

Canadian Churchman

AND DOMINION CHURCHMAN.

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Vol. 19.]

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[No. 24.]

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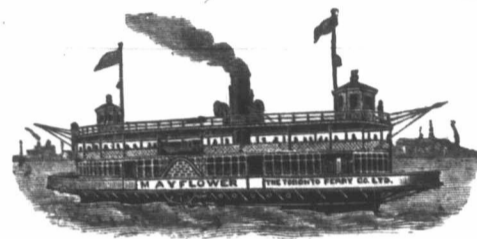
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Canadian Churchman.

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Lessons for Sundays and Holy Days.

June 18.—3 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 2 to v. 27; Acts 2. 22.
Evening.—1 Sam. 3; or 4 to v. 19. 1 Peter 3. 8 to 4. 7.

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.

We would call the attention of our readers to the advertisement of the Weather and Waterproof Paint Co. of Canada, limited, of Toronto. Having used the paint ourselves, we can speak confidently of its merit; it is a really good article, and the company is most obliging and satisfactory to do business with.

TRINITY COLLEGE SCHOOL, PORT HOPE.—The Rev. Arthur Lloyd, who has been head master for the last two years, has resigned his connection with the school, to take effect at the end of the term. The Rev. Dr. Bethune has been re-appointed by the governing body to the position he occupied for so many years, and will resume his duties after the summer holidays.

"OLD-PARLIAMENTARY-HANDISM" is the phrase coined by the Duke of Argyle to describe the tactics by which the Home Rule Bill is being forced down the throat of the British people. The Constitution, he pointed out, has not, like the United States, a "three-fourth assent" clause, for it is not a written Constitution, but the combined effect of centuries of honorable traditions. The "Common Law" of the people's heart will prove too strong for any adventitious majority in the House of Commons to uproot such a Constitution—they do not need to be bound by bit and bridle against such revolutionary measures. So he argues.

GOVERNMENT BY CLOSURE.—"The stifling of free speech and fearless argument is not going to rule the destinies of the British Empire very long," prophesied a prominent speaker at Albert Hall. Such a process is too painfully incongruous with the atmosphere of parliamentary liberty in which the present generation of "Britons" have

been educated; and they may be trusted to "hold their own," now that the Church has roused herself to resist the attack on the most sacred portion of the ancient Constitution of the realm.

"SCIENCE AND CRITICISM have done their work, and the result has been not to increase scepticism, but to rationalize and deepen faith," says Bishop Moorehouse, of Manchester; and his testimony is very valuable, from his keen intellect and wide experience of present day life in England. From such result he argues that all other details of true religion are safe, if only they are earnestly and zealously guarded.

"CAVALRY CURATES" appear to be in demand in the north of England,—if we may judge by some passages in a recent charge of the Archdeacon of Northumberland,—so as to reach "the isolated families of hinds, shepherds and others engaged in agricultural pursuits in the enormous areas over which some rural parishes extend." The Canadian Church could give our English brethren some "pointers" on "enormous areas" and how to cover the ground with "cavalry" of a clerical type.

THE "SHORT, SHARP CHALLENGE," as Archbishop Benson called the Welsh Church Suspensory Bill, has drawn forth from the Church of England a magnificent answer in the great meeting in Albert Hall. The challenge found the Church ready, and she has sprung to her feet armed "cap-a-pie," well able to use her weapons too. The display of moral strength, the array of argumentative and oratorical talent, was phenomenal, and have struck dismay into the hearts of the would-be spoilers of the British Church, as represented by its oldest and firmest root.

FIFTY MILLION POUNDS STERLING have the people of England freely and voluntarily contributed towards the building of Church fabrics during the last fifty years, an average of one million per annum! A Church which can turn to such a page of statistics—"undesigned testimony" to her popularity and efficiency—has little to fear from the "first footprints of the corsair on the beach," if she will keep up this magnificent protest and not allow the robber to go "rambling about and trying his musket."

"NO SUCH RELIGIOUS PROGRESS has there been in the whole history of Christendom, as that made by the Church of England within the last fifty years." Such was the testimony of the leader of a great English Nonconformist body, quoted by Archbishop Maclagan at Albert Hall, and the latter proceeded to illustrate his contention that the attack of the enemy had been made at a singularly ill-chosen time, when the Church had become conspicuously active and alert.

FATHER BENSON'S spiritual work and colossal devotion of himself and his large fortune to the service of religion are only beginning to be recognized, so perfectly unobtrusive has been his life-work, so completely has he "effaced himself" in building up that glorious order of preachers, the Cowley Evangelists. Notwithstanding his retirement and modesty, one cannot help hoping that his venerable old age may be still further prolonged till he sees the new "Memorial Church" erected at Cowley.

"MUCH MORE TO GAIN THAN TO LOSE," thinks the *Church Eclectic* will the Presbyterians have by the condemnation of Professor Briggs' position. "When brought to the test, any Church that should recognize its legitimacy in a Christian seminary would be perilously near apostasy. Presbyterian ministers are not generally novices or tyros in the study of the Scriptures, neither is their conviction of truth so really neutral as to be drawn with equal ease to opposite views."

"GIVE THE DEAD ONES A CHANCE—if the false religions of the world are to have a show at Chicago," urges one Dr. Haggard, a Southern Methodist "bishop." "There might be histrionic substitutes for priests of Egypt, Assyria and Phœnicia. They might at least build a duplicate of Nebuchadnezzar's lofty statue of Bel-Merodac. The Greek and Roman temples should be reproduced, and learned men, personating soothsayers, should show the moderns how to predict future events by watching the flight of birds or gazing upon the entrails of sheep."

FAST PREACHING.—The late Bishop Brooks seemed to be gifted with a phenomenal rapidity of utterance, keeping his hearers in strained attention and reporters in bewilderment. It seems, however, that a famous Anglican preacher, well known on this side of the Atlantic, an Irishman by birth, is a worthy competitor with the defunct prelate on that point. The London *Leader* reporting Father Maturin's sermon at St. John the Divine, Kensington, says: "Father M. would have run the American prelate very close. The discourse was entirely extempore, and was relieved here and there by a pretty wit. The reverend father occasionally enforced his arguments with so vigorous an action, that he put the stability of the pulpit under a severe test."

"TOO FINE FOR READING!" is the latest complaint of the London publishers and booksellers, because London has been enjoying such a spell of warm and dry weather as they have not seen for half a century. The complaint is a novelty in its way, certainly, and the effects are curious. A clear bright sky and dry walking have great charm, and Canada ought to be thankful for such a goodly heritage in abundance—even if people do not mope in corners and yawn over interminable novels. They have at least enough inclination for newspapers, if not books; but the climatic characteristic may supply an answer to the question why literature does not flourish more in Canada.

HIS "DOPPEL-GÄNGER," some people say, *vide Daily Telegraph*, is all that is left of the original William Gladstone, the author of *Church and State*, the pride and bulwark of the establishment. It is the "Jekyll" of Mr. Hyde! They say his nature and heart are just the same as ever, but his head-politics have "turned" it. Years ago he could never dream of his present and recent pranks with the Welsh and Irish Churches. All his talent cannot give him consistency.

"ST. PETER FOR MERRY ENGLAND!"—St. George has proved a failure, at least so seem to think Cardinal Vaughan and his friends. So they have arranged a grand function for the 2nd July. All (R.) Catholic England is to be summoned to aid at the "dedication" of all England to the patronage

of St. Peter. It remains to be seen whether this new idea of the languishing "Italian Mission" is going to produce a "wave" of (R.) Catholicism. It will probably produce only a feeble ripple, which will soon die out, leaving no effect except new disappointment for those who have been so disappointed already in St. George. He has treated them as if they were "the dragon"!

WOMEN IN CHOIRS.—Our friend *The Arrow*, organ of the N. Y. Guild of "Sons of St. Sebastian," chuckles cheerfully over the turn in public opinion which begins to countenance the twenty years practice of the Church of St. Mary the Virgin—of admitting choice female voices to a prominent position in leading the worship of the Church. We must express our decided preference for the Spanish head dress or veil there in vogue to pretty little zuchetto caps or even college caps.

MISSIONS AND LAYMEN.

A grave complaint lies like a cloud over the whole business of missions; laymen do not seem to be "in it." There is a noble army of sympathetic persons—all honor to them, they cannot have too much!—but they seem to consist of that remnant of the laity who really feel an interest in missions, and who *because* they feel so, also feel it incumbent on them to leave the lay ranks and throw themselves into the "forlorn hope" which fights so heroically in the van of Christianity. It is amazing how little even the brothers and sisters, the fathers and mothers of these heroes seem to feel in the way of *practical* interest. They are ready enough with words—though not eager to listen to missionary addresses—and to some extent with money; but as to *practical personal exertion* on behalf of the cause, hardly anything is done. Even to a disinterested outsider this state of affairs argues something terribly wrong in our present methods. It is of no avail to point to the activity and zeal of Women's Auxiliaries and the frantic efforts made to rouse a spirit of enthusiasm among Sunday school children. Better these agencies than nothing, but they only make more conspicuous the absence of adult laymen from the field of present exertion on this behalf. We remember a local bank manager a few years ago, who "made himself singular" by personal efforts to rouse interest among other business men on the subject. He was looked upon as a kind of *lusus nature*, and people wondered how he became developed or evolved from the very contrary circumstances of his day. We have never met with or heard of another instance of the kind: that man stands out in our memory as a colossal exception among laymen. And yet, somehow, it all seemed the most natural thing in the world to him: he was so deeply interested in "the Father's Business," that he felt constrained to do all he could for the work

THERE IS AN "UNUSED REMAINDER,"

we fear, among the immense mass of laymen in our Church. We are no advocate—never have been—for the continual and promiscuous performance of ministerial work by laymen, who become intolerable meddlers and muddlers in course of time, working zealously, but with neither discretion nor intelligence, often hindering much more than helping, "thorns" in the side of those whom they are really anxious to help. We believe in "priests," and we believe in "deacons" of the most primitive type—well under control of their ecclesiastical superiors, for the sake of order and harmony: but there are almost innumerable gaps in the work, where laymen "pure and simple"—provided they

are in good Church standing—should be *always recognized* as the proper officers to fill those positions. In a Presbyterian suburban mission near Toronto, there was trouble lately. The popular pastor resigned to the presbytery; the case came up, and one Mr. Miller, "who has held almost every responsible office in the church," denounced the pastor for "bad judgment" as the cause of "no progress" in the congregation and one or two worthy families becoming "disaffected and leaving the church." The pastor, in reply, proved that he had "the good will of almost everyone," and that the vast majority of his people were poor. He then went on, "If you want to know what has been the trouble, the cause of whatever disaffection there has been, it is there (pointing to Mr. Miller). He is the man, who holding a vast number of offices in the church, has thwarted me in every way." Such cases have their counterparts elsewhere—even in our own Church: and they are exactly what we do not want—proud "lay popes," who have a following of subservient dependents, and set up organized opposition to the clergy. Just the opposite is needed—any number of "ready and willing" laymen, of prominence or obscure, who are *only desirous* of helping the clergy in filling gaps by filling all possible offices lying open to them. There are a thousand ways in which godly laymen may make themselves useful upon occasion, and they ought to have the privilege open to them of being used. They are too much overlooked. They need not set aside or neglect their worldly business—rather the contrary; but their *leisure hours* should be utilized for various functions which would serve to cement the otherwise disconnected and insufficient efforts of the overworked clergy in undermanned districts. Laymen can do effective mission work both in towns and country places, and should be encouraged to do so.

CRIME-PRODUCING PRISONS.

There is a growing species of "namby-pamby" sentiment in regard to physical pain which puerile critics of things that have been are fond of airing with a pretence of superior thought and intellect, which only tends to excite inextinguishable laughter among men of really deep and sound reasoning. For instance, one hears so often a supercilious thrust at the Scripture story of Dives which represents him as needing water to cool his tongue, forsooth, as if that were more terrible and intolerably cruel as a punishment than the keen bitter remorse of *conscience* which they would substitute for bodily pain, because it is an inevitable consequence of a selfish rich man's life. These sentimental reformers would wipe out all the details of bodily torture in the way of punishment, leaving nothing but mental anguish, as if that were less to be dreaded! No doubt, foolish, shallow-brained people feel that way. "Oh, don't hurt him, he has punishment enough." That sort of argument only means, "don't show your active present resentment and indignation": the "logic of events," the "inevitable natural consequences are enough." Are they? That is the question. Once persuade a man that all the world *pities* him as "the victim of fate," and you go far to confirm him in an evil life. But let an imprisoned criminal hear the howls of indignation and rage from the public gathered outside the prison walls—let him think that a thousand hands are itching to give him "lynch law" as their expression of horror for his crime: then he will begin to realize, in spite of all the deceptive accompaniments (otherwise) of prison life, that he has done something really wrong.

That gives an idea of the way the pendulum swings, and how a criminal may be nursed into a delusion that he is really a very much to be pitied person, by injudicious commiseration and disproportionate expressions of sympathy.

HOWARDISM RUN MAD!

No doubt Howard, the prison philanthropist, found many and gross abuses to correct in the prisons of the world, but when we have gone to the other extreme—as a recent article in the *Forum* well points out—better that the idea of imprisonment should be full of horrors untold and unutterable, as a deterrent for crime, than that imprisonment shall have become a standing joke among us for "getting Government board free gratis." Nine-tenths of our criminals are better fed and clothed—to say nothing of intellectual and literary entertainment, amusement, etc.—than they would be at home. Under such circumstances the loss of liberty is very small, and ineffective punishment. "In Massachusetts the prisoners have increased fifty fold." What a tale to tell of modern meddling with wholesome discipline. It is the same everywhere: only a question of degree, 40 or 60 per cent., or 500 per cent., as the case may be. It is time for Synods and Conferences to take up this matter, and agitate public opinion until it reaches equilibrium at a more wholesome position. The fact is that prisons, as they are managed or mismanaged, are better calculated to encourage and produce crime than they are to deter and prevent it—a very serious indictment, but one made at interval of late years by many thoughtful writers, without being challenged as to the correctness of their facts, figures and arguments. It is surely time that the public took alarm at this ominous silence, this painful absence of any attempt at reply on the part of prison managers. They do not seem to have found any apologist: they let the judgment go by default. Instead of nibbling at little details, our "prison reformers" should take this "bull by the horns" once for all, and settle the proper method and degree of prison discipline.

THE STORY OF THE CHURCH OF ENGLAND.

CONVERSION OF WESSEX—BISHOP BIRINUS.

Another field of labour was ready in that part of England now known as Oxfordshire, then called Wessex. This country was inhabited by the West Saxons, to whom came, in A.D. 634, Bishop Birinus, who soon won as a royal convert, Kynegils, the King. Dorchester, where the venerable Abbey of St. Peter and St. Paul stands, became the seat of the episcopate of Birinus, and from this proceeded the Sees of Winchester, Lincoln, and Oxford, in all of which districts Birinus established churches.

In A.D. 653, four priests, named Cedd, Adda, and Betti, who were Northumbrians, and Diuma, an Irishman, formed a mission to Mercia, now known as the Midlands, from which sprang Lichfield Cathedral, the mother church of the Midland Counties. Diuma, consecrated next year, A.D. 656, began a monastery at Medeshamstede, or St. Peter's Borough, near the spot where the glorious Cathedral now stands, and, dying, was succeeded in his episcopate by a Scottish priest, by name Cellach.

BATTLE OF WINWIDFIELD.

On November 15th, A.D. 655, a great battle was fought at Winwidfeld,* between Oswy, King of Bernicia, a Christian, and the fierce heathen King, Penda, who, now an old man, was still the inveterate foe of the Christians. The battle was forced upon Oswy much against his will, and he vowed that if victorious he would dedicate his daughter Elfled, a babe of one year old, to the monastic life. Penda fell, and with him fell paganism. Since the Battle of Winwidfield, no

* Near the River Went.

secular power in Britain has formally disowned Christ.

ST. CUTHBERT.

On the road from Dryburgh to Melrose stands all that remains of the once-famous Melrose Abbey, immortalized by Scott. Here in A.D. 661 holy men prayed and taught, and amongst them was one, a priest of "great virtues," named Cuthbert, who, on the day of Aidan's death, was admitted to the brotherhood of Melrose, and who, whilst associated with this monastery, undertook many missionary enterprises. The great popular saint of Northern England, as he is termed, whose name is still a household word in the North, lies buried at Durham; where in 1887 thousands visited his "shrine" in order to celebrate his twelve hundredth anniversary!

Cuthbert went to Ripon, where the King had given "forty hydes of land" to build a monastery, and after labouring amongst the people with his hands—for he exceeded all his brethren in manual as well as head labour—retired to Melrose. The beautiful life of St. Cuthbert was brought to a close, "without a groan," on March 20, A.D. 687. His body was buried first at Lindisfarne, there to remain until the terror of the Northmen's invasion impelled the monks in A.D. 875, to take his bones and wander with them from place to place, until at last they found a home (A.D. 999) in Durham:—

"Where his cathedral, huge and vast,
Looks down upon the Wear."

One more missionary, and a noble one, we must mention before bringing this part of our story to a close.

ST. WILFRID.

In the year A.D. 634 was born Wilfrid, son of a Northumbrian thane, who, entering the priesthood, preferred ordination by a successor of St. Peter, rather than seek it at the hands of the authorities at Lindisfarne. A companion of Wilfrid, a great promoter of religious art and a founder of monasteries, was Benedict Biscop.† The two companions set out for Rome in A.D. 653, Wilfrid, a winning lad of nineteen, "with a face of unclouded cheerfulness," and Biscop, one of the brightest ornaments of his age. In due time Wilfrid returned to the North, and settled at Ripon, "the place he loved better than any other," in the house vacated by Cuthbert, and there eventually he was laid to rest. Wilfrid, however, was first to educate his native Church, to refine and enrich it, by contact with the culture and stateliness of Canterbury, Lyons, and of majestic Rome.

THE NEED OF BROTHERHOODS IN THE MISSION FIELD.

ADDRESS BY BISHOP ANSON.

(Concluded.)

Then, again, I think we want more of the sense and great power of mission in our mission work. I believe it to be a great secret of the success of the Roman Church. It is undoubtedly one great loss that we have in working through self-constituted societies, instead of the Church acting as a body, through officially chosen representatives, in her great work of missions. Men are left to offer themselves, and for the most part to choose their own field of work, and to go and come as their inclination prompts them. Our societies are mere paymasters, though certainly the C.M.S. pretends to be something more, and in so doing infringes on rightful Church authority. But our missionaries thus lose the sustaining power of the knowledge that they have been specially chosen and sent to their work by those who, having proper authority, have considered them the right instruments for certain work. It may be almost impossible for us to have this authority in our Church at large, but a religious order would give it so far as its members were concerned. They would come and go, not as inclination prompted, but as the superior

* Canon Bright, *Early Church History*, p. 177.

† At Jarrow he built a monastery, and enriched it with lamps, glass and lead, and stored it with rare MSS. and relics, and here, born in A.D. 673, the Venerable Bede, the first historian of our Church, a most holy man and notable scholar, lived for fifty-four years, dying on the eve of Ascension Day, May 25, A.D. 735. At Wearmouth there still stands an imposing church of great length, built by Biscop, in A.D. 674.

‡ Canon Bright, *Early English Church*, p. 192.

or proper authority ordered, and in this they would undoubtedly find a great increase of power and confidence in their work. It is not of their own choosing, it is given them, they are sent to it.

"Whence has arisen," asks Archdeacon Grant in his Bampton Lectures on Missions, "that self-surrender and spirit of confidence which has distinguished Rome's missionaries, and which of all moral qualities has perhaps the most efficacy in persuading and influencing the minds of others? There is one source to which we may refer it—the spirit of obedience."—*Lect. I.*, p. 170.

Then, again, our missions need the help of laymen—not so much as half kinds of clergy to take services as the substitutes for the clergy, but as laymen to help in whatever their previous occupation in life may have been, and in which, therefore, they will be likely to be the most efficient helps, such as carpenters, builders, agriculturists, helpers in the house, but, above all, as teachers in schools. The education of children in religion and the principles of our Church, as it is a matter of primary importance for the future welfare of our Church, so it is one of the greatest difficulties that confronts the Church in our colonies.

Bishop Gray of Capetown, writing to Bishop Douglas of Bombay, said:—"I have nearly come to the conclusion that I shall never do much for the Malays of Capetown except through a Brotherhood. The (Roman) Christian, or Marist, Brothers will drive our Church, and all others, out of the field as educators, unless we train Brothers. The state of the education question in England also satisfies me that we must have Brotherhoods and Sisterhoods there for education."—"Life," vol. ii., p. 553.

But if there is thus great need in the Church for the work of Brotherhoods, there must be first the means of training and testing for that life. It is the universal testimony of all who have had any experience, that by no means all, indeed only a very small proportion who have the desire to devote themselves to it, are fitted for it, or can endure its necessary discipline. Even for those who are to be clergy, I think it would be better—certainly a gain of time—if the fitness for this special vocation were ascertained before rather than after ordination.

For those who are already priests there is the admirable Order of St. John the Evangelist, of Cowley, which has done, and is doing such a truly noble work in India and other countries, besides in England. But the comparative small number that it has as yet enrolled as fathers, even though it has been in existence now a considerable number of years, shows, I think, that there is also wanted a Brotherhood that would take and prepare men much earlier before their ordination.

What seems to me to be wanted, therefore, is a community in which should be offered to all who feel a calling to a life of entire surrender to Christ's service:—

1. The special spiritual training needed for the life of thorough and entire self-sacrifice.

2. Practical training in all matters that will necessarily devolve upon one who, as a missionary, is determined to be as independent of the help of others as possible; e.g., all household matters such as cooking, baking, mending of clothes, washing, etc.; the care and management of horses, gardening, carpentering, etc.; the elements of medicine sufficient for ordinary emergencies, and of music sufficient for leading hymns, and so forth.

3. Intellectual training, at least for those who intend to seek admission to Holy Orders.

And last, but certainly not least important, a home to which those, whether clergy or laity, who have spent the best days of their life in the service of the Church as members of the Brotherhood, or had become incapacitated through sickness, could retire.

I have spoken of the need of some such home of retirement for laymen, but even for the clergy, it is almost impossible to ask men, even though unmarried, to give themselves to work without some fixed remuneration (and thus preclude them from any means of providing for themselves when they have ceased to be really fit for their work or are incapacitated through illness), unless they are assured that a home, however humble and simple, is provided for them in their old age. Some of those who have thus retired would, in course of time, doubtless, become the best trainers of future generations of the Brotherhood.

It would be altogether premature to enter into questions of detail, even if I was prepared to do so, or into what some will consider the most important question of the necessity or advisability of vows, or whether, if taken at all, they should be life-long or only temporary for definite periods of time, or the age of admission and length of probation. Some of the most successful communities have undoubtedly been without vows, and therefore they certainly are not essential to the idea of religious orders, even if they are deemed advisable and better. But I do think that, unlike the marriage vow, there should be for any such vows a power of dispensation to be exercised under some duly recognised provisions by

the Bishop in whose diocese the House to which the Brother belonged was situated.

Moreover, I should consider it absolutely essential for any Brotherhood in our Church that the Bishop of the diocese in which the parent House was situated should be its Visitor, and that no Brothers should work in any diocese without the express sanction and approval of the Bishop of such diocese. A religious Order must be allowed a certain amount of independence within itself, but the Bishop must be the chief pastor and ruler thereof, as of all other Church organizations within his jurisdiction.

One word in conclusion, and it must be very brief, as I fear I have already detained you longer than I ought to have done. I am frequently asked, "Are you going to start a Brotherhood, and when?" "What are your plans?" I very much dislike the idea underlying such questions. I have told you, as far as I could, what from thought and experience I believe to be an object to be desired. What will be I am content to leave entirely to God. Most thoroughly do I believe the wisdom and truth of some words written by Bishop Steere on this subject in 1878: "If you aim at a Brotherhood for the sake of forming a Brotherhood, it will probably come to nothing." And, again, "Rules for a Community must follow the gathering of the Community, and not precede it."

For myself, could I feel that I was fitted for this great work, and really called to it, more than I feel now, I should indeed be deeply thankful. I cannot imagine anything more to be desired, or its attainment more full of true blessedness. But there must be more in the personal call than the appreciation of the desirableness of the work before one could presume to do anything. I have asked for the prayers of those who think the revival of some such Religious Order of men a thing to be desired. We have now about two hundred enrolled. Some answer to those prayers, I believe, must come. I shall be content, I trust, with whatever it is.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Sunday School Conference, continued.—Mr. Rand, Superintendent of the Moncton S. S., followed Canon Forsyth in a three minute speech, in which he opposed the views expressed by Rev. Mr. Lloyd. He maintained that we had no right to judge as to how much or how little of the catechism will be understood by those we teach. Admitted that a child cannot understand it all at first, that should not make us hesitate to teach the catechism as it stands, for the child will thus be taught to exercise its faith towards those things which it cannot understand. It is surely a very salutary thing if we can teach the child that in the religion of Christ we must just now walk by faith, and not by sight. He strongly urged that the teachers should have deeper instruction imparted to them by the clergy, if we are to look for the best results to follow. Rev. Mr. James (St. John) believed that the Church catechism should be always taught to our children; it was a matter for which we should all thank God, that the catechism is so well and thoroughly taught in our Sunday schools to-day. He said he could not imagine anything more beautiful than to hear little children, scarcely old enough to speak plainly, lisp forth in their childish accents those grand sentences of our Apostles' creed. Sunday school teachers were certainly doing a most noble work when they were engaged in instructing little children in the first rudiments of those things which tell them of God, and of their privileges and duty in relation to Him. Mr. A. P. Lippert, superintendent of St. Mary's Sunday school, St. John, followed in a short address from a teacher's standpoint. He considered that it was very often the fact that the teacher is unable to explain the catechism as fully as he ought, because he has not himself received the proper instruction from his rector. Unless the teacher has had a good grounding it is impossible that he can be the means of conveying a full instruction to his class. He recommended "the catechism enlarged" as an excellent help to the teacher, both for explaining the text of the catechism, and as a guide to the Scriptural references. Mr. T. B. Robinson maintained that unless a Sunday school teacher is capable of fully explaining everything in the catechism, he or she ought no longer to be a Sunday school teacher. The Chairman said that it is not in the power of teachers or clergy to eliminate anything from the Church catechism. The Church's rule, as stated in the address to sponsors, is very plain: "Ye are to take care that this child be brought to the Bishop to be confirmed by him as soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church catechism set forth for that purpose."

Mr. Justice Harrington said he also spoke from a teacher's standpoint, having taught in Sunday school for thirty-seven years, thirty-five years of which time he had filled the office of superintendent. He considered the strength of the Church to lie in the thorough instruction of our children in the catechism. He had found it a very good plan to use the Calvary Catechism in infant classes, but would always use it as a stepping stone to the catechism of the Prayer Book. This, the latter, should by all means be taught just as it stands, from beginning to end. Children don't realize at first the full truth of their covenant relation to God, as they are introduced into it in infancy; this is a circumstance that we must naturally look for. But with increasing years they grow into the meaning of their place in God's Kingdom. Likewise is it with the great truths of the catechism. As the child's mind expands, the teaching of the catechism and of the Prayer Book grows ever more and more plain. As a consequence, the youth has at that most critical time of life an ever present bulwark against error.

Shall we postpone teaching the catechism until the child's mind becomes fully formed, just because, perchance, he cannot any sooner understand it? Surely not! If so we might just as well say that we older ones can still put off learning about the great means of grace, because we certainly do not think ourselves able in this life to define the inward spiritual grace, or understand how by it God strengthens and refreshes our souls.

Miss Barlow, of St. John, then read a paper on "The Preparation of Teachers for their Work."

The key-note of this paper was "preparation." "Careful builders," said Miss Barlow, "will first of all turn their attention to the seasoning of the lumber, and to the chiselling of the stone. King Solomon's Temple was not constructed without the greatest preparation, so great, indeed, that we are told expressly that the material was all made ready before, so that there was neither axe nor hammer nor any tool of iron heard while it was being built. We are to remember that we are engaged in building far greater and nobler structures than that of King Solomon, which will not after the lapse of a few hundred years be destroyed, but which are to last through eternity. Miss Barlow thought it an excellent plan to begin on Monday, and each day of the week prayerfully and carefully to read over the lesson for the following Sunday. She advocated teachers taking, as it were, a motto for each lesson, some little principle of guidance which would suggest itself during the week's preparation. There should be first of all the teacher's personal preparation. This was to be brought about by prayer and by a systematic reading of the Holy Scriptures. Then the teacher should next turn his or her attention to the great outside helps which are available."

First of these she would place the teachers' meeting, and secondly she would advocate most strongly as a means of help, the teachers' examinations; she would advise all young teachers to take these examinations, which are now made easily available by the Sunday School Teachers' Associations. Sympathy, Miss Barlow declared to be one of the greatest needs for successful teaching. This key which unlocks the heart, would be secured in no way more effectually than by the teacher visiting from time to time the members of the Sunday school class. The all important thing is that we are desirous of winning the child's whole being for God, its body, soul and spirit. We are therefore to think no preparation irksome or unnecessary that will fit us for the performance of so great a work.

Rev. W. O. Raymond thought it very desirable that Miss Barlow's excellent paper should be published, so that all the teachers in the Diocese might have an opportunity of viewing the nobility and greatness of their work in leading children into and training them in the fold of the Master. Rev. Canon Brigstocke said, "Every one knows perfectly well that in order to instruct children properly, every teacher should not so much think that he or she may know a little more than the children, as they may gain a knowledge of how the truth they teach should be imparted." He gave it as his experience that the teachers' meetings are most profitable for the clergyman as well as for the teachers. Rev. C. P. Harrington reminded the Conference that while teachers' meetings were most valuable as a means of preparation, where they can be had, there were still many parishes in the Diocese where it was next to impossible to get the teachers assembled into one place. Still, he said, the other means of preparation (mentioned by Miss Barlow) were available to all. Teachers ought to remember how true it is that nothing of any value can be obtained without hard labour. We are not, therefore, to be discouraged if we do not see the fruits of our teachings as soon as we would wish. "It is only year after year and perhaps many years in the future, that we shall see the full results of our sowing of to-day." Rev. Mr. Hudgell thought the suggestions offered by Miss Barlow excellent for teachers to put into practice.

The Church, as all know, places in our way special means of grace, whereby all may become good teachers of the young.

Rev. A. F. Burt said, "If it is true, as we hold it to be, that one of the great means of influence which the pastor has with his people is gained by his frequently visiting them, then it is equally true in respect to the Sunday school teacher's influence over the members of his class. There cannot be that deep sympathy the one with the other, which is only known and felt by the closest relationship, unless the teacher has regard to the home-life of the scholar. "Let the child feel that the teacher is interested in him, and he will soon take an interest in himself, and will be prepared to listen and to learn what by the teacher he is taught." The Chairman observed that at a Conference of this kind we are reminded that our parishes differ very greatly. "There are many country parishes which are at the very pole of diversity as compared with some of the city parishes." Necessarily, therefore, we cannot fix a rule which will apply in every case. He thought it impossible to over-estimate the value of rectors frequently meeting with their teachers. He considered teachers' meetings as something at which every rector should aim.

To be continued.

QUEBEC.

QUEBEC.—The 21st session of the Diocesan Synod opened on Tuesday, May 30th at 9 a.m. with a choral celebration of the Holy Eucharist. The delegates lay and clerical assembled in the Church Hall and proceeded thence in procession to the Cathedral of Holy Trinity, the laymen leading, followed by the clergy in cassock, surplice, college hood and white stoles. The Lord Bishop brought up the rear of the procession, immediately preceded by the Rev. L. W. Williams, M. A. Oxon, Rector of St. Matthew's Church, chaplain to His Lordship, bearing the pastoral staff.

The Rev. Assheton G. H. Dicker, Vicar of St. Barnabas Church, Acton, W. London, Eng., sang matins; Canon Thorlloe read the first lesson, and Canon Foster the second.

The Lord Bishop of the diocese was the celebrant at the Holy Communion, the Very Rev. the Dean of Quebec reading the Epistle, and the Ven. Archdeacon of Quebec the Gospel.

Immediately after the service the synod met in the Church Hall, the Lord Bishop in the chair. The synod having been opened with prayer, the clerical sec'y called the roll of the clergy. Messrs. J. Hamilton and R. P. Campbell were named a committee to assist the sec'y's in examining the certificates of the lay delegates. After their report was received and adopted the following officers were unanimously elected, viz.: Clerical Sec'y, Canon Von Iffland; Lay Sec'y, Geo. Lamson, Esq.; Treasurer, Lieut. Col. Geo. Robt. White. At the service in the cathedral and during the different sittings of the synod, his Lordship wore his convocation robes, while the pectoral cross was suspended round his Lordship's neck by a purple ribbon. The pastoral staff presented to this diocese by his Lordship's late parishioners of All Saints, South Acton, and other London friends, stood beside his chair, and after the organization of the synod, a most hearty vote of thanks was tendered that congregation for their beautiful and appropriate gift, on motion of the Dean of Quebec.

His Lordship, amid frequent outbursts of applause, read his charge, which was as follows:

MY REVEREND BRETHREN, AND BRETHREN OF THE LAITY.—I cannot tell you what a deep sense of responsibility I feel resting upon me with regard to this my first utterance, at the opening of our solemn synod. And I have indeed prayed that I may be so directed by God, the Holy Ghost, that my words shall be good and true and helpful, and not in any way hurtful to the great and glorious cause.

His Lordship then detailed at length the whole of his Episcopal acts from the date of his landing in Québec prior to his consecration, up to the present time, concluding the list as follows:—

Thus, besides preaching many sermons, and taking part in many services, I have confirmed, in all, 301 candidates, 121 male and 180 female; I have ordained two priests and two deacons, and I have presided or taken part in innumerable committee and other meetings, in which I have received the utmost support and consideration from the clergy and laymen of Québec. For all this and much more I desire now to record my most emphatic and heartfelt thanks, because we have thus been enabled to accomplish together some really good work for the glory and peace of God.

I would indeed offer all praise to Almighty God, that in His mercy, He has permitted me to be called to live and work amongst you here, and more particularly to build (as I trust wisely) upon the good and solid foundation that has been laid during the rule of my illustrious predecessors, and especially

under the guiding hand of the dear late lamented Bishop Williams. I am well aware that no words of mine can add to your reverence or love for one who, through a long period of years, proved himself to be great as well as good. At the same time I feel bound to acknowledge how much of the well organized and prosperous condition of our diocese is due to the late Bishop's wisdom and devotion, and ever fostering care.

It is thus that, with grand and united lay help and self-sacrifice, we are fast approaching to an honorable condition of self-support; so much so, that we are offering, as one element of our Centenary Thanksgiving celebration, to give up to the end of the century the large sum of \$4,500 per annum which we at present receive from that most noble organization, the venerable Society for the Propagation of the Gospel in Foreign Parts, and in order to show you that the venerable Society thinks highly of our action and accepts our proposal, you will allow me, I trust, to read to you the letter very lately received from the Secretary, the Revd. Prebendary Tucker.

Society for the Propagation of the Gospel in Foreign Parts,

19 Delabury Street,

Westminster, May 9th, 1893.

MY DEAR LORD.—In sending you the notice for your reduced grant of 1894, I am to add an expression of the sense of high appreciation on the part of the Society of the generous and self-denying proposal which your diocese has made for the diminution of the Society's aid.

I am, my very dear and honored sir,

Yours very faithfully,

HENRY W. TUCKER.

The Lord Bishop of Quebec.

We feel, you see, dear brethren, that in our loving thankfulness to Almighty God for all His goodness to us, we ought to make this offer; for, a hundred years ago, when the first Bishop of Quebec (Dr. Jacob Mountain) was thirteen and a half weeks crossing the Atlantic, to reach his distant diocese, there were only nine clergymen of our Church in the whole of Canada, whereas now we have nine well organized dioceses, with large bodies of clergy and laity, besides the eleven newer dioceses of the West and North-West; and, at the same time, we have the pleasure of knowing that almost within the same period of a single hundred years, there has grown up, from the apostolic hands of Bishop Seabury and others, the mighty and well-ordered equipment of the Episcopal Church of the United States; and it will consequently be one of our greatest pleasures to welcome amongst us in the course of the Synod, the Right Reverend Prelate, Dr. Potter, the Lord Bishop of New York, whose praise is in the Gospel throughout the whole world. We are all, therefore, I trust, full of high joy and praise to-day, and we are signifying our thankfulness not only by special services and enthusiastic gatherings, but also by making an offer which will set free a large sum, until now received yourselves, for the good of our brethren and fellow Churchmen in the North-West and elsewhere, brethren who are just now standing in a position of great and pressing need; and in welcoming this aid I am right glad that our good friend, Mr. W. G. Wurtele, intends to propose a resolution of special thanks to the S. P. G. for its long continued and most generous support. But, at the same time, it is absolutely necessary that we should recognize the fact that this one act of self-renunciation is a strong call for greater and even renewed exertions amongst ourselves. For not only must this \$4,500 a year be replaced, we must also raise still further sums in order that we may be able to meet our gradually increasing necessities. I rejoice, therefore, to observe how heartily the project for raising the Bishop Williams' Memorial Fund has been taken up by the whole diocese, and I trust that strenuous exertions will still be made, so that, in the end, we may be able to show that every Church family, nay, every Church man, woman and child has contributed at any rate some small sum. For, besides forming a most suitable memorial of the late lamented Bishop, this fund will prove a much needed element in our future financial prosperity. And on the same principle I hope that church wardens will endeavour to induce the young men in their parishes, who often earn good wages and who have not to bear the heavy expenses of a separate home, to make their own separate contributions towards the parish assessments, instead of leaving the whole to be made up, as at present, by the heads of families. But, with all others, I am glad indeed to think that the two great Societies, the S. P. G. and the S. P. C. K., will continue to offer their most valued exhibitions or scholarships towards the cost of the education of our students at Bishop's College, Lennoxville. For, if our work in our country parishes is to be well done, we must, to a great extent, depend upon a native ministry, and a native ministry can only be raised and secured with the help of scholarships, whereby we are enabled to assist good and likely men to prepare themselves

carefully for the great service of God. It is only thus, in fact, that men who have been brought up to be able to endure hardship and to understand the necessities of our country life, can receive a high mental and spiritual training, and can also have, as students, the practical opportunities that are offered by Sunday and vacation visits to some of our parishes, of being early in their career really useful Parish Priests. At the same time, it must be borne in mind that such visits by students to parishes may very easily be overdone, and, consequently, it is my earnest desire that we should at once set to work to form a Diocesan Lay Helpers' Association, into which we may enrol lay helpers, male and female; and from the male branch of which we may be able gradually to choose and appoint, here and there, lay readers, whose duty and privilege it shall be, while continuing in their worldly callings, to do on Sundays just what our students now do, and to make it possible to offer at any rate one Sunday service in every church and school station throughout the diocese. Fortnightly and monthly services are perhaps better than nothing, but very little progress will be made unless there is, at any rate, one service every week. And these services should be so arranged that our people everywhere have the opportunity of the Holy Communion at least once in every month. And whenever and wherever there is a service, great pains should be taken, so that it may be hearty and earnest, and for the good of souls. It matters little whether the service is said or sung, but it does matter whether the minister and people at service are alive or dead, it does matter whether the minister throws his whole soul into the versicles and prayers, and whether the people respond with one heart and one voice; and this can only be done when the minister says the service in such a way as to give the people the opportunity of responding, for it is quite possible, alas! instead of saying or singing the service, so to read it as to make certain of killing all possible response, and thus to reduce our beautiful liturgical service to the silence and deadness of the grave.

(To be continued.)

Rural Deanery.—At a meeting of the Rural Deanery of Quebec, the Rev. I. M. Thompson, rector of Levis, was elected Rural Dean.

The Lord Bishop.—The Lord Bishop leaves Quebec the second week in June for a pastoral tour in the Eastern Townships, returning about July 4th, and leaving again almost immediately for an extended tour in Gaspé district, Labrador and the Magdalen Islands.

GROSSE ISLE.—The Lord Bishop has appointed the Rev. T. Rudd Incumbent of Melbourne, P.Q., as Quarantine chaplain for July, and the Rev. H. E. Wright of East Angus, P.Q., for August.

MONTREAL.

MONTREAL.—It is very gratifying to the many friends of the Right Rev. Bishop Bond to know that he is steadily improving and that there is every hope of his recovery.

St. John the Evangelist.—The attendance at the morning and evening services on Sunday at this church was very large. The Bishop of Nova Scotia preached at the 11 o'clock service, taking as his text Revelations chap. xxi, verse xxii, 'And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple thereof.' The various material temples of this world were shown by the speaker to be merely types of that spiritual temple hereafter to be met with in heaven. In the city of God there will be no haunts of misery and sin. So in the cities of the world the presence of God is more distinctly recognized in proportion to the lessening of the number of the abodes of vice and crime. During the afternoon about forty candidates presented themselves at the confirmation service. The ceremony was conducted by the Right Rev. Bishop Potter of New York. At the evening prayer the Rev. Arthur French spoke of the different kinds of personal service which might be performed by those desiring to please God.

ONTARIO.

KINGSTON.—Lord and Lady Derby, who arrived here on the 5th, accompanied by Capt. Walsh, A.D.C., were the guests of His Grace the Metropolitan. A reception was held in the evening, at which all the elite of civil and military circles took part.

NAPANEE.—Mr. Jarvis left home to attend the funeral of his sister and to be present at Quebec during the meeting of the Quebec Diocesan Synod, when a memorial service was held commemorating the centennial of the late Bishop Mountain, Mr. Jarvis being one of three representatives of the late bishop's family now living. Rev. Mr. Geen, of Belleville, took Mr. Jarvis' place at both services on Sunday.

SELBY.—Rumors have been circulated to the effect that the scheme for building a church at Roblin has been abandoned. The work however will begin as soon as certain preliminary matters are arranged. Miss Bowen, public school teacher, of Roblin, is canvassing the village for funds to assist in the erection of the church.

BATH.—Saturday, 3rd June, was the 98th anniversary of the opening of St. John's church. The rector in charge held the feast of dedication on Sunday, the 11th of June, assisted by a visiting clergyman. Every effort was put forth to make the services on that day worthy of the occasion.

OTTAWA.—At a meeting of the committee of the endowment fund for a new diocese, Archdeacon Lauder stated that the Governor-General had donated \$1,000 and wished the movement every success. The two English societies had been communicated with, and had replied that they would grant \$10,000 towards the fund, \$5,000 when the subscriptions reach \$20,000, and \$5,000 when the whole sum of \$40,000 is completed.

PICTON.—The woman's auxiliary presented Mrs. (Rev.) Loucks recently with a life membership of the woman's auxiliary. The amount paid, twenty-five dollars, goes unappropriated to the domestic and foreign missionary society.

KEMPTVILLE.—The annual flower show and sale took place on Wednesday, May 31st, and Thursday, June 1st. A continuity of success both of profit and pleasure attends this feature of the Church's work in this parish, inaugurated by the Rector four years ago, with the primary intention of giving the youngsters something to do. Every child in the parish is expected to raise at least one plant during the year for sale. Considerable zeal is shown, and may be illustrated by the following action of a little girl of some twelve years of age. Last year's show was no sooner over than she procured two cuttings of plants which she said she would cultivate for the next year. They grew into lovely plants and were duly presented with her name attached, by her tender mother, but the gentle, loving and faithful little Churchwoman had been called to join the Church Expectant, after a brief suffering from a most severe attack of diphtheria. The cultivation of flowers is growing more and more popular amongst the people in general since this movement began. Abundance of ice cream melts gently away as the multitudes discuss the order of the day to the enchanting sound of inspiring strains of music. The hall is free of access from 10 a.m. to 11 p.m. each day. The people are beginning to ask for further extension to five or six days. Mrs. and Miss Emery went to Kingston on Tuesday, June 6th, to attend the important meeting of the Women's Auxiliary, an active branch of which is well grounded in this parish, under the admirable organizing powers of Mrs. Emery, the president. Preparations are being made for consecrating the parish church, which is to take place about September. The Rev. T. S. Stiles, Incumbent of Frankville, has been spending a week with his friend Mr. Emery, and had the privilege of canvassing the parish in behalf of a new church he is erecting in his parish. His efforts have been heartily responded to by the parishioners. He preached three admirable and practical sermons on Sunday. He is amongst the most energetic and earnest of the Priests of the Diocese of Ontario.

TORONTO.

St. James' Cathedral.—At this church last Sunday the Bishop confirmed a class of 34. Rev. Canon Dumoulin and Revs. Manning and Gardner assisted in the services.

St. Peter's.—A meeting of the combined chapters of the Brotherhood of St. Andrew was held in the school house on Tuesday evening of last week. After the opening exercises, Mr. R. V. Rogers, Q.C., the first vice-president of the brotherhood, addressed the meeting on personal devotion. Mr. Rogers was followed by the president, who introduced the subject for discussion, "Brotherhood work among boys," in which work many of those present are actively engaged. The discussion was followed by a powerful address on the work by Mr. Edwin Arrowsmith of Cambridge University, whose words made a deep impression on all present. The meeting was brought to a close by the benediction, pronounced by Rev. Mr. Howard.

The Rev. Canon Logan received a letter last week from Messrs. J. and W. F. Cowan, of Oshawa, containing a cheque for \$500 for the superannuation fund, which letter contains the following kind words: "The importance of the superannuation fund should commend it to the consideration of the Churchmen of the diocese. I therefore trust you will be enabled

within a reasonable period to attain the desired minimum, which represents a sum barely adequate to the urgent necessities of the case, particularly if the low rate of interest on investments be taken into account."

NORWAY.—The opening service of the new Church of St. John the Baptist was held at 3 o'clock on Saturday, when Rev. Prof. Clark preached. The new building has been erected at a cost of \$5,000 and will accommodate 300 persons. It was erected under the supervision of Architect Chas. J. Gibson, and is very complete in all its details. The opening special services were continued on Sunday. Rev. Provost Body preached at 11 a.m. and the rector at 6.30 p.m.

CREMORE.—A very pleasant and satisfactory meeting of the Ruri-Decanal Chapter of West Simcoe was held at Cremore on Tuesday and Wednesday, May 23rd and 24th. There were present, Revs. the Rural Dean, Kirkby, Lindsay, Owen, Howard-Graeme and Godden. A short session took place on Tuesday afternoon, when subjects of a more minor nature were dealt with. A very cheerful service was held in the church in the evening, and this was followed the next morning by a celebration of the Holy Communion at 8 o'clock. The meeting was carried on throughout the 24th, and the various subjects that were so carefully prepared by the different clergymen for spiritual and intellectual benefit, as well as to strengthen and extend the work of the Church, proved to be most beneficial in every way. These meetings, we must say, are of great value to the clergy, for there subjects can be brought up and ideas put forth, when no other opportunity for such avails. The meeting closed by singing "God save the Queen."

NIAGARA.

On account of want of space we are compelled to hold over the report of the Niagara Synod for our next issue.

HURON.

LUCAN.—In the absence of the rural dean, Rev. Canon Smith, Rev. Canon Richardson presided at the meeting of the Middlesex deanery held in this place. The necessity for good judgment in the use of grants from the mission fund was emphasized. "How to retain the young people in the Church and give them work to do," elicited many practical suggestions. London will be the next place of meeting, when the subject of "Temperance" will be discussed.

CHATHAM.—The grand new \$2,500 organ for Holy Trinity will be placed in the church and be ready for the second Sunday in June.

COURTRIGHT.—The parishioners of this place have presented their clergyman with a horse, harness and buggy as a present. Hitherto he has not been able to visit much, but now will be able to do so. He is one who believes that a visiting parson makes a church-going people. His lectures which he delivers in Corunna and Courtright are very instructive. The subject is the foundation and history of the Church. His wife addresses the Bible class on Sunday afternoons at 3 o'clock. She is very earnest and zealous in the work for the Master.

DURHAM.—There has been a change of Incumbent here. In the beginning of March, Rev. Mr. Burt left for Shediac, in the diocese of New Brunswick. At the end of April, Rev. Mr. Connor, formerly of Lucknow, took charge of the parish. The week before he arrived a furious easterly storm occurred, doing considerable damage. The top of the church tower was hurled to the ground, crashing through the fence and breaking the walk leading to the church door, blowing in part of the chancel window, and breaking the tops of two windows in the body of the church. A subscription list was started and the sum of \$150 was raised to make the necessary repairs. An increased interest, caused by the exertions put forth by Rev. Mr. Connor, is apparent in the parish, which extends over a wide stretch of country, entailing much work, the members being widely scattered. A single series of parochial visits to all requires a journey of many miles, through a new country and over rough and hilly roads.

GALT.—The Hon. Winnifred Sugden delivered an address on the evening of the 8th inst., in Trinity Church schoolroom, in which she gave a most interesting account of her work among the Zenana women of that part of India in which she works. Her account of the degraded condition of the women and girl children was most painful, and is such as to call forth strong and severe remedies on the part of the government. At the conclusion, a collection was taken up which resulted in a sum of \$16 for the

general fund of the Zenana Mission, whose headquarters are in England, and \$15 for a special hospital which she hopes to establish for the poorer classes of the locality. During her stay in Galt, she was the guest of Mrs. J. Savory Tylor, vice-president of the Women's Auxiliary Society.

SASKATCHEWAN.

Sunday, May 28th, at the 11 o'clock service in the Anglican Pro-Cathedral, the Rev. H. B. Brashier, of Innisfail, was admitted to the priesthood by the Bishop of Saskatchewan and Calgary. The sermon was preached by the Rev. W. H. Barnes, of Banff, who gave an eloquent discourse on the awful responsibilities of the priesthood and the duties of the laity towards the clergy. The impressive ordination service of the Church of England was proceeded with, after which the Bishop celebrated the Holy Eucharist, the service being fully choral. The Rev. H. B. Brashier himself preached in the evening on the mysteries of the doctrine of the Trinity, being Trinity Sunday. A pleasing feature of the ceremony was the presence of some of Mr. Brashier's parishioners from Innisfail, who came in especially to assist at his ordination. Mr. d'Easum, who is to assist the Rev. Canon Newton as lay reader and who will be stationed in the Beaver Hills, was present in the choir.

BRIEF MENTION.

The Bishop of Huron and Mrs. Baldwin are expected home this week.

Prof. Huxley receives 200 guineas for each of his articles for *The Nineteenth Century*.

The banks of Great Britain had, last year, \$1,420,000,000 capital and \$3,130,000,000 deposits.

The world contains about 7,000,000 Hebrews, about 3,400,000 of whom dwell in Russia and 1,700,000 in Austria.

A \$3,000 table is on exhibition at the World's Fair. It is made of metals found in the vicinity of Santa Fe.

A speck of gold weighing the millionth part of a grain may be easily seen by the naked eye.

It would require 12,000 cholera microbes to form a procession an inch long.

Every time a bank in China fails they cut off the bank officers' heads, and no bank has failed there for over 500 years.

A large fine toned bell has been ordered for St. James Church, Kingston, as a memorial gift. It will be ready for use next month.

The difference of a farthing per pound in the total trade turnover of sugar in the United Kingdom for a year, means no less than £3,000,000.

It is stated that a new pharmaceutical bottle has been invented which indicates the hour at which the medicine is to be taken.

The oldest statue in the world is that of the sheik of an Egyptian village. It is believed to be not less than 6,000 years old.

The largest gothic church in the world is Cologne cathedral. Its foundation stones were laid in 1248, and the edifice was completed in 1880.

The smallest bird is the West India humming bird. The body is less than an inch long and weighs only twenty grains.

Greek architecture was based on the bower of trees which formed the original shelter of that people.

The title of nabob belongs to the administrators under the Mogul empire of the separate provinces into which the district of a subahdar was divided.

It is said that for the pieces of armour in the Spitzer collection—the most wonderful armour in the world—Herr Spitzer had frequently refused \$1,250,000.

Australia has just completed the first locomotive ever built on the island continent. It was constructed at Melbourne.

A bank deposit and issue was established in 1663, by a London goldsmith named Francis Child; this was the first regular bank in England.

A toad is no fonder of dirt than anyone else, and before he sucks an angleworm down his throat he scrapes the dirt off with his paws.

An English watchmaker exhibits an engine of 122 distinct pieces (not including 33 bolts and screws), which could be hidden in a lady's thimble.

There is an old Mexican law which prohibits a ninth marriage. A much-married American, in ignorance of the law, violated it, and is now in jail in Colima.

The Bank of England was once compelled to suspend specie payments. It was February 27, 1792. It resumed in 1823 after the financial disaster following the French wars had passed away.

Pausias, of Sicyon, was the inventor of encaustic

painting, a method of burning the colors into wax or ivory.

The sculptured lions on the gate of Mycenae are believed to date from the ninth century before the Christian era.

The condor, when rising from the earth, always describes circles in the air and can rise in no other way.

Germany has 5,000,000 depositors in savings banks; France, 4,150,000; Great Britain, 3,750,000; Italy, 1,970,000; Austria, 1,850,000; Switzerland, 1,600,000; Sweden and Norway, 1,570,000.

The list of steamships which have used oil to calm unusually heavy seas is growing larger every month. The oil is stowed in stout bags, which exude it slowly and evenly as the vessel moves.

The scheme of John Law, in 1720 and 1721, was probably the most extraordinary financial swindle ever perpetrated on the banking public.

Carthage was forty-five miles in circumference, situated on a peninsula. On the land side there were triple walls, guarded by towers so large that the basement of each contained stalls for 300 elephants.

The Earl of Aberdeen, the new Governor-General of Canada, is a dark, slender man about 46 years old, about medium height and intellectual looking.

Wooden money, in the shape of Exchequer tallies, was, prior to the establishment of the Bank of England in 1694, current in Great Britain. Tallies were notched sticks used in keeping accounts.

The Princess of Wales has, perhaps, invented almost as many novelties as those in the knickknack trade. She drew with her own hand the plan for the pocket smoking-case which the Prince carries everywhere with him.

The Royal crown of Roumania is made of bronze, the metal having once done service in the shape of cannons—samples from sixty-two war-tested guns, each of which was captured from some enemy.

On hounds in Great Britain, it has been stated, £3,000,000 a year is spent; whereupon the Rev. John Young, of Greenock, draws an unpleasant comparison between what we throw to the dogs and give to the heathen.

British and Foreign.

The Rev. Arthur H. Stanton, after a holiday in Egypt and the Holy Land, has returned to his duties at St. Alban's, Holborn, where he has been curate, practically without stipend, just over thirty years.

Christ Church, at Calvert, Maryland, was built in 1692, like many other buildings near the seacoast, of bricks brought from England as ballast, and cost 800 pounds of tobacco. The first edifice was built of logs.

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

The Duke of Newcastle has been nominated president for the ensuing year of Nottinghamshire district of the English Church Union. For the North Wales District Union, Colonel the Hon. W. E. Sackville-West has been nominated president, and the Dean of Bangor vice-president.

"Quiet Days," despite their High Church origin and associations, are becoming popular in Ireland. One has been held at Bray, under the auspices of the Archbishop of Dublin; and a Quiet Day for clergymen in the diocese of Ossory and Ferns is to be held at Enniscorthy.

The fifteenth Church Congress of the Church in the United States will be held in the city of New York on November 14th, 15th, 16th, and 17th next, under the presidency of the Bishop of New York. The topics already adopted by the executive committee are of great and present day interest. The list of writers and speakers embraces the names of many distinguished clergy and laity.

Mr. Gladstone has promised a contribution of £200 to the Clergy Distress Fund, now being raised by the Sons of the Clergy Corporation, Bloomsbury-place, for the prompt relief of the present distress amongst the beneficial clergy. The Archbishop of Canterbury, president of the Corporation, and Mr. John D. Allcroft, its senior treasurer, will each subscribe £200 a year for three years to the Fund.

There is no more regular attendant at the sittings of the House of Lords than the Arch-

bishop of Canterbury, who makes it a rule to be in his place punctually at four o'clock. His grace considers it a duty, as head of the Church, to be always prepared to answer questions which may be put to him as Primate.

Among the objects of interest shown at the exhibition in Edinburgh in connection with the jubilee of the Free Church, are two copies of Laud's Liturgy—one of which, from the Beresford Hope sale, belongs to Balfour Dunlop, and the other to Miss Carnegie, Trinity. The latter can be traced up to Dean Hannay, who was Dean of St. Giles in 1637, when the tumult arose in that church in connection with the introduction of this Book of Common Prayer.

The Bishop of Worcester has not only accepted Dr. Lunn's invitation to take part in the discussions on Old Testament criticism at the Lucerne Reunion Conference this year, but he has also arranged to join in the Reunion Pilgrimage to Jerusalem, which is being organized by Dr. Lunn and the Bishop's son, Mr. Woolrych Perowne, as announced in the *Review of the Churches*. The Bishop is no doubt largely influenced by the fact that his friend Archdeacon Farrar will also be a member of the party, and will deliver lectures to the pilgrims during their stay in Jerusalem.

The Episcopal election in Massachusetts has given to the Diocese the Reverend William Lawrence, D.D., a man of note, winning manners and patience. The grace of the Episcopal Order will, we believe, bless him in the right use of his good education and ample means, for the benefit of the Church. If his reign be foreshadowed in his Letter of Acceptance, it will be sincere, loyal to the Church, humble in the Faith.

The Bishop of Jamaica (Dr. Enos Nuttall) has been elected Primate of the West India Province, in succession to the late venerated Bishop of Guiana (Dr. W. Piercy Austin). The see of British Honduras being vacant by the lamented early death of Bishop Holmes, the Provincial Synod is at present composed of six Diocesan Bishops and two Bishops Coadjutor. The votes of three-fourths of these having fallen to Bishop Nuttall, he has, in obedience to the Canons of the Province, been declared to be legally elected. The Archbishop of Canterbury has been pleased to express his approval of the choice of the Synod.

When Bishop Tuttle was living in Montana, twenty-five years ago, a little girl of seven years, living in New York City, sent him twenty-five cents for help in some missionary need for which he had appealed. The Bishop wrote her quite a long letter of thanks for her gift. The other day there came to the Bishop a letter from this same little girl, now a mother of three children, detailing the circumstances of that early letter, and how it had been the means of encouraging her missionary spirit and had been a quickener of her missionary zeal during all the intervening years. And as an appreciation of the good it had done her, she desired to send to the Bishop of Missouri, though she had not met him personally, a gift of twenty-five dollars for his present missionary work. Fruit in the end from seed sown is a cheering law.

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.

Churchyard Fence Plea.

SIR,—Our beautiful "Patton Memorial Church" is about to be consecrated. We have handsome permanent seats; a large well-proportioned font, an admirably executed fald stool and alms boxes; handsome kneelers, and choir stall screens. These and other items have involved considerable outlay. We have a great deal of work still before us. The most prominent and urgent is to put up a new churchyard fence. The present one, of wood, nearly forty years old, is in a bad condition, some parts down. The Churchyard Guild is canvassing the parish for means to erect a plain fence of iron.

Among your readers there are a great number of families in different cities, towns and country places of Canada and the United States, that were formerly attached to this parish of Kempville, and the

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majority of them are rich, none of them poor. There are fathers and mothers, husbands and wives, sons and daughters, brothers and sisters, whom they have left with us in God's acre, calmly awaiting their glorious resurrection. Their graves are unprotected! A new fence must be placed at once! I appeal to those many former parishioners for immediate help to protect the graves of their beloved friends!

C. P. EMERY.

Rectory of Kemptville, June 8th, 1893.

The Law of Divorce.

SIR,—At a Methodist conference lately a question was debated arising partly from a so-called divorce granted by a court in Dakota to a Canadian. The words referring thereto—"a court of competent jurisdiction"—used in the formal resolution of the conference, appear to admit the validity of a divorce granted in a foreign country to a Canadian.

Such an admission by a body of Canadians, sitting as a quasi court, may be of serious moment. Many such divorces are obtained, and not infrequently by collusion or even fraud, but I doubt if any lawyer will allow them to be valid in this country when the parties thereto are Canadians not domiciled in the States. It is no doubt most unhappily true that many Canadians have procured such divorces, and have afterwards gone through the form of marriage, the result being that many children are illegitimate, and the supposed wives liable at any time to be turned out of their homes. It cannot be supposed the parties are ignorant of the law, but it is most disquieting to have such a body as the Methodist conference deliberately admitting the validity of these so called divorces.

M.

Systematic Giving.

SIR, The following extract from a letter from "an old missionary priest" in your last week's paper, seems so opportune at the present time, that a second insertion, to place it prominently before the members of the synod at its present session, may lead to some more active forward movement.

"R."
In the first place, then, we ought to have an authoritative recognition of the doctrine of Tithe, and offerings as due to Christ, the Lord of all, for the support and extension of His Church militant here on earth. At present, if any clergyman teaches his congregation that systematic giving for the Lord's service is one of the first duties of every Christian, he is very liable to be told that is only a "fad" of some of the clergy—that it is no authorized doctrine of the Church. And if he writes in favour of the Tithe as a scriptural doctrine, he will probably find some other clergyman writing to show that it is not scriptural and not the doctrine of the Church. But if our synods, bishops, priests and lay representatives spoke unanimously on this subject, and if our children were taught it in their catechism, and the recognition of it as God's will were required of all candidates for orders and for confirmation, there would, in a few years, be no need, or rather, no excuse for church entertainments, pew rents or other modern and unchurchly schemes for gathering money for God's service.

Canon Pentreath's Suggestion for the Extension of the Missionary Episcopate.

SIR,—No one can tell what shape matters may take at the meeting of the General Synod in September, but if the synod be sufficiently organized to take action, I wish to submit for the thoughtful consideration of the delegates, the outline of a plan which I hope to see brought before that important body. It is in brief this: That the General Synod shall recommend or request the children of the Church in every Sunday school in the Dominion to set apart their offerings during the next Lenten season for the support of one or more missionary bishops in Canada. These offerings are to be forwarded to the Board of Domestic and Foreign Missions, which I hope will then cover the whole Dominion. Then, for example, suppose the offerings amounted to \$2,000. This I consider would be a reasonable salary for a missionary bishop, at least to begin with. The Board of Missions would then decide where was the greatest need for such a Bishop. This having been done, the next step would be the appointment. This could be made in two ways. Either the House of Bishops of the Provincial Synod in whose jurisdiction the missionary diocese was, should elect, or the primate should summon the whole House of Bishops of the General Synod, who would elect a priest and take order for his consecration. If \$4,000 were raised, two men could be elected. The children would continue by their Lenten offerings to support these men. Each bishop should be required to begin at once an endowment for his see, and as endowments were completed, the funds would be free for the support of new missionary bishops. I believe the chil-

dren of the Church would respond heartily to this call. The support of a missionary bishop by the children would be a popular movement. We do not know yet who our delegates from Rupert's Land will be, but I will undertake to say that some one from the west will get this scheme into shape and bring it before the Synod, if it meets with favor. Meanwhile I would invite the criticisms of Churchmen on this plan, which I believe to be practical and easily carried out. We all consider the extension of the episcopate to be desirable for the growth of the Church. Let us not wait for endowments. They will come afterwards.

EDWYN S. W. PENTREATH.

Winnipeg, June 3rd.

A Protest.

SIR,—A "Rector" writes in objection to women being called "angelic choristers," and states that there never was a female angel, either on earth or in Heaven. Now with regard to the former, he may speak from experience, but he can hardly yet know much about the latter. He further remarks that all the Biblical angels are of the male gender. Does he forget that the Devil is also represented as being in the form of man. If the rule be good in one case, would it not also be so in the other; and may we not justly conclude that in his satanic majesty's domain men will have this monopoly. Perhaps "Rector" is of the Japanese persuasion? They believe that for woman there is no salvation, but should she lead a very good life, she may enjoy the high privilege of being re-born as man, and in that guise, may eventually reach Heaven.

Or is not the Mohammedan idea a still more unselfish one? for they deny any distinction of sexes among the angels. How different is "Rector's" ideas from that of one of Toronto's most worthy divines, who, upon holding services in one of the large churches, found that as usual the congregation was largely composed of women. He remarked: "Ten women to every man, I wonder if it will be like this in Heaven." If there be any truth in the saying, "By their works ye shall know them," and if in the future state there be male or female, I fancy that in Heaven a very large majority of the angels will be of the feminine gender.

ANGELICUS.

The Church in California.

SIR,—I promised (in the letter of 4th ult.) to say something about the memorial service held in Los Angeles on St. Mark's Day, in commemoration of the life and labours of the late lamented Diocesan, Bishop Kip. Allow me in this, my last letter on the "Church in California," to fulfil my promise, and give an account of this recent gathering at which I was privileged to be present.

The morning of the 25th ult. broke fine, and very warm it was travelling to the city, but the short journey was an interesting one, as we passed through the fertile valley with its orchards laden with oranges and lemons and its smiling fields of wheat and barley, much of which (the barley crop) has since been harvested. On the way we picked up a few missionaries, who, like myself, were bound for the service of the day. Arriving at 10.15, the clergy began assembling in St. Paul's at 10.30. Resolutions bearing upon the subject which had brought us together, were presented by a committee appointed to draw them up, and were adopted by a standing vote by all present, after which came the service, consisting of Holy Communion and memorial sermon, the Rev. Dr. Hall, of Pasadena, being celebrant, Rev. J. D. H. Browne, the epistoler, and Rev. B. W. R. Tayler, secretary of convocation, the gospeller, and Very Rev. H. B. Restarick the preacher. The text, selected from the Epistle for the day, Eph. iv. 11 and 12, fitted the subject admirably, and the speaker gained the closest attention of the congregation as he traced the noble life of the pioneer Bishop from the early days when in 1844 he became famous by the publication of his "Double Witness," till having made the history he came out to the "Golden Gate" to make, he passed from the Church militant here on earth to the sweet rest of Paradise the blest. Warm and eulogistic were the tributes to the beauty, strength and gentleness of his character, and many points in his wise master building were touched upon to be admired, and yet the sermon was not a composition of fulsome praise, but consonant with the opening utterance, "The Church does not indulge in eulogizing her faithful dead," and with the fact emphasized that she allows the living to recount the virtues of the dead with a view to stimulate our energies in imitation of those who through faith and patience inherit the promises.

The whole congregation remained to partake of the memorials of the death and passion of the Lord unto whom all men live, and well on to an hour past noon was it when the impressed worshippers dispersed to their homes. The resolutions assented to before the service, were, I should have remarked, read

to the assembled congregation before the sermon. Four in number, they set forth (after the preamble referring to date of death), the profound belief of the clergy in the passage of the beloved Bishop's spirit into the peace and rest of Paradise; their resignation to the dispensation of Divine Providence; their gratitude for God's gift of such a man to preside over the planting period and formative conditions of this young and growing State, and their heartfelt sympathy with the bereaved widow and family. Each, therefore, it will be seen, grows out of a distinct motive which the occasion permitted them as clergy and men to emphasize. For instance, take the first. In a new country where so many are wholly given to the idolatry of Mammon worship, and pay little or no heed to the things which belong to that bourne beyond the scenes of time and sense, or where many professing and calling themselves Christians have positive teaching of those who ought to be better instructed, or by the oversight of those who neglect to rightly divide the Word of Truth, and have not thus declared to their people "the whole counsel of God"—I say in a new country like this, under conditions like these, it was wise and well that the clergy of the American Church should proclaim their belief in the Catholic and primitive faith in regard to the intermediate state, and so be the means, in the providence of God, of arresting the attention and perhaps provoking the research and enquiry into this truth on the part of individuals hitherto thoughtless or ignorant about it.

To one who, like myself, had never been privileged to know the deceased prelate, both the sermon and the personal portions of the resolutions portrayed to the mind the form of a man of good physique, noble presence, captivating address and gentle manners, brilliant in intellectual resource, eloquent in oratory, and reflecting in all he did or said the Spirit of God within him. O, refreshing and helpful indeed it is to pause mid the routine of clerical or lay duties, and contemplate so finished a course, and to resolve anew, in the presence of the holy and restful dead, that we will daily strive to walk as they walked, that we will be stimulated by their splendid examples to follow them, as they followed God as dear children, and walked in the love of Him who loved them and set them His standard in going about and doing good.

J. FIELDING SWEENEY.

It will be a disappointment and grief to the parishioners of St. Philip's, Toronto, and many friends of the Rev. Canon and Mrs. Sweeney, to learn that owing to the continued ill-health of Mrs. Sweeney, their return home has been obliged to be postponed. An extension of leave has been granted by the Bishop of the Diocese, to whom Dr. Sweeney has written that he hopes, if elected on committees at the ensuing synod, to be able to discharge the duties connected with them after his return. We may add that Dr. Sweeney's letters have been most interesting to the readers of the CANADIAN CHURCHMAN, and we hope to have more from him. His address will continue to be Ontario, S. California.—(ED. C. C.)

Separate Schools.

SIR,—Any who have the cause of religious education in our public schools at heart, will be somewhat encouraged in recognizing the healthy tone of your article on Separate Schools. The Kilburn schools will, despite their limited range, certainly do good. If the Sisterhood were reinforced by Canadian women a much greater benefit to the children of the masses would be the result. Canadians can best teach the Canadian people. We have a system of Separate Schools in Ontario; but they are for those who can pay for them. Dissenters have them too. Our boarding schools and colleges for children, men, and women are examples of these. We need schools to reach the children of the masses. How are we to get them? Not till our people have faith to try and secure them. Our faith, which is now weak in this matter, ought to be strong. When this *ought* is realized, a liberal sacrifice of time and money will give us what we know we should have.

The Romanists are the only consistent people in the matter of religious education in schools. They have schools for the masses and the other people too. In our consistency we are even with the Dissenter (!) but a long way behind the conscientious Romanist. Dissent does not hold the conscience of the Roman Catholics in this matter, but it has its grip on ours.

The ordinary Churchman is at one with the Dissenter on this grave subject. He endorses the policy of Separate Schools as far as higher education goes. But when you mention the subject of religious education in the public schools, he says: "It will never do, you'll incur the animosity of the people. It is a good thing, etc." But—to speak his mind—he is afraid to try it. If the lethargy or timidity of the clergy in this matter were occupied by some other feature, such limp excuses as have just been quoted would not need to be mentioned. When the people—even if it came to this seeming impossibility

—refused to have the Christian faith taught except where, when, and how it pleased, such refusal would amount to saying: "We don't want Christianity." There are many things that people don't want that they must have. The best things that this century produced were at first refused by even quite intelligent people. However, when they got a foothold, it was found that they were the very things the objecting public must have. It is thus with the question of religious education in our public schools, even though one is opposed with the current, though odd logic that, the Catholic (universal) faith should be taught to the world. It should be taught in the home. It should be taught only at the church and on Sunday. Therefore the universal faith should not be taught in the public schools on week days! If we would make things fit, the faith must be taught daily to the souls that belong to us in the public schools.

How can the matter be remedied? By attempting to cure it. One practical way of doing it is to have a Sunday annually set apart in all the churches of the several dioceses in which the clergy should read a strong pastoral letter from the bishops to the people. Their lordships' letters on religious education in the public schools could be either read to the people or effectually used "otherwise." The country parson should in the meanwhile and afterwards systematically visit the public schools to drop words in season that will stick, and when possible teach Church children according to law, *i.e.*, after hours, till we can get something better than the present miserable parliamentary terms. Better terms will only come after earnest and combined agitation. Like every good cause, it won't be won in a day. In towns and cities where the Church population is more numerous and condensed than in the country, practical use should at once be made of these unused advantages. The clergy thus located should make weekly calls on the public schools in their parishes, and endeavor to do their duty towards the young souls over whom they are curates, on other days besides Sunday. Country curates, owing to circumstances, can only do this about once in two months. If by systematic and combined effort we made the best of our slight opportunities to teach the Christian faith to our children in the public school, the present advantages would soon increase.

If anything beneficial is to come of this matter, the clergy must be well to the fore. The laity will only zealously back up the movement when they see that the clergy are alive to the responsibilities of this, the Churchman's holy curacy and cause.

H. V. THOMPSON.

Calcedon East, June 5th, 1893.

Sunday School Lesson.

3rd Sunday after Trinity. June 18, 1893.

THE ORDERING OF PRIESTS.

When a Deacon is "found faithful and diligent," he is usually, after a year's probation, advanced to the Priesthood (*See rubric after Office for the Ordering of Priests.*) For, as St. Paul writes to St. Timothy, "they that have used the office of a deacon will purchase to themselves a good degree." (1 Tim. iii. 13.)

This service, to the end of the gospel, is similar to that used in the Ordaining of Deacons, except that a different Collect, Epistle, and Gospel are appointed. After that, however, it is much more solemn, the office being a far greater one. There are four special Sundays appointed for ordinations which are preceded by days of prayer and fasting. The special prayers "for those that are to be admitted into Holy Orders" should be said every day in the Ember week; they are among the Occasional Prayers after the Litany. St. Paul's entreaty: "Brethren pray for us," (1 Thess. v. 25) should not be disregarded. If he, who was so bold in preaching, gained fresh strength and boldness from his people's prayers (Eph. vi. 18, 19), surely our Clergy may be helped in the same way. The laity are bound to "hold up the hands" of the Clergy, that the battle may be won. Exod. xvii. 11-13.)

1. MEANING OF PRIEST.

There are, and have been from the Apostles' time, three "Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." Corresponding to these we find in the Jewish Church three orders also, *viz.*, High Priest, Priests and Levites. Our word *priest* or *presbyter* means an *elder*, while the Jewish word meant a *holy one* or *worker in holy things*. We find that in the Apostolic Church elders were ordained wherever the Gospel was

preached successfully (Acts xiv. 23); they met in council with the Apostles (xv. 6) and ordained decrees (xvi. 4). Their work was, as under-shepherds, to feed the flock (Acts xx. 28), not as hirelings who care nothing for the sheep (1 Pet. v. 2; St. John x. 12, 13) but, like their Master, ready to die if need be in their defence, as many were called upon to do.

2. THE INTRODUCTION.

"No man taketh this honour unto himself, but he that is called of God" (Heb. v. 4) and specially set apart for His service. The men who dared to take upon themselves the office of a Priest were terribly punished by fire and earthquake (Num. xvi). Even in the case of Uzza, who put out his hand to steady the ark, which not being a Levite, he had no right to touch, death was the punishment (1 Chr. xiii. 9, 10; xv. 13-15). It is not an unheard of thing now-a-days for the sentiments of Korah and his company to be expressed—"Ye take too much upon you, seeing all the congregation are holy—wherefore then lift ye up yourselves above the congregation of the Lord" (Num. xvi. 3). St. Paul's command, "obey them that have the rule over you, and submit yourselves" (Heb. xiii. 17), is too often disregarded; see also Article xxiii. The Ordination services are substantially the same as those used by the ancient Church. The *Epistle* speaks of the duty of all the officers, apostles, prophets, evangelists, pastors and teachers to build up the Church, which is God's building" (1 Cor. iii. 9). Often one man lays the foundation on which another builds, but all are workers "together with God," and S. S. teachers too shall help in the erection of this glorious Temple. There is a choice of *Gospels*,—one speaks of the urgent need of more labourers, and when we hear of the millions who are still in heathen darkness, it must be plain to all that "the labourers are few;" the other describes the "Good Shepherd" as a model for those who are to "feed the flock."

3. THE EXHORTATION, QUESTIONS AND VOWS.

I. The exhortation, addressed to the candidates, may be divided into three parts: (a) *The importance of the office.* They are to be messengers, watchmen, and stewards, providing for the Lord's family, seeking His scattered sheep. As stewards they must be faithful (1 Cor. iv. 2) and blameless (Tit. i. 7). As watchmen they must be always on the alert to warn the people, or else God will hold them guilty,—"his blood will I require at the watchman's hand." (Ezek. xxxiii. 6.) Some "watchmen are blind; they are all ignorant . . . loving to slumber," (Isa. lvi. 10). (b) *Their responsibility.* "A great treasure is committed to your charge." *viz.*, "the sheep of Christ," "His Spouse," "His Body." He will punish any negligence. (c) *the help needed*—to be obtained by prayer and study of the Scriptures, that they "may be wholesome and godly examples and patterns for the people to follow." The *Vows* are then made, to be fulfilled only "by the help of the Lord."

4. PRAYER, ORDINATION AND CONCLUSION.

Silence is then "kept for a space" while the people pray secretly for the candidates. This peculiarity of the Ordination Service may remind us of Rev. viii. 1. Then comes the "*Veni, Creator Spiritus*," a hymn for the blessing of the Holy Spirit. This hymn is nearly a thousand years old, and has been sung for many centuries in English Ordinations. The Ordination by the means of the laying on of the Bishop's hands now takes place. The priests who are present unite with him, even as St. Timothy was ordained by St. Paul and the presbyters (2 Tim. i. 6; 1 Tim. iv. 14.) The newly made priests are given authority (a) to pronounce absolution (St. John xx. 22, 23), (b) to preach the Word of God (2 Tim. iv. 1, 2), (c) to minister the Sacraments (St. Luke xii. 42, 43).

Of course you read the testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that Hood's Cures. Why don't you try this medicine? Be sure to get Hood's.

Constipation and all troubles with the digestive organs and the liver are cured by Hood's Pills. Unequaled as a dinner pill.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 4—CONTINUED.

As for Lora, she rode and drove with her brother, or aunt; went to the British Museum or some of the picture-galleries with Madame Petit or Mr. Robarts, copying here a picture, and there a marble, as her fancy suggested, and occasionally studying out a subject of her own imagining in her bright and beautiful studio at home.

Lady Trevanion had her own routine of occupation and amusement, and Somerset his; it therefore made small difference to any one save Tracy that Stella should spend the whole long day in the library at that monotonous practice, at the same time totally unconscious that, in a not-far-distant apartment of that same London mansion, her elder sister, with a tremendously-gladsome heart, was listening to words which fell like sunshine on her spirit, shaping into new forms of brightness and beauty the coming future, which to Lora had never been invested with the same shadows which darkened the every-day prospect of her younger sister.

Meanwhile the hours passed on. It was some relief to Stella the three-quarters of an hour with Herr Schmidt, who, on that morning, was unusually considerate, the young girl thought, administering no reproof for the half-prepared lesson, and giving her, as he sometimes did, a reading in "Wallenstein" instead of the more difficult composition which Stella would have found some trouble in mastering that morning. Perhaps he remarked her wan, troubled face, and guessed that the mind was already sufficiently exercised over some unknown lessons with which he had nothing to do; which was indeed the case. To Mr. Robarts Stella was not that morning called. "Miss Gower was engaged," Madame Petit was desired to say; and so both lessons would be postponed.

And then the practising was resumed, until the little fingers fairly ached, and the eyes grew tired and strained from constant looking. A luncheon was brought and set on the table at half-past one o'clock; but Stella did not touch it: she seemed too unhappy to be susceptible to any feeling of hunger.

All at once the door of the library opened; and the next minute Captain Flamank was standing at her side. The music ceased: the little cold hands dropped into her lap; and Stella sat with downward glance, silent and ashamed.

"What, Stella, under the cloud again?" Captain Flamank said, very kindly.

There was no answer, nor any raising of the bent eyelids. The captain drew forward a chair, and sat down close beside her.

"Do tell me about it, Stella," he said again, "you are in trouble?"

The one word, "Yes," came slowly from Stella's lips. She remembered his kindness the night before, and did her best to answer.

He took her two cold hands in his, and, as the sorrowful face was gradually raised, he bent forward, and gravely kissed it.

Stella seemed almost too bewildered and subdued to express surprise at this very unusual and unexpected manifestation of sympathy and friendly feeling.

"I may take this brother's privilege for the first time, now you seem in trouble, may I not?" he said, gently, in reply to the slight flush of embarrassment which rose to Stella's cheeks.

"Brother's?" she asked, forgetting her troubles for the moment; "Captain Flamank, what do you mean?"

"What I say," he answered gravely. "Have you any objection to take me, some day—some not very distant day, I hope, for your brother, Stella?"

A still deeper flush mounted to Stella's brow; and a look of inexpressible surprise, amounting almost to dismay, came to her countenance.

"Do you mean, can it be possible that you are going to marry Lora?"

"Exactly," said the captain, smiling at the plainness of the question. "I have asked her this morning; and she has given me the right answer; so the first thing I did was to come and tell you."

"O Captain Flamank!" was all Stella could for

the moment articulate; and that was in such a tone, that it almost made him start.

"Well, what is it, Stella, are you sorry?"

"O yes, for you," said Stella, in a tone of such genuine pity that it half-vexed at the same time that it heartily amused her companion.

"Well, Stella, you may reserve any sorrow on my account for a better occasion. Tell me only what you feel on your own."

"(O I am very glad. I only meant," she added by way of apology, quite ignorant that she was not making a bad matter worse, "that Lora is not good enough for you, and that I don't believe she can ever make you happy."

His cousin's words on the previous night recurred not altogether pleasingly to the mind of Captain Flamank. To hear them reiterated by Stella, and with far greater plainness of speech, was anything but agreeable to him. He felt, for the moment, half displeased with the child whose hands were stiff in his, but whose gaze drooped again as soon as she became conscious that she had vexed him.

But he felt directly that it would be unjust to entertain displeasure against one speaking so openly, and what she doubtless conceived to be the truth; and with his usual frankness and good humor he said, after a short pause, "Explain yourself, Stella. What do you mean by Lora not making me happy? Nay; don't be afraid to speak: I like you all the better for being open and honest, and hope you will always be so to me. Tell me what you mean."

"Lora is my sister; so perhaps I ought not to say. Besides, perhaps she loves you, and that may make a difference; of course I cannot judge in that light."

(To be Continued.)

Bad Blood Cured.

GENTLEMEN,—I have used your Burdock Blood Bitters for bad blood, and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck, but B.B.B. completely drove them away.—SAMUEL BLAIN, Toronto Junction.

Meaning of the Various Colours.

White is the emblem of light, religious purity, innocence, faith, joy, and life. In the judge it indicates integrity; in the rich, humility; in woman, chastity. Red, the ruby, signifies fire, divine love, and wisdom. The red colour of the blood has its origin in the action of the heart, which corresponds to, or symbolizes, love. In a bad sense it corresponds to the love of evil, hatred, etc. Blue, or the sapphire, expresses heaven, the firmament, truth from a celestial origin, constancy and fidelity. Yellow, or gold, is the symbol of the sun, of marriage, and faithfulness. In a bad sense yellow signifies inconstancy, jealousy, and deceit. Green, the emerald, is the colour of spring, hope, particularly the hope of immortality, and of victory, as the colour of the laurel and palm. Violet, the amethyst, signifies love and truth, or passion and suffering. Purple and scarlet signify things good and true from a celestial origin. Black corresponds to negation, despair, darkness, mourning, wickedness, and death.

A Friend.

It was once said by a great man, "He only is fit to be chosen for a friend who can give counsel, guide me right, and will, when I need it, do me good. My friend is a worthy friend when he can become to me a guide, a support, an eye, or a hand, will make my joys double, and divide my grief between himself and me."

Boys, you will not easily or often meet with those who will unfailingly be *this* kind of friend to you, but it would be well for you as well as others, both now and hereafter, if you determined to be *this* kind of friend to others.

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

A Lodge in a Garden.

The lodge, or cottage, is a rough shelter, put up in the grounds where vines and cucumbers, or other saleable and eatable things are grown. In this lodge some man or boy is set to watch, and it is his duty to guard the plants from robbers, and to frighten away the foxes and jackals which would destroy the vines.

This employment is lonely and desolate enough, "but," says Dr. Thomson, "the true point of the comparison will not appear until the crop is over, and the lodge forsaken by the keeper. Then the poles fall down, or lean every way, and those green boughs with which it is shaded will have been scattered by the wind, leaving only a ragged, sprawling wreck—a most affecting type of utter desolation."

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

Fishing.

Fishermen in the East almost always work at night. *We have toiled all night, and have taken nothing.*

"Then may they be seen," says Mr. Roberts, "out at sea, or on the rivers, like an illuminated city, swinging their lights above, over the sides of the boat, which the fish no sooner see than they come to the places, and then the men cast in their hook or the spear, as circumstances may require."

When the men are engaged in fishing, they generally take off everything but their shirt, so that they may be ready to jump into the water if necessary, to disentangle nets, or help with a heavy load to the ship.

"Fish absolutely swarm in the Sea of Galilee," says Henry Harper in his letters to his children; though at the present time few people try to catch them. When I was last there I often watched my Arabs fishing. They fished in what was quite a new way to me; they had no fishing-rods. The man about to fish first 'girded himself,' that is, he looped up his long underskirt, that being the only dress he kept on; his line was a strong cord. At one end short strings were fastened, and fish-hooks attached to those strings, with bits of lead or stones in between to make the line sink in the water. He baited the hooks with morsels of chicken or shrimps. Then he waded into the water some distance, looped up his line in his right hand, just as a sailor does when he wishes to cast a rope from a ship, and with a sudden jerk, flung the line straight out into the deep water of the lake. The weights took the bait to the bottom. He would wait a few moments, and then pull the line in slowly. I rarely saw them do this without catching one or more fish."

Now your blood should be purified. Take Hood's Sarsaparilla, the best spring medicine and blood purifier.

To One in Sorrow.

The peaceful fruits of sorrow do not ripen at once; there is a long time of weariness and heaviness while the process is going on; but I do not, will not, doubt that you will taste these fruits and find them very sweet. One of the hard things about bereavement is the physical prostration and listlessness which make it next to impossible to feel the least interest in anything. We must bear this as a part of the pain, believing that it will not last forever; for nothing but God's goodness does.

"God's angels coming down on errands sweet
Our angels going home."

She is at home; she is well, she is happy; she will never know a bereavement or a day's illness or the infirmities and trials of old age; she has got the secret of perpetual youth. The only real comfort is that God never makes mistakes; that He would not have snatched her from us if He had not had reason that would satisfy us if we knew it.

We must not associate anything so unnatural as death with a being so eminently formed for life. We must look beyond, as soon as our tears will

let us, to the spheres on which she has been honoured to enter into her brilliant youth, to the society of the noblest and best human beings earth has ever known, to the fulness of life, the perfection of every gift and grace, to congenial employment, to the welcome of Him who has conquered death and brought life and immortality to light.

But the shadow of death will not always rest on your home; you will emerge from its obscurity into such light as they who have never suffered cannot know. We never know, nor begin to know the great heart that loves us best till we throw ourselves upon it in the hour of our despair. Friends say and do all that they can for us, but they do not know what we suffer or what we need; but Christ knows our needs, has penetrated the depth of the wounded heart. He pours in the wine and the oil that no human hand possesses, and "as one whom his mother comforteth, so will he comfort you."—Elizabeth Prentiss.

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

Restful Sleep.

Concerning sleep in connection with sickness, there is a good deal of heresy regarding the matter among otherwise well-informed people. "Don't let her sleep too long!" "Be sure to wake him when it is time to give the medicine; it will be a great deal better for him not to sleep too long at one time!" How often we have heard these words, or words to that effect, when in fact, in nine cases out of ten, and very likely in ninety-nine out of the hundred, they were the exact opposite of the truth. Gentle, restful sleep is better than any medicine, and how often, even how almost invariably, does the "change for the better" for which anxious friends are waiting so prayerfully, come during sleep—making its first manifestation when the patient awakes with brightened eye, stronger voice, a faint tinge of returning health mantling the features, in place of the wan hue of threatening death! In the words of Sancho Panza, we may well say, "Blessed be the man who invented sleep!" There are, of course, critical situations in which a troubled, imperfect sleep may properly be broken to administer medicines; but in these later days physicians, quite generally, give the caution that in case of restful sleep the patient is not to be awakened for the administering of medicines.

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

Daniel's Meekness.

The term is used as in the case of Moses. The entire absence of self-consciousness is a fundamental element in the noble character of Daniel. A chief statesman in the first empire of the world, he had not recorded a single voluntary act of his own. Conceive any mere human writer, occupying such a position as Daniel had—a chief adviser of a great monarch, and a great protector, doubtless, of his people, saying not one word of all the trials, plans, counsels of these seventy years, nothing of the good which he furthered, or the evil which he hindered! Could we have a more complete instance of self-abnegation?

—Do 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.

—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.

A Wonderful Pair of Glasses.

Gottlieb Schmitz, so the Germans say,
Invented some glasses one summer day
Of a wondrous pattern, unknown before.
They were aids to sight, as in days of yore;
But the strangest thing, and you'll own it was queer,
Enabled their owner to think and to hear.

To think and to hear and to see; but alas!
Some fatal spell had ended the glass.
Its lines were warped. Neath the circling blue
Distorted images met his view;
And the sounds that he heard, whether mirth or joy,
Were blended with sorrow like base alloy.

Nothing was beautiful quite; it seemed
The very sunset that flushed and gleamed
On the western hilltop was out of line.
In the moaning music of the wind and pine,
And e'en in the song of the happiest bird,
Were chilling discords that Gottlieb heard.

And, saddest of all, it transformed his mind;
He was harsh in his judgment of all mankind.
To truth and duty each day more blind,
Till he broke the glasses in sudden ire;
But vision no longer would change at desire.
The magic lens he had worn too long;
Each line was deflected, each angle wrong,
And dissonant still was the lark's glad song.

Is the story a true one? I cannot say.
I only know, should you come our way,
In street or market you'd surely find
Legions of men who are deaf and blind
To the light and beauty and love and joy
Of unselfish lives. And there's many a boy—
And I'm loath to confess, but I fear, some lasses—
Unconsciously looking through Gottlieb's glasses.

Tariff Reform.

Tariff reform is in the air. The praises of B.B. B. are also heard everywhere. No other medicine cures all diseases of the stomach, liver, bowels and blood so rapidly and so surely as Burdock Blood Bitters.

Gems from Phillips Brooks.

We are holding every doctrine of the Christian faith more firmly than in any century preceding; and there is not a doctrine that men will not hold more firmly in the next century if they become possessed of the enthusiasm of humanity.

Great is the power of a life which knows that its highest experiences are its truest experiences; that it is most itself when it is at its best. What a piece of the man was for that shining instant, it is the duty of the whole man to be always.

Go to, ye rich men, and learn how a rich man ought to live. When Jesus said to the rich young man, "Go and sell all that thou hast and give to the poor," he had simply found a man who did not know how to be rich.

In every age there have stood forth the Church's ministers, now with one sort of ordination, now with another; but all successors of the apostles in the nature and spirit of the work they had to do.

Weighing Thoughts.

Starting from the idea that the hand varies sensibly in size with the amount of blood present in it at any moment, Professor Mosso, the Italian physiologist, has made some most interesting investigations. In his first experiments the hand was placed in a closed vessel of water, when the change in the circulation produced by the slightest action of the body or brain, the smallest thought or movement, was shown by a rise or fall in the liquid in the narrow neck of the vessel. With a large balance, on which the horizontal human body may be poised, he has found that one's thoughts may be literally weighed, and that even dreams, or the effect of a slight sound during slumber, turn the blood to the brain sufficiently to sink the balance of the head. The changing pulse even told him when a professional friend was reading Italian and when Greek, the greater effort for the latter duly affecting the blood flow.

—Mr. M. A. Thomas is now at St. Leon Springs, where he has assumed the management of the palatial hotel there, which opens June 15th. Those who can avail themselves of the luxury of visiting this famous health resort, will find Mr. Thomas a genial, obliging and attentive host.

Distinction between Fruit and Vegetables.

What is the distinction between a fruit and a vegetable? It is impossible to draw any unvarying line between these two, for the terms are used indiscriminately. Perhaps one may say that fruit is eaten raw, while vegetables are cooked before coming to table, but cabbage, apples, and others are eaten both raw and cooked. Botanically speaking, the term "fruit" is strictly applied to the mature pistil or ovary with the seeds in its interior. The pea, bean, pumpkin, squash, and cucumber, though always regarded as vegetables, are true fruits. Other vegetables are various parts of plants; turnips and parsnips are enlarged roots, potatoes are swollen underground branches, spinach and kale the whole plant, onions thickened fleshy leaves, cabbage thick clusters of leaves protecting the central growing point, and Brussels sprouts are similar clusters protecting side branches.

Irrigation.

From the New York Times, May 13th, 1893.

W. H. Hart, Attorney-General of California, was seen by a Times reporter at the office of the Colorado River Irrigation Company, 66 Broad Street. He stated that he had just completed the arrangements with the Irrigation Company for the transfer of the Southern Pacific Railway lands, being the alternate odd sections, amounting to 500,000 acres, in the Valley of Colorado, in San Diego County, California.

"This irrigation project," said the Attorney-General, "is entirely feasible and will be productive of extraordinary results for many reasons. The climate will give a better result for raisins, oranges, and lemons, as they can be put in the market in better shape than from the most favored places in California, because of exemptions from frost, which at intervals kills a fair percentage of the vines and trees in other localities, and also from the absence of sea moisture, which sears the fruit. These conditions alone are good assets in cultivating this land."

Mr. John Straiton, President of The Colorado River Irrigation Company, was very enthusiastic over the great enterprise.

"A few weeks ago," he said, "Mr. C. P. Huntington, President of the Southern Pacific Railway, said to me that if he was fifteen years younger he would abandon all his interests and devote the remaining years of his life to carrying out what he believed was one of the greatest problems touching the welfare of the human family—that is open to capital and enterprise—the introduction of water upon these lands. I think there is fifteen or twenty million dollars in ten years, in the development of this land we are now selling to your company."

It must be remembered that Mr. Huntington is an authority on irrigation, as his company transports the bulk of 300,000 tons of green fruit and thousands of car loads of dried fruit from seven irrigation counties in California yearly.

The Colorado River Irrigation Company has no bonded indebtedness. Its plan is to sell stock and pay as it goes. It can never get into serious financial difficulties by following this plan. This means the greatest safety and economy to the stockholders.

We cannot recall in all the wide world a single railway company which is on so favorable a basis.

The great governments of the world are deeply in debt, as is nearly every state, city, town, county and most corporations.

In addition to the above mentioned facts it may be stated that the officers and board of directors are not figure heads, but able, reliable men of affairs, who have been successful in accumulating millions and are well and favorably known.

The company finds no difficulty with investors if they only take the trouble to investigate in channels where there is reliable knowledge of the company, its assets, workings and prospects. This enterprise is no experiment, as land with water is now selling at Yuma, five miles from the lands of this company, for from \$100.00 to \$250.00 per acre, with a water rental of \$12.00 per acre annually. This company has considered it advisable to begin the sale of land and water

at one-third of the usual price in order to induce rapid settlement.

Riverside, California, in the seventies, was a barren plain; not a fence, house or person; not a dollar of revenue. To-day it is the most wealthy agricultural community in all prosperous America. Irrigation did it.

Official statistics show that over 7,000 people live comfortably on 12,000 acres, among orange, lemon and olive groves; that in 1891 the average production of 3,000 acres was \$895.00 per acre. The annual shipments of fruit amount to \$2,500,000, while the assessed value of Riverside is over \$8,000,000. And all of this from land valued at \$1.25 per acre less than twenty years ago.

This company is selling a limited quantity of stock at par, \$50. It is confidently believed by conservative men that shares will be selling for \$100 in a year from to-day, as the company will be delivering water by that time.

For full information, with printed matter and map, address The Colorado River Irrigation Company, Canadian Office, Canada Life Building, Toronto.

A Canadian Favorite.

The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoea and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy.

Hints to Housekeepers

Before frying raw potatoes slice them and let them stand in cold water for an hour.

BAKED OMELETTE.—Boil a pint of milk, melt in it one teaspoonful of butter and salt, stir in a tablespoon of flour rubbed smooth in cold milk, pour this on seven eggs beaten three minutes. Stir fast until mixed, pour into buttered dish that will hold a quart, bake twenty minutes in hot oven.

STRAWBERRY SHERBET.—Mash to smooth paste one quart of fresh berries, to which add the juice of one lemon and three pints of water. Let it stand for three hours, when strain it into three-quarters of a pound of white sugar. Stir until the sugar is thoroughly dissolved, when strain a second time, and keep in ice for a few hours before using.

To make the lemon water ice, boil for five minutes exactly one quart of water and one pound and a quarter of white sugar, to which has been added the rind of three lemons and of one orange. Remove whatever scum arises and strain the syrup while hot through a muslin bag. When cool mix the juice of four lemons and of one orange with the syrup; strain a second time and freeze.

Magnesia will effectually remove grease spots from silk or cloth by rubbing it in well, and after standing awhile apply a piece of soft brown paper to the wrong side, on which press a warm iron gently; and what grease is not absorbed by the paper, can be removed by washing the spot carefully with warm water.

A nice way to cook potatoes is to cut cold boiled potatoes into cubes and fry them in fat until they turn light brown. Drain and season with salt and pepper. Turn them into a hot dish and sprinkle fine-chopped boiled ham over them, using about two tablespoonfuls of ham to a quart of potatoes. Raw potatoes may be cut into cubes and fried, and served in the same manner.

SPONGE CAKE.—Two cups sugar, two cups flour, four eggs, two teaspoons baking powder, one teaspoon of essence of lemon, three-fourths cup of boiling water, add water last. It will seem very thin, but will come out of oven all right.

EGGLESS CAKE.—One cup sugar, three tablespoonfuls butter, one cup sweet milk, two cups flour, and two spoons baking powder; a very good cake when eggs are scarce and high.

A dessertspoonful of lemon juice diluted with double the quantity of water, taken six successive mornings, will counteract bilious tendencies.

SAMPLE CHOCOLATE FREE.—A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

Children's Department.

"Just a Habit."

Recently, a number of laughing, rosy-faced school-girls entered a street-car in which was already seated a pleasant-faced elderly lady. She looked upon the girlish freshness with an approving eye, and listened to their sweet voices with an indulgent smile, but presently her face began to wear a graver look as she heard some of their conversation.

"Girls, just look at my gloves. They're a mile too big for me, and I only got them last week."

"Don't mention gloves, Jen," replied another in the group, "for that reminds me that I have mine to mend, and there's about 'steen holes in them."

"Don't speak of the largeness of your gloves, Jen, while I have these shoes on," remarked another girl. "Did you ever see such clumsy things! They'd fit the driver there comfortably."

The girls could not refrain from laughing as they looked upon the speaker's small, well-shod feet, and then over to the driver's substantial, thick-soled boots. But as their merriment died away, the lady moved a little closer to them and said gently,—

"Miss Jennie, do you really believe your gloves are 'a mile too big' for you? Does your friend there really have 'steen holes' to mend in her gloves? And does your friend here actually believe her shoes would fit 'the driver'?"

The words, though coming from a stranger, were spoken so courteously, and withal so gently, that the girls could not take offence. But the hot blood rushed to the face of the one called "Jen," as she said,—

"Why, no. I don't suppose we

"A Word To the Wives Is Sufficient."

For Rendering Pastry Short or Friable.

COTTOLENE

Is Better than Lard

Because It has none of its disagreeable and indigestible features.

Endorsed by leading food and cooking experts.

Ask your Grocer for it.

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GENUINE AMERICAN LEVER WATCH \$1.75



will receive money back. Description: Cut is 23 size; weight 4 oz.; American Lever Movement, Lantern Finion, 240 beats to minute; Patent winding and setting attachment requiring no key; Patent Escapement and Regulator; strong case of composition metal. Gold or Nickel Plated or 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.

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

really did believe what we said, but—

"But it is just a habit of yours that you have acquired, of exaggerating when you speak. Isn't that it?" said the lady helpfully.

"I think it is," replied Jennie frankly. "We don't mean to speak untruthfully, you know."

"I am sure you do not," said the lady kindly, "but if I were you, I would not say my gloves were a mile too big, when they are a little loose."

And then she added earnestly: "I know you will forgive a stranger for speaking so plainly to you, but I have daughters of my own, and if I were to

see them indulging in this hurtful habit, I should feel deeply grieved. Do not exaggerate, my dears, and pardon an old woman like me for speaking so to you."

At the next corner, the stranger left with a pleasant nod and smile, and as soon as the car was in motion again Jennie said:

"I tell you, girls, what she said was true, every word of it. And I for one mean to be more careful hereafter how I speak, for we girls have gotten into the way of exaggerating dreadfully of late. You know we have."

"That's so," said another, "and I am willing to try also."

"And I," "And I," came from the remainder of the group.

How to be a Good Visitor.

Many of you girls and boys have been invited to make visits among your friends during vacation. It is quite an accomplishment to be a good visitor; by that I mean a guest who makes no unnecessary trouble or care in a house.

The first thing to do is to conform to the rules and ways of the household. If an early breakfast is the habit, be sure to have some one to call you in time, if you cannot wake up yourself.

It hinders work to have guests come down the morning meal after the family have finished, especially in farm-houses. Always do what you can in the way of assisting about work, especially in places where the family do their own work. There are many things that you can do that are really helpful. Picking fruit and looking it over, shelling peas, stringing beans, and such light work, which takes time, when those who have a great deal to do are obliged to stop their more necessary work to do that of minor importance.

You boys can always see where you can save steps, time and strength for elders. On a farm there are a great many light "chores" to do which really are a great help to the tired men at night.

Children's Thoughts.

"A penny for your thoughts!" Children are busy thinkers, although you would find it hard to explain sometimes all the ideas that puzzle your little brains.

A little girl was once told not to think so much—her brain was very active—but her answer was, "I cannot make my mind sit down."

Some of your minds do not sit down even at night, I expect. I can still remember some of the strange dreams I had when I was as young as you. I kept a little book then, called "My Thoughts," and I used to write in it my daily ideas; but I soon left it off, for no volume would contain them all.

Is it not funny that nobody knows your thoughts? The things you think about are entire secrets to all, unless you reveal them. Nobody? Yes, Jesus knows your thoughts; He knows if you ever think lovingly of Him and thankfully of His goodness to you, and He knows if you think kindly and tenderly of others. If your thoughts are happy, gentle, and unselfish, then Christ, the good Shepherd, is pleased with His child—the little lamb that He came to seek and to save.

Evil thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts; but bad thoughts follow us everywhere.



Rev. W. R. Puffer Of Richford, Vt.

I Vote for Hood's Forty Years in the Ministry

Rheumatism, Dyspepsia and Insomnia—Great Benefit From Hood's Sarsaparilla.

"I have been taking Hood's Sarsaparilla for four or five months, and am satisfied that it is a very excellent remedy. I have been troubled with rheumatism more or less for a number of years. My back and hips, and indeed my whole body at times, have been afflicted. The rheumatism has been especially severe in my right arm between the elbow and shoulder, which has been so lame that I sometimes feared

I Should Lose the Use of it

entirely. I was in this condition when I began to take Hood's Sarsaparilla, but I had not taken more than a bottle or two when I began to feel better, and when I had taken four bottles, my rheumatism had entirely left me. I have been more free from rheumatism this season than for years. Besides the rheumatism, I, like

Hood's Cures

many others of sedentary habits—for I have been a minister of the Methodist Episcopal church forty years—have been troubled with dyspepsia, but while taking the medicine my

Appetite has Been Good,

food digested well and I have gained several pounds. I have also been troubled with insomnia, but since taking Hood's Sarsaparilla, sleep much better." REV. W. R. PUFFER, Richford, Vt.

N. B. Be sure to get Hood's Sarsaparilla.

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

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Special Artists engaged upon this work.

We are pleased to submit designs and quote prices at all times.

A. RAMSAY & SON, MONTREAL, Established 1842. Glass Painters and Stainers.

Hints to Girls.

Girls, remember that your mission in life is a good one, that of angels of the home; remember that the beauty of soul shines through the bodily frame. Goodness, innocence and piety are "beauty spots" of character.

Remember that gaudy dresses can never take the place of purity of soul.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

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

Descriptive pamphlet free.

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Beware of Substitutes and Imitations.

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7,000 people ong orange, the average 0 per acre. \$2,500,000, ide is over ad valued at ago.

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diluted with six successive deficiencies.

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Remember that the best way to enjoy life is under the protection of the good God and your mother.

Remember that it is not wealth that makes a lady; one becomes a lady by good manners.

Remember that you should never be afraid to use your good manners; they will never wear out.

Remember you should be as polite at home as with strangers.

Remember that gentleness is a test of good breeding; boldness and rudeness should never appear in your character.

Remember to have your house in good order, whether visitors are expected or not.

A Little Folks' Reverie.

Once upon a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said: "What is the matter, little leaf?" And the leaf said: "The wind just told me that one day it would pull me off and throw me down to die on the ground!"

The twig told it to the branch on which it grew, and the branch told it to the tree; and when the tree heard it, it rustled all over, and sent back word to the leaf: "Do not be afraid; hold on tightly, and you shall not go till you want to."

And so the leaf stopped sighing, but went on rustling and singing. Every time the tree shook itself, stirred up all its leaves, the branches shook themselves, and the little twig shook itself, and the little leaf danced up and down merrily, as if nothing could ever pull it off.

And so it grew all summer long and till October. And, when the bright days of autumn came, the little leaf saw all the leaves around becoming very beautiful. Some were yellow, and some scarlet, and some striped with both colors. Then it asked the tree what it meant.

And the tree said: "All these leaves are getting ready to fly away; and they have put on these beautiful colors because of joy." Then the little leaf began to want to go, and grew very beautiful in thinking of it, and, when it was very gay in color, saw that the branches of the tree had no color in them; and so the leaf said: "Oh branches! why are you lead-color, and we golden?"

"We must keep on our work-clothes, for our life is not done; but your clothes are for the holiday, because your tasks are over." Just then a little puff of wind came, and the leaf let go without thinking of it; and the wind took it up and turned it over and over, and whirled it like a spark of fire in the air; and then it dropped gently down under the edge of the fence among hundreds of leaves, and fell into a dream, and never waked up to tell what it dreamed about.

Catching Crabs.

The little son of a sea captain who accompanies his father on his voyages tells of the amusement he had at Terre del Fuego in watching the dogs catch crabs. The dogs on board the ship are not up to the trick, but the native canines are very expert in securing their crab dinners. The beach there is stony, and when the tide is out the crabs hide themselves in the sand under the stones waiting for it to return. At low tide the dogs come to the beach and with one fore paw turn over a stone to which a crab is clinging, and knock him off

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Fine Tweed Suits - - \$3.50
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Fine light suits in Flannels, etc., all prices.

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Men's and Boys' Fine Shoes in Patent Leather, Grained Calf, Russian Calf, in Oxfords and Balmorals—all sizes, all prices. Tennis and Cricket Shoes a specialty.

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In Straws, Fedoras, Tourists, Knockabouts, etc.

Special Price Days—Tuesdays and Fridays.

THE GOLDEN LION.

with the other paw. They have to be spry or else the crab will get so tight a hold on the stone that he cannot be dislodged. A green dog is likely to get a nip from a crab's claw when he undertakes this feat, and then how he yelps! The captain says he never has seen this performance except at Terre del Fuego. But we once heard of a Prince Edward Island dog which digs clams with his paws, though we cannot certify that he ever attempts to open the shells.

In the Orchard.

Mabel lived in the country on a farm where there were two large apple orchards, and more apples than Mabel's mother knew what to do with.

"What a pity," she said one morning, "to have so many apples decaying on the ground, when the poor people would be so glad to have them!"

"Mabel," said papa, "I'll give you leave to distribute them. You may give a basketful to every poor child you see this week."

"There's one now," cried Mabel, as

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 123 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

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TORONTO

she saw Joel Barton going from the house with a basket. He had been into the kitchen to bring cook something from his mother.

"Look here, Joel; do you want some apples?" cried Mabel.

"Thank you, miss, I'm sure my mother would like some. She said this morning how good apple sauce would be to eat with our bread. And she can make splendid apple-dumplings, and we all love 'em so."

"Well, come here and fill your basket. There, that's enough from this tree. Now we'll go over to the other orchard and get some lovely sweet ones for you to eat."

"Sweet ones are the kind to bake, miss," said Joel.

"You seem to understand about the cooking, little boy," laughed Mabel.

"Oh, I know all my mother does," said Joel; "I watch her, and I hear her tell; I know how to bake sweet apples myself. Mary likes 'em, and mother says they are good for her."

"Who's Mary? And what's the matter with her?"

"She's my sister, and she's sick and weak."

"I'm glad you told me; I'll send her something special. Here's a lovely red apple for her to eat. Give it to her, with my love, and when these are gone come and get some more; will you?"

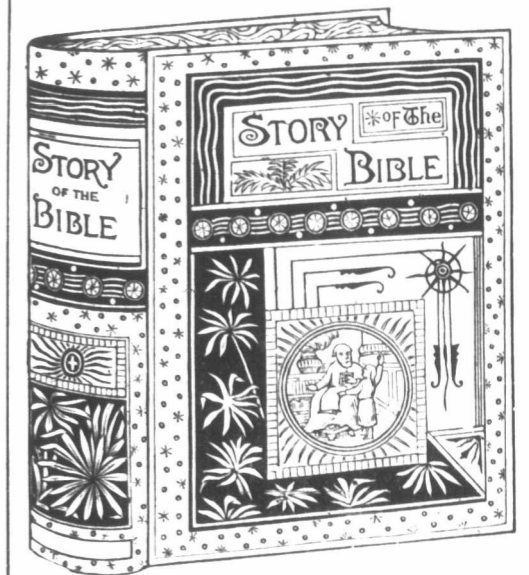
"Yes, and thank you, miss." Mabel watched for a week, and gave

the apples to many poor boys and girls, and when the week was over she did not want to stop.

"I guess Mabel has gotten more good this week than the poor folks have," said Farmer Ovington to his wife; which was very much like a verse in the Bible.

Can you think what it is? "It is more blessed to give than to receive."

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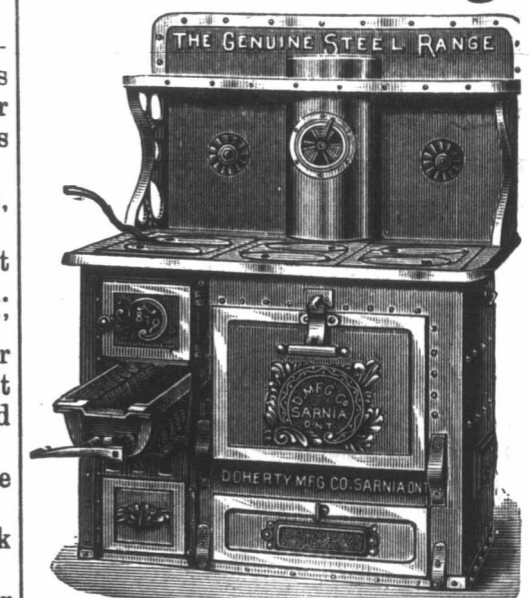
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Table with columns for Grain, Meats, and Dairy Produce, listing various items like wheat, beef, and butter with their respective prices.

Table with columns for Meats and Dairy Produce, listing items like dressed hogs, beef, and butter with their respective prices.

Table with columns for Vegetables, Retail, listing items like potatoes, onions, and various vegetables with their respective prices.

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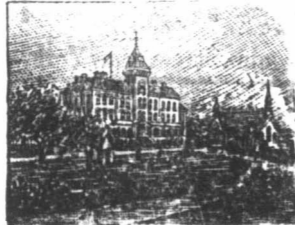
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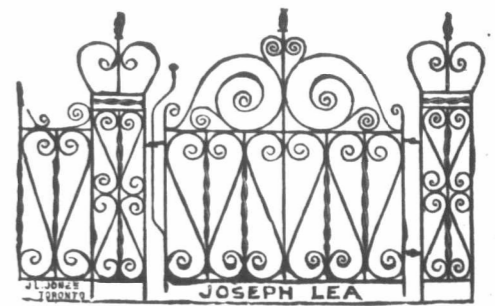
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