

# Canadian Churchman

AND DOMINION CHURCHMAN.  
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TORONTO, CANADA, THURSDAY SEPTEMBER 3, 1896.

[No. 86.]

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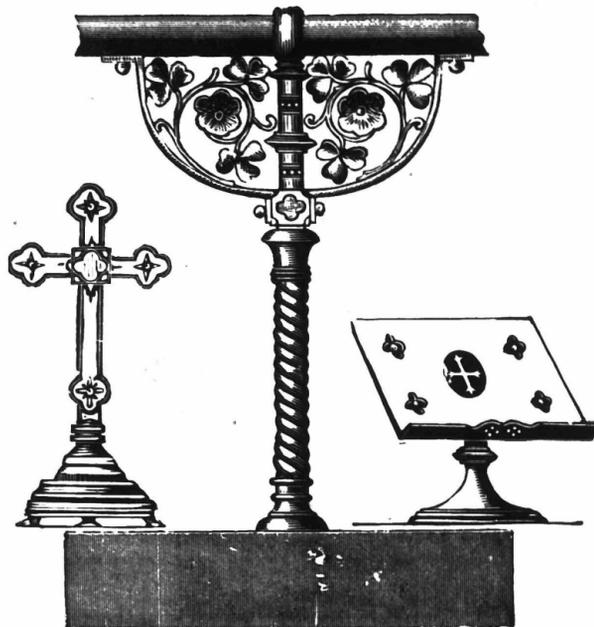
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September 6th.—FOURTEENTH SUNDAY AFTER TRINITY.  
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Evening.—2 Kings 10, to v. 32, or 13. Mark 7, v. 24 to 8, v. 10.

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### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 311, 316, 556.  
Processional: 22, 270, 274, 546.  
Offertory: 238, 271, 367, 523.  
Children's Hymns: 210, 280, 340, 571.  
General Hymns: 196, 210, 262, 266, 277, 474.

### FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 200, 318, 322, 553.  
Processional: 96, 215, 471, 601.  
Offertory: 240, 276, 304, 604.  
Children's Hymns: 835, 389, 473, 570.  
General Hymns: 87, 244, 352, 354, 477, 534.

### FOURTEENTH SUNDAY AFTER TRINITY.

"A covenant" means an agreement between two parties, in which promises on the one side must be met by obligations on the other. So it is with God's covenant of grace and mercy in Christ Jesus. While it holds out promises, it also lays down commands. This is the truth which it is now the object of the Church to teach us. During the last two Sundays, she has been dwelling on God's mercy towards us; His readiness to forgive, to hear our prayers, and give us all we pray for. Then she led us on still further, and told us of "the promise of faith in Jesus Christ," and the sure hope of an inheritance to come. Then the tone changed; and, from promises on God's part, she came to speak of service on ours. Thus have we been prepared to learn, as we do this day, what are the conditions which the covenant lays on us, and how we are to observe them. The Collect teaches us this by the three words of "Faith, Hope, and Charity;" it shows us how these three Christian graces exercised here, are to be the means of obtaining God's

promises hereafter. Faith makes us believe the promises; and hope bids us in patience "wait for them." "Having been begotten again unto a lively hope by the abundant mercy of God and our Saviour Jesus Christ, and being kept by the power of faith unto salvation, we look forward to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us." Thus, by faith and hope, we realize the promises of God. We are persuaded of them, and embrace them; we look forward to them as something which we are to have and enjoy as our own. But to "obtain" them, we must go a step further. Faith and hope lead us towards the enjoyment of God's promises, but they do not put us in possession of them. If we would "obtain that which God doth promise," "charity" must be added to our "faith and hope;" the love of God's commands must go along with the desire of His promises. "Charity" here means the keeping of God's commandments; such a love of Him as will show itself by an entire devotion to His service. This blessed temper, then, unites all our obligations under the Christian covenant. In the Collect, we pray for an increase of it; and the Epistle teaches us how to exercise and cultivate it. Each time we wilfully give way to a wrong thought, or temper, or inclination, we give advantage to the flesh, and fall further from the promises of God. When, on the contrary, we follow the guidance of the Spirit, then we grow in all those holy tempers which are said to be His "fruit," and advance, step by step, in our Christian course towards the attainment of God's heavenly promises. These "fruits of the Spirit," then, are "the things which God commands;" they make up that temper of mind for which the Collect prays under the name of "Charity;" and it is only by now studying and contemplating them until we are brought to love and practice them, that we can hope to "obtain that which God doth promise" hereafter. Thus, from the Collect and Epistle for this day, taken with the services which precede, we have learned something of God's mercy to us, and of our duty to God. The Gospel illustrates this lesson by example. If, after our eyes and ears have been opened to discern the wondrous things of Christ's law, we neither see them, nor hear them, then may we fear lest God should "turn and withhold His good things from us." If we reject Him, as did His people of old, He may also reject us, saying unto us as He did to them, "Because ye have forsaken the covenant of the Lord, and worshipped other gods, and served them, therefore have I brought this evil upon you." That we of the Christian covenant may be preserved from at like fall, let us profit by the lesson of the Church in the services of this day. While in them she tells us of the promises of God, she also reminds us that, "having these promises we must cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in His fear; while by faith and hope she keeps our eyes fixed upon "that which God doth promise," she bids us cultivate the charity which "loves that which He doth command."

### GOOD WORDS.

A clergyman in Algoma Diocese writes: "I like your paper; its presence cheers a clergyman up when he is worried with parish troubles."

A layman from Quebec Diocese writes: "I enclose my subscription for another year. Wishing you all the success you so richly deserve."

A clergyman in the Diocese of Toronto in forwarding his subscription writes: "I sincerely wish you even greater success than you have already had."

A lady subscriber in Huron Diocese writes: "I have two new subscribers for you. Everyone speaks of the improvement of the CANADIAN CHURCHMAN; it is very marked."

A clergyman in the Diocese of Rupert's Land writes: "I wish a copy of the CANADIAN CHURCHMAN could be put into the hands of every Churchman in this province."

### THE GENERAL SYNOD.

The meeting of the General Synod of the Church of England in the Dominion of Canada reminds us of the flight of time. We can scarcely believe that it is three years since the first meeting for the constitution of the Synod took place in Trinity College. But such is the case. And now the Synod meets again, to take up the regular business of the Church. Wednesday, September 2nd, is fixed for the day of opening, and the session will commence with divine service in Holy Trinity Church, Winnipeg, at 10.30 a.m. On the same day at 8 p.m. the Synod will meet for despatch of business in St. John's College. The routine work will, of course, be very much the same as that which falls to Diocesan and Provincial Synods. But several subjects of considerable importance are set down on the agenda paper, to be brought before the Synod. Thus, among items of unfinished business, we have the proposal to adopt a Canadian Hymn Book, about which we cannot profess to be very sanguine, but to which we shall hereafter refer. Then there is the proposal to have a canon of discipline for the whole Church, in order to secure uniformity of procedure. Another proposition of importance is one for the securing of greater unanimity of thought and uniformity of doctrine, ritual, and practice—a subject eminently worthy of the attention of the Church, even if there is little present prospect of much being accomplished in that direction. One other proposal we may refer to as having been accepted by the Synod of Toronto and rejected by the Provincial Synod—the permission of the use of the revised version of the Scriptures. It was not unreasonably urged, a year ago, at the Montreal Provincial Synod, that this was a subject which was more suited for the consideration of the General Synod. Doubtless it will excite a good deal of attention. There is, of necessity, a certain amount of indefiniteness in regard to the functions and powers of the General Synod, in consequence of the fact that the powers of the Diocesan and Provincial Synods have been regulated by law. But, whilst at first the office of the General Synod can be little more than advisory, it will gradually come into the possession of legal powers, as the necessity becomes apparent, and the Church, in consequence, takes action to obtain such powers. The impending meeting of the Synod will, in some respects, be one of the most important, as the machinery being now complete, the real work of the Synod may be taken in hand in earnest. All faithful Churchmen will pray earnestly that the blessing of God may descend richly upon this gathering.

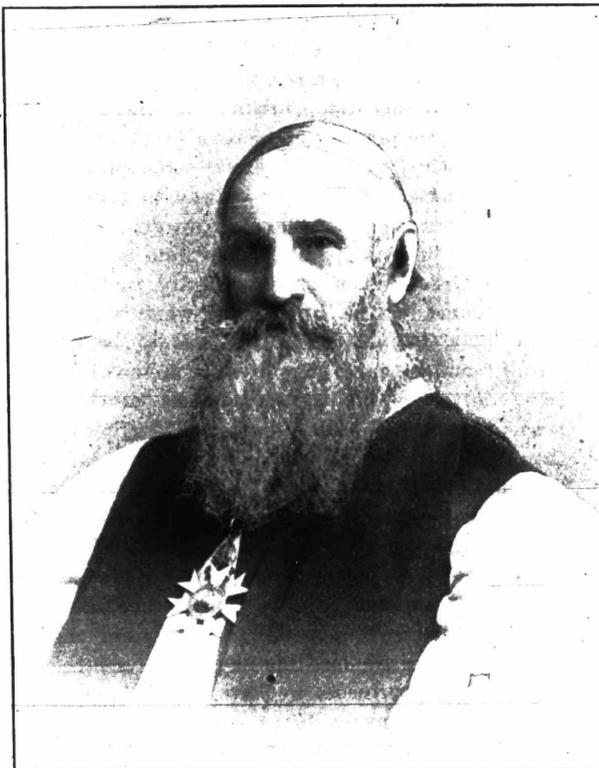
## THE MOST REVEREND THE PRIMATE.

There are two of our bishops to whom the Church is specially indebted for its present organization. We mean, of course, the Metropolitan of Canada (in the restricted sense), and the Archbishop of Rupert's Land. Either of these distinguished men would have filled with dignity and ability the position of president of the Synod and Primate of all Canada, and equally from consideration for the elder, as in appreciation of the younger, the honour was assigned to the latter. Short sketches of the life and work of each may be interesting and acceptable to our readers. His Grace the Archbishop of Rupert's Land is a native of Aberdeenshire, and his whole career as a student, a graduate, a clergyman, and a bishop, has been of the most remarkable and distinguished character. Robert Machray was born in 1830, and graduated with honours in the University of Aberdeen, gaining the Simpson and Hutton prizes—the highest for Greek and mathematics—in 1851. Proceeding thence to Cambridge, he gained in the same year a foundation scholarship at Sidney Sussex College, and subsequently (in 1852) the Taylorscholarship, graduating B.A. in 1855 as a wrangler and becoming fellow of his college. This fellowship he has retained, never having been married, so that he has devoted all his resources to the development of his diocese. He took his master's degree at Cambridge in 1858, became D.D. in 1865, and at the same time LL.D. of his old University at Aberdeen: in 1883 received the degree of D.D. from the University of Manitoba, and in 1888 the same from Durham. In 1893 he received the degree of D.C.L. from Trinity University, Toronto. In 1855 he was ordained deacon, and in 1856 priest, both at Ely; and in 1865 he was consecrated bishop in the chapel of Lambeth Palace, by Archbishop Longley of Canterbury, Bishop Tait of London, Bishop H. Browne of Ely, and Bishop Anderson, his predecessor in the Diocese of Rupert's Land. Among the many works which the Archbishop has successfully carried through should be mentioned the establishment of the University of Manitoba, with colleges belonging to Roman Catholics, Anglicans and other religious bodies—thus solving the difficulty of religious education in the best possible manner. The development of the Anglican Communion under Bishop Machray has been quite wonderful. He found in his province one diocese, and there are now seven, with Saskatchewan and Calgary ready to fall into two, as soon as provision can be made for the division. Although Archbishop Machray is no longer a young man, he is able to conduct the business of his diocese and province with undiminished energy, and even to spare some superfluous (?) strength for the College of St. John, in which he is a frequent lecturer. May many a year of blessing and usefulness remain to him.

## THE ARCHBISHOP OF ONTARIO.

One of the most picturesque and interesting figures in the Episcopate of the Dominion of Canada, is the learned and accomplished Archbishop of Ontario, Dr. John Travers Lewis, a native of Ireland, and a graduate of Trinity College, Dublin. He took his B.A. degree in 1847, coming out as senior moderator in ethics and logic, and taking the divinity testimonium in first

class in 1848. In 1862 he became successively M.A., B.D. and D.D. In 1857 he received the degree of D.C.L. from Trinity University, Toronto. In 1848 he was ordained deacon at Chester, and in 1849, priest at Down, both for the Diocese of Armagh. After serving for a time the Church in Ireland, he came out to Canada as a missionary of the S.P.G. from 1850 to 1854, chiefly at West Hawksbury, where his labours of forty years back are still held in remembrance. In 1854 he removed to the important charge of the rectory of Brockville, where he laboured with great success until 1862; but his influence extended far beyond his own parish and neighbourhood, and he was then appointed to the newly formed Diocese of Ontario, being consecrated in the Church at Kingston, which became the cathedral, by Bishops Fulford, Strachan, Cronyn and McCoskry. The Diocese of Ontario is large and important and labourious, and the bishop soon became conscious of the necessity of dividing it. This has now been accomplished, and the Archbishop has had the



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

satisfaction of handing over the Ottawa division to one who had often rendered him ready and affectionate assistance, Bishop Hamilton, formerly of Niagara. We hear with regret that there is some doubt as to whether the state of Bishop Lewis' health will enable him to be present at the General Synod. We sincerely trust that this may not be so; and we earnestly pray that he may be long spared to rule over the Diocese of Ontario.

## A CANADIAN BISHOP IN JAPAN.

BY THE REV. JOHN G. WALLER, M.A., MISSIONARY AT NAGANO, JAPAN.

As many of your readers doubtless know, the Japanese bishops, last year, sent a joint petition to the Canadian Church that our work in Japan might be strengthened by the appointment of a bishop to be its head. This petition the Canadian Provincial Synod at Montreal referred to the General Synod, which meets in September. By the last mail word came to Japan that the Toron-

to Synod had unanimously approved of a memorial to the General Synod, asking that action in the matter be taken at once. I endorse, but I do not wish to take up your space by rehearsing, what was so eloquently said last month at Toronto, about the necessity of a Canadian bishop in Japan, and what I trust will be as eloquently said in September at W. nipeg. But I would suggest to Canadian Churchmen, and particularly to the General Synod, the advisability of appointing as bishop a native Japanese. The chief advantages would be: 1. The intense nationalism of the Japanese would be in our favour—not against us, as at present. The Japanese have ever had a distrust and dislike of foreigners and everything foreign. At times this dislike has grown into hatred, and again, it has been softened, outwardly at least, into courteous intercourse, but it has never ceased to exist. Of late years, this nationalism has grown to be one of the greatest impediments to Christianity in Japan. The Gospel which comes from other lands must, the Japanese think, be foreign. Foreigners are in charge of it and the Japanese may take only an inferior position. 2. The language would be no obstacle. The present bishops of Japan and the majority of the clergy are foreigners, and speaking only broken Japanese, cannot exercise the influence which a native would. 3. Even more important than the language is a knowledge of the customs, traditions, history, ways of thinking and acting of the Japanese, as well as an intimate connection with Christianity in Japan. 4. A native Japanese bishop could live comfortably on less than half the salary proposed at the Toronto Synod. Experience has proved this to be a first consideration with Canadian Churchmen. From a salary of about \$1,300 a year, a native bishop could pay his own house rent, and all his travelling expenses within Japan, as well as provide for his family. All will agree to this, but will ask, have you a native Japanese priest capable of rightly filling such a high position? Yes, we have. And in saying this I yield to no man in my jealousy for the honour of the Episcopate. One in particular, whom I have at present in mind, would be no dishonour, not only to the Japanese Episcopate, but to the Canadian also—a man whom I should more gladly serve under than with nine out of ten of the foreign clergy of my acquaintance. This is Rev. J. T. Imai, of Tokyo. He has been in holy orders for eight years, is a good English scholar, spent some time at Oxford, and his popularity and influence are, I believe, not equalled by any other member, foreign or Japanese, of our communion in Japan. Even though he be not their pastor, our Christians in all parts look up to him, and many are the letters he receives asking for instruction, help or counsel. Most important of all, he is a man of deep piety, and best beloved by those who know him best. A foreign clergyman who has been in almost daily contact with Mr. Imai for the last eight years, and who is rather noted for his moderate language, told me that he thought he had "the sweetest disposition" he had ever known in England or Japan. But there are, even in Japan, many objections to the proposal to elevate a native to the highest position in the Church. Not to Mr. Imai indeed, are objections made. Although I have mentioned his name to

many as a possible bishop, no one has ever suggested that he would be an unworthy occupant of an episcopal chair. The reasons put forth against a native bishop are: 1. "A bishop should be independent—he should not be a pensioner on a foreign missionary society, and the Japanese Christians should not have native bishops until they can themselves provide for them." But there are many native clergy, both priests and deacons, supported by foreign societies, and why draw the line at bishops? We have now six bishops, and every one of them receives his salary from a foreign society. Merely because the blood in his veins happens to be Mongolian and not Anglo-Saxon, is it so very wrong that a seventh should receive his living in the same way? Should a native bishop be appointed, the much to be desired native self-support will probably be attained much sooner than if we continue as at present. 2. "If you admit one Japanese to be bishop," it is said, "the native Christians in every place will insist on having native bishops only." This seems to be very far fetched. There has never been a symptom of this in the matter of native priests and deacons, and it is improbable there would be if one of the native clergy became a bishop. And even should they demand such a thing, until there are more native clergy fitted for such a position, and until the native Christians are able and willing to provide for them, the foreign societies may deal with the matter as they choose. 3. "If this man should die where should we get such another to fill his place?" Is there a diocese in Christendom in which at some time or other the same thing has not been said? Only a few months ago when a Canadian diocese became vacant, a letter received from one of its laymen said: "We'll never get another like him." At every period of the Church's history, and especially at every crisis, God has raised up capable men to guide and instruct her, and He will assuredly do the same in Japan.

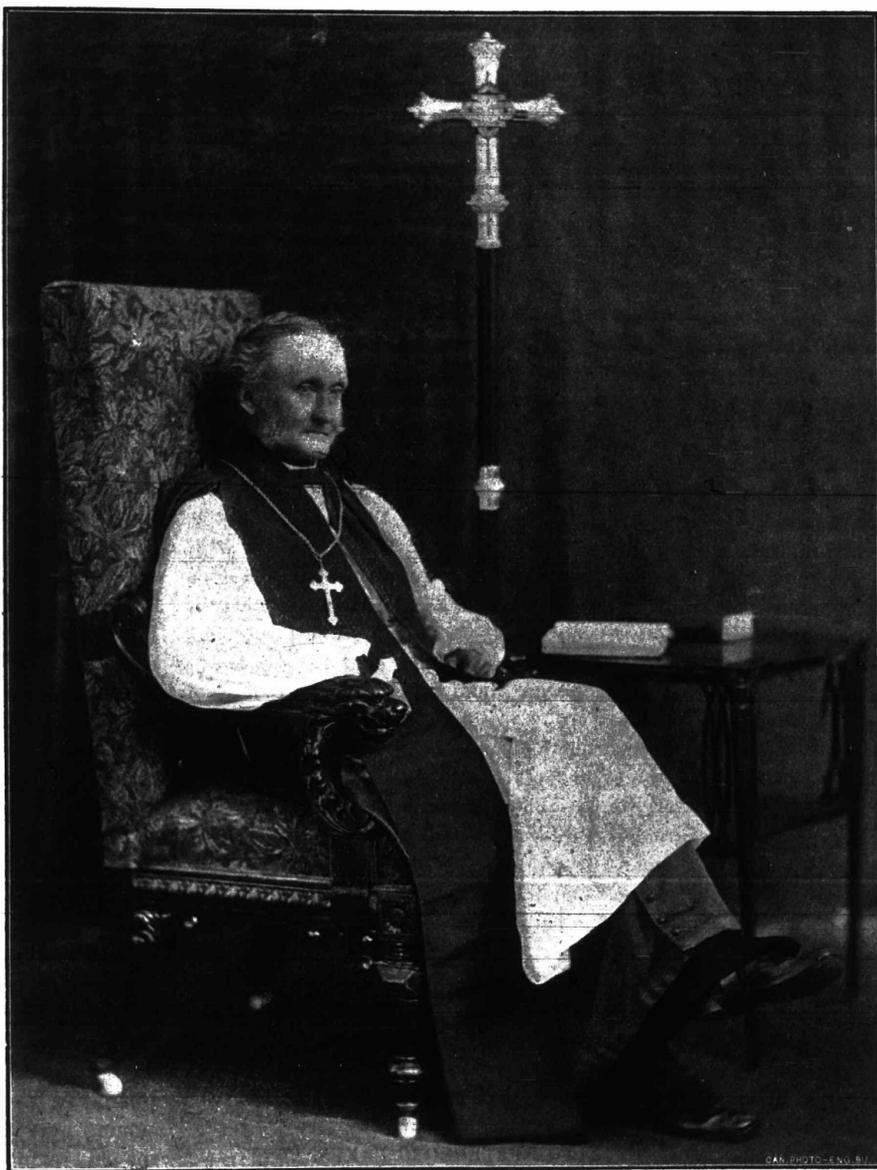
4. There is said to be a rule in the Roman Church by which a man may not become a bishop till the third generation. That is, he is debarred from the Episcopate unless his parents and grandparents were orthodox Christians; and "considering this we should not be in too great a hurry." If there is such a wooden rule, like many other things Roman, it is of modern make. Had such a law existed in the early Church we should never have heard of some of the grandest names which now adorn Church history. Let anyone read again what we know of St. Cyprian's, or St. Augustine's life before baptism, or again of the manner in which, *e. g.*, St. Ambrose was elevated to the Episcopate, and then ask himself if the

Church incurs great risk by admitting among the ranks of her bishops one who has been a consistent Christian from his boyhood, who is loved and trusted by all who know him, whose loyalty, faith and Church principles have many times been tried but never found wanting. 5. Next to making a native priest a bishop, the best suggestion I have heard is to make them archdeacons, in which position they would be gradually trained for the Episcopate. But this is also invalidated by experience and the circumstances of the Church in Japan. We have archdeacons here, all foreigners, and so far as one can foresee it is improbable that there will be a vacancy among them for some time to come. And while there is need

in order that your readers may judge for themselves. There has been some opposition in Canada to sending to England for bishops for Canadian dioceses. If some one should propose electing to a Canadian bishopric, say an Armenian who could not speak a word of English, and who had no knowledge of Canada, its customs, climate, people, politics, or religious condition, he would excite only ridicule. Yet a Canadian coming to Japan finds himself as much out of touch with his surroundings as an Armenian would in Canada.

THE COMING CHURCH CONFERENCE.

We greatly wish to draw the attention of our readers to the Church Conference which is to be held in the city of Toronto in the third week of September, for the purpose of discussing questions of deep interest and importance for the work of the Church. Most Churchmen have felt that our Synods, necessary and useful as they may be, are very seldom edifying. Most of the subjects there discussed have to do with the external relations of the Church, rather than its divine life and its spiritual work; and a general desire has been expressed for a kind of gathering in which clergymen and laymen might take counsel together on religious, educational, and social questions. It is now many years since provision for this need was made in England by the assembling of Church Congresses, which, from very small beginnings, have grown to a vast size—thousands of Church people assembling annually for the discussion of questions of immediate importance to the work of the Church. These gatherings have been of service in various ways, more especially in drawing together the different schools of thought, and in beginning movements which have afterwards had practical consequence. More than ten years ago something of the same kind was attempted in Canada, first in Hamilton and then at Toronto. It was intended to make the meetings annual, but some obstacle interposed and the scheme was dropped. The meetings were not altogether unsuccessful; but there had not then grown up in the minds of clergy or laity a sense of the real importance of such gatherings. We sincerely hope that better fortune may attend the meeting in September; that it may be itself successful, and that it may be the beginning of many successes to come. And to this end we desire earnestly to impress upon those into whose hands these lines may come the great responsibility under which we are laid to do our very best to make the meeting a blessing to the Church. The subjects to be debated are of the first importance. We shall refer to them in detail hereafter. It is



JOHN TRAVERS LEWIS, D.D., LL.D., ARCHBISHOP OF ONTARIO.

for a Canadian bishop in Japan, we shall be able to exist for a long time yet quite nicely without an archdeacon. You know that the Canadian archdeacon who has become a bishop, is an exceedingly rare man. And although nine bishops have exercised jurisdiction in Japan, four of them being appointed within the last three years, not one of the nine had previously been an archdeacon. Even were it otherwise, Rev. Mr. Imai has, I venture to say, as great a knowledge of the Japanese Church, its condition, its laws, its business, its clergy and its needs, and has presided at as many Synods as any of our archdeacons and much more than some of them. Every reason which I have heard against the appointment of a native Japanese bishop has been given thus fully

tended to make the meetings annual, but some obstacle interposed and the scheme was dropped. The meetings were not altogether unsuccessful; but there had not then grown up in the minds of clergy or laity a sense of the real importance of such gatherings. We sincerely hope that better fortune may attend the meeting in September; that it may be itself successful, and that it may be the beginning of many successes to come. And to this end we desire earnestly to impress upon those into whose hands these lines may come the great responsibility under which we are laid to do our very best to make the meeting a blessing to the Church. The subjects to be debated are of the first importance. We shall refer to them in detail hereafter. It is

sufficient at the moment to say that such subjects as Christian recreation, preaching, parochial work, the duty of the Church in regard to social questions, will come under consideration. We understand that men of recognized ability have been engaged to treat of these subjects. For some of us it will be a serious duty to prepare for taking part in these discussions. For all it will be a duty to come with the hope and desire of being instructed, and upon the manner in which both classes recognize the obligations will depend the success of the Conference. It is generally agreed among us that there is a lack of unity, of cohesion, of mutual understanding and action among the members of the Anglican communion in Canada. From this defect results a certain chilliness, and isolation, and want of enthusiasm. It is when men meet together animated by a common purpose, impelled by a common principle, that they begin to kindle and gain ardour in the work which they have to do. We believe that we shall have a great opportunity, and we sincerely trust that we may take advantage of it.

#### HELPS OVER HARD PLACES FOR PARENTS AND TEACHERS.

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

One of the experiences which no one need desire, is that of living in a parish while it is torn up by feuds and dissensions. The writer has never had such an experience himself, but from what he has learned from others, and from what he has seen as an onlooker, he hopes it may not be part of his discipline to live where factions strive for the mastery and where men forget that they are brothers in the Lord. Having, from a distance, watched these strange turmoils, and having been asked in some cases for advice, the writer's thoughts have been turned to the condition of young people who are growing up in such scenes of unchristian strife; and the questions have come to mind: What ideas will these young people get of our most holy faith when they see its representatives wrangling together? What help will they get in living above the world when they see professedly Christian people bringing the evil principles of the world into the management of the affairs of the parish? And truly there have been some very ugly things done. Vestries packed, rectors starved out, and people giving up going to church. Ugly things have been said, too. Wounds made, motives impugned, reputations darkened, and the most innocent expressions misinterpreted. Perhaps, it is rarely the case that any contentious church parish goes to the great length of disturbing the peace of the whole community and making necessary the interference of the authorities to preserve order. No; but there is very much that is bad enough for this side of such a disgraceful condition of things. It is bad enough to find people regarding each other with suspicion, avoiding each other, saying sharp things and conducting themselves as if they needed the exhortation once given to a quarrelsome assemblage of the saints: "Let us be gentlemen," one said in his weariness. "Let us be gentlemen if we cannot be Christians." Some of these unhappy Church troubles grow out of the desire to get rid of a clergyman who does not suit some of the congregation. Sometimes they grow out of attempts to change the ritual or to introduce new usages to which the people are not accustomed, or to give up old usages which some no longer like. Often parish rows spring up no one knows just how, unless it be "out of sheer ugliness." In whatever way they may originate, they are bad

enough when the fight is on. A parish that is passing through such a struggle makes no spiritual advance while it lasts, for there is nothing that so deadens the spiritual life as these strifes between brethren.

We are considering especially now the influence of Church quarrels over the young people and how they may be guarded against their bad effects. Unless something is done to help them, the probable results will be, first to discredit in their minds the integrity of those who have taken part in the quarrels. These quarrelsome folk will henceforth not be likely to influence them for good. Then there may be a loss of interest in religious things by young onlookers, and a disinclination to attend public services. Last of all there may come to them a doubt as to the verity of religion itself, and the temptation to try and get along without it. These are very sad results, and if there is any danger of them what an awful responsibility any one takes upon himself when he inaugurates a parish row. What can parents and teachers do in such a time of contention? Sometimes the very clear duty is to get away out of sight and hearing, and to take the young people with you. It is the heroic remedy, but sometime you may have to resort to it, and you will say then very clearly to all concerned: "Time is too short, and religion too important, to permit me to waste opportunities by staying in this unchristian atmosphere. I must go somewhere else." But ordinarily, indeed almost always, you must stay and help make things better. You cannot easily go away. Perhaps you have scared associations with the Church. You do not want to break them. If you stay what can you do? First of all there is the opportunity to ask guidance from the merciful Lord. He who stilled the tempest can quiet the angry passions of men. Then you can explain simply but forcibly to the young people for whom you feel responsible, that you have no sympathy with strife, and that just in proportion as men love God and man will they be quiet and peaceable in their lives. Yes, say very frankly that departures from the law of love are departures from what is fundamental in religion. Keep your young people from becoming partisans and urge them always to remember that God will direct in the right ways all who will humbly seek His guidance, and that where men cannot see eye to eye, they can live side by side, heart to heart. Surely it is worth your efforts, worth many efforts, if you can lead your little flock safely along until the storm be overpast, and the fold becomes once more peaceful and safe.

#### THE PETERBORO LAKES.

We took a run in our boat on Friday over the portage at Lovesick locks into Deer Lake. This is a magnificent stretch of water, and is almost untouched as yet by the camper or fisher. The Indian with his canoe, and curt, gruff answer, still paddles about in these waters, following—at a great distance—the hunting and fishing pursuits of his forefathers. After carrying our boat over the portage, we paddled and rowed for about an hour, through waters whose placid surface was undisturbed by a wave save the little ones caused by our oars, to island No. 9, where we halted and fished off one of those great lone rocks that rise here and there above the surface. We met with good luck in capturing some nice bass, which, when cooked in our chef's best style—and that says a good deal—was very toothsome to hungry adventure-seekers. Upon the return trip we threw out our spoon and soon had a

monster maskinonge, which the man with the line pulled along as if every minute was an hour. Just as we were about to give him the final jerk into the boat, he struck the side and bade us good by, probably with the remark, "these Toronto parsons think me very green, but I can show them a thing or two yet." Our homeward voyage was one full of vain regrets; the "ifs we had done so and so" were numerous—and we in fancy got equal to the "lunge" by the reflection that if he had the crow over us, we still thought he must be a very foolish fish to risk his life for a bite at our polished bauble. It is no fish story; he was a monster, and had we got him into our boat, the only plan to bring him safe to shore was for the three parsons "to sit on" him. It is to be regretted that this lovely central lake bears the silly name of Lovesick. The origin of it was, I believe, that in the old times an Indian fell in love with a beautiful squaw of another tribe. The fair young maiden of the forest did not return the affection of her tawny admirer, and he sought a watery grave beneath the waves of this lonely isle-dotted lake, and hence the name. I have heard that some one of the Strickland family has woven the story into a pleasing tale, and thus given the name. It is to be hoped that the story is not so altogether sentimental as the name of the lake implies. These "water stretches" are about to be utilized for that great work which is now being pushed forward, "the Trent Valley Canal." The locks at Hull's bridge, at Lovesick and at Burleigh, are simply magnificent. Nothing old or out of date about them, but modern machinery of the greatest power to open and close the massive gates, are here to be seen. I have witnessed nothing to equal them since I saw the locks of the Manchester ship canal at Liverpool. Now, pray, you will say, give us something about the Church Well, there were no guests at the Burleigh hotel on Sunday, so we had no service there. On Saturday, Mr. Tait came up and rowed us down to Headlands, where we had early Communion at 8 a.m., and Evensong at 7 p.m. On Sunday next there will (D.V.) be at Headlands, three services, one at 8, one at 11, and one at 7 p.m. We stopped at Headlands on Saturday night, and at 6.30 on Sunday morning. When getting up, we could hear the owner of this lovely summer residence arranging the altar and the seats on the verandah for the eight o'clock Communion. These services, initiated by Mr. Tait, are growing, and attracting to them many who, from want of such privileges, used to pass the Sunday in the ordinary way. The responses and singing were given in the true spirit, especially the old evening hymn, "Glory to Thee, my God, this Night," which the little congregation all joined in at the close of these most interesting services. We regret that after next Sunday our days are numbered in this most interesting and lovely portion of Ontario. All is new, all is fresh, all is as yet untrodden by those who prefer to bring along with them in their outings the style and fashion and worrying customs of city life. Here we have nature in her silence, in her grandeur, in the stilly loneliness of the wild wood. All is peace, all is rest, all is healthful repose.

#### THE MISSIONARY FIELD.

Mr. J. Hudson Taylor writes: "I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give, but they give the Lord what is most precious—a true

yearning heart, a constant remembrance, a constant prayer."

In the town of Severeck, in Central Turkey, it is said that every minister and priest in the place sealed his faith with his blood, excepting one Roman Catholic priest who saved his life by flight.

On the Samoan Islands there are two hundred native preachers supported by their churches. For the erection of a new church at Apia, the natives recently contributed \$3,500. The Samoan Church supports twenty missionaries in New Guinea.

No church is living as a church which is not fulfilling the command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a church is to make other Christian churches until the whole world is covered with them.—*Archbishop Benson.*

For some years, the adult baptisms in the English Church Missionary Society Missions have been between 3,000 and 4,000 a year, or an average of about ten per day for every day in the year. In the past year this average has been maintained without including Uganda; but in Uganda so large a number of adult converts have been baptized in the year, that the ordinary total is nearly doubled.

King Khama, of Africa, since his return to his own country, has been lecturing with a magic lantern to his black subjects on his tour in Britain last autumn.

Adoniram Judson said the men wanted for missionary service are men who live near to God, and are willing to suffer anything for Christ's sake without being proud of it.

We are informed by the *Chinese Recorder* that just before he left Shanghai for Europe, Li Hung Chang was presented with a copy of the Imperial New Testament, a *fac-simile* of the copy presented to the Empress Dowager. He received it graciously, and promised to read it daily on his voyage. He also expressed a kindly interest in the work of missions, and said that on his return to China, he would be pleased to do more to facilitate the cause.

The Rev. Dr. Langford says: "Last year's fable of contributions toward the appropriations for Domestic and Foreign Missions shows that of parishes reporting 500 communicants and over there were 26, with a total of 16,670 communicants, which gave nothing, and 22, with a total of 14,474 communicants, which altogether gave less than \$400. Of parishes reporting between 200 and 500 communicants there were 127, with a total of 37,488 communicants which gave nothing. Here appear to be 68,592 communicants in well-to-do parishes who have been practically shut out from the privilege of sharing in this work for which the Church earnestly pleads."

"Armenian women value virtue and religious faith above all things. When death has been offered as a penalty for adherence to Christianity few Armenian women have refused it. In every massacre in Turkey, the wretched, panic-stricken Armenians have been given their choice between

Mohammedanism and death. Last year's fifty thousand dead speak with mute lips of unquenchable faith in Christ. In the massacre at Kharput the fugitives filled a large Armenian church. The venerable pastor exhorted them to remain steadfast in their faith, even unto death. The despairing creatures were brought out and told to choose between Mohammed and death. They chose death. One after another, the pastor first, they were asked: 'Will you accept Mohammed?' As each one unfalteringly answered 'no!' the executioner's sword fell. Not one wavered in this modern day martyrdom for Christ. No saintly martyr of any race, who has died for the faith in any age of the world, could do more than that. "It is idle to ask why the Armenian men do not resist the pollution of their women. The bones of thousands who did resist are scattered

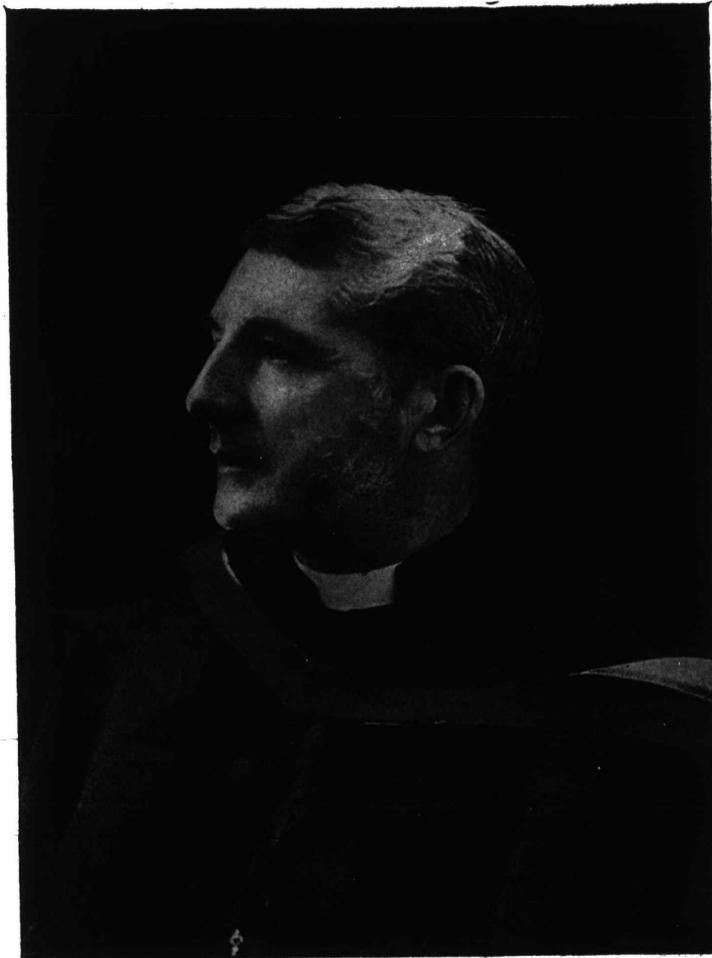
sick, has acted as a spur to Buddhism and to the Japanese Government. Many institutions have been organized which never would have been thought of had not Christian missions first set the example. Much is being done which does not appear to the eye of the casual observer. More might be seen by tourists and others if they would but use their eyes."

In his address at the second Conference of the China Mission, Bishop Graves said: "At Wuchang we gladly note the building of St. Peter's Hospital and the re-opening of the hospital for women, in which Miss McRae is working. A small piece of property, which adjoined the hospital lot on the west, and was occupied by objectionable neighbours, has been secured, as has also the larger piece of land on the east. The Bohlen school has been re-opened under

Miss Ward, and the Boone school has made further steps towards self-support. The increased demand for English, which is a result of the late war, has much improved the standing of the school, so that, while in former days we had difficulty in obtaining pupils, the present difficulty is that we cannot accommodate those that apply. In Ichang, we have had a missionary in residence since the spring of 1894. A school building has been erected, and our house is being rebuilt from the indemnity received for its destruction in 1891."

At the second Conference at Shanghai, of the China Mission, a paper was read by the Rev. J. A. Ingle, on "The Evangelistic Work." It contained the following encouraging report of the work in the Hankow district where Mr. Ingle labours: "As to the prospects of the evangelistic work in Hankow, I think I can safely say they are encouraging in every particular. We are probably less influenced by changes in popular feeling than those who preach to the public in street-chapels; and the war, so far as I can see, has had no effect on the work, except by taking away quite a number of our people as soldiers. Nor do I think the riots have injured us. We have not baptized so many as in former years (124 in 1895), because the time of preparation has been prolonged, both to insure fitter candidates and to leave the deacons

more time to look after old members. The prospect is that we shall continue to have as many candidates as formerly, and that increasing care in their selection and training will result in a steadily improving class of members. The deacons are (with one possible exception) encouraged, and all enter heartily into the work. The assistants have greatly improved in character and fitness for their duties, and promise well. Even the school-teachers, I hope, are beginning to wake from their sleep of ages, and partly realize their duty and responsibility. "Han Ch'uan, where we have deacon Nieh, an evangelist, a school-teacher and 129 members, presents a most hopeful outlook. Most of the work is done in neighbouring villages. The people are sturdy and self-reliant. Many come long distances to church; they bring their friends and families with them for instruction, and they contribute for Church



THE VERY REV. DEAN CARMICHAEL, D.D., LL.D., FIRST PROLOCUTOR OF THE FIRST GENERAL SYNOD.

from the Black Sea to Arabia, and from the Dardanelles to Persia."

Some people seem to think that the native religions are good enough for the Japanese. Bishop McKim, writing concerning those who hold this view, says: "They, like many others, make civilization synonymous with religion, and because the Japanese are civilized they need no missionaries. They do not realize the fact that western civilization, with its attendant luxury and vice, will do Japan incalculable injury without the controlling and restraining influence of a moral system which is the outgrowth of a belief in the person and teaching of the God Man, Jesus Christ. The number of Christians in Japan is few, but their influence is far-reaching. Christianity has already left its impress on the laws of Japan; the educational and charitable work of Christian missions for women, the poor and the

and charitable purposes. I baptized eighteen in November, and twenty-four are now awaiting baptism."

#### PERPETUAL PREPARATION.

One of the temptations which constantly assail men [and women of many engagements and occupations is to rely on what is called "the inspiration of the moment," instead of making specific preparation for the particular piece of work. The man or woman, for instance, who has learned the technique of speaking, and who is constantly called upon to make addresses, is assailed with the temptation to trust to luck, as the saying goes—

capital. One of the most original artists once said, in answer to the question whether he trusted to inspiration, that he trusted only to hard work. He always kept himself in the working mood, and then, he added, "when the inspiration comes, I make the most of it." The men who wait upon inspiration before they begin preparation, end by having neither the preparation nor the inspiration. The two are very closely bound together. The man who prepares himself for his work in the most thorough way is the man who is liberated at the critical moment from all thought about himself, and who is, therefore, most sensitive to the finer influences which may descend upon him from the theme, the place, or the audience. Such a man

#### THINGS TEMPORAL AND THINGS ETERNAL.

There is a truth which we all know equally well—whether we are learned or ignorant, old or young; we are all equally well assured of the truth that the things which we see are temporal—only for a time and fast passing away. And yet, though we know it so well, our Heavenly Father seems to take great pains to remind us of it constantly, as if it were of very great consequence, that we should be continually thinking of it, and as if we were very likely practically to forget it. All the changes in us and about us are the voice of God; and when He speaks, infinitely important is it that we should listen to His voice; but there is another way in which He speaks to

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Athabasca. Huron. Quebec. Nova Scotia. Fredericton. Toronto. Archbishop of Ontario. The Primate and Archbishop of Rupert's Land. New Westminster. Niagara. Algoma. Saskatchewan and Calgary. Qu'Appelle. Columbia.

THE HOUSE OF BISHOPS (Present) OF THE GENERAL SYNOD OF THE DOMINION OF CANADA  
HELD IN TRINITY UNIVERSITY, TORONTO, SEPTEMBER, 1893.

to rely, in other words, on the facility gained by experience. Nothing is more fatal, in the long run, than to fall into this slovenly way of doing one's work. In a very true sense there is no such thing as speaking without preparation. No man can speak well who speaks without preparation. It is true, a man may be called upon unexpectedly and acquit himself admirably, but in that case he is speaking from the preparation made for previous occasions. He is drawing upon resources which have been collected by faithful work in the past. The only man who can speak well under such circumstances is the man who has full knowledge, information, imagery, and thought, because he is constantly accumulating this vital

can surrender himself to his theme; the man who has not prepared must keep himself constantly in mind. The value of every specific effort depends largely upon the general preparation behind it; the measure of every specific act of energy is the measure of the general force which plays through it. To feed this general force one must be constantly making preparation. For the specific preparation is not limited by the occasion itself. It is a permanent addition to the material which the man commands for all future time. Every time a man of thorough intellectual habits makes ready for the discharge of a specific duty, he is adding to his accumulation of thought, his general power, and the scope and force of his personality.

us more distinctly than this, *i. e.*, the Bible. We that are alive live more among the dead than among the living. When we read a book, and think of the person who wrote it as a friend, and ask for him, it is very likely that we shall find that he is now among the dead and not among the living. When we talk of acquaintances and others, how often do we find, as it were, accidentally, that they are now among the dead and not among the living? And, indeed, with all persons who have lived any time in the world, and who are at all given to reflection, their affections and their thoughts are more among the dead than the living. Nature does not declare to us that the things which are not seen are eternal, but when

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God has made everything to preach aloud to us such warnings about everything here slipping away from under our feet, we might conclude that there was something coming on, something of great consequence. What it will be to wake from the grave and to find ourselves in one of these states, for good or evil, this must be a thought of which we can have no adequate conception. But we can form some faint idea of it from things temporal. For a sailor to find after a very dangerous voyage that he is indeed safe upon shore—or for a soldier to find that the battle is over and that he is safe—for persons to find after a state of very great danger that they are saved, we may tell what their feelings are; and this may give us some idea of what it will be to wake in eternity and to find that we are

beings to immortality. But to what sort of immortality does this anticipation point? Is it, for instance (1) the immortality of the race, and does the individual really perish at death? No, it is not this to which we men look forward. A race of beings does not really live apart from the individuals which compose it; only a person, only a feeling, thinking, and resolving centre and seat of life can be properly immortal. (2) Is it, then, an immortality of fame? How many in each generation could hope to share in such an immortality as this? (3) Is it an immortality of good deeds? No; the immortality of our actions is not an immortality which ever can satisfy the heart or the reason of man, since this yearning for immortality is above all things based on a sense of justice. The hope in Christ is the hope

of evil is to let evil master us, so that it shall subdue and lead captive, instead of merely oppressing and overwhelming us; so to overcome that evil with good is to bring into conflict with injury, not anger, not sullenness, not revenge, but the very opposites and contraries of all these—patience, and meekness, and forbearance, and charity, and this so earnestly, so skillfully, so persistently, that they shall vanquish the evil, shall make it ashamed of itself, and repentant and reconciled. Evil, St. Paul says, is never vanquished by evil. Satan casts not out Satan, nor does the wrath of man ever work out God's righteousness. Evil must be conquered by good. View the saying in two aspects. (1) In reference to truth and error. Not in a spirit of strife and debate, not in a spirit of disdain or defiance, not



THE HOUSE OF CLERGY AND LAITY (Present) OF THE GENERAL SYNOD OF THE DOMINION OF CANADA HELD IN TRINITY UNIVERSITY, TORONTO, SEPTEMBER, 1893.

safe, that we shall never again be separated from Jesus Christ.

OUR HOPE IN CHRIST.

What is the exact hope respecting the future that we owe to our risen Lord? Is it the hope that we shall exist for ever? Is our continuous existence hereafter altogether dependent upon faith in communion with the risen Christ? No; this is not what the apostle meant when he said: "If in this life only we hope in Christ, we are of all men most miserable." Our immortality is not a gift of the Redeemer, it is a gift of the Creator; and it is just as much a part of our being as any of the limbs of our body, or as reason, imagination, or any of the natural endowments of our mind. We look forward as reasonable

of a blessed immortality. This He has won for us by His perfect and sufficient sacrifice on the cross, whereby our sins are blotted out; and His cross and His virtue is proved to us by His resurrection from the dead, that He lives in order that we may live also is the very basis of our hope in Him. Apart from this conviction, Christianity is indeed a dream; the efforts and sacrifices of Christian life are wasted; we are the victims of vain delusion, and we are of all men most miserable.—Canon Liddon.

OVERCOME EVIL WITH GOOD.

We must read this passage first in direct contrast with the prohibition, "Be not overcome of evil." The immediate subject of both is that of injuries and their treatment. As to be overcome

in a spirit of superiority or self-confidence—in none of these tones ought any earnest believer to address himself to the separatist from his faith. That were indeed to assail evil with evil. There is one way and but one to the mind of the unbeliever, and that way is through the heart. Not by negatives, but by positives; not by meeting this evil in hand-to-hand warfare, but by bringing into the field a wholly new and unexpected ally, by appealing to his sense of want, and then by showing how Christ has in Him the very food and remedy and rest wanted. It is thus, if at all, that the unbelief will find itself believing.—C. J. Vaughan.

"Avoid discussing sermons—raising a wind to blow away the seed," is counsel wisely directed.

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## Home & Foreign Church Notes

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

AMHERST.—In a short time the family of the Rev. Canon Townshend are going to place in Christ church here, a beautiful marble altar in memory of their father. In the church of Busby, England, where the Canon assisted at the services after leaving Amherst, a memorial window has been placed as a token of respect and esteem for the deceased venerable clergyman.

WINDSOR.—The results of the examinations in musical knowledge held at Trinity College, London, England, have been received at the Church School for Girls, Edgehill, Windsor. The following is the list of successful candidates:

SENIORS.	
M. Willets.....	Marks 70—Pass. Sec.
INTERMEDIATES.	
B. Parker.....	Marks 88—Hons. Sec.
C. Chandler.....	" 84—Hons. Sec.
B. Hanington.....	" 78—Pass Sec.
I. Dodwell.....	" 77—Pass Sec.
M. Parker.....	" 74—Pass Sec.
JUNIORS.	
M. Pearson.....	Marks 82—Hons. Sec.
Grace Roy.....	" 94—Pass Sec.
E. Pearson.....	" 78—Pass Sec.

It will be noticed that of the three in the honours section two are from New Brunswick and one from Nova Scotia.

Miss Willets is the daughter of the Rev. the President of King's College.

Beatrice N. Parker, who is classed in the honours section, and her sister, Marguerite Parker, in the pass section, are daughters of Dr. Neville Parker, of St. Stephen, N. B.

Miss Constance Chandler, who has taken honours at Trinity College, is from Dorchester, N.B., as is also Miss Blanche V. Hanington, daughter of Mr. Justice Hanington, D. C. L. Isabella Dodwell is the daughter of the engineer of public works, Halifax. Among the juniors, Halifax claims Mary F. Pearson and F. E. B. Pearson, the daughters of B. F. Pearson, Esq., while the Rev. Edward Roy, of Eastern Passage, has the satisfaction that his daughter Grace gains the highest number of marks among Edgehill girls in the pass section in the recent examinations in musical knowledge at Trinity College, London, England.

It is perhaps necessary to explain that to schools or colleges in affiliation with Trinity College, London, England, printed examination papers are sent out, and under the close supervision of the assessors, the answers are written by the students and pupils, collected, sealed and transmitted to the authorities of Trinity College in London, for examination and award.

The assessors for Edgehill were the Ven. Archdeacon Weston-Jones, rector of Windsor, and the Rev. Canon Vroom, professor of King's College, Windsor.

### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

STONEHAM.—Great efforts have been made to restore the church in this mission, and much has been accomplished, and the church is now in a thorough state of repair. It requires decorating and furnishing. To make the interior of our church both pretty and churchlike we need only from \$30 to \$35, but even so small a sum cannot be raised within the mission itself, where the people are very poor, and we are constrained to ask the assistance of kind friends who desire to see the Church fabrics of the diocese preserved and made beautiful and meet for the worship of the Most High.

LENNOXVILLE.—The contract for the extension of St. George's Church has been awarded, and the work is now being proceeded with. A peal of Harrington's tubular bells (now so much used in England) has been given by the Misses Mackenzie, of Langdon Hill, to be placed in the new tower. It is hoped that this generous donation may be an inducement to others to give either a memorial window, or in some other way to contribute to the adornment of God's house.

UPPER IRELAND.—A beautiful stained glass window has been placed in the chancel of St Peter's Church, Black Lake, by the Ladies' Guild, which has completely furnished the interior of the church with pews, organ, carpet, matting, etc. The several con-

gregations of this large parish are repairing the rectory of Maple Grove.

NEW CARLISLE.—The church at this place will shortly be completed. The St. Andrew's Guild held a very successful sale of work in the town hall, in July, and they realized nearly \$200.

BURY.—The new chancel window of St Paul's Church, erected to the memory of the late Mrs. Richardson, was dedicated first Wednesday in July. Another addition to the furniture of the chancel of this church is a handsome brass alms dish, purchased with money kindly offered by the late Mr. Lemuel Pope, not long before his lamented death.

WATERVILLE.—The Rev. G. Hammerskold, general missionary to the Swedes in the United States, who recently visited and ministered to his countrymen in and about Sherbrooke, has secured for them a continuance of similar ministrations through the Rev. F. Edward Lund of the same nationality. Mr. Lund has been a Congregational minister to the Chinese in their own tongue for eight years, and was asked to be a superintendent of that religious body's mission stations in China. But for some time, and especially in the course of the past year, Mr. Lund has been recognizing more and more the claims of an Apostolic and National Christianity, and of the historic Episcopate, and about three months ago he was confirmed by Bishop Potter, of New York, and is now a candidate for holy orders, and he is destined for renewed missionary work under the jurisdiction of Bishop Graves in China. Mr. Lund has his headquarters in Waterville, where the greatest number of the Swedes of these parts are living, and he holds Swedish services in St. John's Church, in which he and his countrymen are heartily welcomed, and where they are delighted to worship God and hear His Word in their own mother-tongue.

### MONTREAL.

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

MONTREAL.—St. Jude's Church is to have an assistant minister, and one of whom report speaks very highly, the Rev. James Thompson, B.A., at present incumbent at Warden, P.Q. Canon Dixon announces that the new organ will commence his duties on the first Sunday in October. The fine new organ acquired for this flourishing church is now nearly in place, and in another week or so its voice will be heard assisting substantially at the services of praise.

### ONTARIO.

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

ODESSA.—The exterior of St. Alban's Church has been adorned with a cross on the gable end and the interior has been greatly improved by a handsome new pulpit. The latter is of oak, in keeping with the rest of the furniture, and of a very nice design. It was executed by the Carnovsky manufacturing company, of Kingston, and does them credit. It was erected by the rector of the parish in memory of his father, Rev. Ashton Dibb, who was for twenty-one years a missionary in Tinnevely, South India.

KINGSTON.—St. George's Cathedral.—Robert J. Harvey, organist of St. Andrew's Church, has been chosen from among about twenty names submitted as organist, and will begin his duties on the second Sunday in September.

All Saints'.—A renewal of the mission of last year is announced in this church. The children's services which were last year so successful will be held again in addition to the other services. Mr. Field arrives on Sept. 26th, and commences his work on Sunday the 27th. The work of collecting funds for expenses and preparing the ground is proceeding actively.

St. James'.—The abolition of the harvest tea as a means of raising money and the substitution of a "money offering" was so far successful last year that it is to be repeated this year. May all success attend it. It is a step in the right direction.

### OTTAWA.

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

OTTAWA.—The final step in the creation of the new Ottawa Diocese was taken recently, when the deed of agreement for the division of the Church funds between the Dioceses of Ontario and Ottawa was executed by the Archbishop of Ontario, Dr. Walkem, Q.C., his chancellor, Bishop Hamilton and Chancellor Travers Lewis. The document provides for the division of \$565,000. There is, however, an outstanding sum of \$12,000, part of the Clergy Trust Fund, under the award made in 1859, by Sir

Jas. Macaulay. Mr. J. A. Worrell, Q.C., has been appointed arbitrator to settle questions regarding this sum.

### TORONTO.

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

St. Alban's Cathedral.—The Rev. Mr. DePencier and Mrs. DePencier have returned after spending a very pleasant holiday in England. Mr. DePencier brought back with him \$125 for the cathedral fund.

Trinity Church.—The Rev. Canon Sanson is spending his holidays at Banff, Man. During his long rectorship of the parish, the Canon has baptized 6,050 children. On a recent Sunday there were eighteen baptisms, and this is no unusual number.

St. James' Cathedral.—At a meeting of the choir last week the Rev. Mr. Boulden was presented by the choir with a handsome gold banquet lamp, as a slight token of the regard in which he is held by them. The presentation was made by the choir master, Dr. Hammond. The young men's Bible class also presented Mr. Boulden with a handsome clock. Mr. Boulden replied in well chosen words, expressing his deep regret at leaving a church where the associations were so pleasant.

Rev. Canon Hincks, of All Saints' Church, Windsor, Ont., was in Toronto last week. The reverend gentleman is a nephew of Sir Francis Hincks, and came out from England with that notable gentleman. He was with him through his election fights, and his memory his stored with many reminiscences of the political events of those days which meant so much to Canada.

The Bishop Strachan School.—This excellent school for girls, which holds such a high place in the opinion of those who believe in the practical impossibility of separating religious and secular instruction, if the education resulting from that instruction is to be worth anything, was founded some thirty years ago in memory of the late Bishop Strachan, and has from the start maintained that high standard of efficiency which its promoters desired for it. There may be with all of us different opinions as to lines of education for boys, but most of us wish to see our girls turned out with the graces of womanhood in thought and belief, as well as with the acquirements of learning and scholarship, and those acquainted with the Bishop Strachan School know how well these two requisites are there combined. The records of many a parish in Canada bear witness to the one side as the prize lists of our universities do to the other side of the sound education, taking the word in its highest sense as different from instruction only, given at this school.

ORILLIA.—On Sunday week the Rev. Robert McCosh, of Chatham, preached in St. James' Church in the morning. He dealt with the motives which might have impelled the learned and haughty scribe in saying, "Master, I will follow Thee whithersoever Thou goest." In the evening the Rev. Dr. Waters, of New Orleans, preached from the text, "Elias was a man subject to like passions as we are, and prayed earnestly."

COBOURG.—The Rev. Canon Macnab is taking the duties of the Rev. Canon Spragge, who is seriously ill.

BRAMPTON.—A well-known and highly respected Churchman, Captain Isaac Blain, died at his residence August 14th. He was eighty-one years of age, born in the county of Cumberland, England; he came to Canada at an early age, but soon returned to the Old Land, and was for some time a captain in the British Navy. He took part in the Canadian rebellion of 1837, and for many years sailed the Canadian lakes, afterwards taking up his residence on a farm in the county of York. He afterwards resided at Malton, and during the past twelve years in Brampton. He was a loyal Churchman, and he was for many years a lay representative at the Synod of the Diocese of Toronto. He was a total abstainer and advocate of temperance for over fifty years, and he took a deep interest in all matters concerning the welfare of the Church. He was a Conservative of the old school. A widow, four sons and one daughter survive him. The funeral took place on the following Sunday afternoon.

PENETANGUISHENE.—The Rev. Canon Macnab's visit to this parish resulted in arousing considerable interest in regard to the floating debt of St. Albans Cathedral. We understand he obtained subscriptions to the amount of nearly seventy dollars. If a parish like this can show such zeal on behalf of the cathedral, what should parishes much larger and wealthier do for the cause?

**NIAGARA.**

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

HAMILTON.—The many friends of Rev. H. G. Miller, formerly Principal of Huron College, London, will be glad to know he is again in the ranks of the ministry in Ontario. He has temporary charge of St. Thomas' Church here.

*Christ Church Cathedral.*—The Rev. Prof. Clark, of Trinity University, Toronto, has officiated in this church for several Sundays and preached most admirable sermons, which were highly appreciated by the congregation.

**HURON.**

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

COURTIGHT.—A very enjoyable garden party, with bazaar, was held at the residence of Mrs. Little on the 12th inst., commencing at 6 o'clock. Every thing on hand was sold, including an autograph quilt, which has brought in over sixty dollars. It was bought by Mrs. J. Millikin. Supper and ice-cream were served to those who wished. Mr. Hopkins brought a number of persons from St. Clair, U.S., in his yacht. Quite a lot of bicyclists came from Sarnia, who helped to increase the finances. Rev. R. S. W. Howard, our clergyman, who boards with Mrs. Little, did a great deal by his courteous manner to make everything agreeable. Miss Wilkins of London, sang and played. Miss Whipple, late of Kincardine, also sang and played. Miss Crampton, of Windsor, gave some very fine performances on the piano, which, with some college songs, brought to a close a very pleasant evening. About ten o'clock Saturday night, Messrs. Elder & Paul, of Sarnia, placed a font in the church hall. It was presented by Mrs. John Millikin in memory of Mrs. Lukey and infant daughter, who died August 18th, 1895. Mrs. Lukey, nee Miss Mary Eliza Millikin, had been organist and Sunday school teacher in this place for some time previous to her marriage. A memorial service was held Sunday evening, the choir under the leadership of Mrs. Kerr. Rev. Mr. Craig, of Petrolia, preached the sermon, the subject being the "Transfiguration." Miss Whipple sang the "Holy City" with great sweetness during the offertory. The church hall was filled with an appreciative congregation of a very lovely service. The pulpit organ and font were decorated with white flowers by friends.

GORRIE.—Mr. Geo. Suffel, a prominent citizen of St. Thomas, formerly warden of the county, and president of the Vienna Reform Association and manager of the South Western Farmers' Loan Society, is dead. He was the father of Mrs. Gunne, wife of Rev. C. R. Gunne, of Gorrie.

**ALGOMA.**

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

NORTH BAY.—Rev. A. J. Young, incumbent, is to be congratulated on the fact that he was the successful applicant for a piano given for the use of a mission by a lady of the W.A.

HUNTSVILLE.—At a Church social, lately held on the grounds of Dr. Howland, the chief feature was the presentation to Archdeacon Llwyd of an oil painting of himself. The health of the reverend gentleman is very feeble.

SUNDRIDGE.—At the picnic of the Church of St. Paul, in the second week of July, there was a good turnout of parents as well as children. The event of the afternoon was the presentation by Rev. C. Piercy, on behalf of the Sunday-school and of the congregation, to Miss A. Short, of two mementos of the appreciation of the services of the recipient by the donors. Miss Short was a valuable Sunday-school teacher, and a great help in the little village choir.

STURGEON FALLS.—In July the bishop visited this mission and held a confirmation.

The Church in Warren recently had donated to it by Messrs. Warren Bros. a lot for the erection of a church. The site was approved of by the bishop. This place has again suffered severely by fire, some of the Church people being burnt out.

DUNCHURCH.—The Lord Bishop has appointed Mr. T. J. Hay to this new mission, Parry Sound district.

**SASKATCHEWAN AND CALGARY.**

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

LIVINGSTONE.—St. Martin.—This parish is daughter to the parish of St. John the Evangelist, Pincher

Creek. It has been duly organized, with church officers and lay delegates to Synod, for the last six years, and has developed an unique feature in the history of the expansion of the Church, viz., that of this year completing a little mission church and making it comfortable for public worship, without leaving a cent of debt resting upon it. Six years ago, the subject of building was suggested to the community, but at that time it was felt impracticable, as the mission was young and the population hardly warranting the liability necessary for such a work. However, at that time something was contributed towards a fund for the purpose, and although nothing further was added to the fund, yet there was the desire for such a building now and then expressed, and finally this spring the desire budded into something more, which greatly promised to yield, and which eventually did yield, that for which the members of the church, with their incumbent, had been longing and desiring for years past. The district of Livingstone lies between the middle and north fork of the Old Man's River, and is entirely settled by the ranching class, some of course more extensively engaged than others, yet all with the care of flocks and herds, and some with the additional interest of agriculture; all along the fertile valleys of the smaller creeks can be seen prosperous and well-to-do places, with their miles of wire fencing, enclosing their pasturage or tillage, and through the various fields goes trickling on the refreshing waters of the smaller brooks or streams, or else enterprise has diverted the course slightly, constructing a ditch to water the less favoured spots and to quench the thirst of lighter soils, and to quicken the seed which falls thereon into the blade, the ear, the full corn in the ear. Wherever you take your journey into this district, you see evidences of progress and industry. A large percentage of the residents are from the Old Country, some straight from the arms of the Mother Land. Others who first having spent a few years in Eastern Canada, either at the Agricultural College, Guelph, or with some practical farmer, have used their thus acquired knowledge in the development of the various branches of farming industry. The district gives you the impression of good healthy work going on. Having now arrived at a permanent condition, the minds of the settlers are bent more readily, yes, of themselves lean more favourably towards the longed for accomplishment, a little mission church, where all could gather in His name and offer their prayers of thankfulness and gratitude to the Giver of all. In the early spring of this present year, the whole district was unanimous, money was forthcoming, and those who were unable to give money, gave in labour, and on Sunday, the 2nd of August, the little building, a credit to the devotion of the people, was opened with special service and is now dedicated, and stands upon a site overlooking the prairie lands, casting its silent benediction upon those who are constantly riding about, looking after the numbers of cattle or horses which graze the sweet nutritious grasses of the plain, and "wax fat and kick," and scour over the undulating grounds in a freedom beautiful to see. At the opening service the incumbent congratulated the people, and said that the incident was unique inasmuch as the building was practically free from debt, there being but five dollars and forty cents indebtedness (this amount was entirely done away with the following morning, a visit to the Upper Walrond Rancho, resulting in subscriptions which more than covered the amount). With the exception of a grant of £17 from the S.P.C.K., and a donation from a lady in England of £4, the amount required for the completion of the work was raised locally, from among the residents themselves, and not entirely Church people, but we found friends ready to help among our Presbyterian and Roman neighbours. The building rests in one corner of a forty acre lot of land, obtained from the Dominion Government as a grant, a patent fee of \$10 securing it in favour of the Church of England parish of St. Martin. The structure is of logs with board and shingle roof; upon the roof is a good substantial belfry surmounted by a wooden cross. The entrance is in the form of an addition of lumber, 14x6 feet, and includes a vestry on one side and a coal bin on the other. The main building is 20x30 feet, with 8 feet walls, and has seating capacity for 50 people. The furnishings, such as prayer desk, lectern or communion table and font, are not yet supplied, one little square table for present use serving the purpose of all, and at baptisms an ordinary bowl. We are without an organ, and so have to uplift our voices in hymns of praise without any accompaniment. Some day, perhaps, we shall hear of a kind friend, or of kind friends, in Eastern Canada or elsewhere, reading this letter from the far western Diocese of Calgary and cheering our hearts by supplying some of our needs. Do not consider this a begging letter, but should the desire seize upon any to lengthen the cords of their sympathy and interest in the work of the Church, let him or her be assured that such a desire in its practical sense will strengthen the stays and props which

are already valiantly supporting the cause of Christ and His Church here. Prayer-books, hymn books, a set of service books, or anything else of our numerous details in the perfecting of our means of service, will be most thankfully received, and as thankfully acknowledged, by the incumbent of St. John's, Pincher Creek, who is also incumbent of St. Martin's and Livingstone.

**QU'APPELLE.**

JOHN GRISDALE, D.D., BISHOP, QU'APPELLE STATION.

The Rev. A. C. Kettle, with two laymen, has taken up his abode on the Indian Reserve at Fishing Lake, in the extreme north of the diocese. Mr. Kettle will work amongst the Indians with the ultimate object of establishing a permanent school.

The Rev. F. Palgrave, who has lately come from England, is assisting the Rev. C. F. Lallemant at St. Luke's, Touchwood.

REGINA.—By the kindness of the Bishop of Saskatchewan and Calgary, the confirmation took place on the first Sunday in July. His Lordship very kindly offered to come from Calgary for the purpose, and at Matins on July 5th, administered the sacred ordinance. Twenty-four persons received the laying on of hands, of whom eight were adults. Both before and after the confirmation earnest words of encouragement and advice were spoken by the bishop to the candidates. A crowded and reverent congregation was present. The glazed windows have been placed in the church here; the colours, designs and subjects are all good. Great credit is due to Mr. Abbey for the excellent way in which he has done the work. Turf has been laid round the church, and shrubs planted. The two societies of ladies at work in the parish have undertaken the expense of improving the grounds.

**British and Foreign.**

The Duke of Devonshire has contributed £250 towards Church work in Keighley, Yorkshire.

The new Bishop of Adelaide is anxious to obtain, if possible, a suffragan bishop to help in the work of his wide diocese.

Lord Penrhyn has given £800 to the fund of £2,000 which is being raised for the rebuilding of the Bangor Cathedral organ.

The Archbishop of York has signified his willingness to become a patron of the Church of England Temperance Benefit Society.

The new vicar of Brynmawr, Breconshire, has issued an appeal for pecuniary assistance in his efforts to rebuild the parish church.

The Bishop of Ripon consecrated part of the vicarage garden, and added it to the existing churchyard. The last addition was made in 1895.

The Bishop of Liverpool is spending his summer holiday, as usual, at Lowestoft. His Lordship, although in his eighty-first year, still enjoys vigorous health.

A new east window was dedicated and unveiled recently in the parish church of Seaforth, of which Mr. Gladstone is patron, and in which parish he spent his boyhood.

The bells of All Saints' Wistow, were reopened recently, after refitting and rebanging. The Rev. Canon Temple, rector of Oswaldkirk, preached to a large congregation.

Recently the Bishop of Lichfield instituted the Rev. Charles B. Maude to the vicarage of St. Chad's, Shrewsbury, and the archdeaconry of Salop, in succession to the Ven. T. B. Lloyd.

The income of the S.P.G. under its General Fund is keeping, so far, well up to the level of 1895, and is, therefore, at this period well above the income of 1894, and far above that of 1898.

It is stated that out of a total of 780 missionaries on the books of the Church of England Missionary Society, as many as 249 do not draw their personal allowance from the General Fund.

It has been stated that no Archbishop of Canterbury has preached in an Irish church within living memory. It has been pointed out that Archbishop Tait preached in Enniskillen parish church and in Armagh Cathedral during the primacy of Archbishop Beresford.

Of 30,000 children that attend Church schools in the Diocese of St. Asaph, only about sixty were withdrawn from religious instruction. There are 261 such schools open to diocesan inspection.

The Queen has requested Canon Taylor Smith to go to Osborne before he leaves England on his return to West Africa. Canon Taylor Smith attended Prince Henry of Battenberg during his last illness.

A design has been accepted for the proposed memorial in Chichester Cathedral to the late Bishop Durnford. The memorial, which will consist of an altar tomb, with recumbent effigy, will cost £2,000.

Mr. Edmund Sedding's report for the restoration and enlargement of St. Michael's, Princetown, has been approved by the Duchy authorities, and the Prince of Wales has given £100 towards the much needed work.

A great Church Missionary Society meeting for children will be held in Exeter Hall on 24th of October next. The arrangements are being carried out by the Church Missionary Society Layworkers' Union for London.

The friends of the Irish Church Missions are informed that the Rev. A. E. Hughes, the society's association secretary for the northern division, has removed from Liverpool to 32 Harper's Lane, Halliwell, Bolton, Lancashire.

It is said that the latest development of the "tractarian" movement is the distribution of his tracts by the Bishop of Liverpool, who throws them out of his carriage as he drives through the villages in the neighbourhood of Lowestoft.

Captain James W. Gambier and Mrs. Gambier have endowed a cabin in the Portsmouth Royal Sailors' Home, to be named "Gambier," in memory of their son, Harold Wilson, midshipman, who perished in her Majesty's ship "Victoria."

At the Diocesan Synod of Leighlin, Ireland, the bishop, Dr. Pakenham Walsh, said he was glad to see the improvement in the number of children presenting themselves for confirmation, and in the annual examinations in religious knowledge.

The statement of Dean Farrar that St. Augustine first introduced Christianity into Great Britain, is denied in an article published in an Irish paper, which shows pretty conclusively that Irish evangelists of an age prior to St. Augustine were teaching Christianity in England.

At the annual meeting of the Diocesan Council of St. Andrews, Dunkeld and Dunblane, held at Perth, it was intimated that the total amount raised for the Provost's stall in Perth Cathedral was £6,528 5s. 6d. A long discussion took place on the proposed Clergy Widows' and Orphans' Fund.

The revived See of Bristol is likely to be offered to either Dean Spence of Gloucester, or to the Rev. Edward Carr Glyn, who succeeded the Dean of Bristol as vicar of Doncaster, and in 1878 was appointed to the living of Kensington, when the present Archbishop of York was made Bishop of Lichfield.

By the liberality of the Rev. G. Martin, rector of Caerhayes, near St. Austell, a bold granite cross, about 30 feet high, is nearly completed on Dodman Headland, Gorran. The promontory has an altitude of about 700 feet, and faces the broad Atlantic so, that the cross will be a landmark to homeward-bound vessels.

The Bishop of Llandaff, at a bazaar for the church and school expenses of Penmark, in Glamorganshire, said that notwithstanding the fact that Lord Salisbury had deprecated bazaars as a method for raising funds for clearing off Church debts, he considered them necessary, and trusted the present one would prove a great success.

The Venerable Archdeacon Hamilton recently completed the fiftieth year of his ministry in the Diocese of Durham and Newcastle. The clergy of the archdeaconry took advantage of the occasion to draw up an address, testifying to the high esteem in which he is held, and to the value of his work in the northern dioceses.

A well-known and enterprising country clergyman in Northumberland lately succeeded in convincing the Income-tax Commissioners that a horse and carriage were an absolute necessity for the incumbent of his living, and that the cost of keeping the same (including the groom's wages) should not be taxed. He ultimately got the abatement.

As usual, a meeting of the E.C.U. will be held on the Monday night before the commencement of the Church Congress (Monday, October 5th) in the Music Hall, Shrewsbury. The subject for consideration will be: "The Position and Duty of Churchmen in regard to the Divorce Acts and the Wife's Sister's Bill." Lord Halifax will preside.

The Rev. Henry T. Omerod, B.A., curate of Byker, Newcastle-on-Tyne, was drowned while bathing at Runswick Bay near Whitby. He was on a visit to his vicar, the Rev. G. R. Taylor, with whom he went bathing. A strong sea was running, and while swimming Mr. Omerod suddenly disappeared, and before assistance could be rendered was drowned.

The Bishop of Carlisle has appointed his old Liverpool friend, Canon J. W. Diggle, vicar of Mossley-hill, Liverpool, and his examining chaplain, to the archdeaconry of Westmoreland and canonry of Carlisle, vacant by the death of Archdeacon Cooper. The new archdeacon, it is well known, is a brother of the Mr. Diggle of London School Board fame.

The Bishop of Ballarat, who has been for some time in England, contradicts a report which has been in circulation of his intended resignation. There is, he says, absolutely no foundation for it. Dr. Thornton purposes to remain at home for the Lambeth Conference only in case the weekly advices from his diocese show that he can do so without injury to the work there.

At Folkestone, Kent, Eng., on a recent Sunday, a parade of cyclists, a fair proportion of whom were ladies, proceeded via the principal thoroughfares to St. Michael's, where one aisle had been reserved for them. A short address was given by the vicar, who is himself a cyclist. He said, among other things, that they should thank God for the cycle and the health and recreation it afforded.

The Bishop of Worcester has written to Mr. Perks, M.P., denying that he has prohibited the placing of wreaths in churchyards. He, however, strongly disapproves of them. "Several churchyards," he says, "are now full of these wreaths, and I certainly cannot imagine a more distressing sight. I hope that as education advances and taste improves, people will feel themselves how far more touching is the tribute of a few small natural flowers."

September 16th has been fixed for the Irish valedictory meeting in connection with the missionaries going out from Ireland under C.M.S. this year. The Archbishop of Dublin is to preside; the Bishop of Derry, Dr. Chadwick, has promised to give the address, and the Bishop of Meath hopes to be able to take part in the dismissal. This is the first great gathering of the kind which has taken place here, and will, no doubt, be a great stimulus to the mission cause.

A writer in an English paper warns stray Anglicans against the iniquity of attending Presbyterian worship while in Scotland, but the late Bishop Wilberforce and the late Archbishop Thomson both preached in Presbyterian churches. The late Bishop Wordsworth did so at St. Andrew's, so did the Bishop of Ripon, and the Bishop of Glasgow. Dean Stanley did so, and the Archbishop of Canterbury himself, not long ago, attended the morning service at the Parish Church of Scotland.

At the annual meeting of the Synod of the Diocese of Killaloe, the bishop (Dr. Wynne), who presided, expressed the hope that the recent utterances of the Pope might mark something of a fresh start between them and their Roman Catholic fellow countrymen, and that the old description of their mutual attitude, "hating one another for the love of God," might henceforth be impossible. Although the Papal pronouncement drew them no nearer to each other, yet in feeling and spirit it ought to lead them to a better understanding of one another.

#### BRIEF MENTION.

Rev. C. H. Channer, of Adrian, Mich., has been visiting friends in Toronto.

The world's telegraph wires stretch 1,062,700 miles.

The London Zoological Gardens spend each week \$500 in feeding the inmates.

There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties alone.—*Jean Ingelow.*

Paris is likely to have an underground railway. The cost is estimated at \$25,000,000.

The finest existing green diamond is in the Green Vault at Dresden, in which are preserved the royal treasures of Saxony.

The Very Rev. Dean Grisdale was consecrated Bishop of Qu'Appelle on Sunday last in Winnipeg.

Dean Farrar, of Canterbury, has imposed a fee of three pence on all persons who visit the tomb of St. Thomas a Becket.

Islington, with a population of 386,764 persons, is the most populous parish in Great Britain.

A good preacher preaches because he has something to say; a poor preacher because he has to say something.—*Archbishop Whately.*

Mr. Thompson, son of the former Archbishop of York, has just been appointed Deputy Governor of Liverpool jail.

Bulgaria has lately shown that it is being Russianized by the suppression of free discussion. The new press law greatly reduces the freedom of speech.

It is considered that Japanese men are among the best needle-workers in the world, their only equals being the women of Russia.

"The poor ye have always with you." The best certification to the character of the Christian Church is its care for the poor. Here lie at once its glory and its shame.

A meteorite which fell in Australia recently, had a mass of pure copper imbedded in one side.

King Humbert, of Italy, is credited with spending more money in charitable works than any of the other European monarchs.

The watermelon grows wild all over Africa. It was cultivated in Egypt, B.C. 2,500.

Princess Helene, the Duchess of Sparta's baby, is Queen Victoria's 22nd great grandchild.

The title of Emperor is of such exalted dignity as to outrank that of royalty. An emperor is the supreme head of countries, some or all of which are governed by kings.

The travelling Church appears to have gained a foothold in Eastern countries, and it is said that cars are to be fitted up for religious services on the trans-Siberian railroad, and will be attached to trains.

A steel wire fly wheel, twenty-five feet in diameter, and requiring 250 miles of wire in its construction, has been made in Germany.

I have aimed to make my preaching thoroughly tonic, and to keep abreast with the times, and with the majestic marchings of God's providence toward the full redemption of our race.—*Theodore L. Cuyler.*

It is estimated that Abyssinia's war force numbers 200,000 men, one third of whom are armed with improved rifles.

It is rumoured that Abbas, the young Khedive of Egypt, will visit Europe during the present summer.

As many as 180,000 railroad men in the United States and Canada are now wearing the white button badge of the Railroad Temperance Association, organized three years ago by Hon. L. S. Coffin, of Iowa.

The manuscript of Gray's "Elegy" remained in the author's hands seven years, receiving touches here and there, and would not have been printed then had not a copy loaned to a friend been printed.

Dr. H. K. Carroll writes in the *May Forum*, that while the value of church buildings, lots and furniture in the United States was, in 1890, about \$680,000,000, it is quite probable that it is now fully \$800,000,000.

On occasion of the recent football match between England and Scotland, played at Glasgow, more than eighteen thousand dollars was paid as admission money to the ground. How freely is money spent on such like things.

English bishops receive from £2,500 to £10,000, and each is provided with a palace in which to reside. There are said to be considerable perquisites attaching to the office.

A lengthy inscription concerning Nabonidus, the last of the Babylonian kings, has recently been found by Father Schiel's exploring party in Babylonia. A quantity of historical data of remarkable value is given in the inscription.

In the private chapel at Windsor Castle, which is octagonal in shape, with a lantern roof, the Queen's pew is in the gallery, in the division next to the organ loft. The household sit below, the women on one side and the men on the other.

George Muller, of Bristol, England, recently celebrated his ninetieth birthday. During the sixty-one years of the existence of his orphan-houses he has received for them the sum of \$6,866,743, and has provided for the maintenance and instruction of 120,768 children.

The seven Bibles of the world are the Koran of the Mohammedan, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians.

## How to do Real Missionary Work.

SIR,—I am writing to say what a great boon it would be if one or more of the numerous subscribers to the CANADIAN CHURCHMAN would kindly mail a copy to me week by week, when read, for use in this Mission; or, better still, if some person would authorize you to send it weekly direct from the office. This would be one way of doing real missionary work. The CANADIAN CHURCHMAN has so very much improved, and the illustrations are beyond all praise. I know of no publication so likely to be helpful to the natives and settlers in the bush as your valuable paper. A friend in Montreal sends me copies when about a month old. These are eagerly read and then distributed amongst those who apart from this missionary effort would never have the benefit of a Church paper. I like the CANADIAN CHURCHMAN because it is what its name implies, viz., a "Church paper," and because it contains just the right kind of teaching for these parts where the people are so ready to believe and assert that one Church is as good as another—and by such a statement would class the Methodist meeting-house and all other sects on the same footing as the Church founded by our Lord and His apostles. If you can find space for a brief notice in the next issue of your valuable paper I shall be most grateful. I am yours faithfully,

J. PARDOE.

Missionary in charge of the Ilfracombe Mission,  
Muskoka, Ontario.  
August 15th, 1896.

## Multiplication of Societies.

SIR,—In an exceedingly able letter to a daily paper, the Rev. Robert Ker, of St. Catharines, points out the growing danger to the Church through the increase of societies, of which there has been an abnormal development during the last few years. Mr. Ker voices what many others have felt, and has not been afraid to say in strong and plain words what has been the growing conviction of many others more timid than himself. The multiplication of these societies, like the boils on the body of Job, is robbing the Church of much of her strength, trying her patience, and will, in the end, test her faith. We are simply taking up with the worn-out methods of the sects around us, and are hoping to do by human agency that which can alone be done by the means of God's ordering. It is around the altar, not around the basement, that the energy and devotion of the child of God should centre. What Mr. Ker says about the Sunday-school is alas too true. Family life and family religion is the only thing that can save the State and redeem the loss which the Church has sustained in this country.

SYMPATHIZER.

## Synod Reform.

SIR,—(2) Although the admission of laymen to sit in Synod, as mentioned in my last, was the most decided action yet taken by Bishop Strachan as regarded their interest in Church temporalities, there can be no doubt from the general tenor of his remarks at various times that from the commencement of his clerical career in 1808, as rector of York, down to 1839, when he was elected bishop, he had, as Archdeacon of York especially—the real governor of the Church in the province before bishops were elected—never lost sight of the inherent right of laymen to be consulted on Church affairs. To his mind it was clear that to give them more prominence, to interest them in Church work, was to bring to the Church's aid a very powerful factor, and we think it was with this view, in part, that throughout his ministry, and especially as soon as he became bishop, he promoted the establishment of many small Church societies in parishes in the central parts of the diocese, to the great advantage of all orders in the Church and to its spiritual and temporal welfare. The management of so many small Church societies throughout the Diocese of Quebec and Toronto was no doubt found difficult, inconvenient and expensive, and next to impossible to preserve, as was most desirable, uniformity in the observance of their objects, rules and regulations. The bishop, therefore, procured the Church Societies Act, 7 Vic., ch. 68, which received the royal assent, 27th June, 1844. By it the Church societies throughout Quebec and Toronto were united under the name of "the Church Society of the Diocese of Quebec," and "the Church Society of the Diocese of Toronto." It is, of course, with this last that we have now to do. Its objects were very numerous. The encouragement and support of missionaries and clergymen of the Church of England within the Diocese of Toronto, and for creating a fund towards the augmentation of the stipends of poor clergymen, and for making provision for those who may be incapacitated by age, and for the widows and orphans of the clergy; for the encouragement of education,

support of day-schools and Sunday-schools, and many other objects, all most excellent, and calculated to build up and establish and foster a church in each parish. And it was provided that no act done at any of the committee meetings of the society should be valid or effectual unless six persons of such corporation at least shall be present, and the major part of them consenting thereto, and there was a provision that the constitution, rules and regulations may be changed or altered, provided the same shall not be repugnant to the purposes of such corporation. In the bishop's triennial visitation of 1844, he refers to the establishment and progress of this Diocesan Church Society. "It gives unity of action to the operations of the Church. It enables and concentrates her resources, and by bringing the clergy and laity more together, to promote objects in which they cordially agree, it promises the most happy results." And again in 1847, in a very long, able and interesting charge, he thus refers to the progress of the Church Society. "In this respect the Church Society has done much, and when the parochial system is judiciously carried out by the clergy, joining and helping one another, the most happy results are sure to follow." On the establishment of the Church Society, one of the objects being to get the laity, if possible, interested in Church affairs, the bishop kindly told the clergy that they must be educated, not only to fill properly the positions then offered them, but to prepare them for the higher position of representatives in a Synod, which he hoped shortly to see organized. "It was their duty," he said, "to teach our people energy, self-reliance and enterprise in the cause of religion," and he might have added that it was a duty which the clergy had for ages neglected. It was doubtless with great satisfaction that the bishop, on 17th June, 1857, saw the end of the Conferences or informal Synods of the clergy and laity which had existed since 1851, and that now they were meeting in legal form by virtue of the Act 19 and 20 Vic., ch. 141, passed 14th June, 1856. But as it was one of those bills which had to be sent to England for approval of the Queen in Council, the royal assent was only duly given to it on 28th May, 1857. The Act provides that the bishops, clergy and laity of the Church of England may meet in Diocesan Synod. They may frame constitutions and make regulations for enforcing discipline, &c., and for the convenient and orderly management of the property and affairs of the Church in each diocese. There were present at this first meeting under the Act, 119 clerical members and 155 lay members. The bishop "congratulated the Synod that the Church assembled to-day in all her fullness—the bishop in the midst of his clergy and his people—under legal authority, to manage her own affairs, and to provide for her discipline and extension." But the bishop, ever mindful of the interests of the laity, very soon had doubts whether in this new Act sufficient provision was made for representation of the laity, and he at once caused to be prepared an Act to explain and amend the same. This amended Act, 22 Vic., ch. 189, assented to 16th August, 1858, provides that the laity shall meet by representation, and one or more delegates, not exceeding three in any case, may be elected at the annual Easter meetings in each parish within the diocese. And all laymen within such parish or belonging to such congregations, of the full age of 21 years, who shall declare themselves in writing at such meetings to be members of the Church of England, and to belong to no other religious denomination, shall have the right of voting at such election. Each delegate shall receive from the chairman of the meeting (usually the minister) a certificate of his election, which he shall produce when called upon so to do at the Synod. It should be observed that this amended Act of 1858 was passed the very next year after the original Act of 1857 was passed, so the bishop lost no time in securing to the laity, as far as he could, the full and early benefit of such amended Act. And we may rest satisfied that from his life-long solicitude for the lay interests, as shown in this his last great effort on their behalf, he thoughtfully and carefully guarded their rights and privileges, not only under these two Acts, but especially throughout all the last ten years of his Episcopate from 1857 to 1867, when the venerable bishop was summoned to his rest. Bishop Bethune succeeded him in the See of Toronto, and in my next we shall notice the course of action which was taken in the future affairs of the Synod.

J. SYMONS.

Toronto, 22nd August, 1896.

## The Sunday Street Car.

SIR,—I read with much pleasure your dispassionate editorial on "The Sunday Street Car." The Catholic Church has always viewed favourably any harmless or healthy innovation likely to contribute to the happiness of the people; hence in many parts of England the Church Cricket Club flourishes, and the priest and his flock are knit in closer bonds in

consequence. Guilds of cyclists parade to church on Sunday and participate in the service heartily, for is not their vicar a cyclist too? In England cars run on Sundays, and have done from their inception, but whether they run or not in Toronto is a question less important than rival partisans would have us believe, and the thunders of Sabbatarianism and its threats of an offended deity, should the cars run on Sunday, is so much amiable fervour thrown away. On the other side, those who behold in the abstention of Sunday traffic visions of increasing squalor and disease in unsavoury places which exist in every city, might keep their hysterics for a more impartial evil. Strangely enough, the people whom one might suppose would be most concerned, the company itself, seems comparatively indifferent, although they have been pretty roundly abused by one and another of the opponents of Sunday traffic, one or two of whom might have treated the authoritative statement of the Sabbath's use and purpose a little more reverently. In a short time we shall, no doubt, view without surprise or emotion the running of the Sunday car, and the acrimony which has been imported into the question will be forgotten.

R. P. C.

## Is it Wise to Seek Large Endowments for New Dioceses?

SIR,—If Episcopacy be of Divine ordering, an essential part in the government and development of the Church, we dare not be without it, no matter what it may cost, or how great soever the inconvenience we may experience in its extension. If, however, it be only, as many hold and teach, a convenient and beneficial form of government introduced into the Church in sub-apostolic times, we are bound not only to question its utility, but to test its value and to ask ourselves is it worth what it costs? This is a young country; the Church does not comprise more than one-fourth of the population. Many of her members are poor, others are struggling to secure homes and raise their families. It requires great effort on the part of large numbers to keep up appearances, to pay their way and to meet with regularity their quota in the ordinary expenditure of their parish church. Is it wise, therefore, to seek large endowments for new dioceses—to make the development of the Episcopate depend upon the cash in hand? We are labouring under great disadvantages in this country. The rank and file of our people have not been taught the duty of giving. Coming as many of them do from the Old Land, where so much has been done for them by the liberality of past generations, it takes them a long time to adapt themselves to their new conditions. It is no wonder, then, that it took Bishop Hamilton three years to add \$27,000 to the Niagara Episcopal Endowment Fund. It is, however, a great wonder that any man was able to get together in four or five years \$45,000 for the new Diocese of Ottawa. But the strangest part of the whole matter is the difference in the incomes of the different dioceses. Nova Scotia \$6,000, Niagara \$8,400, Ottawa \$1,800. "It seems that we are getting down to a choice between abundant private means, and the original apostolic mind." What is to be the ultimate choice, the "mind" or the "means"? ENQUIRER.

## Church Papers from England.

SIR,—Many a Canadian clergyman now receives copies of the *Church Times*, *Guardian*, *Church Bells*, through the quiet organization of the S. M. S. (the Silent Missionary Society), and doubtless appreciate them, but do they ever take the pains to write an acknowledgment of their appreciation, either to the secretary or through any of the papers aforesaid? It seems but a few do so, judging from a letter I have had from the secretary, Rev. W. Pennfather. From it I give the following extract, seeing it concerns many: "Clergy ask for papers, and when I write and ask if they are received, they will not answer. The consequence is that senders refuse to send and tell others that clergy abroad have no manners. I regret to say that some of the Canadian clergy are especially bad in this respect." This is not a good light for us to stand in, and yet from one cause or another we allow ourselves so to stand. I fancy that a good deal of the non-acknowledgment arises from not knowing the address of the secretary or the senders. If these latter would but put their address on the paper, notice, I am sure, would be taken of it. The address of the secretary for Canada I give: Rev. W. Pennfather, M.A., New Shildon, Co. Durham, England. Mr. Pennfather further remarks that those who receive papers could aid the work of the S. M. S. by sending to him cancelled Canadian postage stamps of 5c. and upwards (I suppose he means 8c. as well) and other foreign stamps.

WM. ROSS BROWN.

Mansonsville, Q.

## Worth Considering by those Interested.

SIR.—There is a letter under the above caption in your issue of July 30th, signed "R. D.," which is doubtless intended to put a damper upon the proposed subdivision of the Diocese of Toronto. The extract taken from the *English Guardian*, which sets forth "the inconvenience of poverty," and the struggle of the Canadian Church to perfect her machinery by providing herself with bishops, is worthy of a place in the *Monetary Times*, or in *Banking Journal*, but smacks little of the faith in the Head of the Church, and the zeal for the extension of the kingdom of heaven, which characterizes the first bishops who are the foundation stones of our spiritual Zion. If poverty be no crime, it comes perilously close to being so in the eyes of many, both in the Church and in the world. Did not the Master embrace such poverty as none of His followers have experienced since? Did not St. Paul work with his own hands to maintain himself? Had the first bishops waited for endowments before extending their work, Christianity would never have been heard of after the first century, nor outside Judea. In a voluntary Church it seems a most extraordinary thing that the one order of bishops should be placed by an endowment in such an entirely different position to that of priests and deacons. The missionary must toil and struggle and wait until the country is developed, the Church firmly established and rich enough to sink a large sum of money in an endowment before episcopal oversight can be secured. If the present system be not one of evolution, what is it? In primitive times the bishop laid the foundations of the diocese and built it up, drawing men of the other orders around him. At present, he simply comes in to finish what others have constructed. If we had more faith in God, a higher sense of our mission, and greater equity in the administration of the funds that we possess, with less of worldly instinct, we would soon, in spite of the inconvenience of poverty, gain the position we are entitled to in this young country. MISSIONARY.

## THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

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## THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN.—I have read in your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Albans Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious diocesan undertaking. Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our diocese the crown of our Church of England system—a noble cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions. Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly, — ARTHUR TORONTO.

## Family Reading.

## The Reading Habit.

Lord Bacon tells us that "reading maketh a full man, writing an exact man, and talking a ready man." Doubtless it is a "temerarious" thing, as the old schoolmen would say, to attempt to add to the wisdom of Bacon, but we wish he had added that thinking maketh a deep man. But, most likely, he assumed this as a basis on

which all the others are grounded; for how can a man read or write or talk without thought; that is, what value can attach to our reading unless we meditate upon it, or to our writing unless it is the product of thought, or to what purpose is the idle chatter of tongues behind which are not cultivated and thoughtful brains?

## What If.

What if my Lord should call for me to-night,  
If He should say,  
Come out, O soul, into the solemn night  
Along the spirit way;  
Come out unsandalled, for the holy place  
Is near the bound that mortal eye can trace;  
Come, and unshrinking meet me face to face.

What if my Lord should stand and question me;  
If He should say,  
Where is the talent I entrusted thee  
One distant day?  
How blooms the plot of fallow ground I lent?  
How hast thou used the sun and rain I sent?  
How were the golden hours of spring time spent?

What if my Lord should sternly speak to me;  
If He should say,  
Bring back to-night mine own with usury  
Since that far day,  
And show what fruit clings to the tender stem;  
Thine erring brothers whom all tongues condemn  
What hast thou done in Christly love for them?

Ah, if my Lord should stand with patient eyes  
And question me,  
Outside the flaming gates of paradise,  
With bended knees,  
With lips upon His nail-bruised feet close pressed,  
I could but moan: "I love Thee most and best.  
I think that I have failed in all the rest,  
Oh, pity me."

## Neglect of Prayer.

Ah, brethren, how many departures from God, ending in a total shipwreck of faith, have begun in the secret chamber. In some sense they have all begun there. If only we could look into the inner records of some young man's life, who, trained in a Christian household, and himself seeming to have well begun, has yet after awhile forfeited the promise of his youth, gone forth and forgotten the sanctities of home, and the faith pledged not to God alone, but to father and mother and sister—still loved, and to be forever loved, but with a tearful, aching love, how unlike the proud love which regarded him once—could we look, I say, into that story, here, I am sure, would be most often found the secret of all. He counted that he could do without that which the Saviour Himself would not do without, that he could live on his own resources, that he could lean upon his own strength. The hidden life of the soul—that life which is hidden with Christ in God—was neglected, and thus whatever in him of good was once lost was lost forever, the first impulses to a holy life, to an earnest resisting of sin, being spent and exhausted, no other came in their room; little blemishes in the character, which might once have been easily removed, grew into huge faults; small sparks of temptation, which might have been trodden out at first, into fierce flames, setting on fire the whole course of nature. And all this will have come to pass through neglect of secret communion with God, through suffering the life of prayer first to languish and then to die out in the soul.—Trench.

## Sermons.

Every sermon must have some effect, good or bad. It must either more subdue or harden the sinner. The Sermon on the Mount was thrilling in its effect. "The people were astonished at His doctrine, for He taught as one having authority." It does not say that they were "astonished at Him," but at His "doctrine." They lost sight of the Preacher in the power of the truths he expounded. This is true oratory. It was not artificial—made-up effect. But it was the commanding power of the truth, of the word of God. It is said "That a first-rate preacher sinks himself into his sermon; a second-rate preacher sinks his sermon in himself." The pulpit loses infinitely by giving so much prominence to self—the mere human, dog-

matic man, and so little of evangelical truth and of Gospel preaching "in demonstration and power of the Holy Ghost." Instead of coming right out in the strength of God with the naked sword of the Spirit, to do battle against sin and error, and save men's souls, we too often preach the truth, as Rowland Hill says, "as a donkey mumbles a thistle, very cautiously." Let us be in real earnest, put the soul into the sermon, and let it be your highest ambition and aim to save men. When asked on his dying bed what the greatest idea of life was, Lyman Beecher said, "It is not learning, it is not theology, it is not controversy, it is to save souls."

## Worship Through Work.

Let us not think of the religious life as something separate from the every-day life. He that serves God only during set hours of prayer is a very poor servant. We ought to make worship of our work. Whatsoever we do, whether we dig or hammer or cook or write, should be done heartily as unto the Lord—that is, we are to serve God in our daily tasks, make them part of our religion. The farmer's cornfield, the mechanic's shop, the engineer's locomotive, the housewife's kitchen, the teacher's and the pupil's schoolroom, every place where honest tasks are done, ought to be a sanctuary where work is transformed into worship. Working hours ought to be as much a part of the religious life as praying and singing and preaching hours. Nay, properly speaking, prayer and meditation and praise are not real service, but preparations for service. We serve by what we do; the soul is only fed and strengthened for service by communion with God in the closet and in the sanctuary.

## Cheery Words.

Cheery words cost little, but how much good they do; how they drive away melancholy, banish gloom, and alleviate pain! The man who goes about saying them is the world's benefactor. Society is the better for his living. Many a lifetime hardly seems worth living to the hard beset, who have found trouble and sorrow, to whom the winds of fate have brought loss and wreck, or who have parted with their faith in humanity. At the period when they can scarcely lift their eyes from the ground, along comes, with his smile, and his cordial hand, and his look of genuine interest, one of those good souls whose errand seems to be to uplift his fellows. He does not say very much—nothing perhaps which can be remembered or recorded; but he leaves an impression of good-comradeship, of sympathy. The person he meets is encouraged, and passes on with renewed strength to meet whatever there may be to encounter.

In the immortal "Pilgrim's Progress" there are certain characters who always enlist our pity, among them Mr. Despondency and Miss Much-Afraid. They have no outlook beyond the present disaster or the impending calamity. It is sorrowful to watch their stumbling and delayed progress, and to realize that they are typical of a throng of men and women handicapped by diffidence or encumbered by hardships, so that a joyous confidence is lacking to them. To such persons the speaker of the cheery word is a true missionary, brightening the dark day and giving them a moral and sometimes what is equivalent to a physical support.

## Saint Cecilia.

The beautiful legend of St. Cecilia is one of the most ancient handed down to us by the early Church. The veneration paid her can be traced back to the third century, and there can be little doubt of the main incidents of her life and martyrdom. From her earliest childhood she was remarkable for her enthusiastic piety, carrying night and day a copy of the Gospels concealed in her robe. As she excelled in music, she turned her gift to the glory of God, and composed hymns which she sang with such exquisite sweetness that it is alleged that even the angels descended from heaven to listen and blend their voices with hers. No saint has appealed more to the artistic sense of the generations than Cecilia. Her beauty, her purity, and her great musical gift have made her an ideal subject in religious art.

**A Summer Day by the Sea.**

The sun is set, and in his latest beams  
 You little cloud of ashen gray and gold,  
 Slowly upon the amber air unrolled,  
 The falling mantle of the prophet seems.  
 From the dim headlands many a lighthouse gleams,  
 The street lamp of the ocean, and behold  
 O'erhead the banners of the night unfold :  
 The day hath passed into the land of dreams.  
 O summer day beside the joyous sea !  
 O summer day so wonderful and white,  
 So full of gladness and so full of pain !  
 Forever and forever thou shalt be  
 To some the gravestone of a dead delight,  
 To some the landmark of a new domain.

—Longfellow.

**The Angel of St. Jude's.**

BY JANET ARMSTRONG.

**PART I.**

Long, long ago—perhaps three centuries or more, in the days when men built churches for God's glory rather than for the praise of men ; or in expiation of grievous sins since pardoned, the stately, beautiful church of St. Jude's rose in the little English town of Braide.

Built of solid granite, its massiveness seemed to defy the ravages of time, and yet, wherever such adornment was fitting and possible, the cunning hand of the workman had carved the hard stone into delicate tracery of cut work or bold relief. The great doors were framed in leaves and berries and trailing vines, while above the western door there stood in a niche, not the statue of St. Jude, but a great, strong angel, with a trumpet held to his lips ready to sound ; and there was a look of solemn expectancy on his beautiful face as he stood there waiting for the summons.

But it was not only without that St. Jude's was beautiful ; for within its adornment was still more elaborate, and from the vaulted roof and flower-wreathed capitals of the pillars, to the wonderful altar-window, blazing with rich colours that were reflected down on the white marble altar with its delicate carvings of apostle and saint, all was beautiful. Underneath the marble pavement of the aisles rested many an honourable knight, generations ago gathered to his fathers, and one or two stately tombs were the resting-places of still more honourable dead.

The little town of Braide was perhaps not worthy of such a beautiful church, for it had not grown with the centuries that had rolled over its head, and was still small and not very prosperous. But a few great families lived in the neighbourhood, and the living was a profitable one, so on Easter Day, a late Easter, when the birds were singing around the church spire, and the primroses were peeping up through the grass, and the trees were coming out in their new gowns of delicate green, the young rector of St. Jude's was able to dress its altar with masses of fragrant flowers that filled the choir with their delicious perfume.

Now so near this beautiful church as to be almost within its shadow, ran a little street where only those lived who had to work hard for their daily bread, and who, perhaps for that very reason, had rarely stopped their toil to think much about the church at all or to notice its beauty. On Sunday mornings they put on their best garments and went with reverent mien to hear the rector preach, and they spoke with some pride of "our church" ; but few ever raised their eyes as they hurried in to the angel over the door, or wondered why he held the trumpet poised to his lips, ready to sound.

But the little lame boy, who was hurrying along from this narrow street to St. Jude's, loved the church with an appreciation for its beauty which he was too young to express in words, but which, somehow, made him very happy when he was within its walls, or sitting on the step of the western door looking up at the stone statue standing in its niche ; for most of all he loved the great angel.

How the bells rang that Easter Day ! Little Arthur Grier thought they never had rung such a glad peal before, and he toiled up the aisle, his

crutch clicking against the marble tiles, with such a happy smile on his pale little face.

His accustomed place was at the base of one of the tall pillars almost facing the choir, and right under the carved pulpit. The side of a pew backed up against this pillar and made a little corner where he could lean back, and the verger, who took a great interest in the boy because of their mutual love for St. Jude's, kept a little cushion in this corner for the child to lay upon the base of the pillar, making quite a comfortable seat. It was he also who had asked the former rector to allow the little fellow to sit there.

The child leaned back in his little corner and listened to the Easter music, and feasted his eyes on the Easter flowers and drank in their perfume, until his soul seemed to be more than satisfied ; and he closed his eyes dreamily and wondered what it all really meant. He remembered several Easters now, and his grandmother, with whom he lived, had told him that it was the celebration of the resurrection of our Lord, and he had even been to Sunday-school once or twice, but he did not understand it at all somehow.

Just then the anthem began. Such a wonderful anthem ! Never to their dying days did the little child and the young rector forget that an-



"His accustomed place was at the base of one of the tall pillars."

them. It rang out with such a certain sound, the meaning of it was so plain :

"Behold, I show you a mystery !" The boy opens his startled eyes, and bent forward that he might lose none of the words.

"We shall not all sleep, but we shall all be changed : in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

This, then, was what Easter Day meant. He looked down at his crutch lying on the marble aisle, at his shrunken limb, and then—back, back, with his mind's eye, to the great, strong angel with his trumpet. "I shall be changed," said the child to himself, "changed from this poor, miserable little body, that the street boys do not mock for very pity : I shall be changed on that great day when the angel sounds his trumpet to a strong, straight, beautiful being like him !"

"And the trumpet shall sound, and the dead be raised, and we shall be changed," repeated the choristers. The child's face was illumined by the thought. To be like his angel, to be changed like that when the trumpet sounded ; and he looked up in Mr. Saintsbury's face, as the rector went into the pulpit with the glory of the thought

shining in his happy face. And Mr. Saintsbury, pausing a moment when he had opened his sermon book, looked down at the boy, and he also having felt that beautiful anthem in his very soul, understood the child's joy. He glanced at the little crutch, at the shrunken limb, and remembered the anthem, and looking away from his carefully written sermon, he repeated slowly the wonderful words over again.

The morning sun blazing through the chancel window fell on the child with a golden glory. The little crutch faded out of sight. "And we shall be changed," repeated the rector, and then such a sermon fell upon the listening ears of St. Jude's congregation as they had never heard before, as they never heard again. Mr. Saintsbury was always very humble when any one referred to it. He said the words were given him to say.

When he closed his sermon-book on that Easter morning, with the elaborately prepared discourse between its covers—which was afterwards privately burnt—Mr. Saintsbury was so overcome with emotion that he could scarcely command his voice in the communion office that followed. And afterwards, when he walked slowly down the nave to the western door, and saw out in the sunlight the child leaning on his crutch and gazing up in the angel's face with the same happy smile he had noticed during his sermon, he remembered that he owed his inspiration that morning not to the anthem alone, and, laying his hand gently on the boy's shoulder, said :

"My child, I saw that you understood the meaning of the anthem to-day."

They were quite alone, for the lame boy was always the last one of St. Jude's congregation to leave the church, on account of the noise his little crutch made, and perhaps for that very reason, or perhaps because his affliction kept him away from companions of his own age, he looked up in Mr. Saintsbury's face quite fearlessly, although he had never spoken to him before.

"I never understood about it until I heard the anthem," he said, "but now I know I shall be changed, when the angel sounds his trumpet, from this poor, lame body to something strong, and tall, and beautiful, like my angel ! My bad leg won't hurt me any more then, Mr. Saintsbury, or my back ache, and I'm going to tell Mr. James all about it, and he will be so glad ! You see both Mr. James and I feel badly generally about Easter time. Grannie calls my feelings spring fever, and gives me medicine ; but Mr. James never takes anything for his trouble. He says it can't be cured, and that it is just a load on his back and a weight on his mind, and medicine won't do him any good. But he will be glad to know that it is going to be all right some day."

How happy the little lad looked, and what a fine, clear-cut face he had, with a curious resemblance to some one Mr. Saintsbury had seen somewhere, but whom he could not recall. He felt strangely interested in him, and taking the feeble little hand that was not needed for the crutch in his strong clasp, he said : "Let me walk along with you, my child, and tell me all about yourself, and your grandmother, and Mr. James ; for although I have seen you sitting below my pulpit for several weeks I do not even know your name, and I want you to be my little friend."

(To be Continued.)

—Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, now and then. Manners are what vex and soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals ; they supply them or they totally destroy them.

## Good Morning.

The sun has swept away the night,  
And all the eastern sky—aglow  
With golden clouds and rosy light—  
Says to the waking world below,  
Good morning.

Above the branching sunlit trees  
The curling smoke wreath floats afar  
Before dissolving in the breeze,  
And signals to the last dim star,  
Good morning.

The buttercups and daisies fair,  
That nod and whisper in the breeze,  
Repeat the salutation there  
And murmur to their friends, the bees,  
Good morning.

The song bird singing in the grove  
Has tuned his voice his mate to greet,  
And, waiting her with thoughts of love,  
Sings tenderly, in wood notes sweet,  
Good morning.

The modest wild rose of the vale,  
Its face turned up toward the sky,  
Sends perfume on the summer gale,  
And breathes to all with fragrant sigh,  
Good morning.

Across the mead from flow'r to flow'r  
The butterfly, in colors rare,  
Flits on, unmindful of the hour,  
And says, with most coquettish air,  
Good morning.

And so from meadows and from hill,  
From passing breeze and glancing ray,  
From mossy glade and rippling rill,  
Comes borne to me a bright and gay  
Good morning.

## Church Terms Explained.

*Obligation, Holy Days of.*—That is, days on which the faithful are bound to be present at a celebration of Holy Communion, and to rest as much as possible from servile work.

All Sundays in the year, . . . . .  
Christmas Day, . . . 25th December.  
The Circumcision, . . . 1st January.  
The Epiphany, . . . 6th January.  
Annunciation Day, . . . 25th March.  
Easter Day, . . . . . Movable.  
Ascension Day, . . . . . Movable.  
Whitsun Day, . . . . . Movable.  
All Saints' Day, . . . 1st November

*Oblation, Prayer of.*—The prayer for the whole state of Christ's Church after the Elements are placed upon the altar and during which the oblation of them is made.

*Orphreys.*—A band of embroidery fixed to vestments.

*O Sapientia.*—This day derives its name from the first of the greater Antiphons which are sung before and after the Magnificat during the last eight days of Advent.

They were called O's on account of each beginning with the word O.

The mention of those Antiphons in the Calendar is a good example of the intention of the Prayer Book concerning many ancient uses which were to be retained, although not specially provided by the rubrics.

*Oxford Movement.*—A religious movement begun at Oxford in 1833, by Newman, Keble, Pusey, Froude, Isaac Williams, and others, which was the real commencement of the Great Catholic Revival in England. Keble's Assize sermon, on "National Apostasy," preached July 14th of that year, is said to have been the first step in the movement.

## True Beauty.

A love for the beautiful has its own place in the human heart.

Standards of beauty vary, but the love of something to delight the eye and fill the mind belongs to all. It is natural to enjoy the sight of a beautiful face and expressive eyes, the lovely form and tint of a rare flower, a home where artistic skill has had full exercise, or apparel which wealth and perfect taste have made most attractive. Some of these things are so absorbing that we

forget how short-lived their beauty may be, and do not ask for a gift of the higher type that shall endure forever.

At the close of a psalm presenting a striking picture of human frailty, the psalmist offers this most expressive prayer: "Let the beauty of the Lord our God be upon us."

Offer it though all the beauty that earth can give be already yours—ask for the beauty seen not merely in created forms, but in the spirit of our loving Father.

Offer this prayer though life lack any or all outward attractiveness. Think how "the beauty of the Lord" shone out in the life of One of whom it was foretold, "When we shall see Him there is no beauty that we should desire Him," but to whom little children came gladly, burdened ones came for relief, and who began even in His humiliation to draw all men unto Him.

Should not one bearing the name of Christ fear to show forth a dull, unattractive reflection of His character?

Let us earnestly offer this prayer of the psalmist, and then try to let something of "the beauty of the Lord" shine out in every-day living.

## A Cheerful Spirit.

He who carries about with him a cheerful spirit is a blessing wherever he goes. We have no right to go among men with our complaints and our murmurings. It is part of the debt of love we owe to our fellow-men to bring them always the best we have; not gloom and shadow and disheartenment, but cheer, hope, and joy. We are commanded to be lights in the world, to "let our light so shine before men that they may see our good works and glorify our Father who is in heaven." There is no light in discontent, complaining, and gloom; and we are not realizing God's thought for our life when we let shadows hang about us. We should hide our pain, our sorrow, our trouble in our own heart, accepting God's sweet comfort, and letting the light of the Divine peace shine in our face. Then we should let our grief become inspiration to all loving service. Thus do we get the victory over our loss and sorrow, and shed the blessing of cheer on all about us.

## The Lord's Portion.

A man, trading in the market, happened to pay to the huckster-woman a battered and very questionable looking penny. She examined, and was about to return it, but suddenly dropped it into her pocket, saying, "It will do to put on the plate!"

The incident is a most painful evidence of the utter disregard of fair dealings with the Lord which so generally prevails in Christian lands. The poorest we have and the very smallest sum which will save us from being set down as penurious, is about the average rule of our offerings.

Can you name a half-dozen people in any great city who are contented to live in smaller houses than the Lord's house may be made more grand, or who can give up a summer excursion that the means might be devoted to the support of a new missionary station?

## Notable Days of the Month.

September derives its name from *septem*, seven, as it originally was considered the seventh month of the Roman year.

September 1st.—*Partridge shooting begins.*

September 14th.—This was in former times known as *Holy Rood Day*, or *Holy Cross Day*, kept as a sacred feast in commemoration of the exaltation of our Lord's cross. As a holiday, it was specially dedicated to the gathering of the earliest nuts, the joys of which have been set forth in the following verse by the collier, Grim:

"This day they say is called Holy Rood Day,  
And now the youth are all a-nutting gone;  
Here is a crew of youngers in this wood,  
Well sorted, for each lad hath got his lass."

September 16th, 18th, and 19th.—*Ember Days*—that is, days set apart for special fasting and prayer.

September 21st.—*Festival of St. Matthew.*  
September 23rd.—*Autumnal Equinox*—that is, the time when the sun enters the first point of Libra.

September 29th.—*Festival of St. Michael and all Angels*, or, as we more familiarly term it, Michaelmas Day, when, as every one knows, roast goose is the proverbial dish to feast and make merry with. It is said that good Queen Bess was partaking of roast goose when the tidings of the approach of the Spanish Armada was brought to her; but, anyway, the eating of this particular dish is supposed to be, in some way or another, intimately connected with success in money matters.

## What You Do, Do Well.

Doing any one thing well—even setting stitches and plaiting frills—puts a key into one's hand to the opening of some other quite different secrets; and we can never know what may be to come out of the meanest drudgery.

## Hints to Housekeepers.

**PUDDING WITH RAISINS.**—Into a double boiler put half a cupful each of rice and raisins, pour over them a quart of fresh milk and add a salt-spoonful of salt. Allow this to boil gently for an hour and a half, then add the well beaten yolks of three eggs, a cupful of sugar and vanilla or lemon flavour to the taste. Pour into a pudding dish and bake in a moderate oven till firm, then cover with a meringue made from the whites of the eggs, brown lightly in the oven and set away to cool.

If oil is spilled on a carpet immediately scatter corn meal over it, and the oil will be absorbed. Oil that has soaked into a carpet may be taken out by laying a thick piece of blotting paper over it and pressing with a hot flatiron; repeat the operation, using a fresh piece of paper each time.

Recipe for a compote of cherries may be duplicated with any other fruit, adding sugar according to the sourness of the fruit. Throw a half cup of rice into two quarts of boiling water; boil rapidly for thirty minutes and drain. Select one quart of good, plump cherries, put a half cup of sugar and a cup of water in the saucepan, and when boiling, add two tablespoonfuls of lemon juice. Throw in the cherries and shake carefully over the fire until they are well heated. Arrange the rice in a border on your serving dish, pour the cherries in the centre, and serve.

**WATER CUSTARD LEMON PIE.**—One lemon (juice, pulp and grated rind), two eggs, one tablespoon of corn starch smoothed with cold water, then pour in a pint of boiling water (or water till it clears), stirring all the time. Butter size of an egg, half cup sugar, or more to suit the taste. Put corn starch, sugar, pinch of salt together, then when cool enough add eggs, reserving the whites for top of pie.

**TRANSPARENT PIE.**—Three eggs, one cup sugar, one teacup cream (or one cup of milk and two tablespoons of butter), three tablespoons of tart jelly. Some add essence of lemon. Bake with only an under-crust.

**PEACH BAVARIAN CREAM.**—One quart can of peaches, juice and all, mashed through a colander. Put them in a can to simmer, then add sugar to taste. Put two-third of a box of gelatine to soak for ten minutes in a cup of water. Stir the gelatine into the boiling peach mixture, but don't let the gelatine boil. Set this away to cool. Have one pint of cream well whipped, and when the mixture is cool (not cold) to the touch, stir in the cream and turn into moulds. Eat with cream, whipped or not.

**FOUR FRUIT PUDDING.**—Butter thin slices of bread on both sides. Take strawberries, raspberries, currants and gooseberries (canned fruit) and sweeten to taste. Fill your pudding dish with a layer of bread and the mixed fruit alternately. Put white of eggs, well beaten, and sugar on top. Harden in the oven. Serve with cream.

—Those who blow the coals of others' strife are apt to have the sparks fly in their own faces.

Children's Department.

To Beatrice.

Patter, patter, little feet, Making music quaint and sweet, Up the passage, down the stair, Patter, patter everywhere.

Ripple, ripple, little voice, When I hear you I rejoice. When you cease to crow and coo Then my heart grows silent, too.

Frolic, frolic, little form, While the day is young and warm; When the shadows shun the West Climb up to my knee and rest.

Change not, change not, little fay; Still be as you are to-day; What a loss is growth of sense With decrease of innocence!

Something in your little ways Wins me more than love or praise: You have gone, and I feel still Void I somehow cannot fill.

Yes, you leave, when you depart, Empty cradle in my heart, When I sit and rock my pain, Singing lullaby in vain.

Come back, come back, little pet! Bring again the music sweet To the garden, to the stair, Patter, chatter everywhere!

- Alfred Austin, Poet Laureate.

Temper, and How to Control It.

First. Under circumstances of provocation keep your voice low. Speak in an unusually moderate tone, especially if you are conversing with a person who is speaking in a loud tone. As her voice rises, lower yours. Then you will not lose your self-control nor stimulate her in the wrong direction.

Second. Make no gestures of any kind, even if you have to clasp your hands tightly, for these will fan the flame and intensify everything you say. I noticed in the case mentioned that one of the girls was far more

Delicious Drink

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offensive in gestures, including the expression of her face, than in words.

Third. Finish your sentences. There is no reason why you should be ungrammatical or incoherent because you are angry.

Fourth. Describe the things you complain of, and use no epithets. The latter are like poisoned arrows.

These rules will certainly enable you to keep your temper under control.

The effects of paroxysms are bad, especially upon girls. Boys soon learn that it is dangerous to use violent language and make threatening gestures, for it tends to a "breach of the peace," and unless one means to be a bully he is compelled to practice self-control to avoid provoking his opponent to blows.

Frequent outbreaks of temper leave their traces upon the face. I have seen a woman at thirty-five who was of exceeding beauty at twenty, but the marks of temper had given her an almost demoniacal appearance. Lines were drawn upon her face, her eyes had a hard and spiteful look, and she had gone so far and was so uncontrollable that, though not insane, she was incarcerated in an institution.

A girl who occasionally loses her temper and is good-natured the rest of

the time is preferable as an associate to one who, without violence, is constantly nagging, irritating her friends and relatives beyond endurance. Strange to say, this is sometimes connected with unusual beauty of face and figure, charm of manner, softness of voice, and a seeming self-control. No one is so much disliked as a person of this sort. The habit often is contrasted by imperceptible degrees, beginning with venting one's petty ailments or disappointments in cross looks and words, constantly criticising the taste, conduct, or words of members of the family, and finally becoming so seriously affected as to spread the contagion of sour looks and bitter, fault-finding words wherever she goes.

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Would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

The Lamb.

"The lamb is the emblem of innocence and gentleness. From the beginning, the Church has had in mind the words of the prophet Isaiah, "The lamb standing dumb before his shearers, the Man of Sorrows who shall bear the sins of the people." St. John the Baptist cried out when he saw Christ coming towards him, 'Behold the Lamb of God, behold him who taketh away the sins of the world.' The lamb bearing the cross has been a favorite symbol in church and sanctuary decoration from the time of the catacombs. Its significance is most beautiful, teaching, as it does, patience and humility to our proud human hearts. As our Lord made use of ordinary objects and scenes to illustrate His sacred lessons, so we, profiting by His example, may find in the trivial occurrences of everyday life suggestions of holy thought, uplifting us from the sordid cares of earth and enabling us to see God's beneficent providence in His glorious creation."

Live up to Your Privileges.

If we read of some new fabric made in some foreign country, which gave protection from cold, providing a healthful warmth in all sorts of weather, we would consider it wonderful and be envious of the people who could take advantage of it. But because Fibre Chamois is quite inexpensive and easy to get, perhaps some have not yet tested its merits and found out for themselves the splendid winter comfort a layer of it will impart to all outdoor garments. Its weather-proof qualities are genuine, founded on the fact that it is made entirely from Spruce Fibre, and is therefore a complete non-conductor of cold. This, as well as its light weight, makes it an ideal addition to every one's fall and winter clothing.

A Matter for Congratulation.

When Lois came in from Sunday-school one afternoon with a flushed face, and a queer little pucker on her forehead, her mother knew in an instant that something was amiss.

"What's gone wrong to-day, daughter?" she asked.

"Oh, everything is hateful," Lois broke out passionately. "You won't find me serving on any committee

Sales Talk

With Hood's Sarsaparilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this with its superlative medicinal merit, is why the people have abiding confidence in it, and buy

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next year, at any rate, not if Hilda Grant stays in the church."

"But what is the trouble? Tell mother about it."

"You know I have to order the flowers. This week I thought I would try that new florist that has come in near the church. For some reason or other, he didn't understand my order, and he sent over the worst-looking lot of flowers you ever saw. That was bad enough. Then, to make it worse, Hilda began to make fun of them, and said everything she could think of that was hateful. But I congratulate myself that I said just as hateful things as she did."

"Lois!" There was a pained look on Mrs. Walker's face. "You call that a matter for congratulation? I should rather say it was a matter for condolence."

"But she began it," exclaimed Lois, eager to justify herself. "She said the hateful things first."

"Do you think that is any excuse for you, Lois? Wasn't that all the more reason why you should have kept your temper, and held in the unkind words that crowded to your lips? Undoubtedly it was wrong of Hilda to blame you for what was not your fault, but you had an advantage over her, for, as you say, she spoke first. That gave you a chance to see how unpleasant and unladylike such language was. And yet, seeing that, you followed her example, said as hateful things as she did, and congratulated yourself upon it. There is little excuse for the first speaker in a quarrel; there is still less for the one who takes it up and carries it along. Do you see what I mean, Lois? I don't want to be hard on you, dear, but I don't like to hear my daughter counting it as a matter for congratulation that she can make as unkind speeches as another girl."

"Yes, mother, I see," Lois answered slowly; "and you were right when you said it was a matter for condolence, instead of congratulation. I will try to remember that after this."

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### Which do You Love Best?

When I answered a ring this morning, two sweet faces looked into mine, while two sweet voices spoke in unison, saying:

"We've come for flowers, if you please." And then one of the eager speakers added, "You told mamma we could have all we wanted."

"Oh, yes," said I, "you are my new neighbour's little girls; you are welcome to flowers at any time." And taking a pen-knife, I led the way to my "give-away" beds.

"Teacher thinks those awful nice!" said one, pointing to the gorgeous red geraniums, "'n' so do I."

I took the hint, and soon a smiling, gratified face looked at the scarlet mass in her hand.

"And now, dear, what flowers would suit you best?" queried I of the one modestly waiting her turn.

"I ain't getting 'em for my teacher," was the shy answer, "but for mamma; and I'd like those, if you don't mind picking 'em, for she loves 'em better 'n anything," pointing to the sweet-faced pansies, as she spoke.

"How is it," queried I, "one wants flowers for teacher, and the other for mamma? Who told you whom to get them for?"

"Nobody," replied the taller one, "mamma just said we could come for them; 'n I'm going to give mine to my teacher, I love her so."

"And you," said I, turning to the little dimpled darling who clasped the pansies with both hands, that she might not lose a precious flower, "don't you love your teacher too?"

"Oh, yes," said the child eagerly, "I love my teacher too; but most all the scholars carry her flowers, 'n mamma hasn't one! 'N' I love her lots better 'n I do my teacher."

### Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

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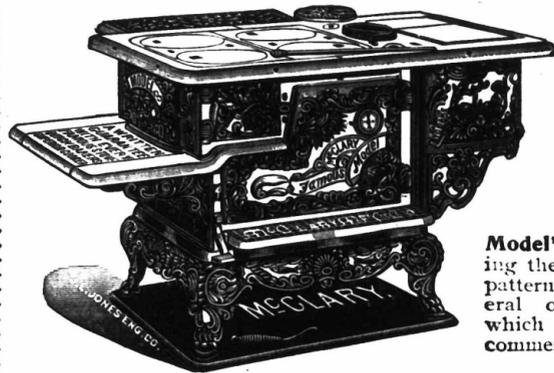
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And now after an hour, I see the two just passing by on their way to school. One proudly carries a bouquet to "teacher," the other's hand is empty. Which do you suppose looks the sweetest as I recall the words, "Mamma hasn't one?" Do you carry all your flowers to teacher, children, when mamma hasn't any? Another question: Which do you love best?

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