

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY JULY 9, 1896.

[No. 28.]

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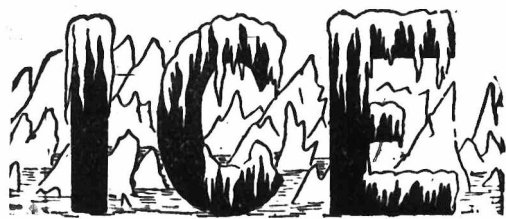
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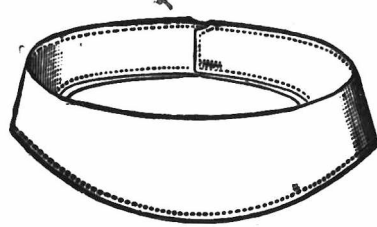
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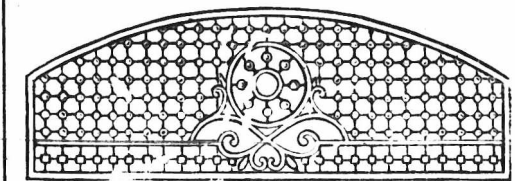
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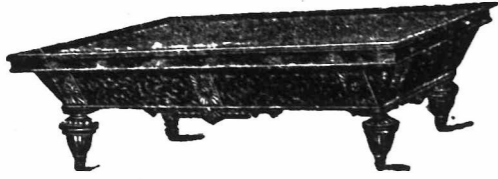
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SIXTH SUNDAY AFTER TRINITY.

To-day our thoughts are recalled to that blessed state of peace and rest to which Christians look forward in the Church triumphant. Of this blessed state no earthly words can give any idea, for it passeth man's understanding to conceive it. The nearest approach that can be made to it in this life is that of Christians serving God in His Church on earth. Still, however, this is but as the shadow going before the substance, as the foretaste of the actual enjoyment, the training by which we are here made meet to receive those "good things" which are in store for us hereafter. This lower state being then the preparation for that which is to follow, the contemplation of it in which we were engaged last Sunday will have helped us to raise our minds towards that higher existence on which we meditate to-day. But the Epistle and Gospel would lead us on still further. From them we learn how by our lives, as well as by our lips, we may show that we love God above all other things. Each one of us, whatever be our particular position, may do something to show our love to God. God teaches us this by the different situations in which He places us, and the different duties He gives us to perform. But He also gives us even a more sure word of prophecy than the dealings of His providence. In following them we shall find the examples of the saints of God in past times to be a special help and guidance. Like a cloud of witnesses, the examples of these holy

men compass us about to help us also in running the race that is set before us. Week by week, and Sunday by Sunday, some one or other of them is brought before us by the Church, for "reproof, or correction, or instruction in righteousness." David, the man after God's own heart, is he who at this time engages our attention. Last Sunday, we beheld him as a youth, going out in innocence and freshness to fight against the enemies of God. To-day, he comes before us as a penitent, deeply fallen indeed, but by the mercy of God, rising again unto newness of life. Though he had grievously sinned, yet the love of God was not extinguished in his heart. When, therefore, the Lord reproved him, he sorrowfully acknowledged his sin; he turned himself and repented, and so was converted and saved. God, indeed, did severely chastise him in this world; for we find, from Holy Scripture, that his after life was one series of reverses and afflictions; yet he bore them with patience and cheerfulness, looking forward (as we find from his own words) to "the plentiful goodness which God hath laid up for them that love Him." Thus, he affords instruction and comfort to those repenting sinners whom "God chastises in the flesh that their spirits may be saved in the day of the Lord Jesus," who suffer now from the loving hand of God that affliction which worketh for them a far more exceeding and eternal weight of glory. Having thus had the prize of our high calling set before us in the services for this day, we would learn from them to "forget those things which are behind, and to reach forward to those things which are before," in order that we may attain unto it; we would strive like the Apostle, that "no earthly thing should move us; neither should we count our life dear unto ourselves, so that we might finish our course with joy." We would "keep innocency, and take heed unto the thing that is right, knowing that this alone will bring us peace at last."

BOTH RIGHT.

Once the Synod gets to the afternoon and night of the fourth day, "the few brief remarks" (equal always to a half hour speech) are listened to with impatience. This was the case in the debate on the report on Religious Instruction in the Common Schools, and it was to be wished that the three gentlemen who spoke to the effect that the report did not go far enough, should have got a more patient hearing; but the hour was late, and a great amount of work had to be got through with. We have a great variety of dispositions and tempers in our Ecclesiastical Parliament. Some cannot bear interruptions. These form the largest class of speakers, often never speaking through fear of—to use an expressive vulgarism—being sat on. With others, interruptions are their life—the food they live on to supply material while running on. Upon the whole, it would be well to give each speaker suitable time and a patient hearing, and then the same be granted to a refutation of his arguments if such can be done. In the debate upon the above report, there was no opposition between the speakers. The three apparent dissentients took the position that the report did not go far enough, it being content with getting the sacred Scriptures recognized as a text-book in our school system, while others wished to go the length of asking the Government to allow definite Church doctrine to be taught.

Now both are good men and true, both are right. One of the results and faults of the present-time teaching, is the ignorance of Bible narrative and Bible facts given in Bible words, the grand, old, simple expressive rhythm of our English Bible. We are now old, but the texts and passages, aye and chapters, that we got by heart and "rehearsed" to our father or mother, when we were "once young," are still the great comfort and delight of many a thoughtful hour; "you committed them to memory," it may be said, "as you would a song or a selection from the poets." No, we recollect the tears flowing at the story of Joseph and his brethren; we recollect the awe and magnificence of the various scenes in the struggle between Jehovah and the mercenary prophet—Job's unutterable beauties—Isaiah's pathos, "who hath believed our report." Ah! memory is full of these incidents of youth, when these blessed tales took possession of the young hearts, pre-occupied them, and, with the blessing of the Holy Spirit, barred the door against many a satanic intruder since. Who ever was the worse of having in the store-house of his heart, "The Lord is my shepherd, I shall not want," "Blessed are the pure in heart for they shall see God," "And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve Him." We say blessed is the lad, blessed is the maiden, who has these and the like of them stowed away in a pure heart, ere they go forth into a world of sin, trial and temptation. "Yes," it is objected, "but what do we see as a result of this too great familiarity with the Bible? Do we not see it, a dusty ornament on the table of many a drawing room? Do we not see it propping up windows of a hot day?" etc., etc. True, alas! too true, still "my word shall not return to me void." On the other hand, we deeply sympathize with those three gentlemen who argued for the distinct dogmatic teaching of the Church. This would be the climax and cap-stone of the report, but it is, we think, too much to look for now. More unexpected, more unthought-of results, however, have come to pass in the life of the Church. The early fathers often and often thought it was impossible for heathen Rome ever to become Christian. Her deadly opposition to the truth, her persecution and torture of the saints of God, were of such a character that the fathers gave up the idea as hopeless, that Rome could ever become the friend of the persecuted followers of the Holy One. "I ventured," says the Bishop of Gloucester and Bristol, "two or three years ago, to address to one of our most distinguished public men, and most lucid thinkers and speakers, the inquiry as to what he deemed the most valid arguments for the truth of Christianity. He enumerated six, but the first was thus expressed: 'The successful propagation of Christianity by moral means only, and against the opposition of all the power, physical, moral and intellectual, of the Roman empire, until it finally prevailed over the empire itself.'" Now let none be discouraged on this momentous question, whether the youth of this country shall be brought up in the saving knowledge of the truths of Christianity, and make the morality of the Gospel their rule of life, or whether we shall have a purely secular education given, and thus rear up a generation of men, unfinished, imperfect, inadequately equipped to discharge the duties of adviser, director and guide, as a citizen educated in all his duties to God, and in all his dealings with his fellow man.

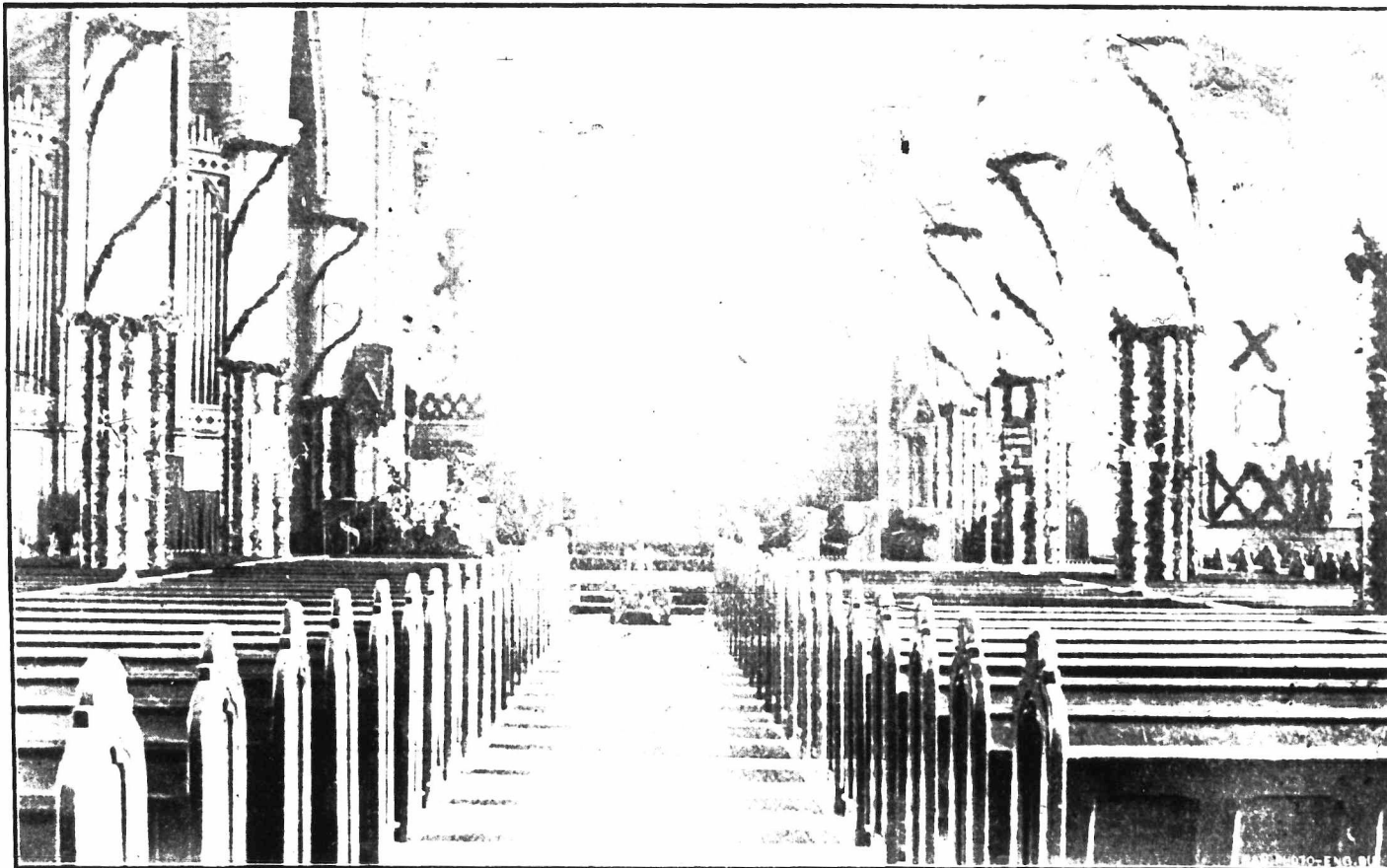
RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

BY THE PRIMATE, ARCHBISHOP MACHRAY, D.D., LL.D.

The Primate in his charge to the Synod said: "The importance of religious instruction in the education of the young is so supreme, both for their own future welfare and for the best interests of the commonwealth, that I feel obliged to say a word on the subject. Whether we look at the attitude of the leaders of the political parties or at the deep feeling of so large a portion of the population of the Dominion, it seems likely that some concession will be made to the desire of the Roman Catholic section of our province that they should have religious instruction for their children given by teachers of their own. It is very undesirable that this should be done by giving them privileges not enjoyed by other religious bodies. The grievance that has been so much discussed is not at all confined to the Roman Catholic minority. The change in the law equally affected Protestants. This is simply lost sight of because the Protestant section of the Board of Education did not use its power of prescribing religious instruction. They only put forth some simple religious exercises. I always regretted the want of definite religious instruction and constantly looked forward to some measure of it. But the law passed in 1890 for the time took away this hope. There are some who, for whatever reasons, seem anxious for the secularizing of the schools. There are many others who fondly imagine that there is in this an easy way out of the difficulty of the situation. If the arrangement would not be satisfactory to all, it is said that it would at least be fair, as all would be in the same circumstances. But would it be fair? It is not rather extraordinary that thoughtful men can hold such an opinion in the face of facts recognizable throughout the world. In England, the Church of England in 1870 had 844,344 children in its voluntary or separate schools, but in 1895 it had 1,850,545. In 1870 its members subscribed one and a half millions of dollars for their support, but in 1895 over three millions. In addition in those 25 years the Church of England spent in school buildings nearly thirty-seven millions of dollars. As England is wealthy, we see there more distinctly the sacrifice the friends of religious instruction are prepared to make, but the same is to be noticed in France and in the United States. In the latter country the Protestant Episcopal Church is continually establishing excellent schools throughout the dioceses. These are at present mainly for those who can pay considerable fees, but they will be followed, as time goes on, by parish schools. No wonder the British commissioner, after examining the systems of education in France and the United States, reported as his conclusion that a system of secular education can never be a truly national system. It should then be the part of

statesmen to recognize the deep feeling on the part of so many, and those not the citizens, on many accounts, least deserving consideration, and to study how the great grievance to many of the want of religious instruction can be met without interfering with a high standard of secular education. Great as the grievance is it cannot be easily met in the present circumstances of this province without a dislocation of primary education. In New South Wales and Tasmania, provision is made for instruction being given in school hours by teachers appointed by the religious bodies. This is the case in the excellent national schools of Ireland. This is now to be provided in England under the new educational bill. In every elementary school, whether board or voluntary, one of the conditions on which it receives the Government grant shall be that if a reasonable number of parents of children require to have separate religious instruction, then it would be the duty of the managers of the school to permit all reasonable arrangements to be made for allowing that religious instruction to be given. Committees of the five Diocesan Synods of our Church in

privilege within our power, and gradually might be taken large advantage of. Meantime the efficiency of our Sunday-schools deserves our best care. It is certain that from various causes the instruction is often far from satisfactory—want of competent teachers, want of regularity in attendance, want of discipline, want of proper conveniences and means for giving instruction, are all fatal to progress—but I wish to point out a more insidious danger, especially in what should be the better schools. The Sunday-school becomes a children's church instead of a school, and service and addresses and pleasant talk take up the time. The church of the congregation should be the church of the children. They should go up as in the days of our fathers to the Lord's House with their parents, and sit with them and join with them in the worship. It is simply deplorable that the Sunday-school should give children the habit of absence from the courts of the Lord. The great object of the Sunday-school should be the catechetical instruction of the children in the Bible and Prayer-Book.



INTERIOR CHRIST CHURCH CATHEDRAL, HAMILTON, ONT.

Ontario met lately in Conference, and on the motion of the Hon. S. H. Blake, appointed a committee to wait on the Minister of Education, and urge further provision for religious instruction in the public schools in the Province of Ontario, by giving one half hour daily during school hours for such instruction and by the introduction of the Bible as a text book in such schools, to be read, memorized, and made the subject of examination. The Minister replied that he would lay their views before the Government. It seems to me that the arrangement now proposed for the English schools is the best in our circumstances. Our Provincial Government in the Conference with the Dominion commissioners offered to allow this in some form, but only with the permission of school trustees. I do not see the justice of this restriction, as I do not see the justice of the power now given to trustees to prevent the religious exercises prescribed by the advisory board. Why should any body of trustees have the power of standing in the way of a settlement which the legislature thinks in the general interests of the community to be just and right? This arrangement might not be all that some of us would wish, but it would place a great

beautifully decorated.

Christ Church Cathedral.—On Monday morning at 11 o'clock, Bishop DuMoulin was enthroned in the cathedral. There were a large number of clergy present. Shortly before the hour set the Bishop of Ottawa, Bishop DuMoulin, Archdeacon-Dixon and the ten canons of the diocese assembled in the school-house, and there the declaration of the occupation of the diocese by the new bishop, was signed and witnessed in proper form, in the presence of the churchwardens of the cathedral—Dr. Ridley and J. M. Burns—and the chancellor of the diocese, Edward Martin. When this part of the service was concluded, the cathedral choir, led by R. Thomas Steele, proceeded to the cathedral, accompanying the canons and visiting clergy to their seats. The singers then returned to the west entrance, led by Canon Bland and Archdeacon Dixon. Bishop DuMoulin then came to the entrance, preceded by his chaplain, Rev. A. E. Irving, of Dundas, who carried the pastoral staff, and followed by the chancellor of the diocese, Edward Martin, attired in his full official robes. As the bishop entered the door he handed to Canon Bland the mandate of the Metropolitan, Archbishop Lewis, for his enthronement. The procession then formed up the centre aisle to the chancel, Psalm, cxii, being chanted by the choir. At the chancel steps the bishop remained with his staff

BISHOP DUMOULIN IN HAMILTON.

His Lordship Bishop DuMoulin arrived in this city on Saturday afternoon, the 27th ult., and went to the residence of Mr. Burton, whose guest he is during his stay in the city. On the following Sunday he held Confirmation in Christ Church Cathedral. Eighteen males and twenty-one females were confirmed. The Bishop of Ottawa, as well as the Archbishop of Ontario, were also present at the service.

St. Thomas.—In the evening His Lordship preached to a large congregation in this church. The Rev. Canon Curran and Rev. George Forenet assisted in the service. The church was

bearer, while prayers were conducted by the Archdeacon of Guelph. Letters of consecration were then read, after which the Archdeacon called for the mandate of the Metropolitan for the enthroning of the bishop. This was read by Canon Bland, and following it Bishop DuMoulin made aloud the following promise: "I, John Philip, Bishop of Niagara, do hereby promise to respect, maintain and defend to the best of my power, the rights, privileges and liberties of this church and diocese, and to rule therein with truth, justice and charity, not lording it over God's heritage, but showing myself in all things an example to the flock. So help me God. Amen." This was followed by further chanting by the choir, and Archdeacon Dixon then led the new bishop to the throne, where he was seated. The Archdeacon then declared the installation complete in the following statement: "I, Alexander Dixon, by the authority of the mandate of the Metropolitan acting under sections 14 and 15 of the XVth Canon of this ecclesiastical Province of Canada, enthrone thee Lord Bishop in this Cathedral of Christ's Church, and therewith give thee all such possession, authority and jurisdiction as thou dost not already possess, which pertain to the Bishop of the See of Niagara, wherein may the Lord Jesus Christ preserve thy coming in from this time forth for evermore, and mayest thou abide in justice and sanctity, and adorn the place delegated to thee by God. God is mighty, and may He increase thy grace! Amen." Prayer and the benediction closed this part of the service, which was followed by the full choral service for the Holy Communion, beautifully sung by the choir, and then the initial sermon of the new bishop. For his text Bishop DuMoulin regarded the day of his enthronement, the festival of St. Peter, the Apostle—and based his remarks on the life of that worthy. He referred to him as being a bold, brave and loving man, completely devoted to the service of his Master, and he trusted that in these respects the people of his new diocese might take St. Peter as their example. He referred at length to the tempting of Peter by Satan, speaking of it as an attempt to upset and discredit the great works of all the Apostles through Peter. It had always been the aim of the devil to get hold of the strong men—the leaders in the world, and so it is to-day. Along the path of the past the wrecks and ruins to be seen are not those of the ordinary and unimportant persons of the world, but of the great and influential ones—the lawyers, politicians and statesmen. It would be well, said the bishop, if everyone were to take Christ's words to Peter and apply them personally—"Satan hath desired to have you." But along with those words were others—words of cheer, for while the devil desired to have the children of God, Christ was looking after them. He knew the failings of His Apostles, and He said that if Satan desired to sift them He would pray for them that their faith might not fail. This should be the inspiration for every child of God, no matter what the trial, and he should rest secure in the promise, "Be thou faithful unto death, and I will give thee a crown of life." At the conclusion of the enthronement service and Communion, the ladies of the cathedral served a dainty luncheon in the school house to the clergy. The offertory was for the Episcopal Endowment Fund of the diocese. Bishop DuMoulin will now be known officially as John Philip Niagara.

The Reception in the Court House—A magnificent reception was tendered Bishop DuMoulin and Mrs. DuMoulin by the citizens of Hamilton this evening. The managers of the reception had done everything to make it a successful affair, which it was. Every window in the big court room, every door, and the throne of the judge was draped with British flags. The throne and all other convenient places in the room were tastefully decorated with plants and flowers. Magnificent palms, lilies, ferns and foliage plants were everywhere, and with the brilliant light of the many gas jets streaming down, the scene was pretty in itself. But it was doubly so when the people began to arrive and moved in front of the throne in a ceaseless procession for upwards of an hour, being introduced and skaking the hands of the new bishop and his wife. And in keeping with the general harmony of the occasion the orchestra of St. Thomas' Church, stationed in the rear of the room on a raised platform, played sweet music during the whole time of the reception. Canon Bland was master of ceremonies for the evening, and upon him devolved the duty of introducing the many people to the bishop and his wife. In this arduous task he was ably assisted by Dr. Reynolds, W. E. Brown, D'Arcy Martin, W. A. H. Duff, Charles Lemon, Kirwan Martin, T. Hobson, J. Jackson and John Hoodless. The visitors were introduced first to the bishop, and then to Mrs. DuMoulin, who received with a handsome bouquet in her hand. After the rush of the reception was over the court room was crowded so that many persons had to stand up. But this did not deter them from remaining till the whole programme was concluded. Mrs. Frank Mackelcan was called on and responded with a double number, for which she was eucored and re-

sponded. Then came the presentation of an address on behalf of the Synod of Niagara to Bishop DuMoulin. It was read by J. J. Mason, and was as follows:

An Address to the Bishop.—The Right Rev. Father in God, J. Philip, by Divine permission Bishop of Niagara. We, the clergy and laity of your diocese, hasten to meet you on the very threshold of your episcopate with the assurance of our unfeigned respect, and with the pledge of our churchly obedience. Your acceptance of the vacant See was received by us with rejoicing, into which there entered no discordant note—a prophecy, we doubt not, of happy years blest with godly union and concord. That acceptance, as all Canada knows, involved for you personal loss. It meant narrower means and severance of hallowed ties. It meant the surrender of a position which you found great and which you left grand, for from the pulpit of St. James' you spoke not to a congregation, but to a hushed and listening city. Yet above the applauding voices of men you heard the voice of Christ, and with Apostolic zeal you left all, following where He leads. Of this the world took wondering note. For this the Church glorified God in you. This self-sacrifice we of your diocese accept with grateful hearts, recognizing in it another proof of the goodness of God to the mystical body of His Son, Jesus Christ. It is no stranger to us or to our ways that we greet in you. Once you ministered within the bounds of this diocese in the city which is now become your cathedral city. Here we welcome you returned to us, strengthened with heavenly grace, clothed with Apostolic power to hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. For this, nothing less, is the work to which you have consecrated yourself, and to which you have been consecrated. Here among us is the sphere, lifelong, we trust, in which that work shall be done. In doing it may you be loved and feared—feared by the wolf, loved by the flock, and at last, when the Chief Shepherd shall appear, may you receive at His hands the never fading crown of glory. Signed on behalf of the Synod, Archdeacon Dixon, J. J. Mason, Rev. W. R. Clark.

His Lordship's Reply.—In replying to the address Bishop DuMoulin said that this was a time in his life where he stood at a juncture, and where he needed all the kind words that had been said of him. He had been in his Toronto Church for fourteen years, and it had been a coming through sorrows and the sighs of parting and separation to leave there and come to Hamilton and the Niagara Diocese. And for this he wished his new people to think the more of him. (Applause.) Then again it was no easy task to succeed so amiable and good a man as the late bishop of the diocese, and he wished the people when contrasting, as they might have to do, his imperfections with the good record gone before, to be tender and gentle with the failings and hold up the hands of the bishop, strengthening him with their prayers and assistance. Following this came a solo by Miss Bessie Clark, and then on behalf of the Hamilton Chapter of the Brotherhood of St. Andrew, John Bowstead, its vice-president, read the following beautifully engrossed address to the bishop:

An Address from the Brotherhood.—To the Right Rev. J. Philip DuMoulin, Lord Bishop of Niagara: May it please your lordship, the Brotherhood of St. Andrew ask the privilege of tendering to you a special word of welcome upon your entry into the diocese, and your formal installation into the great charge committed to your trust. We offer you this welcome, not as in any sense feeling that we stand apart from the diocese at large, but as representing a body of young men, who, though not called to official positions in their parishes, are yet humbly striving to discharge a duty of personal obligation to Jesus Christ and our fellow-men, and as wishing to receive from you a message of encouragement and desiring to tender to yourself and your high office a pledge of unswerving loyalty. We rejoice in the fact that your warm and active sympathy has long ere this been given to our Brotherhood, to whom both in Canada and in the United States you have often addressed outspoken words of bold, Christian counsel. Representing only the Hamilton local assembly, but speaking as we are sure we may, for the Chapters throughout the diocese, we ask your recognition and crave your godly counsel and admonition in all our work, while on our part we will endeavour to fulfil our obligations in extending Christ's kingdom among young men, that you will be able to feel that in all your arduous and self-denying labours, you can rest in the consciousness that in your diocese exists a band of praying men, ready to cooperate with you in all that tends to the glory of God and the welfare of human souls.

Praying that great grace and blessing with all wisdom and strength may be your portion from the Shepherd and Bishop of our souls, we beg to subscribe ourselves, in behalf of the Brotherhood of St. Andrew, your Lordship's most obedient servants:

John Bowstead, vice-president; John W. O'Neil, secretary.

Hamilton, Ont., June 29, 1896.

Bishop DuMoulin responded to this address with many kind words for the work and labours of the Brotherhood. He thought it was one of the signs of the strength of the Church that her young men had thus banded themselves together to help raise the fallen, and bring into fellowship and harmony with God their fellowmen. He referred to the work done by his own chapter in Toronto as a glorious work, and assured the local chapters that in him they would ever have a warm friend.

An Address to Bishop Hamilton.—The final address of the evening was one that had been left till the last, Canon Bland said, because it was one of a regretful nature. It was from the Synod of Niagara to Bishop Hamilton, and it was read by Canon Sutherland. Its sentiment was as follows:

To the Right Reverend Charles, Lord Bishop of Ottawa: My Lord Bishop,—We, the clergy and lay representatives of the Diocese of Niagara, desire to express our unfeigned regret at the severance of those ties which for eleven years have bound us so closely together. We desire, also, to set on record our grateful appreciation of the manner in which you have discharged the duties of your high office.

We recognize the tireless activity of your ministry amongst us, and bear willing testimony to the impartiality of your attitude towards the various schools represented in this diocese—an impartiality proceeding, we are convinced, not from indifference, but from a right understanding of your position as constitutional ruler of this portion of the Church of God.

For the steady growth we have enjoyed under your fostering care we render thanks to Him from whom cometh every good and perfect gift—to God, who giveth the increase.

Sober-minded, orderly, gentle towards all, given to hospitality, apt to teach, an example to the flock, a lover of good—such, as we look back upon your episcopate, we acknowledge you to have been. We doubt not that in the diocese to which, in the providence of God you have been called, you will stir up the gift that is in you, approving yourself in the future as you have approved yourself in the past, a workman that needeth not to be ashamed. May God Almighty have you in His holy keeping ever.

Signed on behalf of the Synod, Archdeacon Dixon, J. J. Mason, Rev. W. R. Clark.

In reply to the address, Bishop Hamilton referred to the eleven years he had spent as Bishop of Niagara Diocese as being so many months instead of years, so pleasantly had they passed. He bespoke for Bishop DuMoulin a most hearty welcome in the homes and hearts of the people of the diocese, and thanked the Synod for its kindly expressions as embodied in the address. For the Niagara Diocese his prayer to God would ever be that He would supply their every need.

During the evening Canon Bland announced that there had been presented to the bishop representatives of nearly all the other Christian Churches of the city, and he read regrets from Rev. Dr. Lyle, of Central Presbyterian Church. Among the ministers of other denominations present and introduced were Rev. Dr. Burns, president of the Ministerial Association; Rev. J. F. Barker, Rev. J. H. Long, Rabbi Wohlberg and W. P. Bradley.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$328 75
Practical, Toronto	1 00
An Englishman's son (½ sovereign).....	2 48
G. J. C., Muskoka.....	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN.—I have read in your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Albans Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious diocesan undertaking. Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and

the opportunity given, they would gladly do this to secure to our diocese the crown of our Church of England system—a noble cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions. Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort. I am, yours very truly,

ARTHUR TORONTO.

A DIOCESAN DUTY.

By unanimous resolution of the Synod of Toronto, passed on the 12th inst., the Church of England throughout this diocese is committed to an undertaking which will undoubtedly enlist the sympathies and secure the co-operation of the members of the Church. It is an undertaking to provide for the immediate discharge of a debt of honour in connection with St. Albans Cathedral. The facts came before the Synod through a special committee, which enquired into the whole Cathedral question and brought in the report printed herewith. The report embodies a strong recommendation to the Synod to take steps to effect an immediate settlement of any claims for which the Synod or Church might be thought to be morally responsible, and the Synod appointed the committee whose names appear at the end of the report to give effect to this recommendation. The committee thus appointed have already taken in hand the matters entrusted to them, and they have reason to believe that these claims, amounting in the gross to \$13,000, can, under the circumstances, be settled to the satisfaction of the various creditors for the sum of about \$8,000, if paid immediately; and they appeal with confidence to the Churchmen of the diocese to contribute this sum. If this is not done the Cathedral Chapter has no prospect of being able to pay these debts, and the committee are strongly of opinion that the various creditors representing the balance of contract moneys and other *bona fide* accounts will feel that they have lost their money through giving credit to what they at least may have considered to be a diocesan matter. But as soon as the settlement now proposed shall have been made by the contribution of the \$8,000, which this committee of the Synod now asks for, all those claims for which Churchmen in the diocese at large might in any way be thought to be morally responsible will have been completely cleared off. The committee also has the assurance of the bishop and the Cathedral Chapter that for the future no obligations will be incurred on behalf of the Cathedral until the funds are actually in hand. The committee, therefore, appeal to all Churchmen and Churchwomen in the diocese, with entire confidence in the response which must be given by every thoughtful person. That this appeal comes with equal force both to those who are in favour of the Cathedral scheme as a whole and to those who are not, is evidenced by the personnel of this committee and by the contributions already made. We ask you, therefore, to bear your share in this undertaking, by filling up the enclosed slip and mailing it to Mr. J. H. Plummer, treasurer, Canadian Bank of Commerce, Toronto, *within one week*, if possible, after receipt of this circular, making your subscription payable at a date not later than the end of the current year. Signed on behalf of the committee: John Langtry, Septimus Jones, J. McLean Ballard, T. C. Street Macklem, S. H. Blake, J. A. Worrell, R. H. Tomlinson, N. F. Davidson.

Toronto, June, 1896.

MEMORIAL TO MRS. ALEXANDER.

"C. F. A."

The Duchess of Abercorn has written to the Lieutenant-Governor of Ontario asking for subscriptions to the memorial about to be erected in Derry to the memory of Mrs. Alexander, the gifted authoress of so many well-known and beautiful hymns. The following is a copy of the letter and of a circular giving particulars of the proposed

memorial. Any subscriptions sent to this office will be duly forwarded.

Hampden House, Green Street, June, 1896.

DEAR MR. KIRKPATRICK.—I feel diffident to trouble you with a matter which is very near my heart, knowing how many local charities belonging to the place must absorb your time and interest, but I am so anxious to make the memorial to Mrs. Alexander's memory universal, in gratitude for the beautiful hymns she wrote for our children and our Church, which are used in every House of Worship throughout the English speaking world, that I cannot resist writing to ask your Honour if you could and would arrange through your clergy and public press, to get up a one shilling subscription towards the memorial about to be raised to her memory in the city of Derry, where she lived and died. If all parents and children would subscribe one shilling it would be a very touching tribute of gratitude to the authoress of "The Green Hill," "The Roseate Hues of Early Dawn," "The Death of Moses," etc., etc. Yours faithfully,

(Signed) MARY A. ABERCORN.

His Honour, Hon. G. A. Kirkpatrick, Toronto.

At a public meeting held in the city of Londonderry, on December 4th, 1895, at the suggestion of the Duchess of Abercorn, and under the presidency of the Mayor, it was resolved:—"That a memorial be erected to the memory of the late Mrs. Alexander, and a committee appointed to carry out the same." Wherever the English language is spoken, and Christians meet together to praise their Maker, the hymns of Cecil Frances Alexander are well-known and highly valued. She understood how to approach and interpret the thoughts and feelings of each maturing year—now teaching us in early childhood, with the most tender pathos, that "we are but little children weak"; and then again, in riper age, calling us with earnest tones "from a worship of the vain world's golden store." These hymns, touching as they do so deeply the feelings of human nature, bring Christians into closer union, and cause them to recognize that they, like the gifted authoress herself, all seek one common object. It may not be generally known that Mrs. Alexander devoted all the profits derived from her publications to the alleviation of sickness and distress, and that she herself bore (as a "ministering angel") to the suffering poor comforts that they could not otherwise have obtained, distinguishing in her charity neither class nor creed. It is now proposed to erect some fitting memorial of her worth and intellect, and it has been suggested that alms houses, named after her, in the city of Londonderry, and open to members of all denominations, would be both suitable to the object and in accordance with the wishes of the bishop. Believing that thousands, whose hearts have been touched and strengthened by her devout spirit and inspired words, would desire to contribute something, no matter how small, we appeal with confidence to the English-speaking people, scattered over the world, to help in worthily commemorating the name of Cecil Frances Alexander.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Removals.—It is reported that Rev. A. C. Ascan, of Mascouche and Terrebonne, and Rev. Percy Judge, of Aylmer, contemplate resigning their present parishes for fresh fields of labour, either within or beyond the diocese.

Annual Picnics.—St. Jude's, St. Matthias', and St. Luke's Sunday schools and St. George's choir have been enjoying their summer outings during the past week.

St. Simon's.—A member of the congregation has recently presented this church with two new chairs for the chancel; and on last Saturday, through the kindness of Thomas Ligget, Esq., a successful strawberry festival and garden party was held in his grounds at Thornton Park; the new rector, Rev. F. Charters, is to be congratulated on the success and interest evinced since his appointment two or three months ago.

ONTARIO.

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

MISSION OF DUNGANNON AND MONT EAGLE, NORTH HASTINGS.—Brother Neale has concluded an eight days' mission at Trinity church, Faraday, which has been very well attended. Seventeen have already expressed themselves as desirous of confirmation.

TORONTO.

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

Last Sunday Canon Macnab preached in St. Thomas' Church, Shanty Bay, and Trinity Church, Barrie, on behalf of the floating debt of St. Albans Cathedral. He has also been enlisting the sympathies of Orillia parishioners in this same matter.

At the recent ordination at St. Albans Cathedral some clergyman took away a black stole by mistake leaving another in its place. The one taken had a little crimson bordering or lining in its ornamental parts, the one left was entirely plain. The clergy of the Cathedral would be pleased to re-exchange, as the one taken was a gift and they would be very sorry to lose it.

St. Saviour's will enjoy the privileges of the Toronto Rectory Surplus Fund from the 1st of July. The Church Boys' Brigades will go into camp on the 13th of July, the encampment being, as last year, on the McLean Howard estate, off Queen street east. Better arrangements for their comfort have been made this year, one of which is the loan by the Minister of Militia of 100 tents. The grant was the outcome of the solicitations, among others, of Lord Aberdeen and Major Pellatt of the Q.O.R.

St. Matthew's.—The 22nd anniversary services were held last week. Rev. J. McLean Ballard and Rev. G. J. Taylor, who were in charge of the parish, in its early days, took part in the morning service, with Rev. J. Scott Howard and Rev. J. W. Blackler. In the afternoon Rev. H. P. Lowe, who was also connected with the parish for a short time in 1887, gave an address to the school children, and the same gentleman preached at the evening service.

St. Margaret's.—On Sunday evening, June 28th, the Rev. Prof. Clark gave a very able sermon on the "Encyclical of the Pope and Church Union."

MAPLE.—The Rev. Canon Macnab was last week the recipient of a handsome copy of Dr. Maclear's "Introduction to the Articles of the Church." The volume was presented to him by the rector and parishioners of St. Stephen's Church, as a slight token of their sincere appreciation of his work as a missionary amongst them. It was a kindly act on the part of the donors and the book will be a valuable addition to the Canon's library.

NIAGARA.

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

The Bishop of Niagara is desirous of holding Confirmations and visiting as many parishes in the diocese as possible before the next meeting of the Synod. He has requested the Rural Deans to enquire and report to him what parishes will have candidates ready during either July or August.

St. John the Evangelist.—The congregation of St. John the Evangelist Church has selected a new rector in the person of Rev. Samuel Daw, who succeeded C. LeV. Brine last Sunday.

Christ Church Cathedral.—Archbishop Lewis, the Metropolitan of Ontario, who assisted at the services in Christ Church Cathedral Sunday morning, the 28th June, and Bishop DuMoulin, represent the oldest and youngest bishops in the world, the former having been bishop for about forty years.

HURON.

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

HENSALL.—The Bishop of Huron has appointed Rev. C. L. Mills, recently ordained, to the charge of this parish. Mr. Mills is a graduate of Huron College and has done active service as a missionary in the Canadian North-West.

The Rev. G. W. Wye, rector of Christ Church, Amherstburg, has been appointed by the Venerable Archdeacon Marsh his assistant at St. John's, London Township.

INGERSOLL.—The Rev. Arthur Murphy, M.A., and family are spending a month at Niagara-on-the-Lake. The services at Ingersoll are being conducted by Mr. T. Westgate of Huron College.

A farewell missionary meeting was held in this parish on Tuesday, June 30th, on the occasion of Miss Jennie Crawford leaving our midst to go as a missionary to the Sarcee Indians on the Calgary Reserve. The congregation presented her with a purse; her class with a handsome travelling rug, and the Sunday school with an address and a watch. Addresses were delivered by the Rev. J. C. Farthing of Woodstock, and the rector, the latter of whom

spoke in the highest terms of Miss Crawford's Christian character and her years of unselfish and untiring work in St. James' parish.

ALGOMA.

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

GRAVENHURST.—The Bishop of Algoma held a Confirmation service in St. James' Church on Sunday morning, the 14th inst. The church was filled with people. Seven young girls, and one adult male candidate, were presented to the Bishop by the incumbent, the Rev. Rural Dean Machin. The Bishop, immediately after the Confirmation, gave a most appropriate address to the candidates; and in the Communion office preached a very practical sermon, marked with his usual clearness, simplicity, and force. A number of the parishioners remained to partake of the Holy Communion with the newly confirmed. The Rev. A. H. Allman assisted in the service, and after dinner drove the Bishop to Uffington, for a Confirmation service in the evening.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

WINNIPEG.—*Wednesday, the 17th of June.*—The Synod was opened this morning with divine service at Trinity Church. The service of morning prayer was taken by Canon Coombes. Canon Rogers read the lesson; the Very Rev. Dean Gridale read the Archbishop's address, and administered Holy Communion. Archbishop Fortin read the epistle, and Canon O'Meara and Canon Matheson assisted in the celebration. The Indian mission Fund calls for our most serious consideration. It is difficult to see how we can maintain the extensive work which has been for so many years carried on by the C.M.S. The society pays the whole salary and allowances of its secretary, the superintendent of Missions. It also grants the diocese £200 from the Finlayson Fund. But the mission grant of £2,650 has been diminished 1/20th yearly since 1891. This year we receive £1,987 10s. The society in adopting this policy of gradual reduction expected that the deficiency would be made up by what the Indian converts at the missions would raise, by increased offerings from our own people, that is our new immigrants and settlers, and by larger help from Eastern Canada. The society does not realize the absolute poverty of the Indians in its present mission field. It is vain to expect help from that source. As for our own people, I would gladly encourage more liberal offerings. When I succeeded to the Episcopate, the society in an important paper by Mr. Venn, suggested the formation of two funds, a settlement and an Indian. This was done at once, and every year collections for the Indian fund have been made in our new settlements. And it should be remembered that this diocese is now supporting every mission in it, in which the society had a resident clergyman at the time of my arrival, except the Fort Alexander Mission, which had received a resident clergyman the previous year. But I should be glad if we did more. I have no fear of our Home Mission Fund suffering if any real enthusiasm is created in a parish for Indian missions. The Executive Committee encourages the Indian work being made an essential part of parochial work by naming a minimum sum which is expected. But love for souls, many of them still in heathen darkness, will, it is hoped, outstep this minimum. It will be a happy day for the local funds of any parish, when its people rise to an intelligent and loving sense of their responsibility for the imparting of the Gospel. Still the impracticable is beyond us, and it is certainly quite impracticable for this diocese to supply the funds yearly withdrawn by the C.M.S. There remains the third source suggested by the C.M.S.—help from Eastern Canada. But we are at once faced with the difficulty how that help is to be obtained. On its own motion the Church of Canada assures us of no pecuniary support, and has never undertaken the responsibility for a single missionary. One parish, St. Matthews', Quebec, has stood by us year after year, but it stands alone. Archdeacon Phair two years ago laid the position of our Indian Missions fully before a number of congregations and met with a kind response. But the Indian Fund is now exhausted. We shall, as far as we can and are allowed, appeal to the clergy and congregations in the east, but we are threatened with a new obstacle in a tendency at present among the friends of work for the heathen, ignoring the work of our Indians for evangelistic work abroad, though we have a very distinct claim for a first attention since most of the C.M.S. grant for this diocese is spent on missions that are in the Province of Ontario.

The call on Canada from the withdrawal of the C.M.S. is yet very limited. When Mr. Eugene Stock was over he found an impression that the C.M.S. was withdrawing one-twentieth over their whole Canadian field of work. How that impression arose I cannot say, probably from want of attention to

what was said. The society is spending over \$100,000 in the Dominion of Canada—that is in the ecclesiastical province of Rupert's Land and in British Columbia; but it is practically only withdrawing one-twentieth from its grant to us. But this withdrawal, though so small in the aggregate of the expenditure of the society, is very serious for us. It is throwing upon this diocese an additional sum annually of about \$660.

On the reopening of Synod at 2.30 p.m. yesterday, Rural Dean Burman, seconded by Mr. F. H. Mathewson, moved, and it was agreed, to form a committee to draft a clergy superannuation scheme for this diocese.

Ven Archdeacon Fortin called the attention of the Synod to a report of last year proposing amendments to the regulations respecting the Clergy Widows' and Orphans' Fund, with a view to a discussion of the same.

Rev. Rural Dean Burman moved the adoption of the printed synopsis of business transacted during the year by the Executive.

The Synod then proceeded to discuss the report of the statistical committee. Rev. Canon Rogers said it was not a discouraging report: and although there had been a falling off of 498 from the number of services held, yet the greater number of these could be accounted for. This year's total revenue was \$66,000, being \$4,400 less than last year; but as there had been a special effort for a special purpose last year, there was in reality between \$2,000 and \$3,000 of an increase. The assets had increased, and the liabilities had diminished.

The scrutineers reported the following as the result of the balloting:

General Synod of Canada—Very Rev. Dean Gridale, Rev. Canon Matheson, Rev. Canon O'Meara. Substitutes—Archdeacon Fortin, Canon Rogers and Rev. C. C. Owen.

Laity—F. H. Mathewson, H. S. Crotty, Sheriff Inkster; substitutes, H. M. Howell, Q.C., W. R. Mulock, Q.C., and C. C. Chipman.

Executive Committee, ex-officio members—Dean Gridale, Archdeacon Fortin, Archdeacon Phair and Canon Rogers. Elected clergy—Canon Matheson, Canon O'Meara, Rural Dean Burman, S. MacMorine, A. E. Crowley, Canon Coombes, N. Hewitt and C. R. Littler. Laity—H. S. Crotty, Sheriff Inkster, F. H. Mathewson, J. G. Dagg, W. P. Sweatman, Thomas Robinson, Capt. G. F. Carruthers, W. R. Mulock, Q.C., H. M. Howell, Q.C. and C. C. Chipman.

Provincial Synod.—The Very Rev. the Dean of Rupert's Land, Rev. Canon Matheson, Ven. Archdeacon Fortin, Canon O'Meara, Rev. Canon Rogers, Rev. Rural Dean Burman, Rev. S. MacMorine. Substitutes—Rev. A. E. Crowley, Rev. Canon Coombes, Ven. Archdeacon Phair and Rev. F. V. Baker. Laity—Sheriff Inkster, Messrs. H. S. Crotty, F. H. Mathewson, C. C. Chipman, Capt. Carruthers, H. M. Howell, Q.C., I. G. Dagg. Substitutes—W. P. Sweatman, L. A. Hamilton, W. R. Mulock and Thomas Robinson.

The annual mission meeting in connection with the Synod was held in Holy Trinity school-house in the evening, Ven Archdeacon Fortin in the chair. A lesson from Holy Scripture was read by Ven. Archdeacon Phair, and prayers were said by Rev. J. J. Roy.

Rev. W. T. Mitton, rector of Christ Church, was the first speaker. Mr. Mitton's address was brimful of earnestness, catholicity and common sense. His experience had been of a somewhat varied character; he had worked in the North-West as layman and as cleric; now, he was associated with a different set of circumstances. He could not help feeling that the great difficulty to be overcome in this Dominion was that of congregationalism. He described the starting of work in a North-West parish, and showed that, in far too many cases, the originators of a mission were so entirely wrapped up in their own founding that they could see nothing outside of it. They forgot the Church in Eastern Canada, the Church in India, the vast mission fields in the old country itself. Their spiritual efforts were limited by the narrow confines of their own parish. Some there were who got beyond this; they realized the vastness of the great Diocese of Rupert's Land; but they stopped there. Mr. Mitton went on to speak of life on the prairies, the isolation, which seemed to engender carelessness, the rough, happy-go-lucky kind of life which seems to lead men to forget the teachings of mother Church; and the other adverse environments which exerted their influence with marvellous power on the scattered Churchmen in the North-West. He strongly emphasized the power of the Prayer-Book—it was a great heritage—it was a great power towards the restoration—the maintenance of the spiritual life. Mr. Mitton made a powerful plea, in words that were simple but powerful, for the exercise of prayer for the great mission work of the Church, and for the utilizing of the Sacraments and ordinances of the Church. Indifferentism had to be overcome, and this, he was assured, could be overcome by prayer. He spoke with feeling of the difficulties, that were too often over-

looked and minimized, of the North-West mission field. He strongly urged all to constant, systematic, incessant prayer.

Rev. H. Cochrane took as his text,—“The Lord hath done great things for us, whereof we rejoice.” He proclaimed himself as a Red Indian, as one of the results of Christian missionary efforts in this land. He pointed to the work done at St. Paul's Indian school, as an evidence of the work of Church of England missions in the Northwest. Every pupil there was a type of the many who were gradually being drawn into the light of apostolic truth by the great mission agencies of the Church of England. In his address he spoke of the early days of the old settlers here, and the noble work done by the Church in this land. He concluded with a most pathetic appeal for help to enable him to carry on the glorious work among the Indians. “I plead for my poor Indian brethren,” he said—“Send the Gospel of Jesus to the Indian, and we will bless you!”

Rev. Canon O'Meara spoke with his usual eloquence and fervor, on the “Consolidation of the Church of Canada.” He referred to the conference held here five years ago; and asked in view of that, what is the Church going to do for the mission work of the Church of Canada? To be a living Church we must be a missionary Church. He condemned narrowness, whether of the individual, the parish or the diocese. He insisted that the Church in Canada must be a missionary Church or it was doomed to failure. The Canadian Church must be a Church filled and fired with missionary zeal. What was needed was to awaken general missionary enthusiasm throughout the length and breadth of Canada. How was consolidation going to do this? First, it would bring more information about the great mission field; then information would beget interest; and interest would beget enthusiasm. The mission fields of this country were fields of illimitable possibilities; information would be given concerning them, and concerning the history of the Church in this country. Consolidation would give a sense of new responsibility; and, thirdly, it would result in a new movement in advance by broadening the methods and machinery of missionary work. The whole Church must be mapped out as a missionary field. He had felt like saying, hear! hear! to what Mr. Mitton had said about the evils of congregationalism in parishes and dioceses. He thought also that consolidation should result in the formation of a Missionary Board for the whole Dominion which would administer the whole fund of the Church. Such a board would have authority and a wider scope to secure information. Secondly, such a board would have authority to build up the Church at special points of advantage. What had been done in this diocese, and had resulted in the growth of self-supporting parishes in places where aid had been given to a few families, would be repeated through all Canada. The board could arrange for a series of deputations from the mission fields to visit the great centres, and very great advantage to the missions would result. An important part of the business of the next General Synod would be the creation of a new, progressive, vigorous missionary administration, embracing in its operation the whole Dominion of Canada.

Various hymns were sung during the evening, which was closed at 10 p.m. by the benediction pronounced by the chairman.

The Synod resumed its sittings this morning at 10 o'clock. After devotional exercises, Rev. Rural Dean Burman submitted a motion to the effect that His Grace be asked to name committees on credentials, St. John's college, Sunday schools, primary education, statistics, offertories, Church depository, and parochial missions. Agreed.

Ven. Archdeacon Fortin presented the report of the committee on the Archbishop's address; and in connection therewith, a petition from this Synod to the Archbishop, asking him to intercede with the venerable S.P.G. to try and prevent the withdrawal of the grants which have been given in the past to this diocese. In the discussion which followed, Rev. J. J. Foy, Rev. Cannon O'Meara, D.D., Mr. Theobald Robinson, Mr. W. R. Mulock, Mr. R. D. Richardson and others took part. The report dealing with this point was referred back to the committee to amend certain portions.

Considerable discussion took place in reference to the interference of the Baptist Church in the St. Peter's mission. Eventually the whole matter was referred to a committee, to lay the matter before the Baptist authorities.

Referring to some of the remarks of the Archbishop in his address, Mr. L. A. Hamilton and Mr. R. D. Richardson spoke strongly in favor of a shortened form of service being used at least once a month, for the sake of the young people of the congregation.

After some discussion of the date of the next meeting of Synod, it was decided to leave the fixing of the same to the Archbishop and the executive.

Canon Matheson presented his report as bursar of St. John's College. It showed that \$500 of an old

floating debt had been paid. This was gratifying, as the report covered an unfavorable year, and as the expense for teaching was increasing from year to year owing to the multiplying of options in the university. If a Government school of science were established, every one of the colleges would be saved at least \$1,000 per year. There had been a slight increase of money contributed by the diocese, but the amount was much smaller than it should be.

Canon Matheson moved that the different parishes of the diocese be assessed a definite sum each towards St. John's College, in the same way as the assessment is made for the Home Mission Fund, so that the sum of \$1,000 be raised for the college. Mr. F. H. Mathewson seconded the motion, but made the suggestion, which was accepted by the mover and adopted by the Synod, that the sum to be raised be \$2,000.

Rev. W. A. Burman presented the report of the S.P.C.K. depository. It showed that the sales of publications during the year had amounted to \$565. The financial position of the depository was considerably better than it was a year ago. Canon Rogers seconded the motion, and in doing so, took occasion to say that Rev. W. A. Burman had given a great deal of time and interest to the work. The report was adopted.

Canon Coombs presented the report of the committee on Sunday schools, which was adopted.

Votes of thanks were passed to the S.P.G.; His Grace, for his weighty and valuable charge; to the honorary treasurer; to Wycliffe college, Toronto, for the contribution of \$225 to the Home Mission Fund; to the Colonial and Continental Church Society; to the railroad companies for reduced fares; to the ladies for luncheon supplied; to the auditors, Messrs. W. A. Henderson and W. P. Sweatman, along with their re-appointment, acknowledged by Mr. Sweatman with a complimentary reference to the efficiency of the accountant, Mr. Geo. Grisdale.

A standing vote of thanks was given to Canon Rogers, on motion of Canon Matheson, for his successful work in the east. Canon Rogers, in responding, said that if he had been received everywhere as he had been since he got back, he would have been repaid a hundred fold.

The printed report of the committee on the consolidation of the canons, rules and regulations of the Synod was adopted on motion of Mr. H. S. Crotty, seconded by Rev. T. C. Coggs.

The reports of the Rural Deans were next called for, and that of the Rural Deanery of Islington was read by the Ven. Archdeacon Phair.

The Dean, at this stage, interrupted the proceedings to state that a telegram had just been received conveying intelligence of a very sad nature. It had been sent from Indian Head, and was to the effect that the Bishop of Qu'Appelle (the right Rev. Bishop Burn), had died at 2 p.m., from heart failure, consequent on inflammation, and that he would be buried on Saturday.

The members of the Synod at once knelt down, and Ven. Archdeacon Fortin offered a touching prayer on behalf of the widow and bereaved friends.

Rev. F. V. Baker, in a voice broken with emotion, moved the following resolution, which was seconded by Canon Matheson, and carried by a silent vote of the members all standing, the mover being only able to say that the deceased had been as a father to him:

"That the Synod of the diocese of Rupert's Land now in session, having received the sad intelligence of the sudden death of the Bishop of Qu'Appelle, conveys to Mrs. Burn, and the clergy and members of his diocese, its deep feeling of sympathy in this bitter bereavement to them and the Church in Canada, and prays for God's consolation for them in the time of trial."

On the passing of this resolution the Synod at once adjourned.

On motion of Mr. W. R. Mulock, seconded by Archdeacon Fortin, Mr. J. R. Dutton was appointed joint lay secretary.

Rev. Rural Dean G. C. Hill's report of the Rural Deanery of Turtle Mountain, was read in his absence by Archdeacon Fortin. Rural Dean Burman read his report of the Rural Deanery of Lisgar; Rural Dean MacMorine, that of Marquette; Canon Rogers, that of the Rural Deanery of Brandon; Rural Dean Hewitt read his report of the Rural Deanery of Dufferin. Rev. E. A. W. Gill, Rural Dean of Minnedosa, presented a verbal report.

On motion of Canon O'Meara, seconded by Rev. McAdam Harding, it was resolved that this Synod request the Dean of Rupert's Land to attend the funeral of the late Lord Bishop of Qu'Appelle, as the representative of this Synod and Diocese.

Archdeacon Fortin brought up the memorial recommended by the committee on the Archbishop's address to be sent through His Grace to the S.P.G. He explained a few amendments.

Rev. N. Hewitt's motion, seconded by Rev. A. Tansey, that account books be presented for parishes

and missions, was referred to the executive committee.

The Synod was then closed with the benediction given by the Dean.

The Archbishop of Rupert's Land has summoned the House of Bishops to meet at Regina, August 11th, for the purpose of electing a bishop for the vacant Diocese of Qu'Appelle. Under the new constitution the House of Bishops selects and the House of Delegates assents.

ATHABASCA.

RICHARD YOUNG, D.D., BISHOP, FORT CHIPWEYAN.

ATHABASCA LANDING.—*St. Matthew's Mission.*—The Rev. W. G. White arrived here Monday, June 8th, from his mission at White Fish Lake. He came to consult the bishop on his taking charge of St. Peter's Mission, Lesser Slave Lake, during the absence of the Rev. G. Holmes. Mr. Holmes is about to leave for England to spend a winter there after an absence of ten years, as also to be present as clerical delegate for the diocese at the General and Provincial Synods. The Rev. M. Scott arrived Thursday, June 11th, en-route for Winnipeg. He also represents the diocese at the above Synods. Sunday, June 14th, the bishop held an ordination. The sermon was preached by Rev. M. Scott. Assisted by the Rev. M. Scott, the bishop ordained W. G. White, priest. Rev. W. G. White returns to his mission on the 20th inst. His brother, Mr. A. S. White, will be in temporary charge next winter of the Mission at White Fish Lake.

British and Foreign.

On June 11th, Dr. Ryle completed his sixteenth year of service as the first Bishop of Liverpool Diocese.

Some £15,000 has already been received by the secretary of the Metropolitan Hospital Sunday Fund.

The life of the late Bishop of Bath and Wells has been written for private circulation by his son, the Rev. J. F. A. Hervey, rector of Shetley.

The Rev. R. Howel Brown, M.A., rector of St. Mary's, Glasgow, has been offered, and has accepted, the post of chaplain to the Bishop of Glasgow.

The Rev. J. Bell Cox, vicar of St. Margaret's, Prince's-road, Liverpool, will conduct a retreat for ladies early in September in Peterborough Cathedral.

With a view to clearing off the debt of St. Paul's Church, Haringay, the deacons organized a farthing collection. Up to the present 37,342 farthings have been received.

The Rev. Charles Bulmer Maude, upon whom the Bishop of Lichfield has conferred the Archdeaconry of Salop, served for five years in the mission field as rector of Kimberley, South Africa.

The Right Rev. Alfred Earle, Bishop of Marlborough, was formerly rector of Monkton, Farleigh, near Bath, which post he resigned on receiving preferment in the Diocese of Exeter.

I have good reason for stating, says a London correspondent, that Mr. Gladstone is in favour of the Education Bill, and that he regrets that he is not in the House of Commons to support it.

The Bishop of Llandaff has opened a new church at Beaufort, Monmouthshire, on ground given by the Duke of Beaufort. His Lordship has consecrated 120 churches during his episcopate.

In response to the appeal made by the Scottish Bishops in their recent pastoral, Mr. W. Robertson, lay clerk to the College of Bishops, has received the sum of £104 in aid of the Armenian Relief Fund.

The fourth International Old Catholic Congress, which originally was to have been held at Vienna, Carlsruhe being afterwards substituted, will now, it is announced, be put off to 1897, and its meeting-place is not yet settled.

The amounts received at the Mansion-House recently in respect of the collections on Hospital Sunday included £1,477 17s. 6d. from Canon Fleming, St. Michael's, Chester Square, the largest ever received for the fund.

Lady Crawford laid the foundation stone of the Church of St. John the Baptist, at New Springs, near Wigau, recently. The cost of the church, exclusive of the site which has been given, will be about £5,000.

Lundy Isle is to have a church, which is being built at the expense of the rector. The population is small, and there is no Nonconformist place of worship on the island. Neither is there a public house, workhouse or gaol.

The Restoration Committee of St. Bartholomew-the-Great, West Smithfield, E.C., having had two conditional offers of £300 each, are making an appeal for an additional £700 to enable their scheme of restoration to be completed forthwith.

Sunday, 20th June, was "Show Sunday" at Oxford, and the University sermon was preached by the Dean of Ripon, who was a well-known figure there forty years ago, when he was a fellow of 'All Souls', to which college he was elected from Balliol.

In consequence of the great success which has attended the establishment of the Post Office Churchwomen's Guild, a similar guild for men, under the tutelage of St. George of England, has been founded, and is now in full working order.

The Pope is studying attentively Mr. Gladstone's letter to Cardinal Rampolla on the validity of Anglican orders, intending to answer it in detail, either in a passage in his allocution before the Consistory, or in a separate document rendering homage to Mr. Gladstone's greatness.

The Bishop of Peterborough, who arrived home from Moscow recently, has been interviewed by a representative of the press, and has promised to give a lecture at Northampton, early in autumn, for the benefit of the Orphan Fund of the Institute of Journalists, on his visit to Russia.

On "Hospital Sunday," the Lord Mayor and the Sheriff attended in State at the morning service in St. Paul's Cathedral, when the Bishop of Marlborough preached in aid of the fund. The Bishop of Stepney preached in the afternoon, and the Bishop of Guildford in the evening.

Recently the Bishop of Dover consecrated the new Church of St. Barnabas (which takes the place of a mission-room which has been used for the last twenty-five years), in the parish of Boughton-under-Blean, the position of the parish church making a second place of worship in the parish a necessity.

The Dean of Norwich has raised £6,000 for the restoration of Norwich Cathedral by quiet personal solicitation from house to house, and hopes that the anniversary services commemorating the 800th anniversary of the removal of the Norfolk See from Thetford to Norwich, will stir up renewed interest in the work.

Recently the Rev. Ernest Beresford Cooke, lately curate of St. Mary's, Clifton, Bristol, was instituted to the pastoral charge of St. Andrew's, Brechin, in succession to the Rev. D. Hepburn Brown, who has gone to South Africa. The usual formalities were gone through, and the keys of the church handed to the new rector.

The Bishop of London has offered the rectory of St. Botolph, Bishopsgate, vacant by the death of the Rev. Wm. Rogers, to the Right Rev. D. Earle, Bishop of Marlborough and rector of St. Michael, Cornhill. The value of the living, which was considerably augmented in the last few weeks of Mr. Rogers' incumbency, is nearly £3,000 a year.

The Archbishop of York presided recently at Ely House, Dover street, Piccadilly, at a meeting convened by the Association for the Furtherance of Christianity in Egypt, in aid of a school for Coptic girls. His Grace said a sum of £2,000 was required to found the proposed school, which, it was hoped, would soon become self-supporting.

The Rev. Walter Campenowne has been appointed to the rectory of North Leigh, near Honiton, in private patronage. Mr. Campenowne belongs to the well-known family, and is uncle to the present owner of Darlington Hall, near Dartmouth. He was at one time rector of St. Mary, Tarry, in Devonshire, and has since held curacies in South London and at Dawlish.

The Duchess of Albany recently opened a bazaar at Queen's Gate-hall, South Kensington, on behalf of the Gonville and Caius College, Cambridge, settlement at Battersea. The peculiar feature was the presence of 240 girls of the St. Saviour's Thimble.

Guild, who danced around the maypole at the mission premises, when Sir. F. Lockwood, M.P., reopened the bazaar in the grounds.

The Bishop of Colchester visited Plaistow recently, and opened a new parish hall, which has been erected by the vicar of St. Mary's parish, the Rev. T. Green-Wilson, to provide opportunities for recreation and social intercourse among the poor people who crowd this large, poor parish in London over the Border, the other halls in the parish being mostly used for mission purposes.

The thirty-seventh meeting of the English Church Union takes place at Freemason's Tavern. The subject for consideration will be the Education Bill, to be introduced by Lord Halifax. At night the Union will hold another meeting at 8 p.m., when the subject will be "Prayers for the Departed." The speakers are the Bishop of Nassau and the Deans of Chichester and Lichfield.

The Rev. J. R. Denham, rector of St. John's, Dumfries, has made an offer of £3,000 to form an endowment on condition that the sittings in the church shall all be free and open. Mr. Denham made a similar offer some time ago, but it was for various reasons found impossible to carry the project to a successful issue. It is much to be hoped that the renewed offer may be more successful.

Canon Carter, of Clewer parish church by the Thames, near Windsor, now in his 88th year is a picturesque figure. At the death of Archdeacon Denison he became nearly the only remaining representative of the Tractarian School, and his reverence for Dr. Pusey is best expressed in his own words. He says: "As an elder boy at Eton, as a commoner at Oxford, as guide and counsellor during the rest of his life, till the sad and ever memorable day on which I kuelt at the foot of the bed where he lay taking his last sleep, he had been to me as a pole star in the regions of divine truth."

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.

"Religion in Our Public Schools."

SIR,—Permit me to draw "J. H. M.'s" attention to the school regulations in the Province of Quebec: (a) "Religious instruction shall be given in all public schools, but no person shall require any pupil in any public school to read or study in or from any religious book, or to join any exercise of devotion or religion, objected to in writing by his or her parents or guardians." (b) "Every Protestant school shall be opened each day with the reading a portion of the Holy Scriptures followed by the Lord's Prayer." (c) "In all grades of Protestant schools, the first half-hour of each day shall be devoted to the opening exercises (prescribed by the preceding regulations), instruction in morals and Scripture history. The Holy Scripture and the authorized text-books shall be used for this purpose. No denominational teaching shall be given in such schools." [Sections 158, 159, 160. Regulations of the Prot. Committee, Council of Public Instruction, P. Q.] The aforesaid committee has more recently (Sept., '95) authorized a scheme of Bible study for Protestant schools, which, for the senior grades, includes O. T. history complete, together with the Gospels and the Acts of the Apostles; whereas for the other grades, the leading events of the O. and N. T. are selected, according to the capacities of the pupils in the several grades. The "memorized matter" of the scheme includes the Lord's Prayer, the Beatitudes, the Apostles' Creed, the ten Commandments, 12 special texts: (e.g. John iii. 16, 17), Matthew vi., Mark xv., and for the Academy grades 1 and 2, selections, to be made by the teacher. . . . I, for one, strongly object to the remedy proposed at the end of "J. H. M.'s" letter. The soul as well as the body needs daily food, and not too much at once, which is apt to produce disgust; but rather "live upon line, precept upon precept, here a little and there a little." "Mr. D. says the Minister of Education is trying to find out a remedy. Let him try the following: We profess to believe that the children have bodies, mides and spirits; in place of giving five days of the week to the first two, let the State give four days to these, and give one day in the week to the interests of the soul. Is this too much for a Christian people to concede for the eter-

nal welfare of their offspring? Here is a reasonable remedy.

J. H. M."
Now, before trying new methods, might it not be well to make better use of the means of religious training already provided for us. The late Principal Nicolls, of Lennoxville, used to say: "a poor plan well carried out is better than a good plan only half carried out." Hence the failure of the divine plan because it is far from being even half carried out: (cf.) "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently to thy children," &c., Deut. vi. 8 7. "Feed my lambs," John xxi., v. 15. When religious instruction is given in the home by example and precept, and by the ministry and offices of the Church; when, moreover, the clergy shall co-operate more fully with the teachers of the public schools, by taking part in the religious instruction, who knows the blessing that may be in store, when the opening half hour in the schools shall receive daily the best efforts of a consecrated ministry, who can tell, in such a case, in how many a life history the memory of those morning half hours shall linger like a benediction? "Let us consider one another to provoke unto love and to good works."
L. S. T.

Announcement.

SIR,—I have been requested by the Committee of the Board of Management D. and F.M.S. to ask you to announce to your readers that the services of the Rev. Canon Spencer, of Kingston, and Mr. C. A. Elliott, of Ottawa, have been secured as honorary secretary and honorary treasurer respectively of the D. and F.M.S. Thanking you in anticipation for the favour.
A. A. VON IFFLAND,
Secretary of Committee.

Bergerville, Que.

Early Church Miracles.

SIR,—A wonderful answer to prayer may be a miracle to me and to those who think as I do, and the acknowledged miracles of grace be all that Mr. Harrison claims as the Church's heritage of miracles to day. I have no quarrel with him. But hitherto we have been talking of miracles in the ordinary sense of the word; miracles which would appeal to those who believe not, such miracles as were wrought by Christ and His Apostles, and certain who had the gift in the Primitive Church. These miracles have ceased; they were designed but for "the swaddling clothes of the infant Church." If a man's ear were cut off, as was the ear of Malchus, and a Christian scientist were to restore it instantaneously without the use of any adequate agency, and before competent witnesses, there could be no doubt as to the miraculous nature of the cure. But we do not hear of such things, and Lourdes and St. Anne-de-Beaupre at the other extreme of theology, do not furnish anything more authentic. On what, then, will any sane man state the claim that miracles, in the ordinary sense of the word, are still wrought in the Church, or out of it? I doubt if any Anglican takes the Llanntony apparitions of a few years ago seriously. And if the Roman devotee really believes in the cures of his pet shrine, it is a very long cry from these to the acknowledged miracles of the first days of Christianity. These latter were not experimental; they did not fail on occasion. He who gave the gift gave also the power to discern what time it was fitting that the gift should be exercised. Nothing could be more pitiful—nothing could betray a greater want of appreciation of the true nature and purpose of miracle—nothing could be devised by the most uncompromising materialist that would be better calculated to throw discredit upon the Gospel miracles and the record of them, than any attempt to refurbish the discredited and discreditable miracles of Romanists since the middle ages, and the faith-curists of our day. To enter the Church as a competitor with them, would be to lower her not only in the estimation of her own children, but even more in the eyes of her competitors themselves, for she would be most certainly beaten by them in such a contest. Our Church has many sins to repent of. Seeking after a sign is not, and I trust never will be, one of them. Mr. Harrison asks: "What is the use of the Church's prayers for the sick if such miracles do not occur?" I do not know that the Church anywhere prays for miraculous interference on behalf of the sick. If ever we should expect such a petition, it would be in the prayer for a sick person when their appearance small hope of recovery. But here, while acknowledging that no work is impossible with God, we do not venture, on the strength of that belief, to ask for a miracle of healing. That were not faith, but presumption. Our words are: "So fit and prepare him against the hour of death that after his departure," etc. We are referred to Staley's book on the Catholic Religion. He is very guarded, but even if he had made out a stronger case for Mr. Harrison, we could hardly recognize a book designed to popu-

larize Catholic truth as a theological standard. I should like very much to have Mr. Harrison or some other capable critic deal with that sober statement of the case in Trench's familiar Notes on the Miracles—chapter iv. 3. We have here, besides the author's own strong argument against the idea of the present continuance of miracles in the Church, almost a Catena of the Fathers, with eastern and western, to the same effect. Even St. Augustine (Mr. Harrison's strong authority) is shown to have varied in his judgment at different periods of his life. If I may venture a suggestion, is it not possible that the passage from St. Augustine, quoted in Mr. Harrison's former letter, may have been a mere *argumentum ad hominem*, and not a statement of his mature conviction.
ARTHUR JARVIS.

Wordsworth is not considered a very strong critic, but his note on St. Mark xvi. 17, seems good common sense, to say the least.

James the Less, the Apostle.

SIR,—I have to thank you for the favorable notice of my little book in your issue of the 18th ult., as also for pointing out the few slight misprints. But my object in writing now is to draw the attention of your reviewer and your readers to the fact that he has himself fallen into an error in his reference to James the Less and James the Lord's brother. He calls me to account as if I had inferred that these two were the same individual, and asks if I had read Bishop Lightfoot on the subject. But I have nowhere either stated or implied that they were the same. James the Less was the son of Alphaeus, and consequently one of the original Twelve, while, in the place noted (p. 77), I was pointing out those "other than the original Twelve" who were called Apostles. Among these James the Lord's brother is mentioned. This is entirely in agreement with Bishop Lightfoot and others, who claim that the first Bishop of Jerusalem was not one of the Twelve. You will have noticed, too, that my name is misspelled three times in the short notice. Of course this was not the fault of the reviewer, but of the proof reader.
A. J. BELT.

The Commutation Trust.

SIR,—It is not very often that much is said or written in reference to this fund, but judging from the reckless way in which the money belonging to it has been squandered through bad investments, it seems to me that the parties who have handled the matter have left themselves open to the severest criticism. Besides, I think, owing to the changes that have taken place in the times, that the present mode of distribution is unfair and needs immediate revision. According to the present mode, a number of men are made beneficiaries of the fund for \$400 per annum, and many of them have been drawing from it for years, whilst others who have served longer in the diocese than they have, are denied any benefit from the fund, which is to every right thinking mind, a huge piece of injustice. It is very plain, then, that the true principle of distribution is according to a certain number of years of servitude, and I hold that after a certain number of years of servitude a man ought to be entitled to go on the beneficiary list whether he is in active duty or not. Therefore, to meet the present exigencies of the case, I would make two suggestions, re amendment to Canon: 1st. That after a man has served twenty-one consecutive years in the diocese, his claim to go on the fund shall be established without dispute. 2nd. That the anxieties of present beneficiaries be reduced from \$400 to \$300, and that subsequent beneficiaries be placed on list for \$300 per annum until such times as the fund is able to give them \$400. I think by the adoption of this plan things will right themselves in a few years and prove just and satisfactory to all.
JURIS.

The Consecration of the Bishop of Niagara.

SIR,—Allow me to congratulate you upon what we may fittingly call the "consecration number" of your paper just to hand; your numerous readers will doubtless appreciate your enterprise and efforts so successfully accomplished to present them with a graphic and photographic account and picture of all that took place. But there is a criticism in your editorial comment upon the occasion which you will permit me, as one most deeply interested, to reply to. I refer to your words in regard to the lunch given by the W. A. to the clergy and visiting lay-representatives. You remark that at this lunch "a dead silence was observed." You "wonder whose fault it was," and you characterize the silence as "a blunder." Let me say the silence was intentional; it was the "new bishop's most earnest request that on this occasion, when his heart was so full, following as it did immediately after the most solemn hour of his life, that there should be no speech-making. Respect for his wish it was, then,

that prevailed both here in Toronto, and also in Hamilton, where on Monday after the installation, a similar lunch was given under similar auspices in similar silence. Trusting that you will allow this explanation to appear, of what would otherwise be regarded as an oversight, believe me,

J. FIELDING SWEENEY, R.D.

BRIEF MENTION.

The vestry in connection with Christ church Tamworth, has been completed.

All titles of nobility originally had a military origin.

In several European countries butter is sold by the yard. The rolls are a yard in length, and are sold in sections to suit purchasers.

Cromwell, Lord Essex, established parochial registers for births, deaths, and marriages, between 1580 and 1588, in the reign of Henry VIII.

In all state ceremonies the sovereign takes precedence of all persons whatsoever.

Forty-seven persons were confirmed by the Bishop of Ottawa at Perth.

Peace was proclaimed at Paris after the Crimean war on Monday, March 31st, 1856, and in London on Tuesday, April 29th, 1856.

The Archbishop of Canterbury ranks immediately after the members of the royal family.

A million acres of forest are cut down every year to supply European railway companies with sleepers, on which the lines are laid.

The famous suspension bridge at Niagara Falls, built in 1855, is to be superseded by a new steel structure, with an arch 550 feet long and 260 feet above the water level.

On Monday, June 22nd, the Bishop of Ottawa visited Lanark and administered confirmation in St. Paul's church.

In the United States a driver of horses sits on the right, and turns his team in that direction. In England the national custom is the reverse.

The Russian Bishop of Kursh has ordered his clergy to refrain from the "disgustingly bad habit of smoking tobacco, which is quite unbecoming for those who serve the altar."

The German Emperor has 350 carriages in his stables in Berlin. Of these 100 are for the use of his suite.

Queen Isabella II. of Spain possessed a 140-grain black pearl, which was recently sold at a London jeweller's for \$5,750.

The Rev. Canon Norton, D.D., rector of Montreal, and Miss Norton, have gone to spend their summer holidays in Ireland.

We read of pews in London as early as 1453, but they did not become general until the middle of the seventeenth century. There was one at Geddington, St. Mary, Northampton, for a long time, dated 1602.

The average age of the Norman kings was 56½ years; of the Plantagenets, 53 years; of the Lancastrians, 44 years; the Yorkists, 30 years; the Tudors, 48 years; the Stuarts, 55½ years; and those of the present dynasty, 73 years.

The largest churches in Europe will contain the following numbers: St. Peter's, Rome, 51,000; Milan cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa cathedral, 13,000; St. Mark's, Venice, 7,000.

Apropos of Queen Victoria's entrance upon the sixtieth year of her reign, it may be noteworthy that the walking stick which she carries in her old age is made of a branch of the historic oak of Charles II. Fastened to its top is a tiny Indian idol, part of the loot of Seringapatam.

The Path of Safety.

For only on Him can I lean all my weight, and be sure that the stay will not give. All other bridges across the great abysses, which we have to traverse or be lost in them, are like those snow cornices upon some alp, which may break when the climber is on the very middle of them, and let him down into blackness out of which he will never struggle. There is only one path clear across the deepest gulf, which we poor pilgrims can tread with absolute safety that it will never yield beneath our feet.

The Good Shepherd.

In soft, sunny meadows the wandering sheep stray;
Atar from the Shepherd each goes his own way.
Though dangers lurk round them, no watch do they keep—
"The Good Shepherd giveth His life for the sheep!"

On, on, they still wander, till morn, clear and bright,
Grows gray with the storm-cloud, swift falls the black night;
Fierce rains beat in fury, the sharp lightnings leap—
"The Good Shepherd giveth His life for the sheep!"

Out, over the mountain, at midnight, alone,
The Good Shepherd goeth to gather His own.
He seeks and He finds them on crags wild and steep—
"The Good Shepherd giveth His life for the sheep!"

Deep down in dark pitfalls, sore wounded by sin,
He sees when they suffer and die in their pain.
He seeks and He saves them where death shadows creep—
"The Good Shepherd giveth His life for the sheep!"

Unto death He will follow each child of His love,
Triumphant will bear Him to safety above.
No waters can quench it—His love strong and deep—
"The Good Shepherd giveth His life for the sheep!"

Something for Everyone.

As there never was one person exactly, or even a little bit like another, so there must be something for everyone to do which nobody else in the whole world could do. Our circumstances are a piece of building ground, given to each of us by birth, and it depends entirely on ourselves what sort of building we shall erect upon it.

Life, wherever it may be, is a great opportunity. It is for every man the one great chance. Whatever a man's life may be, it is the only one he will ever have the chance of living.

A Lesson in Arithmetic.

After the first steps in arithmetic, learning to count and to form figures,—what joy it was to have the small sums in addition given for a lesson. The figures were to stand one above another, like jars on a shelf-line, and one might reach up and bring down so much for the sum of each row of jars; and sometimes there was the novelty of having something to "carry" from one line to the next.

Later there came larger examples, later still came multiplication, but that proved to be only a quicker method of delightful addition.

As pupils of the divine Master we have progressive lessons given us to learn. Here is a lesson in addition that will produce a most wonderful sum if there be no mistake in adding the column: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Notice what comes first in the column, then study how much is contained in it, step by step, all the way up to the highest point—love—and you will see how well it is worth studying. You will find, too, how necessary it is to follow the directions accompanying the lesson, "Giving all diligence, add."

It is a grand life-lesson, and we need to begin working upon it at once in order to find the glorious sum.

A Bishop's Dilemma.

A well-known Scotch bishop never married. While he held a certain see he was of course a subject of considerable interest to the celibate ladies of the neighbourhood. One day he received a visit from one of them who had reached the age of desperation. Her manner was solemn, yet somewhat embarrassed; it was evident from the first that there was something very particular upon her mind. The good bishop spoke with his usual kindness, and encouraged her to be communicative. By-and-by he drew from her that she had had a very strange dream, or rather, as she thought, a revelation from heaven. On further questioning, she confessed that it had been inti-

mated to her that she was to be united in marriage to the bishop. One may imagine what a start this gave to the quiet scholar, who had long before married his books and never thought of any other bride. He recovered, however, and, addressing her very gently, said that doubtless their intimations were not to be despised. As yet, however, the designs of heaven were but imperfectly explained, as they had been revealed to only one of the parties. He would wait to see if any similar communication should be made to himself, and when it happened, he would be sure to let her know.

Sorrow and Joy.

Pain is hard to endure, but it also has its compensation, unless by our own impatience and unbelief we rob ourselves of the comfort which God always sends with it and in it. Pain is meant to purify and whiten. Those who wear the radiant garments in glory are they who have come up out of great tribulation. Thousands of sufferers have learned their richest and best life-lessons in sore trials. The fires are hot, but holiness comes out of the flames. The pruning is sharp and cuts to the heart, but more and better fruit is the result afterward. The earthly loss is sore, but there is rich spiritual gain that comes from it. On the briery rod lovely roses grow, and many of the sweetest blessings of life are gathered from amid grief's sharp thorns. An old poet wrote in quaint phrase:

Venomous thorns, that are so sharp and keen,
Bear flowers, we see, full, fresh, and fair of hue;
Poison is also put in medicine,
And unto man his health doth oft renew.
The fire that all things eke consumeth clean
May hurt and heal; then if that this be true,
I trust some time my harm may be my health,
Since every woe is joined with some wealth.

Afraid Not to Give.

A very rich man—one of Guthrie's office bearers in Edinburgh—put a munificent sum into the Doctor's hands for his ragged schools. The Doctor was overwhelmed and profuse in his thanks—profuse, too, in ascribing all manner of good motives to the deed. But Dives was brusque and would have none of the thanks. "You wouldn't thank me," he said, "if you knew my real motive. It is not a desire to do good, or help you in your work, or anything of that sort—it is simply fear. I am afraid to share the lot of the men who depart, leaving unused riches behind them." How much wholesomer the world would be if there was more of this godly fear about!

The Old-Fashioned Flowers.

They are like the songs of childhood that came while the mind was yet unimpressed; they are associated with all the early recollections, and nothing in the after years can efface the effect of that beauty which was a joy that came to stay. They were in the gardens and dooryards of the long ago; we remember the sparkling eyes and eager clutch of the little toddlers as they reached for them, whose tiny step has long ago changed to the measured tread, or whose little feet have long been silent in the dust.

We remember the forms that bent over these old-time flowers, that cared for them, that watched them unfold, and while these forms have vanished, the hollyhocks and the roses by the window always bring them back. Years and years have passed, but the meadow flowers, the blossoms in the wild wood and the forget-me-nots in the pasture field are still as they were in the early days, when the step of father and mother was light and springy, but which is now no more.

Inexpressibly tender are those emotions that are reawakened when we see these bright and unchanged petals as they were two-score years ago. They may lack in the style and high-sounding names that distinguish their modern congeners, but, like the old friends, they are tried and true. They were with us when life was new, and through all the years their quiet, unobtrusive greeting has been the same. These flowers are a memory that will not vanish.

Like voices that we hear no more, but which have a kind of far-away, inaudible echo, they bring to the recollection the old-time paths, the memory of long-ago glances, the remembrance of quiet Sunday afternoons—all these come back again, and for a time the distant ones and the sleepers under the hillocks are again in their old-time places.

It must be a seared and calloused soul that is no longer thrilled by the sight of these early friends. Hardened must be the heart that cannot for a time turn aside and listen to the echoing symphony that comes with its rhythm to bridge over the mounds and vicissitudes of the years that are fading in the twilight.

The plain blue flowers with points that were stuck in a ring and pressed in a book, the peony in the garden corner, the clambering honeysuckle and the rosebush planted by a mother's hand—what memories do all these awaken? Voices, glances, affection, hope, love, smiles, stray tresses, wedding chimes—aye, and tears and solemn knells and funeral wreaths and anguish—all these are inter-woven with the old-fashioned flowers.

Christian Faith.

Christian faith is seeing Christ; seeing Him with the mind's eye; seeing Him when He is out of sight; seeing Him as He really is, in His person, in His character, in His work for us, in His resurrection life and power. It was not seeing Christ in the body which healed the leper or the Centurion's servant. It was the passing through the bodily sight of Him to the spiritual. It was the conviction that this Man standing before them was something else too. Depend upon it, it was the very same grace with that faith to which we are called. It was not an easy thing to see God in the form of a man. It was just as difficult as to see God now in Christ, when there is no form before us. Faith in Christ then, and faith in Christ now, is one and the self-same thing; the being convinced that He is, and what He is; the being convinced that He, our Lord Jesus Christ, lives now, at this moment, and has all power in heaven and on earth; lives after death and resurrection, after bearing our sins and taking them away; lives as our High Priest, as our Intercessor, as our Mediator and Advocate with God.—*Dean Vaughan.*

Church Terms Explained.

Homilies.—Two books of sermons appointed to be read in churches when there is no sermon; 1st vol. was written in 1547, the second in 1562.

Hood.—The ornamental fold which hangs down the back of a graduate to mark his degree.

Host.—(*Hostia, a victim.*)—The Blessed Sacrament under the form of bread, also applied to the altar breads.

House.—The Blessed Sacrament.

House-lining.—A large cloth spread on the altar rail before the people while actually receiving.

I. H. S.—Three Greek capitals equivalent to I. E. S., the first three letters of the Greek word for Jesus. Said also by the Jesuits to be the initials of *Jesus hominum Salvator.*

Incumbent.—The holder of a cure of souls, whether rector, vicar, or perpetual curate.

Induction.—The formal mode of placing a clergyman in possession of a living to which he has been presented.

Inspiration.—The extraordinary and supernatural influence of the Holy Spirit on the human mind by which the sacred workers were qualified to set forth the things of God.

Institution.—The legal act by which a bishop commits a clergyman to the cure of souls.

"Rests."

"God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, our part missing in the music which ever goes up to the ear of the Creator.

"How does the musician read the rest?" See him beat the time with unerring count, and catch up the next note, true and steady, as if no breaking place had come between. "Not without de-

sign does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God Himself will beat the time for us.

With the eye on Him, we shall strike the next note full and clear. If we say sadly "there is no music in the rest," let us not forget, there is the "making of music," in it. The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!"

Thankfulness.

Said a very old man: "Some folks are always complaining about the weather, but I am very thankful when I find any weather at all." We may smile at the simplicity of the old man, but his language indicates a spirit that contributes much to calm and peaceful life. It is better and wiser to cultivate the spirit than to be always complaining of things as we are. Be thankful for such mercies as you have, and if God sees it will be for your good and His glory, he will give you many more. At least, do not make yourself and others unhappy by your ingratitude and complaints.

Watch Your Heart-Life.

We need to watch our heart-life, for it is in thoughts, feelings, dispositions, moods, tempers, affections, that all departure from Christ begins. We need to watch our inner spiritual state. The world may see no abatement in our zeal, in our religious activity, in our earnest advocacy of the truth, and yet there may be less prayerfulness, less love for Christ, less tenderness of conscience, less hunger for righteousness, less desire for holiness. Is Christ more to you now than ever He was before? Does His love influence you with overmastering sway? Can you say with Zinzendorf, "I have only one passion, and that is He"? Is your heart right?

Peace in Prayer.

A constant repentance; a love for the Father; devotions thoughtful and communing; patient charities; guidance given without stint to bright minds; pure ambitions; upward yearnings; protection to the innocent; intelligence of temptation; firmness against wickedness; excision of impenitence; steadfast communions followed to their inmost depths; returns to working days ever more watchful, ever more humble, ever more simple; surely that is a gentle life, a noble life; surely there should, and there must, brood over these ways more than a wistful hope: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Our Christianity.

It is extremely important to have in religious matters the witness to the truth of God within ourselves. There are three easily conceivable attitudes of mind which we can assume with respect to the faith of Christ. We may either accept Christianity by a cost of educational and traditional habit, because we are taught to believe it in our childhood, and because we have never, since then, seen any particular reason for maintaining a contrary opinion; or we may accept it because we have subjected it, together with its antagonistic systems, to the process of a careful examination and scrutiny, and have found that it satisfies our intellectual requirements in a way which every other system has failed to do. Or yet again, we may accept it, partly, perhaps, for both of the above reasons, but more than all because, having brought our hearts and lives into contact with the truth which it proclaims, we have felt the power and realized the comfort which they are able to bestow. This last may be called the "experimental," the first two being respectively the "notional" and the "intellectual" modes of belief. Now it is perfectly clear that of the three modes of Christian belief the last is the only one which will bear any amount of strain and stress that may happen to be put upon it.

If I am a Christian from custom and habit, my Christianity is liable to be endangered by many of the adverse influences which are sure to encounter it, as I pass on through life. It will provide me with no security in the hour of temptation. It will fortify me with no principle, and raise me to no height of moral elevation. And if I am a Christian simply from force of reasoning—even then I shall be at the mercy of every antagonist who comes with greater force of intellect than I possess, and with greater display of reasoning, to assail my position. I hold my faith by a merely temporary tenure. We are not safely placed unless our religion is of a personal, experimental character. We may be beaten in argument by a clever man, or by one who is better trained in disputation than we are: but no power whatever can argue you out of facts.

The Uses of Adversity.

The blessed uses of adversity have been sung and spoken, even by the thoughtful ones of this world, and how much more of them do we Christians know? How often have we seen a man enter into sickness, a giant in the strength of nature, but a babe in grace, and how often has the same man come out of it, prostrated indeed, shattered for the world and its uses, but mighty in spiritual achievement, victor of himself, victor of the world? For wonderful are the reminders at such a time of things lost, past words whose sound has long gone out of mind; the bringing up out of the depths of the memory of hidden knowledge; the life with which dead formalities suddenly become clothed, the divinity which begins to stir amongst long laid up texts; the real conflict with self-deceit and pride in one who has been only talking about such a conflict all his life; the dropping away of exaggerated phrases of self-loathing; and of confidence in God, and the coming, like the flesh of a little child, of real utterances of self-abasement, and the first genuine whisperings of Abba Father. To how many of us sickness may be the sanctuary of earth; to how many the vestibule of heaven.

The Rector's Idea.

"What is the rector's idea, anyway?" is a frequent remark.

Your rector's idea is to get you to struggle against sin and work for Christ in the way that Christ has appointed in His own historic Church.

He wants you to love Jesus Christ supremely, so that you will surrender yourself to Him in Baptism, Confirmation and Holy Communion, as He directs; that you will fight His opponents, "sin, the world, and the devil," with the full aid of His sacramental help; that you will love above all things to seek Him in His Eucharist, where you worship Him, thank Him, possess Him, become most truly His; that you will love and work for His Church (His kingdom and body), whereby He saves you and your fellow men. In a word, that you will love and trust Him so entirely that you will obey Him implicitly. "Jesus only; Jesus always; all for Jesus."

When Out of Town.

Some people seem to think that Sunday keeping is something like one of the ordinances of their own town, which need not be kept when they are away from home. The most persistent churchgoers at home, are known to spend the day visiting when away from home, without the slightest excuse. People who boast of their loyalty to their pastor and church seem to think they owe no loyalty to any other church or pastor, or to the God of the churches, when they are too far away from home to attend church there. People who worship their own church and minister, find it hard to substitute another when they are absent, but those who worship God, find Him everywhere present.

—A man may know that he is without God if he is without prayer. Prayer is the simplest expression of the desire for God. It is by prayer we invite God to come in to occupy His throne; and when He is in prayer is inevitable.

Let Me Lie Still

Let me lie still, ah! very still, dear Lord,
Upon Thy sheltering breast!
If I but stir, methinks the cruel sword
Deep, more deep, is pressed
Into the heart, struck with so keen a blow.
Its life was prone from that red wound to flow.

Gather me near, dear Lord, so near to Thee,
Fold me so close about.
That not a thought, dream, hope, or memory
Straying from Thee, drift out
To the dim borders of that world again,
Whose every touch revives the throb of pain!

Let me lie blind and deaf, with hidden face,
Till on my troubled eye,
Healed and anointed by Thy passing Grace,
May break a clearer sky.
And earth's dark, tear-enshrouded valleys shine.
Transfigured, Father, in Thy peace divine!

Litany Days.

Wednesday and Fridays are the ancient Litany Days. (See First Prayer-Book). They are the penitential days of the week, when the faithful of old assembled to chant the Litany preceded by the penitential psalms, as also the Rogation Days, and at special times when the Litany, that sublime production of the early ages of the Church, was sung in procession. Processional Litanies have fallen into disuse, but the Church still retains the Litany on Wednesdays and Fridays throughout the year.

Sundays were added recently, not for any fitness of things, for Sunday is not the day to wail out Litanies and supplications for ourselves. It is the Lord's Day—a day to give or offer holy worship to the Lord with joy and gladness, and has never been regarded by Catholic Christians as a penitential day; but it came to be temporarily used as a Litany day during the evil time, when there was wanting some service to fill up the chasm left by the overthrow of the weekly Mass, the great Eucharistic Feast of the whole Christian world. To meet a desire for "long prayers," and the spirit of innovation among the restless "improvers" of the day, whose want of piety led to many an absurd practice, it was thought best to add the Litany with a mere fragment of the Communion Service to Sunday Matins, and thus make a human substitute for the Divine Liturgy of the altar. This Liturgical anomaly has been handed down to us; and considering the tenacity wherewith we hold on to this arrangement, one would think we were in possession of the very "acme" of Christian service; whereas the entire absence of the only feature commanded by our Blessed Lord for worship may justify our enemies in styling it an un-Christian office, sitting in the Holy Place to the dethronement of that which is our "bounden duty and service."

Taking this common-sense view of a much misunderstood subject, one can scarcely fail to see the inconsistency of having the Litany on Christmas, Easter, Whitsun-day, or any feast falling on Sunday, even if it were used on ordinary Sundays when the service is of the Sunday. In Advent and Lent there is a propriety in doing so, as somewhat of the penitential character of the season pervades the Sunday services. The same rule would apply to the additions made to invariably precede the "Our Father" at Matins and Vespers—proper for ordinary days it may be, but out of keeping on great festivals. The Church would have us observe feast and fast, with appropriate services for each.

"Even the Death of the Cross."

When all modes of death were open to Him, Jesus chose that which would bring with it the greatest share of pain and shame—"He became obedient unto death, even the death of the cross." The cross was the death of the slaves and malefactors. St. Paul himself no doubt reflected that in this he could not, if he would, rival the humiliation of his Master's glories. St. Paul knew that, as a Roman freeman, he would be beheaded if condemned to die. Upon this death upon the cross the Jewish law, as St. Paul reminded the Galatians, utters a curse (Gal. iii. 13), and that Christ should

thus have died seemed to present to each section of the ancient Eastern world especial difficulties. Christ crucified was to the Jews a stumbling-block, and to the Greeks, foolishness. And yet Christ "endured the cross, despising the shame." He was bent upon drinking to the dregs the cup of self-humiliation; and God does not do what He does by halves: He is as infinite in His condescensions as He is in His Majesty. He laid not stress on His Divine prerogative. If He willed to die, why should He not embrace death in all the intensity of the idea, surrounded by everything that could protract the inevitable suffering and enhance the inevitable humiliation? If He willed to become Incarnate at all, why should He exempt Himself from any conditions of creaturely existence? Why not in all things be made like unto His brethren, sin only except? While on the cross of shame He endures "the sharpness of death," He is only completing that emptying Himself of His glory which began when "taking upon Himself to deliver man, He did not abhor the Virgin's womb." Thus, as we read the passage over in Phil. ii. 5-8, we see the successive stages of the humiliation of the Eternal Son. Existing in the real nature of God, He set not store upon His equality with God, but emptied Himself of His glory by taking on Him the real nature of a slave, and being made in the likeness of man—that is the first step in the descent—and being found in outward appearance as a man, He humbled Himself among men, and became obedient unto death—that is the second; but when all forms of death were open to Him He chose to die in the manner which was most full of ignominy in the eyes of men—He became obedient unto the death of the cross—that is the third.—*Canon Liddon.*

Hints to Housewives.

HOW TO WASH DELICATELY COLOURED COTTONS SO AS TO PRESERVE THEIR FRESHNESS.

A good hint for the laundress is herewith taken from a household book of an experienced housewife whose daughters have the quaintest and freshest muslins all summer long. An excellent way to wash delicately coloured cottons, which you may wish to starch, is as follows: Make a gallon of rather stiff flour starch. It must be as smooth as can be, without a lump in it. If the prints are light, use a very little bluing. If they are dark, make the starch very blue indeed, and if they are black, use strained coffee to mix the starch with. Pour the half of the starch in a tub and thin it to the consistency of rich milk, with soft water if it can be procured, or water with a little borax in it. If the colours are of the "runny" kind, add a big handful of salt to the water. Wash the cottons through this on a board, without soap, scrubbing gently, but carefully. Rub through a second starch water, and then rinse in blue water with a handful of salt, but no starch. If there seems to be too much starch left in the garment a second rinse water will remove a little of it. The water should all be about blood heat or a little warmer, and a sunny day should be selected, so that the clothes will dry quickly. Sometimes even the starch wash fails to keep the cottons in good order, but I have seen very dainty lawn kept in perfect condition with such treatment. Cottons treated in this way seem to hold their newness longer.

The Peace of Forgiveness.

When the sinner is awakening to a sense of sin, and when under the power of that sense of sin he condemns himself, and sorrows for his sin, and turns sin-burdened to his God, he does it with the yearning to obtain from God peace of conscience, and he knows that this peace of conscience can only be his in the power of the divine forgiving. The more clearly as we see our sin in the light of God, the more clearly do we recognize the fact that, directly or indirectly, all sin is directed against God. Every sin which we have ever committed against God's creature derives special heinousness from the fact that he whom we have injured by the sin is God's creature—is God's. The sense of guilt always, if you analyze it, means

this, that by my sin I have altered my true relationship with God, and that I have given Him cause of offence, and He must have with me a reckoning. Now this consciousness of sin not only lives on, but it becomes intensified the more we advance in the way of repentance. Quickened in conviction it is increased in contrition, and as we pray for mercy and acknowledge our transgression, more and more does the conscience within us speak out God's condemnation of our sin. And if penitence is not to issue in the paralysis of moral despairing, if it is to be a rising into newness of life, of life lived in the love and the liberty of God, one thing is certain, God must meet me where I am with the peace of His forgiveness.

Hints to Housekeepers.

Cherries may be served at a luncheon treated thus: Hold the cherries by their stems and dip them into the white of an egg and then into powdered sugar. Pile them upon a flat glass dish and ornament the edge of the dish with cherry leaves.

Cherry sauce is exceedingly good with a cottage or batter pudding, and no nicer dessert can be found than light, puffy popovers and cherry sauce. To make the sauce, cream half a cup of butter and gradually add to it one and one-fourth cups of powdered sugar. Stone cherries and tear them into halves. Stir as many into the sauce as it will take without separating. Let the sauce remain in the ice box an hour before serving.

To make cherry jelly, dissolve four teaspoonfuls of granulated gelatine in one cup of water. Take one quart of ripe cherries, stem and stone them, saving the juice that comes from the fruit, and adding it to the soaked gelatine with one cup of sugar. Stir them over the fire until the sugar and gelatine are entirely dissolved. Put the pitted cherries into an earthen mould and turn the liquid jelly over them. Set in a cold place to harden.

PINE-APPLE ROCK CANDY.—Boil a pound of sugar to the crack. Take some preserved pineapple, cut in slices, wipe very dry, and further dry for a few hours in a cool oven or over the register; stir a cup of this into the candy. Pour out into a greased pan. This candy must be eaten quickly.

CHERRY ROCK.—Four ounces of candied cherries; a pound of sugar boiled to the crack. When brittle, but before the candy changes colour, drop the cherries, a little warmed, into it. Pour it out into a small greased tin, at least two inches deep.

PRESERVED STRAWBERRIES.—To one pound of berries use three-fourths of a pound of sugar, in layers (no water). Place in a kettle on back of the stove until the sugar is dissolved into a syrup; then let come to a boil, stirring from the bottom. Spread on platters, not too thickly, and set out in the hot sun till the syrup thickens—it may take two or three days. Keep in tumblers or bowls like jelly. Strawberries done in this way retain their colour and flavour.

SPICED CURRANTS.—Three pounds white sugar, five pounds ripe currants, one tablespoonful each cinnamon, nutmeg, cloves and allspice. Boil currants one hour, then add sugar, spices and one-half pint vinegar; boil one-half hour long.

ICE CREAM CAKE.—One cup of butter rubbed with two cups white sugar to a cream, one cup sweet milk, three and one-half cups flour, two teaspoonfuls baking powder, and whites of eight eggs. Bake in jelly tins, and put together with boiled icing flavoured with orange, and spread on thick.

For cherry tapioca soak four tablespoonfuls of tapioca in one pint of water over night. In the morning stone cherries enough to make one pint of fruit. Add the juice that comes from them to tapioca with a pint of water. Add sugar enough to make it very sweet and let it cook slowly fifteen minutes, then add the fruit and cook five minutes longer. Turn into a pretty dish and let it get perfectly cold before rising. Serve with whipped cream.

Children's Department.

Kingsley's Kindness.

What a true lover of nature would do might be learnt from the following story of Kingsley:—One Sunday morning, as he was entering a church where he had to preach, he suddenly stooped down, and, to the congregation's surprise, disappeared from view. They sat patiently, wondering what could have happened, but the preacher still did not show himself. A churchwarden, who went in search of him, found him in the vestry, looking closely at something which he held in the palm of his hand.

It was a half-dead butterfly. The little insect had strayed in from the sunshine through an open window, and while fluttering about had in some way injured a wing. As it lay struggling on the floor Kingsley's quick eye detected it.

His kind heart would not allow him to leave it there to be roughly brushed aside, or perhaps trodden on, so he carried it at once to a place of safety.

A Divine Plan for Every Life.

If we believe that God has a plan for us and try earnestly to follow it, will our way be always plain? No. That would make life too easy. There would be no robust quality in our faith, no real vigor and vitality in the warp and woof of our character if such were the case. It is not by an arbitrary law that we are called in this world to walk by faith and not by sight. It is an essential element in the great process of character building. To believe that God's hand is guiding us, although we cannot see it or be distinctly conscious of it, is the foundation of true spiritual development. To believe that everything depends upon God, and yet act as if everything depended upon our own efforts, is the true and only way to establish what may be called a divine individuality in our souls. The Christian ought to find no

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.

Ramford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

difficulty in such a faith when even the so called heathen philosophers have proclaimed it. Plato, in his tenth dialogue, declares that "a superior nature of such excellence as the divine shows its superiority by hearing, seeing and knowing all things, and caring for the smallest things in the world as well as for the greatest." Aristotle wrote: "It is a tradition received from of old, among all men, that God is the creator and preserver of all things, and that nothing in nature is sufficient to its own existence without His superintending protection."

Funny Things Come to Pass.

Perhaps the idea of wearing wooden socks might seem ridiculous, but it's just what some people in Germany are doing, and very nice socks they are too. The wood is reduced to a long silky fibre and made into a yarn out of which the socks are knit, making a warmer, more durable and just as soft protection as woollen ones. In a similar way the pure spruce fibre is made into the interlining called Fibre Chamois, which provides for clothing an absolute protection against raw air and cold winds because it's a complete non conductor of heat and cold, keeping in the natural heat and keeping out every breath of cold. This fabric has also been made waterproof, so that the rain never penetrates it, and is so light in weight and inexpensive that a layer of it provides the acme of comfort for all outdoor clothing.

Apostolic Succession.

We hear much in these days of the "Apostolic Succession;" some of our young readers enquire as to its meaning.

You remember that when our Lord was on earth, He gave the Holy Spirit to His Apostles, and commanded them to go into all the world to preach and baptize, saying: "I am with you always, even to the end of the world."

But those few Apostles could not, of course, spread themselves over the entire earth, nor could they live to "the end of the world."

So, through the grace given them, they imparted the same gifts which they had to others; imparted them by the laying on of hands, or Ordination.

These men ordained others, and these again still others down to our own day.

So as the gift of the Holy Ghost descends on our Priests in direct line from the Apostles' hands, it is called, "Apostolic Succession."

Here is a hymn by Dr. Neale on this subject:

"Christ is gone up: yet ere He passed
From earth in Heaven to reign,
He formed one holy Church to last
Till He should come again.

"His twelve Apostles first He made
His ministers of grace;
And they their hands on others laid,
To fill in turn their place.

"So age by age, and year by year,
His grace was handed on:
And still the holy Church is here
Although her Lord is gone.

"Let those find pardon, Lord, from Thee,
Whose love to her is cold:
Bring wanderers in, and let there be
One Shepherd and one fold. Amen."

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 388, London, Ont.

Here and Now.

The great lesson which we all need to learn is that, no matter how few our opportunities, no matter how humble may be our place in life, it is these very opportunities we are to improve, and in this place we are to be true and useful if we ever are so. Too often we forget that it is not great privileges, or even great achievements, that necessarily make usefulness. The will to do is the great factor.

A poor stammering boy whose speech was confined to the simplest utterances, spent all his pennies for tracts which he handed to people whom he met upon the street. When asked why he did this he said:

"You know I can't speak of God as I'd like to, so I must tell about Him in some other way."

And there can be no greater usefulness than this—the doing of that which lies within one's power to do, and doing it in the best way one can.

"Those can conquer who think they can," says Emerson, and this is as true in the realm of helpfulness and personal usefulness as in that of the so-called higher success in life. "Would you be diligent in great things?" says Lessing, "Be diligent in the least." Would you find a wider field of usefulness? Earn it by showing that you can be true in the position in which you now are placed. One greater than Emerson or Lessing, or any other merely earthly philosopher, has said, "He that is faithful in that which is least, is faithful also in much." And these words are true, not only because they are the utterance of One whose word never fails, but because they contain the highest philosophy of life.

Mrs. General Fremont.

Mrs. Jessie Benton Fremont, in her story of "The Guard," a body of young men who followed "The Pathfinder" into the civil war and made a brilliant record for their courage and gallantry, tells a pathetic little story of a dumb beast who also was loyal and courageous.

While the guard—a body of cavalry—was drilling one day near St. Louis, a little fox terrier followed one of the men, Herr Wisa, a Hungarian officer, going with him to camp. He could not be driven away.

The men all made a pet of him and named him the "Corporal;" but, though he was affable to them all, he made the Hungarian soldier his companion and friend, sleeping at his feet at night and following him by day.

When the guard made their memorable charge at Springfield, Mo., the "Corporal" charged with them, keeping beside his master's horse throughout the battle. Herr Wisa was wounded and fell apparently dead in a thicket. The corps swept past, his horse fled, wild with terror, but the little "Corporal" nestled close beside him, licking his face and trying to rouse him.

There the dog remained through the bitter cold night. When morning came, he ran to the distant road, and by his frantic barks and cries induced a passer by to enter the thicket.

The man, seeing only a cold, stiff body, supposed the soldier to be dead and would have hurried on, but the "Corporal" furiously drove him back and would not be silenced until he saw his master move and speak, when he crouched, dumb and contented, at his feet.

The Honest Cabman.

One day, while he was Chancellor, Lord Eldon took a hackney coach to convey him from Downing Street, where he had been attending a cabinet meeting, to his own residence. Having a pressing appointment, he alighted hastily from the vehicle, leaving papers containing important Government secrets behind him. Some hours after the driver discovered the packages, and took them to Hamilton Place unopened, when his lordship desired to see the coachman, and, after a short interview, told him to call again.

The man called again, and was informed that he was no longer a servant, but the owner of a hackney coach, which his lordship had in the meantime given directions to be purchased, and presented him, together with three horses, as a reward for his honour and promptitude.

No Dogs Allowed on the Cars.

It happened the other day on the Lehigh Valley railroad. The train had just left Easton, and the conductor was making his first round, when he observed a small white dog with a bushy tail and bright black eyes sitting cosily on the seat beside a young lady so handsome that it made his heart roll over. But duty was duty, and he remarked his most deprecatory manner:

"I'm very sorry, but its against the rules to have dogs on the passenger cars."

"Oh, my! is that so?" and she turned up two lovely brown eyes at him beseechingly. "What in the world will I do?"

"We'll put him in a baggage car, and he'll be just as happy as a robin in spring."

"What! put my nice white dog in a dirty baggage car?"

"I'm awfully sorry, Miss but the rules of this company are inflexible."

"I think its awful mean, and I know somebody will steal it," and she showed a half notion to cry that nearly broke the conductor's heart; but he was firm, and sang out to the brakeman:

"Here, Andy; take this dog over into the baggage car, and tell 'em to take the best kind of care of him."

The young lady pouted, but the brakeman reached over and picked the canine up as tenderly as though it was a two-weeks-old baby, but as he did so a strange expression came over his face, and he said hastily to the conductor.

"Here, you just hold him a minute," and he trotted out at the car door and held on to the brake wheel.

The conductor no sooner got his hands on the dog than he looked around for a hole to fall through.

"Wh-wh-why, this is a worsted dog?"

"Yes sir," said the miss demurely.

"Didn't you know that?"

He laid the dog down on the owner's lap, and walked out on the platform, where he stood half an hour in the cold, trying to think of a hymn-tune to suit the worst sold man on the Lehigh Valley road.

Elsie's Temptation.

One warm summer afternoon, Elsie Roberts came running into the room where her mother sat sewing.

"Oh, mamma," said she, amid hugs and kisses, "I'm so glad! To-morrow I will be six years old, and then I

can go to school with the big girls."

"Why, my dear, I thought you liked the kindergarten, and didn't think there ever could be another teacher like Miss Alice."

"Yes, mamma, it is very nice for small children," said Elsie, with a toss of her curly head, "and of course I love Miss Alice; but it does not really seem quite suitable for a girl as old as I am, and Florence Edwards says she is going to the other school next term."

Mrs. Roberts smiled at Elsie's airs. "You are becoming quite ancient and wise, my darling."

"You needn't laugh at me, mamma. I think you ought to be quite proud to have a daughter six years old."

"I am, indeed, my child, and this is the new dress to be worn at the birthday frolic at grandma's to-morrow, which I am hurrying to finish."

So Elsie ran out with a hop, skip and a jump, forgetful of her advancing years. An hour later, she came in very quietly and sat down in a corner to play with her dolls. It was several moments before her mother noticed her.

"Come here, Elsie; I am waiting for you."

Elsie crossed the room slowly, with her head down and her finger in her mouth, and her pretty white apron stained with currant juice.

The mother's sweet smile grew very sad when she saw how disobedient her little girl had been.

"Elsie, didn't I tell you not to go among the bushes and get currants for yourself?"

"Yes, mamma," said Elsie, in low tones; "but they looked so good, and Satan tempted me."

"You should have said, 'Get thee behind me, Satan.'"

Elsie looked up with an arch expression of self-justification.

"I did, mamma, and he went behind me and pushed me right into the currant bushes."

Mrs. Roberts could scarcely control her features, at this subtle view of the case, but after a moment's hesitation she replied:

"My child, I am afraid you forgot to ask Jesus to help you. If you had prayed the least bit of a prayer in real earnest, asking Jesus to help you obey your mamma, and not let you be led into temptation, I think Satan would have gone away. Then you would have come running into the house with a happy face."

The tears came into Elsie's dark eyes.

"Mamma, I am sorry I disobeyed you. I will try and always remember to ask Jesus to help me when Satan wants me to be naughty."

Lucerne Cathedral, Switzerland.

From Interlachen we went over the Brunig Pass together to Lucerne. While crossing Lake Lucerne we were favoured with a mountain storm. It came up suddenly. The sun was shining brightly when the storm burst upon us, the thunder crashing terrifically, the rain pouring down in torrents, the wind blowing furiously, the setting sun tinging the clouds with red, the rain looking like blood. I never saw anything more terribly beautiful. The storm passed over in a few minutes, the wind bundling up one great cloud and rolling it along the face of the Righi like a huge ball.

I can speak of only one thing in Lucerne—the great organ in the cathedral. The sun was shining brightly

when we went in. After waiting a few minutes the organist began. I do not know the name of the selection. I was not at first particularly impressed. I only just enjoyed the music. Very soon, however, the music changed. It was evidently representing a storm. We could hear the first sighing of the wind, then it would die away, and there was a pattering of rain-drops; then the wind rising and low murmurs of thunder. All at once came a crash of thunder, the wind seemed to be driving everything before it, the rain poured down in torrents. I looked out of the door to see whether or not a sudden storm had come up. The sun was shining brightly. Suddenly it seemed to me that a voice said, "Peace; be still." The storm died away; it seemed as though I could see the clouds breaking away, the sun coming out. A beautiful hymn of praise was sweetly chanted. I looked to see where the choir was. There was no choir; it was all the organ. It filled us all with a feeling of awe, and when the organ stopped we stole out quietly; and even after we were in the open air we felt as though we hardly ought to speak aloud.—*W. J. Ballard, in Treasure Trove.*

How to Spoil a Face.

If you think for a moment what a face is you will see that the spoiling of one's face is by no means a difficult thing to do. For the face is an index of what we are, a sort of "show-window" in which we set forth for others to see the sort of stuff we manufacture within, in heart and brain, that is, in feelings and thoughts. The beauty of a face is by no means a simple matter of well-formed features and clearness of complexion. There are some faces so regular in form and so beautifully clear that no fault could be found with them, but when you look at them there is a something which repels you, while on the other hand there are some faces very far from being beautiful, and yet there is a something which attracts you strongly. It is the expression which chiefly attracts or repels, and this depends upon the tone and character of life and upon the passing thoughts and feelings.

Now this expression, to some extent, changes with every changing mood, so that you can see at a glance whether one is pleased or angry, happy or sulky. But as one grows older the main lines tend to become fixed according to the frequency in which certain lines of thoughts and feelings are indulged.

You all know that the muscles of the arm of a blacksmith grow larger and stronger by constant use, so in the same way, as the expression is chiefly given through the muscles of the face, each time they are used in

one direction they grow more strongly marked in that line. Suppose a child is angry, the sign flashes into his face in a moment; if he should repeat it frequently the muscles would grow more and more fixed in the direction which shows anger, until at last it would become the common expression and the face would be spoiled. It is the same with sulkiness and every other feeling, so that each one gains in time what is called an "acquired expression," that is, that which we have gained by repeated use.

It is in this way that certain kinds of work alter faces. For example, the face of a lawyer is not like that of a soldier, nor the face of a jockey like that of a sea-captain.

Now when a girl goes into company I suppose she most likely wishes she could look like an angel, but she can only do so on one condition, namely, live like an angel all day long. She cannot be cross and peevish at home, be unkind to her brothers and sisters and then put on an angel-face for company, like putting on a mask. No, she carries what she is in her face, carries it through the street and amongst all kinds of people. Then she wonders why so many don't like her, and why they prefer some other girl with a much plainer face. Ah! it is better far to have a face in which love and goodness shine than to have the prettiest face that was ever seen. If you want to make your face attractive, live always a true, pure, loving, refined life. If you want to spoil it, whatever it may be, sneer at everything, speak snappishly to everybody, sulk half the day, and you will do it perfectly.

Johnnie's Oration.

"Got your speech ready for Friday, Johnnie?" asked a school boy.

"No," said John.

"Well, I have. You'd better hurry up."

"Pshaw! what's the use?" asked John. You see a speech for Friday isn't just like lessons that a fellow ought to learn. Ever so many things may happen, so that I shan't have to speak at all. Visitors may come in, or some other boy may recite something real long, so that there won't be time for me. I shan't bother. Maybe I'll go out in the country that day, and then if I learned anything it would be of no use. I'll wait till the time comes."

John waited, but he did not go to the country; the other boys chose short declamations, and Friday was so cloudy that there was no prospect of company. At noon John was in a state of desperation. He flew here and there about the house in search of something that would answer his purpose. Uncle Jack gave him a book of dialogues and orations, but be-

fore he could learn more than a line or two it was school time.

The others spoke; but John listened without hearing much, and when his own name was called out he walked across the floor with a very bewildered feeling. Then, staring at the ceiling, he leaned against a post in the centre of the room. Mr. Gray would not accept excuses; John knew that perfectly. He put his hands in his pockets and looked at the boys, pulled them out again and looked at the clock; then he began confusedly:

"My name is Norval. On the Grampian hills—my name is Norval; On the Grampian hills my father feeds his—his—name is Norval."

"Runs in the family, that name does," slyly whispered a boy near him. The others began to laugh, for they all knew how gaandy John had talked of not taking any trouble.

Mr. Gray began to look curiously over his glasses, and John knew that something must be done; so he suddenly said, "I don't know much about Norval, but I know something about industry, so I'll talk about that."

"Industry is a good thing to have; it's better than luck. If a boy just trusts to luck, it may not turn out as he expects, and then he gets into trouble. If a boy is real industrious, and gets ready for things, why—he's ready. If the man that invented the telegraphing had waited for luck, I don't suppose there'd have been any messages sent yet. Boys, be industrious; get ready for things beforehand, and don't wait till the time comes."

John bowed and sat down, and the boys applauded heartily.

Mr. Gray, who did not understand the matter so well, hesitated a moment, but finally said: "This address seems to be original, and I suppose we must judge it leniently on that account, though it is very imperfectly prepared. There is some valuable truth in it, however, which the speaker himself may profit by: 'Whatever is worth doing at all is worth doing well,' or rather," he added more seriously, "there is a better motto still that I would like to give you: 'Whatever ye do, do it heartily, as to the Lord, and not unto men.' That will prevent all shams and careless work."

The boys thought John had escaped wonderfully well; he was certain of one thing—that if he had not learned anything to recite he had learned something else that day.

MARRIED

On Monday, June 22nd, at St. Paul's Church, Clinton, by the Rev. J. F. Parke, assisted by Rev. W. M. Seaborn, Rector of St. Matthew's Church, London, and uncle of the groom, Rev. Franklin E. Roy, late incumbent of the parish of Hensall, and eldest son of the Rev. F. E. Roy, of Eastern Passage, N. S., to Margaret Ann, youngest daughter of the late James Brownlee, of Clinton.

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Grain.

Wheat, white.....	\$0 70 to \$0 71
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Oats.....	0 22 to 0 23
Peas.....	0 07 to 0 48
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Meats.

Dressed hogs.....	\$5 00 to \$5 50
Beef, fore.....	2 00 to 4 50
Beef, hind.....	4 50 to 7 50
Mutton.....	4 00 to 5 00
Beef, sirloin.....	0 14 to 0 17
Beef, round.....	0 10 to 0 12
Lamb.....	5 00 to 7 00

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Farmer's Prices

Butter, pound rolls, per lb.....	\$0 17 to \$0 22
Butter, tubs, store-pack'd.....	0 14 to 0 17
Butter, farmers' dairy.....	0 18 to 0 19
Eggs, fresh, per doz.....	0 14 to 0 16
Chickens.....	0 30 to 0 40
Turkeys, per lb.....	0 08 to 0 11
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Vegetables, Retail.

Potatoes, per bag.....	0 20 to 0 25
Onions, per bas.....	0 25 to 0 30
Apples, per barrel.....	1 00 to 2 00
Radishes, per doz.....	0 00 to 0 20
Carrots, per bag.....	0 20 to 0 30
Parsnips, per bag.....	0 40 to 0 50
Lettuce, per doz.....	0 00 to 0 23
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