

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, SEPT. 1, 1898.

[No. 35.



The Perfect Organ

For Church or Home

Fine rich full tones.

Every instrument guaranteed

THOMAS

Organ & Piano Co.

WOODSTOCK, Ontario, Canada

Write for Catalogue.

An English Baker

We have secured the services of a first-class baker from the Old Country one who has served Whitley (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he will make for you. Leave your orders.

A. J. STEWART

402 Yonge St., 28 & 410 Queen West

TOBACCO THAT WILL NOT BURN THE TONGUE!

CLUBB'S DOLLAR MIXTURE

A select blending of high grade Tobacco. The only line that will positively not bite the tongue. 1 lb. tin, \$1; 1/2 lb. tin, 50c.; 1/4 lb. package, 25c. To introduce this celebrated tobacco we will send postpaid to any address in Canada, sample 10th lb. package on receipt of 10c. in stamps. A. CLUBB & SONS, 49 King st. west, Toronto. Established 1878.

COWAN'S Healthful and Nutritious

Hygienic Cocoa...

Sold in 1/2 lb., 1 lb. and 1 lb. Tins only. Absolutely Pure.

DALE'S BAKERY

Cor. Queen & Portland Sts.

Best quality of Bread. Brown Bread, White Bread. Full Weight. Moderate price. Delivered daily. Send us card.

Casavant Brothers

Church Organ BUILDERS

Organs built with all the latest improvements. Electric Organs a speciality. Builders of the organ in: Notre Dame Church (largest organ in Canada); St. James Cathedral and St. George's Church, Montreal. St. Hyacinthe, Ottawa and Pembroke Cathedrals; First Methodist Church, London, Ont., etc., etc.

'L'Empereur'

Extra Dry Champagne

Natural process grape wine, fermented in bottle and produced in Canada. Quarts & Pints.

J. C. MOOR 433 Yonge Street, Toronto. Tel. 625

High Class Dentistry

DR. CHAS. W. LENNOX

Rooms C and D Confederation Life Building, Yonge & Richmond Sts. Tel. 1846.

Albion Hotel

Accommodation for 300 Guests

Heated by steam; electric bells and lights; baths and all modern conveniences. Rates from \$1.00 up. Take Parliament Street cars to E. Market Square, Toronto, Ont.

JOHN HOLDERNESS, Prop.

Clarendon Hotel

WINNIPEG

A first-class Family and Commercial Hotel—with every modern comfort and convenience. Accommodation for 300 guests. Rates from \$1.50 a Day and upwards.

C. F. BUNNEL, Proprietor

CLERGY HOUSE OF REST

CACOUNA, QUEBEC

Under the Management of a Committee

The House will be opened for the reception of guests on the 30th June. Charge for board and lodging 50 cents per day. The clergy are invited to make early application for rooms, stating the date of arrival and departure. Rooms will be assigned according to priority of application.

Apply to

MRS. M. BELL IRVINE, 555 St. John Street, Quebec, Que

Garfield Fig Syrup

Babies Like It. It Cures Them.

It regulates the Stomach—it purifies the blood—it CURES constipation. It is pleasant to take

15 cent bottle, 35 doses for Infants
25 cent bottle, 35 doses for Adults
All druggists

BOOK—HOW TO KEEP THE BABY WELL "Worth its weight in gold" sent free, postpaid, to any address

GARFIELD TEA CO., 977 St. Denis St., MONTREAL.

No Woman Dresses



Below herself from caprice.

However poor the material of the gown it cannot fail to look stylish if worn over the perfectly fitting

Magnetic.

Each section of this peerless corset is so formed as to maintain the vertical lines of the body and readily conforms to the figure of the wearer. As a warm-weather garment the Magnetic is admirable, being non-corrosive and metal-tipped to prevent the ends from cutting through the fabric. Made in dove, white, gold and black. Sold in all the stores.

MANUFACTURED BY

The Crompton Corset Co'y Limited,

Toronto, Ontario

Clerical Collars

We carry a full range of Clerical Collars Linen and Celluloid, also Black Stocks, in Stuff and Silk to be worn under our double collars.

Geo. Harcourt & Son

CLERICAL TAILORS

57 King St., West, TORONTO, Ont.

ASSISTANT MASTER WANTED

S. John the Evangelist's School, Montreal. General Form work and share in supervision. Must be a graduate of Oxford or Cambridge. Apply to the Rev. ARTHUR FRENCH, Montreal.

The York County LOAN & SAVINGS CO.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.

Head Office—Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President

WE MAKE A SPECIALTY OF

Clergyman Clothing

Choice Suits in Serges, Cheviots and Worsteds in Sack Coat shape at

\$18.00

Very neat single breasted Frock Suits for

\$24.00

BERKINSHAW & GAIN

348 YONGE STREET

Wedding....

Cakes from Webb's

are made for people who want the best. For fifty years they have delighted Canadian brides and have been the chief ornament at fashionable weddings. We ship them by express to all parts of the Dominion. Catalogue and price on application.

The Harry Webb Co., Limited TORONTO

Niagara River Line!

CHIPPEWA, CHICORA, CORONA

STEAMERS

FIVE TRIPS DAILY (except Sunday)

On and after Monday, June 20th, leave 7, 9, 11 a.m., 2 and 4.45 p.m. Arrive 10.30 a.m., 1.15, 4.15, 8.15 and 10.15 p.m.

Passengers leaving Toronto at 4.45 p.m. by steamer Corona can make connection with steamer Chicora at Niagara-on-the-Lake and return to Toronto.

JOHN FOY, Manager.

NOW FOR THE FAIR

Stupendous preparations are being made for the great exposition of new hat and fur styles for fair time.

At Dineen's
140 Yonge St.
Cor. Temperance
Toronto

50

Buildings on the Toronto Exhibition Grounds are roofed with our

STEEL SHINGLES

Letters from Mark Hall, the architect, and President J. J. Withrow, tell us that "they have given the utmost satisfaction, and are the tightest roofs on the grounds," and also "that they are ornamental in design and effective as a fire guard."

Our shingles are reliable, they never disappoint.

Call in and see our many reliable lines of fire-proof building materials—we are right at the corner of King and Dufferin streets, adjacent to the Fair Grounds, and will make you cordially welcome. The visit will interest you.

Metallic Roofing Co., Limited

1194 King St. W., Toronto

Books

Divine Immanence; an Essay on the Spiritual Significance of Matter. By J. R. Illingworth, M.A. \$1.50.

Personality, Human and Divine. Being the Bampton Lectures for 1894. By J. R. Illingworth, M.A. \$1.75.

Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D. \$2.00.

Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.

Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.

The Old Testament and the New Criticism. By the late Alfred Blomfield, D.D. Bishop Suffragan of Colchester. 75c.

On Behalf of Belief. Sermons preached in St. Paul's Cathedral. By H. S. Holland, Canon and Precentor of St. Paul's. \$1.25.

ROWSELL & HUTCHISON

76 King Street East, TORONTO

The Best COMPANY for the Best Risks is what
**THE
 TEMPERANCE
 AND GENERAL
 LIFE ASSURANCE
 COMPANY**

Claims to be.
 Its record justifies this claim.
 Its paper entitled **Our Advocate** is sent to any address free on request.
HON. G. W. ROSS, President.
H. SUTHERLAND, Man. Director.
 Head Office,
 Globe Building, Toronto.

Western Assurance and Marine Co'y
 Assets, over \$2,300,000
 Annual Income, over \$2,400,000
 HEAD OFFICE,
 Cor. Scott & Wellington Streets,
 TORONTO

GEORGE A. COX, President.
J. J. KENNY, Managing Dir.
C. C. FOSTER, Secretary.

GEO. W. COOLEY
 Importer of 567 Yonge St.
High-Class Wines & Spirits for Medicinal use.
 Telephone 3089. **Sacramental Wine**

Presentation Addresses
 Designed and Engraved by
A. H. HOWARD, R. C. A.
 53 King St. East, Toronto

Free Grants of Theological Books
 Are made by the Church of England Book Society, 11 Adam Street, London, England, to the poorer clergy whose incomes do not enable them to procure such. Applications to be addressed to C. R. RAY, Esq., Secretary.

Labatt's India Pale Ale

Is an excellent nutrient tonic. Physicians desiring to prescribe will hardly find anything superior to this.—*Health Journal.*
 "We find that the Ale uniformly well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste likewise was always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—*Superintendent of large United States hospital.*
 Order it from your Merchant and see that you get it
JOHN LABATT, BREWER, LONDON
 Toronto—James Good & Co., corner Yonge and Shuter Sts.
 Montreal—P. L. N. Beaudry, 127 De Lorimier Ave. Quebec—N. Y. Montreuil, 277 St. Paul St.

J. YOUNG
 THE LEADING Undertaker and Embalmer
 359 YONGE ST. Telephone 679

FAVORABLY KNOWN SINCE 1826. **BELLS** HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE
MENEELY & CO., PUREST, BEST, GENUINE
 WEST-TROY, N. Y.



BELL ORGANS

Are Supreme

Style 500, Cathedral Model

Is the finest example of Organ for Church or Chapel use ever produced. Special Discount to Church Committees

THE BELL ORGAN AND PIANO CO.
 GUELPH, ONTARIO

Brass and Iron

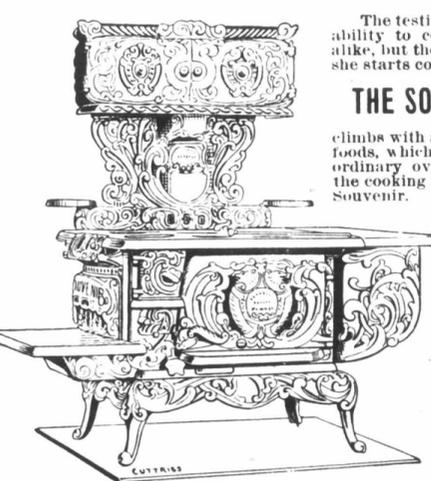
Bedsteads
Tiles
Hearths
Grates
Mantels
RICE LEWIS & SON
 LIMITED
 Cor. King and Victoria Sts., Toronto



SEND for SAMPLES of all the new Autumn Goods
Silks, Dress Fabrics
 Showing all the fashionable makes and weaves for the season as well as many Exclusive Novelties
 Send name and Address for copy of New Catalogue
John Catto & Son
 King St., opposite the Post Office, TORONTO

THE SOUVENIR

Queen of Cooking Ranges



The testing point with a kitchen range after all is its ability to cook well. In some respects all ranges are alike, but the good housewife knows the difference when she starts cooking. Here

THE SOUVENIR WITH AERATED OVEN

climbs with a jump to the top. The natural flavor of the foods, which is completely lost often in the cooking with ordinary ovens is retained with all its richness when the cooking is done in the aerated oven of the perfected Souvenir.

We have published a little booklet that tells why the aerated oven cooks food as no other oven can. We are offering \$155 in five distinct prizes to those who can write the best essay describing the Souvenir stove in general and especially the advantages of the aerated oven. You can have one of these booklets for the asking from any of our agents anywhere in the Dominion or from us direct; and these same agents will be glad to give you circular setting forth particulars of this essay contest, and furthermore, show you personally the strong points of the Souvenir, especially of the aerated oven.

We would like you to be one of those who will write in this contest.

THE GURNEY-TILDEN CO., Limited,
 HAMILTON, CANADA

A Shoe's Responsibilities

Few people think of the dependence they put on their shoes.

Do You ?

Think of it the next time you are selecting your footwear. They play a mighty important part in your every-day life.

Encase them in a worthy pair of shoes.

A pair you can depend on to give you comfort and wear. The place to buy them,

H. & C. BLACHFORD,

114 Yonge St.

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 1, 1898

Subscription, - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 10 CENTS

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

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

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

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

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

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

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

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

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO.
Offices—Cor. Church and Court Streets.
Entrance on Court Street.

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

September 4—13th SUNDAY AFTER TRINITY.
Morning—2 Kings 5. 1 Cor. 14, to 20.
Evening—2 Kings 6, to 24 or 7. Mark 6, 30.

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

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321, 322, 323.
Processional: 34, 36, 179, 215, 447, 542.
Offertory: 210, 226, 235, 240, 259.
Children's Hymns: 217, 336, 338, 342, 547.
General Hymns: 231, 234, 239, 243, 478, 479.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552, 553, 555.
Processional: 33, 165, 236, 339, 512, 531.
Offertory: 366, 367, 378, 517, 524, 545.
Children's Hymns: 194, 219, 337, 339, 341, 346.
General: 2, 18, 36, 178, 198, 226.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Gospel for the Fourteenth Sunday after Trinity.

St. Luke xvii., 17. "Were not the ten cleansed; but where are the nine?"

A story here familiar and full of interest. A number of men in deep distress. No help. One appears in whom they had a measure of faith, "Jesus, Master, etc." Also here an example of the ready response of Christ

But also called to notice (and this the principal point), the ingratitude of the nine. Confessedly too common a vice among men. Useful to meditate.

i. Consider some reasons for the neglect to give thanks.

1. One might have said, no command to do so. (1) Plausible. Bidden to go and show selves to priest. And strictly obedient. No need. Yes, but in one at least a nobler impulse. (2) A case often repeated. A generous heart asks: What can I render? Another: Why? What is necessary? No clear command. As though every particular duty could be enjoined.

2. Forgetfulness of the greatness of the deliverance. (1) Might seem impossible. Leprosy. (2) Yet what does experience say? Often—deliverance, joy, forgetfulness. Hardly believe such a blessing conferred.

3. Forgetfulness of Benefactor. (1) A strange phenomenon. We think of giver when we need, and then (2) These lepers full of joy—but soon forget the source.

4. Pride a fruitful cause of ingratitude. Source of all evil. Carelessness, Selfishness, Forgetfulness. (1) A humble heart expects little—full of gratitude when receiving. (2) Pride takes all as matter of course. Expects more. Hardly conscious of favours.

5. Fear of being required to make return. (1) Seems strange. Sense of favours received stirs the heart. Eager to acknowledge. (2) Yet another kind. Eager to evade. Such found in every age.

6. Procrastination. (1) Some may have merely intended to put off. And a reason in the command. Obedience the first thing. (2) Granting such a cause defensible, surely a nobler impulse conceivable. Obedience might be rendered after expression of grateful acknowledgment. (3) And Christ approved of the one grateful.

iii. The Loss of Ingratitude.

Comes out in points already considered. Yet consider further.

1. Universal approval of gratitude—Condemnation of ingratitude.

2. Go a little deeper. We know the thoughts of God on the subject. Places it among heinous sins. "Neither were thankful." (1) Ingratitude most base. What do we owe to God? He gives all, takes nothing. (2) Ingratitude most ruinous. Kills all that is best.

3. Pray for holy, loving gratitude. Humility, Love, Obedience—all unite with this.

THE YOUNGER CLERGY.

When the late Archbishop Walsh was condoled with on account of his having had to spend the earlier days of his ministry in a rural district, he answered that, but for this, he might never have had the opportunity then afforded him of prosecuting his theological studies. The Archbishop here showed not merely his faith in God's providence, and the importance of those studies

in which he came to excel, but he saw clearly, what many do not see, that a post which might have been more to his taste might have conduced less to his best interests and those of the Church. These are considerations which we would earnestly commend to the younger clergy of our own Communion. There is a general impression abroad that our assistants are no sooner ordained than they are eager to obtain curacies in cities or towns, shrinking from clerical work in country places. We believe that this is a great mistake on their part, and has injurious consequences in more ways than one, besides that it has a tendency to throw upon older men work for which they are less qualified. To begin with the last reason—it is manifest that clerical work in country places involves a great deal of heavy physical effort, inasmuch as the stations to be visited are often at considerable distances from the residence of the minister. Now, surely it is not too much to expect that this effort should be undergone by young and vigorous men rather than by older and weaker men. This is one side of the question and by no means an unimportant one. But there are other considerations hardly less urgent. For example, we believe that it is, in many respects, injurious to the youthful clergy themselves to have to work at once in town parishes. In the first place, almost the whole of their time is fully occupied, so that little is left for study; and it is quite certain that a clergyman who is not a student will soon be of very little use as a teacher. Then in most towns and cities the social calls upon the younger clergy are very numerous, and there are not many who have the strength of will to resist such appeals. Another serious matter is their preaching. Not a great deal is expected in country places, and besides, a young man has more confidence in addressing small congregations with perhaps few educated people in them, than he could possibly have in speaking to a large educated town congregation. Now, in the latter case he will be very likely to discover before long that his preaching is criticised, that he is thought a little presumptuous in addressing such congregations; and in fact he is in great danger of being discouraged at the outset, to such an extent that he is apt to despair of ever being a successful or an acceptable preacher. The question of the promotion and removal of the clergy has been occupying the minds of Churchmen of late, and it should never be forgotten. If a man distinguishes himself by doing good work in country places, he should be noted and promoted. It is not merely that this is a proper consequence of his work; it will also encourage other young men to do likewise. It is quite true that men should do their best for human souls and for the glory of God without any hope of advancement; but it is also quite certain that a man will work more earnestly and hopefully when he knows that his work will be recognized.

THE CHURCH OF ENGLAND AND
THE CHURCH OF ROME IN
CANADA.

By Rev. Henry E. Benoit.

Not many weeks past the papers throughout the province of Quebec were informing their readers that the Roman Archbishop of Montreal had organized a society, under the distinguished patronage of His Holiness, Pope Leo XIII., for the purpose of converting Protestants, and to this end the prayers of the faithful had been requested. That the promoters of this movement have not been idle is seen in the fact that many Roman ecclesiastics have since called upon the principal of the Sabrevois College, while the writer of these lines has himself been approached on three different occasions by Roman Catholic priests. One occasion Rev. Father T— spent half a day at the Sabrevois College for the openly avowed purpose of winning us over to the Church of Rome, urging that there really was little difference between the Church of England and his own. Anglicans in the past have not hesitated to say that it was no part of their mission to make converts from other Christian bodies. Efforts for the so-called evangelization of Romanists have been received coldly, and only half-heartedly supported, even by many who professed to believe in such efforts. While we do not wish to follow the Roman Catholics in their work of proselytizing, we believe that the time has come when we should more strongly affirm the real Catholic as well as true Protestant character of the Church of England. We use the words Catholic and Protestant advisedly. Canon Woodsworth, a celebrated English divine, said more than fifty years ago, that it was in order to retain her Catholicity that the Church of England had become Protestant. Every Anglican, as he repeats the words, "I believe in the Holy Catholic Church," protests most emphatically against the Roman assumption that she alone is the Catholic Church. It is this uncatholic claim of the papal Church which has made the Church of England most strongly Protestant. If the Church of Rome wishes to convert Protestants, she can do it more speedily by abjuring her absurd claims to supremacy, and by rejecting all doctrines which are contrary to scriptures and to the tradition of the Holy Catholic Church. The Church of England will remain Protestant just so long as the Roman Church shall be in error. While Anglicans are willing to admit that the Church of Rome is a branch of the Catholic Church, they are most strongly persuaded that she is a corrupt branch, having many signs of life, but producing, for the most part, bitter and unwholesome fruit. This is largely owing to her uncatholic idea of papal supremacy, seeking to draw her life from the Pope instead of from Christ the true and only head of the Church. As early as 1851, a celebrated French writer, Bordas-Demoulin, in a letter addressed to the then Archbishop of Paris, while upholding the primacy of the Bishop of Rome, calls the claim of supremacy "the supreme error," making the Pope to

say: "I, myself, am the Church; I, myself, am the infallible mouth-piece of the Most High; no one shall teach me anything; I will receive advice from no one; I will have no freedom of conscience; I must have machines; I will act upon machines; no one has any right but myself; I am the universal right; let the whole earth keep silence, hearken unto me, and obey." Had Bordas-Demoulin lived in our own day, he would have seen his worst fears realized. We are not finding fault with the Church of Rome for trying to make converts from the Church of England or from any other body of Christians. It is as well, however, that Canadian Churchmen should realize that there is only one logical position which they can take. Either the Church of Rome, is a true, pure, Christian Church, or she is not a true, pure, Christian Church. If the first of these propositions be true, the Church of England should leave the Roman Church in undisturbed possession of the province of Quebec, she should entirely withdraw from the field. The Church of Rome was first here, she is even now seven-eighths of the entire population, and is getting more numerous every day. Her clergy are nearly all of them able to speak the English language. As a true Catholic Church she must certainly be competent to preach the Gospel to every creature. She has beautiful churches and elaborate ritual and unlimited wealth and power. Let all Churchmen in the province of Quebec go to the Church of Rome and there hasten the work of the society for the conversion of Protestants. If, on the other hand, the second proposition be the true one, it is the duty of the Church of England to preach the Gospel to the French-Canadian, and in this way only can she vindicate her right to existence in the province of Quebec. The commission, which the Church of England has received from the Divine Master, is to preach the Gospel to every creature. Surely that cannot mean preaching only to a limited number of English-speaking people who have heard the Gospel all their life. Seven out of every eight persons throughout the province of Quebec are French-speaking people. If the Church of England cannot minister to these people, she has no moral or spiritual right to remain in the field. The Church's commission, we repeat, is to preach the Gospel to every creature, and every creature in this province almost literally means the French-Canadian. It seems mockery to speak of the catholicity of the Church of England when not six of her priests, outside of the Sabrevois Mission, could preach a French sermon or give any ministrations in that language, should any French-Canadian ask for it. Were the French-Canadians to break away from the papal Church, and return at once to the Gallican principles of their forefathers and seek the ministrations of the Church of England, as being the only one now holding such principles, many thousands would die before any ministrations could come to them in the only tongue understood by these people. Since the Church of Rome is anxious to convert Anglicans, we should no longer, by our indifference, give

her people reason to believe that she alone is the true Catholic Church. We should honestly declare our belief that the Roman Church has departed from the Catholic faith; that she does not preach the Gospel, and that she is not holding as she should to the true and only head of the Church. Let the Church of England prove her Catholicity by her willingness to preach the Gospel to every creature in the language understood by the people. Let her extend and more liberally sustain the good work done by the Sabrevois Mission, until all her clergy shall have fitted themselves to preach the Word of God, and administer the Holy Sacrament in the only language which a large majority of French-Canadians can understand.

RELIGIOUS INSTRUCTION IN THE
PRIMARY SCHOOLS.

By Rev. Herbert Symonds, M.A.

In the previous article upon this subject, an endeavour was made to answer the question "Why Religious (Biblical) Instruction should be given in our Schools," and in reply it was maintained that such instruction should be given, in the first place, because the Bible was admittedly the best book in the world, in the next place, it was shown that the Bible, or at all events, its principal parts, were suited to the curriculum of the Primary School, and thirdly, it was pointed out that the influence which the Bible has had over the development of Western civilization, has been vastly greater than that of either Greek Philosophy or of Roman law. A fourth reason why the Bible should be taught in our Public Schools, is because of its literary excellence. At first reading there may appear to be something shocking to our religious sensibilities, in the use of such an expression concerning the Bible. But is not this because we sometimes connect unworthy ideas with the word literary. We are apt to think of a literary person as one who is a mere dealer in fine words, or who is fastidiously particular in the use of language. But good literature is the combination of good thoughts and their appropriate expression. The language is but the dress, and fine words without good thoughts are like a beautiful gown hung on the wooden model in the milliner's shop. In seeking, therefore, to win educationists to the support of Biblical Instruction in the schools, it is well for us strongly to urge the literary excellence of the Bible. Of the 1st chapter of Genesis, a German writer says: "The picture of creation in the Bible rises before us in gigantic majesty and the most engaging simplicity." Of the same chapter, the Naturalist Cuvier says: "A sublimer passage than this from the first word to the last, never can or will come from a human pen." I think it was Renan who called the Gospel of St. Luke the most beautiful book in the world. Of the Epistle to the Romans, Coleridge declared that it was the most profound treatise in existence. Hooker, in that massive, but serene and rhythmical eloquence, of which he was the master, writes of the Psalms, "The choice and flower of all things profitable in other

books, the Psalms do both more briefly contain and more movingly also express, by reason of that poetical form wherewith they are written. What is there necessary for man to know, which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty argumentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others." Is it right that such literature as this should be banished from the curriculum of our schools? My next appeal for the use of the Bible in our schools is based upon its moral value. There is a growing feeling, that with all its manifold excellencies, our School System is too exclusively devoted to the cultivation of the mind, whilst the formation of character occupies a too subordinate place. I am well aware that the large majority, perhaps all, our teachers exert a measure of moral influence, by word and example; there are, also, many valuable selections in the school readers, but some more systematic moral instruction seems to be needed. It has been strikingly remarked that the state severely punishes theft, perjury and murder, but does not teach its members that these things are wrong, and it has been urged that theoretically the state has no right to punish adults for actions which it never taught them, when children, were wrong. Some two or three years ago, when a number of youthful offenders were brought before Mr. Justice Street, at Hamilton, the jury reported unfavourably upon those institutions which brought to our country boys from London and other large cities of the Motherland; but the Judge pointed out that the criminals before him were Canadians, and highly educated, and he emphatically gave his opinion that moral instruction was needed in our schools. My own observation leads me to believe that there is grave danger of our children growing up unmoral, that is, without any keen sense of the distinction between right and wrong. Now what book can be better suited for moral instruction than the Bible? All children should be taught the Ten Commandments, the Beatitudes and the Golden Rule, and what splendid moral lessons might be based upon a judicious selection of passages from the Psalms, the Proverbs, the Gospels and the Epistles. And lastly, the great majority of the citizens of Canada believe that the Bible is a revelation from God to man, of the way of life. Surely it is passing strange that such a book should be held in small esteem in our schools. If the Bible were simply a dogmatic code, such as the Westminster Confession, or the Thirty-nine Articles, or if it were a manual of directions for the conduct of public worship, it would with justice be relegated to the Church and the Sunday School, but when it is seen to be a book containing, not merely numerous practical precepts, but general principles, applicable to every conceivable circumstance in life, and illustrated in the histories of individuals and nations, then so long as we believe in those principles, any school curriculum, which omits such a book

as this, cannot be regarded as other than imperfect.

2. We come now to the second main division of our subject. Having attempted to answer the question, "Why Biblical Instruction should be given in our Schools," we proceed to the further question, "How shall such Biblical Instruction be given?" Three answers may be made to this enquiry. (a) By Separate Schools for the different denominations. (b) By the clergy of various denominations in the Public Schools during school hours. (c) By the teachers, as a part of the regular school course. Concerning (a) much might be said, but as it does not appear to be within the range of practical politics, either ecclesiastical or national, it need not occupy our attention at present. Both (b) and (c) are worthy of consideration. No serious objection that I am aware of has ever been raised against Bible Instruction being given by the ministers of various denominations. The real difficulty in the way of such a solution of the problem is a practical one. In the case of country schools it would be almost impossible for the ministers, liable as they are to sudden calls and unforeseen engagements, to have fixed hours for school visiting, and irregularity would be fatal. In the large schools in towns the arrangement of the rooms and other details, would be a source of considerable difficulty. It would probably be found that some denominations would throw themselves into the scheme with enthusiasm, whilst others would take but a languid interest in it. Some indiscretion on the part of the minister of one denomination might easily provoke the jealousy of others, and it is possible that even more harm than good might be the final result.

(To be continued.)

OUR LETTER FROM ENGLAND.

(From our own correspondent.)

I write on the eve of the Benefices Bill being passed by the House of Lords, in which House some important amendments have been made. These mainly go in the direction of increasing the power of the Bishops, which, coupled with improvement made in other ways by the powers of the bill gives thoughtful Churchmen much satisfaction. It is cheering to see more and more the willingness of the clergy as a whole to submit to the authority of their fathers in God. And the latter are rising to the occasion. Several have required that all special or extra services shall be submitted for their approval.

The Bishop of Salisbury has addressed a significant letter to the clergy of his diocese on a subject "which causes some disquiet around us"—the innovations in the forms and accessories of public worship in the Church of England. In it he refers to "the ministry of penitence in the Church of England, as regards private confession," and he points out that "the general order of the Church of England is perfectly clear, and is distinct from the Roman in the following points: First, private confession is wholly voluntary among us, while in the Church of Rome it is compulsory on all who desire to come to Holy Communion. Secondly, the minister of penitence has no right to require a detailed enumeration of all sins. The Church of Rome requires all 'mortal sins' to be confessed, even those of thought, which are against the Tenth Commandment, and has thereby entangled itself in an endless, and, indeed, most dangerous discussion

as to what are 'venial' and what 'mortal' sins. Thirdly, the Church of England leaves the penitent free to choose whatever 'discreet and learned minister' he may prefer to whom to open his grief, whereas the Church of Rome lays down that confession should be made to the parish priest (with certain exceptions in favour of certain privileged orders). No pastor of our church has a right to contravene this teaching or to lay down conditions for coming to Holy Communion, which are inconsistent with it."

But the Bishop has been corrected by a Roman Catholic in *The Times* in this fashion: "As a fact, confession is not compulsory upon Roman Catholics wishing to receive Communion, except for the special Easter Communion. In Roman Catholic churches many may be seen on a Sunday, or any other day, going to Communion without previous confession. And, whatever may be the rule in some Continental countries, Roman Catholics in Great Britain are perfectly free to go to confession to any priest they choose who has permission from his Bishop to receive confessions." The Archbishop made a characteristic speech at the annual meeting of the National Society. Having begun to teach others when he was 11 years of age, and having been associated with teaching for so many years, the following words came from his lips with full weight, and they apply with even greater force to new countries like yours:

"In thirty years time the children now in schools would be grown up, and if England thirty years hence were less religious than it was to-day, would that be no loss to the country? What became of moral principle? What became of all the rules that governed the conduct of man to man? Would they succeed in teaching men to be thoroughly honest if they took away from them that sanction of religion and the knowledge of a future life, if they grew up unbelievers or only half-believers? If they desired that Englishmen should be in the future what they had been in the past, they could not afford to lessen the care that had been hitherto bestowed, and which he hoped they felt ought to be bestowed, on the religious training of those who were growing up from childhood."

I have been much interested in seeing the Old Land copy the custom of your new ones in regard to the envelope system. In several parishes this has been tried with signal success. It is sad to see how little is done in the way of offertory and collection in so many parts of England. The blessing so richly promised by the Divine Master is missed altogether by many English Churchmen. It is time that the clergy spoke out more boldly as to the duty and advantage of alms-giving.

I have read with much interest the late Lord Selborne's Letters to His Son (Macmillan). They deal entirely with religious questions, and specially with those relating to the connection between religion and science, and what may be called the higher criticism of the Old and the New Testament. The keen thinker and the ardent Christian comes out on every page. Do you, Mr. Editor, want to forget correspondents and compositors, not to mention readers, for a short time? Then you must read Rupert of Hentzan in the new Colonial volume (Macmillan). An eminent critic writes thus of the author (Mr. Anthony Hope) and his book: "Brilliant in conception as he is, he is capable of painstaking drudgery. The masterpieces of the greatest writers, from Scott and Dumas downwards, have been characterized by a certain careless dash. Neither in 'Ivanhoe' nor 'La Reine Margot' is the reader permitted to take breath and criticize. For this breathless interest 'Rupert of Hentzan' is not easily to be surpassed; yet Mr. Hope safely challenges the critics with their microscopes to search out flaws in his elaborate machinery. Every novel inventor knows how apt he is to be landed in some cul de sac when he had counted on free passage. Mr. Hope seems to have thought out everything in advance down to the most trivial detail; yet the apparently unexpected is interposing at every turn in the complicated game that is being played by the antagonists at different points of the board. And, were interest inclined

to flag. Mr. Hope has the art of reviving it by tantalizing us with faint indications of surprises in store—by raising a corner of the curtain only to bask curiosity by dropping it again." As I hope to be taking my holiday next month in Switzerland I must ask you to let me omit one letter, and I shall like much to think that under different skies we are both revelling in the delightful romance written by Mr. Hope, and a sequence to the "Prisoner of Zenda."

The Bishop of London has issued the following letter: "Dear Sir,—The question of Disestablishment seems to resolve itself into this—Is it desirable that the nation should possess a religious organ by which it remains a Christian State? The non-conformist answer is: The nation ought to possess no organ which every one does not accept. This answer, if adopted, would leave the nation with very few possessions. As a matter of fact, we English have great differences of opinion."

The quotations you send me merely amount to this: "We wish for no national organization of religion. The scramble of voluntary associations seems to us most likely to bring our own to the top." This is quite natural if not quite dignified, but it sacrifices the interest of the nation as such.

A national church provides a sphere in which the various elements of religious thought and feeling display themselves with greater freedom than they can in voluntary bodies. If there were no national church there would be less liberty of experiment, less room for the movement of popular thought and feeling. . . . I do not think that Romanism has any chance whatever with the English people.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Edgehill.—The Girls' School at this place re-opens next month with a largely increased attendance. Few institutions of its kind have been so eminently successful. Mainly due, in its inception, to the untiring energy, organizing and executive ability of Dr. Hind, of Windsor, its career, since its foundation, about ten years ago, has been one of uninterrupted progress. The noble work effected by the first principal, Miss Machin, is being most ably carried on by Miss Lefroy. An excellent tone pervades the whole establishment, and the school is one of which, not only the Church in Nova Scotia, but that of the whole of the Dominion may be justly proud.

Windsor.—This town is rapidly recovering from the effects of the fire of last October—one of the worst, proportionately, in the history of the Dominion. One of the oldest of our Acadian towns, and anciently known as Peraquid, Windsor has been called the "Oxford of Canada." Some two hundred years ago there were, it is said, two French churches, with many hundreds of members, in this district, where many of the old dykes are still to be seen. For many years the place was called Fort Edward, and the old block house—the last remaining in the province—is still standing. The birth-place of Judge Haliburton, the "Father of Canadian literature," and the possessor of the oldest colonial university and boys' school in the empire, Windsor, from an antiquarian standpoint, stands practically unique in the Dominion, and with its beautiful natural surroundings, its distant mountain views, its noble estuary, along which roll the Bay of Fundy tides, its dyke lands, etc., it holds its own in attractiveness with any Canadian town, old or new. A splendid work has been and is being done here by the Ven. Archdeacon Weston-Jones, who, though an Englishman by birth, received his clerical training in Ontario. Among the numerous indications of his energy and ability and personal influence, perhaps the most striking and direct is the noble liberality of his congregation towards extra parochial

objects, which, in spite of the terrible losses of the late fire, has shown no abatement.

Halifax.—St. Luke's Cathedral.—The Venerable Archdeacon Kaulbach, of Truro, preached last Sunday on "Temperance," in the cathedral. While strongly urging total abstinence, he could not see his way to definitely supporting legal prohibition.

Mr. H. A. Ancient, son of the Rev. W. J. Ancient, of this city, was drowned here on Aug. 24th. He was to have assumed the position of assistant master of the Collegiate Institute, at Windsor, N.S., very shortly.

MONTREAL.

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

Montreal.—The Bishop of Montreal's appointments for September are as follows:

Thursday, September 1st.—Havelock and Franklin Centre, the churchwardens.

Friday, September 2nd.—Hinchinbrook and Huntingdon, the churchwardens.

Sunday, September 4th.—Ormsdown, a.m., Rev. J. J. Strong; Valleyfield, p.m., Rev. W. J. M. Beattie.

The Bishop's address will be: Sept. 2nd, Mr. G. Robinson, Eastern Townships' Bank, Huntingdon.

Bishop Bond was in Pontiac county lately and assisted at the convention for organizing the prohibition workers of that county. In the course of his remarks he spoke of the necessity of putting forth every effort to stir the people to the uttermost. "Let us," he said, "look up to God for wisdom and guidance. In family prayer pray to God that we may be guided in this contest. We want a true and honest vote of the convictions of the people. I would rather not have victory, than have it come as a catch vote. We must carry the people with us. I have no doubt but that if we can get at the true convictions of the people, we shall have the majority with us. We must endeavour to get rid of lukewarmness, and arouse the people to earnestness. Personal work is imperative. Use the papers, give the people facts, and they will be with us."

Arundel.—The Bishop visited this mission, Sunday, July 24th, arriving here Saturday at midnight. On Sunday morning his Lordship administered the rite of confirmation to five candidates, also assisting in the communion service, and preaching. About 50 persons partook of the Holy Communion. At the evening service the Bishop performed a baptism, and again preached. The congregations at both services were very large and attentive. Rural Dean Sanders, B.A., and Mr. Lindsay, student, assisted in the services. The church and property are in excellent condition, and everything about the place is showing signs of progress, to which fact the Bishop referred with words of praise to the pastor and people. The mission of Arundel is situated on the out-skirts of the River Rouge, in the County of Argenteuil, and is considered the hardest parish in the diocese of Montreal. The Rev. R. F. Hutchings was sent here six years ago, where he has laboured ever since, with untiring zeal and energy, building churches and opening up new work. Under his fostering care the Church in this back country is well established, regular services being held at all the stations, and there are various organizations in connection with several of the congregations. A French service has been started among a few Roman Catholic families, who have become tired of Roman superstition. Mr. Hutchings visits seven stations, and travels from 5,000 to 6,000 miles a year.

OTTAWA.

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

Fitzroy Harbour.—The bishop of the diocese has appointed the Rev. John Osborne, Clayton, to fill the vacancy at this place.

Ottawa.—Christ Church Cathedral.—The Very Rev. Dean Lauder is at present in England, and will sail for Canada on Sept. 22nd, by the Allan S.S. "Parisian."

A handsome litany desk has been presented to the cathedral by Miss Eva Read, "To the Glory of God, and in loving memory of her aunt, Mrs. FitzGibbon, who died, Oct. 13th, 1896." Mrs. FitzGibbon was for many years a regular worshipper at Christ Church, and some time ago presented the brass altar-railing. The litany desk is of oak, and was designed by Mr. Eden Smith, architect, of Toronto.

By the death, on Aug. 18th, of Mr. Gustavus W. Wicksteed, Q.C., the Church in Ottawa has lost its oldest member, and one of its staunchest supporters. Born in Liverpool on St. Thomas' Day, December 21st, 1799, he was well up in his 99th year, before he entered into rest. Coming to Canada early in this century, he became connected over 60 years ago with the government in the capacity of law clerk, which position he continued to occupy after Confederation, and until recent years. After a short illness, Mr. Wicksteed died a fortnight ago. His funeral, to the cathedral, was on Saturday, Aug. 20th. The choir of boys and men preceded the procession up the aisle, followed by the following clergy: Revs. W. M. Loucks, A. W. Mackay, Canons Muckelston and Pollard and the Venerable Archdeacon Bogert. During the service, hymns 140, "Jesus Lives," and 537, "Peace, Perfect Peace," were sung. The burial took place at Beechwood cemetery.

TORONTO.

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

Mr. Adam Dockray, the well-known choir master of the Church of the Redeemer, in this city, having decided to follow his profession in New York, will sever his connection with the choir of that church at the end of September.

HURON.

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

Stratford.—The Rev. Rural Dean Deacon has fixed Tuesday, Sept. 13th, as the date of the autumn deanery meeting at Millbank. A good programme of addresses, etc., is expected. Rev. D. Williams leaves for Provincial Synod at that time meeting in Montreal.

St. Mary's.—Rev. W. J. Taylor is expected back from England about the middle of October.

Tara.—The Rev. J. W. Jones, rector, is at present seriously ill.

MACKENZIE RIVER.

WILLIAM DAY REEVE, D.D., BISHOP, MACKENZIE RIVER, SELKIRK.

The Bishop of the diocese is anxious to raise money for the stipends of four Church workers who can be stationed along the routes to Klondyke, and minister to miners and others on the road. The Bishop of Selkirk has been conducting services amongst the Klondyke miners this year.

NEW WESTMINSTER.

JOHN DART, D.D. BISHOP, NEW WESTMINSTER, B.C.

New Westminster.—The synod of the Diocese of New Westminster met in annual session at 10 o'clock of the morning of August 17th, convened by His Lordship, Bishop Dart. The attendance from outlying parishes was good.

The synod opened with choral service and celebration of the Holy Communion in Christ Church, conducted by His Lordship, assisted by the Ven. Archdeacon Pentreath, and others of the clergy. The vested choir was present and rendered the

service. An eloquent sermon was preached by Archdeacon Pentreath, who took for his text the words: "Awake, awake, put on thy strength, O Zion," taken from the first verse of the fifty-second chapter of Isaiah. From this stirring note he drew his theme of militant and forward progress in the cause of Christ and the Church, and stirred the hearts of his hearers by his strong appeal to them to work with heart and soul in the missionary vineyard. The service was concluded shortly after 11 a.m., and the business of the synod was commenced with a further introductory, but simple service, conducted by His Lordship.

On adjourning to the basement of the church, the preliminary ceremonies of reading the minutes and of calling the roll of priests and parishes were the next formal steps, the roll showing that about 60 per cent. of the laity were present, and 21 out of 28 clergy.

The Bishop's charge was, on the conclusion of the formal preliminaries, read by His Lordship as follows:

"Brethren of the clergy and laity: The last synod of the diocese met in New Westminster, November 17th, 1897. During the nine months that have since passed, I have held confirmations at Revelstoke, Christ Church and St. Paul's, Vancouver; Yale, Agassiz, Holy Trinity and St. Barnabas, New Westminster; Lytton, Kamloops, Trail, Rossland, Grand Forks and Golden. I cannot say that the number of candidates in the town churches was so large as might have been expected. On December 12th, 1897, I opened the new church at Chilliwack. In March at Revelstoke, I ordained to the priesthood the Rev. H. B. Turner, and the Rev. C. F. Yates. On April 20th, I licensed to Kaslo the Rev. David Richards, who was transferred to the diocese from the missionary jurisdiction of Duluth, U.S.A. On June 21st, the Bishop of Spokane, acting on my behalf, ordained deacon at Rossland the Rev. Charles Ault Procutner. I have just licensed Mr. Procutner to a new mission district in East Kootenay, embracing Fort Steele, and the rising towns along the C.P.R., west of the Crow's Nest Pass. During the two months in which I have been absent from the diocese, the Archdeacon of Columbia has administered the affairs as my commissary. I found it an unfavourable season for making an appeal for our missions in the churches of the United States. Moreover, to do this effectually would have required more time than I had at my disposal. I therefore abandoned my projected tour. But I have reason to think that interest and sympathy have been aroused in a few churches, and I have the promise of offerings from them in the near future. Trinity Church in St. John, N.B., and Yarmouth, N.S., have already given substantial offertories. I take this opportunity of expressing my heartfelt gratitude to my commissaries in England and to the workers associated with them. They are assisting materially in the development of the Church. They have given help recently in many directions, and I feel sure that what we have already received is only the prelude and the pledge for far greater assistance in the future. Apart from the offerings sent out, it is an encouragement for us to know that there are earnest Church workers in England, who are specially interested in the diocese. You will also be pleased to hear that the S.P.G. has enlarged its grant to us by £750, at the rate of £250 a year for three years, 1899, 1900, 1901, that is, for one year beyond the time notified to us for the cessation of its grants. I trust that we may consider this increased grant from the society for an extended time as an indication that it acknowledges the soundness of our plea that we cannot yet for some years to come dispense with aid from the Mother Church. The help given by the societies and by private friends should be an incentive to yet greater efforts on our part for the maintenance and development of the Church. Seven additional clergy might be employed at once in new missions if we had in hand the funds for their support whilst forming congregations. Amongst indications of recent advance I mention that the new stone church in Nelson will probably be opened in October, and that application has been made

to the S.P.C.K. for building grants to churches in New Denver, Slocan and Nakusp.

Some particulars respecting candidates for the ministry, will, I believe, be of interest to members of the synod. And, first, I would remark that there has been no lack of applications from men already in holy orders for employment in the diocese. My commissaries, as well as myself, have received applications from experienced men of good antecedents, which, for divers reasons, we have been unable to entertain. Nor has there been any lack of candidates for ordination. The few whom I have been able to accept, have been required to pass an examination mostly identical with that in the diocese of London. At the present moment there are three accepted candidates for the diaconate, one of whom is completing his course in St. John's College, Winnipeg, and hopes shortly to graduate in the University of Manitoba. S.P.C.K., at my request, gave him a grant for two years as a student in training for holy orders in this diocese. In this important respect of age, the rule in the American Church differs from our own, candidates there being admissible to the diaconate at the age of 21. When it was proposed, some years ago, to adopt the American rule in the Ecclesiastical Province of Canada, the motion was negatived in the Provincial Synod at Montreal, and wisely, as I think, negatived by a majority of both orders. Other regulations of the American Church approve themselves generally to our judgment, though, of course, they are not binding upon us in Canada, and are merely suggestive of methods of procedure. Here, for instance, is one: "If the candidate has come from another religious body, he shall also be examined on those points in which the denomination from which he has come differs from the Church, with a view to test his information and soundness of doctrine with respect to the same." Another regulation requires a period of probation, but the Bishop may dispense from conformity to this and the other prescribed standards in certain cases. For instance, if the candidate applies for such dispensation on the ground of mature age, and experience in speaking and teaching publicly, he being also a graduate in arts of some reputable college or university, he may be at once admitted to deacon's orders. An instance of this dispensation was seen quite recently in the case of a distinguished Presbyterian minister who was admitted to holy orders in the diocese of New York. It will, I believe, be generally acknowledged, that a candidate's sincerity and fitness may be sufficiently tested without the requirement of a long interval of probation, when he is obliged to break with cherished associations, to separate from communion with old and dear friends and to embrace comparative poverty for conscience sake. There will be room in such matter as this for difference of opinion, but after all, there are special features in each case, and in each case the responsibility rests with the Bishop, who alone may be cognizant of all the circumstances. Before I leave this topic, I would earnestly suggest that we should use the special prayers appointed for the ordination seasons, not only publicly in church, at those times, as we are required to do, but also generally, at other times, in our private devotions. We should all feel it to be of unspeakable importance that candidates for the ministry should be sound in the faith, well educated and godly men.

Difficulties having arisen with regard to grants for church building purposes, it may be well to state that no such grant to the Bishop or synod can be accepted, which contains a stipulation that the services of the Church are to be conducted in any particular manner. It will be seen on reflection that any such cause would lead to endless trouble, and probably place the clergyman at the mercy of some local Diotrephes, or some well-intentioned but not equally well informed person, who would regard any deviation from the ritual he has been accustomed to, as a breach of contract. It is obvious that if the incumbent were thus fettered, his efficiency would be impaired and in consequence his people would suffer. We are bound by the Constitution and Canons of the diocese,

and, underlying them, by the laws of the Church of England. A private by-law, that any donor would impose, we could not possibly sanction. We have not been disturbed in this diocese by vehement discussions on ritual, but echoes of them reach us from England, and attract attention. It is very easy to exaggerate the importance of the divergencies brought under notice. We have to remember the essential unity secured by our Prayer Book and our Articles. Even if serious errors in doctrine were introduced they could not grow and flourish whilst our standards remain unaltered. We have to remember further, that unity does not mean a rigid uniformity, and that the Church is meant to include all sorts and conditions of men, and all varieties of natural temperament. It may be noted also that there has been for some years a continuous appreciation and application of aesthetic and artistic principles. Many prominent changes are thus accounted for. The time has long since passed when Presbyterians could contemptuously describe organs as "kists o'whistles." And the meeting houses of Baptists and Congregationalists are no longer marked by the studious rejection of ornamentation and architectural beauty. It would be strange, indeed, if the Church, which has ever been a witness, by her Prayer Book, for beauty and dignity in divine service, should be the only body uninfluenced by the spread of her own principles. We must be thankful for the increase in care, earnestness, and reverence manifested in the conduct of divine service. No one, I imagine, would wish to revert to the duet between the minister and the clerk, and to the condition of things satirized in Hogarth's "Sleeping Congregation," which prevailed down to a time within the memory of some now living. The difference observable can hardly be ascribed entirely to advance in refinement and aesthetic feeling. We cannot but look upon it as an evidence of growth in spiritual life. There is no doubt, however, that good men are sometimes severely tried by variations, on this side or on that, from customary usages, variations of which their judgment or their feeling strongly disapproves. In all such cases it may be helpful to remember the Golden Rule: "In necessariis unitas, in dubiis libertas, in omnibus caritas." In reference to this, there is one point to which I would call the attention of the clergy, the litany seems almost to have dropped out of use in some of our churches. This has happened, either through the increase of other services, or from a desire to meet the convenience of people by shortening the morning service. But this omission is felt as a grievance by some constant worshippers, who make no formal complaint, yet express their feelings in a friendly way. I am sure that this mention of their wishes will have the effect intended. This is not a time for abandoning the use of our fullest service of intercession.

There is another matter deeply affecting spiritual life, about which I think it advisable to say a few words. I mean the observance of the Lord's Day. This observance has sometimes been based upon mistaken principles, and enforced in consequence with undue rigour. When the mistake has been discovered, or even strongly suspected, there has been, almost inevitably, a deplorable reaction. The Christian's Lord's Day is not the Jewish Sabbath. We are in the position, not of servants, but of sons. But yet the provisions respecting the Jewish Sabbath shadow forth to us the moral obligation to worship God, and the necessity of appointing a particular time for that special purpose. It is not seemly, it is not right, that the Lord's Day should be spent wholly or chiefly in self-seeking pleasure apart from Him and the ordinances of His Church. We are not called upon to judge those "in populous cities pent," who may seek recreation beyond their immediate neighbourhood. The Lord will have mercy and not sacrifice. He does not frown upon gladdening sights and sounds, and family meetings, and cheerful intercourse. Nor are we called upon to settle off-hand difficult questions which may arise in a complicated state of society. But we are called upon to tread in the scripturally recorded footsteps of our Lord's

Apostles. We are called upon to cherish all the Christian influences which belong to the day of our Lord's resurrection, which is also the weekly pledge of our own. The glory of the day has been obscured, and its rightful position has been destroyed, not only by its confusion with the Jewish Sabbath, to which I have referred, but also, on the other hand, by the multitude of holy days unconnected with the life of our Lord, which have been placed on a par with it, merely by ecclesiastical authority. The ancient Church applied to the Lord's Day the Psalmist's words: "This is the Day which the Lord hath made." All the glorious things said of the Sabbath may be said of it in a higher degree. "It was made for man;" "It is to be a delight, the holy of the Lord, honourable." This is the day in which God's saints have ever found refreshment and strength for all the troubles of life. This is the day in which St. John, even while on earth, was in the spirit. This is the day which above all others is the day of the Holy Eucharist of united prayer, of devout reading of the scriptures, as well as the day of Christian rest and cheerfulness and recreation. If we are in a city we know where to go in order to draw near to our Lord and His saints. If our lot is cast in lonely places, we need never be at a loss, with His Prayer Book in our hands, for fit employment. The head of the family is the priest of the household, whose function it is to lead and guide the lives of those within it. And in performing his part in due observance of the Lord's Day he is acting, not only as a faithful Christian, but also as a genuine patriot, if it be indeed true, as Holy Scripture tells us, and as all history seems to testify, that righteousness exalteth a people.

We turn now to matters of business, requiring consideration. Archdeacon Pentreath will presently read to you the report he gives me of the work in which he has been engaged since his appointment. When you hear it, you will, I think, agree with me that we have great reason to be thankful for the success which has attended his efforts. Our heavily burdened congregations have responded liberally to the appeal made to them for the extension of our mission work. Their promises indicate a quickened sense of their responsibility to the diocese at large, and a quickened zeal, one cannot but hope, in carrying out our Lord's emphatic command to preach the Gospel to every creature. At the last synod I mentioned that I had applied to the Colonial and Continental Church Society for assistance. I am able now to state that the society has promised two yearly grants each of £50, one of which is to go to the missionary on Lulu Island, and the other to the opening up of new work in Kootenay. A memorial will be presented from the clergy and laity in Kootenay, praying for the formation of a separate diocese and synod, with a view eventually, to the establishment and endowment of another bishopric. A precedent has been given in the Dominion by the formation of the diocese of Calgary, which is still under the jurisdiction of the Bishop of Saskatchewan. The memorial refers to the increase of the population in Kootenay, and to the clergy now at work there, whose number will not improbably be doubled at no distant date. The memorialists appear to realize that their aim should not be allowed to interfere with the effort now being made to raise an endowment for the See of New Westminster. In my opinion they have indicated the lines on which the Church should advance. Whether this is the right time for the movement, and what should be the boundaries of the new diocese, are amongst the questions and details that must be carefully considered. I propose to appoint a committee immediately to deal with the memorial, and to report to the synod upon it before the close of the session. The Council of the Colonial Bishops' Fund has made a grant of £1,000 to the further endowment of the See on condition that £9,000 be raised to meet it. This new endowment will be invested by the Council as trustee for the bishopric. Notice of the grant has appeared in the papers, but it is due to the synod that I should make this official announcement of it. I propose going to England

as soon as practicable to plead for the endowment and other diocesan objects.

The Provincial Synod, of the Ecclesiastical Province of Canada, that is, of all the Eastern dioceses of the Dominion, meets in Montreal September 14th. The Board of Domestic and Foreign Missions meets at the same time. It is of peculiar importance that we should be represented in Montreal on this occasion, whether the organization for missions remains unchanged or whether it becomes merged in a wider scheme under the General Synod. Our brethren in the East have already helped us, but we want from them continuous aid in our Indian and Chinese work, and in planting the Church in our mining districts. This aid, I believe, we shall be likely to secure, if we represent our case at Montreal through a deputation. We may reasonably plead that, in the Consolidated Church of Canada, the stronger dioceses should bear the burdens of the weaker. The work amongst the Chinese is continued in Vancouver under the direction of a committee, by the ladies, who volunteer their services. Matters have improved since the time when we were unable to pay the salary of the catechist and rent of the mission house, but still we have not been able to extend the work and carry it on in a manner at all commensurate with its importance. A clergyman with a knowledge of Chinese is now engaged in the diocese of Columbia, and I would suggest to the committee, to make, if possible, some arrangement by which he might give half his time to this diocese. It is very difficult, as I found, in correspondence with American bishops, to secure a clergyman with the necessary knowledge, even if our financial position warranted us in doing so. We must aim in the first place at raising means for the maintenance of a Chinese speaking missionary. The girls' school, at Yale, is steadily rising in public estimation. Parents, whose children have been educated there, all speak highly of it. The arrangements and tone of the institution and the quality of the instruction imparted appear to be quite satisfactory. It is to be hoped, that funds will soon permit the enlargement of the school, so that a high-class education may be put within the reach of a much larger number.

The Indian department at Yale still maintains its character for efficiency. A site for the proposed industrial school for Indians has been selected at Lytton, by our committee appointed for the purpose. Notice, however, has been received from Ottawa to the effect that there is no intention at present of paying the grant towards its erection. I am not aware of the reasons for this notice, and trust that the grant is only deferred, not cancelled. No one who has considered the subject and has seen the working of industrial schools in other places, can doubt that such an institution might be a great blessing to our Indians. It is imperative that something should be done with the 24-acre block at New Westminster belonging to the synod. I can see no immediate prospect of building a school upon it, and meanwhile the heavy debt upon it is rapidly increasing. Amongst the unfinished business to be carried on, is the revision of the Constitution and Canons of the diocese. I pray that all our proceedings may be in accordance with our opening service.

The Rev. W. B. Allen was elected clerical secretary, and Mr. G. W. Hobson lay secretary.

Archdeacon Pentreath, at this point, announced that lunch would be served by the ladies of the Vancouver parishes at the Art Historical Society's rooms at 1 p.m.

The credentials of lay delegates were examined and certified correct by the Credentials Committee.

Synod then adjourned till 2.30 p.m.

Lunch was served at the Art Historical rooms and a number of ladies from the parishes of Christ Church and St. Michael's attended to the material needs of the clergy and laity. At the conclusion, His Lordship proposed a vote of thanks in fitting words, which Mr. Justice Bole seconded in lighter vein. At 2.30 synod re-convened.

(To be continued.)

British and Foreign.

The Rev. J. E. C. Weldon, M.A., head master of Harrow school, has been appointed Bishop of Calcutta.

The Rev. H. N. Churton, M.A., chaplain to the Bishop of Nassau, has been appointed Archdeacon of the Bahamas.

The Lord Bishop of Aberdeen, who recently met with an accident, has been obliged to give up all work for a period of three months.

A raffle for Bibles takes place every year in the parish church of St. Ives, Hunts. This quaint custom has been observed for the past 200 years.

The Rev. R. A. H. Hay, M.A., senior curate of St. Werburgh's, Derby, has been appointed sub-dean and rector of Brisbane Cathedral, Australia.

The Very Rev. the Dean of Sydney, Australia, recently celebrated his 88th birthday. He has held the office of dean for the long period of forty years.

Dr. Wilkinson, Bishop of St. Andrew's, recently consecrated the new chapel at Max Lodge. The Duke and Duchess of Fife and their household were present.

The late Rev. H. G. Palmer, amongst other charitable bequests, left £2,000 to the additional Curates' Society, and £1,000 each to the S.P.C.K. and S.P.G.

The Rev. Marmaduke Hare, vicar of St. Mary's Stratford, London, has most mysteriously disappeared, and his parishioners have no knowledge of his whereabouts.

A memorial window, with the permission of the Dean and Chapter, will be placed in the south choir aisle of Lichfield Cathedral, to the late Ven. Archdeacon Scott.

A memorial stained-glass window, to the memory of Lord Plunket, late Archbishop of Dublin, was dedicated recently by his successor, in St. James' Church, Bray.

A committee has been formed for the purpose of promoting a testimonial to the Bishop of Gibraltar, who, in February next, will complete the 25th year of his episcopate.

The memorial window, in memory of the late Sir Frank Lockwood, Q.C., M.P., which has been erected in Cloughton parish church, will very shortly be completed and unveiled.

A party is being formed to accompany the Bishop of Salisbury to Jerusalem in October next. He goes there for the purpose of consecrating the Church of St. George, in the Anglican chapel.

The Synod of the Province of South Africa has delegated the election of the Bishop of Grahamstown to the Archbishop of Canterbury, the Bishop of London and the Bishop of Bath and Wells.

The Bishop of St. Alban's recently dedicated the new tower of Chadwell Heath church, which is the gift of Col. Sale, late Bengal engineer, in commemoration of the Diamond Jubilee of the Queen.

A reredos is about to be erected to the memory of the late Rev. John Woodward, LL.D., by the congregation of St. Mary's Church, Montrose. Dr. Woodward was for thirty-two years rector of that church.

The Rev. H. M. Hackett, M.A., the new principal of the Montreal Diocesan Theological College, has spent some fifteen years as a missionary

in India, and from 1888 to 1896 he was the principal of the Divinity School at Allahabad.

During the past month the Bishop of Winchester dedicated the tomb of Prince Henry of Battenburg, in Whippingham Church, Isle of Wight. Her Majesty was present at the service. The sarcophagus, which is of Carrara marble, is most elaborately ornamented.

The Rev. Alfred Griffiths, who for the past ten years has been precentor of Edinburgh Cathedral, has been appointed to the office of senior chaplain, vacant by the resignation of Dr. Lawlor, who has been appointed Professor of Ecclesiastical History, at Trinity College, Dublin.

According to the "Annuaire of Catholic Missions," the number of Roman Catholics in Great Britain and Ireland is 5,283,059. In 1841 there were 7,000,000. In 1891 the total was 5,500,000. This, in view of the enormous growth of population, indicates a remarkable falling off in the adherents of the Roman Catholic Church, and the theory of Prof. Goldwin Smith, that the growth of ritualism in the Anglican Church has tended to the increase of Romanism, is not borne out.

The report of the Manchester Diocesan Church Building Society states that from the commencement of the society in 1851, 897 grants have been made towards the purposes of church extension, amounting in all to £157,776. These grants have involved an expenditure of £793,387 for new churches, £348,679 for the rebuilding and enlargement of churches, £20,959 for sites for churches and parsonages, £289,955 towards the building of parsonages, and £24,053 for the erection or rent of mission rooms.

It is said that something bordering on the miraculous has lately happened at Tickton, a village in Yorkshire. A farmer bought what he thought was a drinking trough for his cattle, which did very well for all his stock but one, and this was a cow that never would drink from it. This causing some inconvenience, the farmer mentioned it, until the fact came to the ears of a local antiquary, who, on examination, pronounced the supposed trough to be a font, and further research showed that it had once stood in the village church. It has now been recovered and replaced.

The Bishop of Salisbury lately consecrated a new church at Bryanston, Dorset, the residence of Lord Portman. The church, which has been erected at his Lordship's sole expense, is constructed of the stone of which the late mansion was composed before its demolition. Viscount Portman has also generously borne the cost of furnishing and fitting up the church, and has provided an electric cable organ and a peal of six bells. The church is dedicated to St. Martin, and is erected in memory of the first Baron Portman and Emma, his wife, Viscount Portman's father and mother. Its cost has amounted to several thousand pounds.

A very fine carpet, for the altar steps, has been presented by a friend to Old St. Paul's, Edinburgh. The carpet is said to be quite 100 years old, though in perfect preservation. It has been brought to Old St. Paul's direct from Smyrna, a city in Asiatic Turkey, celebrated in Ecclesiastical history as giving the name to the See of St. Polycarp, one of the early bishops of the Church, and a disciple of St. John, who was martyred in the years 155 A.D. Another member of the congregation has presented a sanctuary mat, also a set of plain hangings for the sedilia; and a friend has commenced to illuminate on vellum a service book for use at the altar at the service of the Holy Communion.

The Bishop of Worcester has issued another urgent appeal on behalf of church work in Birmingham. He states that, taking the minimum require-

ments, the following sums are now needed: For new churches and mission-rooms, £150,000; for 82 additional clergy, at £150 for each clergyman, £12,300 per annum; for new parsonage houses, at the low average of £1,500 each, exclusive of site, £51,000, which, considering the cost of site in many instances, ought to be doubled. The report of the Bishop's Commission, upon which the appeal is based, states that "no other city has so many parishes of unwieldy size as Birmingham," and the Bishop supplements this with the remark that "no other city, apparently, has made so little provision in the way of church accommodation in proportion to the population."

An important and beautiful decorative improvement to Rochester cathedral was dedicated recently by the Dean. It consists of an altar with dossal frame and recessed retable for the Lady Chapel, and it is the gift of the Communicants' Guild. At the back of the altar is an embroidered dossal with the figure of Our Lady in the central panel nearly life-size. This is in an architectural frame with carved canopy. There are embroidered wings at the sides. The retable is recessed and goes round three sides of the altar. At the back, immediately above the altar, are three paintings representing choirs of angels' and on the ends in front are angels bearing the chalice and paten respectively. The gift also includes a white frontal beautifully embroidered and having in the centre two angels holding a chalice under a canopy with pennants on either side. In addition to this decorative enrichment of the Lady Chapel are a very fine cross and pair of candlesticks, which are splendid specimens of beaten brass. The Dean dedicated the various gifts in the presence of a congregation which filled every available inch of the Lady Chapel, and he gave a characteristic address afterwards.

The Church Missionary Society recently issued to subscribers its ninety-ninth annual report. The income of the society last year, according to the report, was close upon £340,000. The society has on its staff 1,096 European missionaries, who are distributed over various stations in East Africa, West Africa, Egypt, and Arabia, Palestine, Persia and Bagdad, India, Ceylon, Mauritius, China, Japan, New Zealand, North-West Canada, and British Columbia. Of these 1,096 European missionaries, 397 are clergy, 126 laymen, 579 wives of missionaries, 254 female missionaries; and it is worthy of remark that four of the clergy, forty of the laymen, and one of the ladies are fully qualified doctors. The society has also 6,097 native agents at work, and of these 340 are native clergy. The report further points out that the number of native Christian adherents is 240,876, of whom 208,678 are baptized, and 23,188 are catechumens. The total number of communicants is 64,411. There were 15,359 baptisms during the year, 6,661 being adult baptisms. The society has 2,257 schools and seminaries, where no less than 83,877 scholars and seminarists are being taught. But probably the most interesting statistics are those relating to the medical work of the society. As many as 9,285 in-patients, and 594,074 out-patients were treated during the year.

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

ST. ALBAN'S CATHEDRAL.

Sir,—Recent letters in The Canadian Churchman on the cathedral of St. Alban's call for a few remarks.

The parish church of St. James, in Toronto, never was, is not, and—without any unkind feeling towards it—never can be a cathedral. It is called the cathedral by the thoughtless and unreflecting, because in the distant past it was the church where Bishop Strachan had his throne and constantly worshipped. There is at this moment a resolution on the vestry books of St. James' that the church is never to be a cathedral, but is to remain forever the parish church of St. James. It would be well if writers on this subject would master these two simple facts before they tell us that chanting the Psalms and the introduction of hymns A. and M. will make and constitute a cathedral to suit the requirements of the church in the Diocese of Toronto. By the way, in the excellent report just issued of the proceedings of the late Synod I see the clerical and lay secretary, who should have known better, have fallen into the common conventional error of calling and printing it St. James' cathedral. The Synod's recent coldness on the Lord Bishop's noble enterprise is rather late. It first backed up the undertaking and so acted that the Bishop and Chapter went on with the work, sure and certain of support. Now the fashion is to sneer at the whole undertaking that has cost our Bishop heaven knows the weary, weary hours of anxious thought. The poet has a name for those—even though their parish assessment has been paid—who while they shun one folly, rush into the opposite. The cathedrals of England—with two exceptions—are the work of years, aye centuries; and if the good Lord will not permit the Bishop to see the cathedral of his love and prayers completed in his day yet the Bishop has done a noble work. Let his successor add to what is done, and hand it on to his successor to add something still, and the good work begun among tears, and sighs, and disappointments yet shall be completed, and the carping, cold cheerless mouth of little faith may then be stopped. J. H. Mc.

ST. ALBAN'S CATHEDRAL.

Sir,—Adverting to the letter of "M. A." in your issue of 18th inst., I beg leave to point out that the question whether St. Alban's is to be recognized as the cathedral church of the Diocese is quite irrelevant to the point I endeavoured to make, viz., the disgrace and loss to the Church which will result if Churchmen suffer the property to be taken from us, for want of a contribution of one-quarter of a dollar once in every three months over a period of a few years, until some means shall be devised, or arise, for liquidating the existing debt. As regards the action of the Synod the resolution of that body presented to the Bishop, moved by the Hon. S. H. Blake, seconded by Rev. Canon Sweeny, expressed to His Lordship their assurance of their affectionate regard for him . . . their most earnest desire to see every cause of dissatisfaction removed, and, with deep thankfulness for the earnest, incessant and great interest of his Lordship in the affairs of this Diocese, their trust and hope that he may be long spared to supervise, aid and forward this most important work." These words are amply sufficient to include an acceptance of the Bishop's well known views and wishes in regard to St. Alban's. Referring again to "M. A.'s" letter, I have to say that I have no knowledge whatever whether what he calls, the "Cathedral scheme" is or is not given up. The final decision as to the ultimate character of the edifice may (as it seems to me—speaking only for myself), be left in abeyance, to be arrived at according to future conditions and circumstances as they may arise. In passing, I may remind your readers that in Dublin there are two cathedral churches belonging to the Protestant church in Ireland—St. Patrick's and Christ church—the one within the last few years restored by the late Sir Benjamin Guinness at a cost of \$650,000 and the other by Mr. Henry Roe at a cost of \$500,000. Are there no wealthy Churchmen in Toronto, or elsewhere, who might do the like for St. Alban's? In this way the question of cathedral or parish church might be solved. S. G. WOOD.

CHURCH BURIAL GROUND.

Sir.—On Saturday last an interment took place in Saint Ann's Church burial ground, without my knowledge or consent, as rector or incumbent. I am informed that the resident Methodist preacher in company with a Presbyterian, accompanied the crowd within the burial ground, and that no service was performed. If you or any of the readers of the Canadian Churchman would give publicity of the lawfulness of such a proceeding, I, in common with others, would be much benefited, and better informed as to the management of the "Decided property of the synod of Ontario, of which the churchwardens and myself, as rector, are custodians.

R. JAMES HARVEY.

P.S.—The interment took place in a family plot—no formal notice was given to me.
Frankville, Aug. 23rd, 1898. R.J.H.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Sir.—The friends of the society will be interested in being informed that the committee in London, Eng., has just decided on a grand forward movement in the Canadian auxiliary. The work has been growing with gratifying rapidity, two thousand dollars having been already remitted during the current year. It has long been felt, however, that the Canadian field needed working somewhat after the manner of the home field, and that deputation tours ought to be systematically made. So convinced of this was the secretary for Canada, that he prepared, a full year since, the outline of a tour of visitation of the several dioceses. But almost immediately after the plan was arranged, he was notified of the intention of the committee to send over a special deputation to Canada. It has now been resolved to make new arrangements, and a complete re-organization of the auxiliary. Beyond this, we are not prepared at present to make any further statement, the committee not having yet completed the details. In due course our friends will be apprised of the action taken in carrying out a general plan for the furtherance of the interests of the society throughout the Dominion of Canada.

J. W. BEAUMONT,
Secretary for Canada.

THE HURON \$1 A FAMILY CANON.

Sir,—Judge Ermatinger appears to have read my letter somewhat curiously. I am strongly in favour of abolishing the \$1 a family canon, and reverting to the older and more satisfactory methods of raising money. If I simply deplored it, it was because its wording was so unsatisfactory and uncertain, as to leave the door open to misunderstanding and misrepresentation. As for excusing it, no one can do that, except, perhaps, its framers. To repeat Bishop Baldwin's own words: "It has not been found to work advantageously." As for no layman objecting to it, I doubt whether there is a churchwarden in the diocese who does not regard it as an unjust tax, a tax levied by men who know nothing of the circumstances of the great majority of the parishes, and who labour under the delusion that their sic volo sic jubeo is to be accepted without demur. It is an astonishing thing that the financial straits of the diocese of Huron should be so constantly cropping up; but so long as the delegates re-elect the same men year after year, some of whom do not ever condescend to attend the meetings of the Executive Committee at all, and some of them attend only half the meetings, the present muddle will continue. Ability to talk, and capacity to dictate, do not necessarily prove the possession of business qualities. In my former letter, I quoted some figures to prove the unpopularity and unsatisfactory working of this canon. To emphasize those figures, I will state that out of the 273 churches in the diocese, only 58 came out ahead, and in some

of these cases the sum sent amounts to only a few cents more than that required. There are thirty clerical members of the Executive Committee, and the congregations of only 11 of them, included in the above 58, came out ahead. Comment is needless.

A. BISSET THOM.

Aylmer, Ont.

MISSION WORK SHOULD BE DONE THROUGH THE CHURCH.

Sir.—The ideal of the Christian Church, in the organizing and maintaining her missions, is that such work should be done by the Church in her corporate capacity. This the Canadian Church is endeavouring to accomplish through the Domestic and Foreign Missionary Society. The daughter Church has profited by the experience of the Mother Church, where the work is done by voluntary societies, which some leaders of thought have publicly deplored. A section of Churchmen do not believe in this corporate activity of the Church—they have organized a voluntary society to collect money and send out missionaries where they think best—without consulting the rulers of the Church. Nor is this all. We are informed that two ladies from England are coming out under the auspices of this society to arouse Canadian Churchmen to their duty towards (C.M.S.) missions. Does the Church need arousing? There is no doubt of it. But the work is not the duty of C.M.S. ladies from England, but the work of the D. & F.M.S. Will it do its duty? Are the bishops by their silence going to allow the principle that voluntary societies may collect money and send out missionaries wherever they please, to the disparagement of the properly constituted Church society?

H. W. LITTLE.

MISSIONARIES AND THE MISSION BOARD.

Sir,—Your paper has rightly, for some time past, been occupied with reports of the meeting of synod, very interesting as are your editorials thereon. But there is one action of that august body on which I beg you will allow me to dwell at some length. The item to which I wish to draw your attention is the last little clause of the report of the Deputation Committee: "(2) Composition of the Mission Board. We recommend that beneficiaries of the fund should not be eligible for membership on the Mission Board!" What does it mean? What can it mean? That missionaries are not to be trusted with a voice on that committee in which they have so great an interest? That they cannot give information on matters for which that Board exists? That they are not honest enough to make unbiased statements concerning their or others' work as missionaries? If it be so, if any approach to this feeling has led to this extrusion, all I can say is—for shame! I beg you, sir, to allow me to state my experience in missionary matters. I will be as concise as possible, not as an individual, but, if I may say so without presumption, as a representative man; for I feel sure there are a number of missionaries who have had a similar experience. When I came to Canada the diocese of Toronto comprised the whole province of Ontario, with the exception of the diocese of Huron, then recently erected into a diocese. I made my home in North Hastings; there were a few settlers there, all with two exceptions, Church-people from the Old Country. We were 54 miles away from any church. We met in one another's houses on Sunday, and went through parts of the service. I wrote to newspapers pleading our cause and asking for help. I got the name of a gentleman on the Montreal Mission Board, the Rev. Mr. Lindsay, of Brome, and wrote to him. In a sympathetic reply he said he did not know what diocese we were in, and even if he did, their mission fund was so low they would not be able to help. I wrote to others with the same result. It was eight years before a clergyman made a hasty visit to that part; ten years before we had a service. Meanwhile the population increased largely,

and the Baptists, Methodists and Presbyterians were well in evidence, but the Church was nowhere. About the end of the 60's, a catechist was sent to us, Mr. Gander, an earnest and zealous man, not only anxious to do good, but one who did great good. He soon removed to what is now the County of Haliburton—then Peterborough. I followed, and under a clause in the free grants Land Act, I applied to the Crown Lands Department, Toronto, for ten acres of land for the purposes of the Church of England; the reply was that such application must be made by the incorporated synod of the diocese of Toronto. I replied that we did not know anything of an incorporated synod, and that such took no interest in us, and made application as for a religious society, in the name of five trustees. This was granted, and was afterwards converged by all the trustees, together with an adjoining ten acres, to the incorporated synod of Toronto. Soon after I was elected reeve of three townships, and on my way to attend the County Council, I met with the late Rev. Dr. Smithett and the Rev. F. Burt, then of Minden, this was at Kimmount. I made myself known to them, and pleaded my cause. They were going to a missionary meeting, at Minden, and invited me to go also. I did, and addressed the meeting—this was in December, 1874. In return I asked those gentlemen to visit Apsley, where I had been on business occasionally, and found there were not any Church services, nor had there been, although the place had been occupied, a post office opened, and a village began in 1862. It was in 1875, Jan. 12th, that Dr. Smithett went there, and there was a formal opening of a mere skeleton of a Church, and I was asked to act as lay reader until a clergyman should be sent the following August. August came, but not the man, and I agreed to continue till the next August, holding services, as a rule, every week, involving a drive of fifty-six miles for each service. Again the August came without the man, and I wished to be set at liberty. Then several of my friends, including Dr. Smithett, and Mr. Burt, and influential men in this place, urged me to apply for ordination, saying surely that I should have a stipend of \$600 a year. I objected strongly. I was in good circumstances, I did not want to change. I had not studied for the ministry; the pressure was too strong—it was put to me "no man, having put his hand to the plough and looking back." I may add that the present Venerable Archdeacon of Peterboro showed me much kind consideration. Let me draw on your patience a little longer, and I have done. I claim that by the course I took so long ago, I led to the opening up of four large missions, comprising twelve townships, and resulting in the erection of at least nine churches; that I was put on the Mission Board in 1879, and have been continued thereon, with the exception of two or three years, when I was on the General Purposes Committee, that I have not received more than two-thirds of the stipend I was told positively I should have; that I have never once complained to the Mission Board that such was the case; have not in any way used my position thereon for the furtherance of my own interests; that I believe that all missionaries that have been on the Mission Board can in a degree say the same, and that this action of the synod is, to put it mildly, unjust and unwise, as tending to prevent men from offering themselves for missionary work in this diocese, and as casting a stigma on honest and faithful work. In addition, I may say that I have added upwards of \$3,000 to the real estate of the diocese in this mission, with a permanent small endowment of \$100 per annum. I should also like to say that there are yet several hundred square miles in the northern part of this diocese, averaging probably a family to the square mile, where the Church is not in any sense represented.

PHILIP HARDING.

—It is easier to maintain what shall look like faith and dependence in the sun than in the shade, but real faith and dependence are better grown in the shade than in the sun.

Family Reading.

LOVE'S MINISTRY.

This beautiful world has much of care
And sorrow and pain and strife,
And burdens indeed would be hard to bear
If love did not sweeten life.
The tenderest joy we shall ever know
On earth or in heaven above
Is the fairest light that will ever glow,
And its beautiful name is love.

Oh what should we do in the time of joy,
And what in the time of tears,
If tenderest hearts did not beat with ours,
Nor sympathy bless our years
And what should we do in our failing powers
If love were not true and fond
To brighten the wearisome days and hours
Till we come to the gates beyond

Oh, love is the beautiful light of home,
Whatever of grief betides—
And heaven is there with its shining dome
In the heart where love abides.
Oh! love is the meaning of God himself
And love is the magic key
To open the door of the hardest heart,
The glory of God to see.

God pity the lives that are dark and lone,
Where the love-light does not fall,
And send to them some who shall make Him
known.

That his love may bless them all,
The tenderest joy we shall ever know
On earth or in heaven above,
Is the fairest light that will ever glow—
And its beautiful name is love.

THE SWEETNESS OF ONE WOMAN'S GARDEN.

A certain woman had a flower garden at her home in the suburbs of a busy city. She had no gardener, but did all of the work herself, and so grew to love her pretty blossoms, realizing what they cost in time and effort.

Roses, carnations, violets, and many humbler flowers grew at her bidding, and it became a great pleasure to her to see her friends' delight in her garden. No caller ever left with hands empty of flowers. At first this was all she did with her flowers, except to use them inside her home, but gradually she fell into the way of sending them to the sick among her neighbours. Many a weary invalid was refreshed with the sweetness of roses or the perfume of carnations, or the dreamy, restful fragrance of violets. Children, going home from school, loved the common, bright-hued flowers she gave them—ragged robins, snap-dragons, sweet-williams, marigolds, poppies, nasturtiums and geraniums.

One day, she missed her car into the city, and while waiting for the next one, sauntered, gloves in hand, about her glowing garden. For pure love of them she gathered a bunch of crimson carnations, and carried them with her into the street-car. "Something sweet to smell," she thought. When her shopping was done she caught a saleswoman's eyes bent wistfully upon the glowing blossoms, and she gave them to her. It was a revelation to her to see the flash of pleasure which lit up the tired face. "Oh, thank you," was all the delighted girl said, but her happy face expressed far more than was conveyed in her words.

From that day to this that woman has never taken the car into the city without a bunch of flowers in her hand, and some one who needs them always gets them. Sometimes it is a crippled boy whom she chances to meet

on the street; sometimes a tired-faced coloured woman, with her heavy basket of clothes; sometimes a weary cash-girl in a big shop; and often it is a saleswoman worn and weary, with long hours of standing.

All cannot live in California, where this garden grows, and gather flowers every day in the year, but she who has even a few flowers can do much in a quiet way. A bunch of violets or pansies, cool and fragrant, given with a smile and a kind word; a few sprays of roses placed in a tired saleswoman's hand; a cluster of carnations laid upon a poor woman's heavy basket, will lighten the load, will breathe sweet stories of the country and freedom and space, and the delicious out-of-door life of it all.—Ladies' Home Journal.

SUNSHINE.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A good story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares to hear whether you have the earache, headache or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile.

GENTLENESS.

Gentleness is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect and that soul of speech which assures that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance altogether. It is the carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which from many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.

"JUST READ THAT LETTER BEFORE I POST IT."

"Yes, I have read it."
"Well, what do you think of it?"
"Don't post it."

"Why not?"
"If you do you will be sorry for it, and it may get you into serious trouble."

"What have you to say against it?"
"That letter has been written in anger. It is characterized by violence of spirit and words. It is written with the intent to give pain to the person to whom it is addressed. It is abusive of the person to whom you wish to send it, and of third parties as well. If you post that letter you will furnish—and place at the disposal of—the person, whom for the moment you regard as your enemy, with a record of your uncharitable and un-Christian feeling, your want of self-control and your reckless statements about himself and others which may at any time be produced to your own injury."

"All that I have written is, I assure you, absolutely true."

"So you think, and it may be so, but your duty to yourself and to others does not require you to say all that you know to be true. Besides, there is such a thing as speaking the truth in love. Your letter certainly bears no marks of that."

"Suppose somebody wrote you a letter containing statements of disagreeable things which he knew about yourself and some of your friends, would you think him justified in doing so on the plea that all his assertions were true?"

"No, don't post that letter. 'Think over it,' 'Sleep over it,' and I am sure in the morning you won't post it."

GOD OUR REFUGE.

It is a great thing to have confidence in God—such an unwavering confidence as will lead us to say with David, "God is our refuge and strength, a very present help in trouble." But this is the kind and degree of confidence to which Christians are called—a confidence implicit and unwavering.

The highest of motives are presented and urged to induce such a confidence in God—motives of the living present and of the interminable future. By all that is lovely and blessed in religion, and by all that is desirable and glorious in heaven. Christians are urged to maintain their confidence in God. "Cast not away, therefore, your confidence, which hath great recompense of reward."

As God is the refuge of His people, they are always and everywhere safe. They are a peculiar people, and God hath chosen them for his peculiar treasure. Dear to him as the apple of His eye, and graven on His hand, they cannot be forgotten, and they will never be forsaken. "I will never leave thee nor forsake thee."

When Christians are called to pass through the deep waters of affliction, and the valley of the shadow of death, God will be their refuge. When health has been exchanged for sickness, strength for weakness, ease for pain, joy and gladness for weariness and decay; when wearisome nights and days are appointed, and heart and flesh fail, then the arm of unlimited strength can and will sustain, His presence cheer, and His love console. When compelled to retire to his solitary chamber, and lie upon his couch of pain and death, the good man's refuge is God.

CONSTANT PRAYER.

We are not like children who must go out from our Father's house in the morning to spend the working day away from Him, and only to come back to Him at evening. No; we are with Him, and He with us, all the day through. We never leave His presence; He is beside us through all our work, our weariness, our perplexity, our worry, all the day. And we may tell Him what we want and how we are feeling—not stiffly and formally, twice a day, at morning and evening, but as often as we please. He will not weary of listening to us if we do not weary of speaking to Him. We need not limit ourselves to morning and evening prayer. Twenty times, and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up, the brief word may carry up to God's ear the story of your need and of your trust in Him. Sitting down at your desk and taking up your pen, if that be your work, how much better you may do it for just covering your eyes with your hand for a moment and asking God's blessing in prayer! Or, dealing with your fellow-men, some of them impracticable and wrong-headed enough, some of them sharp set and low-principled enough, some of them provoking and stupid enough.

HOME MADE SUNSHINE

What care I—as the days go by—
Whether gloomy or bright the sky?
What care I what the weather may be?
Cold or warm—'tis the same to me.
For my own dear home skies they are always
blue:
And my dear home weather (the glad days thro')
Is "beautiful summer" from morn till night,
And my feet walk ever in love's true light.

And why? Well, here is my baby sweet,
Following me round on his restless feet,
Smiling on me thro' his soft blue eyes,
And gladdening and brightening my indoor skies
And baby's father, with fond, true heart
(To baby and me, home's better part)—
His face is sunshine, and we rejoice
In the music heard in his loving voice.

So why should we heed—as the days go by—
The gloom or the light of the weather and sky
Of the outside world, when we're busy all day?
So happy we are, at work or at play!

ENGLAND AND THE JUBILEE, AND
WHAT WE SAW THERE.

Written for the Canadian Churchman by
Mrs. E. Newman.

(Continued from last issue).

Indulgent reader! I warn you that my letter this week is purely a "Family affair," and beg you will pass it over as of no particular interest but to the one at whose urgent request it was written. We had returned to London for a few weeks, after our pleasant visit to Leamington; not unlike Cheltenham, with its parade and royal pump room gardens, and its white houses and roads. Very many pleasant rambles we had there, through the lovely roads and lanes. It is an extremely pretty town, we thought we should like to live there. The parish church is a remarkably fine building, though we did not care much for the service, nor that in St. Alban's in Warwick street, both pew-seated churches, and the only ones we attended. The Jephson gardens are beautifully laid out, with terraces, walks, and miniature lakes, a statue of Dr. Jephson (to whose munificence and taste they owe their origin), occupying a Grecian temple, stands in the centre of the gardens. In the Kenilworth road, a solitary oak tree is to be seen, known as the "Middle of England," and the old church at Lillington, with the miser's grave, is an object of interest. But I must on, or my good father will think I mean to cheat him out of his letter. We were to meet a cousin "under the clock," at Charing Cross station. We were to have a peep into lovely Kent, the garden county of England. Friends of Dr. J. had kindly invited us to their beautiful country house, and their carriage was to meet us at Orpington, a little station on the South-Eastern line. Shall I ever forget that drive? The sun had come out brightly, after a shower; the hedges, pink with dog roses, sparkling with liquid diamonds; four miles through country roads so narrow, that had we met a conveyance, I doubt if we could have passed without brushing into the hedges that so closely bordered the roadway. (Oh, the beauty of it! Kent, after all, is the county for me), to the lovely little village of Downe, where we were right royally entertained at Downe Hall. This typical little village in mid-Kent, just as my father describes it, the hallowed scene of his early years, is worthy of remark. There stands the mossy little church; in front of the stone wall is still the old pump, and here, too, once stood the village "Stocks." Encircling the village green, the roads to Bromley and surrounding places, radiating there-

from, is the church, the old inn, a row of houses, with the date 1820 inscribed on the stone walls, and the old pond, with overhanging trees, dipping their branches into the anything but clean water. In the centre of what used to be the "green," a very old pear tree once stood, lately replaced by Sir. John Lubbock by one of fresher growth. After lunch, we walked down one of those picturesque hedge-bordered roads, leaving the church behind us, and the pond on our left, to Downe House, purchased many years ago by my great grandfather, upon his retirement from active service in the Royal Engineers in India, the personal friend and comrade-in-arms of our grand old Duke of Wellington, through part of the Peninsular war. How like it was in every detail to the pencil sketches in our albums at home, only slightly altered and enlarged by Professor Charles Darwin, who afterwards purchased the house and grounds, where he lived and died. Our hostess had thoughtfully obtained permission from the present occupant for our inspection of the house and grounds. This was most graciously granted, but of course, when Mrs. F.'s manservant threw open the hall door, he thought we had come to view Darwin's rooms. Little we cared for his carpetless laboratory, his musty old books, his retorts, and old bones; although he had added a very fine drawing-room and rooms above—we cared more for the real old library, the wainscoted hall, the lawn and paddock, the identical old mulberry tree in front of the old drawing-room windows, from which, in order to say we had done so, we ate some sour, half-ripe fruit. Yes, we cared more for the older rooms and gardens, where the oft-repeated pranks had been played that delighted our youthful ears. Footpaths, we are told, seldom alter, so that on our return we must have taken the old "short-cut," across the fields—leaving the pond on our left again—and through a row of gnarled and splintered, propped-up old oak trees, that bordered the fields, to the village church, where we searched for the grave of an ancestor, who had nearly completed her century, having been with her husband, an English officer, through the war of Independence, primed with stories, I have been told, of Indian life and native horrors. Well! we felt rather like a pair of ghouls, my cousin and I, sitting by her tomb, under a yew tree, picking the moss out of the lettering, until we made out the inscription, the moss filling saved the letters. Where it had not grown, the incisions had disappeared in the stone. The floor of the little church is covered with marble slabs of generations that have passed away; the inscriptions upon many almost obliterated by the wear of feet and dust. Upon coming out of the church, we met a decrepid old man, bent almost double, leaning on his stick. Here is an old man who remembers your family, said Mrs. S. We were introduced, strange coincidence—the third, fourth, and fifth generations from the days of his recollections. "Yes, I well recollect the old colonel," the old man said, "I have good reason to, please don't speak so loud, I am not deaf; I was sent on a message as a boy to the house, his old black servant, in livery, opened the door; I never stopped to deliver my message, but ran for my life, I thought surely the old'un had me that time." It was now time for tea on the lawn. Why does tea ever taste so sweet under the trees, and sweeter in dear old England than anywhere else? The horses only permitted to be taken out once a day, we visited the pretty sleek creatures and ponies in their stables, and, having thoughtfully engaged three seats for us, we bade good-bye to our charming hostess, and returned to the station, by the Bromley coach, regretting only that this truly delightful day had come so quickly to its end.

A TEA THAT TEMPTS THE TASTE.

A while ago, one hundred thousand trial packages of Monsoon Indo-Ceylon Tea were distributed through Canadian homes, with a request for a comparison to prove that Monsoon, while it does not cost any more than others, is a more delicious tea in body and flavour than any other, and of such substance that it will go further in use than the others. The result of this distribution of samples direct among families has been a wholesome thirst for the finest package tea in the market. Widespread advertising of a tea familiarizes the public with its name—but the superb tea qualities of Monsoon, which prove it the best tea and the tea that goes farthest, are being tested everywhere with the tea from the package. Dealers who handle Monsoon Tea regard it with special favor because it satisfies a taste which has grown tired of other teas—and with Monsoon as the prime favorite, dealers need not stock up with other kinds.

HINTS TO HOUSEKEEPERS.

Mutton Sandwiches with Peas.—Butter slices of white bread and put over one-half thin slices of cold boiled mutton; mix together half a pint of nicely cooked peas that have been seasoned with salt, pepper, a little butter and a teaspoonful of capers. Put a layer over the mutton, then cover with another slice of buttered bread, trim off the crusts, cut into triangles and serve in a bed of lettuce leaves.

French Chicken Sandwiches.—Chop the white meat of one boiled chicken very fine, pound it to a paste, adding half a teaspoonful of salt and a dash of red pepper. Soak a tablespoonful of gelatine in a tablespoonful of cold water for fifteen minutes, then add six tablespoonfuls of thick cream; stand this over the tea-kettle for a moment to dissolve the gelatine, and beat it slowly into the chicken. Stand aside to cool, smoothing it into an even mass. When cool cut into squares; cut these squares into very thin slices, arrange them neatly over buttered slices of bread, cover with another slice of bread, and cut into fancy shapes, removing the crusts. Serve in lettuce leaves to keep the sandwiches moist.

Grape Cordial.—One gallon of grapes, one-half gallon of water. Mash the grapes, add the water and simmer for twenty minutes. When it is cool strain through a jelly bag, and to each quart of juice add one pound of sugar. Turn this into a large jar or crock. Toast one slice of bread until brown and spread one cake of Fleischman & Co.'s yeast on it and place it yeast side down, on the top of the grape juice. Let it stand nine or ten days to ferment, then bottle and cork tightly. Be very careful to have the jar or crock sufficiently large, as the juice, while fermenting, rises considerably.

To Preserve Water Melon Rind.—Cut off the hard, thick rind and the soft inside part of the melon, and cut it in small pieces. Cook in water until tender, then put into the syrup made not quite pound for pound. Allow two lemons to three pints of melon. Put in air tight fruit jars.

Ginger Beer, Pure.—Take four lemons peeled thin, four pounds of loaf sugar, four ounces of ginger, four and a half gallons of water; when lukewarm, add two tablespoonfuls of yeast, strain through a bag, and bottle it.

Cider Cup.—To one bottle of cider, add two glasses of sherry, one small piece of cinamon, and a small piece of burridge to flavour it, a piece of barm, with nutmeg and sugar to taste.

Children's Department.

HOME-COMING.

A row of towering hollyhocks, A flash of color from clustered phlox, A whiff of fragrance from beds of pinks, A golden rose where a brown bee drinks, A flash and flutter of sweet-pea wings, A gay confusion of growing things— No dearer flowers were ever known Than these in grandmother's garden grown.

A gentle stir in the summer air; The morning-glories still tremble where The sun's hot rays cannot reach to scorch; And there, in the cool of the painted porch, With lights and shadows from vines that lace Sketching their fancies upon her face, Grandmother stands with her eyes aglow, Her arms outreaching—she loves us so.

Another summer has come and passed, The morning-glories have all shut fast Their filmy trumpets of white and blue, The pinks lived sadly their season through. They need no longer toss and sway, Since grandmother's eyes are so far away.

We hush our voices, and go no more A happy troupe to the farm-house door, For she has passed, with her work all done, Up to a City that needs no sun. I know her home must be fair to see, And love to fancy her paths may be Bordered with flowers like those that grew Within the garden her children knew.

By and by when their work is done, Grandmother's children will, one by one, Slip from their places and go to her, And warned, perhaps, by the leaves astir, She'll be at the door with her eyes aglow, Her arms outreaching—she loves us so!

GENEROUS CARRIE AND STINGY KATE.

Aunt Mary Blake told us this story, for our own good, she said, because we were so young that we were apt to take things to be what they appeared.

Carrie was blonde, with a breezy air. "Such a dear girl!" we her schoolmates thought. Kate was small, and dark, and reserved. "It won't do to say too much about her, you know, since she is Carrie's sister, but she is positively stingy—stingy!" was our verdict against her.

Now few girls like a stingy person, and by various ways we managed to let Kate know our opinion of her. But we never went so far as to break the peace with her. And Kate, barring her reserve, which seemed to grow upon her, was very kind to us all—much

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

Descriptive Pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations For Sale by all Druggists.

BUCK'S HAPPY THOUGHT RANGE INSURES GOOD COOKING GOOD COOKING INSURES HAPPINESS IN THE HOME THE WILLIAM BUCK STOVE CO. LIMITED BRANTFORD ONT.

kinder than we should have been in her place.

The two sisters lived with a widowed aunt, whose own children were married and gone. And we used to think that the Bronson home would have been dull enough if it had not been for Carrie. It was Carrie, never Kate, who was in the habit of taking us all home to tea with her unceremoniously, or making us promise to come the very next afternoon. It was Carrie who fluttered about and entertained us by gushing over us. And it was Kate who came into the parlor at the last moment, or perhaps did not come at all, but just slipped into her seat at the tea-table as we sat down.

The Bronson home was small—there was no spare room—and we all thought it so sweet of Carrie to offer to share her room with a delegate to our convention for whom no place had been found. There was another placeless delegate, but Kate did not offer to share her room with her. "Just like Kate!" we all thought. We had never seen Kate's room, but we had often been in Carrie's, and it was always exquisitely neat. There was one thing that would have seemed strange to us if we had not happened to read that quite often the best member of a family was not appreciated by the others. And that was that Mrs. Bronson did not seem to like Carrie.

"The poor dear!" we thought. "No doubt Kate is influencing her aunt against her sister." Why Kate should do so we did not know, for Mrs. Bronson, while she was in comfortable circumstances, would, as even as we knew, have little to leave at her death. But we all agreed that it was just like Kate to do so. Carrie never said anything, of course, but sometimes she contrived to let us understand that it wasn't exactly easy to live with Kate.

But Carrie, the dear girl, kept right on. Now she contributed a

delicious cake to a church sociable; now she promised five dollars to the Aid Society; now she took home some sewing to do for the worthy poor.

But Kate never contributed eatables or money to anything, nor sewed a stitch for anybody. She was fast growing odious in the town when Mrs. Bronson unexpectedly came into possession of five hundred dollars by the payment of a bad debt. She received the money on Friday, and on Monday she announced that the following week she and Kate would accept a standing invitation from some friends and go away for the summer.

"But what am I to do?" asked Carrie in dismay.

"No doubt," answered Mrs. Bronson, coldly, "the girls you have so generously entertained in the past will be glad to receive you into their homes this summer. If not, Miss Thompson will come here and keep house for you."

"Miss Thompson!" almost shrieked Carrie. "Why, I abominate Miss Thompson!"

"Miss Thompson is a most upright woman, and one whom I can depend upon," returned Mrs. Bronson. "She will be perfectly willing to keep house for you."

"Why can't I go with you and Kate?" whimpered Carrie.

"Because I do not want you with me this summer."

"Then why can't Kate stay with

GET THE GENUINE ARTICLE! Walter Baker & Co.'s Breakfast COCOA Pure, Delicious, Nutritious. Costs Less than ONE CENT a cup. Be sure that the package bears our Trade-Mark. Walter Baker & Co. Limited, (Established 1780.) Dorchester, Mass.

MONSOON

One reason why people change from one brand of tea to another is because they tire of the artificial flavors injected into nearly all. The first cupful of Monsoon Indo Ceylon Tea proves a refreshing revelation to people who have sipped the perfumed brews of other brands—and Monsoon costs no more than the others. In lead packets—never in bulk.

MONSOON

me here instead of Miss Thompson?"

"Because you have imposed upon Kate for the last time," said Mrs. Bronson, sternly.

Then Carrie broke down and cried, but presently dried her eyes and went out to call upon all of us girls and that very afternoon received invitations enough to last all summer. We felt so sorry for the poor, ill-treated girl!

And what do you think we found out that summer? Why, first we found out that Kate and Carrie shared the same room, and that Kate always kept it in order, and that when Carrie offered to share her room with the delegate Kate had to go and sleep in the hot attic. She could have slept with her aunt, but, because her aunt habitually disliked sharing her room, she wouldn't.

And we found out that Kate had to bake the cakes that Carrie gave to the sociables, because Carrie couldn't cook a bit, and Mrs. Bronson couldn't afford to hire so much extra baking.

And Kate did all the extra work we made when Carrie insisted on us going home to tea with her. And Kate did all the sewing for the poor that Carrie took home to do.

No wonder Mrs. Bronson didn't like her. We didn't like her ourselves by the time the summer was over. And if we didn't give Kate a welcome when she came back in the fall! We all felt that we couldn't do enough for her to make up for misjudging her so.

"Where is Carrie now?" you ask. Well, Carrie went to teach school in a distant state, married there and lives there.

"And where is Kate?"
Right here in our midst. We couldn't get along without our dear Kate.

SIXTY-FOUR'S MISTAKE.

It was a warm spring day, the close, lifeless sort of a day that makes the spring shopper feel like a wilted dandelion, and sets city folk to longing for a whiff of air from meadow and sea. All the morning the store had been crowded with customers, for it was one of the most popular stores on the avenue, and the fact that it was a bargain day had helped to swell the throng. The saleswomen had their hands full, and by twelve o'clock some of them began to feel too jaded, in their own estimation, at least, to be more than half civil to the equally jaded customers.

"Pardon me," said an elderly woman, to a pert-looking girl who was carrying on a giggling confab with one of her companions, "but can you tell me whether my change has come back?"

She was plainly dressed, and it was easy to see that she was from the country, but her face, as well as her manner of speech, showed that she was a gentlewoman. The girl of whom she had asked the question, simply stared at her, and went on talking with her friend.

"She ain't the one," volunteered a young woman who stood on the

other side of her, doing up a package. "She's Sixty-four. The saleslady that waited on you was Fifty-six, and she's gone to her lunch."

"And must I wait till she comes back?" asked the customer in dismay. But the saleslady was giving her attention to someone else.

"I'll see to your change when it comes, madam," said a gentle voiced girl who had overheard the question. And pointing to an unoccupied seat at the end of the counter, she advised her to sit down.

RICE'S BEST FOR TABLE DAIRY AND FARM USE
PURE SALT
NORTH AMERICAN CHEMICAL CO. LIMITED.
SOLE MAKERS — GODERICH, ONT.

ST. DENIS HOTEL

Broadway & Eleventh St.
EUROPEAN PLAN **NEW YORK**
WILLIAM TAYLOR & SON,
Proprietors.

EMINENT MEN

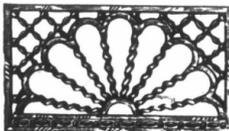
Both in the professions and in business carry large amounts of insurance because they know it pays to do so. If you are thinking of putting on some insurance write to the

Confederation Life Association

Head Office, Toronto
for full particulars of the Unconditional Accumulative Policy, which guarantees extended insurance on a paid-up policy after two years, or a cash value after five years.
J. K. MACDONALD, Managing Director.
W. C. MACDONALD, Actuary.
Head Office, Toronto.

Dunlop's
445 Yonge St., 5 King St. West, Tel. 4192. Tel. 1424. **FLORIST**

To Make Home Pretty and Attractive



Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Seroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address

Otterville, Mfg. Co., Limited
Otterville Ont.

MAN WANTED

Can a clergyman recommend a smart, reliable married man as coachman and gardener. A churchman. Good wages and house. Address A. W., care of Canadian Churchman Office Toronto.

CANADIAN OFFICE & SCHOOL FURNITURE CO. LIMITED
PRESTON, ONT.
OFFICE, SCHOOL, CHURCH, & LODGE FURNITURE
FINE BANK, OFFICE, COURT HOUSE AND DRUG STORE FITTINGS A SPECIALTY
SEND FOR CATALOGUE

CLARET

"CHATEAU PEELE" MEDOC

Cases, 12 Quarts, \$3.75
Cases, 24 Pints, \$4.75

Equal to imported claret at double the price. If your wine merchant does not keep our claret send order direct. For sale in Toronto by J. C. Moor and C. J. Kean.

J. S. HAMILTON & CO., Brantford, Ont.

General Agents Pelee Island Wine Co., Limited, Proprietors St. Augustine and "Chateau Pelee" Wines.

We pay 30c per 100 for used Jubilee Stamps any quantity taken. We sell 50 Foreign Stamps, all different, for 5c; 100 Foreign Stamps, all different, for 10c; 5 Perak, 15c; 2 Gold Coast, 5c; 2 Lagos, 5c; 3 Persia, 10c; 5 Bolivia, 10c; 14 Hungary, 5c.
Weston Stamp Co., 31 King E., Toronto

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 132.

Established 1856.

Office and Yard, PRINCESS STREET DOCK Telephone No. 190.

P. BURNS & CO.

Wholesale and Retail Dealers in

Coal and Wood

Head Office, 38 King St. East, Toronto. Telephone 131

BRANCH OFFICES
338 1/2 Yonge st.—Telephone 151
546 Queen st. west—Telephone 139
199 Welleally st.—Telephone 4483
304 Queen st east—Telephone 134

W. H. Stone

UNDERTAKER

343 Yonge Street

PHONE 932

N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals.

BUCKEYE BELL FOUNDRY
E. W. YANBUZEN CO., Cincinnati, O., U.S.A.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
CHURCH BELLS
and Chimes. No Common Grades. The Best Only.



5 cents PER DAY

for 10 lbs. pure Lake Simcoe Ice—1 cent extra for each additional 5 lbs.—daily delivery.

We handle Lake Simcoe Ice only, our entire stock being cut and stored at Belle Ewart, Lake Simcoe. At this point the water is known to be absolutely pure. Order now from the

BELLE EWART ICE CO.

Office—15 Melinda St. Phone—1947-9983
Look for the Yellow Wagons.

The Yorkville Laundry

45 ELM STREET

H. D. PALSER, Proprietor

Telephone 1580

ALL HAND WORK

We know how



AND WE DO IT

Our celebrated Finish on Linen has made us the Leading Launderers in Canada.

OUR MOTTO:
GOOD WORK PROMPT DELIVERY

The PARISIAN

Steam Laundry Co. of Ontario, Limited

67 Adelaide St. West, Toronto

Phone 1127. E. M. MOFFATT, Manager

Monumental

The old established firm

For 21 years **F. B. Gullett, Sculptor** on Church Street. Now 740-742 Yonge st. Few doors south of Bloor street.

"It is tiresome standing so long," she said with friendly sympathy.

"Mercy, Forty-five! Anybody'd think that countrified looking creature was the Queen of Sheba the way you're perlitte to her," jeered Sixty-four in a stage whisper.

"Oh, Forty-five'd be perlitte to a street sweeper," chimed in another.

"Every one to their likin'," said Sixty-four, with a shrug. "For my part, I don't think it pays."

"She makes me think of my mother," said Forty-five, gently. "And besides, she looks so tired."

"Guess we're tired, too, an' nobody asks us to sit down," complained Sixty-four.

The elderly woman did not seem to be listening; she was evidently watching some one at the farther end of the room, but she had sharp ears.

"Sh-sh! Here comes the boss," whispered Sixty-four. The next girl nudged her neighbour, and in an instant all the talking and tittering came to an end. The "boss" was the manager of the department, and when he made his round the most indifferent of the girls took good care to seem absorbed in business.

Forty-five, who at the moment was hurrying to the other end of the counter, did not see who was coming.

"Here's your change at last," she said. "It's too bad that you had to wait so long."

"Oh, thank you, my dear," said the old lady in her kind, motherly voice. "I was only afraid of losing my train."

She had thrown off her jacket, and Forty-five stopped to help her put it on.

"Why, Aunt Phoebe!" cried some one at her elbow. "Well! well! this is a surprise!" And there was the "boss," standing in front of the old lady with both her hands in his.

Forty-five, who had just finished buttoning her jacket, slipped quietly back to her place.

"That girl, David, is a lady," said "Aunt Phoebe," as she took her nephew's arm. "I don't know her name, but her number is 'Forty-five.' If all shop girls were equally courteous they would prove their right to be called 'salesladies.'"

"Forty-five, I must remember that," said the boss, stopping to jot down the number.

Forty-five was promoted the next day. Her courtesy, which had been borne of no selfish motive, did not fail of receiving reward and recognition.

Singers

OVER 14,000,000 MADE AND SOLD

HIGHEST AWARDS at the WORLD'S COLUMBIAN EXPOSITION

For Excellence of Design, Excellence of Construction, Regularity of Motion, Ease of Motion, Great Speed, Adjustability, Durability, Ease of Learning, Convenience of Arrangement.

IF YOU BUY A SINGER

You will receive careful instruction from a competent teacher at your home. You can obtain necessary accessories direct from the Company's offices. You will get prompt attention in any part of the world, as our offices are everywhere; and we give careful attention to all customers, no matter where their machine may have been purchased. You will be dealing with the leading sewing-machine manufacturers in the world, having an unequalled experience and an unrivaled reputation to maintain—the strongest guarantees of excellence and fair dealing.

SINGER SEWING MACHINES ARE SOLD ONLY BY

The Singer Manufacturing Co.

OFFICES EVERYWHERE.



Art in Curtains

Perhaps, first, art should be found in the goods. We know you'll find it in the goods we are opening for the new season's business—beautiful things in Curtains, Draperies and Furniture Coverings. Art is also to be found in the suggestions of the salesman, if he knows his business. Hundreds appreciate the service we render them in this direction—for the business with us is a study. We might detail at length the many new lines that have gone into stock for Autumn buying, in all of which art and taste are shown, but just mention here a few of the many:

White Embroidered Muslins, with frills, 48 in. 30c. yard, 30 in. 20c.
White Frill Muslin Curtains, per pair, \$1.25 to \$3.
New Nottingham Lace Curtains, per pair, \$1 to \$5.
New Tambour and Irish Point Curtains, per pair, \$3 to \$8.50.
Oriental Tapestry, 50 inches wide, per yard, 40c., 50c and 90c.
French Tapestry, 36 in. wide, for curtains and lounge covers, per yard, 45c.

French Tapestry, for furniture covering, new colors and designs \$1, \$1.25, \$1.50 to \$3.
Drapery Silks, 50 in. wide, special per yard, 75c.
New Portiere Curtains, Oriental designs, fringe top and bottom, per pair, \$4.50 to \$6.50.
Heavy Transparent Crepe Curtains, and also by the yard, 50 in. wide, \$1, \$1.25 and \$1.60 per yard, or \$7.50 and \$8.50 per pair.

There is nothing in curtain and window fixings that you'll not find in stock. Our specialty in window shades is King's Scotch Holland, with exclusive designs in trimmings. The newest things in cornice poles, at almost any price, will be found with us.

JOHN KAY, SON & CO.

34 King St. West, Toronto

HEATING OUR SPECIALTY

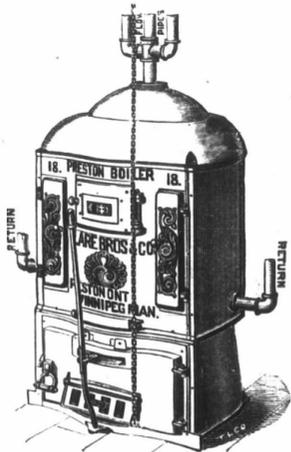
HOT WATER—Our New System with Steel Radiators.

WARM AIR—Coal or Wood Furnaces. We have many styles and sizes to select from.

COMBINATION—Hot Water and Warm Air, suited for many requirements.

We send free Catalogue and estimates upon application. Write us if you have anything to heat and we may be able to suggest something of advantage.

CLARE BROS. & CO., PRESTON, ONT.
BRANCH AT WINNIPEG



STAMMERERS!

Address Church's Auto-Voice Institute, 9 Pembroke Street, Toronto. Established 1890. Only institution in Canada for the cure of every phase of defective speech. Open continually. Prospectus free.

CHURCH & BYRNE, Principals

The ELIAS ROGERS CO., Limited.

THE VERY BEST
ROGERS COAL
HEAD OFFICE
20 KING ST. WEST
TORONTO

1181 Yonge St. (at C.P.R. Crossing)

Offices,
409 Yonge St.
798 Yonge St.
906 Queen St. E.
204 Welleley St.
678 Queen St. W.
Queen & Brock Av.
419 Spadina Av.
369 Page Av.
Bathurst St., opp. Front.
Esplanade E., near Berkeley St.
Esplanade E., near Church St.

Foreign Stamps Bought, Sold and Exchanged. Highest prices paid for old collections or rare loose stamps. We particularly want penny issues—Canada, Newfoundland, Nova Scotia, New Brunswick, and old U.S. Selections of rare or medium stamps sent on approval to all parts on receipt of references. Special offer—1,000 all different; no post cards, envelopes, fiscals or reprints. Every stamp guaranteed genuine and original. Price 20/- post free. H. A. KENNEDY & CO., 39 Hart Street, New Oxford St., London, W.C.

HAVE YOU USED ALL YOUR VISITING CARDS?

There is a new type for visiting cards. Script has gone out. The neatest, daintiest and most up-to-date type for cards is called
Brandon Series
It is an exact reproduction of an engraved letter and looks exceedingly well.
We print VISITING CARDS.

The Monetary Times Printing Co., Limited
Toronto, Ont.

Photo-graphing

By our methods is real art—Artistic in pose and superb in the Printing and Embossing of the finished picture.
THE
Bryce Studio
107 King St. West, Toronto
Sittings may be arranged by Telephone.

Meneely Bell Company,
CLINTON H. MENEELY, Gen. Man.
TROY, N.Y. and NEW YORK CITY.
Manufacture superior Church Bells

Our Beautiful
EASTER NUMBER
sent free to
all new subscribers
Extra Copies—Price 10c. each.

PER DAY
cent extra
very.
ourentire
wart, Lake
own to be
16
-CO.
e-1947-9988
ons.
ndry
roprietor
W
AND
ME
DO
T
n has made
Canada.
DELIVERY
AN
larior,
ronto
T, Manager
tal
firm
Sculptor
Few doors
Yard,
LEET DOCK
No. 190.
od
JES
one 151
lephone 139
hone 4483
ephone 134
one
ER
street
n greatly re-
r demand for
FOUNDRY
nath, O., U.S.
Copper and Tin
RCH BELLS
The Best Only.

Special \$10 Cash Offer

For the next thirty days, and with a view of helping Sunday Schools to a good library of Church Story Books, we make the following liberal offer of \$20 worth of Books, all in first-class order, for \$10, cash with order.

COMPRISING THE FOLLOWING:

- Five Books, at \$1 each \$5 00
- Five Books, at 90c. " 4 50
- Five Books, at 70c. " 3 50
- Five Books, at 50c. " 2 50
- Five Books, at 35c. " 1 75
- Five Books, at 25c. " 1 25
- Five Books, at 20c. " 1 00
- Five Books, at 10c. " 0 50

DO NOT DELAY. ORDER AT ONCE WHILE STOCK IS COMPLETE

\$1.00 Each

- Polly. By Meade.
- The Lady of the Forest. By Meade.
- A Young Mutineer. By Meade.
- The Water Babies. By Kingsley.
- The Palace Beautiful. By Meade.
- Six to Sixteen. By Ewing.
- The Chaplet of Pearls. By Yonge.
- At the Back of the North Wind. By Macdonald.
- In the Days of Bruce. By Grace Aguilar.
- Honor Bright, or The Four-Leaved Shamrock. By author of "Tom's Opinion," &c.

90c. Each

- Tom Brown at Oxford. By Hughes.
- Tom Brown's School Days. By Hughes.
- Masterman Ready. By Capt. Marryat.
- Cast up by the Sea. By Baker.
- Thaddeus of Warsaw. By Porter.
- Mark Seaworth. By Kingston.
- Deep Down. By Ballantyne.
- Gasconne. By Ballantyne.
- Swiss Family Robinson. By Wyss.
- Robinson Crusoe. By Defoe.

70c. Each

- The Purchase of the North Pole. By Verne.
- Ten Minute Tales for every Sunday. Vol. I. By F. H. Wood.
- Ten Minute Tales for every Sunday. Vol. II. By F. H. Wood.
- Duty. By Samuel Smiles.
- Thrift. " " " " " "
- Self Help. " " " " " "
- Character. " " " " " "
- Hypatia. By Charles Kingsley.
- Jerry and His Dog. By Beech Wood.
- Marcel's Duty. A story of war time. By Mary E. Palgrave.

50c. Each

- The Hearing Heart. By Anna Shipton.
- Martin's Drilling. By F. E. Reade.
- Lucy Winter. By F. E. Reade.
- Meg's Primmies. By H. M. Chester.
- Charity. By Mabel E. Fowler.
- Captain Eva. By Kathleen Knox.
- Of High and Low Degree. By H. Milman.
- All is Lost Save Honor. By C. M. Phillimore.
- A Silver Teapot. By C. E. M.
- A Message from the Sea. By A. E. Evans.

35c. Each

- Old Money Bags' Grandson. By Audrey Curtis.
- The Parish Clerk. By A. R. Hope.
- Between the Locks. By Rev. E. N. Hoare.
- John Holbrook's Lesson. By M. E. P.
- Inasmuch. By F. C. Fanshawe.
- Aunt Dorothy's Tea Table. By C. M. MacSorley.
- Faith. By Author of Hope.
- Winifred Leighton. By H. S. Streatfield.
- A Railway Garden. By Mrs. Sitwell.
- Will it Pay. By Margaret Keston.

25c. Each

- Bertha Marchmont. By Mrs. Cupples.
- A Month at Brighton. By Mary E. Shipling.
- The Merry-go-Round. By C. J. Hamilton.
- Gretchen's Troubles. By A. E. Engelbach.
- Harry's Battles. " " " " " "
- Little Ben, the Shepherd. " " " " " "
- Olaf Thorachsen. " " " " " "
- Archie Gray. " " " " " "
- Dick Ford and His Father. By F. C. A.
- As Good as Gold. By F. Harrison.

20c. Each

- Friendly Words from an Old Maid. By A. Lyster.
- A Small Rebellion. " " " " " "
- An Unwritten Tale. By J. Vogel.
- In the Crowd. " " " " " "
- Her Silver Wedding. By P. Allen.
- Mistress Mary's Garden. " " " " " "
- Jenny's Offering. " " " " " "
- Felix Morton. " " " " " "
- A Heap of Stones. " " " " " "
- A Storm and a Teapot. By F. H. Wood

10c. Each

- A Great Treat. The Lost Note. Fritz, Walter and Lisette. Evenings at Wychwood Rectory.

It will be well to give number of a substitute at each price, in case any of the list should be sold out. Address

Church of England Publishing Co. LIMITED. 17 Richmond St. W., Toronto.

INCORPORATED TORONTO HON. G. W. ALLAN 1860 PRESIDENT

CONSERVATORY OF MUSIC

College St. & Queen's Ave.

EDWARD FISHER, Musical Director
Affiliated with the University of Toronto, and Trinity University.

Twelfth Season Opens Sept. 1, '98

Faculty of Emulience and Strength. Unequalled Equipment and Facilities. New Calendar and Syllabus free.

Conservatory School of Elocution
H. N. Shaw, B.A., Principal
This School opens September 27th with a capable and complete teaching staff.

Rolleston House

170 Bloor St. West, Toronto

Resident & Day School for Young Ladies

This school, one of the most exclusive and select educational establishments in Canada, is beautifully situated in the healthiest part of the city; affords superior advantages for a sound education, with careful training and discipline. Well equipped with a large staff of efficient masters and governesses. Apply to Mrs. Neville.

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA

Incorporated 1891.

Rt. Rev. Bishop Courtney, D. D., Chairman Board of Trustees.
Miss Lefroy, of Cheltenham Ladies' College, England, Principal.
Eight Resident Experienced Governesses from England. Housekeeper, Matron & Trained Nurse.

Board and Tuition Fees, including French, Latin or German or Greek, Daily Calisthenics, Class Singing and Needlework, \$225 per annum.
Music, Singing, Painting, Drawing, &c., are extras. Preparation for the Universities. Michaelmas Term begins Sept. 14th, 1898. For Calendar apply to DR. HIND.

Alma Ladies' College

ST. THOMAS, ONT.

Eighteenth Year opens SEPT. 8.

Located in eight-acre park in centre of city, 12,000 inhabitants; four transcontinental railways and local electric system; about three hours' ride from Detroit, Buffalo or Toronto; College distinctly Christian and patronized by all denominations. Finest buildings; superior facilities in College courses and in music, fine art, business, elocution, cookery; home comforts; strong staff. Rates for board, residence and tuition range from \$3.25 to \$9.00 a week, according to studies pursued.
For Catalogue address

PRINCIPAL WARNER, M.A.

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF

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

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

The Sisters of St. John the Divine
MAJOR STREET, TORONTO.

Michaelmas Term begins 7th Sept., 1898.

Trinity College School PORT HOPE, ONT.

Michaelmas Term begins on Wednesday, September 14th.

The handsome new buildings are unsurpassed in the Dominion, and are provided with all modern appliances for the health and comfort of the boys. Two entrance Scholarships open for competition in September. A preparatory Form for little boys. For admission or further information address

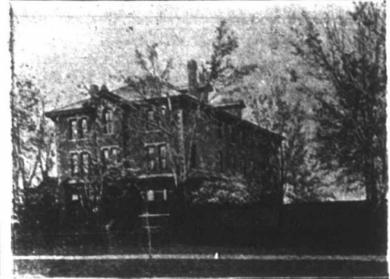
REV. DR. BETHUNE, Head Master

Bishop Strachan School for Girls

President—The Lord Bishop of Toronto
Preparation for the Universities and also Elementary work. Re-open Sept. 7th.
Apply for Calendar to
MISS GRIER, Lady Principal,
Wykeham Hall, Toronto.

The Church of England Day School

69 Baldwin Street Toronto.
This School provides the usual course of instruction in English subjects, together with the higher Mathematics, French, Physical Culture and Class Singing. Extras: Music, German, Latin and Dancing. Terms moderate. For particulars apply to the Sister in-charge. Next term begins September 12th, 1898.



"Elen Mawr," MISS VEALS' SCHOOL
Cor. Spadina Ave. & Morris St., Toronto
PUPILS PREPARED FOR THE UNIVERSITIES.

Grimsby Preparatory School...

Will reopen after summer vacation on September 7th. Write for circular and other information to
W. J. DROPE, M.A.,
Principal.

The Church School for Girls in the Diocese of Montreal.

Dunham Ladies' College

President—Rt. Rev. W. B. BOND, LL.D.
Chairman Executive Com.—J. MACKINNON.

Comfortable home, careful supervision, healthful environment. Special attention is given to French, which is taught by the Natural Method. School staff consists of six resident and two non-resident trained teachers. Ordinary course prepares for A.A. University and Normal School Matriculation. Music is under the direction of Prof. G. W. Cornish, of Montreal. Board, Laundry and Tuition (ordinary including French, German and Classics), \$153 per annum. Re-opens Wednesday, 7th Sept., 1898. For Calendars, &c., apply to THE LADY PRINCIPAL, Dunham, Que.

Hellmuth Ladies' COLLEGE

LONDON, - - - ONT.

This excellent school for young ladies is beautifully situated, and affords very superior advantages.

Graduation Courses—Academic, Music, Art, Elocution; also elective courses.
Fees—Board and Academic Studies, \$60 per term or \$210 per year. Combined rate, including with the above, Piano, Singing, Painting and Elocution, \$82 per term, or \$300 per year. Special rates to the daughters of clergymen.
Climate excellent. Fall Term begins Sept. 7th. For Calendar, address
REV. E. N. ENGLISH, M. A., Principal.

Church - - Extension Association

355 College Street, Toronto.

Open daily from 2 p.m. to 6.00 p.m. Saturdays 9.00 to 9.30. Surpluses made to order from \$3 up. Garments for Men, Women and Children, new and second-hand, at low prices. Also Books, Publications, Sacred Pictures.

Miss Dalton Dress and Mantle Making Millinery

All the season's goods now on view. The latest Parisian, London and New York styles.
356 Yonge St., Toronto

Dr. HAYES, Buffalo, N.Y. ASTHMA Cured to Stay Cured

JONES & WILLIS

Church Furniture Manufacturers

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics

43 Great Russell Street, LONDON, W.C. Opposite the British Museum
And Edmund St., BIRMINGHAM, Eng. Concert St., Bold St., LIVERPOOL

S. John the Evangelists' School, Montreal.

25 boarders, 40 day boys, five resident masters. The classes are small and the boys are thoroughly grounded in the essential of classics, mathematics and English, and prepared for matriculation, the military college at Kingston and Business. Two masters at least are English graduates. A good tone is the acknowledged feature of the school. For admission and circulars apply to the Rev. ARTHUR FRENCH, B.A. Oxford, Headmaster.

St. Margaret's TORONTO College

A Collegiate Boarding and Day School for Girls, that aims to combine thoroughness of class-room work with the advantages of a well equipped residential school. The curriculum includes the highest honor work for University matriculation, and a high-class Musical and Art course. Modern class rooms; large grounds; specialists of the highest professional standing in every department.
Re-opens Sept. 14.
Address MRS. GEORGE DICKSON, Lady Principal, St. Margaret's College, cor. Bloor and Spadina Ave., Toronto.

The Morley Ladies' College, Conservatory of Music and School of Art.

Sneinton Manor, Huntsville, Ont.

Visitor—The Ven. Archdeacon Llwyd, Algoma. Principal—Miss Morley, LL.C.M., A. Mus. L. C.M., Representative of the London College of Music, Eng.; Silver Medalist for Painting. Head Teacher—Miss Jean Davidson, M.L.A., Gold Medalist of Provincial Normal School, Medalist in Mathematics, Prize Essayist, etc. Assistant Teachers—Miss D. Chown, Miss V. Goulding, Miss L. Hunter, Professor of Greek and Latin—A. Morley, Esq., Graduate of Taunton College, Eng.

A resident and day school for young ladies. Students prepared for Primary, Junior Leaving and Senior Matriculation for Toronto University and Trinity College. A thorough English course with Languages will be given to those who do not wish to take certificates. French conversation every day. Special advantages in Music, Art and Modern Languages. FALL TERM commences Sept. 14th. To fill vacancies six pupils will be received at reduced terms. Calendars and further particulars on application to the Principal.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, etc. Chandeliers and Gas Fixtures.

CHADWICK BROTHERS

(Successors to J. A. Chadwick)

MANUFACTURERS
182 to 190 King William St., HAMILTON, Ont.



The Oxford Press

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.

Illuminated Confirmation, Baptismal and Marriage Certificates.

Choir Programmes, 25c. per 100.

G. PARKER (Successor to Timmis & Co.)
33 Adelaide St. W., Toronto, Ont.