and downs on the scale. The low notes always astonish you, for they suggest the growling of some animal in hiding back of some door. Your little boy and the dainty chap of a while ago has gone, and this big, hulking fellow has come in his place. You have not become acquainted with the new comer yet. You find it hard to realize that he is your boy, the same boy you once found so charming. This one is not charming now. In fact, he is disagreeable, very disagreeable. What will you do with him? Of course you must keep him. You cannot turn him adrift, and you cannot shut him up. He is to stay with you, so you will have to be patient and wait for the time when a change will come. A change does come, thank God, or many parents might grow distracted. One lady, who had had an experience with boys, wished there was some way of boxing them up for a time until the change came. If they could only be safely out of sight for a time! But, if so, the change would not come. Your patience and your continued kindness are essential to his passing safely through this period of "hobble-de-hoydom" to young manhood. By and by he will tell you in a blundering way that he isn't going to be a "kid" any longer. He will try to be a man. When he tells you that the change is coming. He will gradually grow more and more ashamed of the coarse, rude conduct which has troubled you, and he will have streaks of gentleness and refinement. Sometimes, indeed, he will grow oppressive in his efforts at reform, and you will see him exercising a severity towards himself that numbers him for a little while among the most rigid of the ascetics. Perhaps you grow alarmed about him now, lest he should play too little and work too hard; lest he should grow morbid and take too gloomy a view of life. If you do have such an alarm, keep it to yourself, and be patient towards this mood of his also. Ah, he is a kaleidoscopic creature, this boy of yours! Do not be surprised at the variety of boy he presents, for after giving you quite an exhibition of possibilities he will probably settle down into a steady-going, affectionate big fellow, far more attractive, far more interesting than the dear little chap whom you once had. You will feel repaid for all your patience, for all your tenderness and consideration, when you realize that this young giant beside you has a great loving heart and a strong arm, and that both are for you. The wonder is that parents generally do not know

that many a boy is likely to have his disagreeable period. Some boys manage to slip along without it, and develop steadily into sterling manhood. But not all, not many. A great many, when they cease to be nice little fellows, become for a time very disagreeable nondescripts, not vicious, but ugly and uninteresting. This period may last for several years. Judicious treatment may shorten it. Injudicious treatment may make it chronic. Sometimes the boy is conscious that he is disagreeable, but ordinarily he plunges along with supreme indifference. If ever a parent has need of patience and gentleness, if ever there was a time for prayer, it is while the boy is passing through this transition. Then, too, is the time for a firm hand. It must be gentle, not rough, not harsh, but as firm as trust in the great Lord can make it, as firm as your determination to make a man of him. Hold the boy up to duty. Let him see that your religion is real. Let him feel it in the very genuineness of your interest in him and of your appeals to the Lord above to train him to be Christ-like. You will gain him at last. Do not fear. The Lord will give you a reward for your fidelity. Do not turn away in disgust, for there are better days coming. Your boy will not always distress and mortify you. There is coming the time when you will be proud of him. Yes, perhaps the days come when you will lean upon him and bless God for giving him to you.

THE MISSIONARY FIELD.

At Mahanoro, Madagascar, where the Rev. F. J. Fuller had succeeded the Rev. G. H. Smith, the outbreak of the coast tribes seems to have been extremely virulent in character. All the catechists at the out-stations were obliged to take refuge in Mahanoro itself. One poor catechist is believed to have been murdered at a place called Anosiario. It is clear that the rising was not anti-Christian so much as a retaliation on the Hova for the oppression and injustice of years.

EAST AFRICA.—*Central Africa* for September gives the following extract from a letter written on St. Peter's Day by the Bishop of Zanzibar:—"A year ago I was consecrated bishop, and I ask you to thank God with me that I have accomplished my first visitation of the diocese, and to pray Him to take care of me in my second, which I begin this week. I have made six readers and ordained five deacons and three priests. Three of the deacons and one of the priests increase the number of native missionaries to nine, but what are they among the well-nigh countless villages of heathen? I have administered confirmation seventeen times, the numbers varying from one to seventy-one, the total being 180 men and boys and 115 women and girls. I have consecrated one church."

"Had I twenty lives to live, Africa should have them all," said Charles F. Mackenzie, of the Universities' Mission. An address by Bishop Selwyn led him to consecrate himself to missionary work. The natives remember him as "a man of a sweet heart."

Chaibasa is an important station in the Diocese of Chota Nagpur. The Rev. Logsdail is the only European missionary; but he has nine hundred Christians in the ten villages of the mission. During last year thirty-five adult converts from heathenism were baptized, and sixty-eight other candidates for baptism were under instruction.

When a friend at home wrote to Mary Moffat, asking what could be sent her that would be of use, the answer was, "Send a communion service; it will be wanted." At that time there were no converts and no "glimmer of day." Three years later a hundred and twenty were present at the table of the Lord, the first among the Bechwanas; and the day previous there ar-

rived a box containing the communion vessels which the faith of Mrs. Moffat had led her to ask for before there was a single inquirer.

The Fanadie tribe, in Madras, India, are said to be as low down as mortals ever sink. They live in wretched huts, eat rats, snakes or anything else that is available. Some thought it folly to try to reach them with the Gospel. Now it is reported that a young man from this tribe, in the theological seminary at Ramapatam, is one of the very few whose scholarship entitled them to one hundred in every examination.

The Rev. J. Addison Ingle, of the mission in Hankow, China, writes: "As there was no news from Han-Ch'uan of any candidates awaiting confirmation, the bishop did not go up at his last visitation. The day after he left, however, came a letter, which had been long delayed en route, saying that thirty-two were ready for confirmation and over forty for baptism. The bishop expects to go there on his next visitation up the river, in the fall.

Miss Mann, who has been stationed at the city of Aomori, Japan, during Miss Suthon's absence, writes: "There is a great field here. What has been done is as a drop to the ocean—about sixty Christians to a town of 25,000! I wish some of my home friends who think of Japan as a Christian country could have witnessed a funeral service which I saw here recently, and could have seen the poor deluded creatures prostrating themselves before their idols of wood and brass. It made me sick at heart to see it. Pray to God for me, that I may have grace given to me to be to these people all that He would have me to be. When I go around among them, I can only regret that I did not dedicate my life to them years ago."

Archdeacon Thompson, of Shanghai, at a recent conference of our China Mission, said that he considered medical itinerant work was most important. As to the question of breaking down prejudice, he could speak from personal experience. Our entrance into the city of Ta-tsang had been bitterly resisted, but one of our native catechists, who was something of a medical man, opened a dispensary outside the city and commenced work; the people gradually came to him; he was able to preach and distribute tracts, and finally last year several were baptized. We have this year been able to rent a house within the city, which was largely through the agency of this medical work. Mr. Woo had opened the station at Kading by means of his medical work.

THE PETERBORO LAKES.

One of the difficulties—mental it is true—of the person passing through a region in which he has not hitherto travelled, is the fear that many objects interesting to him, and which he may think worthy of "brief mention," may not be thought meet of being read or even glanced at. The great feature of this region is rock, rock, eternal rock, rock quartz, rock limestone, rock granite, beds of rock trending towards all the points of the compass. It would seem that mother earth, in the distant past, was afflicted with some kind of eruptive fever; the pustules came out, and have remained out to this day—Nature, as she always does, in her own good time and in her own kindly way, robing in her matchless drapery of tree and flower and shrub and lichen those once nude portuberances that broke out on the surface of the mother of us all. I wonder will the old dame ever be done working, ever be quiet, ever take a holiday. It seems not. Having produced these rocky islets, almost countless in number, she, with the great agencies at her command, still is moulding, altering and changing, it may be, into something more nearly approaching her ideal of the beautiful, those lovely things which to man's imperfect vision appear already so fair. You would imagine as you look on the smooth impervious surface of these rocks anchored in eternity, that no change could be made in them, no effect produced on them, even by the bolts that Vulcan used to fashion for Jupiter in the caverns of Etna; but the drop of water trickles into the little crevice, the terrific frost of the Canadian winter congeals and swells it, and, with roar louder than the voice of artillery, mass is severed from mass, often by cuts as sharp and as clean as if divided by the keenest razor. How grand, in the still silence of our

northern winter night, to hear the parting roar of these masses, as rock parts from rock, and cliff from cliff is severed. This is no fancy; you meet these effects on every hand. About a mile east from our little island of St. Hilda is one of these bearing the name of Scow Rock. One stone of immense size has parted from the parent cliff and rolled over on others so as to present the appearance of the rude craft which suggests the name. Another agent—perhaps working jointly with the former—is the tree root. In search of proper food the tiny fibre insinuates its threads here and there into openings in the rock, and as they grow disintegration surely follows. Thus snow and rain and frost and tree—all nature's agents—are ever at work producing new phases, new combinations—no stop, no stay. Oh, what is He with whom there is no variableness nor shadow of turning!! In connection with these rock fissures, I might mention a strange incident. The island on which we were encamped was frequented by a large number of birds. The bee-bee, a bird like the cherry bird, was there on every tree that over-hung the water, watching, with eager eye, his insect prey. The large sap-sucker and minor brethren of the woodpecker family were there. The little sweet singing gray bird, and the canary and wren were there too. I was one morning sitting at the table writing when one of the bee-bee birds began to utter the most doleful cries of pain and distress. I left my writing and went to the door of our cottage to see what was the matter. My brother camper, who was enjoying his morning pipe by the shore, was aroused by the same cries of agony, and was stealing up on tip-toes to see the cause. Close to one of these rock fissures was a brown snake, of large size, and on a tree, some twenty feet away, sat one of these bee-bee birds completely fascinated and spell-bound by the snake. My friend's coming up drew off the reptile's attention from his prey, and the poor bee-bee made its escape. The snake ran at our approach, into the opening of the rock, but so greedy and mad was the creature to make a morning meal of the poor bee-bee that he came up out of the hole and looked around in hungry madness for the breakfast of which our arrival had deprived him; a few days after he fell a victim to a revolver bullet. I mentioned in one of my little sketches the great law of compensation, with which the Supreme Being rules the animal kingdom. If the carnivora have the fangs and the cunningness to seize their suitable food, the food, while alive, by scent, by speed, by caution in all its movements, is gifted with the faculty of escape. The case of the snake and the bee-bee seems an exception to this law. The bird, in a few minutes, would have dropped into the reptile's mouth. It had no power to break the magic spell, so to speak, had not my friend broken it for the bird, by attracting the snake's attention to the up-lifted club. In talking about the incident afterwards, we agreed that Satan chose the most suitable "of all the beasts of the field," and probably held our universal mother in his spells, as the creature did the poor bee-bee. One thought more. It is wonderful what delight the lower creation have in taking the life of their victims. The bass will never rise to the dead frog, or cray fish, or minnow, as long as he can get a live one. The cat cares not for the dead mouse; her great delight is to torture it alive. The fox cares not for his game dead; his delight is to capture and kill. Strange and full of mystery, mystery never, I fear, in this world to be cleared up—the awful and profound mystery of allowed pain and death of one creature at the will of another.

J. H. Mc.

THE GENERAL SYNOD.

WINNIPEG.—Wednesday evening, September 2nd, opening service in Holy Trinity Church. The church was crowded to the doors last evening on the occasion of the holding of the opening service of the General Synod. The entering of the archbishops, bishops, and clergy, by the main entrance, coming from the school-house, during the singing of the processional hymn, "The Church's One Foundation," was a spectacle such as it had not been the privilege of the citizens of Winnipeg before to witness. One could not fail to be struck with the large number present; yet it was necessary to think of the representative character of the body, assembled from all parts of Canada, in order to realize in some measure its importance. There were present His Grace, the Primate of all Canada, and His Grace, the Metropolitan of Canada, archbishops; Bishop Gilbert, of the American Church, the Right Rev. the Lord Bishops of Qu'Appelle, Niagara, New Westminster, Moosonee, Columbia, Fredericton, Mackenzie River, Nova Scotia, Saskatchewan, Calgary, Ottawa, Athabasca, Huron, Algoma, Toronto and Montreal; the Very Rev. Deans Smith, Innes and Carmichael; the Ven. Archdeacons Neales, Davis, Houston, Cooper, Llwyd, Brigstocke, Canham, Kaulbach, Weston-Jones, Fortin, Mackay, Scriven, Vincent, Bedford-Jones,

Lindsay, Dixon and Lauder; the Rev. Canons Spencer, Bland, Richardson, and Von Iffland; the Rev. Rural Deans Harris and Bogert; Rev. Messrs. M. Scott, J. C. Farthing, Jas. Simpson, J. C. Roper, H. G. Fiennes-Clinton, J. P. Sargent, James Boydell, G. J. Low, Drs. J. deSoyres, Allnatt, Bethune, Prof. Clark and Dr. Langtry, clerical delegates. Among the clergy who are not delegates were Ven. Archdeacon Phair, Rev. Canon Rogers, Pentreath and Coombes, and many others from various dioceses.

Evensong to the third Collect was sung by the Rev. Canon Coombes, the service including responses from Tallis' Festival, Psalms 132-135, and chants from the Cathedral Psalter. The first lesson was read by Bishop DuMoulin, of Niagara, and the second by Bishop Grisdale, of Qu'Appelle. Then followed the "Magnificat," and the "Nunc Dimittis," from Tours, in F, and the anthem, "When the Lord Turned Again the Captivity of Zion," Ebenezer Prout. The remaining prayers to the end of Evensong were said by Canon Matheson. The hymn, "Crown Him With Many Crowns," was sung, and the sermon, which was by Bishop Courtenay, of Nova Scotia, followed. During the offertory, which was for the expenses of the General Synod, the anthem, "Send Out Thy Light," Gounod, was rendered. After another hymn, "Now the Day is Over," had been sung, the Primate gave the benediction. During the singing of the recessional hymn, "Praise My soul, the King of Heaven," the clergy retired by the same entrance as that by which they had entered the church.

The text of the Bishop of Nova Scotia's sermon was Revelations iii. 8, "I know thy works; behold I have set before thee an open door, and no man can shut it; for Thou hast a little strength, and hast kept My word, and hast not denied My name." In concluding an appropriate introduction his lordship said: "We seem to see the angel of the Church in Philadelphia standing before that 'open door,' its portals thrown far back, and the prospect beyond dim, vague, indistinct, inviting advance through the door and exploration of the region to which it led, the new roads, the new experiences, the new friends, the new labours, the ever-deepening sense of the preciousness of the Lord who set this door open before His servant, as His own developing spiritual life, together with the new demands made upon him for guidance and teaching by those to whom he ministered, cast him upon Him in whose sympathy and companionship he had hitherto found his solace and his strength; while behind the great gates on either side are the enemies striving by might and main to push them together, or swarming round to drag them to, but all to no purpose; for He in whose hand is all power has declared, 'Behold, I have set before thee an open door, and no man can shut it.' Without entirely agreeing with those interpreters who have seen in these messages to the seven churches counsels meant for all the churches everywhere and at all times down to the end, his lordship said we can nevertheless see that the principles involved in the circumstances and conditions of those churches and in the messages sent to them are everywhere and at all times existent, and therefore that this message may be rightly applied at other times and to other churches. No apology, therefore, or excuse was needed for taking these words as a message from the Lord to the Church of England in Canada to-day, and endeavouring to see what open doors were set before it and what was the conduct demanded. He went on to say:

No Christian who desires the welfare of the Church can contemplate the existing condition of things upon this continent with other than a feeling of distress. Probably the evil of disunion is more recognizable in Canada than elsewhere. All over the land are to be seen the rival organizations of Protestantism, amongst which there is indeed a developing tendency to federation, but federation, if it could be accomplished, would not effect anything in the way of destroying the evil spirits of jealousy and rivalry, or the pride which allows of their being "puffed up for one against another." And in the midst of these the Church is lamentably weak. "Thy strength is but small," is painfully true of her. Nevertheless the "open door" before her is that of reconciliation. She alone can hold up the primitive organization before the eyes of the Protestant bodies on the one hand, and the primitive faith before the eyes of the Roman Church on the other. It is no small thing that we have been guided to adopt and make known the articles of the Lambeth Conference of A. D. 1888, as forming a basis for negotiation with any of the bodies of our separated Christian brethren with a view to union, and though the Presbyterians in the United States have officially announced that they will go no further in the matter until they are recognized as a Church, in all respects equal to any constituted on the basis of the fourth article, namely, the historic episcopate—yet we should not be discouraged in our hope of ultimately achieving union, nor hold ourselves aloof, as unwilling to discuss the matter further. The

wounds in the body of Christ are too many and too deep to be healed with the salves of amiable words, and the sticking plasters of square-cut definitions; and the separations have lasted too long for union to be effected as soon as those in the various folds begin to speak kindly to one another across the chasm which divide them.

Let us think for a moment of what it means, not only for east and west, but for Rome and Geneva to come together, not in the rigid shackles of dead uniformity, but in the elastic bonds of living unity; and we shall begin to recognize what length of time, what delicacy of handling, what patience begotten of the charity which "beareth all things, believeth all things, hopeth all things, endureth all things;" what loving consideration for one another's difficulties, prejudices and traditions; what humble readiness to learn the lessons which God's Spirit would teach the Church universal through the experiences of the several parts thereof, what meekness in instructing those that oppose themselves, are needed if the end is ever to be attained.

Not these qualities only, but amongst ourselves the allaying of party spirit, and the bitterness born of it, and the begetting of the readiness, while holding us tenaciously as ever to the various doctrines of the faith, and "the form of sound words," in which we have been accustomed to express them, to accord to others who express them differently, and who lay greater stress than we do upon other doctrines; the position of being legitimately within the body, and the right to maintain and teach the truths which they believe and value; the exorcising of the narrow spirit which is selfishly intolerant of everything except what itself perceives, and would compel all to adopt its own phraseology, on pain of being dubbed heretics and cast out of the Church, and the bringing in of the wise and humble spirit, which, while thankful for the truths it believes and the language in which they are expressed, yet welcomes the new results of advances into the hitherto unexpressed parts of the infinite inheritance of the truth, and the new settings and applications of that which has been already acquired. But this temper is rare and slow in gaining converts, yet it is all important for securing the blessing of union among "all who profess and call themselves Christians."

Conscious of the presence of the Lord with us as a Church, grateful to Him "who brought our fathers out of the land of Egypt and delivered them out of the house of bondage," remembering "all the way the Lord our God has led us in the wilderness," holding fast "the statutes and the judgments," as well as rejoicing in the privileges of the covenant of grace, "given us in Christ Jesus before the world began," we may advance through the "open door" of reconciliation which He has set before us, and which "no man can shut," if only we are still willing to follow the guiding of His Spirit along the unknown paths which will issue in an undivided Israel entering upon the Land of Promise.

It is too much to hope that the Church of England in Canada, in her corporate capacity, may see fit to publish abroad an open and hearty acknowledgment of the blessing which the Great Head of the Church has vouchsafed to those portions of the household of faith which are organized upon another basis than that of the threefold order of the ministry, even if she cannot as yet recognize the validity, while denying the regularity, of the holy orders of their ministers?

But if we would gain their favourable consideration of our propositions looking towards union, there must be no question as to our maintaining in their integrity the constant preaching of the fundamental doctrines of the Gospel, for which the best among them are "jealous with a godly jealousy." The necessity for every individual to fulfil the conditions of his baptism, to repent of his sinful nature as well as of his personal sins, and to exercise a living faith in God's mercy through Christ; the standing of a soul as "just before God," through faith in the blood of Christ; the continued submission of the will and the conduct to the guidance of the Holy Spirit; the sufficiency of holy Scripture for salvation, and its authority as the inspired word of God; the reality and efficacy of prayer, and of the grace obtained thereby—these and such like doctrines our dissenting brethren expect that we as a Church shall see that our ministers preach with no uncertain sound, but "with the Holy Ghost sent down from heaven," "in demonstration of the spirit and of power." We must see to it also that we do not suffer such an interpretation of the historic episcopate, with its necessary corollary of the grace of holy orders to be given, as would make the minister of Christ such an indispensable go-between of God and a man's soul, as that without such mediator a man dare not, or could not, approach his Father in heaven. For if such an idea is entertained, we shall hope in vain that they will admit our claim. Nor, again, shall we make any advance towards disarming their prejudices and winning their kindly consideration of our position, if we make our irregularity and their irregularity in the matter of holy orders of such

vital importance as to deny that the Sacraments when ministered by them are not "effectual because of Christ's institution and promise," while claiming that they are so with us, even "when they be ministered by evil men."

We must endeavour to disarm the suspicion, which most certainly exists, that the Church has become careless about the truths which were specially emphasized in the Reformation of the XVI. century, for the maintenance of which many suffered persecution even unto death, and is prepared to re-adopt the doctrines and practices which were then discarded, the multitude of which was so great "that the estate of Christian people was in worse case concerning that matter than were the Jews." The clear proclamation of what are known as "the doctrines of grace," must be secured amongst us if our trumpet is to give no uncertain sound when we endeavour to reconcile those who ought never to have been suffered to depart from us.

Other open doors which the bishop proceeded to indicate were the door of self support and the door of foreign missions. "Thou hast kept my word," could certainly be said of the Church of England. The appeal of her articles as to the Scriptures, the services of public worship of no body of Christians in the world are so full of the Bible as hers, her scholars are foremost in the ranks of those who make that word their study. "And hast not denied my character." Can this, the preacher asked, be said of us as a Church? When we see others casting out devils in Christ's name, the devils of selfishness, worldliness, extortion, lust, drunkenness, pride and every kind of sin, and bringing in their opposites, so that reformed lives become sources of good to influence all around them, and some would say "We forbid them because they follow not us," do we as a Church iterate Christ's word, "Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me?" "For he that is not against us is on our part." When men to-day will not receive Christ as we preach Him, do we with the Boanerges brethren cry, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" "Ye know not what manner of spirit ye are of." Or do we remember that He added, "The Son of Man is not come to destroy men's lives, but to save them?" Are we as a Church acting on this principle of His life in our conduct towards all men, whether of our communion or not? "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." "I am among you as he that serveth."

In concluding his lordship said to the members of the Synod: "We are here in our corporate capacity, and if we will spend some time in painstaking thought and quiet meditation upon the condition, needs, opportunities and responsibilities of the Church whose representatives we are, and will pray earnestly for the guidance of the Holy Spirit and the help of God's heavenly grace, we shall be enabled to devise such measures, conceived in such a spirit and temper of mind as will cause the Church as a whole to keep Christ's word and not to deny His character, and, relying upon His assurance that no man can shut it, to advance boldly through the 'open door' which He has set before us, into the regions beyond, taking our share in this great conflict which shall win this world for Christ and issue in the joyful anthem, 'The kingdoms of this world are become the kingdoms of our God and of His Christ, and shall reign for ever and ever.'"

The music under the leadership of Mr. Tuckwell, with Mr. Fletcher at the organ, constituted a specially attractive feature of the service.

The business session of the General Synod of the Church of England in Canada was opened at 10 a.m. Thursday, in St. John's College. The Lower House assembled at 9.45, and at 10 o'clock the Primate, attended by the Archbishop of Ontario and the other Canadian bishops, entered the room. His Grace opened the meeting by reading a lesson from Holy Scripture, the recital of the Apostles' Creed, and the repetition of several collects suitable to the occasion. The Primate then read his address to the Lower House, as follows:

Your Grace, Right Reverend Father, Rev. Brethren and Brethren of the Laity: I welcome you to the western province, and hope that your visit to us will have pleasant memories. May the Holy Spirit be with us, guiding and overruling our deliberations, so that they may be for the glory of God, the advancement of the blessed Gospel of our Lord and Saviour, and the promotion of the life and growth of the Church. The three years that have passed since the last General Synod, short as the time is, have left their mark upon our body. We miss two members of the House of Bishops, the Bishop of New Westminster and the Bishop of Qu'Appelle. The Bishop of New Westminster took a very active part in the business of the last General Synod, and preached the sermon at the service of thanksgiving. The Bishop of Qu'Appelle was one of the delegation from our Synod to the general convention of the American

Church that met last year at Minneapolis, and endeared himself, as he always did, to all with whom he came in contact. Both are well known and esteemed as devoted servants of their Divine Master. We cordially welcome their successors.

A pleasure is given us to-day which we hope will often be repeated at our meetings of Synod. We have the privilege of welcoming a new diocese with its delegation. It should be to us a great joy to see the Church being thus strengthened for its great work.

At one time we had every reason to expect that we should have had with us to-day the Bishop of Newfoundland and a delegation from that diocese, seeking admission into our General Synod.

Both bishop and Synod have expressed their earnest desire for this at the Diocesan Synod of Newfoundland in 1894, and there was a unanimous willingness to accept our constitution and its accompanying solemn declaration and fundamental principles, and to send representatives to this meeting of the General Synod. But I understand that the Synod has decided not at present to send such a delegation. I have not heard officially what has led to this decision, but I have reason to believe that it has been a resolution addressed to the archbishop and bishops of the Church of Canada by the Ven. Society for the Propagation of the Gospel. That resolution might be extended to the Diocese of Newfoundland if the diocese joined the Canadian Church. The grant of the S.P.G. is a matter of life and death to that diocese. The Synod of Newfoundland might, therefore, well pause before taking a step which should in the least jeopardize the essential subsidy. The Church authorities in Newfoundland seem to have some doubts whether their bishop and delegates would be received at once under the original proposition of having a General Synod for Canada and Newfoundland, or after petition for admission. I think as we should only be too glad to welcome them, it might be well to pass a resolution assuring them of cordial admission if they desire it.

I cannot say that I feel at all satisfied with the condition of the business for this General Synod. With the exception of the mission work of the Church, there has not been much preparation. Most of the committees appointed by the last Synod have had little opportunity of meeting and taking action. Evidently there ought to be some changes in the constitution of our committees. There should, in my opinion, be three divisions of committees. The members in the Diocese of British Columbia were never able to attend meetings of the western committees, though the committees once met at Banff in the Rocky Mountains. The difficulty in the way of the meeting of our committees from the great distances of the members from each other has so far proved insuperable. But as the meeting of committees during the interval between two meetings of the General Synod is very desirable, and may be very important, it seems advisable that a special committee be appointed to report at this meeting of the General Synod as to the best way of overcoming this difficulty.

I excepted from my remarks the mission work of the Church. The western committee on the subject at its meeting in June, 1894, in Banff, acting upon a report of a sub-committee appointed at its previous meeting in January, 1894, drew up a scheme for the organizing of mission work. This was fully considered by the eastern committee at the time of the meeting of Provincial Synod of the Province of Canada in September, 1895. The modified scheme adopted by the eastern committee received the careful attention of the western committee at its meeting in January, 1896, and its views on it were forwarded to the eastern committee. The joint committee of both divisions met on September 1st, and will report to the General Synod. It would be out of place for me to say anything on these proposals. I would only wish to emphasize the vital importance to the Church of our adopting measures that will enable our people to have a full understanding and realization of the needs, responsibilities and duties of the Church, and that by bringing the efforts of the Church into touch with our people will most freely receive their confidence and support. The strength of the Church and the loyalty of its members are wonderfully bound up with self-denial and self-sacrifice for it on their part.

The action of the Ven. S. P. G., to which I have already referred, will no doubt receive our most earnest attention. It is a society to which all our dioceses receiving settlers are infinitely indebted. In fact, but for the munificent aid of the society, the Church of England in Canada would to-day have been small indeed. But neither the Dominion of Canada nor the Church of England in the Dominion are yet in that unified condition that they can with accuracy and reality be spoken of as the resolution of the society implies. There is no doubt one Government and one Parliament for the Dominion and one General Synod of the Church, but practically our Dominion consists of various jurisdictions, each

with its own feeling and interests, and the Church is a consolidation of dioceses each with its own individual funds, aims and effects. Even if Churchmen in Canada have the ability to do what the society expects, those who are acquainted with the real condition of things must feel that it will take a considerable time to bring out the ability. Looking at the wealth of England, one would say that the possibilities of funds for mission work are immeasurable, but none know better than the committee of the S. P. G. how hard it is to secure even a very trifling proportion of that wealth for the work of God. But after all we cannot but feel that if the committee of the S. P. G. were to investigate the ability of the Canadian Church, it would find that the needs over the whole country in every diocese are so great as to give for some time, little, I am inclined to say no, hope of the Church being able to grapple with the pressing needs of the young settlements in the North-West as the society has been able to do.

But the S. P. G. is not alone in its policy of withdrawal of help to mission work in Canada. The Church Missionary Society has at great cost done a most unselfish and noble work among the Indians and Esquimos of this country. But for various reasons this society has introduced a policy of gradual withdrawal. It is as yet in operation only in three dioceses. It is quite impossible for these North-Western dioceses to carry on what is thus being laid upon them; unless assistance be given from without, the work must suffer.

For myself I do not in the least question the principles or the obligations pressed on our attention by the committees of these two great societies of the Church. I only question their just and wise application in our circumstances, and I think that it would be most advisable that the societies should before taking this action send out representatives, in whom they have confidence, with sufficient time at their disposal to investigate all the circumstances.

I am conscious that, as Primate, I have in the past three years not been able to do anything but by correspondence. I have felt the position somewhat indefinite and should like to know more distinctly what the Church meant by the office or name, but I may say that, even if the duties had been more definite, the pressure of urgent work in my own diocese would have limited the possibility of my doing more.

And now, again commending our deliberations to the guidance of the Holy Spirit, I direct the Lower House to elect their prolocutor. I find, however, that no provision is as yet made in the rules of order for a provisional chairman. Under these circumstances, following the precedent of the last General Synod and the usage of the Metropolitan in the Provincial Synod of Rupert's Land, and I believe also of Canada, I would name as the temporary chairman the prolocutor of the Lower House in the last General Synod, the Very Rev. the Dean of Montreal.

After the Charge.—After the delivery of the Primate's charge, the archbishops and bishops retired, and Dean Carmichael, taking the chair, opened the proceedings of the Lower House with prayer. The roll was then called by orders, by the clerical secretary, Rev. Canon Spencer, and the lay-secretary, Mr. J. A. Worrell, B.C.L., Q.C.

Rev. Dr. Langtry proposed the Very Rev. the Dean of Montreal as prolocutor of the Lower House. Rev. Canon O'Meara seconded the nomination, and Hon. Mr. Justice Hannington, on behalf of the lay-delegates, supported the proposal, which was made unanimous by a standing vote. Thereafter the prolocutor, accompanied by the proposer, seconder and Hon. Mr. Justice Hannington, proceeded to the Upper House. On their return Mr. J. A. Worrell, B.C.L., Q.C., was proposed as lay-secretary and Rev. Canon Spencer as clerical secretary. Both nominations were unanimously adopted. Mr. N. W. Hoyles, B.A., Q.C., who was treasurer of the last Synod, declined to be nominated, and Mr. Charles Garth was unanimously elected in his place.

Committees.—The following were appointed as the nominating committee:

Nova Scotia—Ven. Archdeacon Kaulbach, Mr. H. J. Cundall.

Quebec—Rev. Canon Von Iffland, Mr. Chancellor Heneker.

Toronto—Rev. Dr. Langtry, Hon. G. W. Allen.

Fredericton—Ven. Archdeacon Brigstocke, Hon. Mr. Justice Hannington.

Montreal—Ven. Archdeacon Lindsay, Dr. A. Johnston.

Huron—Very Rev. Dean Innes, Mr. Chas. Jenkins.

Ontario—Very Rev. Dean Smith, His Honour Judge Macdonald.

Niagara—Ven. Archdeacon Dixon, His Honour Judge Senkler.

Ottawa—Rev. Rural Dean Bogart, His Honour Judge Senkler.

Algoma—Ven. Archdeacon Llywd, Mr. A. A. Mahaffy.

Rupert's Land—Rev. Canon Matheson, Mr. F. H. Mathewson.

Moosonee—Ven. Archdeacon Vincent, Thos. Robinson.

Saskatchewan—Ven. Archdeacon Mackay, Mr. D. J. Goggiu, M.A.

Athabasca—Rev. W. A. Burman, Mr. Thos. Gilroy.

McKenzie River—Rev. Canon Rogers, Mr. J. A. Macbray.

Qu'Appelle—Rev. J. P. Sargent, Hon. Mr. Justice Wetmore.

Calgary—Ven. Archdeacon Cooper, Mr. Jephson.

Columbia—Ven. Archdeacon Scriven, His Honour Judge Eli Harrison.

New Westminster—Rev. H. G. Fiennes Clinton, Mr. Myers Gray.

A number of memorials were read and referred to the proper committees.

Visiting Delegates.—Shortly after 12 o'clock a message came from the upper house that the delegates from the American Church had arrived and were to be presented to the lower house. The bishops entered and took their seats on the platform. They were followed by the Primate, who accompanied the American visitors. As the latter entered they were received with applause.

The Primate introduced the visitors, stating that he had much pleasure in doing so. He said the Churches of Canada and America should have a friendly feeling for one another. They sprang from the same root, the mother Church of England. The American Church has proved a most worthy daughter of the old Church. The members take a deep interest in the Church, and have a friendly feeling for things Canadian. On this side we take great interest in the American Church and its development. At Minneapolis last year Canadian delegates received extreme kindness, and when Canadian clergymen visit the States they are always made most welcome.

The names were then read, and the gentlemen introduced one at a time. The Coadjutor Bishop of Minnesota was first presented and applauded loudly. His lordship made a few remarks, acknowledging the welcome, and extending fraternal feelings from the American Church to the present Synod. He paid a glowing tribute to the Primate, stating that he considered him as the head of the Episcopal Church in America. Bishop Gilbert is a most fluent speaker, and was frequently interrupted by hearty applause.

The Bishop of Marquette, the junior bishop of the American Church, was next introduced. He stated that he was a Canadian, his fore-fathers having come to this country 207 years ago. He dealt with the friendliness existing between the Church here and in the United States, and which should also exist between the two countries. His speech was most interesting and humorous, and was loudly applauded.

Dr. Green, Dean of Eastern Toma; Rev. Chas. F. Sweet, rector of St. John's school in the Diocese of Maine; Hon. Chancellor Woolworth, of Nebraska, president of the American Bar Association, and Hon. Peter White, of Marquette, where also introduced, and made excellent speeches.

Hon. Mr. Woolworth referred to the fact that he had come here almost straight from the meeting of the American Bar Association, which had the pleasure and honour of receiving the head of the judicial government of Great Britain—Lord Russell—as an earnest of the friendliness existing between the two great countries. The eloquent address of the famous Englishman was received with enthusiastic approbation by the audience of thousands of Americans. The present gathering had a sacred mission to perform, and for that reason was a more inspiring meeting than that held at Saratoga. Mr. Woolworth's speech was an intellectual treat that was much appreciated.

On the part of the General Synod, the Primate thanked the gentlemen for the kind and generous words of good feeling, and on behalf of the Lower House, the prolocutor expressed the same sentiments.

The members of the Upper House then withdrew and the Lower House resumed its sitting.

On motion of Mr. Matthew Wilson, Q.C., the members of the American delegation were invited to take seats on the platform, after which the session adjourned until three o'clock.

Chosen Secretary.—Rev. Canon Coombes was in the afternoon elected secretary of the House of Bishops.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

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

MONTREAL.—Rev. F. J. Steen, M.A., of Berlin, Ont., has been appointed a professor in the Diocesan

Theological College here by His Lordship the Bishop of Montreal. The reverend gentleman was educated at Toronto University, where he obtained honours in two different subjects upon the completion of his graduate course.

The Rev. Dr. Henderson, Principal of the Diocesan Theological College, has been granted leave of absence until Christmas, in the hope that in the interval his health may be fully restored.

TORONTO.

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

PORT HOPE.—*St. Mark's.*—On Sunday, Sept. 8th, the handsome sum of three hundred and ten dollars was placed on the altar of this church by the congregation. This was in response to the rector's appeal for offerings to reduce the debt incurred by the restoration last year.

NIAGARA.

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

ACTON.—The annual harvest festival in connection with St. Albans Church, here, was held on Friday evening, the 4th inst. The weather was all that could be desired to assure the attendance of a good congregation. The little church, which had been in the hands of willing and loving decorators all week, looked rich and beautiful in its garment of grain, fruit and flowers. A very pretty tressel-work of flowers adorned the dorsal behind the altar, whilst hanging from different points in the festooning, were small shields of blue with the emblems—the cross, the triangles and the circles—in white, upon them, which presented a very attractive appearance. The white altar-cloth and frontals, together with three arches in the aisle, most neatly decorated, besides all the other artistic decorations of the church, made the sacred edifice extremely beautiful. The church was crowded to excess at the hour of service, and many had to turn away. The singing by the choir was exceptionally good; and the whole service simple, but very beautiful. The sermon was preached by the Rev. Geo. Forneret, of Hamilton, in his usual simple, earnest, yet eloquent manner, and was listened to with rapt attention. The festival services were continued on the Sunday following, when the incumbent himself preached on both occasions. At both services the congregation was exceptionally good. A special offering of \$25 had been asked by the incumbent from the congregation, to be devoted to the parsonage debt, and it is most gratifying to be able to say that at these three services, after some slight expense was paid, we have in hand the sum of \$22.50, a most worthy contribution from a people few in numbers, always willing to give though not always able. The festival was, on the whole, a gratifying success. "Thanks be unto God for His unspeakable gift."

HURON.

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

SEAFORTH.—The half yearly meeting of the Rural Decanal Chapter of Huron was held in St. Thomas' Church school-room, on Friday last. Members present, Revs. Rural Dean Hodgins, Turnbull, Higley, Griffin, Lowe, Stout, Bray & Mills, and Messrs. Holmstead, Simpson, Bulger, Maxwell, Metcalfe and Leay. Many things in connection with Church work came up for discussion, among others our diocesan debt, the Rural Dean and Mr. Lowe having been appointed to assist in the canvass for its reduction. It was thought by many that the Lay-Workers' Association of the diocese might render great assistance in the collection of that debt, and it was recommended that they be invited to participate at their next meeting. The members of the Mission Association elected under the new Canon are the Rev. Rural Dean Hodgins, chairman; Revs. Turnbull and Lowe, and Messrs. Holmstead and Ransford. Huron deanery is now filled with earnest, active workers, and every parish is making good progress in Church work. After singing a hymn, "The Church's One Foundation," and the benediction, the meeting adjourned to meet in Exeter at the call of the chairman.

LISTOWEL.—It is understood that Rev. J. H. Fairlie has resigned the charge of this parish in order to accept a good offer in the city of Winnipeg. Mr. Fairlie's departure will be regretted by his brother clergy of Perth deanery, among whom he was much appreciated, and will be a great drawback to the parish of Listowel at this critical period in its history. The parish recently began the erection of a beautiful new stone church, which will cost altogether about \$10,000 (the organ included), and Mr. Fairlie's successor will have to shoulder the heavy

responsibility of wisely guiding the interests of the parish through this onerous undertaking.

St. Mary's.—Miss Edith Taylor, daughter of Rev. W. J. Taylor, of St. Mary's, recently opened a kindergarten school in rooms over the Bank of Montreal.

LONDON.—*Western University.*—The Professoriate has been strengthened by the appointment of Mr. N. C. James, B.A., Ph.D., to the chair of modern languages. Mr. James is an earnest Churchman and a ripe scholar. He took his B.A. degree at Toronto University, where his course was quite a distinguished one. His degree, Ph.D., was obtained at Halle University, Germany, where his post-graduate course was taken. During the last year he attended the lectures of Professor Von Holst, in Chicago. Mr. James is a Canadian and thoroughly familiar with educational work in this country, and this appointment, like those made earlier, shows that the University Senate are aiming at a high standard of education. All its Professors are distinguished specialists in their own departments.

PORT DOVER.—On the evening of Sept. 10th, 18 candidates were baptized in St. Paul's Church, by the incumbent, the Rev. Mr. Newell.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

ROSSEAU.—*Church of the Redeemer.*—An entertainment was held under the auspices of the Woman's Auxiliary of this church on Wednesday evening, 5th ult., in the shape of a sale of work, also refreshment and flower stalls, and proved a great success in a financial point of view, notwithstanding the inclement state of the weather during the day and evening, which prevented a large number from being present. The receipts were \$101. The Rev. Gowan Gillmor, the incumbent, is to be congratulated on the financial standing to which his church has been raised during his five years of incumbency, having from time to time made marked improvements, both external and internal, the most marked of which occurred last year, when a new stone wall and new foundation were placed under the church, and a new coat of siding and shingles given it, as well as interior changes made which almost double the seating capacity. The church proves a great boon to the many worshipping tourists this summer, and adds another adornment to our already picturesque little village and watering place. This year there is in course of construction a roomy chancel on a heavy stone foundation six or seven feet in depth, forming a cellar, into which they purpose putting a large furnace capable of conveying an abundance of heat to all parts of the building, thereby rendering the church a very comfortable place for worship during the most severe spells of frost in winter, under which circumstances it has been heretofore almost unfit for occupancy. They also had placed around the piece of ground set apart by the late Squire Sirett to be used as an English Church cemetery, which gift was consummated last year, a board fence costing quite a large sum of money.

British and Foreign.

Mrs. Gilbertson has presented the library of her late husband, Rev. Lewis Gilbertson, to the Theological College, Aberdare.

An anonymous donation of £1,000 has been received by the Church of England Waifs and Strays Society, Church House, Dean's Yard, Westminster.

The patronage of St. Paul's, Mill Hill, has been transferred by the Rev. E. C. Lethbridge, who is both vicar and patron, to the Bishop of London for the time being.

The Freemasons of Kent have decided to present a window to Canterbury Cathedral, at a cost of £600, in celebration of the 1,300th anniversary of the baptism of King Ethelbert.

St. Asaph is the next diocese to decide on having a diocesan missionary. These missionaries are said to have proved of great value in the various dioceses where they have started.

The three days' bazaar, lately opened by Lady Barnard, of Raby Castle, in aid of the Renovation Fund of Stanhope Church and the Barrington schools, realized upwards of £300.

The Bishop of Chester has instituted the Rev. J. C. Berkeley to the church and benefice of Brera,

near Chester, which recently became vacant by the resignation of the Rev. Ronald Dunn.

The nineteenth anniversary of dedication was celebrated at St. Bartholomew's Church, Armley, on Monday week. At Evensong an augmented choir sang Mendelssohn's "Hymn of Praise."

The Very Rev. Dr. Vaughan has sufficiently recovered from his recent illness to be able to leave the Deanery of Llandaff for Clevedon, Somerset, where he purposes making a stay of some weeks.

The Bishop of Mashonaland sailed on Saturday week, in the royal mail ship "Greek," from Southampton, on his way back to his diocese, accompanied by Mrs. Gaul, Miss Hyndman, Miss Byett and Miss Deale.

The Rev. Canon Gore, acting as commissary for the Bishop of London, has instituted the Rev. Joseph Hick Lewthwaite, B.C.L., M.A., to the vicarage of St. Paul, Clerkenwell, vacant by the death of the Rev. Armine Styleman Herring.

A reredos, given through the C.E.A., Kilburn, London, has just been added to Cuthbert Church by the vicar, Rev. G. H. Staite. The paintings by the Hon. Mrs. Robartes, and the frame, work, carving, buttresses and cornice by Mr. Saunders.

Apropos to the forthcoming Lambeth Conference, it is pointed out that in 1867, seventy six bishops attended; in 1878, one hundred, and in 1888, 145; and that next year the number will, in all probability, exceed 200 out of the 254 invited.

A novel Church service was introduced on the borders of Dartmoor two Sundays ago, when a cyclist church parade, with a short service and sermon in the open air, was held by the Rev. H. H. Leeper, curate of St. Peter's, Plymouth.

It is proposed to celebrate on Sept. 16th the jubilee of the placing in position of the peal of sixteen bells at Bradford Parish Church. The intention at present is to invite the attendance of the Yorkshire Association of Change Ringers.

The vicar of Orpington, near Chislehurst, desires to make it known that cyclists passing through that picturesque parish who may wish to attend service at the church, can have their machines kept safely in the stableyard of the vicarage close by.

Mrs. Woodhead, of Marsh House, Cleckheaton, has contributed £300 to the fund for the building of St. Luke's vicarage, Cleckheaton, now in progress. She had previously given £200 to the same object, and was also a large subscriber to the Church Building and Endowment Funds.

The late Mrs. Mason (widow of Canon Mason, formerly vicar of Dedham) has bequeathed £100 to the Colchester Female Refuge, of which she was lady superintendent; £100 to the Chaplain's Fund of the Essex and Colchester Hospital; and £100 to the Bishop of St. Albans' Fund.

The Rev. Arthur Robins, chaplain-in-ordinary to the Queen, chaplain to the Prince of Wales and to the Household Brigade, recently preached his fifth thousand sermon in Windsor. In celebration of the occasion his parishioners have presented him with a complete set of clerical robes.

A great deal of interest is taken by American Churchmen in the tour of Messrs. Silas McBee and John W. Wood through England in the interest of the Brotherhood of St. Andrew. From the reports in the Brotherhood paper, *St. Andrew's Cross*, they appear to be meeting with great success.

The Rev. Elford Copland Lethbridge, vicar and patron of St. Paul's, Mill Hill, has, by an Act of the Queen in Council held at Osborne, dated August 14th, 1896, and published in the *London Gazette* of August 18th, 1896, transferred the patronage of the living to the Bishop of London for the time being.

The Lord Chancellor has presented to the vicarage of Leominster, Herefordshire, the Rev. James Hamilton Charles, vicar of St. Andrew's, Whittlesea. Mr. Charles, who is a nephew of Mr. Justice Charles, was formerly a curate at Kensington, is a very active clergyman, and has done capital work at Whittlesea.

The Hon. Mrs. Maelagan, wife of the Archbishop of York, is to be one of the speakers at the annual Conference of the National Union of Women Workers, to be held at Manchester next October. She will deal with provision for destitute gentlewomen. The Archbishop of York will preach at the service in Manchester Cathedral.

The "crank" is still a crank, and in evidence. In the Diocese of Delaware a communicant petitioned the bishop for permission to use an individual syphon in receiving the Holy Communion of the Blood of Christ, which the bishop refused to grant. An appeal was made to the Standing Committee, which promptly sustained the bishop's decision.

The chancel of St. Paul's Church, Burslem, Staffordshire, has been recently enriched by the erection of a handsome reredos, which was presented by Mr. Joseph Green, of King's Heath, in memory of his parents and brothers. The main structure is of oak, relieved by walnut, ebony, pear, olive and other woods, and is elaborately carved throughout in the fourteenth century style.

For generations the living at Newton has been in the hands of non-resident vicars, and until lately the black gown has been in use, and only one service on Sunday afternoons. Thanks to the generosity of the patroness of the living, a house has been provided for the vicar, who, being now resident, a better state of things has been begun; and there is now Choral Eucharist every Sunday.

The officers and ship's company of H.M. ship "Active," flagship to Commodore Atkinson, in command of the Training Squadron, recently with the Eclipse expedition in Norway, have sent an offertory through their chaplain, the Rev. H. Blackwell, R.N., to the Missions to Seamen, to help in supplying chaplains to the less fortunate crews of the mercantile marine and fishing vessels.

The Queen has contributed £50 to the Sustentation and Endowment Fund which the Bishop of Gibraltar and a committee in England are raising on behalf of St. Paul's Church at Valetta, Malta. This church was built at the expense of Queen Adelaide. Hitherto the church has been supported by an annual grant from the Government of Malta, but this grant has now been withdrawn.

The annual report of the Irish Church Colportage Mission is just to hand, telling of grand work done throughout the country by its excellent workers. The society was originated by Mr. Bickerdike, an Englishman, like his predecessor in love and work for Ireland, Alexander Dallas, who founded the Irish Church Missions, with which the society of Mr. Bickerdike is now connected.

There is a Kendal tradition, a very excellent one, that the vicar, mayor and schoolmaster should be associated together for the welfare of the community. When the new vicar, Canon Trench, was welcomed recently by a public reception in the Town Hall, he expressed the hope that the spiritual, the municipal and the educational life of Kendal might always be found closely united together.

A curious phenomenon is being developed in one of the windows of Weeley Church, Essex. Twelve years ago the rector, the Rev. W. Welsh, covered the window with a light coat of paint of a neutral colour to deaden the glare of the sun. Early in this year a face has been gradually developing into a distinct human head, curiously resembling the head of Christ in one of the churches in Antwerp.

The Rev. Herbert J. Dawson, curate of Mossley Hill, Liverpool, has accepted the senior curacy of the new parish of St. George's, Stockport, with special charge of the Great Moor Church and district. Mr. Dawson graduated from Trinity Hall, Cambridge, and was ordained, in 1892, for the curacy of Alderley Edge, whence he removed to Liverpool. The new church of St. George is approaching completion, and will be consecrated about the end of November.

The late Lady Tennyson was buried in the churchyard at Freshwater—so long the residence of the greatest of the Laureates. The bier was met at the west gate by Dr. Merriman (rector) and the surpliced choir; and the coffin, which was covered with beautiful wreaths, found a temporary resting-place at the chancel-steps, almost under the handsome mural tablet erected to the memory of the great poet, "whose happiest days were passed in this parish."

The Clergy and Artists' Association will hold its first exhibition in connection with the Church Congress at Shrewsbury in the Old Drapers' Hall (close to St. Mary's Church), which has been lent by the authorities for the occasion. The exhibition will be open during the whole of the Congress week, and will include examples of all kinds of decorative work in churches, paintings, Scripture designs, glass, ironwork, &c., the work of contemporary individual artists.

The Rev. J. Dennis Hird, M.A., is about to resign his living as rector of Eastnor, near Ledbury, Herefordshire, to which he was presented by Lady Henry Somerset on his retirement from the position of organizing secretary of the Church of England Temperance Society for the Diocese of London. The reasons for this step are associated with certain heretical theories which Mr. Hird has felt himself impelled to advocate as a matter of serious personal conviction.

An episcopal ring, which has been presented to the Bishop of Rockhampton, has won the admiration of all who have viewed it by courtesy of the Church Agency (Ltd.), by whom it was supplied. The stone is the traditional amethyst, one of very deep colour, with the mitre and arms of the See and bishop quartered. The substantial size of the ring may be gathered from the fact that an ounce and a half of gold has been employed. The execution was entrusted to the Church Crafts Guild.

The Archbishop of Canterbury has again issued a communication to the clergy of the diocese, calling attention to the grave scandal and disquietude created by the introduction, through want of precaution, into the celebration of Church offices in certain places of unauthorized, irregular, and even criminal ministers. The Primate directs that permission must in all cases be obtained from himself before the introduction of strange clergy, and that applications for permission must be accompanied by testimonials and letters of orders.

Mr. W. Williams, solicitor, Cardiff, a prominent Welsh Churchman, during the course of his presidential address at the annual meeting of the St. Paul's Church Sunday-school, Rhosesmor, Flintshire, urged an amalgamation between the various denominations with the view of their subsequent union with the Church of England. Such a movement would enable Christians in England to approach the questions suggested by the Papal Encyclical as a united body. It would be more interesting to know what the various denominations say to this suggestion.

The Rev. Samuel Buxton Smyth, a well-known Essex clergyman, died recently at Folkestone. He had been ailing for the last year or so, and was approaching the eighty-fifth year of his age. He was first curate and then vicar of Great Bailing for twenty years; then rector of East-Hanningfield for just over twenty years; and afterwards, for seven years, English chaplain at Rouen. Altogether, Mr. Smyth, who was born in Yorkshire, spent fifty years of his life in Essex. He was at one time a man of considerable means, and always of a generous and charitable disposition.

Messrs. Clay & Sons, of the Cambridge University Press, have received the following letter from Mr. Gladstone respecting their new Cambridge Prayer-Book:—"Dear sirs,—I thank you with more than a formal meaning for a beautiful copy of the Prayer-Book. My sight, since an operation for cataract, has been particularly dependent on the effective projection (so to speak) of the type from the page, especially in a defective light; and my intention is to substitute your gift for the Prayer-Book (of large and clear type) which I have hitherto had in use.—I remain, yours very faithfully, W. E. GLADSTONE."

At a meeting of the Brechen Diocesan Council in Dundee, an animated discussion took place upon the report of the special committee on provision for widows and orphans of Scottish episcopal clergymen, now being dealt with by the various diocesan councils. The Rev. J. F. Burdon, Dundee, raised a strong protest against the compulsory basis of the scheme. He considered that clergymen who married ought to provide for their families. He thought the case might be met by a clause that no clergyman be allowed to marry until due provision was made for the widow or children he might leave.

When at Quebec Chapel, the Bishop of Mashonaland requested the congregation to "pray for the souls" of the Catechists, whose murder in Rhodesia was recorded recently. "May not this fact," pertinently asks an indignant correspondent of the *Times*, "account for the statement that he is 'sorely in need of men of the right stamp' to work under him? It is scarcely probable that 'men of the right stamp' will abet that of which Bishop Jewel says:—'It be mere superstitions and utterly without warrant of God's Word.' Medieval superstitions and ritualistic puerilities will not convert South Africa."

THE QUEEN'S REIGN.—The Bishop of Winchester, in reply to an enquiry from the vicar of Chertsey as to the intention of celebrating September 23rd as a special day, and, if so, whether any form of service

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of Winchester, of Chertsey as mber 23rd as a form of service

would be issued for the religious observance of the day, has written as follows:—"Dear Mr. Parr,—The notice in to-day's paper about the Queen's wish respecting these loyal celebrations anticipated what I was about to write to you. I believe that the multiplication of such jubilees would tend to weaken their force, and that we shall act wisely in restraining our loyalty within limits until 1897.—I am, yours truly, RANDALL WINTON."

In addition to the Jesuits' Hall, which Father Clarke is going to start, Oxford is to have another Roman Catholic college, the site for which is situated in Holywell parish, close to Manchester and Mansfold colleges, and has just been purchased by the Duke of Norfolk for £13,000. Before the opening of the Michaelmas term the Roman Catholic bishops intended to issue a joint letter of instructions with reference to the recently granted permission for Romanists to attend the universities, of which these two colleges, and one for Cambridge, are the outcome.

Prince Max, of Saxony, whose admission to the Roman priesthood we recorded recently, and who is said to be the first royal prince to become a simple priest, recently began the work in East London to which he has been appointed by his ecclesiastical superiors. There were large congregations at St. Boniface, Union street, Whitechapel, to welcome him, and in the evening Germans from all parts of the metropolis assembled in the Workingmen's Club attached to the mission to do him honour. He is said to speak English fluently. In the event of the death of all other male heirs to the throne, in the direct line, Prince Max would succeed to the throne, his formal renunciation of his royal rights notwithstanding.

BRIEF MENTION.

The most expensive Parliament in Europe is that of France. The two Chambers cost the nation £300,000 annually.

The funeral of Rev. Canon Newman took place at London last Wednesday.

Sir Henry Irving gives away hundreds of pounds every year to less fortunate brothers and sisters on the stage.

Count Ito, the Japanese admiral and diplomat, was at one time a telegraph operator.

During the past four weeks 22,183 barrels of apples were shipped from Montreal for England.

Alma Tadema's studio in London is reached by a flight of seemingly golden stairs, the steps being entirely covered with plates of polished brass.

The new curate of St. Jude's, Montreal, is Rev. James Thompson, formerly of Warden, P.Q.

Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined.

In 1894 the capital value of railway stock in Great Britain was £985,387,000.

In the Balder valley, near Balaclava, in the Crimea, there stands a walnut tree which must be at least 1,000 years old. It yields annually from 80,000 to 100,000 nuts, and is the property of five Tartar families, who share its products equally.

Dr. Nansen, the Arctic explorer, was received with public honours at Christiania, and was decorated by King Oscar.

The King of Greece delights in taking recreation in his fields. He can plow, out and bind corn, milk cows, and, in short, could at a pinch keep a farm going single-handed.

The camel's foot is a soft cushion, peculiarly well adapted to the stones and gravel over which it is constantly walking. During a single journey through the Sahara horses have worn out three sets of shoes, while the camel's feet are not even sore.

The Provincial Synod will shortly be called to meet in Montreal to accept the resignation of Bishop Sullivan, of Algoma, that he may accept the rectorship of St. James Cathedral, Toronto.

Rev. H. Dransfield, incumbent of Stonewall, Man., has resigned, and will spend several months in England for the benefit of his health.

Mrs. Burn, widow of the late Bishop Burn, is now en route to England, accompanied by her brother, Rev. C. P. Banks, of St. Philip's Church, Sydenham, London.

"Another Rosa Bonheur," Miss Kemp-Welch, of Bournemouth, England, is called. She is already regarded as one of the best sign painters of the horse that the century has seen. Her last picture at the Academy, "A Study in Horses," is daily attracting crowds of animal lovers.

Miss Barbara Bradby, who has just obtained a first class in the typical Oxford examination of the School of Literae Humaniores, is a daughter of the

late head master of Haileybury, and is the first Oxford woman student who has gained first class honours in two university examinations, both being, in her case, classical.

In February, 1895, the Chinese Admiral Ting, after the surrender of his flag-ship at Wei hai-wei, committed suicide. This year, on the anniversary of the Admiral's death, his widow killed herself as a fitting testimony of respect for his memory. Her devotion is highly approved in China.

Among some ancient relics of earlier days and earlier piety are some orders issued to the captains of his fleet by the English Admiral, Sir John Hawkins, during Queen Elizabeth's reign: (1) Serve God daily; (2) Love one another; (3) Beware of fire; (4) Keep good company.

A feature of the Paris exposition of 1900 will be a section devoted to the history of Christianity from the beginning to the present day, with representations of the temple of Jerusalem, the scenes of the life of Christ, Pagan and Christian Rome, Constantinople, and the lives of the saints.

The Abyssinians are fond of red, black and white. White is a royal colour in Abyssinia, and Menelek's mantle is big enough to make two sheets for the largest bed in the world. This he gathers about him in stately fashion when he walks.

In Germany water pipes are being made of glass with asphalt covering to prevent fracture. It is claimed that they give thorough protection against moisture in the ground, against the action of acids and alkalies, and that they cannot be penetrated by gases.

The music teacher of Japan is always either a lady or a blind man, who has received a musical degree. Vocal and instrumental music are always taught simultaneously.

One of George Macdonald's helpful thoughts runs as follows: "No amount of wealth sets one free from the obligation to work in a world the God of which is ever working. He who works not has not yet discovered what God made him for, and is a false note in the orchestra of the universe."

Rev. F. Newham has taken charge of St. John's Church, Sterling.

Rev. Canon Spencer has been re-elected clerical secretary of the General Anglican Synod, in session in Winnipeg.

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.

One More Society Wanted.

SIR,—Some of your correspondents have been giving expression to their disapproval of so many societies in connection with the Church. But whether disbanding of the existing societies is to be the policy of the near future or not, one thing seems clear to me: we need a new one. Let it be called the Society for the Restoration of Home-Life. Its membership should consist of every member of a home, and those who have no home should forthwith qualify for membership by founding one. Its motto should be "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Meetings of the members should be held every evening at their respective firesides, and such exercises engaged in as will make that place more attractive than any other in all the world. The need of such a society is abundantly evident from what your correspondents have said. To which I may be permitted to add that according to my own observation there is real danger of our home-life being destroyed. There are communities where the young people are engaged in such a ceaseless whirl of religious dissipation that they have not an evening at home for weeks at a time—a state of things which is far from right, and sadly at variance with the wishes of Him who said, "Go home to thy friends." It gives the young people the false notion that the religious life consists in meetings, meetings, meetings, to the neglect of the old-fashioned duties they owe to father and mother. Nor can the Church do else but suffer. These societies are to the Church what "suckers" are to a tree. They spring up round its roots, and grow with great vigor, but they sap its vitality, or at least give evidence that its life is on the wane. The Church that goes all to societies is giving sure evidence of senility, and the only way of restoring vitality is by lopping off these suckers. M.

Young People's Societies.

SIR,—I have been deeply interested in the discussion upon the above subject, and with much that has been written every earnest Christian worker will heartily agree. But is it right to condemn such societies wholesale because somewhere they have not proved a success? It seems to me rather pessimistic in anyone running down a tool he does not know how to use. Many clergy have made Y. P. Societies a success, and they have become a source of strength and grace to many. Many a young man can look back to joining a Y. P. Society as the turning point in his life, which brought him into closer touch with Church life at a critical period, just as he was on the point of drifting off into worldly ways, or of retiring within himself into the shell of his own exclusiveness. It is true, as one of your contributors states, who, strangely enough, seems ashamed to echo his own utterances—that it is "around the altar and not around the basement that the energy and devotion of the child of God should centre." Yet the "basement" is, to many, the way to the "altar," and many are drawn in through the "basement," and become earnest enlightened Christians, who would not have been brought in had the clergyman begun to speak to them first about the higher things. St. Paul understood this and did not give to babes "strong meat," but "milk." Our people must not be left in the basement, however, nor given to think that they are safe as long as they are thus attached to a congregation; but should be led on to realize that they must not rest till they had become partakers of the higher life of communion with God. If this is faithfully done, Y. P. Societies will become a blessing and not a curse. G. E. BELT.

Conversion.

SIR,—Rev. Mr. Hewitt's recent letter reminds me of a Methodist minister's dining-table question: "What think you of baptismal regeneration?" Having a stronger appetite for dinner than for controversy, I pointed out that the term "regeneration," being ambiguous, it was useless to broach the subject without a clear definition of the sense in which the term might be used, and with the acquiescence of my friend, the subject dropped. In Whately's Elements of Logic, he says: "This word regeneration is employed by some divines to signify the actual new life and character which ought to distinguish the Christian; by others, a release from a state of condemnation; a reconciliation to God—adoption as his children, etc." (Vide baptismal office, "wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," etc.) which state of adoption and grace is a necessary preliminary to the aforesaid condition, and these are, of course, as different things as a grain of seed sown, and "the full corn in the ear." "Much controversy has taken place as to the time at which, and the circumstances under which, 'regeneration' takes place; the greater part of which may be traced to this ambiguity." But it is the practical point of Mr. Hewitt's correspondence that needs ten thousand tongues to tell, i.e., "a plea for the proper Christian education of our children. The almost universal neglect of this matter is appalling. It is a disgrace to professing Christians," etc. Well, let us hope for manifold good results in this elementary department of the Christian life, from the present first session of the General Synod, and if nothing else be accomplished it will not have been in vain. Meanwhile it does appear surprising that whereas so many of the laity are engaged from week to week and from year to year in quasi clerical work, that there are so few of the clergy who systematically co-operate with the public school teachers in the religious instruction for which provision is made by the school law. L. S. T.

ERRATA.—Towards the end of Mr. Symons' letter of last week, for fads, read facts.

Family Reading.

The Tree of Life—Gen. iii. 24.

The tree called arbor vita (Tree of Life) is doubtless familiar to many of our readers. It is found sculptured on ancient Egyptian tombs, as a symbol of belief in another existence beyond the grave. The curious point about it is that it should receive this name in preference to any other tree. Some have supposed that this is due to the fact that while an evergreen, it loses its fresh colour, assuming a much darker shade in winter and renewing its bright green hue in spring. In an old, rare book called "Adam's Repentance," is the following legend concerning it: Seth,

the third son of Adam, went to the gate of Paradise at the request of his dying father, and there received from the angel in charge three seeds of the tree of life, which he put in the mouth of Adam when he buried him. From these grew three saplings, from which were taken the wood for Moses' rod and that by which the waters of Marah in the desert were sweetened. The temple of David was also built of the wood of these trees, and the bench on which the heathen Sibyls sat when they prophesied the coming of Christ. Moses' rod was planted in Canaan and also became a tree, from which the cross of Christ, the new tree of life, was made, and the eternal life, lost in Adam, is regained.

This legend is fully portrayed in a picture on the altar of a church in Leyden.

It is, perhaps, founded on a simpler story told by Sozomen, the ecclesiastical historian, that at Hermopolis, in Egypt, stood the tree Persis, the fruit, leaves and bark whereof possessed wonderful healing qualities. When the Virgin Mary, on her flight to Egypt with the infant Jesus, rested under this tree, it bowed its whole length in humble reverence to Jesus as the true Lord of life and health.

In the Middle Ages it was said that whosoever would eat of the wood of this tree of life would be preserved from weakness and decrepitude, and would be rendered invincible as Achilles. It was also said that to eat of its foliage would cause one to forget all hunger and care. This is probably true, but the tree would not then be one of life, but one of death. The active principle in the leaves is poisonous, and is not now used as medicine except by the Homopaths, under the name of Thuja.

The Church's Sexton.

To some 'tis given at the altar grand
To serve, and purely clad adoring stand,
Where angels hover round,
And others humbly on their service wait
By love attracted to the chancel gate
Which opens on heavenly ground.
Their joy and service in my sphere I share,
For church and altar is the loving care
With which my life is bound ;

And gladly I my daily tasks fulfil,
Striving, obedient to my Master's will,
Still faithful to be found.
Beneath His eye who cleansed His earthly shrine,
I purge away the dust of earth from mine
To greet His coming there ;
And 'tis my greatest joy that He doth know
How all my powers with my service go
To make His throne most fair.
—Rev. Geo. C. Betts.

God's Opportunity.

Does it ever occur to you that man's extremity is God's opportunity, and that God very, very frequently uses human instrumentality as a means of answering prayer, reaching and relieving you in your deep distress? Do not fail to recognize God, even though your answer may come through human agency.

God's Guidance.

In reference to the guidance of our conduct, and the cultivation of graces of character, it may be asked why we want more guidance than that which we already possess in our Bible,—why the voice of God, speaking through the "lively oracles," should not be all that we need? The answer is that the New Testament nowhere gives rules, but only principles; of duty for our guidance, and that the right adjustment of these principles to particular cases as they arise is not to be found in the New Testament itself, and must therefore be sought elsewhere. One or two simple examples will best show what is meant. Our Lord's rule for almsgiving is secrecy—that the relief given to others shall not be allowed to transpire: "Take heed that ye do not your alms before men, to be seen of them." . . . "When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly." But this is a

principle, the application of which in practice has to be checked by other principles equally Scriptural, nay equally enjoined by the Divine Master Himself. "Let your light so shine before men," says He, "that they may see your good works, and glorify your Father which is in heaven." We are not to do the works "that they may be seen of men," that is with the view of getting credit for them ourselves, that motive is absolutely cut off and forbidden; but on the other hand, the doing of them so that they may be seen, with a view to God's reaping glory from them, is actually prescribed. Now in view of both these great principles of duty, equally divine, equally propounded by God, how am I to act in a particular case? I wish to know what God would have me to do in respect of this large sum of money, which I think of giving to some good object. Am I to let my name be known, by way of setting a good example, or to conceal my name, with a view to mortifying in myself that secret vanity which has its roots so quick in the hearts of all of us? The Holy Scriptures leave me to myself here, give no answer to the question. Where, then, am I to look for guidance? Again: the New Testament does not anywhere prescribe any set times for prayer; these are left to the conscience of the individual Christian, the principle, however, being announced that prayer is to be the atmosphere in which the disciple of Christ should live and move and have his being: "Pray without ceasing." It is natural and reasonable to pray, as most people do, on rising and retiring to rest, and natural and reasonable also to add to these two periods the noonday, as the Psalmist did ("Evening and morning and at noon, will I pray, and cry aloud"); yet these periods are never actually prescribed in Scripture, and therefore Christians must have been led to adopt them by some other guidance than that which the Word of God supplies. What was that guidance? . . . The answer is, by the guidance of God's eye, which He bestows wherever He finds a tender conscience, and a guileless soul with no prepossessions of the will. Now this guidance of God's eye is, in plain unmetaphorical language, nothing else than the secret movement of the Holy Spirit in the conscience, in answer to the soul's sincere petition that wisdom may be granted it to discern the right path.
—Dean Goulburn.

St. Matthew, the Apostle.

"Great honour have all His saints." What a call must that have been, from the receipt of custom to be an apostle and an evangelist. St. Matthew arose at the Master's bidding, left all and followed Him, even unto the end. Truly such prompt, unquestioning obedience is worthy of the profound reverence the Church has always paid to this saint. The "four living creatures" of whom we read in the Revelation of St. John the divine—symbolic, as we are taught, of the four evangelists—"rest not day and night, saying, Holy, Holy, Holy, Lord God, Almighty, which was, and is, and is to come." The tax-gatherer followed the voice of Jesus as soon as he heard it, and through the ages all along, he has heard, and he continually gives utterance to the mysterious harmony of the individual manifestation to his own soul of the voice of the Eternal Word.

Christian Fortitude.

It is well-known that the Christian must be meek and lowly; poor in spirit, a peacemaker; not returning evil for evil, nay, loving his enemies. Where, then, in such a character and career, is the necessity for fortitude? But we Christians want fortitude in and because of this very meekness and peacefulness which have been alleged. Some men are by nature meek, and they very often prove to be of the bravest where it was little expected, but the man who is meek by practice and duty must be a brave man indeed. Such meekness is itself the result of victory, and victory hardly won. The Christian is one who acts from conviction. His opinions are taken up not because they are the fashion of his time, but because they appear to him to be nearest to the truth and to the will of God. For this he needs a steady and manly courage. . . . The Christian's

courage is not worldly; it is not deistical; it is not merely sprung of natural religion. Stand fast in the faith. The Christian's courage rests on a definite foundation, which has been laid independently of himself. And that foundation is in one word, Christ; Christ in all His fullness and firmness, revealing to him his own unworthiness, his Father's love, his Saviour's work, the Spirit's indwelling witness; and all summed up in those words which no reasoner ever arrived at—my God.

Neglected Opportunities.

There is a time to show sympathy, when it is golden; when the time has passed, and we have only slept meanwhile, we may as well sleep on. You did not go near your friend when he was fighting his battle alone. You might have helped him then. What use is there in your coming to him now, when he has conquered without your aid? You paid no attention to your neighbour when he was bending under life's loads, and struggling with difficulties, obstacles and adversities. You let him alone then. You never told him that you sympathized with him. You never said a brave, strong word of cheer to him in those days. You never scattered even a handful of flowers on his hard path. Now that he is dead and lying in his coffin, what is the use of your standing beside his still form, and telling the people how nobly he battled, how heroically he lived, and speaking words of commendation? No, no; having let him go on, unhelped, uncheered, unencouraged, through the days when he needed so sorely your warm sympathy, and craved so hungrily your cheer, you may as well sleep on, take your rest, letting him alone unto the end. Nothing can be done now. Too laggard are the feet that come with comfort when the time for giving comfort is past.

The Limitations of Prayer.

Prayer is to be regarded not as a duty, but as a privilege. Penitential prayer for forgiveness may possibly be regarded as a duty, but asking for the things we need is certainly a privilege.

We are encouraged to pray, first, by the express invitation of the Lord, who bids us "ask and receive." Second, by the many examples He has recorded, where prayers have been offered and answered. Third, by the numerous promises which He has given to those that call upon the name of the Lord. Fourth, by the inspiration of the Holy Spirit, which teaches us how to pray and what to pray for. Fifth, by experiences of answers, which we and our friends and acquaintances have received, to the prayers which we have offered.

The privilege of prayer, however, has its limitations. First we are to ask according to God's will. Second, we are to ask according to His promises. Third, we are to ask in faith nothing wavering, with a sure confidence based upon His Word. Fourth, we are to ask for things which are for our good, and not that we may consume them upon our passions. Fifth, the promise is made where two shall agree as touching anything to ask in His name, it shall be done.

Such are the limitations of prayer, not burdensome, not grievous, but wise and just and reasonable, and within these lines of limitations the Saviour bids us ask and receive, that our joy may be full.

—The sweet-toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong cannot be so touched as not to respond with a jangle. There is the same difference in people. From some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God in whatever place or company you are thrown, a witness for charity and kindness and truth. "When a man lives with God," says Emerson, "his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Be a sweet-toned bell.

A Quiet Mind.

When all is done and said,
In the end thus shall you find,
He most of all doth bathe in bliss
That hath a quiet mind.

Companion none is like
Unto the mind alone,
For many have been harmed by speech,
Through thinking, few or none.

The Angel of St. Jude's.

BY JANET ARMSTRONG.

PART I—CONTINUED.

The poor man tried to speak, but could not. He was trembling from head to foot with the agony of his emotion. How could he tell all to this little lad who loved him so—whom he loved so dearly.

Again the child cried through his tears: "If even the dying thief could be forgiven, couldn't you, Mr. James?"

"God grant it! dear little lad," he answered, brokenly. "I will see this rector who speaks such words of hope—I will talk to him: and now let us find the place in the little book where the words of your anthem are."

The child wondered that the place was found so readily, wondered that Mr. James seemed to have no difficulty in explaining what St. Paul meant in that beautiful chapter, and wondered most of all how Mr. James ever could have done anything wrong; he was so good now.

When they had finished their talk, Mr. James went into the little kitchen and broiled the steak for their dinner, and took the potatoes out of the oven and put the simple meal on the table, with the pitcher of milk and the Sunday cake, for there was always a little cake for the child; and after dinner he always took the boy out of the town for a short walk by the green fields, carrying him when he was tired.

This afternoon they stopped on their way in front of St. Jude's, and looked up silently at the great stone-angel that the boy loved so, and as they turned away, Mr. James said again to the child: "I will see the rector, my dear; you may tell Mr. Saintsbury that James the Cobbler will be very glad to see him any afternoon when he has the time."

On that memorable Easter Day, when Mr. Saintsbury, as well as the little lame boy, had had a vision of angels, and comprehended in a newer, deeper way the meanings of things heavenly, the child's face came again and again to the rector's memory. When the music of the anthem floated through his mind, he saw the little face with the glory on it looking up at him in his pulpit, or he saw him standing in the doorway gazing up at the great angel; and always there was the curious likeness in the high-bred little face to some one he had known. So he was very glad when the boy stopped him a few days later as he was coming away from the church and gave him Mr. James's message, for he hoped to learn something more about the child.

He had even taken the trouble to call and see the grandmother, but had found her very reticent about the child's history and very unwilling to be talked to about him. She was so different, too, from her grandson that it was difficult to believe that he belonged to her at all.

He had also made some enquiries about the cobbler, but had learned nothing more than these facts: that no one knew anything about him, excepting that he had come to Braide five years before, had rented the lower story of the house in which he still lived, and had made and cobbled shoes ever since. That he was very reserved, made no friends, was supposed to have had a superior education, and was very good to the poor.

The afternoon that the rector called, Mr. James was cobbling shoes and hearing the child's lessons as usual; but when he saw Mr. Saintsbury he sent Arthur home, and, putting away

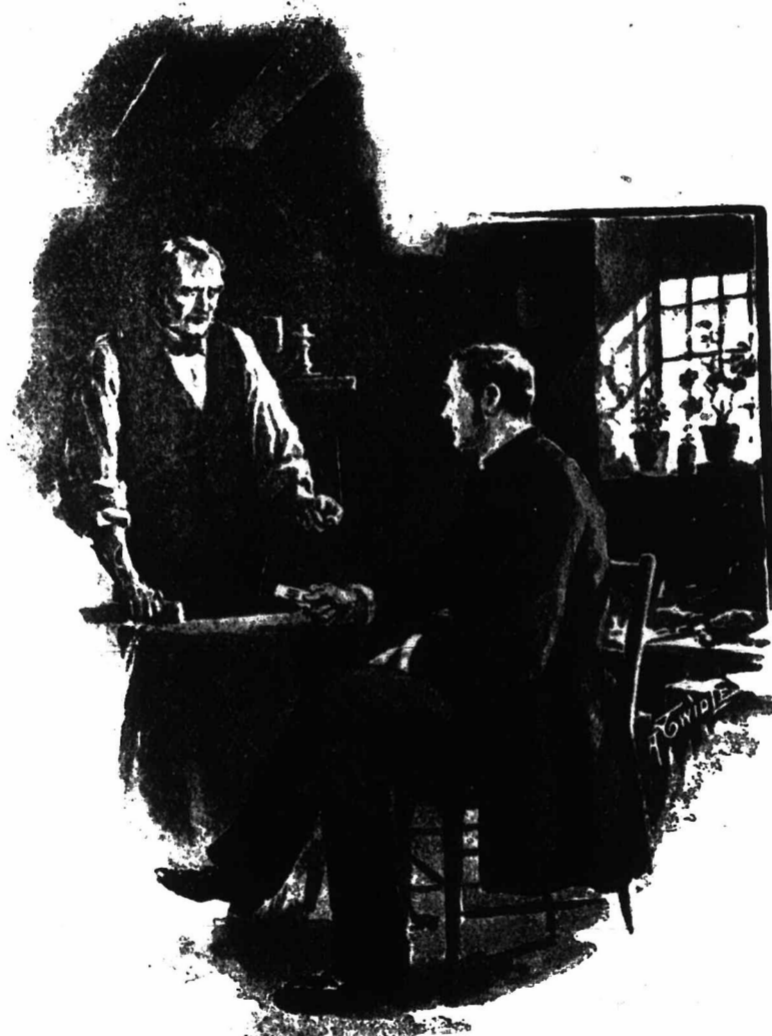
his work, pulled down the blue blind in the window of his shop, which he always did when he wished to inform his customers that he was not at home.

The rector began after a little while, as all good rectors do, to talk to the cobbler about the state of his soul, and find out why he never came to church; and Mr. James told him of his Easter Day's conversation with the boy, and how he had tried to explain to Arthur why he could not rejoice with them, and how the little lad had made him feel for the very first time for twelve long years that there was a Burden-bearer who could carry even his heavy load—that there was hope even for him.

"I thought then, Mr. Saintsbury," he said very humbly, "that I would like to talk to you about these things, and also about the child. But first I would like to tell you my own miserable story."

He rose and went into the next room and took down from the wall the card with the number on it, and laid it on the table before the rector.

"Do you see that card, Mr. Saintsbury?" he said. "That number, 411, was my only name for seven long years. I am a convict from Portland Island—a ticket-of-leave man. I could not



"I am a convict from Portland Island."

explain that to the child," he went on, his face white and drawn with pain. "He loves me! the little lad loves me!—the one human being on God's earth who cares for James the Cobbler."

He covered his face with his hands and shook with emotion. He had told his disgrace, and now perhaps the rector would go away and tell the child.

"My friend," said the rector, laying his hand on the cobbler's bowed head, "my friend, tell me your story, and perhaps I can help you. Your load is too heavy for you to bear alone."

"You have called me friend," Mr. James said brokenly, "a convict, a man alone in this big, crowded world! I will tell you my story, and I feel sure you will respect my confidence."

"It is no matter what my real name is; even to you there is no reason why I should disgrace a respectable family by claiming relationship with them. I am, and always shall be, simply James the Cobbler now; but my father was once a prosperous London merchant, and I was brought up in a luxurious home. Like many another tradesman who makes a fortune, my father determined that I should be a barrister, and to that end I was sent to Oxford. But in my second year my poor father, who had become involved through

the failures of other firms with whom he had business relations, became a bankrupt, and soon after died. I was, of course, at once recalled from college, and as it was necessary for me to get something to do immediately for the support of my poor mother and invalid sister, I obtained, through the influence of Lord Stanhope, with whom I had a slight acquaintance, the position of paying teller in the bank at Wingfield, of which he was a director. There we lived peacefully for some years, and by the strictest economy I was able not only to support my family, but also to pay the interest on a life insurance of four thousand pounds, for I had to make some provision for them in case of my death.

"One day a friend came down to Wingfield on business of some kind, and looked me up at the bank. He was an old college chum of my prosperous days, with whom I should have had nothing to do in my straightened life, and he brought back old days by his talk, and finally persuaded me to go back to London with him as his guest, and spend my bank holiday there. He did not mean to ruin me—he did not ruin himself; but he took me to several places of amusement, and among others to a small private club of which he was a member. They were playing one of those dreadful games of chance that are so fascinating to some people, when we came in, and one man won and won until he had quite a pile of gold lying before him. I know I should not have played; my friend refused to do it; but the sight of that pile of gold so easily made, seemed to make me mad. I, who had not played for anything since I had left college, staked everything I had with me, about fourteen shillings, and doubled it. Then I was urged to try again, and I won, I cannot tell how much; but after a while I began to lose, and finally lost, not only all I had gained, but even the few shillings I had started with.

"I will do my friend the justice to say that he refused to lend me anything, and tried to drag me away; but I would not go—I was mad. The other men offered to lend me money, and I accepted their offer, and played until, finally, when I staggered out into the night with my brain still wild with excitement, I was indebted to two comparative strangers for the sum of fifteen pounds, and had nothing with which to pay my debts. My friend was enraged with me for having been such a wicked fool, and would not even speak to me, so I knew I could not borrow anything from him, and I returned to Wingfield the next day, not knowing where I was to obtain the means of paying a debt which had to be paid immediately—not only because it was what is foolishly termed a debt of honour, but also because if it were known that I had been gambling, even if it was only once, I should and very rightly, have lost my position in the bank. And for the same reason I could not borrow from any one. I had nothing laid by, for the few pounds I had been able to scrape together had been spent for an illness that winter that had left still more delicate my poor, frail sister.

(To be Continued).

—Each one of us who knows the love of Christ is ordained to be as Christ to others; that is, to be the messenger to carry to them the gift of Christ's grace and help, and to show to them the spirit of Christ, the patience, gentleness, thoughtfulness, love, and yearning of Christ. We are taught to say, "Christ liveth in me." If this be true Christ would love others through us, and our touch must be to others as the very touch of Christ Himself. Every Christian ought to be, in his human measure, a new incarnation of the Christ, so that people shall say: "He interprets Christ to me. He comforts me in my sorrows as Christ Himself would do if He were to come and sit down beside me. He is hopeful and patient, as Christ would be if He were to return and take me as His disciple."

September.

An amber earth, an azure sky,
A wealth of golden grain heaped high,
Its sheaves in mountains measured,
Thick clustering stacks in every field,
That witness to the full year's yield,
All safely reaped and treasured.

A field where lavish golden-rod,
Victorious o'er the dying sod,
Shoots skyward living spires:
Where gentians gem the yellow wold,
As sapphires might the streets of gold
Where angels tune their lyres.

Around, above, but blue and gold,
Save where the red rose-berries hold
June's burned out fires in ember;
Like love that, kindled long ago,
Still brightens with its steadier glow,
The heart's serene September.

A settled calm, a dreamy hush,
The rest of nature from the rush
Of all the season's growing.
Pause we awhile from wearing toil,
To lift our hearts above the soil,
In silent psalms out flowing.

A Life of Service.

Thousands of men breathe, move, and live;
pass off the stage of life, and are heard of no
more. Why? They did not a particle of good
in the world, and none are blessed by them; none
could point to them as the instrument of their redem-
ption; not a line they wrote, not a word they
spoke, could be recalled, and so they perished—
their light went out in darkness, and they were
not remembered more than the insects of yester-
day. Will you thus live and die? Live for
something. Do good, and leave behind you a
monument of virtue that the storms of time can
never destroy. Write your name by kindness,
love, and mercy on the hearts of the thousands
you have come in contact with year by year, and
you will never be forgotten. No, your name,
your deeds, will be as legible on the heart you
leave behind as the stars on the brow of evening.
Good deeds will shine as bright on the earth as
the stars of heaven.—*Dr. Chalmers.*

Make the Most of Yourself.

It is the duty of every man to make the most
of himself. Whatever his capacities may be, he
is sure to find some place where he can be useful
to himself and to others. But he cannot reach
his highest usefulness without good health, and he
cannot have good health without pure blood. The
blood circulates to every organ and tissue, and
when it is pure, rich and healthy it carries health
to the entire system, but if it is impure it scatters
disease wherever it flows. Hood's Sarsaparilla is
the one true blood purifier. It cures salt rheum,
scrofula, catarrh, dyspepsia and rheumatism be-
cause these diseases have their origin in the blood.

The Lessons of our Lord's Early Life.

Do not the thirty years of silent preparation
spent by our Lord teach by direct example?
Look back upon our Saviour's home in Nazareth.
See how He went down thither with His parents,
from His visit to Jerusalem, and was subject
unto them. See how He consented to abide
there still a son, a faithful and an obedient
son, long after He came to man's estate. We do
not read in Him of any ambition to be independ-
ent: we do not find Him remonstrating or mur-
muring against the restraints of home, and begin-
ning to remind Himself or others that the time
has come for self-management and self-concern.
There He continued, in that dull home, in that
stagnant village, through thirty long years, until
the time actually came for His showing unto
Israel. Shall not the son, shall not the daughter,
of a Christian home deem that good enough and
honourable enough for Him? Let these records
of His example sink down into our hearts, not to
be idle there, but daily fruitful. And add yet to
them this one; how amidst all the docility and
all the obedience of His early home-life our Lord
yet surrendered not into others' keeping the res-
ponsibilities and the sanctities of His personal

being. We are taught by His example to be
obedient in all things: but we are taught also to
cherish the remembrance that our life can neither
be lost in that of others, nor surrendered (in its
deeper mysteries) into another's keeping. We
ourselves have each a life within, and a life above,
and a life beyond, which we cannot delegate to
other management, nor shift to other account-
ability. "Wist ye not that I must be about My
Father's business?" was the question asked of
His parents at the age of twelve years, by Him
who in all things was subject to them, and in all
things dutiful. "Wist ye not that I must be
about My Father's business?" What is that?
What is it for us? Surely it is the setting for-
ward on earth, in our own little sphere, that
kingdom of God which is righteousness and peace
and joy in the Holy Ghost.—*Dean Vaughan.*

The Christian Use of Society.

By the Christian use of society, we mean the
social converse, the friendly intercourse, the
neighbourly visits and reunions of this world.
The very subject implies that society (in this
sense) is lawful, and has a use. I know that it
has an abuse too. But so have all God's gifts.
Food, exercise, toil, affection, speech, influence,
genius itself, each has its abuse in a thousand
forms of evil, yet none but a madman therefore
proscribes it; to regulate is not to discard. Nay,
we cannot if we would. What God gives we must
take; the only question is how? in what spirit?
for use or abuse? A man who pretends to dis-
card really uses, but uses amiss. Society was
ordained, first of all, for simple relaxation: Yes,
we have missed the point of all, if we would make
social converse labourious. It is the rest, it is not
the work, of life. A busy brain must have its
remission. The bow cannot always be bent.
Grudge not, for God grudges not, to a working
man of high or low estate, his hour of simple re-
freshment, while he partakes of his Maker's bless-
ing, and practices those lower charities which
are the solace and the brightness of a Christian
home. A man who goes into society bent upon
innocent relaxation will seldom be a mischievous
man there; he will soften down hardnesses and
smooth away roughnesses; he will alleviate gloom
and exorcise ill-temper, if he does not actually
raise a thought towards God, or speak one word
directly in a Saviour's praise.—*Dean Vaughan.*

—One of the lighter features of the surplice-in-
the-pulpit controversy of some fifty years ago,
may be seen in the following epigrams, which
appeared in an English Church paper:

A very pretty public stir
Is getting up at Exeter
About the surplice fashion;
And many angry words, and rude,
Have been bestowed upon the feud,
And much un-Christian passion.

For me, I neither know nor care,
Whether a parson ought to wear
A black dress or a white dress;
Filled with a trouble of my own—
A wife who lectures in her gown,
And preaches in her nightdress!

No man can safely go abroad who does not love
to stay at home; no man can safely speak who
does not willingly hold his tongue; no man can
safely govern who would not willingly become
subject.

Church Terms Explained.

Palm Sunday.—Called also "Branch Sunday."
The sixth Sunday in Lent. This day com-
memorates the entry of our Lord into Jerusalem
when the people strewed the way with palm
branches, and cried "Hosanna!"

Passion Flower.—This flower is an emblem of
the Passion. In the centre is the Cross; the
stamens are the hammers; the styles, the nails;
the circle, the crown of thorns; the radiance,
the glory around the head of our Lord; the ten-
drils, the cords with which He was bound; the
ten petals, the ten apostles (Peter who denied,
and Judas being absent); the leaf, the spear;
and its points, the Five Words.

Passion Sunday.—The fifth Sunday in Lent,
and the first day of Passion tide. Called also
Judica.

Passion Week.—The week following Passion
Sunday (the fifth Sunday in Lent.)

Passiontide.—The last two weeks of Lent begin-
ning with Passion Sunday, in which our Lord's
passion is commemorated.

Pastor.—Literally a shepherd, one who has the
care of souls.

Pastoral Staff.—A staff shaped like a crook
which a bishop shall either bear in his hand or
else have borne or holden by his chaplain.

This is the direction of the rubric in the Prayer
Book of 1549, and which is still the law of the
Church.

Patén.—A plate of silver or gold on which the
Bread is consecrated at Holy Communion and
from which it is received by the faithful.

Hints to Housekeepers.

This is the jelly season, and also the season for
breaking glasses without stint with the hot juices.
Try this: With the end of your finger take up a
little sweet, fresh lard and rub it all over the out-
side of the glass, bottom and all, so that every
particle of the service is covered. Pour the jelly
in the glass and set it away to cool. After cooling,
rub off all the lard, and cover the top with a tough
white paper and white of an egg.

For simple cologne, such as is useful in a large
family where the children are fond of helping
themselves to "mother's belongings," an excel-
lent formula directs that sixty drops each of oil of
lavendar, oil of bergamot, oil of lemon and orange
flower water, be added to a pint of alcohol. This
should be corked and well shaken. It is more
fragrant, but more expensive, if five drops of attar
of roses and five of oil of sandal wood be added.

WHIPPED CREAM FOR SLICED PEACHES.—Fill a
bowl or pan with chopped ice and place on top of
it a smaller bowl. Cover closely with newspapers,
and let it stand until the smaller bowl becomes
thoroughly chilled, then put a pint of rich, sweet
cream into the bowl. With a cream whip, whip
the cream until it becomes a firm froth. Con-
tinue to whip until the cream is all changed,
keeping the bowl on the ice all the time. Sweeten
with two ounces of pulverized sugar and a tea-
spoonful of sherry wine or vanilla. Whip constantly
while adding the sugar and flavouring. Place on
the ice or in the refrigerator until ready to use.
Serve on sliced peaches.

APPLE ICE.—Cut fifteen cooking apples, peel
and stew with half a pint of water, half a stick of
vanilla and two tablespoons of sugar. Boil on
quick fire and pass through a fine sieve. To this
apple puree pour a wineglass of syrup or liquor,
add the juice of three oranges and freeze. Serve
in glasses.

A very delicate and appetizing dish of onions is
to be had by first boiling them, and changing the
water several times, covering them with boiling
water each time. When tender, drain them,
turn into a baking dish, and just cover with white
sauce. Sprinkle stale fine bread crumbs over the
top and brown in the oven.

SWEET POTATOES A LA CREOLE.—Scrape six
large sweet potatoes; cut in halves the long way.
Put in deep baking dish, cover with milk, add
half-teaspoon salt and tablespoon butter. Wet
half-teacup of bread crumbs with one egg lightly
beaten; cover the potatoes with these and bake
in a moderate oven about an hour.

A good cold dessert is made from rice and gela-
tine. Take half a cupful of the rice and after
washing cover with a pint of cold water. Cook
slowly half an hour. Drain the rice, which should
be white and perfectly dry, before adding to the
gelatine. Soak one-fourth of a box of the gelatine
with a quarter of a cupful of cold water until soft.
In the meanwhile whip one pint of cream and
sweeten with one-half cupful of powdered sugar.
Dissolve the gelatine over the boiling tea-kettle,
and when melted pour through a cheese-cloth
into the cream, add the rice, and mix quickly and
well. Stand in mould to harden, packing in ice
if possible. Serve garnished with red raspberries,
pineapple, or preserved fruit.

Children's Department.

Always Growing.

What do you do in the ground, little seed, Under the rain and snow, Hidden away from the bright blue sky, And lost to the madcap sparrow's eye? "Why, do you not know? I grow."

What do you do in the nest, little bird, When the bough springs to and fro? How do you pass the time away From dawn to dusk of the summer day? "What, do you not know? I grow."

What do you do in the pond, little fish, With scales that glisten so? In and out of the water-grass, Never at rest, I see you pass, "Why, do you not know? I grow."

What do you do in the cradle, my boy, With chubby cheeks all aglow? What do you do when your toys are put away, and your wise little eyes are shut? "Ho! do you not know? I grow."

Always growing! by night or day No idle moments we see; Whether at work or cheerful play, Let us all be able to say, In the goodness of God We grow! —Our Little People.

A Little Girl and Her Doll.

It was Christmas afternoon. In the middle of the room was a beautiful Christmas-tree. The children who were gathered about the tree were children who did not have very much Christmas at home. There were dolls for the little girls, and toys for the little boys, books and candies and a good time for all. After the children sang, the presents were given out. One tiny little girl about four years old, dressed in a pink calico dress that had been washed a good many times, was given a doll not quite half as long as

Delicious Drink

Horsford's Acid Phosphate.

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

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

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

Descriptive pamphlet free.

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Beware of Substitutes and Imitations.

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this page. It was dressed in blue, and had on its curly head a white lace cap. The little girl looked in rapture at the doll for a moment and then ran with it to her "baby," as she called it, who was in her mother's lap at the end of the room. The baby took it carefully in his hands, and, after admiring it for a few minutes, gave it back to the little mother. She hugged it closely to her and climbed up into a big chair. Here she sat, in the midst of the wildest excitement, unmoved. She rocked back and forth, and then stopped long enough to kiss the doll rapturously and then hush it to sleep. When her book was given to her, she put it behind her; when her bag of candy was given to her, she did the same. There was nothing in the world for this little girl that compared with the little doll. When it was time to put on her coat, she was in terror lest something should happen to the wonderful doll. She left the room and went down the steps, gazing in rapture and tenderness at her darling, saying not a word, but remembering only the precious little bundle in blue and white held tightly in her arms.

Free to Men.

Any man who is weak or nervous, can write to me in perfect confidence and receive free of charge, in a sealed letter valuable advice and information how to obtain a cure. Address with stamp F. G. Smith, P. O. Box 888, London Ont.

Don't Speak Cross Words.

"Oh," said a little girl, bursting into tears, upon hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy!" Try not to speak cross words at any time.

Sure to Win.

The people recognize and appreciate real merit. That is why Hood's Sarsaparilla has the largest sales in the world. Merit in medicine means the power to cure. Hood's Sarsaparilla cures—absolutely, permanently cures. It is the One True Blood Purifier. Its superior merit is an established fact, and merit wins.

Hood's Pills are easy to take, easy to operate. Cure indigestion, headache.

My Morning Prayer.

O God, Thou art my Father, and I am Thy child. Look in compassion upon me and direct me in all my ways. Call me to Thyself; adopt me as Thine own; feed me, protect me, teach me, and cause me to rejoice in Thy love. Make me to obey Thy holy will this day, in all my works and ways, through Jesus Christ, Thy Son, our Lord. Amen.

Sickness Among Children,

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. Infant Health is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

Good Words Cost Little and are Worth Much.

It was said of Edward the Confessor that he could deny a request so sweetly that his "No" was pleasanter than the "Yes" of other people. "The love and admiration," says Canon Kingsley, "which that truly brave and loving man, Sir Sydney Smith, won from every one, rich and poor, with whom he came in contact, seems to have arisen from the fact that, without perhaps having any such conscious intention, he treated rich and poor, his own servants, and the noblemen his guests, alike, and alike courteously, considerately, cheerfully, affectionately—so leaving a blessing wherever he went." "Sir Walter [Scott] speaks to every man as if he were their blood relation," said a Scotch peasant seventy years ago of the great story-teller.

An Evening's Work.

Jean stood at the open window and looked out over the green lawn. How beautiful everything seemed to her that evening! She had had a hard week, working every day on her final examinations, and now they were all over save one, and that her easiest study—arithmetic.

She looked across the road toward Mary Benson's house and idly wondered if Mary were studying for the examination.

"Mary is so stupid in arithmetic," she said to herself. "I wonder if she can pass."

Just then she espied Mary herself coming from the garden with a large bunch of sweet-peas.

Can't Eat

This is the complaint of thousands at this season. They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills are the best after-dinner pills, aid digestion. 25c.

"Where are you going?" called Jean, as she left the window and crossed the road. "Are you not going to study for the examination?"

"I have been studying ever since four o'clock," said Mary, "and am able to do all the examples I tried but one, and that is the very one Miss White spoke to us so particularly about. I had it all worked out but lost the paper. I am going now to carry these flowers to Letty Crowell. She is ill, you know, and they have no flowers."

"What!" cried Jean, "you are going to take that warm, dusty walk! Why, it is quite two miles."

"Yes, I know it, but I am well and strong: then besides, Letty is so fond of flowers. I was going to ask you to go with me, but I suppose it is too warm."

Jean thought a moment. Here was a girl giving up some of her studying time, to do a kind act. She never knew before that Mary was one to do such things.

"She never speaks of them at school," thought Jean. Then she said aloud, "I believe I would like to go with you if I may." And she hurried home for her hat.

That dusty two-mile walk taught Jean many things. She saw the true side of Mary Benson's gentle character, and realized that, though a girl may not be quick in her studies, she may be what is much better—quick in loving appreciation that prompts to kindly deeds.

When they arrived at Letty's house, the sick girl said, "It was so kind in you to come too, Jean. Mary comes often, but the other girls have not been here since I was taken ill."

"I would never have thought of coming," said Jean regretfully, "if it had not been for Mary."

That evening after their walk, the girls sat together for two full hours, and before they separated, Jean had the pleasure of seeing Mary's face beaming with happiness. The hard example had been worked and explained so that Mary understood it perfectly. And as Jean crossed the road to her home, she felt that though her evening's work had made her tired, it had also made her happy—more so than she had ever been before.

One Afternoon.

He was six and she was nine. She sat on the piano stool and he stood by her side, impatiently watching the clock. As it struck he shut up the instruction book.

"You're through practicing now—it's just an hour. Hurry up and get on your hat and we'll go down to the orchard. I know those apples are ripe by this time, and we'll take down some crackers and cheese and play it's a real picnic."

"But, Bobby, mamma's head aches so, and Ruth is so fretful. Don't you think we ought to take care of her so that mamma can sleep?"

"Oh, I took care of her a whole lot this morning. I don't want to stay in the house."

"Yes, dear, but she isn't well, and I don't believe we'd enjoy it a bit down there, to think mamma was trying to amuse Ruth, and her head was getting worse all the time—you know how it does when she moves around—and we off where we couldn't help her or hear her if she called. There's Ruth now; she's waked up. I'll go and get her, and you be thinking of something to play."

Bobby's face had become somewhat clouded, but when Stella entered, a moment later, leading Baby Ruth, it brightened up, notwithstanding she was rubbing her eyes and wailing in a most dismal fashion. Perhaps it had been borne in upon the little boy that he was taking the better part in staying at home and helping with the baby, rather than in thinking solely of himself and his own pleasure.

"I'll tell you what!" he exclaimed. "We'll play blindman's-buff—and I'll—I'll be 'it,' if you want me to,"—this with just a little hesitancy, for Bobby was not fond of the part.

So Stella tied a big handkerchief about his eyes, and folded it and creased it until he couldn't "see a wink," he said. Baby Ruth forgot to cry, and clapped her chubby hands as she watched him stumbling around the room, calling out first for every one to get out of the way, and then for Ruth to give him a chance to catch her.

The play went merrily on for a long time. At last, Ruth got tired and began to cry again. Just then, Stella, who was the blind man, caught her—wise little Stella—and declared that she must be "it." The excitement of having the handkerchief tied over her eyes, and of being a real blindman-buff, quickly dried Ruth's tears. She laughed joyously, and taking a long step forward, as she had seen Bobby do, lisped in her childish treble for them all to "Get out of way—get out of way."

But she caught something the very first thing—and what do you think it was? As she touched it she cried out, "Gandpa, gandpa."

Bobby fairly doubled up in delight, and thought it was the funniest thing he had ever heard of. Stella laughed, too, and said, "Oh, you little darling! It's Kitty!" But now, "Kitty, kitty, kitty," was the cry—and Ruth was for tying the handkerchief around kitty's eyes. "Kitty-man!" she said.

Bobby thought this would be great fun, but Stella called the children to the window to see a big load of hay, and they forgot all about it.

Just then mamma came in. Her eyes were bright, and she seemed her old self again. She told them that she had had such a good sleep, that her headache was all gone. Bobby and

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Spill the effect of the Prettiest Costume

Our White Canvas Oxford Shoes at \$1.25.
Tan Oxford Tie Shoes, hand finish, at \$1.25.
Three Button Oxford, American shades, at \$2.

PICKLES & CO'Y

328 Yonge St., Toronto.

Stella kissed her and loved her, and thought it was all ever so much better than thinking only about themselves. Ruth came in for her share of the carressing, too, for being "such a good baby," Bobby said.

Now, do you not think that if all little girls were as loving and considerate as Stella, and all little brothers as helpful and as kind as Bobby, it would be a very different world?

Women who are weak and nervous, who have no appetite and cannot sleep, find strength and vigor in Hood's Sarsaparilla.

Tittle-Tattle.

How peaceable should we be if there were no tale bearers amongst us; but rather let me say—for it is the more profitable and the more Christian way of expressing it—if there were not within each of our hearts so much of the spirit of the tale bearer! It is the crying sin of social life. We cannot meet for half an hour's friendly converse without taking away one or two characters. Of us, in reference to speech at least, the words of the wise man are too true. "They sleep not except they have done mischief; and their sleep is taken away unless they have caused some to fall." God give us all a better wisdom. Let us store our minds with things valuable, and meet one another to give out what we have first taken in. Let us talk less of persons. Constituted as fallen nature is, if we speak of persons, we shall be sure to speak ill of persons. If we must talk so much of persons, let us practice ourselves in speaking well of them. Let us see their good side while we can, and, when we cannot but see the evil, then let us go on our way and be silent about it. Above all—for here lies the root of almost every Christian grace—let us know ourselves a little better. Let us enter into judgment with our own hearts, and compare our own lives outward and inward with the standard of God's will and Christ's example. I believe that if we did this more we should have little heart for scandal, or for slander. We should be stopped, as by an audible voice within, when we were opening our lips to censure or to malign. It is the want of self-knowledge which makes us so keen-sighted. It is the want of acquaintance with Christ, as our propitiation first, and then as our example,

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The Handsomest and Best Working Cooking Apparatus ever made in Canada.

No guessing as to heat of oven. Thermometer in door shows it exactly. Every cook will appreciate this feature. Oven ventilated and cemented top and bottom, ensuring even cooking.



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If your local dealer cannot supply, write our nearest house.

which makes it possible for us to sit in the tribunal of judgment.—Dean Vaughan.

An Honest Boy.

While waiting between trains at a railway station I recently witnessed the following incident:

A gentleman was paying some money to the baggage-man and accidentally dropped a five cent piece upon the platform. A little boy, eight or nine years old, was the only person who saw the coin fall; as the gentleman was talking and arranging his luggage, the little fellow stepped up beside him and said very respectfully, "Here, sir, is some money you dropped."

The gentleman was surprised both at the knowledge of his loss and at the boy's frankness, and the money was presented to the lad as a reward for his honesty.

This boy might have reasoned thus: "Nobody saw the money fall and who will be the wiser if I put it in my pocket? The man doesn't know he has dropped it, and he will never feel the loss, as he seems to have plenty of money. I want that nickel, why not take it? But our boy did not allow such thoughts to tempt him; he heeded only the first honest impulse of his heart and returned the money to its rightful owner.

"Thou God seest me" is true twenty-four hours of the day and three hundred and sixty-five days of the year. No night is so dark, no room is so secluded, no heart is so secret

but that God's penetrating eye pierces the gloom, enters the seclusion and fathoms the secret. You may, for a time mislead your father, your mother, or your friends—but never for even one instant can you deceive God.

This boy lost nothing and gained much by being frank and honest. Had he stealthily slipped the coin into his pocket, whether any one saw it or not, his enjoyment of the money would have been marred by the chidings of his better self. When a boy, or a man, tries to gain wealth unfairly or dishonestly, the ultimate result is sorrow—frequently it is poverty. A young man is in jail in the county-seat near which I live, and is awaiting the day when he must suffer death upon the gallows—why? Because he craved money, and was led step by step, deeper and deeper, by his craving, into crime in order to obtain it; finally he took a man's life and rifled his pockets for a paltry hundred dollars. Hear his own words: "I suppose my case has cost father six or seven hundred dollars, all hard earned money; now he is old and needs it very much. I have cost the county over a thousand dollars; my life is ruined. A pretty big price, is it not, for one rash act? God help me." Be ever strictly honest and straightforward and such misery will never be your lot. "Honesty is the best policy" for self and friends, for time and eternity.

—Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.

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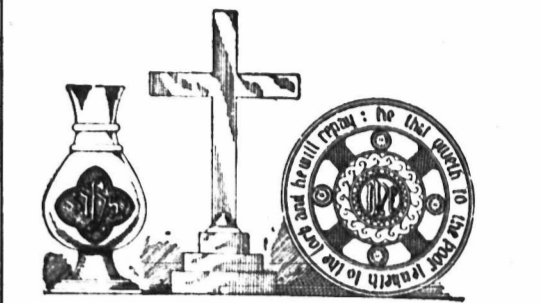
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