

August 10, 1898.

Stone,  
Printer.

9 STREET

Telephone No. 932

M LAUNDRY

PER

DOZEN  
PIECES,

North of King,  
G. P. SHARPE.

PAPER COY

Ontario.

Nos. 2 and 3

Printing Papers

ers a Specialty.

12 Bay St., Toronto

LES, Agent.

CHMAN is printed or

or.

COMPANY

Church Bells.

argest Trade.

ague mailed Free.

Co., Troy, N.Y.

H & SONS

ip. Maitland)

IMPORTERS OF

MONUMENTS

ONTS, &c.

TO -

al Iron Works

7., Toronto.

Thomas.

and every Description

n Work.

o architect's work,

hour. Special de-

on application.

LEA, Manager.

ING,

46 EMBALMER,

47 YONGE ST.

ss Work.

CTURE

ltar Crosses

ulpit Desks,

ont Ewers

ishes

ID STANDARDS

s, etc.

l to best imported.

or Illustrated Cat-

zsims,

West,

TORONTO.

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, AUGUST 17, 1898.

[No. 83.

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

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

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

WANTED.—The Rev. A. J. Reid, late of St  
Luke's, Toronto, desires permanent or  
temporary work, beginning August 1st. Address  
6 Rosedale Road, Toronto.

A SPLENDID opening for an efficient vocal and  
instrumental music teacher. Must have a  
good soprano voice. Apply to Canadian Church-  
man, Toronto.

## The Advice of a Celebrated Physician

To keep the head cool and the feet warm  
is good, but in warm weather most people  
prefer to keep their feet cool by wearing  
our light summer footwear. Including a  
large variety of Tan Boots and Shoes,  
and a very large assortment of

WHITE CANVAS OXFORDS  
in different styles and prices to suit all.

**H. & C. BLACHFORD'S**  
83 to 89 King St. East, Toronto.

THE NEW CYCLOPAMA  
Jerusalem ON THE  
DAY OF Crucifixion

Now open daily, 9 a.m. to 10 p.m. Lectures  
every hour. Admission 25 cents. Corner  
Front and York Sts., Toronto.

JUST PUBLISHED.  
**The Dread Voyage.**  
POEMS.

By WILLIAM WILFRED CAMPBELL,  
Author of "Lake Lyrics," etc.  
Cloth, 190 Pages, - - - \$1.00

The name of William Wilfred Campbell is not  
one that needs introduction to the Canadian  
public. The work he has done in his previously  
published book of verse, "Lake Lyrics," and in  
the poems which have appeared from time to  
time in the magazines, marks him as one of the  
brightest of the younger Anglo-Saxon poets. His  
poem, "The Mother" (included in the present vol-  
ume), when it was published in Harper's Magazine  
last year, attracted perhaps more attention than  
any single poem written by an American ever re-  
ceived. The editors of the American magazines,  
and some of the daily newspapers, wrote editori-  
als devoted to its merit, and the London Athe-  
naeum, the great English literary authority, gave  
a long article on it. This new volume contains  
the best work Mr. Campbell has yet done. A  
large number of the poems in it have not before  
appeared in print. We present this book to the  
Canadian public, confident that its merits will  
ensure for it a large sale.

**WILLIAM BRIGGS**  
29-33 Richmond St. West, TORONTO.

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

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

J. Loftus, L.D.S., D.D.S. R. J. Robins, L.D.S., D.D.S.  
**DRS. LOFTUS  
& ROBINS, Dentists.**  
Cor. Queen and Bathurst Streets. - Toronto.  
OPEN AT NIGHT.

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

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

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

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

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

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

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

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

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

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

**MISS DALTON,**  
356 1/2 YONGE STREET, TORONTO.

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

**Geo Harcourt & Son,**  
CLERGYMEN visiting our city dur-  
ing the summer months would do  
well to call on us.

If you want a suit you cannot do  
better than leave your order.  
We carry a full range of Furnish-  
ing Goods, including Clerical Collars,  
etc., etc.

57 King St. West, Toronto.

**H. WILLIAMS & CO.,**  
4 ADELAIDE ST., TORONTO.  
**Slate and Felt Roofers.**

DEALERS IN ROOFING MATERIALS.  
Proprietors of Williams' Flat Slate Roof, a  
Superior Roof for Flat Surfaces.  
Rock Asphalt Laid on Cellar Bottoms,  
Stable Floors, Walks, &c.

**ROOMS AT CHICAGO FOR THE  
WORLD'S FAIR.**

THE BUILDINGS OF THE  
WESTERN THEOLOGICAL  
SEMINARY  
CHICAGO.

Will be open for lodgings from June 1st to Sep-  
tember 28th, 1893. Room in Dormitory \$1.00 per  
night for each person; in Wheeler Hall, \$2.00  
per night. Buildings are on Washington Boule-  
vard, near Garfield Park. Frequent trains to  
Exposition by Northern Pacific Railway. Horse  
cars and cable cars connect with centre of the  
city. Buildings among the finest in the city.  
To avoid the rush send your name to secure  
room for your date, and number of day Res-  
taurants near by. Address

L. M. JONES,  
113 Washington Boulevard,  
CHICAGO.

**Bates & Dodds,**  
UNDERTAKERS,  
931 Queen St. west,  
Opposite Trinity College.

SPECIAL.—We have no connection with the  
combination or Ring of Undertakers formed in  
this city. Telephone No. 513.

**GEORGE EAKIN, ISSUER OF MARRIAGE  
LICENSES, COUNTY CLERK**  
Office—Court House, 61 Adelaide Street East.  
House—138 Carlton Street, Toronto



**White China**

FOR DECORATING  
Photo Frames  
Desk Candlesticks  
Dinner Sets, Etc.  
NOVELTIES for WEDDING  
GIFTS.

**JUNOR & IRVING,**  
109 King Street West, TORONTO  
Tel. 2177.

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

## Straw Hats

- 27 -

Different shapes, representing  
all the latest fashions for this  
summer's wear, are shown in  
Dineens' display of straw hats  
for gentlemen, ladies and chil-  
dren. The styles will please  
good tastes, and DINEENS' low  
prices are for close CASH  
BUYERS.

**W. & D. DINEEN,**  
Cor. King and Yonge Sts.

**BOOKS, BOOKLETS and TRACTS**

Free Grants  
are made by the Church of Eng-  
land Book Society, 11 Adam St.,  
London, England, to the clergy, for  
free distribution in their poor  
parishes, etc.  
Applications to be addressed to  
JOHN SHRIMPTON, Esq., secretary.

**Clergy House of Rest,**  
CACOUNA, P. Q.

Under the management of a Committee  
of Ladies.

THE HOUSE will be opened on the first  
of July. Charges for board and lodg-  
ing 50 cents per day. The accommodation  
being limited, the clergy are invited to make  
early application for rooms, stating the  
dates of arrival and departure. Rooms  
will be assigned according to priority of ap-  
plication.

Apply to  
MRS. M. BELL IRVINE,  
555 St. John St., Quebec

THE LIFE AND WORK

OF THE—  
**Most Reverend  
John Medley, D. D.,**

First Bishop of Fredericton and Metropolitan  
of Canada. By

William Quintard Ketchum, D. D.,  
Rector of Saint Andrews, N.B., and Hon-  
orary Canon of the Cathedral,  
Fredericton.

1 Volume Octavo, 335 Pages, Handsomely  
Bound in English Cloth, with Portrait  
and a View of the Cathedral.

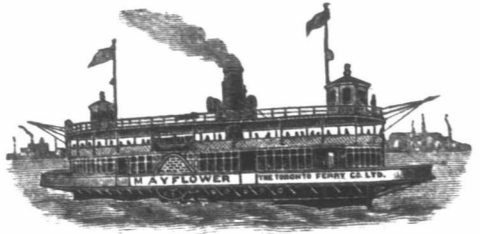
PRICE, - \$2.00.

**ROWSELL & HUTCHISON,**  
PUBLISHERS, BOOKSELLERS, ETC.,  
and 76 King Street East, TORONTO

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

*Pure Gold*

HAS NO EQUAL  
• TRY IT



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

**Niagara River Line.**

Chicora, Cibola, Chippewa,  
SIX TRIPS DAILY.  
(Except Sunday).

Commencing Wednesday, July 26th, boats will leave Geddes' Wharf at 7 a. m., 9 a. m., 11 a. m., 2 p. m., 3.30 p. m., 4.45 p. m., for Niagara, Queenston and Lewiston. Connection with New York Central and Michigan Central Railways, and with Niagara Falls Park and River Electric Road for Falls, Buffalo, New York, etc.  
JOHN FOY, Manager.

**HANLAN'S POINT**

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

**LONG BRANCH EXCURSIONS**

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

**Victoria Park**

The favorite Pic-Nic Grounds for Sunday Schools, Societies and Clubs.  
THE NEWLY FITTED UP STEAMERS  
**STEINHOFF**  
—AND—  
**CHICOUTIMI**  
Carry the Cheapest Excursions from Yonge Street Wharf.  
Apply early for dates, 38 King st. east.

**LORNE PARK**

**STEAMER GREYHOUND**  
Daily from Milloy's Wharf 10 a. m., 2 p. m.; from Park, 11.30 a. m., 7 p. m. Three and four trips daily in July and August. Fare, round trip, including admission to park, 30 cts.; Sheet four round trips, \$1.00; Family Books, 20 round trips, \$4.00; children half fare. **CHEAP RATES** for Excursions and Pic-nics.  
Apply to PETER MCINTYRE, 87 York street Rossin House Block, or FRED ROPER, No. 2 Toronto street.

**WANTED RIGHT AWAY**

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

**UNDERTAKING**

THE LATEST.

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

**Monuments** Crosses, Headstones, Posts and Markers

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

**HO! FOR MUSKOKA.**

**PAIGNTON HOUSE.**

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

DAILY MAIL  
Good Table and Terms very Moderate. Special rates to families.  
SECURE YOUR ROOMS EARLY.

**J. F. PAIN, - - Proprietor,**  
**CLEVELANDS, MUSKOKA.**

JUST PUBLISHED,  
**EVENING SERVICE**

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

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

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

**Patronize the Best**

**Banner Laundry**

387 Queen West.

All Mending done Free.  
Telephone 2157.

**N.E. Livery AND Boarding Stables**

Open Day & Night  
**C. W. WILSON,** 204 Wellesley St. TORONTO  
TEL. 3990.



**JOHN LABATT'S ALE AND STOUT.**

Visitors to the World's Fair

Will find these reliable brands of pure ALE and STOUT on sale at all the leading hotels, restaurants, clubs and refreshment rooms in CHICAGO. Families supplied by  
**C. JEVNE & CO.,** 110-112 Madison St., Chicago.

**Jas. Good & Co., Agents, Toronto.**  
ASK FOR THEM. Brewery at London, Ont., Can.

"To Save Time is to Lengthen Life."

**MISS A. M. BARKER'S SHORTHAND SCHOOL**  
51 King St. E., Toronto.  
Apply for Circulars.

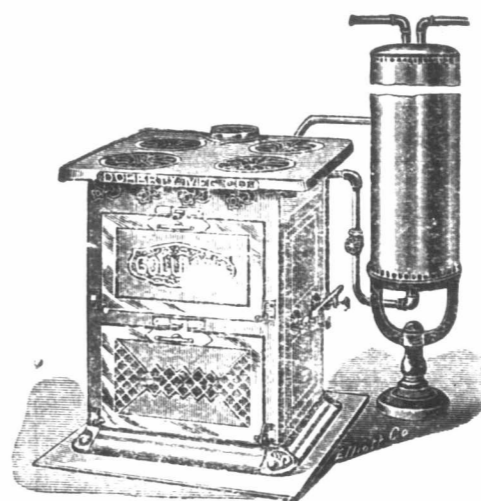
SEE THE Unconditional  
NEW Accumulative Policy  
ISSUED BY THE

**Confederation Life Association**

OF TORONTO.  
IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.  
IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.  
Full information furnished upon application to the Head Office or any of the Company's Agents.  
**W. C. MACDONALD, Actuary.** **J. K. MACDONALD, Managing Director.**

**Columbia Gas Stoves.**

MUCH LIKE A **WORLD'S FAIR**



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

**DOHERTY MFG. CO.,** Sarnia, Ont.  
R. & W. KERR, Montreal Agent. **McDONALD & WILLSON** Toronto.

**WEBSTER'S INTERNATIONAL DICTIONARY**

Successor of the "Unabridged."  
Ten years spent in revising, 100 editors employed, more than \$300,000 expended.

A Grand Educator Abreast of the Times A Library in Itself  
Invaluable in the household, and to the teacher, professional man, self-educator.

Ask your Bookseller to show it to you.  
Published by **G. & C. MERRIAM CO.,** SPRINGFIELD, MASS., U.S.A.  
Send for free prospectus containing specimen pages, illustrations, testimonials, etc.  
Do not buy reprints of ancient editions.

WILL BE  
Canada's Great  
**INDUSTRIAL FAIR**  
**TORONTO,**  
Sept. 4 to 16,  
1893,  
EXCELLING ALL OTHERS.

New stables, new cattle sheds and many other improvements

Special Attractions  
Greater and Better than Ever.

The People's Greatest Annual Outing.  
CHEAP EXCURSIONS ON ALL RAILWAYS  
**J. J. WITHROW,** President. **H. J. HILL,** Manager, Toronto.

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

**The Happy Home Building Society,**  
63 Adelaide St. East, Toronto, Ont.

August 17, 1898.

STOUT.

STOUT on refreshment

cago.

onto.

Ont., Can.

M. BARKER'S AND SCHOOL St. E., Toronto. regulars.

y

ciation

TRICIONS from

ABLE after two

e Company's Agents, Managing Director.

D'S FAIR

Great

TRIAL

R \*

NTO,

to 16,

3,

OTHERS.

cattleshed s improvements

actions

r than Ever.

test Annual

ALL RAILWAYS H. J. HILL, Manager, Toronto.

anted

r shares. We have investments and on monthly payments y.

lding Society, Toronto, Ont.

# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 17, 1898.

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

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN, Box 9640, TORONTO.

Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

August 20.—12 SUNDAY AFTER TRINITY.  
Morning.—1 Kings 22 to v. 41. 1 Cor. 1 to v. 23.  
Evening.—2 Kings 2 to v. 16; or 4. 8 to 38. Matt. 26. 57.

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

"THROWING YOUR BABY TO THE WOLVES" is what the *Rock* terms the practice of surrendering the question of the validity of holy orders in the Christian ministry, in order to conciliate Nonconformists. The question seems to have been well discussed at the Lucerne Conference, Canon Curteis presenting the Church side of the question. On behalf of the Nonconformists, Mr. Guinness Rogers assured the Canon that the surrender of this point would not appease his party. They have their own ideas about the "validity" of their own orders.

THE WINNIPEG SCHEME is attracting a good deal of attention in other parts of the Empire. The general feeling seems to be one of approbation and encouragement for us in the work of "consolidating" the Canadian Church. Every such movement, indeed, is looked upon with approval, and is sure of sympathy: people have been getting heartily sick of disunion and division in Christendom. "Close together" is the watchword: and it applies to Dissenters as well as Churchmen, Canadians as well as Englishmen.

"WHEN OBEDIENCE IS WRONG?" is one of the hardest problems ever necessitated by the exigencies of human life. The Duke of Wellington's famous doctrine quoted by Admiral Tryon in his now equally famous "general order" of last January, throws much needed light upon this difficult question. There are occasions when "theirs not to reason why, theirs but to do or die," will not serve as an excuse. "Impossible manœuvres ought not to be undertaken at any one's command," is the comment of an English newspaper, and it is the general verdict of the human conscience—only we must know (not "guess" or "think") that "some one has blundered."

"ENTIRELY MY FAULT"—the last words of poor admiral Tryon—are well worthy of being preserved as a noble example of dying confession for the purpose of saving from blame and effectively exonerating from responsibility any who might otherwise be subjected to punishment. It was the only thing left for him to do as he prepared for the final and fatal plunge of his good ship: and he did it well. Posterity will judge him lightly, for it is human to err, and "the flesh is weak"; often when the spirit is most willing, the machinery will not respond to the will.

BISHOP BLOMFIELD ON CRITICISM.—The talented Bishop of Colchester has already done much to add lustre to the reputation of the great name he bears. The latest instance is his work in criticism of the new critics of the Bible. He reinforces Bishop Ellicott's masterly treatise, "Christus Comprobator" by a powerful application of *tu quoque* argument: "if this applies to the Bible it applies to you." He shows by a practical *reductio ad absurdum*—replete with characteristic fine humor—that the works of well-known modern authors would break down under such absurd theories.

"ABOUT 7,000 LEADERS for the *Times* and two volumes of sermons," was the late Mr. Mozley's own description of his literary exploits up to a certain point in his career, when the apparently quiet country parson was in treaty with a publisher about publication of another book—the said publisher doubting his literary capacity for the projected work. There are many such men among the "country parsons" of England—men aptly furnished with the spiritual gifts of wisdom and knowledge for the edification of others, and guidance of public opinion.

CORNISH CHURCH HISTORY.—A little unexplored mine of Church history hitherto has received a valuable contribution from the pen of Rev. W. S. Lack-Szyrma. The writer shows how thoroughly organized, equipped, and active was the British Church in these southern English counties, both before and after the first "Italian Mission" (of St. Augustine) to England. The chronicle of the saints in that part of the Ancient Church of Britain is full of interest and profit, though materials are somewhat scanty for the purpose.

ARCHDEACON FARRAR has outdone himself in his recent attack on the Ritualistic clergy, whom he accuses of Romanizing conspiracy. The man is an ecclesiastical "Rip Van Winkle"; he seems totally ignorant of what has been transpiring in the Church under his very nose. He needs no contemporary Church history—he boasts of not touching Church newspapers—but gets his ideas about current Church events from secular newspapers (!) which know about as much of such matters as he does himself. It is a case of "the blind leading the blind." But there are a good many like him—even Bishops—who ignore Church newspapers to their own and other people's loss.

"WORTH BEING BURNT FOR."—How many doctrines are felt to be of such importance in these days? Professor Jowett in Westminster Abbey recently revived the famous saying of the late Archbishop Magee that with our modern spirit of physical tolerance (our minds, and tongues, and pens are not so "tolerant"! ) we are rapidly ceasing to believe that there is any conviction so import-

ant as to be worth suffering the extreme penalty of bodily dissolution for its sake—or indeed any physical penalty. How is it that in these days men are so careful of their bodies? It looks like practical materialism. The hell of conscience is quite reasonable, but that of brimstone is too horrible! Absurd.

THE SIGNIFICANCE OF RITUAL has received a distinct "set-back" by Archbishop Benson's judgment, and many clergymen who hesitated to adopt certain customs or ceremonial acts because of the significance popularly attached to them—as distinctively set forth in books on Ritual—are beginning now to favour the adoption of those ceremonies. So the venerable Bishop Durnford recommends. The idea is, indeed, a "safety valve" for the pressure of the Ritualistic Controversy. There is a danger about it, however, *e.g.*—some people lightly use the sign of the cross, because it "don't mean anything!"

CARDINAL GIBBONS AND ARCHBISHOP BENSON.—The former prelate has been trying to neutralize the moral effect of the latter's famous reply to the Chicago invitation, and apologize for the false position assumed by the American Roman Catholics: but he has, in doing so, reached a "lame and impotent" conclusion. To compare the Roman Catholic Bishop Keane, addressing the Chicago crowds, to St. Paul on Mars' Hill, is "too funny!" *Church Times* well says, "Our primate took distinctly the more Catholic and dignified line in refusing to take any share in the proceedings."

"THE SEAL OF CONFESSION" has once more received a practical endorsement in the Anglican Church by the deita of Sir Francis Jeune in a recent divorce suit. He admitted that there were "cases in which a clergyman ought not to speak" as a witness, telling what he has learned in confidence. Sir Edward Coke was more express and emphatic soon after the Reformation, and the 118th Canon of 1608 is clear on the point. So Chief Justice Breton in 1828, and Baron Alderson in 1858, defend the privilege of the clergy in this respect as at least on a par with the position of an attorney receiving communications in confidence from a client.

TORONTO IN SEPTEMBER will have this year an attraction even more powerful for Church people than the famous Toronto Exhibition—viz., the meeting of the consolidated Church Conference for the purpose of practical organization. It will be a very momentous occasion, memorable historically—the full organization of a great and independent colonial Church—independent, yet true to those historical traditions of the world-famous mother Church. It is not too much to say that the eyes of the whole Christian world will be upon the members of that, the "Pan-Canadian," Conference.

THE CATHOLIC PRINCIPLE STATED.—Rev. A. J. Harrison, vicar of Lightcliffe, who has become famous of late years as a writer and lecturer on agnosticism and scepticism, has been delivering the "Boyle Lectures" in St. John's, Bethnal Green. He has recently given a summary of his views so propounded. The concluding paragraph is as follows: "To the Catholic it is certain that the Church universal is the highest interpreter of Christ, and Christ the highest interpreter of God."

There appears no escape from the twofold conclusion that Catholic doctrine at all points transcends its rivals, and that it is therefore the nearest to the perfect truth."

TORONTO CHURCH SCHOOL.—We beg to call the attention of our readers to the advertisement inserted by this school, from which it will be seen that a reduction has been made in the tuition fees. This step has been taken by the Council with the view of enabling all parents who desire to obtain for their boys the liberal and religious education offered at the school, an opportunity of doing so. It will be remembered that the school was started about five years ago as a Church institution which was to combine a good liberal education with religious teaching; and judging from the position taken in the public examinations by the pupils who have left the school during the past two years, the result has been eminently satisfactory. Under these circumstances we have no hesitation in recommending our Church friends who have boys to educate, to give this school due consideration before deciding to send their boys elsewhere.

#### A SACRAMENT—WHAT IS IT?

BY LEX.

"An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself," so says our Catechism, and yet how many Churchmen have a realizing knowledge of what that definition means?

I have from a lawyer's standpoint thought out this matter and will give your readers the benefit of it.

It is a well-known principle of English law that no man owns any real estate, the land belonging to the sovereign, and what each man has is a *right of user*, or in other words, a right to use the land he holds for an estate for life, in tail, or in fee simple, according to the way the occupier may be privileged to use, enjoy and dispose of his right of user. What the man owns or is entitled to is nothing tangible or visible. This *right of estate* is an intellectual and spiritually recognized thing or right, and only spiritually or intellectually discernible.

Now suppose "A" has a vested *estate or right* to a farm for his life, and after his death to go to his legal representative, which would be an estate in "fee simple," as it is called, carrying with it a right of selling during life or disposing thereof by will.

Suppose "A" wishes to sell his right to "B," and "B" wishes to buy "A's" interest or right, and they could neither speak nor hear, how would they proceed, provided they were agreed as to terms: spiritually they have agreed, but spiritually they cannot convey the knowledge of their agreement one to the other.

The first thing they must do is to produce an "outward and visible sign" (a deed), which in itself is but a paper, has no connection either with "A" or "B," and is not the spiritual right they are dealing with.

This they fill out according to the *institution* of the supreme power in the state (the temporal power), expressing their mutual agreement, and it is ready for signature.

"A" is ill and cannot come to the appointed place to sign, and sends "C" to sign for him. The first question "B" asks is, "'A' not being here, 'where is your power of attorney or authority for representing 'A'?' It is true I am here with my money, and am ready to complete the purchase

in so far as I can, but unless you are properly authorized, what does that avail? If you, 'C,' sign the deed without authority, what good is it?" The deed in fact would be "an outward and visible sign of an inward and spiritual grace," but only a sign; it would not be a "means whereby we receive the same" (grace or right), so "C" has to produce his credentials before this *sacrament* is proceeded with; and if credential or authority of "C" is perfect, then the sign or deed becomes "a means whereby we receive the same" and also "a token to assure us thereof."

The Almighty being a Spirit, cannot enter into "a covenant of grace" with our spirit, except through a vicar or representative or priest, who comes properly authorized, and through the element of the sacrament enters into the covenant on behalf of God, giving us on His behalf "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself (the supreme spiritual power) as a means whereby we receive that grace, and a token (or deed) to assure us thereof." The first duty of every Christian must therefore be to ask the priest, minister or preacher who invites him to partake of a sacrament, "By what authority do you profess to represent Christ, by the authority of man, or men, or that of Christ and His holy Apostles?"

#### THE FIRST GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

(Continued from last week.)

*Third.*—It is highly important, for the sake of efficiency and that freedom of movement without which no large expansion can ordinarily be expected, that the *status* of the clergy should be as nearly as possible uniform throughout the Dominion. The proper support of the clergy has to be given in the sphere in which they labour, and in the older dioceses, provisions for widows and orphans, and superannuation, exist in a greater or less degree of development. So far, the arrangements for these funds are purely diocesan, and the right to benefit ceases if removal from the diocese takes place. We think the General Synod should set forth to the Church that as the clergyman is the minister of the Church, these provisions for the benefit of himself in old age, or of his family, should follow his service to the Church, whether he continues in one diocese all his time or not. This subject has already been brought before the Provincial Synod of Canada, and a very able and interesting report on "Inter-Diocesan Reciprocity in re Widows and Orphans, and Superannuation Funds," has been published in the report of that Synod.

But Canada is our sphere, and the benefit of these particular funds should be co-extensive with the Church jurisdiction therein; any practical result, however, has to proceed from diocesan action, as each diocese has the power within itself to say on what conditions these funds should be applied.

This question requires time to grow, and the clergy in each diocese have its course in their own hands, but we think the General Synod ought to lay down the principle, and thus indicate to the dioceses the general line that should be followed in the large administration of these funds.

*Fourth.*—The Church's personal agencies require some consideration. The order of deacons is not quite dead, but a large part of the ancient work of the deacon is now discharged by a large number of officials and societies, or churchwardens, district visitors, Sunday-school teachers, Women's auxiliaries, St. Andrew's Brotherhoods, etc., etc., and

lay workers generally. It is expedient that all these should be employed, and therefore the Church ought to declare to them all the general conditions on which they are employed, the principles that should govern their action, and the loyalty to the Church that should inspire them. Schism is best prevented by allowing free play to all capacities within the Church, under the proper regulation that ever keeps the interest of the whole dominant in the mind of the individual. If the Church is an army, and the member a soldier, then the conditions of discipline under which fighting can be most effective are the highest necessity.

*Fifth.*—We feel there is a necessity for dealing with some matters of *worship*. We would deal with this in the spirit of the Lambeth Conference Committee report on "Authoritative Standards." We think the General Synod should ascertain what the Provincial Synods or independent dioceses have done in regard to offices or forms for missionary work and services, and for civil government, and get such made common to the Dominion. We also think there should be special collects for election seasons. Modern government depends on the popular vote, and the Church should recognize this, and direct the popular mind to the only source of all authority and power. The abuses of our elective system can be best met in this way. We also think that we should have an office for the visitation of prisoners, after the manner of the Church in the U. S. Other liturgical additions may be suggested which would naturally be brought out in discussion, if this subject comes up in the General Synod.

We will not at present specify more of the objects suitable to be dealt with by the General Synod, but we think we have said enough to show the supreme importance to the Church of having such questions dealt with by an organization which corresponds to the national area. So far, we have dealt with purely internal matters, but the massed strength and force of the consolidated Church will have a great effect on the outside world, and will gradually tend to promote better understanding and harmony with other Christian bodies. The working out on apostolic lines of the Church's action on the world is the key to all unity, and the complete equipment of the Church, with all necessary personal agents in proper proportion, and efficiently supported, is our contribution to the great cause of the unity of the body. If the occasion calls for it, we will discuss this at a future time, but we would, in closing this article, beg to make a suggestion to the House of Bishops in the General Synod.

We have specified some questions of large importance that call for action. Would it not be well for the House of Bishops to follow the practice of their brethren in the American Church and issue a pastoral at this momentous time in the history of the Canadian Church, in which they will review her whole position, calling the attention of their people to the great work and wants of the Church, from their own point of view, and in all the power of their experience in dealing with men. The influence of our Bishops in their corporate capacity, has not been much utilized amongst us, but we look to it as one of our great impelling forces in the future, and with a General Synod in Canada in full operation, we may anticipate a great forward movement all along the line.

—No sooner does God get us out of one trouble than we begin to look for another.

## A PLEASANT DAY WITH THE ARCHDEACON OF NIAGARA.

On Monday, July 31st, the writer, through the kind thoughtfulness of the editor and proprietor of this journal, shared with him an invitation to pay a visit to the Ven. Archdeacon MacMurray.

Privileged with a courteous request that we should spend the day with him at Niagara, we boarded one of the splendid steamers running upon this line, and made a delightful journey. Every one knows Niagara and has heard of its rector, but everyone has not had the honour of spending a few hours in the enjoyment of the conversation and hospitality of one who has played so large a part, both in England and America, in the development of the Church's work in Canada. Few have had the opportunity, of inspecting the old and beautiful church with its good appointments and interesting reminiscences.

As we approached the rectory through the well kept and spacious grounds, the writer remembered the last and only time, when waiting for a train in a north country village, he for an hour conversed with the Ven. Archdeacon, who had not long before returned from England. The subject of conversation then was Keble, and it was with feelings of reverence he listened to one who had touched the hand of the Church's great and sainted poet. This remembrance stirred up high expectations which were not disappointed. After a kind and generous welcome we were shown into the drawing room of the handsome rectory. Then, after kind enquiries of a general kind, the Archdeacon permitted us to lead him into a recital of events belonging to his long career of sixty-three years as a priest of the Church.

It is not easy to realize the long length of such a period, with all the changes, successes and disappointments which in the providence of God must have come during such an extended ministry. Yet here we were brought face to face with the thought, and with the man who had survived them all.

Of those sixty-three years, we learned, six were spent in and near Toronto, which then was little better than a village; four in missionary work among the Indians at the Sault, at a time when it took thirty days to reach the place, and when it was difficult to ascertain where it was to be found even when the journey had been commenced. After this came years of labour elsewhere, until the burden of thirty-seven years' ministry was taken up for the present parish, Niagara.

This splendid record of sixty-three years' clerical work, of which thirty-seven have been spent in loyal and devoted service in one parish, is incomparable in the annals of the Canadian Church, may we not say, of any Church.

Such a life is a remarkable one. Yet there it is, an example to every priest of single-hearted faithfulness and devotion in the Catholic Church of God, and of encouragement, as he observes the rich fruits of unhesitating faith and patient endeavour.

The Archdeacon is possessed of a wonderful memory. Events, names and dates were spoken of with a spontaneity and precision that astonished us. Apparently with ease to himself and to our great enjoyment, he related first one incident and then another, sometimes moving us to laughter as he touched upon some amusing event long since gone by, sometimes to tears almost, as he told perhaps of the conversion of some poor Indian chief to goodness and truth, righteousness and peace, from the misery and darkness of heathenism.

Not only in this strictly priestly life has his career been remarkable, but during the last sixty-three years, the Archdeacon has often taken a prominent part in the public life and welfare of the Canadian Church.

Amid the great political changes which have taken place in this country, the Church has passed through crises in her history when her interests were in great peril, when it required brave hearts and consummate skill to gain the justice that was due to her.

It was no small pleasure to meet with one who had taken a leading part in those great struggles, and who had been the trusted advocate of the Church's rights before human governments, trusted

by the great Bishop Strachan, and by clergy and laymen, many of whose names are famous in Canadian history.

The name of Archdeacon MacMurray has long been identified with the educational interests of the Church in this country, especially in connection with the University of Trinity College.

In the dark days when King's College was lost to the Church, and Bishop Strachan in his old age made his appeal for help to English and American Churchmen, Archdeacon MacMurray was sent to lay the case before and to invite the sympathy of our brethren in England and America.

We were made to realize, as we had never done before, as he spoke of his mission, the keen interest then aroused, and the large generosity then bestowed at this critical period.

The names of the Archbishops of Canterbury, the Bishops of London and Oxford, of noblemen, statesmen, and divines, with many others, were mentioned. Requests to preach in Westminster Abbey and a large number of important churches and cathedrals were gratefully remembered. Invitations to a Lord Mayor's banquet and other splendid entertainments and hospitalities were proudly recalled, as ways and means by which the friends of the Canadian Church sought out and gave to her representative an opportunity of proclaiming the object of his mission. Such assistance and opportunities must have been of inestimable value, yet it was impossible to escape the thought that all this generous co-operation could not, and would not have been given, had not the man entrusted with the mission been possessed of wonderful power and tact and also of a personal charm and bearing which stimulated their zeal and provoked their honest sympathy.

What has been said of Churchmen in England is true of Churchmen in the United States. They seem to have left nothing undone to make the Archdeacon's work a successful one, and to show a substantial sympathy for the sister Church.

A report of the mission to England has been printed. It is to be hoped that a report of the work done in the United States may be treated in a similar manner. Such documents may some day prove of inestimable value to those who in years to come may look with reverent regard upon the achievements of men who laid the foundation of future and permanent success.

The church in Niagara is one of the oldest, if not the oldest in Canada. The building was commenced in the very beginning of the century. Since those days it has been enlarged, and is now large and beautiful. Being built of stone it has a substantial appearance. During the American war there were times when it stood in the midst of contending soldiery. Around it have clustered friend and foe.

The din of warfare has re-echoed beneath its roof, and it has borne its honourable scars. Everything about it betokens the most reverent care. Several objects of great interest engaged our attention. The register of the parish takes us back over a hundred years. There are baptisms and burials of a past century. There is the registration of the burial of Sir Isaac Brock.

In the chancel is a beautiful window placed there many years ago, an exact counterpart of a window once existing in old St. James' Cathedral, Toronto, long since destroyed by fire. There was on one of the walls a tombstone taking us back to a burial in 1792. In the belfry was a beautiful chime of bells placed in memory of some of the Archdeacon's dear departed ones.

Thoughts crowd upon us as we stand beside the venerable priest in this venerable church, and are surrounded by so many memorials of men and women who have departed this life in the true faith, after having done so well for our country and Church.

The old church stands, a pride and glory to us. Its strength, its beauty, its venerable age bid us remember the deeds of those who have gone, and hopefully emulate their examples in the future.

The grounds on which the church stands are kept in perfect order. The trees have attained the beauty which comes with age, and well can we understand the exclamation of Dean Stanley when paying a visit to the Archdeacon, "Ah! this is more like England than anything I have seen yet."

There are many monuments of great interest, but one interested the writer especially. This monument stands over seven graves, the graves of seven young men who once left Toronto full of life and vigour, to sail across to Niagara, never to return. It recalled names once familiar, and the old days at Trinity College.

The sun was sinking when we bade farewell to our kind host and hostess. The day was drawing to its close, and it had been well spent. The mind had been enriched, and the heart stirred in the presence of the aged soldier of the Cross, the last left to us of a noble band of saintly warriors who bravely strove for the Church's life and honour, and then passed on, we doubt not, to the rest of Paradise to await Resurrection and eternal reward.

We were soon steaming towards Toronto, full of thankfulness for the great kindness extended to us by the Archdeacon, and with a grateful remembrance of the gracious hospitality received from Mrs. MacMurray.

## THE STORY OF THE CHURCH OF ENGLAND.

HENRY VIII.

Lastly, another great mistake is to suppose that the Reformation was largely due to the passions of a voluptuous king. It is quite true that Henry VIII. was a prominent factor in it; but any one who has studied the history of our Church in pre-Reformation times will discover that the desire for Reformation existed long before Henry's time; and that it proceeded from within the Church quite as much as from without. Let us glance at what happened before the period known as the "Reformation period" arrived.

Between the first assembling of the National Parliament in the year 1265, fifty years after Magna Charta was sealed—(which Parliament the Church, as already stated, nursed for the first 350 years of its existence—in its own cradle, *i.e.*, in the Chapter House at Westminster Abbey)—and the reign of Henry VIII., many Acts of Parliament were passed against the growing encroachment of the Papacy. All through the fourteenth and fifteenth centuries these Acts of Parliament may be traced, until in the reign of Henry VIII. the Pope's supremacy was once and for all repudiated, in the year 1531. In the year 1350—180 years before Reformation times—the Parliament of Edward III. passed an Act which declared that the "Holy Church of England (*Seinte Eglise d'Engleterre*) was founded within the realm of England by the King's ancestors, and the earls, barons, and other nobles of the realm, to inform all the people of the law of God." The Papal encroachments, which that statute was passed to restrain, were described as tending to the "annihilation of the estate of the Holy Church of England." This was followed by the Statutes of *Præmunire*, which were all aimed at the unauthorised and unconstitutional assumptions of the Church of Rome, the jurisdiction of which was always repudiated by the law of the land. There is nothing in all these early statutes to show that the Church of Rome, or indeed any other Church whatsoever, at any time before the Reformation, was in possession in this country. As Lord Selborne says: "It was the Church, not of Rome, but of England" (*Ecclesia Anglicana*), of which the "rights and liberties" were declared inviolable by King John's Great Charter, confirmed by Henry III. [9 Hen. III. c. I.]\* On the contrary, the Church of pre-Reformation times was identically the same grand old historical Church of this country as she is in our own day.

The Popes of Rome of the time we are speaking of were powerful factors in the world and in this realm, and by such power they naturally attempted to acquire dominion over, and to enjoy the property of, our National Church; but it must ever be borne in mind that the Church of England before the Reformation, whatever else it may have been, was never Roman Catholic.

## GROWTH OF PAPAL POWER.

At the time of the Norman Conquest, Pope Gregory VII. devoted his energies to extend the powers of the Papacy. First he set to work upon the Eastern Church; but that Church resisted,

\* *Defence of the Church of England*, p. 9.

and to this day the Eastern and Western branches of the Catholic Church hold no communion with each other. Perhaps he saw in the Conqueror's victory over England an opportunity for advancing the claims of Rome such as he could not resist, and though the Conqueror would not submit, succeeding kings were, or seemed to be too frequently the slaves of succeeding Popes.

Henceforward, to the reign of Henry VII., there was a continued development of Papal power in England. The Conqueror himself, though he refused to pay homage to the Pope, allowed the Pope's dues to be collected, and the Conqueror's followers naturally helped on the Papal claims whenever the opportunity occurred.

#### REVIEWS.

OLD TESTAMENT THEOLOGY. By Dr. Herman Schultz. 2 vols. Price 18s. net. Edinburgh: J. & J. Clark, 1898.

Every well read Christian—to say nothing of the theologian—is aware of the importance of the study of the Old Testament in reference to the meaning of the New. As Augustine says, "*Novum Testamentum latet in vetus, vetus patet in novo.*" Seldom has a contribution of greater value to the study of the Old Testament appeared than this of Dr. Schultz. We have old friends among the writers on Old Testament theology, like Oehler, whom we would not willingly forget; but if Dr. Schultz does not make these of no value, he does give us an estimate of the religious development of Israel, and of its institutions and religious ideas, such as we have never had before. There is no going about picking out texts to establish this or that doctrine, but a calm, earnest, profound following of the stream of history, with a clear outlook on all its windings and developments. We ought to mention that Dr. Schultz goes more than half way with the modern advocates of the higher criticism, and here, probably, most of our readers will experience a certain resentment. But such a position in no way affects the extreme value of his explanation of the religion of Israel.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### QUEBEC.

*The Lord Bishop of Quebec on the Gaspé Coast.*—The Right Reverend Bishop Dunn arrived at Gaspé Basin on Saturday evening, July 15, by the steamer "Admiral," which flew her bunting in his honour. His Lordship was favoured with fine weather for making the trip, and could see well the beauty of the coast, and the loyalty of the Church of England families scattered along the coast line of the counties of Bonaventure and Gaspé was well shown in the display of flags which waved a welcome to His Lordship in passing from all sorts and conditions of flag posts extemporised for the occasion. At Gaspé His Lordship was the guest of Rev. J. P. Richmond, the Incumbent of Gaspé Basin, in whose parish church on Sunday morning he conducted an ordination service, advancing the Rev. Mr. Brooks, missionary of Peninsula, to the office of the Priesthood. In the evening, crossing the Bay in a boat, the Bishop began his visitation of the churches of Peninsula and Little Gaspé, and confirming of candidates prepared for confirmation by Mr. Brooks. Monday found the Bishop again afloat, and crossing the Bay for a visit to the mission of Sandy Beach, which mission is in charge of Rev. G. T. Harding; here also His Lordship confirmed and celebrated the Holy Sacrament to a large number of communicants. Tuesday found the good Bishop consecrating the new church and confirming the young people of St. James' Church, South-West Park, of the mission of Gaspé Basin, under the Incumbency of Rev. J. P. Richmond, and enjoying the hearty services, celebrating the Holy Sacrament, and as Chief Shepherd, dispensing "The Bread of Life" to large numbers of communicants (150 in all). Wednesday His Lordship left Gaspé for a drive of 25 miles to the mission of Malbaie, being met at Douglstown by Rev. G. Radley Walters, who was accompanied by carriages kindly sent by Messrs. Collas, Fauvel and LeGros, members of the congregation, to convey His Lordship—Mr. Dunn (his son), and Venerable Archdeacon Roe, and baggage. Heavy thunder showers fell in the morning, but these seemed as nothing. His Lordship's genial manner, kind words, and hearty handshaking made one forget the storm clouds overhead. Point St. Peter was reached at quarter to 7

p.m., His Lordship and party being the guests of the missionary. Thursday broke fine and warm, the flags from the Jersey fishing rooms waving gaily in the light breeze. At 10.30 a.m. the bell of St. Peter's Church, Malbaie, was heard calling to prayer; a large and devout congregation was awaiting the Bishop, who began at the hour appointed the service for the "Consecration of a Church," leaving the vestry, preceded by the two Churchwardens, the Venerable Archdeacon Roe, with the Rev. G. R. Walters, carrying the very handsome Pastoral Staff. His Lordship was met at the west door of the church by other members of the congregation, where Mr. Walters read a petition praying His Lordship to consecrate the building, as it was free of all debt, and to dedicate it to St. Peter. This done the Bishop and clergy proceeded up the centre aisle of the church, saying the 24th Psalm. The Bishop's chair being placed by the warden by the chancel steps, His Lordship sat therein, and requested Rev. Mr. Walters to read the certificate of the deed and registration of the same, after which His Lordship went to the altar and there read certain beautiful prayers supplicating God's favour upon all those who should hereafter worship in this building. Returning to the chancel steps and sitting in his chair, he called upon Venerable Archdeacon Roe to read the sentence of Consecration, which he then signed, and ordered that it should be recorded in the registry of the diocese. His Lordship then began the office for anti-Communion, Archdeacon Roe reading the Epistle, Mr. Walters the Gospel. The Bishop's sermon will long be remembered here, full as it was of loving counsel and warm exhortation to all to strive after purity and attain the reward of God's promises. His Lordship's manner in delivering his message was so earnest and winning that it made a great impression upon all present for good. At his request, the whole congregation remained during the celebration of the Holy Sacrament, a large number of persons communicating. In the afternoon at 3 o'clock the church was again full for the service of "Confirmation," which holy rite His Lordship administered to forty candidates. The address to the candidates and sermon to the congregation were both exceptionally instructive, loving and cheering, His Lordship commending the missionary in very loving words to the sympathy of his people, and speaking of the new church as a "gem," a perfect "little surine." The building did look exceedingly pretty, as the sun shone through the stained glass windows, lighting up in many soft colors the interior; the altar was decked with a white frontal, with side panels of green velvet, beautifully worked with sacred monograms; in the centre panel over the altar (in the reedos) stood the emblem of our Christian faith, flanked on either side by vases of cut flowers.

Friday found the Bishop at Corner Beach, some nine miles distant in the mission of Malbaie. Here again the service began at 10.30 a.m., being first the consecration of a graveyard. A procession was formed preceded by the church wardens and Archdeacon Roe, Rev. Mr. Walters carrying the Pastoral Staff before the Bishop, who was followed by all the congregation and other visitors present around the graveyard, saying the 90th psalm, the remainder of the service being conducted in the yard. Then followed the consecration of the new church, which was dedicated to St. Luke; then the Holy Sacrament was administered to a goodly number of communicants, this being the first time in the history of the mission of a bishop being with them. The good people at Corner Beach felt quite loyal and expressed their feelings in various kind ways. At 3 o'clock in the afternoon the church was full, when His Lordship performed the holy rite of confirmation upon five candidates. At this service His Lordship gave two extremely practical, earnest and loving addresses, fairly captivating all hearts, and making for the church a good impression upon all present. His Lordship expressed himself as being particularly well pleased with the beautiful little church the congregation had erected, speaking of it as "a lovely little church in which to meet for the worship of God, and pressing upon all the duty of regular attendance, and adequately supporting it." The evening was spent by Bishop Dunn in quiet happy conversation with the simple hardy folk of this station, where he passed the night before proceeding on to Perce.

Saturday morning was ushered in with blinding rain and a strong N. E. wind. The Rev. Mr. Lyster sent horses, however, to convey His Lordship to Perce, where full duties were awaiting him for Sunday. The trip over the Perce hills, at all times a hard and tiresome journey, but which is repaid by some lovely pieces of scenery, must have been very disagreeable in the face of such a storm. Thus we leave our good Bishop with much regret, who has put in a hard week of work among us, having cheered us with his presence, gladdened us with his words, and causing Church life to take, let us hope, deeper root in the hearts of many who have come under the influence of his loving words.

(To be continued.)

#### MONTREAL.

MONTREAL.—*Bishop's Court.*—MY DEAR BRETHREN OF THE CLERGY AND LAITY:—Through the mercy and long-suffering of God, I have been carried through a long and dangerous illness, and am at length declared by the medical attendants to be convalescent. I am humbly grateful to Almighty God for His goodness and loving kindness. Day and night medical men have watched over me with untiring devotion, and nurses with unflagging zeal and care, and by the blessing of God upon their faithfulness, for which I cannot be too grateful to them, I am now brought to convalescence. I have been greatly comforted by the knowledge that besides many individual prayers, the Diocese at large has offered up supplications on my behalf. I feel that in answer to your prayers, I have been spared and raised up for some wise and holy purpose, and I am unable to express fully how grateful I am for your intercessions on my behalf. Whilst thus acknowledging your faithfulness and attachment, I earnestly beg that you will return humble thanks to Almighty God for my recovery, in as public a manner as you offered up your supplications. I must further beseech you still to have patience with me until, in God's goodness, my strength returns, as I can scarcely anticipate the power to do active work during the present year. It will be a cause of great rejoicing if, in the future, I should be able in any degree to fulfil my yearly visitations, as I have done in the fifteen years that have nearly passed. My single and intense desire is to glorify God with whatever life and strength He may vouchsafe to me. Pray then, that however few or many be the days vouchsafed to us, we may together seek to promote the Kingdom of Christ and hasten His coming. Your affectionate brother in Christ, W. B. MONTREAL. July 27th, 1898.

#### ONTARIO.

CAMDEN EAST.—Saturday, July 8th, will be a day long remembered in this parish, when 49 persons ranging in age from 12½ to 50 years—twenty-seven females and twenty-two males—were presented to the Bishop by the incumbent of the parish for the ancient and Catholic rite of confirmation, or laying on of hands. The grand simplicity and reverence of the service, led by the large choir and organist, together with the address of the Bishop, masterly in its simplicity, will not soon be forgotten by either candidates or congregation. Besides the Bishop there were present to assist: Rev. G. A. Anderson, who read the preface; Rev. J. R. Serson, who acted as Bishop's chaplain, carrying the Bishop's pastoral staff; Rev. H. B. Patton, Rev. F. T. Dibb, and Rev. F. D. Woodcock, incumbent of the parish. There were seven candidates who were unable to be present from unavoidable causes. The St. Andrew's Brotherhood (St. James' chapter), Kingston, have offered the services of three of their men to assist the incumbent, one each Sunday, so that we hope to be able to hold Sunday services in the out stations as well as the regular services now held.

CLARENDON STATION.—On Thursday, the 3rd inst., the energetic efforts of the Rev. C. J. Hutton to obtain a church for this hamlet were crowned by success, and he was enabled to hold two services in the pretty little structure, which was filled to overflowing. The Rev. W. H. Clarke of Toronto, and Mr. Hague of Bathurst, supported by four surpliced choristers, assisted, and Mrs. Hutton ably managed the organ. The church is named St. Barnabas, in grateful recognition of happy memories in connection with his friend and late rector Mr. Clarke, by Mr. Hutton. The collections taken up were good, and their amount increased by the profits on the meals supplied to visitors by Mr. Robert Bourke, of the hotel, and by Mr. Geo. Rayner, to whose wives much praise is due for assiduity and attention.

#### TORONTO.

ETOBICOKE.—The garden party given by the congregation of St. George's at the residence of Dr. Cotton, Lambton Mills, proved a grand success. The grounds were beautifully decorated with flags, lanterns, etc., one of the most attracting novelties being the Japanese booth. In the evening the following programme was rendered: Violin solos by the Misses Thompson, vocal selections by Miss Mahoney and Mr. Fred Walker, one of Parkdale's rising young vocalists, who possesses a fine bass voice. Harry Musson's comic songs were the chief attraction and gained for him much applause. Port Credit Brass Band played at intervals during the evening.

CASTLEMORE.—The annual Harvest Home Festival in connection with St. John's church, Toronto Gore, will (D. V.) be held on the grounds of Mr. Thomas Cole, Coleraine, on Monday, Aug. 28th. A brilliant and costly programme is being arranged. The Festival will be preceded by special Harvest Thanksgiving Services in the church on Sunday, Aug. 27th.

## HURON.

MARKDALE.—It is not generally known that the Church of England Sunday school teachers of the Deanery of Grey have for the past eight years held an annual Teachers' Convention, it being this year held in Markdale, on Wednesday, July 19th, the following places being represented. Beside a large number from Markdale, there were present from Chatsworth, Rev. J. Hill; Shelburne, Rev. W. A. Graham; Durham, Rev. J. and Mrs. Conner, and 17 delegates; Heathcote, Rev. E. C. and Mrs. Jennings; Burkley, 2 delegates; Owen Sound, 10 delegates. This number would have been increased considerably but for the sudden illness of Rev. D. J. Caswell of Meaford, who had expressed his intention of being present with 24 delegates, but was prevented from doing so by an attack of malarial fever. All the delegates were very hospitably received at the rectory by Rev. H. E. and Mrs. Bray, several of whom arrived just in time for breakfast, and were also present to partake of Holy Communion, which was celebrated in Christ Church at 9 a.m. The visitors were now at liberty to enjoy themselves where and how they chose till 1.30 p.m. A Litany service was then held in the church, after which all repaired to the school room in the basement.

The convention was opened by a very hearty address of welcome by the President, Rev. H. E. Bray, also explaining how it was that the convention was held this year in Markdale, instead of Chatsworth, as the latter congregation had just been deprived of their rector. When the Deanery meeting was held in Dundalk, it was decided to appoint Markdale as the place of meeting. The rev. gentleman expressed his regret at the absence of so many old familiar faces, also that he had received two letters, one from Rev. J. D. Caswell, and the other from the Ven. Archdeacon Mulholland, explaining their inability to be present, and wishing the convention success.

The Recording Secretary then read the minutes of the last convention held in Meaford, which were adopted. The first paper, a very interesting one, "The Distinctive Work of the Sunday School" was read by Mr. Wm. Gorsline, superintendent of Durham School, in which he advocated having frequent children's services, not to be childish, but to teach the children the forms of the Church service.

The discussion was opened by Miss Gordon of Owen Sound school, who thought that one work of the Sunday school was to teach distinctive Church doctrine.

Rev. J. Hill compared the Sunday school to the public school; in the latter the children are promoted from public school to high school, and from high school to university, so we should bring all our scholars step by step up to confirmation, and each teacher should bring his or her pupils right through to confirmation.

Rev. J. Conner said he considered the Sunday school the cradle of the Church, and that it is here we should get the Church principles taught to the children before they go out into the world, or else they are apt to leave the Church. As the Sunday school prepares them for the Church, so if the Sunday school is not kept up the Church will fail. In Sunday schools we ought to have a Liturgy (the rev. gentleman here mentioned that he did not like a basement, but a separate school-room), and train the children to respond, and compared the responses with the responses in the old country, where the children are trained in the Church service. He also thought a great drawback in our Sunday schools was not having enough male teachers. Rev. H. E. Bray asked Rev. J. Conner if the Sunday schools in England were in advance of the Canadian Sunday schools. He replied that there was more Liturgy in their Sunday schools.

The second paper on "Hindrances to the Retention of Senior Pupils in our Sunday Schools," was read by Rev. W. A. Graham of Shelburne, and called forth much favorable comment. He claimed that Sunday school work was an education in itself, which the majority of people neglect; they take very great interest in having their children sent to the public schools, but are not so anxious to send them to Sunday school to be educated. In reference to the method of teaching adult pupils, the rev. gentleman did not approve of the leaflet, but instead chose some particular book in the Bible, and study it so thoroughly as to master it and compare with other books in the Bible, for the preparation of the life to come is the Bible.

The Rev. J. Conner replied on the leaflet course, that the adult classes do not need such; he considered it more of a hindrance, excepting to infant and other classes, but give the Bible class some idea how to teach others.

Mr. Gorsline thought that the teacher should come to a class well prepared, and that the leaflet helped to keep the different Sunday schools together; also that any person in the class would be capable, if called upon, to teach a lower class in the absence of the proper teacher, as the leaflet gives a chance of preparing the lesson at home.

Rev. H. E. Bray was of the opinion that the adult pupils should be interested every day in the week, and not only on Sundays, by the means of young people's societies. Miss Gordon asked if he approved of St. Andrew's Society, and he said he did.

Rev. Jaffray Hill thought that the adult class would keep up a good attendance if they found out that the teacher knew more than they did. Catch your teacher and you have caught your class.

The third paper, a very thoughtful and interesting one, on "The Necessity of Distinctive Church Teaching in our Sunday Schools," was read by Miss M. Spragge who opened her paper by remarking how surprised she was to see many people so very ignorant about their Church. The first thing that must be taught was to lead scholars to Christ, and that the marks of the early Church must be followed out, or else what is the use of a Church being established? Children must be taught that there are far greater reasons for their belonging to the Church than "just because their parents do," and also taught the meaning of the Church they belong to.

Rev. E. C. Jennings replied to this paper in a very interesting speech, commencing by saying there were about 200 different sects, but that the Church was not divided into these sects. The Church is a divine institution, but the sects are human, such as a religious society. The Sunday school teacher must be thoroughly grounded on the Church doctrine and read books on this subject. Teach why different parts of the service are used. The rev. gentleman strongly blamed the clergy for not teaching more Church doctrine. Teach the children that they are members of Christ as the members of the human body. And in closing he mentioned how eagerly most people were to read the daily newspapers but neglected their Bible and Prayer Book. Rev. J. Conner said to teach the children all about Christ first, and then as they grow older and are consequently more able to hear it, tell them "that they are by Baptism members of Christ, children of God and heirs to the Kingdom of Heaven."

A short intermission was here given while Rev. J. Hill prepared his utensils for a chalk talk, which he very kindly agreed to give to fill up the time which was to have been occupied by Rev. D. J. Caswell's lecture on "The Church Catechism taught by Outward and Visible Sign." Mr. Hill's chalk talk was very interesting and instructive indeed, as was also the magnet, the conversion of rags, and the folded cross.

A motion was moved by Mr. Gorsline, seconded by Mr. Bigger—that a collection be taken up in each Sunday school once a year to defray the printing expenses, etc. Carried.

Moved by Mr. Bigger, seconded by Miss Mockler—that at the evening meeting a slight change be made in the constitution. Carried.

Moved by Rev. E. B. Jennings, seconded by Mr. Bigger, that the next convention be held in Durham. Carried.

The following officers were then elected for the ensuing year:—Rev. J. Conner, President; Miss Mockler, Vice President; Miss B. Sadler, Recording Secretary; Miss F. Mockler, Corresponding Secretary. The convention then adjourned till the evening.

At 7 p.m. the adjourned meeting was proceeded with. A motion was moved by Mr. Wm. Gorsline, seconded by Mr. Bigger, that the constitution be amended so as to permit the election of a treasurer and the taking of a collection during the month of June every year in each Sunday school, to provide funds to defray the ordinary expenses of the association, and also that an amendment be made to the effect that the Rural Dean be Hon. Vice-President of the Association. This met with general approval. Moved by Mr. Bigger, seconded by Mr. Gorsline, that clause 6, section F, to assign papers at the meeting, be amended, and instead the constitution remain as it was formerly, namely:—That the officers for the ensuing year assign the papers. Carried.

Rev. H. E. Bray proposed having a Deanery paper. Moved by Mr. Gorsline, seconded by Miss Gordon, that this Association undertake to furnish a Deanery paper, and the following be board: Editor in chief, Rev. J. Hill, M.A.; assistant editors, Revs. W. A. Graham, J. Conner, R. E. Jennings, H. E. Bray, J. W. Jones, J. W. Caswell, Geo. Keys—Incumbent of Owen Sound, and Miss Clegg. This motion carried.

The balance of the evening was occupied by Rev. J. Hill in giving the children a lesson in freehand drawing, causing great laughter among them by his comical cartoons, at the end of which Mr. Bray gave a short farewell address. A motion was moved by Miss Mockler, seconded by Miss Gordon, that a very hearty vote of thanks be tendered Rev. H. E. and Mrs. Bray and the people of Markdale for their kindness, which was unanimously carried.

Rev. H. E. Bray replied heartily that he would be pleased to have the convention meet any time in Markdale.

Moved by Mr. Bray, seconded by Mr. Jennings, that a vote of thanks be tendered to all those who

prepared and read papers and took part in the discussion. Carried.

Rev. H. E. Bray pronounced the Benediction and thus ended a very successful convention.

BESSIE SADLER,  
Rec. Sec., Owen Sound.

DURHAM.—Trinity Church.—The annual picnic of the Sunday school in connection with this congregation was held on the 14th ult., at Edges. As the day was fine and pleasant, the preparations ample, the attendance large, and the conveyances equal to the occasion, a most enjoyable afternoon was spent in the grove, and during the drive to and from it. On the 19th ult., a large deputation drove over to Markdale, to attend the annual meeting of the Sunday School Teachers' Association for the Deanery of Grey. The day being cool, the journey was exceedingly agreeable. A large number were present, many of whom took part in the proceedings, which were very enthusiastic. An official report to the CHURCHMAN was promised by the secretary. Strange to say, of this Association the synod had no cognizance last year owing to a neglect of the officials, they having made no report. The good people of Markdale deserve and have the hearty thanks of all visiting members for the cordial reception and hospitality given. Church work is being extended, as Mr. Connor has commenced weekly services on Thursday evenings at Aberdeen. Lay Reader Barr, who is a student of Huron College, has services on Sunday evenings at the Orange Hall, Glenelg, where he has had Sunday school during the summer for several years. Both those services are well attended and much interest manifested by the large congregations. Those places are distant from here some four miles in opposite directions, so the ministrations do not clash with service here, but rather may be regarded as missions.

SARNIA.—The remains of the late Judge Davis, of London, arrived here by Erie express, Aug. 10. Judge Elliot, of London, and a number of the London bar, came with the remains to Sarnia. The body was borne by the pall-bearers up to the St. George's church, where the usual funeral service was held. His Lordship Bishop Baldwin, of London, and Rev. Mr. Hill, St. Paul's church, London, came to Sarnia to assist the Rev. T. R. Davis, rector of this church, in the service, after which the remains were borne to their last resting place in the family plot at Lakeview cemetery. The pall-bearers were: Judge Robinson, Judge McKenzie, Sheriff Flintoft, A. C. Clark, James Symington and Charles Mackenzie, M.P.P., all of Sarnia. A number of flags were flying at half-mast in respect to the deceased, he having been an ex-mayor of this town. The Sarnia bar attended the funeral in a body. The attendance was very large.

LONDON.—Mrs. Boomer desires to return thanks for further sums sent to her care for the Rev. F. Frost, of Sheguiandah: M. N., \$1; R. L. P., Seaford, \$1; King's Daughters of the Memorial Church, \$5. From my mite box, Elizabeth Logan, Vancouver, B.C., \$1; Mrs. Labatt, \$5. Mrs. Boomer had the pleasure of an interview with Mr. Frost, who met her at Little Current on her way to the Sault, and he expressed himself as deeply grateful for the help extended to him in his hour of need.

## RUPERT'S LAND.

Winnipeg, Aug. 7.—The Rev. J. A. Newnham, Bishop designate of the Diocese of Moosonee, was consecrated and invested with the robes of Bishop at yesterday morning's service in Holy Trinity Church. He succeeds the late Bishop Horden in the far north diocese of Moosonee, where he has laboured for a year past, making himself acquainted with the language of his Indian parishioners. The Rev. Canon Henderson, father-in-law of the Rev. Mr. Newnham, preached a powerful sermon, the Bishops of the Church taking part in the proceedings. There were present besides a large number of clergy, the Metropolitan, Bishop Walker of North Dakota, Dr. Pinkham of Saskatchewan and Calgary, Dr. Young of Athabasca, and Dr. Burns of Qu'Appelle.

## CALGARY.

Indian Missions near Calgary.—The Rev. J. W. Tims has just returned from a visit to the Blood Reserve. He says that the work of the Church of England is progressing on that reserve. During the past few months the Girls' Home has been completed and is filled to its utmost capacity, many children having to be refused admittance. A boys' boarding house has just been erected at a cost of two thousand dollars, seven hundred and fifty of which was contributed by the Indian Department. It will be opened in the course of a few weeks, as soon as the building is furnished. Forty boys will be accommodated and more than that number have

MY DEAR BRETHREN  
through the mercy and  
then carried through a  
I am at length de-  
ts to be convalescent.  
ty God for His good-  
y and night medical  
th untiring devotion,  
al and care, and by  
eir faithfulness, for  
to them, I am now  
ve been greatly com-  
t besides many indi-  
large has offered up  
I feel that in answer  
pared and raised up  
, and I am unable to  
m for your interest.  
thus acknowledging  
ent, I earnestly beg  
thanks to Almighty  
olic a manner as you  
I must further be-  
e with me until, in  
returns, as I can  
to do active work  
ll be a cause of great  
ould be able in any  
tions, as I have done  
nearly passed. My  
to glorify God with  
nay vouchsafe to me.  
r many be the days  
ther seek to promote  
hasten His coming.  
rist, W. B. MONTREAL.

ly 8th, will be a day  
when 49 persons rang-  
rs—twenty-seven fe-  
vere presented to the  
parish for the ancient  
tion, or laying on of  
y and reverence of  
oir and organist, to-  
Bishop, masterly in  
forgotten by either  
Besides the Bishop  
Rev. G. A. Anderson,  
R. Serson, who acted  
the Bishop's pastoral  
F. T. Dibb, and Rev.  
the parish. There  
unable to be present  
St. Andrew's Brother-  
ngston, have offered  
en to assist the in-  
that we hope to be  
the out stations as  
held.

rsday, the 3rd inst.,  
. C. J. Hutton to ob-  
ere crowned by suc-  
d two services in the  
as filled to overflow  
of Toronto, and Mr.  
l by four surpliced  
utton ably managed  
ed St. Barnabas, in  
memories in connec-  
ctor Mr. Clarke, by  
aken up were good,  
the profits on the  
r. Robert Bourke, of  
ner, to whose wives  
and attention.

y given by the con-  
e residence of Dr.  
d a grand success.  
decorated with flags,  
attracting novelties  
he evening the fol-  
: Violin solos by the  
ns by Miss Mahoney  
kdale's rising young  
bass voice. Harry  
chief attraction and  
Port Credit Brass  
the evening.

vest Home Festival  
urch, Toronto Gore,  
nds of Mr. Thomas  
, 28th. A brilliant  
ranged. The Festi-  
Harvest Thankgiv-  
unday, Aug. 27th.

already applied for admittance. A new cottage has also been erected for one of the teachers on the reserve in connection with the mission. On the Piegau R serve a large addition to the Mission House is in course of erection for the accommodation of twenty-five boys. There is already accommodation there for fifteen girls. On the Blackfoot Reserve Mr. Tims is in charge; the Home is full of children, and a new school has just been built at a cost of \$950, a large portion of which has been contributed by the Indian Department. Several children have recently been transferred to the Elkhorn Industrial School, which is under the auspices of the Church of England, but the change of climate seems unsuited to the young Blackfoot Indians. One died last week from consumption, hastened, the doctor thinks, by change of climate, and another is reported sick. Mr. Tims sees a great change in the attitude of the Indians now towards education compared with ten years ago, when he opened the first school for Indian children in 1883.

#### BRIEF MENTION.

Amsterdam, the capital of Holland, rests on forests of piles.

The Rev. Canon Townshend, N. S., has returned from England.

Perfectly white cats, if they have blue eyes, are nearly always deaf.

The death rate averages less among clergymen than among any other class of professional men.

The Rev. James Simonds, M. A., has accepted a call to Grace Church, Menomonie, Wisconsin, U. S.

The Rev. R. A. Sims, Wycliffe Colleg. missionary in Algoma, has removed from Cook's Mills to Windermere, Ont.

Women are employed at railway switches and crossings in Italy because they keep sober.

One English almshouse allows to each male inmate over 60 years of age an ounce of tobacco a week.

Mr. P. M. Raymond, B.A., is lay-reading for the summer under the Rev. H. M. Spike, B. A., at Musquash, N. B.

Several of the Aztec pyramids exceed 200 feet in height. They are generally composed of a mound of earth faced with stone.

A man in California has invented a device that will prevent gas from escaping when it is blown out.

A monster lock to be built on the Calbert Shoals canal at Birmingham, Ala., will be when completed, it is claimed, the largest in the country.

The Rev. J. W. J. Andrew, late curate of St. George's, Hamilton, has been appointed rector of Trinity Church, Aylmer.

The first English gold coins were minted in 1257, in the forty-second year of Henry III.

The shoes of the Norman-English kings were of yellow, blue, green and red cloth or leather.

The Rev. Geo. Howcroft, B.A., has been appointed deacon in charge of Falmouth Parish, N. S.

Copper is believed to be the metal earliest known to man, and first used in the arts.

What is described as a gigantic specimen of an antediluvian monster has been discovered in Boyd county, Neb. Workmen are now engaged in exhuming the monster.

The Rev. and Mrs. H. Akehurst, on leaving Qu'Appelle for Nelson, B. C., were entertained by the members of the congregation and presented with a purse of \$130.

The Rev. Chas. Scadding of Toledo, Ohio, is visiting friends in Toronto, and for several Sundays has taken the duty of St. John's.

In 1237 the English coined gold pennies which weighed 1-120th of a pound and passed for 20 pence.

Rev. F. B. Hodgins, Toronto, appointed curate of St. George's Church, Ottawa, will take up his new duties the first week in September.

Dissection of human bodies by medical students has been practised since B.C. 320.

The Rev. Alfred Cook, in charge of the mission of Fort Alexander, has been removed to Touchwood Hills, and his place will be filled by Rev. Edward Thomas, ordained in May last.

The Rev. A. Tansey has removed from Swan Lake, Man., to Somerset, Man., the latter place being more in the centre of his mission.

Five languages are spoken and written by the Duchess of Edinburgh, viz., English, Russian, French, German, and Italian.

Miss Machin, the Lady Principal of Edgehill, has gone to England for the purpose of procuring more teachers for the coming year.

Rev. Mr. Laplante, formerly of Levis, Que., was devoured by sharks while bathing at Santa Cruz, Trinidad, on the 6th inst.

The Rev. J. C. Boulden, M.A., Cantab., has accepted the position of rector of Winona and adjacent missions.

There are now between 13,000 and 14,000 miles of telephone circuits in the metropolitan area of London, a region covering about 500 square miles.

America built 10,000 churches in 1892. This certainly shows that the religious sentiment is not on the wane, and that the great land is not destined to become pagan or skeptical.

The Rev. Canon Smith and W. M. Seaborn, of London, left last week for a trip to the old country. Rev. Canon Smith desires to consult some English specialist in regard to the throat trouble from which he suffers.

Queen Elizabeth's prayer-book, which was printed in 1574, was sold recently. It is bound in gold and enameled, and was worn by the queen, suspended from her girdle.

The Rev. B. S. T. Marriott, who graduated this year from the Montreal Diocesan Theological College, and was ordained on the 2nd ult., is in charge of the services at St. Mary's Church, Beaconsfield, for the summer.

Rev. S. Daw, rector of Christ Church, Belleville, has been (for the third time) asked to assume the pastorate of one of the largest churches on the Pacific coast, at Vancouver, B.C.

It is stated that Miss Magee, daughter of the late Archbishop of York, has accepted the office of Superintendent of the Ladies' Settlement in Islington, which was recently started to provide a home for ladies willing to work among the poor.

A Jewish gerah was equal to \$2.75; a bekah was \$27.37; a silver shekel was \$54.74; a maneh was \$27.37; a kiddar or talent of silver was \$1,642.20; a gold shekel was \$8.76; a gold talent, \$26,280.

The inhabitants of Thibet are the dirtiest people on earth. Not only do they never wash, but when once full growth has been attained they never take their clothes off. When the garments they wear become old others are put over them.

#### British and Foreign.

The office of parish clerk of Chapel-en-le-Frith Church has been held by one family, named Bramwell, for nearly three centuries.

Bishop Barry has arrived at the Cloisters, Windsor Castle, from America.

Bishop Hadfield has, says the *Record*, intimated his intended resignation of the see of Wellington, New Zealand, to which he was appointed in 1870. The income is returned at £500 a year.

Among the great cities of the world, London has the first place, with 4,416,000 souls; Paris the second, with 2,713,000; New York-Brooklyn the third, 2,352,000; and Berlin the fourth, with 1,763,542.

The editor of the Bath and Wells *Diocesan Magazine* reminds his readers that in 1904 will be celebrated the millenary of the foundation of the Bishop's seat at Wells. The charter of incorporation of the Dean and Chapter is dated more than 750 years ago.

The Epiphany parish, Washington, has an endowment fund of \$10,000. During the year, \$80,199.61 has been raised and expended for parish and extra-parochial objects.

The Earl of Meath, President of the Church Army for this year, has offered the Society £150 to provide it with another mission and colportage van for one of the English Dioceses, on condition that twelve others, which are greatly wanted, are immediately subscribed for.

In the rectory grounds of Moulsoe, Bucks, are kept some hives of bees called the "Moulsoe Missionary Bees." The honey they make goes to support the work of the Society for the Propagation of the Gospel, sections of one pound in the comb being sold at one shilling.

The University of Durham has conferred the degree of doctor of divinity upon the Rev. Isaac Oluwale, B. A., the able and eloquent African clergyman who is Bishop-designate of the Yoruba Country.

After hearing the Rev. Mr. Stewart and Mr. Eugene Stock at a missionary meeting in Australia, a blacksmith went to a gentleman of the parish and said: "I can't give much money, but I will shoe four of your horses for a year for nothing, if you will send the money to the missionary society."

The Rev. H. Bull, until recently minister of the Baptist Church at Hebdien Bridge, has been ordained as a clergyman of the Church of England, and appointed Curate of St. John's Church, Great Horton. Also two Wesleyan Methodist ministers are about to enter the ministry of the Church of England—the Rev. Charles E. Jolliffe, of Redhill, Surrey; and the Rev. Macdonald Munroe, now stationed at Birkenhead.

The cost of maintaining St. George's seaside cottage, New York, is about \$3,300 for the season, which would commence about the middle of June if the improvements were completed by that time. This cottage accommodates about 40 people, who remain one week at a time. Last year 600 spent the week and 14,000 came down for one day.

Bishop Tucker reports that forty chiefs belonging to the Protestant party in Uganda have agreed to abolish domestic slavery. No doubt many of the evils of slavery may for some time survive the disappearance of the word, but if the chiefs of the Roman Catholic party will accede to Bishop Tucker's declaration, a great step forward will have been taken, and Uganda under British control will be free from the great curse of the African continent. Bishop Tucker's action in the matter appears to have been characterized by great wisdom and moderation.

The Superintendent of the Irish Church Mission in Dublin, the Rev. H. Fishe, had the happiness of publicly receiving sixteen adult Roman Catholics into the communion of the Church of Ireland during the evening service in the Townsend street Mission Church, on Sunday, July 16th. It will be remembered that on April 29th, twenty-six adults were thus received, the outcome of the labours of the Dublin branch of the Society's work, and that eight had previously been publicly admitted at the Mariner's Church, Kingstown.

Bishop Tucker writes from Mengo, the capital of Uganda: "I have just selected the names of those who are to be looked upon as candidates for ordination. Some little while ago I asked the Church council to look out 'men of honest report, full of wisdom and the Holy Ghost,' who might be appointed to the office of Deacons. They submitted to me a list of about fourteen names. Out of this list, with the advice of the missionaries, and guided, I trust, by the Holy Ghost, I have selected seven, whom I hope, God willing, to ordain deacons. Two of them are two of the greatest chiefs in the country."

#### Correspondence.

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

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

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

#### Acknowledgment.

SIR,—Will you kindly allow me to acknowledge, through the medium of your paper, the receipt of the following sums in answer to my appeal for \$500 towards a Home for Indian boys at this place: Mrs. Caulfield, St. Thomas, \$5; Miss H. Robinson, St. Thomas, \$5; Mrs. Finlay, St. Thomas, \$5; Aylmer W., Ont., \$5; per Miss S. Wilson, \$5; per Miss B. Bennet, Glanworth, \$3.30; Mrs. Martin, Brantford, \$15. The building is new, and will accommodate between forty and fifty. Once more, then, would I appeal for the balance of the \$500 to enable me to furnish the Home and open it at once out of debt.

F. SWAINSON.

Blood Reserve, Fort MacLeod, July 19th, 1898.

#### Church History.

SIR,—I noticed an excellent article in a Church paper lately, from which I extract the following: "The basis of the English Church is the fact that it represents the Historical Christianity of our Lord and His Apostles." It goes on to say that the historical Christianity of the English Church is bitterly assailed by Rome and by the sects; and that true Church history should be carefully taught to our people. In the same paper, among the advertisements, under the heading of "Church Teaching" by the Church of E. S. S. Institute, there is one, and only one, "Early Church History" (Miss Alcock). In this history, on its first pages, it is plainly stated that the Church of Christ on earth is invisible. Now, the pillar and ground of the sects around us, is that the Church of Christ on earth,



being invisible, is composed solely and wholly of the good members of all denominations. Hence, this Church history taught to our youth (I grieve to say) not only annihilates the basis of the English Church, but endorses and upholds the basis of the sects. Some teaching that the Church is visible, others that she is not visible, is on a par with teaching that the Pope is infallible, and that he is not infallible. It should always be borne in mind that these twins—invisibility and infallibility—are the very foundations respectively of Dissent and of Rome; both utterly contrary to Holy Writ, as taught by the Holy Catholic Church. It is to be hoped that the highly respected C. of E. S. Institute will furnish our youth with a true Church history.

A. SLEMMONT.

Baysville, Muskoka, July 21st, 1893.

Church of Rome has no Existence

SIR,—It is refreshing to learn on the authority of C. A. French, that the Church of Rome has no existence. It will save Dr. Langtry and others a heap of trouble, for there is certainly no need to define "Catholic truth," if the great exponent of "Catholic untruth" is only a phantom of our excited imaginations. He ought to be congratulated moreover on his discovery of St. Paul's mistake, when he wrote to the "churches of Galatia," and "the church of the Thessalonians," which can have had no more existence than the Church of Athens, Moscow, or Rome. But it is surely rather hard measure to condemn as a shame the Christianity of the churches which acknowledge the six great General Councils, because, forsooth, they were not presided over by Patriarchs of Jerusalem. And is it not rather bold to condemn the action of one of these six which gave the primacy (not supremacy) to Rome, and the second place to "New Rome," passing over the real primate (*a la Francais*) in silence.

Mr. French makes merry over the efforts for reunion, and waxes indignant over the degradation of the Catholic Church to the level of Dissent; but shows an utter lack of knowledge as to what union is sought by Churchmen. He has in his mind, evidently, the wild schemes of confederation of sects, exchange of pulpits, etc., which certainly have their supporters, but are scarcely to be taken *au sérieux*. I would humbly suggest that the pen of so ready a writer would be better engaged in combating some of the prevalent misconceptions among our own people on such matters as the Christian Sacrifice, the Real Presence, the term Ever-Virgin, the Intermediate State, etc., upon which there is a great deal of ignorance even in those parishes (not few in number) which have been fortunate enough to be instructed and served by Mr. French.

CRITICUS.

The World and the Church.

SIR,—It is somewhat remarkable that among the comments of the secular press on the case of the Rev. T. Barry, the priest of the Episcopal Church, who officiated in a Presbyterian meeting-house in Kingston the other Sunday, none are found dealing with the astonishingly low standard of morals evinced on both sides. On the one hand are the elders or governing body of the Presbyterian congregation, taking advantage of their pastor's absence to do a thing of which, to judge by previous actions, he would highly disapprove. With this we have nothing to do. They may regard such an insult to their minister as an excellent joke, but look at the tortuous paths by which they achieve it. To perpetrate their little joke, they had to place themselves under an obligation which it is impossible for them to repay. They knew well enough that no regularly licensed clergyman could or would ask a similar favor from them. Nor is this all, for knowing that any other priest who officiated in this way would render himself subject to trial and punishment, they had to find a man not under the diocesan's authority, and invite him to break a well-known ecclesiastical law solely on the ground that he alone of all the priests in Kingston, could not be punished for so doing. Mr. Barry's position on the other hand is even worse. He owes the first years of the education which has enabled him to attain his present position to the kindness and financial assistance of two priests of the diocese of Ontario, one of whom is still living, and the other, his chief benefactor, though for many years in Paradise, still lives in the memories of all who remember his sterling work. He has, moreover, worked in the diocese, and is well acquainted with its laws, and since he became a chaplain of the U. S. army, has always been welcomed on his periodical visits to Kingston, where he maintained his family, both as a friend and brother-priest, and has been allowed frequent opportunities of exercising his ministry. He has now repaid this uniform kindness by committing an act which he well knew would have been keenly resented by his dead benefactor, and is directly contrary to the teachings of those among whom he is living. A guest in another's house, he has broken the law of the house-

hold. A trusted friend, he has burglarized the mansion, relying on his peculiar and anomalous position to escape the punishment richly deserved. If anything is lacking to complete the contemptible and dishonorable nature of his act, it is found in the fact that he has done this just as he was leaving Kingston for good, and could thus escape even the contemptuous silence with which he would naturally be treated. And it is this man who is lauded by the secular press as broad-minded and liberal, and praised for having broken down somewhat the "narrowness" of the Church.

We are not now discussing the righteousness of the Church's law. That has nothing to do with the matter. Our contention is that the law being what it is, and Mr. Barry's position what it is, makes his action far more dishonorable than if he had been a priest of the diocese. We do not doubt that this will be generally recognized by well instructed Church people, and were only Mr. Barry to be dealt with, we might well ignore his action. But unfortunately any action of this kind has a tendency to unsettle the minds of many who are not well instructed, or who, perchance, are just considering the claims of the Church. Unless some condemnation is pronounced, the natural inference is either that discipline (and therefore doctrine) is weak and ineffective, or that there really is no essential difference between the Church and Dissent. In either case progress is much checked. For the sake of these people we hope that some mark of disapproval will be set on Mr. Barry, and that without enabling him to pose as a martyr. A quiet intimation from the Metropolitan to his clergy that Mr. Barry is not authorized to officiate in the diocese, or even an agreement among the clergy themselves not to allow him to exercise his ministry in their churches, would, if allowed to be known among their flock, probably meet the necessities of the case. Better still perhaps would be a formal inhibition, which would soon become public, and at the same time would do Mr. Barry no harm, for in a month's time he will have returned to his home in Dakota. But we may rest assured that the Bishop of Ontario and Metropolitan of Canada is statesman enough to mark his strong disapproval of the action, without making a mountain out of a molehill, or enabling Mr. Barry to attitudinize as a persecuted saint.

The General Synod.

SIR,—Will you allow me space to ask the attention of those who are to meet in Toronto next month in connection with the proposed General Synod to some points which press heavily upon my mind?

No answer has been given to the definite enquiry: What ground for existence and what room for action will be left to our Provincial Synods if we create a General Synod with power to deal with doctrine, discipline, and worship?

So far as words go, our Provincial Synod in Montreal has declared "that the jurisdiction of the General Synod shall not withdraw from the Provincial Synod the right of passing upon any subject falling within its jurisdiction at the time of the formation of the General Synod." But the General Synod will not be under the control of the Provincial Synods. The General Synod will be fully competent to deal with doctrine, discipline, and worship; and it will be incumbent on the General Synod—it will be the duty of that body—to legislate on these matters in the most complete way. No statements or provisos of our Provincial Synod in Montreal can restrain it.

In spite of all our carefully worded provisos, there will be two legislative bodies, practically independent of each other, having jurisdiction in and over the same questions or fields of legislation. It ought to be distinctly recognized that we have here to deal not with difficulties which might be overcome, but with impossibilities—the impracticable. It is not practicable to have two legislative bodies virtually independent of each other exercising jurisdiction in and over the same fields. Either the two will be in hopeless conflict, to the great injury of all, or, as seems most likely in this instance, the Provincial Synods will recognize that their usefulness is gone, that the field is occupied by the General Synod. No sensible men will be found to attend their meetings, and no Diocesan Synod will provide for their expenses. We may assume that the creation of the General Synod will be followed by the inevitable—if gradual—extinction of our Provincial Synods.

Now, are we prepared for this? Will the interests of the Church in this Dominion be promoted thereby?

Let us profit by the experience of the Church in the United States. They have a General Convention, which has dealt admirably with the needs of the Church all over that vast country. They have recognized, however, the desirability and importance of relieving the General Convention by providing Provincial Synods. It is more than twenty years since the first movement was made towards the creation of Provincial Synods. The movement has not so far got beyond tentative efforts. There is no Provincial Synod in the States which exercises (so far as I am

informed) any real weight, or approaches the position it ought to occupy in order to be of practical value. The reason is evident. It is not possible—it is impracticable—to have two legislative bodies virtually independent of each other with jurisdiction in and over the same field. But is it not possible to place the Provincial Synods in such relationship to the General Synod that there shall be no serious conflict, no deadlock between them? It is possible, but not practicable.

It is possible to make the Provincial Synods the constituent of the General Synod by giving the Provincial Synods the right of electing the men who will constitute the Lower House of the General Synod. The Provincial Synods would then be in due subordination to the General Synod, and they might co-exist. Any conflict between them would hardly become a deadlock, for it would be corrected by the Provincial Synods changing their representatives on the General Synods. This arrangement might be practicable if our Provincial system were more extended, if instead of two Provincial Synods we had six or even four, and all our dioceses were included in provinces and represented in their synods. It is, however, forbidden by the determination of our Diocesan Synods to retain a direct control over the General Synod. They will not surrender their right to elect their own representatives in the General Synod. Moreover it would be undesirable to restrict the Provincial Synods in their selection of men to a fixed proportion from each diocese, and without this no Diocesan Synod would acquiesce, for it might not be represented in the General Synod, except by its bishop. It may, however, be suggested by some that it is possible so to apportion the field of legislation, so to divide the subjects or departments between the Provincial Synods and General Synod, that there shall be no interference with each other, much less any serious conflict between them. If this were possible we may be sure that our very able brethren in the States would have discovered it in the last twenty years, and would have shown us how to do it. Many departments of legislation do admit of such complete separation that they can be dealt with by two legislative bodies having jurisdiction in the same field.

Our Dominion and Provincial Legislatures afford us examples of this, but doctrine, discipline, and worship refuse to be so separated. They are so intertwined one with another, they run each into the two, from first to last, in such a way that the legislative body which deals with one must deal with all. The result of giving jurisdiction over them to both the Provincial and the General Synod must inevitably be that they will be in conflict with each other, or the one must fail and cease to exist in the presence of the other. Both results would be deplorable.

Is there, then, no way of combining the Provincial Synods and the General Synod? There is none so far as our brethren in the States have been able to discover. There is none which has yet been shown to be feasible amongst ourselves.

Is not our true and prudent course to wait and seek patiently a solution to the problem of combining the Provincial and the General Synods which is pressing in one direction (and that the more difficult) upon the Church in the States, and in another upon the Church in Canada?

There can be no gain—there will be serious loss—in our giving up our Provincial Synods and placing ourselves in the position now occupied by the Church in the States, with a General Synod, feeling the great need of Provincial Synods, and yet unable to give them the position and power necessary to make them useful.

Moreover, a General Synod cannot meet the requirements of the Church in this vast and sparsely populated Dominion in the same effective way in which the General Convention provides for the Church in the United States. Our country and our dioceses are not sufficiently developed to admit of it. Our Church population is too sparse and our members are not sufficiently wealthy to meet the conditions of a General Synod.

For more than 50 years the Church in the States was content to make progress under Diocesan Convention only. We have the advantage of Provincial Synods in addition to our Diocesan Synods. Let us not sacrifice our present system in favour of a General Synod, which under the most advantageous circumstances must be a feeble body until it has crowded out our Provincial Synods and absorbed their powers, only to discover that the vast and varied needs of such a Church as that in the future of this great Dominion cannot be met without Provincial Synods, without the subdivision of labour and interests, for which they are a necessity. It does not, however, follow, because we may have to wait patiently for a General Synod, that we cannot in the meantime enjoy unity of counsel and action throughout the Church in Canada.

Without difficulties, or even hindrances of serious nature, the bishops throughout the Dominion can meet in Canada, and study all questions and subjects on which may be desirable to secure united action.

They need not be clothed with legislative powers, but it will be possible for them to prepare the way for legislative action on the part of the Provincial Synods not yet included in provinces. The personal and thorough acquaintance with the Church in their several dioceses and in the province which the bishops possess, will enable them, when assembled all together in council, to mould and mature all subjects affecting the whole Church in Canada in such a way as to render almost certain the requisite canonical enactments by the several Provincial Synods. In some instances there might be possible delays, and in others there might be possible divergences, but in nearly all such instances the Church would probably gain more by her freedom than would be lost through the absence of prompt uniform action, or through the obligation to conform to particular enactments before the people had been generally trained to the acceptance of them. Ecclesiastical, like civil interest in any community, always suffers seriously through the attempt to impose laws which are in advance of the people and their training.

The Bishops in Council might also act as a Court of Appeal, and be intrusted with power to suspend and finally disallow, on the petition of the other Provincial Synods, any canon of any Provincial Synod which might appear to invade that unity which might be essential, and which could not otherwise be preserved among a number of Provincial Synods practically independent of each other.

It would not be necessary or desirable to lay down any constitution or laws before hand for such councils of the bishops. Let them simply meet and work in the most effective way open to them for the benefit of the Church in all our dioceses and provinces. They will gradually develop that system which will be most suitable for us and absolutely the best. It will be a matter of quiet growth and not of artificial arrangement on paper. Paper constitutions seldom work well. Some might object to entrust the bishops with power to disallow the action of any Provincial Synod. It is not necessary to do so beforehand, prior to experience. The bishops would be ready to depend on the moral weight of their office, and the soundness of their advice, to secure conformity to it, until the Church had gained such experience as would enable them to clothe their council, by an enactment in each Provincial Synod, with power to suspend or disallow under definite limitations.

It is simply impossible to anticipate the truest and best course prior to experience, for it is the unexpected which is always happening. Our wisdom is to learn by experience, to take step by step, to grow into what will suit the Church, as it is, and as it will be, in Canada. We ought to shrink away from cut and dried paper constitutions. They may prove utterly out of keeping with our needs. They may serve only to hamper and hinder our movements. They may even prove to be the occasion of much friction, of some contention, and of possible disunion. The Church does not exist in order to legislate. Laws are no doubt necessary, but at best they only limit our actions and restrain our freedom. They cannot create or give any life whatever. The objections to create a General Synod with legislative powers in addition to those we already have are most serious. The bishops can meet without legislative powers, without the inconvenience of a pre-arranged constitution, and without committing the Church or any Provincial or Diocesan Synods to anything; they can give their advice, and prepare subjects for legislation through the Provincial Synods. The Church will profit by their work so far as it is found to be wise and useful. No real injury will accrue where their judgment and advice are simply left in abeyance. The happiest outcome of the meeting in Toronto will be the determination not to imperil our Provincial Synods by creating a General Synod at this time, but to ask all the bishops in Canada to meet in council and promote in every way open to them unanimity and unity of action through the provinces and dioceses of the Dominion, so that the Church amongst us may speak and act from the Atlantic to the Pacific with the truest freedom and the most complete unity.

Yours faithfully,  
CHAS. NIAGARA.

## Sunday School Lesson.

12th Sunday after Trinity. Aug. 20th, 1898.

THE BURIAL OF THE DEAD—II.

All our services contain some words of Scripture as an instruction. We find words of instruction in "the Order for the Burial of the Dead."

### I. THE PSALMS.

No more appropriate book of devotion than the Psalms. Our Lord found in them words with which to express Himself as He hung upon the cross. We too may find in them words wherewith to express ourselves in whatever condition we may be. Is any

merry? Let him sing psalms (S. James v. 13). But not only when merry, or cheerful, but even in sorrow, at all times in fact (Eph. v. 19, 20).

How appropriate are the two psalms which occur in the burial office. Ps. xxxix., written by David on the death of Absalom probably, checks all unseemly complaints (vv. 1, 2.) And when he must speak, no longer able to refrain from words, those which he uses are words of prayer that God may enable him to remember his own end and the shortness and uncertainty of human life (vv. 4, 5, 6.) He sees that there is nothing for him here, all his hope is in God (v. 7); he therefore cries for mercy (vv. 8, 10-13), and expresses his resignation (v. 9).

Ps. xc. is one of the earliest written, composed, it is thought, by Moses when the children of Israel were dying in the wilderness. It shows us the thoughts which become a funeral; it teaches us to consider our own condition, to apply the instance of mortality before us to the improvement of our own state. The Power of God is first set forth, and the greatness of His Majesty (vv. 1-4), next the shortness of human life (vv. 5, 6). All our sins are naked and open to God (vv. 7-9). At the very longest our lives soon pass away, and our strength is but labour and sorrow (v. 10). The Psalm closes with a prayer for wisdom and mercy (vv. 12-17). This Psalm has been turned into a hymn, "O God our help in ages past."

### II. THE LESSON.

1. 1 Cor. xv. 20-58. This has been used in the Burial of the Dead from primitive times. No passage could more markedly set forth the glorious doctrine of the Resurrection than this. It declares the fact of Christ's Resurrection (vv. 20, 21, and 22 occur in the Easter Anthem), and because Christ is risen we too must rise from the dead. St. Paul argues for the Resurrection from nature. No seed of wheat, or of any other grain, can bring forth fruit till first it die. And to this seed God gives his own body, not some other body. So while our bodies are laid in the grave corruptible, they will rise incorruptible. "Sown a natural body, it (the same body) is raised a spiritual body." "We shall not all sleep, but we shall all be changed," etc. (vv. 51-54). Thus the apostle can conclude his argument with the words of victory, "O death, where is," etc. (vv. 55-58). No words could be found which can speak greater consolation to the friends of those who have fallen asleep in Christ than these, or indeed to any who are brought to think of the mortality of man.

This lesson sets forth the important truth that it is owing to the Incarnation that we receive all spiritual life, and therefore eternal life.

K.D.C. cleanses the stomach and sweetens the breath. Try it! Free sample, guarantee and testimonials sent to any address. K.D.C. Company, Ltd., New Glasgow, N.S., or 127 State St., Boston, Mass.

## Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 6—CONTINUED.

"It was about you," said Tracy, yielding to the coaxing, and peeping round at Stella playfully.

"About me? Well, then, I must hear it. Tell me, there's a darling."

"O Tracy, Tracy!" exclaimed Stella, laughing still, though she blushed more deeply. "Yes, I suppose we must tell, now that you have gone so far. I was only telling him how grand you were last night, Captain Flamank. Everything amuses him, you know: he sees and hears so little. He was just asking me, as you came in, whether you had spurs; and that made me laugh; for I could not help thinking about the dancing and Lora."

Captain Flamank threw back his head, and laughed too.

"I want to see the beautiful sleeves and gold lace so much," said Tracy; "but you don't always wear them?"

"O no. But I will come in some evening on purpose for you to admire me, shall I?" asked the Captain; a proposition most eagerly accepted by the child.

When tea was over, Tracy was laid back upon his pillows; and, a table being pushed close beside the couch, Captain Flamank was admitted into full confidence with reference to the little fleet which he had been the means of procuring, and his advice asked on certain particulars rather above the comprehension of Tracy, and even of Stella.

The world would have wondered had she seen one of her brightest and most attractive satellites, one so sought and courted, thus shedding the halo of his presence around the couch of a sick child, and entering, not with an affection of interest, but the truest and most undisguised pleasure, into his little schemes for pastime and amusement. But Captain Flamank was not heeding just then the world and her opinion.

Nurse came in due time to clear away and make things tidy. Very great was her surprise to find so unexpected a guest, and to observe the terms of friendship which already her little timid child had acquired towards him. And the Captain rose yet many, many degrees in Tracy's good opinion from the genial hearty way in which he spoke to nurse.

But at last—the two hours had seemed all too short, and quickly ended—Captain Flamank looked at his watch, and said he must be going downstairs.

"And now, Stella," he continued, gravely surveying her, and with that glance of loving authority in his grey eyes to which her elder sister so instinctively and willingly submitted, "having made an impromptu engagement for myself this evening, I have done the same for you, to-morrow."

Stella's bright glance drooped a little; and her eyes turned towards Tracy.

"You are going to Mrs. Fleming's for the afternoon. Yes, Tracy will spare you for once, I know. You shall come home early if you like: I will fetch you myself; and you will be able to tell Tracy how much you have enjoyed yourself. You are willing, little Tracy?"

"O yes," answered the child earnestly. "I had rather, a great deal, that Stella was out enjoying herself, than that she should be here with me, though I do love that dearly. It is only when I know she is kept away by trouble that I am unhappy—is it Stella?"

"Yes, my darling, you are always good and patient. It is only I who cannot bear to leave you. But you will like me to go to Mrs. Fleming's, will you not?"

"Yes, indeed," Tracy answered.

"Very well, then," said Captain Flamank: "you are to be there early. I think Lora will send you in the carriage; and I will see you safely home. Now I must really say good night."

In crossing the room, his eye fell on the beautiful vase of flowers, which nurse had removed to the centre table. "What a splendid bouquet for the season!" he said. "Who gave you those, Tracy?"

"Sister sent me them this afternoon: she always gives me lovely flowers."

"Will you give me one?" asked the future brother-in-law.

"O yes, all if you like."

"Nay, only one."

"Which shall it be?" asked Stella, drawing the vase nearer.

"O, the heliotrope, the flower of love and sunshine, by all means," returned the Captain, gravely: "that would be your choice too, Stella, I think."

"It is very scarce," remarked the young girl, drawing out a lovely spray, and cutting off its moistened stem; but her tone was low, and implied not whether she referred to the sweet flower, or to that of which it is a symbol.

She walked down one flight of stairs with Captain Flamank, who affected to need some direction in his downward journey.

"Well, and things have been a little brighter with you to-day, have they not, Stella?" For once, I have had my desire of seeing the little star without the intervention of that chilling mist; and, so saying, he bent down and kissed her kindly.

"O, Captain Flamank, I have been very happy to-day. But to-morrow will come," she added, mournfully, remembering how many gloomy to-morrows had followed in the track of one bright evening.

"To be sure it will. And you are going to see Mrs. Fleming, and be made quite good and happy," he said smiling. "Where shall I find your sister?"

"In the drawing-room, most likely; but shall I go and see?"

"No; I will not keep you from Tracy any longer. I shall find her by intuition, I daresay. Good night, Stella."

(To be Continued.)

—Try Weather and Waterproof floor paint. It dries quick, finishes with a gloss and wears well. Ask your dealer for it and do not be put off with any other. Manufactured by the Weather and Waterproof Paint Company of Canada, Ltd., 122 and 124 Richmond st. east, Toronto.

#### The Comfort of Frequent Communion.

This Holy Communion, therefore, draweth us back from evil, and strengtheneth us in good. For, if I be now so negligent and lukewarm when I communicate, what would become of me if I received not this remedy, and sought not after so great a help?

And, although I may not be fit nor well prepared every day, I will endeavour, notwithstanding, at due times to receive the Divine mysteries, and to be a partaker of so great a Grace. For this is the one chief consolation of faithful souls, so long as they are absent from Thee in this mortal body; that, being mindful of their God, they often receive their Beloved with devout mind.—*Thomas a Kempis.*

#### Canada's Great Fair, Toronto.

Though not a World's Fair, Canada's Great Industrial Fair, to be held at Toronto from the 4th to the 16th September, will be very much the same in every respect, except as to extent, and will be equally as important to the people of Canada. This year's Fair will, it is predicted, excel all former ones, both in point of exhibits and in the attendance of visitors. The space in all the buildings has already been applied for. New stables and new cattle sheds have been erected at a cost of over \$100,000, and visitors can pass through all the buildings and view the animals under cover at all hours of the day. The grounds have also been drained, new roads constructed and many other improvements made. The special attractions are promised to be greater and better than ever and will embrace many new features. A very small proportion of the Canadian people are going to the World's Fair at Chicago, the masses being intent on taking in the Toronto Fair, of which they all feel justly proud.

The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Try it.

#### "And Yet, and Yet!"

Further, there is this to be said in behalf of our parish entertainments, that they are, with very rare exceptions, not only perfectly decorous in their character, but that, where they break in on the monotony of country life, they afford the parishioners innocent and beneficial recreations. Even the comic and dramatic elements in our concerts, and the dance after the "tea meeting," I regard as wholesome diversions for those whose lives are passed in the dull round of farm occupations. But if any are not satisfied with these grains of comfort, and still feel inclined to "fling epitaphs," as Mrs. Partington would say, at such "unspiritual methods," let them compare them with some of the ways in which our English forefathers used to raise money for sacred purposes, and they will cease to complain. The 88th Canon of the Church throws a sombre light on parish revels at the beginning of the 17th century, in forbidding "plays, feasts, banquets, suppers, Church ales, drinkings or any other profane usage to be kept in the Church, Chapel, or Churchyard." It is to be noticed that this Canon does not absolutely forbid such festivities, but only the holding of them in sacred places, and, as a fact, they seem to have held their ground in English parishes for a long time after the above Canon was promulgated. The "Church Ale" is said to have been quite an institution in the olden time. This was

simply a disgraceful drinking-bout, held at Christmas, Easter, Whitsuntide, or some other special time, managed by the Churchwardens and others, and prolonged for weeks, or until the money for the required purpose had been all secured by the sale of the ale or beer to the parishioners. And it was a feature of these Church Ales to devote a day, called their "revelling day," to bull-baitings, bear-baitings, bowlings, dancing, dice and card playing. By these means money was raised for repairing churches, buying service books, Communion vessels, surplices, and so forth, or for paying the stipend of the parish clerk. Other Church frolics, less gross than the above, are described by the Rev. Edward Vaux, in his entertaining papers on "Church Folk-lore," after reading which we may well be thankful that we live in times of purer manners and milder ways, and feel well content with the character of most of our Church entertainments, by means of which public "outside" support is gained for parochial undertakings, which the parishioners would be unable to complete.

—If you wish to paint your house (inside or out), floor, barn or anything, use Weather and Waterproof paint. It is by far the best on the market. Sole manufacturers for Canada, the Weather and Waterproof Paint Company of Canada, 122 and 124 Richmond st. east, Toronto.

#### In the Quarries.

The hewn stones of the temple of old went into place without "sound of hammer," but they were not prepared in silence.

The noise of iron tools was heard in the quarries where the stone squarers wrought, amid the clatter of falling fragments.

So, in the spiritual temple, the Master-Builder places the "lively stones" with a touch unheard below: but He has quarries and workshops where His servants do His bidding, and very commonplace, work-a-day life goes on there, though the end shall crown it by and by.

Tools may glance from flinty surfaces, and the polishing take a weary time, but let it be remembered for what temple the stones are needed—yes, needed.

At last, the clamor and clash of workshop and quarry shall cease, the necessary but temporary scaffoldings of organizations and associated effort shall be taken down, and the work above that has been going on without sound, shall be seen when "He shall bring forth headstone thereof with shoutings, crying, Grace, grace unto it."

To all our eager, earthly prayers, shall come the last Amen,  
And we shall join with joyful lips the shout that rises then.

#### Mistrust.

A habit of mistrust is the torment of some people. It taints their love and their friendship. They take up small causes of offence. They expect their friends to show the same aspect to them at all times, which is more than human nature can do. They try experiments to ascertain whether they are sufficiently loved. Some persons acquire these suspicious habits from natural diffidence in themselves. With others the habit arises from a selfishness which cannot be satisfied. And their endeavor should be to uproot such a disposition, and not to soothe it.

#### Reciprocal Duties.

Observe there are two great reciprocal duties concerning industry, constantly to be exchanged between the living and the dead. We, as we live and work, are to be always thinking of those who are to come after us; that what we do may be servicable as far as we can make it so to them, as well as to us. Then, when we die, it is the duty of those who come after us to accept this work of ours with thanks and remembrance, not thrusting it aside or tearing it down the moment they have no age for it. And each generation will only be happy or powerful to the pitch that it ought to be in fulfilling these two duties to the past and future. Its own work will never be rightly done

even for itself—never good, or noble or pleasurable to its own eyes—if it does not prepare it also for the eyes of generations yet to come. And its own possessions will never be enough for it, unless it avails itself gratefully and tenderly of the treasures and the wisdom bequeathed to it by its ancestors.—*Ruskin.*

#### Variety.

What inextricable confusion must the world for ever have been in, but for the variety which we find to obtain in the faces, the voices, and the handwritings of men! No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now every man's face can distinguish him in the light—his voice in the dark—and his handwriting can speak for him though absent, and be his witness to all generations. Did this happen by chance? or is it not a manifest as well as an admirable indication of a Divine superintendence?

#### The Value of Simplicity.

Emerson says that to be simple is to be great. Often the most distinguishing sign of greatness is the artlessness and lack of pretension which characterizes its operation. A truly great thinker generally expresses his thought with a directness and lack of ornamentation which seems insufficient for the thinker who is only trying to be great. Yet it is impossible not to recognize the superior force and winning power of the truth which comes to us clothed in the garment of simplicity.

Character, also, is beautiful and forceful, according to its simplicity. It is the childlike in character which gives it prevailing and winning power. This was the truth which Christ taught when He set the little child in the midst of His disciples and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There is a quality in youth, and especially in childhood, which we must either retain or regain if we are to be members of Christ's kingdom. That quality is simplicity.

Simplicity of character involves purity of purpose, directness of response, and singleness of endeavor. Observe how natural these qualities are to youth. Nothing so grieves and hurts a child as the assumption that he has done any act with a wrong or impure purpose. The pathetic plea of childhood is always, "I did not mean to," and it is a true and sincere plea. The act may have been wrong, the impulse thoughtless, but the motive is seldom, if ever, impure or vicious.

Directness of response is eminently characteristic of childhood. You can always read a child's soul in its eyes. The answer to every question comes in the face and the glance before it can possibly come from the lips. Youth and frankness are almost synonymous. So, too, directness of purpose is a natural trait of youth. The child does but one thing at a time, and does that with its whole heart. This is the great secret of the vivacity of youth. Such a thing as mixed motive and double purpose seldom enters into the life of a child, unless it is prematurely trained in vice and subterfuge.

These natural qualities of youth, then—purity of purpose, frankness, singleness of aim—are qualities which every young person should try to retain, as he or she approaches adult life; for they constitute the elements of simplicity which Christ pronounces the test of membership in the kingdom of heaven. Let us avoid everything which would rob us of these true graces of youth; for once lost, they are harder to restore than the whiteness of a tarnished flower, or the bloom of a rudely-handled fruit.

THE PLAINEST ROAD.—Choose ever the plainest road; it always answers best. For the same reason, choose ever to do and say what is the most just and the most correct. This conduct will save a thousand blushes, and a thousand struggles, and will deliver you from those secret torments which are the never-failing attendants of dissimulation.

## In the Firelight

She sits in the shadow, save where the light  
Of the fire hath flushed her cheek,  
And shining in tearful eyes, betrays  
A grief that will not speak;  
For memory is busy with long ago,  
And tears flow fast in the firelight's glow.

And the gloom that gathers so fast around,  
Lies dark o'er the drooping head,  
But a soft brown lock has escaped to meet  
The glow from the firelight shed,  
And nestles, in many a wave so bright,  
Next cheeks that are flushed in the crimson light.

Small hands lie clasped in a listless way,  
And the shadow hath veiled them o'er;  
Do they miss the touch of another hand  
That has clasped them oft before?  
And the shadows still deepen within the room,  
But the sad young face shines out of the gloom.

There are thoughts of a time not long ago,  
When the fire shone bright as now,  
But its light fell soft on a low bent head,  
And a tender, upturned brow.  
There were true words spoken on many a night,  
And two sat there in the warm firelight.

The shadows have gathered as thick around  
Full many a night before,  
But the dusky curtains of night unrolled,  
Hath covered two figures o'er;  
And the firelight's glow, so warm and bright,  
Hath flushed two faces with tender light.

Oh! eyes that are softly shining through  
The mist of those weary tears,  
Does memory paint you a face you loved,  
With its look of hopes or fears?  
The firelight falls on a cushion low,  
But we miss one face that caught its glow.

## What Do You Take

Medicine for? Because you are sick and want to get well, or because you want to prevent illness. Then remember that Hood's Sarsaparilla cures all diseases caused by impure blood and debility of the system. It is not what its proprietors say but what Hood's Sarsaparilla does, that tells the story of its merit. Be sure and get Hood's, and only Hood's

Purely vegetable—HOOD'S PILLS—25c.

## How Will was Cured

"I don't know what to do with my little boy," said Willie's mother. "He hasn't been well, and the doctor told me to take him to the seashore, and let him play all day in the sand. But how am I going to make him play when he does not feel like it? He hides from the merry children, and sits and mopes by himself."

"I know a prescription much better than your doctor's," said a strange lady sitting by.

"What is it?" asked Will's mother.

"Call him, and let me try it," said the stranger.

"Will! O, Will! come here a minute, my son," called his mother.

Will got up slowly, leaving his bucket and spade in the sand. "They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing.

"Will," said the strange lady, brightly, "if you are not too busy, I wish you would help me a little."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

"You see that little yellow cottage way off there?" asked the lady. "It is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange; will you take it?"

"Yes, ma'am, certainly," said the small boy. "And Will," she continued, "if you can do anything to amuse or cheer him, it would be a good thing, you know; he can't get out of the house by himself, but he might with you to help him."

Will was done moping now, forever and a day. He forgot all about himself in doing things for lame Lucien. That strange lady's prescription worked wonders. If you ever feel dull, little readers, I advise you to try it.

## Worry.

When you are inclined to worry—don't do it. That is the first thing. No matter how much reason there seems to be for worrying, still there is your rule. Do not break it; don't worry. Matters may be greatly tangled, so tangled that you cannot see how they ever can be straightened out; still don't worry.

A bit of homely, common-sense wisdom says that there are two classes of things we should not worry about—things we can help, and things we cannot help. If the roof leaks, we ought to mend it; if the fire is burning low and the room is growing cold, we ought to put on more fuel; if the fence is tumbling down, so as to let our neighbor's cattle into our wheat-field, we had better repair the fence than sit down and worry over the troublesomeness of people's cows; if we have dyspepsia and it makes us feel bad, we had better look to our diet and our exercise.

But there are things we cannot help. "Which of you by being anxious can add one cubit unto His stature?" What folly, then, for a short man to worry because he is not tall, or for a woman to worry about the color of her hair! These are types of a large number of things in people's lives which no human power can change. Will worrying do any good? So we come to the same result by applying this common-sense rule. Things we can make better we should make better, and not fret about; and things we cannot help or change we should accept as God's will for us, making no complaint about them.

As children of our heavenly Father we may go a step farther. If this world were governed by chance, no amount either of philosophy or common-sense could keep us from worrying; but we know that our Father is taking care of us. No little child in truest and most sheltered home was ever carried so closely or so safely in the love and thought and care of earthly parents as is the least of God's little ones in the heavenly Father's heart. The things we cannot help or change are in His hand, and belong to the "all things" which we are assured "work together for the good of them that love God."

The worst disease, Dyspepsia—The best cure, K. D. C. Free Sample, K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St. Boston, Mass.

## Oddities of the World's Fair.

One Austrian firm shows 2,000 pieces of glass woven, from a wine glass as thin as an egg shell to a gold plated punch-bowl in which a regiment might have ladled.

A map of the United States, eighteen by twenty-four feet, made of pickles, is a Pennsylvania idea. Cities are indicated by spices. The lakes and rivers are of vinegar. The map cost \$10,000.

A Scotchman, who employs 4,000 French women in Paris making lace, has sent a pair of curtains for a bay window. In the six months required for the making of these curtains 2,000 different women worked on them. The cost of this simple pair of curtains, three yards long, was \$6,000. The Scotchman himself came to superintend the hanging of his \$50,000 worth of lace exhibit.

No good blood is made by the Dyspeptic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

## Make Them Happy.

The great art in child-culture is to keep the little ones happy, having all things as pleasant and bright about them as possible. Children will have trials enough in spite of you. God will try them. And you yourself will be compelled to try them now and then. It cannot be helped. That is life. But the less the better. The worst men had tumults and angers and abuses when they were little, and when they just ought to have been laughing the days away. Homes of discontent, sour homes, cloudy homes, irritable, jawing, undivine homes, make rebellious, and restless, and unsuccessful lives. By always taking things by the smooth handle, a deal of trouble and vexation is saved.

## Hints to Housekeepers.

FOAMING SAUCE FOR PUDDINGS.—Beat to a cream half a teacupful of butter, add one teacupful of sugar and stir until it is light and foamy. Before serving add by degrees a teacupful of boiling water and stir.

For the Yorkshire pudding make a thin batter with a pint of milk and some flour, season with salt, pepper, and a little nutmeg grated fine. The batter should be perfectly smooth. Beat up the yolks of four eggs and the whites of two, and strain them into the batter. Beat it well with a fork for some minutes, then pour the mixture to the thickness of an inch into a tin, buttered freely, and put it into the oven. When the pudding is set lay it in the tin slanting in front of the fire under the beef which is roasting, and when the top is well browned take the pudding out of the tin and expose the under side of it to the fire. When done cut it up into diamond-shaped pieces and garnish the joint with them.

Ward off disease by taking K.D.C. It restores the stomach to healthy action; a healthy stomach tones the system. Try K.D.C.

Icing for cakes may be prevented from cracking when being cut by adding one teaspoonful of sweet cream to each unbeaten egg; beat all together and add sugar until as stiff as can be stirred.

To make boots waterproof, boil one quart of linseed oil with half a pound of Venice turpentine. While the mixture is still warm, but not hot, paint the leather until it will absorb no more.

CANNED STEAMED PEACHES.—Place them in a wire basket, dip into boiling water for a moment, and then into cold water. The fruit must not be green, as it will not peel, neither quite ripe, or the water will soften it. Line the bottom of the steamer with a cloth, half fill with the pitted peaches, cover tightly, set over boiling water, and steam.

CANNED FRUIT JUICES.—Press the juice from fresh, ripe fruit, strain through a flannel bag, and to each pint of juice add one cupful of granulated sugar. Heat to the boiling point and seal in small fruit cans or bottles. In the latter only use new corks. Press them in firmly and cover well with plaster of Paris. Use, diluted with water, for cooling drinks, or in cake, puddings, and sauces.

The best way to stop the pain from a burn or scald when the skin has not been taken off is to break an egg over the wound. The sufferings arise largely from the exposure to the air, and the white of the egg forms an artificial skin or covering, which for a time effectually prevents contact with the air, and so lessens the irritation of the nerves.

TOMATO CATSUP.—One-half a bushel of tomatoes, three tablespoonfuls of salt, one tablespoonful each of allspice, cloves, and sugar, one teaspoonful of red pepper. Chop the tomatoes and cook till tender. Sift, and boil down till thick, putting in the spices first. If vinegar is wished, add a little to each bottle before sealing.

A CURE FOR DYSPEPSIA.—Dyspepsia is a prolific cause of such diseases as bad blood, constipation, headache and liver complaint. Burdock Blood Bitters is guaranteed to cure or relieve dyspepsia if used according to directions. Thousands have tested it with best results.

HISTORY OF 15 YEARS.—For fifteen years we have used Dr. Fowler's Extract of Wild Strawberry as a family medicine for summer complaints and diarrhoea, and we never had anything to equal it. We highly recommend it.

SAMUEL WEBB, Corbett, Ont.

RHEUMATISM IN THE KNEES.—*Sis*.—About two years ago I took rheumatism in the knees, which became so bad that I could hardly go up or down stairs without help. All medicines failed until I was induced to try B.B.B. By the time I had taken the second bottle I was greatly relieved, and the third bottle completely removed the pain and stiffness. AMOS BECKSTED, Morrisburg, Ont.

### Children's Department.

#### A Boy's Promise.

Bert Uhlman was pitcher for the "Putnam Nine," and when they went down to Plainfield for the match game with the "Young Club" of that place, he assured his widowed mother that he would be back on the half-past eight train that night. But the game proved to be a stubborn one, and though the "Putnams" succeeded in carrying off the prize in the end, it was almost train-time before the last inning was played, so without waiting for their suppers the boys jumped into the waiting wagon and hurried to the station, which was fully two miles distant.

They reached their destination just in time to catch a glimpse of the accommodation as it rounded the curve above town, and as no other train would stop until morning, the boys could do nothing but accept the situation and prepare to make themselves comfortable for the night.

"I must go on to Springfield, and send a despatch to mother," said Bert to Jack Holland, the captain of the "Putnams." "I told her we would be home sure on the eight and a half train, and she will be anxious about us when the train comes in with no boys on board."

"Nonsense!" retorted Jack, "she will know that we have missed the train."

"How will she know that, unless I send her word?" Bert inquired.

"She will understand that nothing very serious is wrong, at least, when none of us reach home," urged Jack.

"Why, it is five miles fully to Springfield, and after your hard work this evening you are tired enough to go to bed and sleep."

"It would be cruel for a big, stout fellow like me to lie down and sleep

# That Pie



I had for dinner  
was the best I ever ate.  
Thanks to COTTOLENE, the  
new and successful shortening.

ASK YOUR  
GROCER  
FOR  
IT.

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

peacefully while his delicate mother was sitting up, wondering why he kept her waiting so long," replied Bert.

"She is not such an oldniny as that, Bert; or if she is, it is about time she was getting over such foolishness," returned Jack.

"She is never strong, you know, and since her last sickness she has been more nervous than usual," explained Bert. "I promised I would be home to-night, and a promise is a promise, and if I cannot keep it she must know the reason why."

"You'll do as you choose, I presume, but your mother must be an exception to most mothers if she insists on such perfect obedience and at such a cost, too," answered Jack, a little impatiently.

"It is I who insist upon keeping my word," retorted Bert. "She knows nothing whatever of the circumstances which have caused our delay, and if I can save her a night's anxiety by a little extra exertion, I am going to do it."

"You will find a walk of five miles no small exertion, after the violent exercise of the evening," insisted Jack, "but if you are determined to take it, you must wait until you get your supper, which has already been ordered."

"You know that no messages are delivered after ten o'clock, and if I wait to eat, I will not get my message in before the Putnam office closes for the night. No, I would like to have my supper, but I cannot wait a minute longer. Business before pleasure, you know!" And before Jack had time to remonstrate, Bert was out of the door and making long strides up the railroad track, in the direction of

Springfield, the nearest telegraph station.

He found the walk a long one—fully five miles, as Jack had suggested, but he did not stop to rest once, so fearful was he of being too late.

"Just in the nick of time," said the operator, when he had made known his errand. You have made good time between this and Plainfield, but your mother will get her message all right before she goes to bed."

"I hope she will," replied Bert. "She would not have slept a wink to-night if I had been too late."

After Bert had paid for his dispatch, his pocket-book was empty except for the presence of his return ticket and one solitary rusty nickel. His stomach was empty too, and regardless of the condition of his pocket-book, kept making imperative demands for a fresh supply of substantial food. He was compelled to effect a compromise by investing his remaining nickel in a sandwich, which only served to sharpen his appetite. Having nothing with which to pay for a bed in the hotel, he stretched himself out on a rough bench in the waiting-room, and with his coat for a pillow, forgot his hunger in that sound sleep which no amount of anxiety or responsibility can drive from a healthy, conscientious boy.

He awoke bright and early next morning, and long before the train bearing his companions was due, he was out waiting a little impatiently, it must be confessed, for a sight of their smiling faces. They rallied him on his appearance and joked him over his long tramp the night before, but he kept his temper under such admirable control, and gave such a jolly account of his adventure through the darkness, that none of them guessed that he had slept on the soft side of a pine board during the night, or that a single sandwich, and stale at that, had done duty instead of the bountiful supper which the rest of them had enjoyed, and which his matchless playing had so richly earned. He was beginning to feel a little faint from his long fasting when he reached home, but a sight of his mother's happy, smiling face revived him, and the good breakfast with which she supplied him sent him forth as strong for the day's work as if he had dined at a king's table.

"You are a good son, Bert," said his mother, after hearing from Captain Jack a recital of the night's experience. "Very few boys would have troubled themselves to walk five miles in the darkness, even to save their mother a night's suspense."

"Perhaps their mothers are less deserving than mine," Bert answered with a proud glance at the pale face opposite him. "A promise is a sacred thing, you know, mother, and I hope the time may never come when I can lightly break my word—especially when the promise has been given to my mother."

"Honor thy father and thy mother," is the first commandment with a promise, and if He who has promised is also able to fulfil, a reward will surely be yours; and they whom the Lord honors are honored indeed," was his mother's gentle reply. "Such a son is worth his weight in gold."

—Christian faith is a grand cathedral with dimly-pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.



Willie Tillbrook  
Son of

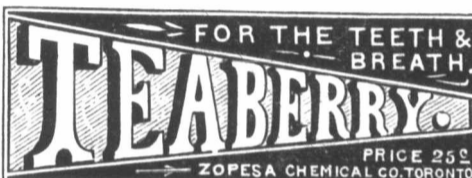
## Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

## Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



## Births, Marriages, & Deaths.

### DEATH.

STEPHENSON—Entered into rest at the early dawn of the Feast of the Transfiguration, Sunday morning, 6th August, 1898, at the Rectory, Perth, the Rev. Richard Langford Stephenson, M. A., Rector of Perth, in the 67th year of his age. "And when they were awake they saw His glory." —St. Luke ix. 33

### A Quail's Nest.

After we had inspected the hawks, a neighbor of my friend offered to conduct us to a quail's nest. Anything in the shape of a nest is always welcome, it is such a mystery, such a centre of interest and affection, and if upon the ground is usually something so dainty and exquisite amid the natural wreckage and confusion. A ground nest seems so exposed, too, that it always gives a little thrill of pleasurable surprise to see the group of frail eggs resting there behind so slight a barrier. I will walk a long distance any day just to see a song-sparrow's nest amid the stubble or under a tuft of grass. It is a jewel in a rosette of jewels, with a frill of weeds or turf. A quail's nest I had never seen, and to be shown one within the hunting-ground of this murderous hawk would be a double pleasure. Such a quiet, secluded, grass-grown highway as we moved along was itself a rare treat. Sequestered was the word that the little valley suggested, and peace the feeling the road evoked. The farmer, whose fields lay about us, half-grown with weeds and bushes, evidently did not make stir or noise enough to disturb anything. Beside this rustic highway, bounded by old mossy stone walls, and within a stone's throw of the farmer's barn, the quail had made her nest. It was just under the edge of a prostrate thorn-bush.

"The nest is right there," said the farmer, pausing within ten feet of it, and pointing to the spot with his stick.

In a moment or two we could make out the mottled brown plumage of the sitting bird. Then we approached her cautiously till we bent over her.

## Delicious Drink.

Horsford's Acid Phosphate with water and sugar only, makes a delicious, healthful and invigorating drink.

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

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

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

Beware of Substitutes and Imitations.

ers.  
-Beat to a cream  
one teacupful of  
foamy. Before  
il of boiling wa-

ke a thin batter  
ur, season with  
rated fine. The  
n. Beat up the  
es of two, and  
at it well with a  
the mixture to  
battered freely,  
the pudding is  
ront of the fire  
and when the  
ling out of the  
f it to the fire.  
d-shaped pieces

C. It restores  
healthy stomach

d from cracking  
poonful of sweet  
all together and  
stirred.

one quart of lin-  
ence turpentine,  
but not hot,  
rb no more.

ace them in a  
for a moment,  
uit must not be  
quite ripe, or the  
bottom of the  
with the pitted  
ling water, and

the juice from  
annel bag, and  
il of granulated  
nt and seal in  
latter only use  
and cover well  
ted with water,  
puddings, and

from a burn or  
taken off is to  
The sufferings  
the air, and the  
l skin or cover-  
vents contact  
ritation of the

hel of tomatoes,  
lespoonful each  
teaspoonful of  
d cook till ten-  
putting in the  
add a little to

osis is a prolific  
d, constipation,  
Burdock Blood  
lieve dyspepsia  
housands have

teen years we  
of Wild Straw-  
mer complaints  
ything to equal

Corbett, Ont.

s.—About two  
e knees, which  
go up or down  
s failed until I  
the time I had  
ly relieved, and  
d the pain and  
risburg, Ont.

She never moved a feather. Then I put my cane down in the brush behind her. We wanted to see the eggs, yet did not want rudely to disturb the sitting hen.

She would not move. Then I put down my hand within a few inches of her: still she kept her place. Should we have to lift her off bodily?

Then Miss E—put down her hand, probably the prettiest and the whitest hand the quail had ever seen. At least it startled her off and she sprang, uncovering such a crowded nest of eggs as I had never before beheld. Twenty-one of them! a ring or disk of white like a china tea-saucer. You could not help saying, how pretty, how cunning, how like baby hen's eggs, as if the bird was playing at sitting as children play at housekeeping.

If I had known how crowded her nest was, I should not have dared disturb her, for fear she would break some of them. But not an egg suffered harm by her sudden flight; and no harm came to the nest afterward. Every egg hatched, I was told, and the little chicks, hardly larger than bumblebees, were led away by the mother into the fields.

"It's My Place."

"It's my place," said Julie, holding the pan of ashes carefully as she passed out the door.

It was the second time she had used that expression that morning. "Her place!" Who appointed that place for her? Did not the Lord know what He was doing? If He had wanted her to go to hospitals, distributing flowers, would He not have opened the way for her to go?

Julie's eyes filled with tears as she emptied the ash-pan on the heap behind the grape-vine in the back-yard. If God had said to Evelyn: "Do these pleasant, interesting things for me," and had said to Julie: "Do these hard, ugly things for me," which of the girls had He honored the more? Did He not know how much more patience and heartfelt submission it took to do the hard, scrubby things? "He trusted me," faltered Julie, overwhelmed by her new thought. "He trusted me to do the ugly, scrubby things, and I haven't done them patiently a bit to-day."

She ran in with her ash-pan, and back again to her lamps in the kitchen. It took a long time to put the impatience out of her mind, but she tried.

That night, when the work was all done, a very tired Julie sat by a table, turning the leaves of a Sabbath-school quarterly with hands that were not at all pretty-looking. She was trying to study her Sabbath-school lesson a little before going to bed. The lesson was in John.

"If ye know these things, happy are ye if ye do them," read Julie to herself.

She stopped to think of something that she had heard a minister say a Sabbath or two before. The expression had struck her at the time, but she had not thought much about it since.

"If you are willing to do as fast as you know, you may be rapidly promoted in God's school of truth."

Was not that what she wanted? Was it not her wish to become a wiser Christian, and better in every way? Supposing that the Lord, seeing her wish, had tried to show her that promotion comes only through hard work?

Julie's eyes wandered back to her quarterly.

"I speak not of you all: I know whom I have chosen," went on the next verse of the lesson, and the eyes of the reader filled with tears. The Lord did know. He knew her. He had chosen her. Should she not therefore do patiently the work He thought best for her?

—Friendship is more firmly secured by lenity towards failings than by attachments to excellences. One is valued as kindness that cannot be explained, the other exacted as payment of a debt of merit.

TRUE PHILANTHROPY.

To the Editor of THE CHURCHMAN: Please inform your readers that I will mail free to all sufferers the means by which I was restored to health and manly vigor after years of suffering from Nervous Weakness. I was robbed and swindled by the quacks until I nearly lost faith in mankind, but thanks to heaven I am now well, vigorous and strong. I have nothing to sell and no scheme to extort money from anyone whomsoever, but being desirous to make this certain cure known to all, I will send free and confidential to anyone full particulars of just how I was cured. Address with stamps:

MR. EDWARD MARTIN, Teacher, P.O. Box 143, Detroit, Mich.

Lear's Lights

Are in all the elegant houses of Toronto.

ELECTRIC and GAS FIXTURES

The largest stock, the most reliable makes, the lowest prices

ARE HERE

Don't do yourself the injustice to buy before you see what we have to sell.

R. H. LEAR & CO.,

19 and 21 Richmond St. West.

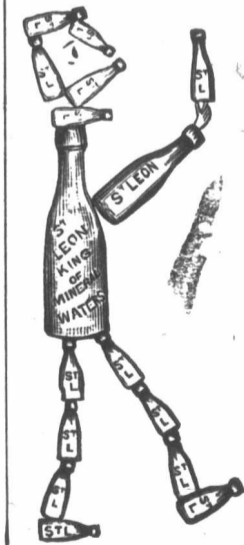
T. E. Perkins

(Formerly 23 Yonge st.) has opened the largest Photographic Studio in the city of Toronto, at 435 Spadina Ave.

Cabinets from \$2

per dozen upwards, all finished by the new process. Every one is delighted with the work. Come and see my new rustic scenery and accessories.

Remember the address 435 Spadina Avenue East side, four doors below College st.



Most Reliable

ST. LEON Mineral Water has many aspiring imitators, but no successful rivals. Some of these are useless; all are disappointing.

ST. LEON

Has proved itself a blessing to millions—is always reliable and safe and never fails to relieve the sufferer when given a fair and honest trial.

All Druggists, Grocers & Hotels, or

St. Leon Mineral Water Co., Ltd.

Head Office, King St., Toronto Hotel at Springs now Open.

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

GENUINE AMERICAN LEVER Watch \$1.75



We have at last demonstrated that a good watch can be made for a very low price. In lots of 10,000 we make this watch surprisingly cheap, and can sell it for \$1.75. Every part is made and put together in our New England factory, and every watch is timed and guaranteed by us. The publishers of this paper will tell you that our guarantee is good. It is just as shown in cut and description, and any one not perfectly satisfied will receive money back. Description: Cut is 3 3/8 size; weight 4 1/2 oz.; American Lever Movement, Lantern Pinion, 340 beats to minute; Patent winding and setting attachment requiring no key; Patent Escapement and Regulator; strong case of composition metal. Gold or Nickel Plated & elegantly finished; Hour, Minute and Second Hands; also 24-hour time system shown on dial.

Mention this paper, and we will prepay postage or shipping charges to any part of Canada. This watch will not vary a minute in 30 days. None sent C.O.D., but all warranted as above.

For 25c. additional we can send a nice Nickel Plated Chain, or for 50c. a pure white Metal Chain, guaranteed not to change color.

The Gold and Silversmiths Co.

113 King St. West, Toronto. DEALERS IN WATCHES, CLOCKS, JEWELRY AND SILVERWARE.

Hollinrake, Son & Co.

123 to 127 King St. East, Toronto

Are showing an Immense Stock of

BOOTS

- AND -

SHOES

Suitable for

Men's, Women's and Children's Wear!

Reliable Goods and at Rock Bottom Prices.

Have the family shod well and cheaply at the shoe department of

Hollinrake, Son & Co'y,

Opp. St. James Cathedral, TORONTO

Canada gets it, too!

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

Weather and Waterproof Paint Co., LIMITED,

122 & 124 Richmond St. East, Toronto.

A MARVELLOUS BOOK



Our New Premium STORY OF THE BIBLE

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

\$2.00.

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

Size, 9x7 inches; weight, 4 lbs.

Write at once for particulars, giving references. Address

FRANK WOOTTEN, Canadian Churchman, TORONTO, - - ONT

HEREWARD SPENCER & CO.

INDIAN AND CEYLON Tea Merchants, 63 1/2 King Street W., Toronto. TELEPHONE 1807.

AGENCIES 489 Parliament St. 453 1/2 Yonge St. 278 College St. Parkdale, 1462 Queen St. W

it, too!

A scientist discovered that water-proof... its manufacture were... in Mexico and in the... of enterprising Toron-... ing its merit, bought... have opened a factory... Richmond street east... wearing qualities, is... finishes with a gloss... On wood-work, iron... qually well. It does... Canvas and muslin... and still retain their... colors and prices as... first-class paint. Its... akes it the cheapest... a really good article

roof Paint Co.,  
t. East, Toronto.

S



TORY  
F THE  
IBLE

le book (which is  
at \$3.75 per copy)  
HURCHMAN, one  
he small sum of  
O.

o all subscribers  
subscribers. We  
very parish in the  
ers for the CANA-

ight, 4 lbs.  
articulans, giving

OTTEN,  
rchman,  
- ONT

ICER & CO.  
EYLON  
hants,  
., Toronto.  
1807.

ES . . . .

462 Queen St. W

**Toronto Markets.**

**Grain.**

Wheat, white.....	\$0 62 to \$0 63
Wheat, spring.....	0 01 to 0 60
Wheat, red winter.....	0 61 to 0 62
Wheat, goose.....	0 00 to 0 60
Barley.....	0 00 to 0 40
Oats.....	0 39 to 0 40
Peas.....	0 59 to 0 61
Hay, timothy.....	10 00 to 10 50
Hay, clover.....	9 00 to 10 00
Straw.....	7 00 to 8 00
Straw, loose.....	3 40 to 5 00
Rye.....	0 00 to 0 50

**Meats.**

Dressed hogs.....	\$7 50 to \$8 00
Beef, fore.....	5 00 to 5 50
Beef, hind.....	8 50 to 9 00
Mutton.....	6 00 to 7 00
Lamb, each.....	5 00 to 6 00
Veal.....	7 00 to 9 00
Beef, sirloin.....	0 14 to 0 17
Beef, round.....	0 10 to 0 12

**Dairy Produce, Etc.**

**Farmer's Prices**

Butter, pound rolls, per lb.....	\$0 18 to \$0 20
Butter, tubs, store-pack'd.....	0 14 to 0 16
Butter, farmers' dairy.....	0 00 to 0 17
Eggs, fresh, per doz.....	0 12 to 0 14
Chickens, spring.....	0 45 to 0 65
Turkeys, per lb.....	0 09 to 0 10
Ducks, per pair.....	0 50 to 0 60

**Vegetables, Retail.**

Potatoes, per bag.....	0 60 to 0 65
Onions, per bag.....	0 80 to 1 00
Cabbage, per doz.....	0 60 to 0 75
Lettuce, per doz.....	0 20 to 0 30
Pine Apples, each.....	0 10 to 0 20
Tomatoes, per lb.....	0 00 to 0 15
Gooseberries, per basket.....	0 40 to 0 50
Raspberries, per box.....	0 08 to 0 10
Currants, per box.....	0 05 to 0 06
Plums, per box.....	0 09 to 0 10

**R FLACK** Groceries and Provisions  
Canned Goods in Great Variety.

**CROSSE & BLACKWELLS'**  
JAMS, JELLIES Etc.

**645 GERRARD ST. EAST, TORONTO**

**Dr. Pearson's Hypophosferine**  
The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.  
Try Golden Health Pellets in indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 50 and 25 cts. Send for pamphlet.  
**D. L. THOMPSON,** Homeopathic Pharmacist, 394 Yonge St., Toronto

### Church Committees

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

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

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

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



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

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

**EXTRA GRANULATED**  
Very Superior Quality.

**CREAM SUGAR S,**  
(Not Dried).

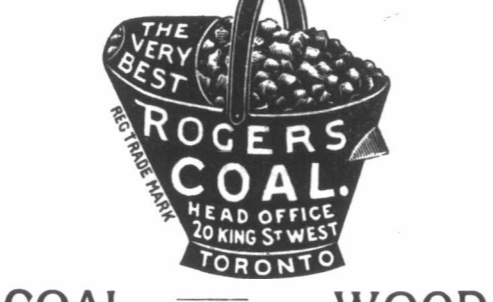
**YELLOW SUGARS,**  
Of all Grades and Standards.

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

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

**FOR SALE.**  
A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$300 cash, will sell for \$200 Address ORGAN, CANADIAN CHURCHMAN Office, Toronto.

**ELIAS ROGERS & CO.**



**COAL — WOOD**  
LOWEST RATES.

**THE KEY TO HEALTH.**



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

**STOUT PEOPLE REDUCED!**

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

**MENEELY & COMPANY,**  
WEST TROY, N. Y., BELLS  
Favorably known to the public since 1828. Church, Chapel, School, Fire Alarm, and other bells also, timons and peals.

**BUCKEYE BELL FOUNDRY**  
THE YANBUEN & TIFT CO., Best Ingot Copper Cincinnati, Ohio, U. S. A., and E. India Tin  
CHURCH BELLS, PEALS AND CHIMES.  
Price & Terms Free. Satisfaction Guaranteed.

**THE INVESTMENT ANNUITY POLICY**  
—OF THE—

### North American Life Assurance Co.

Provides that at death, or if on the Endowment Plan, at the maturity of the endowment period, the Company will pay the amount of insurance in 20 or 25 equal annual instalments, the first of such to be paid on the occurrence of the event or at the expiration of the endowment period. This plan at once secures to the beneficiary an absolute guaranteed income for the period selected.

The particular features of this plan are not embodied in any other policy of insurance offered to the insuring public of Canada. It contains elements which no company has yet offered to the insured.

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

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

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

**WILLIAM McCABE,**  
Managing Director.

**JUST RECEIVED A FINE LOT OF**

### CHOICE PALMS

FROM EUROPE  
Which I sell at from \$1 00 to \$3 00. Also the very best collection of

**Chrysanthemums**  
ALL THE NEWEST SORTS.  
SEND TO  
**F. SLIGHT, City Nurseries,**  
407 Yonge St., TORONTO.

**SUBSCRIBE**

FOR THE  
**Canadian**

### Churchman

The Organ of the Church of England in Canada.  
HIGHLY RECOMMENDED BY THE CLERGY AND LAITY AS THE

Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.

Every Church family in the Dominion should subscribe for it at once.

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

**FRANK WOOTTEN,**  
TORONTO, CANADA.  
Box 2640.

**H. STONE & SON,**  
UNDERTAKERS,  
HAVE REMOVED 429 Yonge St.  
TO  
TELEPHONE No. 931. Cor. Ann St.

**ADVERTISE**

IN THE  
**Canadian**

### Churchman

BY FAR  
The Best Medium for Advertising

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

Mailed to over One Thousand Post Offices weekly.

RATES MODERATE.

Address  
**FRANK WOOTTEN**  
Toronto, Canada  
Box 2640.

**JAMES PAPE**  
FLORIST:

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

### THE CHANCEL.

Designs prepared upon request for all work required. Furniture, Decoration, Stained Glass, Mosaic, Metal or Marble Work.  
Correspondence Solicited.  
Send for Illustrated Hand-Book.  
**J. & R. LAMB, 59 Carmine Street, New York.**

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

**MY WIFE** SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.  
Buy a \$65.00 Improved Oxford Singer \$12 Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory and save dealer and agents profits. Send for FREE CATALOGUE.  
OXFORD MFG. COMPANY, DEPT. 33 CHICAGO, ILL.

INCORPORATED 1886 TORONTO HON. G. W. ALLAN PRESIDENT

## CONSERVATORY OF MUSIC

COR. YONGE ST. & WILTON AVE.  
UNIVERSITY AFFILIATION.

Artists' and Teachers' Graduating Courses.  
Scholarships, Diplomas, Certificates,  
Medals, etc.  
Strengthened Staff. Equipment Complete.  
Students prepared for Concert, Church and  
Platform Work.

Fall term opens 4th Sept.

CONSERVATORY - SCHOOL - OF - ELOCUTION.  
H. N. SHAW B.A., Principal.

Best Methods Thorough Course.  
Delsarte and Swedish Gymnastics. Voice and  
Physical Culture, Literature, &c.

Edward Fisher, Musical Director.  
Corner Yonge St. and Wilton Ave.

## Trinity College School, PORT HOPE.

Michaelmas term will begin on  
WEDNESDAY, SEPTEMBER 13th, '93

Terms of application for admission and  
copies of the calendar may be obtained  
from the

REV. DR. BETHUNE,  
Head Master.

## Hellmuth College, LONDON, ONTARIO.

A Church of England School for the  
education of Young  
Ladies and Girls.  
Primary and full  
Academic Courses.  
Conservatory of  
Music, School of  
Art, Elocution, etc.  
Beautiful Home.  
Moderate and extremely healthy  
climate. 150 acres. Passenger elevator. Riding  
school. On through route between east and  
west. Number received limited. Charges moderate.  
Special rates to the daughters of clergymen.  
For illustrated circulars and all particulars,  
address,

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

## Upper Canada College

FOUNDED 1829.  
THE Autumn Term will begin September  
5th. Staff consists of 13 masters. The  
curriculum includes a classical, a science, a business,  
and a musical course. Twenty-five acres of  
play-ground for cricket, foot-ball and tennis.  
Covered hockey rink, quarter-mile track, swimming  
bath, and large gymnasium. For prospectus  
apply to the PRINCIPAL, U. C. College, Deer  
Park, Toronto.

## THE CHURCH OF ENGLAND DAY SCHOOLS

FOR GIRLS,  
53 Beverley Street, Toronto.  
Under the management of the Sisters of  
the Church.

Next Term Commences Sept. 5th.  
Fees—In Ottawa and Hamilton, \$5 for English  
and French; ditto in Toronto, \$3.

Music, Dancing, and German or  
Latin extra.

## MISS VEALS' BOARDING and DAY SCHOOL FOR YOUNG LADIES.

50 and 52 Peter Street - TORONTO.

English, Mathematics, Classics, Modern Languages,  
Art and Music. Pupils prepared for entrance  
to the Universities and for the Government  
examinations in Art.  
Home care combined with discipline and high  
mental training.  
Resident, Native, German and French Govern-  
nesses. A large staff of experienced professors  
and teachers.

## Magill's School.

137 & 139 Simcoe Street, Toronto.

REMOVED TO 45 BLOOR ST. E.

This long established English and Classical  
School for Junior Boys opens on Monday, Sept.  
4th, 1898, for admission to Boarding and Day  
School of a limited number of pupils under 12  
years of age.

For Prospectus and Terms apply to the Principal,  
W. MAGILL.

## Bishop Bethune College OSHAWA, Ont.

UNDER THE CHARGE OF  
The Sisters of St. John the Divine.  
Visitor, the Lord Bishop of Toronto.

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

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

Michaelmas Term. September 7th, 1893.

## Bishop Strachan School FOR GIRLS.

ESTABLISHED 1867.

PREPARES, if desired, for the Departmental  
Examinations. Fees for resident pupils  
from \$25 to \$32 per annum, with an entrance  
fee of \$12. Discount for sisters, daughters  
of clergymen, or pupils making yearly payments  
in advance.

School re-opens September 6th.  
Apply for Calendar containing Course of Study,  
&c., &c., to MISS GRIER, Lady Principal.

## TORONTO CHURCH SCHOOL.

This School will re-open on Monday, the 11th  
of September, at 10 o'clock. For particulars as  
to reduced fees, etc., apply to the undersigned  
at 28 Scott Street, Toronto.

W. H. LOCKHART GORDON,  
Secretary-Treasurer.

## DEPOT OF THE Church Extension Association,

90 YORK ST., OPPOSITE ROSSIN HOUSE.  
Also at 135 James St. north, Hamilton, Ont.

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

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

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

READING ROOM OPEN DAILY.



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

## Church Windows, SCHOOL BELLS

## Cathedral WINDOWS

## CHURCH BELLS HOBBS MANUFACTURING CO.

LONDON, CANADA.

## JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN  
Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET,  
(Opposite the British Museum.)  
LONDON, W.C.  
AND EDMUND STREET,  
BIRMINGHAM, ENGLAND.  
Concert St., Bold St., LIVERPOOL.

## Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewe  
Candlesticks, Altar Desks, Crosses, Vesper  
Lights, Altar Rails, &c. Chandeliers  
and Gas Fixtures.  
JOHN A. CHADWICK,  
MANUFACTURER,  
136 King St. East, Hamilton, Ont.

## HAMILTON STAINED GLASS WORKS

## Church and Domestic Stained Glass

Of Every Description.  
HENRY LONGHURST,  
60 King William St., Hamilton.

## CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS

## CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

ADDRESS: 20 UNIVERSITY STREET MONTREAL

## Ornamental Stained Glass

And Wall  
Paper  
Superior Designs  
At all Prices.

## McCAUSLAND & SON TORONTO.

## 1892 Wall Paper..

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

Novelties for  
Interior Work,  
Kindly call and look at our goods  
and get prices before purchasing.

Mullin & Muir, 156 Yonge St.,  
TORONTO.

## MEMORIAL STAINED GLASS WINDOWS N.T. LYON, TORONTO

## W. H. Stone, Undertaker.

YONGE 349 STREET

OPPOSITE ELM : : :  
Telephone No. 932

## TORONTO STEAM LAUNDRY

COLLARS AND CUFFS 25c. PER DOZEN PIECES.

York Street (2nd Door North of King),  
G. P. SHARPE.

## THE NAPANEE PAPER COY

NAPANEE, Ontario,  
Manufacturers of Nos. 2 and 3  
White, Colored & Toned Printing Papers  
News and Colored Papers a Specialty.  
Western Agency - 112 Bay St., Toronto  
GEO. E. CHALLES, Agent.  
The CANADIAN CHURCHMAN is printed on  
our paper.

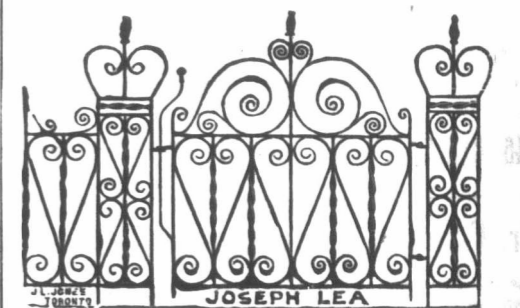
## MENEELY BELL COMPANY

The Finest Grade of Church Bells.  
Greatest experience. Largest Trade.  
Illustrated Catalogue mailed Free.

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

## D. McINTOSH & SONS

524 Yonge St. (Opp. Maitland)  
MANUFACTURERS AND IMPORTERS OF  
GRANITE AND MARBLE MONUMENTS  
MURAL TABLETS, FONTS, &c.



## Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto.  
Formerly of St. Thomas.  
Manufacturers of Iron Fencing and every Description  
of Ornamental Iron Work.

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

## J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER,

Telephone 679. 347 YONGE ST.

## Church Brass Work.

WE MANUFACTURE  
Lecterns | Altar Crosses  
Altar Desks | Pulpit Desks  
Altar Vases | Font Ewers  
Offertory Dishes

COMMUNION RAILS AND STANDARDS  
Brass Pulpits, etc.

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

Keith & Fitzsimons,  
111 King St. West,  
TORONTO.