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[No. 27.

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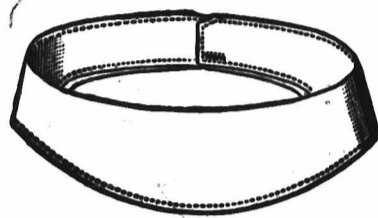
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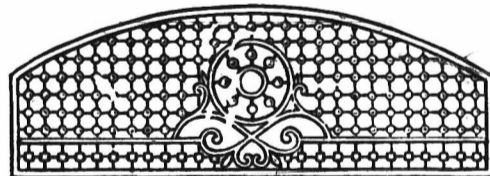
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Holy Communion: 190, 310, 316, 552.
Processional: 215, 242, 392, 547.
Offertory: 216, 228, 367, 542.
Children's Hymns: 236, 338, 338, 568.
General Hymns: 2, 181, 214, 230, 477, 532.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 311, 320, 322, 554.
Processional: 35, 202, 224, 393.
Offertory: 167, 192, 234, 805.
Children's Hymns: 160, 334, 340, 571.
General Hymns: 28, 193, 229, 239, 522, 549.

FIFTH SUNDAY AFTER TRINITY.

Entire and lasting happiness is only to be found (as we learned last Sunday) in the possession of "things eternal"; yet even in our passage through things temporal God has provided for us, if we serve Him, such a peace as the world can neither give nor take away. Where to find this peace, and how to attain it, is what we gather from the services of this day. The Collect teaches us to look to the Church of Christ as "the place in which to hide us in," the sanctuary in which we may "serve God in all godly quietness." Into this holy sanctuary we have had the privilege of being called. God in His mercy has separated us from the world around to make us members of that visible Body of which Christ is the Head. He has gathered us into it as into a "net," in which He would safely lead us on to the shore of life eternal. This is one of the thoughts suggest-

ed to us by the portion of Scripture selected as the Gospel for the day. This passage relates to us the miracle by which our Lord first intimated to His Apostles their divine calling. Christ, our Saviour, walking by the lake of Gennesareth, finds St. Peter and his companions engaged in their usual occupation of fishing. Coming upon them at a moment when all their labour has been in vain, He tries their faith by urging them to repeat their unsuccessful toil. St. Peter readily obeys His words, and finds in the miraculous draught of fishes, a prompt reward for his faith and obedience. We, then, who through their means have been received into this net, are by the mercy of God set forward on the way of salvation. In the midst of the storms and troubles of the world, we may there find in Jesus Christ our Head, an anchor of the soul both sure and steadfast. While, however, the Church of Christ is still militant here on earth, it must ever be subject to many accidents and dangers from without; while it is made up of "multitudes of every kind," both bad and good, it cannot be free from discord and schism within. How much then its safety may be influenced by each individual member we learn from the remainder of the services for this day. In these holy lessons, we are taught so to live as to secure to ourselves, to our fellow-members, and to the Church in general, that peace and rest which God intended should be therein enjoyed. The first and most effectual means of doing this, is prayer. Thus it is that by diligence in prayer, and in our Christian profession, we may promote the outward welfare of the Church of Christ. No less may we contribute to its peace and harmony within, by living in love and unity amongst ourselves; for by this means we impart to our fellow-members some portion of that "blessing" to which we have been "called." In our intercourse one with another, many things may happen to disturb the concord of those who call themselves brethren. Even without wrong on our part, our good may be evil spoken of, our motives misconstrued, and our actions maligned. In such a case, the members of Christ must look up for guidance to the example of our Divine Head. As the Epistle for this day directs, they must, like Him, render good for evil, blessing for railing. Then, even though the cause of the grievance be not removed, they will have peace with God and with themselves. They will neither be afraid nor terrified, knowing that nothing shall be suffered to "harm those who are followers of that which is good." We learn then, on this day, how great even on earth is the peace of those who love God's law. The "Name of the Lord" into which they have been baptized, is indeed to them "a strong tower, into which they run and are safe." Though tossed to and fro upon the waves of this world, they may yet "serve God quietly in the Church of Christ."

"FROM SUDDEN DEATH."

"In the midst of life we are in death." Seldom has this thought been impressed more solemnly and more startlingly than by the recent demise of two men—each eminent in his own walk of life. On Thursday, June 18th, Dr. Burn, Bishop of Qu'Appelle, was suddenly called to the rest of Paradise. The late bishop was a foundation scholar at St. John's College, Cambridge, from which he graduated B.A., as a wrangler, in 1874,

taking his M.A. degree in 1882. He was ordained deacon at Ely in 1874, and priest in 1875. He was curate of Chesterton, Cambs., from 1874 to 1876; of St. Paul, Jarrow, 1876-1881; vicar of St. Peter's, Jarrow, 1881-1887, and vicar of Coniscliffe, Durham, 1890-1893. In 1893, he was consecrated Bishop of Qu'Appelle, succeeding to Bishop Anson, the first bishop of that diocese. The bishop preached on Sunday evening at Indian Head, showing if anything more than usual energy. Early on Monday morning he was seized with inflammation of the bowels and heart failure. Considerable anxiety was felt up till Wednesday, when he was considered practically out of danger, but he passed quietly away at 2 o'clock in the afternoon. The bishop was universally beloved and honoured. He was not only a devoted worker, but an impressive and edifying preacher. His mission work, on two different occasions, especially at St. Stephen's Church, Toronto, was much appreciated. Only a day after the death of Bishop Burn, the city of Toronto was shocked to hear of the sudden death of the Hon. John Beverley Robinson, one of the best known and most respected of its citizens. Mr. Robinson was always a keen politician, and took a great interest in the elections to the Dominion Parliament. He was about to go on the platform of the Massey Hall on Friday evening, June 19th, along with Sir Charles Tupper, Bart., when he was seized with a kind of fainting fit, and had to be removed to a private room, where he instantly died. On every ground, Mr. Robinson occupied a very warm place in the hearts of the people of Toronto. He was the second son of one of its most eminent judges, the late Chief Justice Robinson. He was long known as an upright, brave, genial gentleman, enjoying the greatest popularity with all classes of the people. As Lieutenant-Governor, he and his charming and accomplished wife made Government House more attractive than perhaps it had ever been before; and, although their term of office was of unusual length, there was general regret expressed when it came to an end. Mr. Robinson was about seventy-eight years of age; but few could realize this fact, who saw his upright form, his strong and vigorous carriage, and his almost youthful activity. But he is gone, and we can now only cherish his memory with affection and respect.

GOOD WORDS.

A subscriber in the United States writes: "I carry the CANADIAN CHURCHMAN with me to my work; it certainly is a great companion, and I cannot do without it."

A layman in Quebec Diocese writes: "I take great pleasure in sending to your address \$1 for the CANADIAN CHURCHMAN, which is not only interesting but very instructive."

A clergyman in Huron Diocese writes: "Enclosed please find my renewal subscription to your paper for 1896, and while doing so, permit me to congratulate you on the progress it has made, and the great amount of good it is doing. Personally, I would miss it very much indeed, and as for my eldest boy, there is nothing he takes greater delight in than its perusal. It seems to me to be getting better and more interesting every time I receive it, and should, without doubt, be in the name of every Churchman near and far."

THE EXTENSION OF THE EPISCOPATE.

The division of the Diocese of Ontario and the successful establishment of the new Diocese of Ottawa has given a stimulus to the scheme for the division of the Diocese of Toronto, and the motion of Rev. Dr. Pearson, chairman of the Committee on the Increase of the Episcopate, looking toward immediate action, met with warm support at the recent session of the Synod of Toronto. At the same time the report of the committee, although it included, or rather was composed of, the most valuable paper of Dr. Hodgins, presented no information in regard to the various practical questions connected with the establishment of a new diocese to include the eastern counties of the present Diocese of Toronto, and the Synod consequently unanimously accepted the amendment of Rev. H. Symonds, requesting the committee to report on these questions at the next session of the Synod. The main points requiring careful consideration upon the basis of carefully gathered statistics, and the opinions of the leading clergy and laity of the proposed diocese, are, as indicated by Canon Sheraton, three fold. First, has the time come for the division of the diocese? Secondly, what are to be the limits of the new diocese? And thirdly, how can the necessary funds be raised? 1. In regard to the first of these points, an affirmative answer may be given justified by the statistics of the number of clergy in the diocese on the occasion of previous divisions. Thus in 1858, prior to the setting apart of the Diocese of Huron, there were 180 clergy in the Diocese of Toronto. In 1862, prior to the formation of the Diocese of Ontario, there were 162. In 1875, prior to the formation of the Diocese of Niagara, there were 156. To-day there are 188, a larger number than ever before. Again, accepting for the moment the division proposed in Rev. Dr. Pearson's resolution, the number of clergy in the new diocese would be about 45. When Huron was set apart there were 43. To-day there are 155. When Ontario was set apart its clergy numbered 155. To-day they number 185. When Niagara was set apart there were 51. To-day there are 62. On a superficial view, then, which pending further information is all we can take, it would appear that the time is ripe for the division of the diocese, and the new diocese, although numerically small, would not be appreciably smaller than were those of Huron, Ontario and Niagara respectively. 2. The next question is a difficult one. It is understood (we do not know with what truth) that the Bishop of Toronto is opposed to division, and we can well understand that his Lordship would not care to resign too large a slice of his present territory. Yet we feel bound to say that the counties of Peterborough, Haliburton, Durham, Northumberland and Victoria, whilst a suf-

ficiently extensive, is not a sufficiently populous district for a new diocese. The Deanery of Northumberland, in a resolution passed at a recent meeting, proposed to add to the above counties that of Ontario, and we think at least a part of that county, including the towns of Whitby and Uxbridge, should form a part of an eastern diocese. In the event of a division of the Diocese of Algoma, that part of Muskoka including the towns or villages of Gravenhurst, Bracebridge and Huntsville, would seem naturally to belong to a diocese which would extend to the contiguous counties of Victoria and Haliburton. It must be borne in mind that the county of Victoria is sparsely, and that of Haliburton very sparsely, inhabited, nor is there any reasonable prospect of

a capital sum of \$40,000 is not necessary before the new diocese can be set apart. We think the prospects of raising so large a sum as this in the proposed district exceedingly small, but believing that the laity as well as clergy are desirous of division, we think that in a few years the sum of \$20,000 could be raised. This would yield an income of \$1,000 per annum. From what sources could an additional \$1,000 be derived? Such, we think, are some of the pertinent and practical questions with which the Committee on the Increase of the Episcopate have to deal, and we believe that they present no insoluble difficulties. We have not in this article urged the great advantages to the eastern part of Toronto Diocese which would follow division, because we think the

Synod is fully convinced of them. Under the fostering care of a bishop not prohibited by the extent of his diocese from concentrating himself upon those districts in which assistance, sympathy and inspiration are especially required, we believe the Church would grow in numbers and strength. We understand that the Archdeaconry of Peterborough will meet in Conference during the month of November at Cobourg. It is anticipated that leading lay representatives, as well as the clergy, will be present at this gathering. We would suggest that the extension of the Episcopate be placed upon the programme, and that Rev. Dr. Pearson and other members of the Committee on the Increase of the Episcopate make an effort to attend the conference, and take part in the discussion.

IN MEMORIAM.

June the 18th, 1896, is a day that will be ever marked on the memory of every good Churchman and woman in Manitoba and the North-West, because God took away from them this day our dear Father the Bishop of Qu'Appelle. His labours and toils in this world were over forever. He was buried on Saturday, the 20th, but his memory will always be alive and fragrant in the minds of those with whom he came in contact. Possibly there are some who knew the bishop only in his character as



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

any large increase in their populations. Nor are there any cities in this district, centres of population and wealth, like London in the Diocese of Huron, Hamilton in Niagara and Ottawa in the diocese that bears its name. Unless a generous division is made, it is certainly possible that the uniform success which has attended previous divisions might in this instance fail to be realized. 3. The question of funds includes two important considerations. The counties of Northumberland, Victoria and Haliburton embrace large missionary districts, which will not for many years to come, if ever, be self-supporting. How are they to be supported? The other point has reference to the support of the new bishop. It would appear from Dr. Hodgins' paper, that the raising of

bishop, and did not know that he was one of the highest mathematicians of his day; a foundation scholar of St. John's College, Cambridge, and a high wrangler. But the bishop had other thoughts; he did not value these things for themselves, but as a means to an end; he ever regarded his life as consecrated to bring souls to the faith and knowledge of the Lord. His sympathy was of the broadest and most penetrating kind; over and over again was the exceeding Christ-like love of that honest heart seen. In three short years (what are years in God's sight!) he has drawn together the scattered ends of the different departments in his prairie diocese, cemented and welded everything together as one, and although a capable and wise administrator, holding with unswerving fidelity

to rules of the Catholic Faith, he has not made one enemy—even more, he has filled all our hearts with reverence and love. He treated his clergy as his friends, gently rebuked the wayward, upheld the weak and wavering, and further encouraged the strong. He commanded their loyalty and respect, but was always to them more of a senior brother priest than the Father in God. In tracing out the bishop's past scenes of labour, we find always the same idea—ever consecrated to do good. Yarrow-on-Tyne, smoky, grimy and filthy, a place where the very trees and vegetation were poisoned by the foul; chemical air, was a fit field for his early life; a people who were ignorant, squalid and uninteresting, he gave to them heart's love, he established among them a definite belief in religion, he built those people up to a higher and a holier state. Conniscliffe, the very ideal of the English hamlet, as it stands on the banks of the River Tees, found a noble and spiritual head.

We may venture to say that in Canada, too, he has built up many a life to be nearer to the Master. The bishop seemed to stand upon a higher platform than any one else; he was always looking up to one higher than himself, even his Master, Jesus Christ, and, as it were, endeavouring to draw others to this vantage point. It was the bishop's earnestness and simplicity, the saintliness of his character, that made every one feel that he was living very near to the Master whom he loved. He is gone from us. The consolidated Church in Canada offers him a first fruits, as a pattern and guide to others who are yet to rule, that they too may be like this apostolic man. His grave lies far away from the busy haunts of men; he was laid to rest on a bed of wild prairie flowers, nature's symbol of himself, lowered by the priests who loved him with no ordinary love, and there must have been the thought of everyone who turned away from that scene, how joyful will the resurrection be of that true servant of God.

R. I. P.

CONSECRATION OF BISHOP DUMOULIN.

The consecration of Dr. J. P. DuMoulin to be Bishop of Niagara, is an event which will be long remembered by those who were witnesses of the solemn ceremony. It is not merely that the great Church of St. James' was crowded to the door. This has often happened. It was not merely that crowds were assembled in the streets, regarding with interest the procession of surpliced clergy and all the proceedings. That might easily take place when the circumstances were far from solemn or impressive. But there was much more than this. There were hundreds of men and women outside and inside the church, who felt that they had a personal interest in the event of the day. They felt that they were giving to another church that which had been a treasure to their own. Not easily could they part with one who had been so much to them as the late rector of St. James'. They could submit to such a sacrifice only as they remembered that the Head of the Church was summoning him to higher work, to work that would not extend further, but penetrate more deeply than the work of any parish priest, however gifted or blessed in his labours. The service at St. James' Cathedral was in every way excellent—devout and warm—without needless elaboration or too great extension. The sermon of Dean Carmichael was most admirable.

In the first place, his assertion of authority was excellent and skillful. We almost expected him to quote the testimony of Milton, who said that he found Presbyter was only old Priest writ large, but we suppose he thought such a quotation would be slightly out of place. His closing farewell and benediction to the friend of more than thirty years, over whose friendship no cloud had ever rested, was beautiful and touching. The Archbishop was in admirable case, and said the solemn service with a clear, resonant voice, and with much impressiveness. We should mention also that Archdeacon Bedford-Jones' singing of the Litany was quite excellent, we might say perfect. We hardly know what was the meaning of the luncheon after the service. It was, we think, the first function of the kind we ever witnessed at which a deal silence was observed. It was not the new bishop's fault; he could hardly interfere. We wonder whose fault it was. Surely there could be no better opportunity of offering some parting words of affection and good will to Bishop DuMoulin. It is of no use complaining now.



Wm. Notman & Sons, Photo.

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

We can only hope that, if ever such an occasion should arise again in Toronto, and this is not quite likely for many a day to come, such another blunder may not be made.

The services of the day began with a celebration of the Holy Communion at 8 o'clock in the morning, the celebrant being the Rev. Canon Sweeny, Rural Dean, assisted by the Rev. Mr. Boulden, curate of the Cathedral. At 10 o'clock morning prayer was said by the Rev. Canon Bland of Christ Church Cathedral of Hamilton.

The Procession.—Shortly before eleven o'clock the chimes rang out a joyful and melodious peal. All the clergymen, together with the lay-delegates from Niagara, formed in procession in the St. James' school-house, while the surplice choir of the cathedral awaited them outside in the grounds. The Archbishop and the bishops, with the bishop-designate and their chaplains robed in the vestry of the Cathedral, joined the procession as it moved slowly down the pathway. The order of the procession was as follows: Rev. Charles Ingles, lay-representatives from the Diocese of Niagara, the Chancellor and Registrar of the Diocese of Niagara,

the choir, the priests and deacons of the Diocese of Toronto according to seniority of ordination, the Canons, Archdeacons and Deans, the clergy from the Diocese of Niagara, the preacher, the Rev. Dean of Montreal, the bishop-designate and his son, Rev. Frank DuMoulin, and the Ven. Archdeacon Dixon and his chaplains; the Bishops of Ottawa, Huron, Algoma and Toronto, with their chaplains; the Archbishop, with his chaplain. The Archbishop, the Bishop of Ottawa and the Bishop of Algoma wore their festal chimere of scarlet cloth, and the two former had white and gold mitres on their heads. The Archbishop's crosier and the Bishop of Ottawa's pastoral staff were carried by their chaplains. Among the clergy present were the Most Rev. Archbishop Lewis of Ontario, the Bishops of Toronto, Huron, Algoma and Ottawa; the Deans of Huron and of Montreal, Archdeacons Bedford-Jones of Brockville, Houston of Niagara, Dixon of Guelph, Canon Cayley, Sweeny, Osler and Sutherland, Rev. Provost Welch, Rev. Henry Scadding, D.D. (Cantab), at whose ordination, nearly 60 years since, there were only two Anglican bishops in the whole of what is now the Dominion of Canada, and about 100 other clergy; Rev. Henry Scadding and Rev. O. Rütan of Norway, who, with Canon Osler, have been over fifty years in orders. The lay delegates from the Diocese of Niagara were Messrs. J. J. Mason, W. F. Burton, C. Newman, Dr. Ridley, H. G. Heaven, I. Cape, Mr. Stanley, R. Lancefield, F. H. Chadwick and C. Armstrong. It was a striking scene and a most impressive one as the long procession slowly moved up the aisle towards the chancel. There were the sweet sounds of the organ as they rose and fell while accompanying the choir in that magnificent hymn, "Forward be Our Watchword"! Then there were the white-robed choristers of all ages, from the boy of ten to the aged man, and besides these were the scores of clergy, with the bishops, all robed and wearing in nearly every case their academical hoods, these being of many different colours. The Archbishop seated himself on the north side, having the bishops on either side, while the clergy distributed themselves throughout the seats behind the choir and in pews, which had been reserved for them in front of the congregation. The consecration service began, the Epistle being read by the Bishop of Toronto, and the Gospel by the Bishop of Algoma. The Rev. Dean Carmichael of Montreal gave a most eloquent sermon. The presentation of the bishop-designate to the Archbishop was made by the Bishops of Algoma and Toronto, the Archbishop being seated in a chair at the top of the marble steps at the entrance of the chancel. The oath of obedience to the Metropolitan was administered by Mr. E. Martin, Q.C., Chancellor of the Diocese of

Niagara. The Litany was then sung by the Ven. Archdeacon Bedford-Jones, LL.D., of Brockville. While the bishop-designate with the chaplains and his presentors had retired that he might be vested in the Episcopical robes, the choir sang the anthem, "How Lovely are the Messengers," from Mendelssohn's "St. Paul," with much sweetness and expression, the lady members of the same being in the front pews, instead of in their usual places in the chancel. Then followed the most impressive and strikingly beautiful scene of all, when the bishop-designate, having returned, knelt before the Archbishop, surrounded by the Bishops of Ottawa, Huron, Algoma and Toronto, each of whom, together with the Archbishop, laid their hands on his head while the Archbishop solemnly pronounced the sentence of consecration. The Holy Communion was then celebrated, and afterwards the procession re-formed, proceeding down the aisle, left the cathedral by the south door, the hymn, "Hark the Sound of Holy Voices," being sung meanwhile.

The ladies of the Woman's Auxiliary gave a luncheon in St. James' school-house after the consecration to the bishops, visiting delegates of the Dio-

cese of Niagara, and other dioceses, and the clergy and officers of the Diocese of Toronto and the churchwardens of St. James' Cathedral. Besides those already mentioned, the Mayor of Toronto and the Rev. Dr. Thomas of Jarvis street Baptist Church, were present, both of whom came to wish Bishop DuMoulin godspeed and farewell.

Bishop DuMoulin baptized in St. James' during the afternoon his grandson, son of Mr. and Mrs. Bliss of Ottawa, the infant receiving the name Alder Eardley DuMoulin.

NOTE.—We regret not being able to give a portrait of Bishop DuMoulin in this number, owing to one not having been taken of him in his robes. We hope shortly to have it. Otherwise, we have a good illustration of the consecration, one of the most important events in the history of the Church in Canada.

CONSECRATION SERMON.

A sermon preached by the Very Rev. Dean Carmichael, D.D., LL.D., of Montreal, in St. James' Cathedral, on Wednesday, June 24th, at the consecration of the Rev. Canon DuMoulin as Bishop of Niagara.

LUKE XIX. 17.—Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities.

"Occupy till I come," "till I strike into your life again to direct, to change, it may be, your whole duty," this is the investiture of Divine authority—a sacred trust, coupled with power to act, in a comparatively limited field of responsibility. "Take thou authority over ten cities," this is the reward of faithful occupation, the extension of authority, because the fount of it has placed the stamp of approbation on its exercise in the past. "Take thou authority."

On the whole, perhaps, there is no principle connected with the welfare of society, none more necessary and far-reaching than the principle of authority; in fact there can be no medium between authority and anarchy. Just as in Mother earth you have only to dig deep enough ever to strike on solid rock, so in society, your investigations into the principles that hold it together, will ever lead you to find authority in some shape, somewhere. And this, spite of the negligences, the mistakes, the cruelties, the tyrannies of authority. Spite of all its wretched misapplications and horrible distortions, it survives. Of course, you may pass the necromancer's wand over it and change its appearance, but you cannot change the principle. "The king is dead." "The Republic lives,"—true, but the finger of the Republic has often proved itself thicker than the king's loins. Bury your Prelate, give scope to your Puritan, you have changed your men, you have changed your methods, but authority remains, there is no medium ground between it and anarchy.

Now why is this? Because God made man in His own image, and there is nothing outside of the reign, the rule, the authority of God. Even where men would blot out the word "God" as unthinkable, their common sense tells them they cannot blot out the reign, the rule, the authority of something; it is the reign of law, or the reign of nature, or the reign of force, but all the time the reign of something. From rusty moss on rock, through depths of African forests, through haunts of savage men, through schools and universities and world of literature, through courts and kingdoms and empires, through ocean's depths, and heaven's immensities, there is law, rule, authority, and when one stands overwhelmed before all this power and asks "where does it all come from, what is the secret of the principle?" there is but one answer worth listening to, "I am the Lord thy God." Now as it is in all Nature, so in the Church, for a

Church apart from Divine authority could never reflect God's image. I mean, not the authority that earthly power and wealth can give an institution, but that which springs from the belief that the Church, rent and torn though it be, is God's ordained witness—that it is of God, or nothing. Men may be quick to chronicle its failures, to keep fresh in mind its ancient, or its present sins, but as it has swept on for close on millenniums, and still keeps sweeping on, its sustained existence is evidence that God is in the midst of her, whilst baffled Balaams cry, "How shall I curse whom God hath not cursed, or how shall I defy whom the Lord hath not defied." If ever God spoke the words, "Have thou authority," he spake them to the Church.

Authority for what? To win the world for Christ. The Church's mission is not that of kneeling to kings for power, or gaining force through earthly intrigue, or boasting of powers that may be largely left unexercised, or exercised for evil, but solely and alone to win the world for Christ. And authority through whom? Through the Leaders of the Church. An awful responsibility that must bring every true hearted leader as close to God as man can be, for on the leaders everywhere rests the responsibility of the call to arms, the signals for assault, the cheering cry as the wave of battle ebbs and flows, and the example of bravery that lifts high the standard of the Cross, or dyes it with life blood, as it passes it into fresh and unwounded hands. Where should the rank and file of the Church's life look ever for its earthly inspiration? To its leaders. Why? because they have authority. From whence should ever come the initiation of fresh movements of life, movements to wake up slumbering disciples to go "forth conquering and to conquer"? From our leaders. Why? Because they have authority. From whence should ever come the strong, yet pacific voice of spiritual direction, that in hours of Churchly crises should aim at calming the turbulent, restraining the reckless, anchoring the truant faith, waking sleepers, encouraging workers, and keeping before the mind of a doubting age, the faith once delivered to the saints. From our leaders. Why? Because they have authority. When God gave His Church an Episcopate, He gave it for these very things—light-bearers, sword-bearers, bulwarks of strength, watch-towers, leaders of thought, moulders of thought, Fathers in God—this was His gift. And though some may scoff at such duties as audacious or pretentious, surely no man that has ever yet felt the ringing force of the thought—"take thou authority,"—authority in highest fields, could live on a lower plain of duty, or seek after lower things. Of course it is easy to impute wrong motives, to discount even the most sacred efforts, to belittle that which in its nature is great, but no cavil or condemnation should ever allow weakness to creep into the true soul's grasp of personal responsibility to God for a commission passed into its hands, for work given it to do, for responsibility to render an account. Still less should there be weakness of grasp when the commission is realized, not as a trust conveyed for time to die with the individual, but like flaming torch that midst ancient tribes gave call to battle, has been passed from hand to hand, whilst centuries kept dropping into millenniums, and the great world grew hoar with age. Wonderful is the thought that since Apostles spoke and pleaded, through light and darkness, through failure and success, through falsehood and truth, the light has never been without its master bearers, the army of God with-

out its leaders; so that to-day our fathers in God—our leaders—meat to bestow the gift, to place the trust in hands of one who never sought it, though worthy of it as few could be worthy—the awful gift that lies hidden in the thought, "take thou the highest authority—not over one field, as in the past, but the higher authority that links him with the rule, the guidance, the oversight of God's Church throughout the world. Awe inspiring, it must be, to stand as he stands to-day in sight of the possibilities of the Episcopate in the future. Why, even here in our own land, what a work God has placed before it! Forth from it must ever come the call of faith to go up and possess the land, to do our share in winning it for Christ. Forth from it must ever come the eye that sees no difficulty too great for God to overcome, the voice that cheers the weak, and fans the flame of the fires of the bravest, the purpose that, lifting us up out of our narrow bounds of diocesan life and diocesan work, calls us to regard our Church as one, and our bounds as aids to unity, instead of obstacles. The magnificent purpose of turning the new-born theory of our unity into a living reality, into a great heart of missionary zeal and power and love, whose life's blood will circulate to the very furthest extremities of our duties, and whose one holy ambition will be to extend the kingdom of Christ under the Episcopate of His Church. We are simply standing on the borders of a tremendous duty—a duty that falls not on one bishop, or a few—outposts and glorious pioneers of the duty itself—but a duty that falls on the whole Church, as one living body, and that it can never fulfil, until with our heart, fired with one holy baptism, it spreads itself over the whole giant land, to bear witness for Christ. This is the duty, and to-day another Joshua is given us, to join his voice with the voices of all others in authority, teaching us that the whole Church is recreant to its duty if it does not go up in its strength and possess the land.

Brother, friend, companion of more than thirty years of strangely united life, unflecked by cloud of even passing difference, what shall I say to you?—nothing. You know, that as men love men, two hearts beat together as one, to-day, in this, the most solemn hour of your earthly life, you know. But surely as to-day you step from lowly ranks to higher dignities—called of God and chosen—I may speak for those whose ranks you leave. Brother, the whole heart of the Presbyterate goes with you—its whole heart, its blessing and its prayers and its thanks to God, go with you. Brother, the Presbyterate says farewell. Father in God, leader, guide, we salute you; the brethren which are with me, one in heart, salute you, all the faithful salute you, and may God supply all your need for Jesus Christ's sake.

MARKS OF ESTEEM.

The women of the congregation of St. James' Cathedral have given expression to the high esteem in which they hold Rev. Canon DuMoulin and Mrs. DuMoulin by a double presentation of gifts, which were sent to the Canon's house on Saturday last. The testimonial offered the well-loved rector took the form of a set of bishop's robes, enclosed in a handsome case, while the present made to Mrs. DuMoulin was a set of solid silverware. At the same time, the Sunday-school teachers of St. James' cathedral presented Rev. Canon DuMoulin with a fine gold-headed cane, as a token of their affection and regard. The following letters, with which the presentations were accompanied, explain themselves:
260 Richmond street, June 20th, 1896.
DEAR CANON DU MOULIN—May your affectionate and grateful friends, the women of St. James' Cathedral, address you for probably the last time as

their beloved rector, and ask you to receive and accept at their hands the robes to be worn upon the occasion of your consecration to the See of Niagara. Can we say, at this sad time of parting, more appropriate words than those spoken by your bishop, and ours, in his charge to the Synod, that "your elevation is a well-deserved tribute to pre-eminent gifts and most estimable character. Your acceptance of the call is signal proof of your high-minded and self-sacrificing sense of duty to God, and the Church," that "the congregation of St. James will deeply deplore your loss, and the community in this city miss a strong influence for the good and the true, which has been felt as a power and inspiration by the citizens of Toronto, of all opinions." It is painful to many to feel that in times of sorrow and sickness they cannot again enjoy the ministrations which brought hope, peace, and comfort to their homes. We shall all rejoice and expect, though, to welcome you often in our midst, wearing the gifts we now offer, and feeling assured that your loving heart will ever beat with loyal and true affection toward the attached friends you leave to deplore your absence. We bid you good bye as our beloved rector of St. James', but beg you ever, as Bishop of Niagara, to remember in your prayers and thoughts the grateful and affectionate women of the Cathedral congregation.

On their behalf,

A. A. STRACHAN.

truest love for the Master by laying your all at His feet, and by obeying His call to serve Him in another and higher sphere. Will you accept the accompanying small token of love and esteem for yourself, and with our earnest prayers for every blessing to attend you in the high and holy office to which you are called?

I remain very faithfully and affectionately, yours,
ARTHUR W. GRASSETT.

The clergy of Toronto presented Bishop DuMoulin with his Episcopal ring.

THE MISSIONARY FIELD.

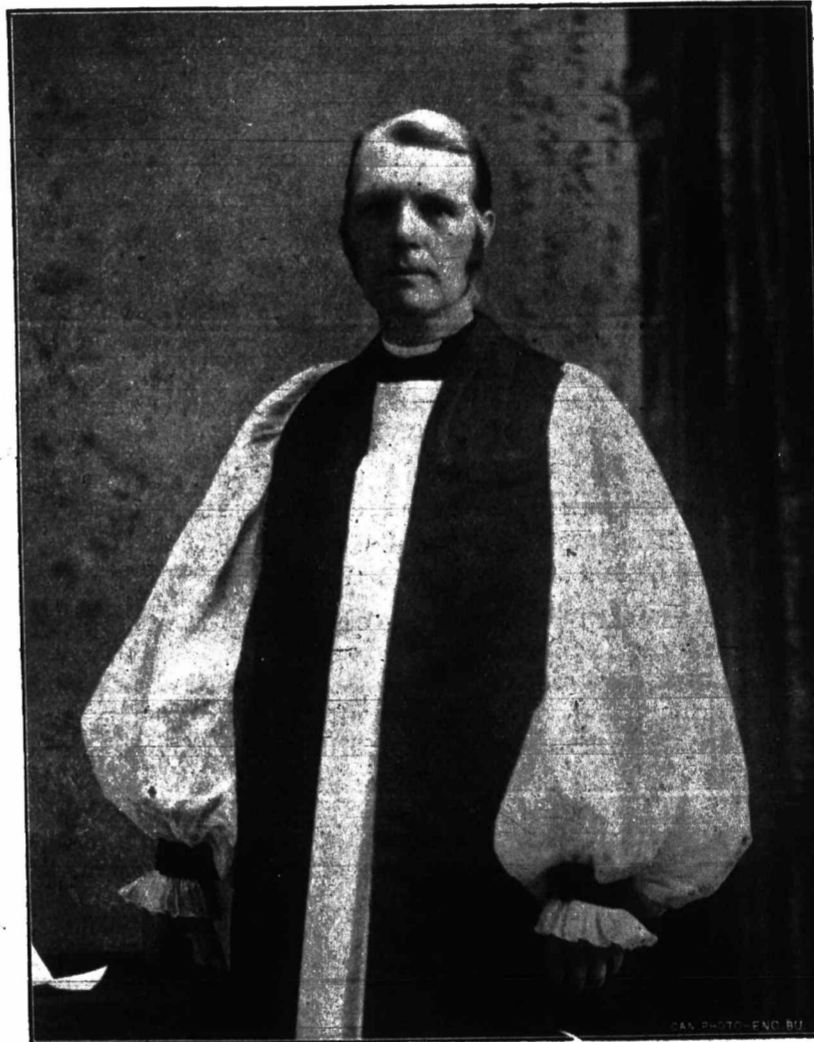
The following amusing extract from a private letter, has been widely copied by the daily papers. It refers to the ladies sent recently to Uganda by the Church Missionary Society. The writer says: "Their arrival caused great joy to the natives, especially to the women, and no small amount of comment. The waists of the English ladies attracted great attention. The natives instantly gave the ladies the name of 'slender-middled.' The king asked various cool questions—how old they were, &c., and they told him. He then said, on noticing their ample sleeves, that they must put all their food up their sleeves, as it evidently did not go inside!"

first day of Intercession he was in Londonderry Cathedral, and heard addresses by Archbishop Trench and the present Archbishop of Armagh. He then saw Archdeacon Croghan, of Bloemfontein, and went out on the one condition that he was to go anywhere and do anything. He advised those who go abroad for work in the Colonial Church to "burn their ships behind them." They will find the fascination of the colonies lasting. The bishop says that all his audience knew that the Church of England has a tremendous responsibility for the colonies, and he urged all who heard him to tell the people outside of the ten millions of English people in the colonies. It is of no use, he continued, to write leading articles about the greatness of the British Empire, unless you realize that all that is great and lasting and good in England springs out of England's religion. The bishop urged the clergy less to "beg" for help for the S.P.G. from their people than to "claim" it.

The Bishop of Peterborough in a sermon on missions says: "Who is my neighbour? We who are striving to urge the claims of Foreign Missions are beset by the same spirit as prompted that question? It takes all the shapes which I have mentioned. Some say: 'There is enough to do at home; when we have done it better, then we may consider our duty to the heathen.' Others say: 'Do not let us begin with missionary work; let the



Wm. Notman & Son. Pho'o.
EDWARD SULLIVAN, D.D., BISHOP OF ALGOMA.



MAURICE S. BALDWIN, D.D., BISHOP OF HURON.

260 Richmond street, June 20th.
DEAR MRS. DUMOULIN—With mixed feelings of sorrow and rejoicing, the women of St. James' Cathedral congregation beg your acceptance of a box of plate—sorrow that we have to bid farewell to a very dear and kind friend, rejoicing because we feel that your own heart is filled with humble thankfulness in this fresh strong proof of loyal adherence to your beloved husband on the part of the Church to which his life is devoted, emphasized anew in his appointment to another, a higher sphere of labour in its vineyard.

We shall look forward to giving you many loving welcomes in Toronto, and are glad indeed that your future home will not separate you by any great distance from the old home and haunts here. With cordial wishes for the true happiness of the rector, yourself, and your family, we remain, dear Mrs DuMoulin, your affectionate friends.

The Women of St. James' Cathedral congregation.
On their behalf,

A. A. STRACHAN,
19th June, 1896.

MY DEAR CANON DUMOULIN—Will you permit me, on behalf of the teachers of St. James' Cathedral Sunday-school, to convey to you their very sincere regret at your approaching departure. We all of us fully appreciate the great sacrifice you are making in giving up the work here you love so well, and we know that you are actuated by the highest motives in so doing. We also feel that you are showing the

The ladies of the C. E. Z. M. S. in China are not without encouragement. Mrs. Phillips, speaking of the province of Fuh-Kien says: "One Sunday afternoon, about five o'clock, two women came up our staircase, nearly exhausted with the exertion of walking on their poor little crippled feet. They had started when the sun rose about five o'clock, and had been walking ever since in the hope of arriving in time for service in church. They had heard of the ladies who could tell them of salvation, but they had never heard the name of the Saviour. They had never seen a foreign lady, but they did not ask a single question about our clothes, but begged us to tell them of salvation."

A missionary bishop needs to be a muscular Christian in certain parts of the world. We hear of Dr. Stirling, bishop of the Falkland Islands, swimming his horse through a dangerous ford near Cholchol in South Chili, while the portrait of Dr. Rowe, the new Bishop of Alaska in his furs, with snow-shoes and Esquimaux dogs, more resembles that of a military pioneer than of a missionary. Dr. Rowe will have an arduous task in his wintry diocese, with its heterogeneous population of white miners and roving Indians.

Bishop Gaul, of Mashonaland, referring to the future of Africa, says "the Africa of to-day is the America of to-morrow." He gave the story of his own call to missionary work, and said that on the

influence of our civilization tell upon prejudice for a time; when the way has been prepared for Christian teaching by the disintegration of existing ideas, then we can seize the opportunity. Others again urge, 'The difficulties are insuperable of setting our ideas by the side of other ideas, which have grown with a people's growth, and are embodied in all the institutions which regulate their life. In the abstract I wish well to missions; but practically I have no hope for their success. The object which they undertake is chimerical.' All these statements may be discussed, infinitely on speculative grounds. But our duties towards our fellow-men are practical. While the priest and the Levite considered whether or no they ought to help the wounded man or what form their help could most wisely take, or whom they could send to look after him—he was bleeding to death. The Samaritan considered only the obvious need, and did the obvious duty. This is the basis of our appeal for help and co-operation in the work of spreading the knowledge of the Gospel. The appeal is not so much to the head as to the heart. This society, following as it does, the English race in all its foreign settlements, has a basis which everyone can recognize. It cares for our brethren in the flesh, and tries to make intelligible to their heathen neighbours the principles on which their life is founded and from which their energies flow. It speaks to both alike, saying 'Sirs, ye are brethren. Only those can stand aloof from such a purpose who, like the lawyer, are engaged in

simplifying their life by narrowing their sympathies—hoping thereby that they may make what remains more powerful. It is a foolish hope, as Jesus showed the lawyer, because it is so contrary to the facts of human nature. We are strong, not by virtue of self-imposed limitations, but by our power of rising above limitations. We are strong, not by our prudent abstinence from action, but by our willingness to make ventures, heedless of immediate return. There are many things to be said about missionary zeal. I have spoken of one point only, its place in the development of Christian character. Our Lord, when He committed to His Church the duty of extending His kingdom, gave her what was most necessary for the maintenance of her purity. The consciousness of a world-wide mission is needful for the apprehension of the truth, and is the only means by which the full meaning of that truth can be made manifest and its contents vitalized. It is of the very essence of progress that it should be boundless; and we must learn to welcome its ever-increasing demands upon our sympathies and energies. It is not enough that the Church as a whole should recognize its universal duty, but each individual member of the Church has his own share to take. It is true that each of us has to work in an appointed sphere, but the spirit which must animate that work is to be quickened from without by the sense that the work itself forms part of a general plan which is world-wide in its operation. Without this sense, your separate and isolated endeavours will be fruitless. Particular efforts fail through narrowness; they only begin to succeed when they are regarded merely as the exhibition in a small scale of qualities which have a universal scope. Mere philanthropy is constantly asking the purely human question, "Who is my neighbour?" Religious efforts frequently lose themselves in the same futile attempt when they are restricted within a narrow sphere. Faith is only strong when it sees in Jesus the new Head of the human race, and only through allegiance to a Head at once human and divine can man enter upon his divine inheritance. It is in the missionary work of the Church that this truth is most clearly expressed. All else that we strive to do becomes more intelligible when regarded as a branch of this supreme object of Christian endeavour—to make known to all men their true destiny, to explain to them what life really is, and what it may become to themselves in Christ Jesus."

Extra copies of this number of the CANADIAN CHURCHMAN can be had for five cents per copy.

Our Copyright views of the Procession of Choir, Clergy and Bishops, at the consecration of the Bishop of Niagara, are for sale, at 40 cts. each, or three for \$1.00. The views are about four times as large as those in the CANADIAN CHURCHMAN this week.

OTTAWA.

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

FRANKTOWN.—As several of our friends, readers of the CHURCHMAN, have asked lately "where is Franktown?" we will tell them. It is a railway station on the B. & O. branch of the C.P.R., at thirty-six miles from Ottawa. It is bounded geographically on the north by Carleton Place and on the south by Smith's Falls—two excellent church parishes. Of Franktown, it may be said that its temporal glories began to wane with the introduction of railways, when it ceased to be an important posting station. Its importance as a parish, however, has not declined. In point of population it is weaker than in the old days, when the country was more thickly settled, but in Church work it does better than in its palmy days, when 250 persons worshipped in the parish church. Franktown is one of the old Crown rectories, with a glebe of 200 acres, the greater part of which has been allowed to become pasture land, producing a small annual rental. The parish dates from the beginning of this century. The oldest inhabitants are able to remember the building of the parish church, which should have been allowed to fall down forty years ago. In the report of a meeting of the Church Society, held here in 1853, we find the following:—"An old man, in moving a resolution, stated that it was a poor parish, that their church, having been badly built, required a large sum to be expended in repairs, and that subscription lists were being circulated to build two more stone churches in the parish." However, \$46.25 was subscribed to the society, and we find later on in this same report that "Franktown, the poorest parish, had the most numerous attendance" (250) at that meeting, whereas at "Bytown, the largest of the towns visited, the attendance was poorest." Moreover that same year Franktown had "paid off the large debt of £140 (\$700) on their glebe," etc. The "lately appointed and excellent, zealous and inde-

fatigable incumbent, the Rev. R. Lewis," was the rector at that time. To-day this parish includes a large slice of the township of Montague, containing two excellent churches and congregations, and the "two more stone churches" form a part of the parish of Ashton. The parish receives \$150 a year from the Mission Fund, but for the past few years has returned \$200 per annum to that fund, so that we are really self-supporting. The present rector, a member of the Lennoxville University, and chairman of the Rectory Lands Fund, was licensed to the parish a little more than four years ago. During that time—the four years ending last April 30th—our voluntary offerings for all purposes amounted to \$3,788.81, of which \$1,656.70 was for objects outside of the parish, including \$645 for Episcopal Endowment Fund, and \$798 for Diocesan Mission Fund. Stipend account received \$1,342.50; parochial purpose, \$648.45; special offerings for rector, \$146.16. Besides this \$243.80 was raised by picnics, etc., and expended in various ways. Our Church population is 402 souls, 70 families. Only 55 families contribute to the funds of the parish, and the most of them dwell in the log houses built by their ancestors. The "living" is worth \$550 cash, drawn from five different sources, upon which the priest manages to preach the "gospel of the kingdom" with boldness. Most of our Churchmen are Orangemen. Our services are plain, but hearty. The following practices, which have been labelled "Popish" by some, obtain here: coloured stoles (other than black), Eastward position in bread and Eucharist. In two churches all rise and stand as Christ's ambassador enters for Divine worship; in all the churches all stand for the presentation of the alms—without waiting to be fiddled to their feet, as is often the case amongst less intelligent people. Our baptisms are administered during public worship, and our marriages solemnized in church generally "by Banns." Our people were not corrupted by Huroic doctrine, believe their baptism to have been a real "spiritual regeneration"; at the same time they are not allowed to forget the two last "principles of the doctrine of Christ," viz., "the resurrection and eternal judgment" (Heb. vi.) They know the difference between a priest and a "preacher," and have no use for men who talk upon the *bene esse* theory of the Episcopate. Such are some of our passable points. We have many faults, however, which mar our unity and usefulness, such as: an increasing love of this world's goods, an increasing love of outward show; above all, we have too little of that humble, obedient, teachable spirit of the "little child,"—the spirit of one who has truly converted (or turned)—without which, said the Saviour, "ye shall not enter into the kingdom of heaven" (Matthew xviii.). We are expecting a visit from our bishop next October, when he will visit each congregation. About thirty persons, of ages from thirteen to seventy, have signified their intention of receiving "the laying on of hands" at that time. Several copies of the CANADIAN CHURCHMAN find their way into our homes, and afford food for intelligent and instructive conversation between pastor and people. We wish it were in every home, instead of so many secular weeklies, some of which are worse than useless in their gossipy and sensational details.

TORONTO.

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

The Bishop of Toronto and Mrs Sweatman have, with their family, gone to their summer home on the Island.

The Provost of Trinity University and Mrs Welch are leaving for a visit to England.

All Saints'.—This church was well attended Sunday, 21st ult., at its twenty-fourth anniversary. The extreme heat and the rain in the morning probably contributed to keep some home who would otherwise have attended. The sermon in the morning was preached by the Rev. Prof. Clark, of Trinity University, and in the evening by the Rev. Dr. Mockridge.

St. Margaret's.—The Rev. R. J. Moore has returned from England after a most enjoyable trip, much improved in health. A reception was tendered him last Friday evening in the schoolroom of the church by the members of his congregation, who are glad to have him in their midst again. Addresses of welcome were given by the Rev. Prof. Clark and Canon Cayley. Also a vote of thanks was given by the Rector to Rev. Prof. Clark, Prof. Huntingford, and Rev. Mr Graham, for their earnest work in the parish during his absence.

Bishop Strachan School.—An exceedingly pleasant strawberry festival was held in the grounds last Monday evening. The band of the Royal Grenadiers gave fine selections of music, and the large gathering present seemed to thoroughly enjoy it.

St. James' Cathedral.—The Rev. Dr. Waters, of New Orleans, preached a very able sermon in this church last Sunday morning. The Rev. H. P. Hobson, of New York State, preached in the evening.

The venerable Archdeacon Mills, of Montreal, has been spending his holiday in Toronto. We are quite sure it has been a great pleasure to his many friends to have the genial Archdeacon amongst them.

St. Mary Magdalene.—Miss Patterson, of St. Hilda's College, and the Rev. Dean Rigby, of Trinity University, were married in this church last Tuesday morning. We extend to them our hearty congratulations.

St. George's.—The Rev. Provost Welch preached in this church last Sunday morning, and the Rev. Dr. Waters, of New Orleans, in the evening.

St. Mary's, Dovercourt.—At the seventh anniversary of the opening of this church last Sunday morning the Rev. T. C. Street Macklem preached, and in the evening the Rev. Provost Welch. The choir, under Mr Parker, acquitted themselves in a most creditable manner.

The Rev. Mr Bradshaw, who was in charge of Christ Church, Winnipeg, after the departure of the Rev. Canon Pentreath, and was forced to leave on account of ill health, died at Denver, Col., June 24. His remains were forwarded to Winnipeg, and buried there. Several years ago the deceased was rector of Ashburnham (Peterboro'), but was compelled to relinquish the charge and seek a warmer climate, owing to a weakness of the lungs, to which he at last succumbed. He had occupied the position of Principal of St. John's College, Denver, and was also rector of St. Luke's Church (in the Highlands) a suburb of that city. He is the brother of Mr. Bradshaw of the Crown Lands Department, who was apprised by telegram recently of his demise. He leaves a widow and one daughter.

NIAGARA.

LOWVILLE.—Thursday, June 18th, was a day of great joy and gladness to the Rev. John Seaman, incumbent of this parish, and the good people of his congregation. The corner stone of the new church of St. George was laid by the Ven. Archdeacon Houston, M.A., in the presence of a large and interested congregation, in lovely weather, and amid the good wishes of many friends. The new church will be a most substantial one of stone from the neighbourhood, and will crown an eminence from which it can be seen from all the homes in the district. It has been felt for some time that the old frame building, which had lasted nearly fifty years, should be replaced by something more in harmony with increasing prosperity of the rich and picturesque township of Nelson. The old log houses have given place to spacious and commodious brick and stone residences. It was but natural that a strong effort would be made to bring the House of God into keeping with social conditions of the worshippers. If the congregation have waited long before entering upon the work of building, it is now undertaken in such a manner as to reflect credit upon themselves, and to be for centuries a monument to their piety and zeal. The members of the congregation, with their friends and a large number of Sunday-school children, met in the old church building at three o'clock in the afternoon and marched in procession to the platform which had been erected at the north-east corner of the building, singing heartily "The Church's One Foundation." When the stone had been well and truly laid in the name of the Blessed Trinity, the Ven. Archdeacon addressed the large assembly, reviewing the work of the Church and dwelling most feelingly upon his own experience as a missionary in the district over thirty years ago. Three former incumbents, Revs. Rural Dean Massey, M.A., of Hamilton, Thos. Motherwell of Dunnville, and J. J. Morton, of West Flamboro', also addressed the meeting. Revs. E. A. Irving of Dundas, Mignot of Milton, Geoghegan of Hamilton, and Corder of Waterdown, were on the platform to encourage and congratulate the worthy incumbent upon the undertaking of such a noble work. The choir of Grace Church, Milton, had charge of the musical portion of the service and rendered it most effectively. The ladies of the congregation provided refreshments in the grove close by the church.

HAMILTON.—Church of the Ascension.—On Sunday evening, the 21st ult., the Very Rev. James Carmichael, Dean of Montreal, preached in this church to an immense congregation. The text was from the 1st chapter Romans, verses 15, 16, "I am ready to preach the Gospel to you that are at Rome; for I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." The sermon was most eloquent and powerful, and was listened to with rapt

attention. During the offertory Miss Bessie Clark sang a solo.

All Saints.—The Canadian Order of Foresters have arranged for a service in this church on Sunday evening, the 5th July, the sermon to be preached by the Rector, the Rev. Geo. Forneret.

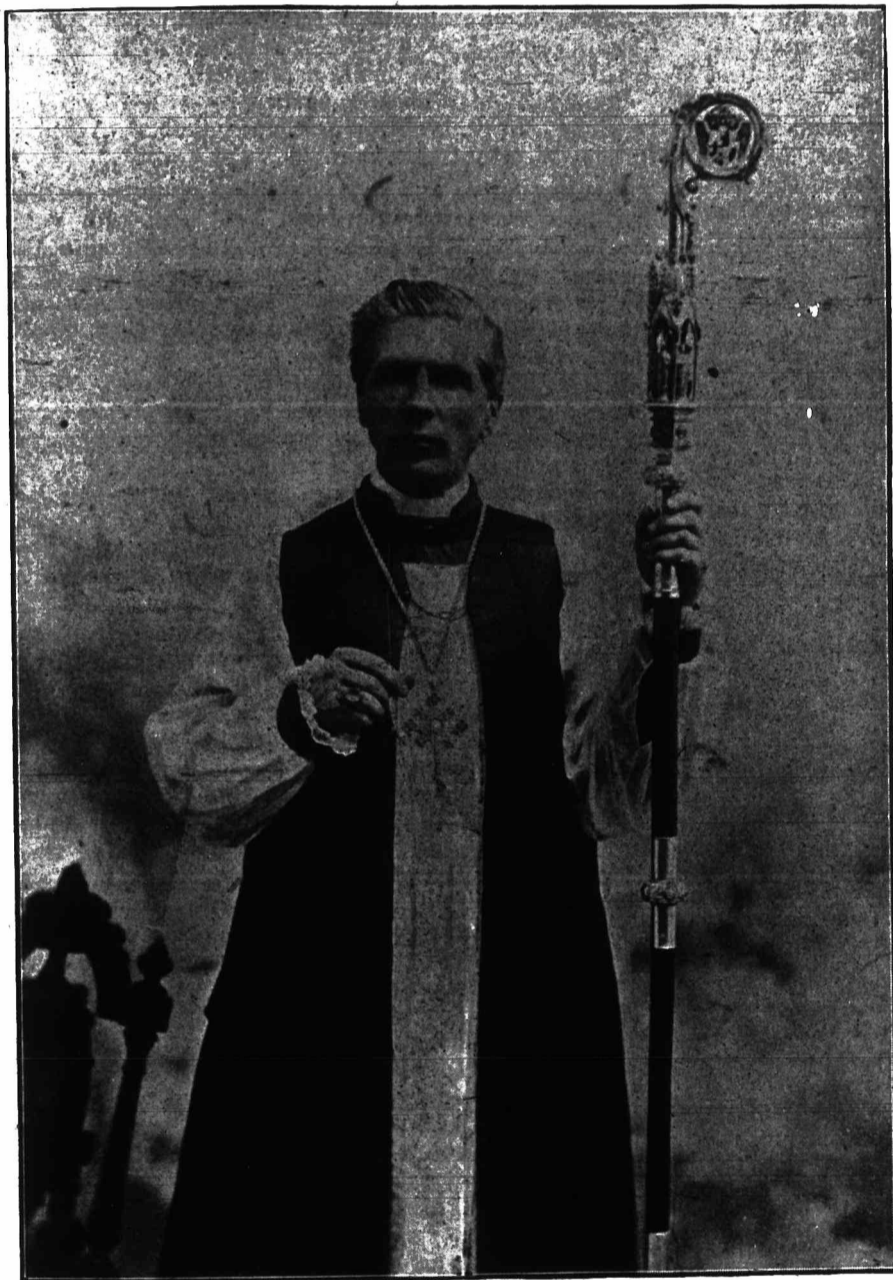
HURON.

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

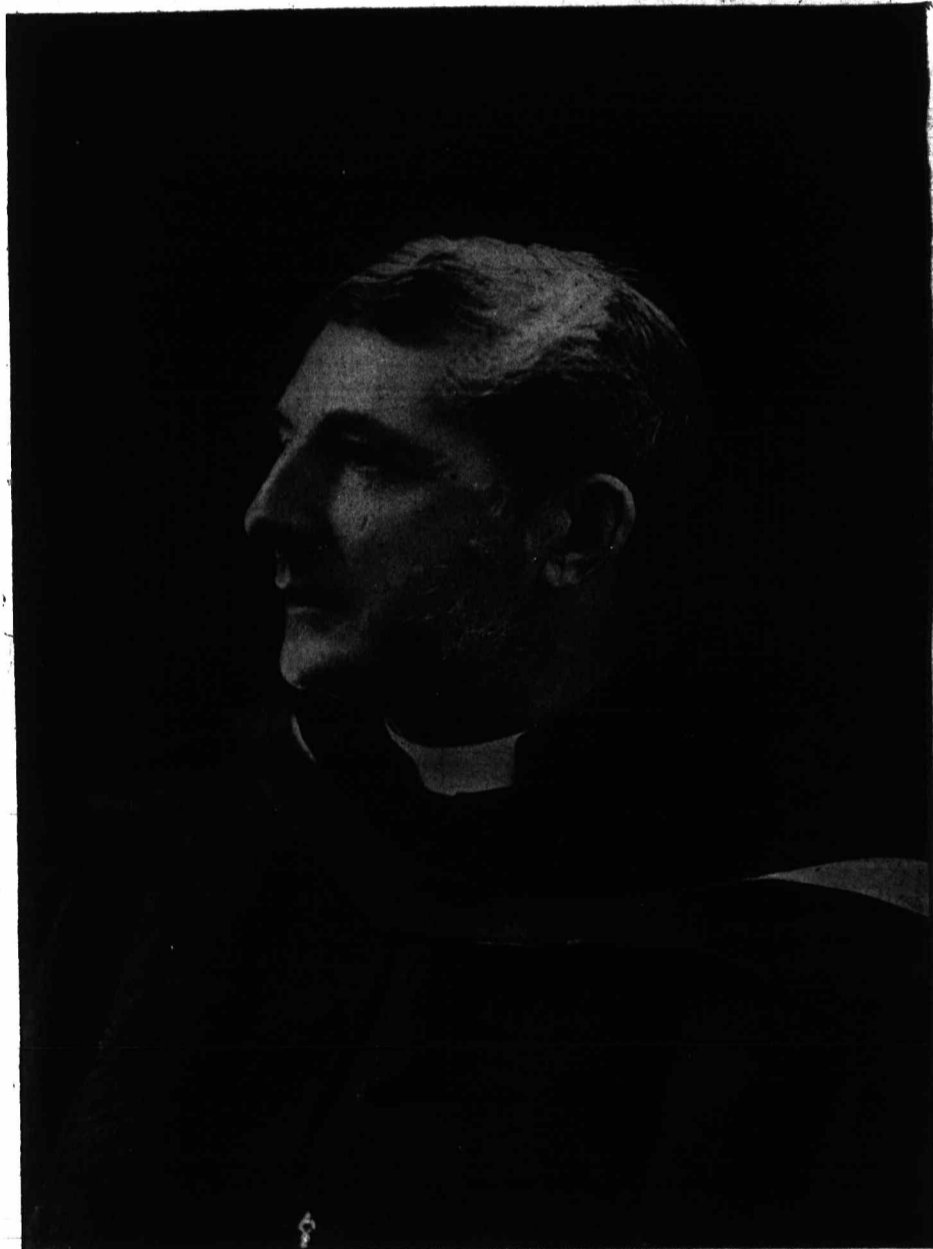
LONDON.—*Synod of Huron.*—Morning prayer and Holy Communion in the Cathedral occupied the morning of Tuesday, June 16th. The business session of the Synod began at 2.30 p.m. The bishop's charge was a very interesting and important one. He referred at first to the clergy who had departed this life since last Synod, specially mentioning the following: Rev. Dr. Schulte, D.D., Ph.D., who was born in Prussia, and educated at the College of the Propaganda at Rome, appointed to St. Francois Xavier's Mission at Antigonish, and who renounced the Roman faith in 1862. He was examiner in modern languages in Toronto University from 1866 to 1871, and laboured at Port Stanley and Port Burwell, and died December 15th, 1895 at Warwick. Rev. R. S. Cooper, who was 82 years rector of Invermay and Rural Dean of Bruce nearly 80 years, and

States; the Rev. G. A. Robson, rector of Bayfield, now in Bridgeport, Conn., U.S.A. The bishop referred with great satisfaction to the fact that the equilibrium between income and expenditure in the Mission Fund was restored, and there was \$200 over disbursements. This, let us hope, is the first evidence of the early disappearance of the already accumulated deficit. The deficit made its first appearance in 1891, there being then an overdraft of \$4,015.44. The consolidation in 1892 left only \$187, but in 1893 it became \$4,005, in 1894 it became \$12,180, and in 1895 it became \$14,696.87, and now in 1896 it has not been increased. The general purpose funds show a decrease from \$5,191.10 in 1895, to \$4,429.92 in 1896. The Mission Fund showed an increase from \$3,924.87 in 1895, to \$4,218 in 1896. The W. and O. Fund showed a decrease from \$1,826.61 in 1895, to \$1,542.69 in 1896. Synod assessments show increase from \$788.50 in 1895, to \$1,118.60 in 1896. The Ascensiontide appeal showed \$156.11 less than last year, and it was pointed out that this was a serious matter, as the C.M.S. were reducing their grant 20 per cent. each year, and the S.P.G. grant would cease altogether in 1900. Epiphany collections showed \$90.04 excess over last year. The bishop quoted Archbishop Benson's words on Missions, and emphasized the necessity of faithful

success of the Convention. The next Convention will be in October, 1896, at Clinton. The bishop spoke approvingly of the Executive Committee, but pointed out that some counties were overlooked in its formation. The bishop charged the Synod earnestly to consider the question of religion in the Public schools, quoting the recent utterance of Mr. Justice Street at Hamilton assizes. He pointed out the present position of the law—opening with the Lord's Prayer and closed with reading the Lord's Prayer and chapter. After 4 o'clock the clergyman may instruct, but the children are then weary. There should be the statutory right to train the children in school hours for at least half an hour daily. The bishop warmly commended the W. A. not only for its work in relieving North-West Missions, but in its reflex benefit to the parish actively engaged in its work. The bishop held two ordinations in the year—one on December 8th, 1895, at St James' Church, London South, when four deacons (C. A. E. J. Anderson, J. G. Hooper, V. M. Durnford, G. McQuillan) were admitted, and two priests (F. H. Graham, now assisting Rev. G. C. McKenzie, Brantford, and J. E. Burgess, Professor of Western University). The bishop held 85 Confirmations, nine in Algoma and 76 in Huron, confirming in Algoma 28 men and 45 women, and in Huron, 498 men and



Farmer's Photo.
CHARLES HAMILTON, D.D., BISHOP OF OTTAWA.



THE VERY REV. DEAN CARMICHAEL, D.D., LL.D., DEAN OF MONTREAL.

died November 8th, 1895, at Kirkton, to which he had been recently appointed. Rev. Wm. Wood, appointed catechist by the Colonial and Continental Society, 1855; advanced priest 1859, and laboured in the County of Norfolk, and died on May 30th, 1896. He was never known to be absent from a service. The Rev. Canon Matthew was referred to as superannuated. The following new men were received into the diocese: Rev. Benjamin Watkins, M.A., foundation scholar of Jesus College, Cambridge, and seven years Classical Professor in Bishop's College, Lennoxville; was appointed Provost of the Western University and Principal of Huron College. Alfred Geo. Dann, B.A., of Queen's University, Ireland, and Canon of Limerick Cathedral, now curate of St. Paul's Cathedral, London, Canada; Edward J. May, M.A., of Gonville and Cains College, Cambridge, formerly of Pilling, in Diocese of Manchester, now curate of New St. Paul's, Woodstock. The following clergy left the diocese: Rev. H. G. Miller, M.A., formerly Provost of Western University and Principal of Huron College; Rev. Alfred G. Smith, now in Ontario Diocese; Rev. Lewis Wood, rector of Wingham, now in Diocese of Toronto; Rev. James Thompson, rector of Kincardine, resigned to study at Trinity College, Dublin; Rev. J. A. Tancock, curate of Grace Church, Brantford, now in United

preaching of Christ, that men may be wakened and warned to greater earnestness and greater regularity in giving. The next subject of the bishop's charge was churchwardens and their duties. He urged four things: 1. Be regular communicants. 2. Be in sympathy with the congregation. 3. Be in sympathy with the clergy. 4. Be in sympathy with the diocese. This latter point may be shown by diligence in sending on regular collections. The next subject was the newly revived arts department of Western University. The bishop quoted the resolution of September, 1895, of the House of Bishops affecting the higher education of the clergy, and pointed out that the Western University, under an efficient staff, would be able to meet the demand for higher education. On March 20th, 1896, the Western University Senate resolved to invite the Synod to appoint four members (two clerical and two lay) on the University Senate, holding office for one year, and eligible for re-election. The next subject touched was Huron Anglican Lay-Workers' Association and its Convention on the 24th and 25th October, in Windsor. The valuable help of Mr. Eugene Stock, of England, and of the brethren from the United States (Gen. Trowbridge, W. Aikman, Rev. P. Swett) was acknowledged, and the bishop congratulated Mr. Dymond and Rev. John Downie on the splendid

868 women, or 1,866 in all. He called attention to the striking proportion of the men and women, and asked the clergy to strive to get the men to come forward and offer themselves for this sacred rite. Two churches were opened—new St. Matthew's, London East, and Wallaceburg, and two were consecrated, Grace Church, Stafford, and Grace Church, Ilderton. The first day reports from the following committees were received: Income and expenditure, temperance, religion in Public schools, and Sunday-schools, and after a spirited debate, greetings were sent to the Presbyterian Assembly in Toronto.

Wednesday.—Mr. W. J. Imlach moved the appointment of a committee to consider points in the bishop's address, with a view to giving the same practical effect. Carried.

The bishop named the following as the committee to consider the question of the Synod expense account: Rev. Canon Young, Messrs. J. Ransford and Prof. Harrison.

The report of the committee on religious instruction in the public schools—a long and interesting discussion followed on the recommendatory clauses in the report, in which Dr. Bowly, Revs. D. Deacon, J. Downie, C. Gunne, G. Franklin, A. Brown, W. Stödt, Mr. Heaton, Rev. H. W. Jeanes, R. McCosh,

Principal Dymond, G. C. Mackenzie, R. Hicks, Archdeacon Davis, J. C. Farthing and others took part.

Afternoon Session.—Rev. A. Brown moved, seconded by Matthew Wilson, Esq., that the report be referred to the committee on religious instruction in schools, increased in number to six clergymen and six laymen, who shall confer and co-operate with the several Synods of Ontario, or committees of the same on this subject, with a view of devising such a scheme and taking such united action as will secure the desired end, but this Synod desires in the meantime to make known its opinion that the reading of a portion of Scriptures and a prayer daily in the schools should forthwith be rendered compulsory.

The bishop in putting the motion congratulated the Synod on the able and instructive debate on this subject. He gathered therefrom that, first, the Church should be unanimous in regard to any scheme of religious instruction in schools; secondly, such scheme must be considered by the Government to be practicable, and thirdly, such must be of such character that it may become compulsory at an early date.

The resolution was then put and carried.

The report of the committee on Sunday Schools was read, stating the amount of sales at the depository, and that arrangements are being made for the purchase of books from other publishers, in addition to those of the Society for Promoting Christian Knowledge, and the Religious Tract Society, asking co-operation of Deanery Sunday-School Association, and suggesting the desirability of Conventions being held in every Deanery at stated times, and an annual examination of teachers and scholars. The committee refer to the increasing usefulness of the annual Convention, and in conclusion, emphasized the necessity of absolute dependence upon the Holy Spirit in the work of Sunday schools.

After some discussion regarding the prices charged for books, the report was adopted.

The committee on the Diaconate presented their report, recommending the revision and expansion of the order, and showing that the circumstances and the position of the Church now require that the order be more of a reality. The committee approve of the suggested action to petition the General Synod to take measures for bringing before the Pan-Anglican Conference in 1897.

Rev. D. Williams moved the adoption of the report, and in an able address traced the history of the three orders of the Christian ministry from the first ages of the Christian Church, and showing the nature and character of the office of deacon in the early days of Christianity.

Mr. R. Bayly seconded, and spoke from a layman's standpoint, urging the great desirability of returning to this primitive usage.

Rev. A. Brown pointed out the defects in the scheme, in that the Pan-Anglican Conference was not a legislative, but a consultative body.

Mr. M. Wilson thought the address of the mover an admirable one, and worthy of being printed for circulation.

Rev. Rural Dean Davis thought it unnecessary to refer to the General Synod. The bishops, who revived the Order of Deaconesses, had power to revive the Order of Deacons.

Rev. Rural Dean Hicks thought the order should be revived, and urged reasons therefor.

Rev. G. B. Sage asked if such diaconate would belong to the clerical or lay order.

Rev. D. Williams thought it was a link between the two.

Mr. J. D. Noble had received letters from Mr. Jenkins in England that he had interviewed prominent men in England, and they were in favour of this movement.

Rev. Canon Young argued from the rubrics that such order would be ranked as clergy, and there would be half a dozen reverend gentlemen in a parish. He thought the real object of the petition was to bring in an order of lay-workers under Episcopal sanction.

Rev. Rural Dean Mackenzie asked is there not already a Canon of the Provincial Synod on this subject?

The Canon was read, showing the rule now in force to be that persons may be admitted to the order of permanent deacons without a knowledge of Greek or Latin, but could not be advanced to a higher order without a knowledge of such languages.

Missionary Meeting.—The annual missionary service was held in St. Paul's Cathedral. The service was conducted by Rev. Canons Richardson, Young, Hill, Archdeacon Davis.

The choir, under the direction of Mr. Sippi, led the musical part in their excellent style.

The sermon was preached by the Rev. Provost Welch, of Trinity College, Toronto, from Eph. iv. verse 25: "We are members one of another." The sermon was an able exposition of the text, and showed its admirable adaptation to the occasion of their gathering together. The learned Provost traced the various religious movements that had taken place, and showed how the brethren of Christ

are members one of another. The eternal Son of God for us men and for our salvation came down from heaven. This was the great central truth of our religion. The reverend gentleman referred to the figure of a body as used by the Apostle, and applied the same to the Church. He concluded with words of useful counsel and advice to the brethren in their work of endeavouring to advance the interests of the diocese.

The service was closed in the usual way, with prayer and benediction by the bishop.

Thursday.—Notices of motions were handed in and scrutineers were appointed for taking the ballot for delegates and Executive Committee.

The discussion on the Diaconate was then resumed by Rev. J. C. Farthing, who pointed out that this was not a new order, and showed the power of the deacons in the early Church to have been in many respects greater than that of the presbyters. They lost that power through presumption. He urged the Synod to remember that the order was at first a perpetual one.

Principal Dymond had not a word to say in opposition to the resolution, but thought the matter should be well considered. In an eloquent address he urged the priesthood of the laity, and the duty of each doing all in his power to help in Church work.

Rev. W. Craig spoke of the respect for authority which characterized the Church of England. There was a time when lay help was not welcome, but that day had passed. The Church feels that something ought to be done, and the diaconate seemed the best method for that purpose.

Rev. R. McCosh failed to see the wisdom of the movement, and thought it uncalled for, as the bishops possess the power now. He traced the history of the Church, and showed the changes that had lately come over it, and the new life put into it. This had been done without the diaconate. We have all the machinery we require, if it is only put into operation.

Rev. G. C. Mackenzie gave an account of his own experience. He had been appalled by the amount of work and was without help. He saw other bodies having lay helpers, and adopted the same with excellent results. The deacons might become so many bishops in a congregation, and might be a cause of trouble, as they would abide permanently, and the clergyman would have to please them or take his departure. He thought best to make due inquiry before taking the proposed step.

The Synod then adjourned.

Afternoon Session.—The result of the election was then declared:—

Delegates to the General Synod arranged in order of election:—

Clerical.—Very Rev. Dean Innes, Ven. Archdeacon Davis, Rev. Canon Richardson, Rev. J. C. Farthing, Substitutes.—Rev. Canon Young, Rev. A. Brown, Rev. D. Williams, Rev. G. C. Mackenzie.

Lay.—A. H. Dymond, Matthew Wilson, Charles Jenkins, Judge Ermatinger. Substitutes.—R. Bayly, Q. C., James Woods, John Ransford, V. Cronyn.

Delegates to Provincial Synod arranged in order of election:—

Clerical.—Very Rev. Dean Innes, Rev. G. C. Mackenzie, Rev. Canon Hill, Rev. Canon Richardson, Rev. D. Williams, Ven. Archdeacon Davis, Rev. J. C. Farthing, Rev. Canon Young, Rev. Alfred Brown, Rev. W. Craig, Rev. R. McCosh, Rev. R. Hicks, Substitutes.—Rev. Provost Watkins, Rev. T. R. Davis, Rev. Canon Smith, Rev. J. Ridley, Rev. G. B. Sage.

Lay.—Principal Dymond, Matthew Wilson, Judge Ermatinger, R. Bayly, Chas. Jenkins, James Woods, S. Sydney Smith, John Ransford, V. Cronyn, W. J. Imlach, Robt. Fox, A. C. Clarke. Substitutes.—F. T. Harrison, R. S. Gurd, T. H. Luscombe, E. Heaton, Wm. Grant.

Executive Committee arranged in order of election:—

Clerical.—Very Rev. Dean Innes, Rev. D. Williams, Rev. R. Hicks, Rev. A. Brown, Rev. J. C. Farthing, Rev. W. Craig, Rev. R. McCosh, Rev. John Ridley, Rev. T. R. Davis, Rev. Canon Young, Rev. Canon Hill, Rev. Canon Richardson, Rev. G. C. Mackenzie, Rev. H. A. Thomas, Ven. Archdeacon Davis, Rev. D. Deacon, Rev. Canon Smith, Rev. J. H. Moorhouse, Rev. J. W. Hodgins, Rev. G. B. Sage, Rev. John Downie, Rev. F. G. Newton, Rev. W. Lowe, Rev. Jeffrey Hill, Rev. Canon Hincks, Rev. J. T. Wright, Rev. W. J. Taylor, Rev. S. F. Robinson, Rev. C. R. Gunne, Rev. Mark Turnbull.

Lay.—Matthew Wilson, Judge Ermatinger, A. H. Dymond, John Ransford, Chas. Jenkins, James Woods, E. Sydney Smith, J. E. Brooke, R. Bayly, V. Cronyn, J. D. Noble, R. Fox, G. D. Sutherland, Wm. Grey, John Peers, G. M. Harrison, T. H. Luscombe, A. C. Clarke, J. W. Ferguson, Col. Gilkinson, Henry Macklin, Philip Holt, R. Shaw-Wood, W. J. Imlach, F. T. Harrison, L. Skey, J. M. Courtright, Jaffers Fawcett, Jasper Golden, John Fenmil, R. S. Gurd. The two last named were equal. At the request of the rector of the church of which Mr. Gurd is

representative, his name was withdrawn on the ground of physical inability.

The discussion on the Diaconate was resumed, and occupied considerable time. At the conclusion of the debate, the principle of the memorial was affirmed. Clause 1 of the report was adopted as follows:—"The Synod of Huron respectfully petitions the General Synod of Canada to take measures for bringing before the next Pan-Anglican Conference the consideration of the revision and expansion of the ordinal for Deacons, with a view of reviving the work of the Diaconate in Church ministration."

With the consent of the Synod the remainder of the report was withdrawn.

Rev. Canon DuMoulin sent the following message: "Canon DuMoulin returns very cordial thanks to the Bishop and Synod of Huron for their most valued words and wishes."

The report of the committee on income and expenditure was read by Canon Young.

Evening Session.—The discussion on the report was opened by Canon Young. The report recited the steps that had been taken by the committee. The Rev. A. Brown had made an effort to raise money towards the Mission Fund and See House debt, and had succeeded very well. The whole amount of debt upon the Mission Fund and See House and Synod expense account was about \$82,000. Rev. Mr. Brown had collected about \$4,000 in London, including one thousand from the bishop. Canon Young, Rev. A. Brown and Rev. J. Ridley had in turn declined the position of agent.

Considerable discussion ensued, in which Principal Dymond, Revs. A. Brown, J. Edmonds, J. Ardill, J. Ridley, W. Stout took part.

It was pointed out that a number of parishes that had been receiving help from the Synod for years had made but little effort to help up the collection required by the Synod. Several places named in the report were explained to have had special circumstances which caused them to come behind, and were not deserving of censure.

Mr. T. H. Luscombe thought that part of the clause under discussion should be struck out, as calling the attention of the Synod to certain places would have all the effect desired.

Archdeacon Davis fully agreed with the last speaker.

Rev. T. R. Davis thought the matter should be fully discussed. Some collections were disgracefully small.

After considerable discussion the suggestion was agreed to.

The clause recommending the formation of a separate superannuation fund was considered.

On motion of Principal Dymond, seconded by Rev. R. Hicks, the report was referred to the Executive Committee, with directions that they take such action in regard to the questions of income and expenditure and superannuation fund as may in their judgment be expedient or necessary.

The memorial of Venerable Archdeacon Marsh regarding the expense of management of the Archdeacons' Fund was referred to the Executive Committee to consider and report.

Principal Dymond's motion regarding the Episcopal and Archdeacons' Fund was, with the permission of the Synod, withdrawn.

The bishop was, on motion, requested to nominate two clergymen and two laymen for election by the Senate of the Western University as members thereof.

The report of the committee on temperance was adopted on motion of Rev. W. J. Taylor, chairman of the committee.

The report of the Lay Workers' Association was presented by Mr. A. H. Dymond, chairman, and duly received.

The report of the committee on statistics was presented by Rev. A. Brown and adopted.

The report of the committee on Church progress was not adopted.

The Synod adjourned until Friday morning at 10.15 a.m.

Friday.—The following notices of motion were given:—Principal Dymond, relating to the number of delegates to the General Synod. Rev. J. Ridley, regarding railway fares to the General Synod. Rev. R. McCosh, on the order of business.

The bishop read a letter from Rev. W. F. Brownlee, returning a cheque for \$80 from the Mission Fund on account of the present state of the funds. The bishop also stated that during the past year G. M. Cox had returned the sum of \$150. Received with applause.

The memorial from the Prisoners' Aid Association was referred to the Committee on Prison Aid Reform, with power.

Rev. Canon Young moved proposed amendments to the canon on superannuation. After discussion section 4 was amended to read, after the word "case":—"He must also inclose a fee of \$5 to pay for medical examination, and shall submit to examination by two physicians, to be appointed by the Executive Committee."



THE PROCESSION OF CLERGY AND BISHOPS—PART 1.

After much discussion for and against, the whole canon was withdrawn.

The notice of motion by Archdeacon Marsh to amend canon 25 was referred to the Executive Committee.

The motion of Rev. A. Brown on canon 27 was withdrawn by consent.

The resolution proposed by Principal Dymond to re-appoint the committee on canons 20 and 22 was carried.

Mr. M. Wilson moved a resolution in regard to the memorial concerning the constitution, powers and meetings of the General and Provincial Synods, presented to the Provincial Synod, reiterating the same and asking that action be taken by the General Synod towards granting the petition. Adopted.

Rev. D. Williams moved that the subjects to be reported on by committees of the Synod be printed in the convening circular. Carried.

Rev. R. McCosh moved that the consideration of the canon on the Widows' and Orphans' Fund be referred to the Executive Committee. Carried.

The motion of the Rev. T. L. Armstrong, regarding the printing of names in italics, was withdrawn.

The motion of the Rev. W. Stout for a committee to inquire into grants made from the Mission Fund was, after explanations, withdrawn by consent.

Rev. J. Downie moved the reference of the report on temperance to the Committee on Temperance. Carried.

Western University.—The bishop nominated the following members of the Synod as representatives on the Senate of the Western University:—Clerical, Dean Innes and Rev. J. Ridley; Lay, Matthew Wilson, Q. C., and James Woods, Esq.

The Dean moved the appointment of a committee on the better observance of the Lord's Day. Carried.

Principal Dymond moved that it be an instruction to the delegates to the General Synod to move for

an enlargement of the number of delegates to that Synod. Carried.

Rev. R. McCosh moved that the Executive Committee be requested to bring about such change in the order of procedure as to provide for bringing matters printed in the convening circular before the Synod at an earlier stage in the proceedings. Carried.

The bishop then appointed the usual Standing Committees of Synod, after which the minutes were read and confirmed.

The bishop then addressed the Synod, saying he had observed with joy the kindly spirit which permeated the Synod, and that they had been considering subjects which were of a higher character than mere matters of business. He thought much benefit would result from their able discussion of the Dissonate, and rejoiced to notice that the tendency of the Synod was to discuss higher topics generally. So with regard to the discussion of the question of religion in the schools. There would always be variety of opinion, and we must honour those with whom we differ. The subject was one of deep moment and of vital interest to all. He felt they would separate with deepened interest in each other's welfare, and in the welfare of the diocese. He urged upon the members to cultivate a spirit of prayer, and of kindly feeling, and to bear in mind that the weal of the Church depended upon Him who is the Head of the Church. He prayed that their hearts might be filled with love and have grace to adorn the doctrine of Christ.

The Synod then closed with the doxology and benediction.



THE PROCESSION OF CLERGY AND BISHOPS—PART 2.

Correspondence.

St. Albans Cathedral, Toronto.

SIR,—The delegates to the Synod who availed themselves of the bishop's hospitality so kindly extended, had an opportunity of seeing the plans of St. Albans, and also of admiring the fine choir and sanctuary which were thrown open for inspection. If one might judge from the laudatory expressions heard, Church people are at last beginning to realize what the establishment of a cathedral proper means. Surely it is something to know that in this building there are no "reserved seats," and that the angry stare which a stranger frequently has to endure in other churches, and the uncomfortable feeling that you are trespassing on some "exclusively mine" portion of God's house, are unknown here, the home of all Church-people in the diocese. It behooves the members, both clerical and lay, of the Cathedral Chapter, to stir themselves, for only by making a united and persistent effort, and by personally inviting people to subscribe, and by explaining the individual interest every Churchman has in the building, will they immortalize themselves by being useful, as well as highly ornamental. The magnificent Cathedral of Albany, the projected stupendous St. John's, of New York, which will be the largest in all America, and the plans for the Cathedral of Washington; show us what live, shrewd Americans think of the catholic system and the buildings implied.

AN ENGLISHMAN'S SON.

P. S.—I am enclosing you a coin for the fund of the CANADIAN CHURCHMAN.



THE PROCESSION OF CLERGY AND BISHOPS—PART 3.

Religious Instruction in Schools.

SIR,—For the last twelve years, by a special arrangement with the trustees, religious instruction has been imparted by the Protestant clergy, once a week, in the public schools of this town. This is done, not to the children of the denomination of the clergyman, but to all the children in one building, there being five buildings, and five clergymen who have undertaken the duty. During the whole time there has never been any objection raised by a parent or any other person. It is now proposed that each clergyman shall give religious instruction to the children of his own denomination. This plan might possibly work under the most favourable circumstances, but there are many difficulties. Let us consider how it would work in Lindsay. We have two buildings with four rooms each. In the first place it would be necessary for the clergy of the four denominations to agree, and to accept the same hours. Then if the number of children of each denomination were about equal, or if the children of the largest denomination could be accommodated in one room, it might work. This would take two lessons a day. Then there are three other buildings with two, three and five rooms respectively. How these buildings are to be served I will not undertake to say. To give half-hour lessons it would take each clergyman two and a half hours a day, besides the time of travelling and preparation of lessons. In my opinion the preparation of five lessons a week would take as much as his two Sunday sermons, and the clergyman who gave less would soon find that the quality of his teaching was inferior to that of the average school teacher. It is a serious question whether a clergyman has a right to add this amount of work to his already heavy duties, with no prospect of remuneration. Let us now consider how it would work in Toronto. There would probably be no trouble about the rooms, as the buildings are all larger than ours. There are 28,000 children in the public schools, of which probably 7,000 belong to the Church of England. There are 70 clergymen who have Toronto for their post office. That would give 100 children to each clergyman, or supposing that not more than 85 would undertake the duty, 200 to each clergyman. One man might preach to 200 children if he had them in a suitable room, but he could not teach them. What clergyman can teach a Sunday-school of 200? Does he not require a staff of 20 assistants? Then how many clergymen could be depended on to be at a certain school, at a certain hour, five days a week, for 40 weeks in the year? Their other duties prevent it. And in every case of failure the children would not only lose the religious instruction, but they would lose the secular lesson they would otherwise have, because it could not be taken by the regular teacher, as is the case in Lindsay when the clergyman is absent, unless all the other clergy agreed to omit the lesson. I am not opposed to religious instruction in public schools, but I would rather leave things as they are than try a plan which must prove a failure.

J. H. KNIGHT, P. S. Inspector.

Church Losses and Catholic Ritual.

SIR,—I am tempted to offer some words in reply to points taken by the numerous correspondents who have been exercised over my few lines naming unauthorized or so called "Catholic ritual" in our Church as an unmentioned but abounding cause of "Church losses." Of course, I did not refer solely to the few churches where what is called "full Catholic ritual" prevails, but the introduction of such ritual in whole or in part, wherever it may be. 1st. I am told it is not the encroachments of ritualism, but the lack of "distinctively Church teaching" that hinders our due increase *pari passu* with the rest of the population. On the contrary, within the sphere of my observation, a certain teaching, novel in the Canadian Church, and scarcely known in our Mother Church from the Reformation to comparatively recent years, accompanied by a more elaborate—a symbolic ritual—is as much as that ritual the cause of Church losses. When in my youth Dissenters accused the Church of holding such and such doctrines, none used to resent the imputation as slanderous more vehemently than my old Rector, who himself gloried in the name of High Churchman and in the Church's character as the bulwark of the Protestant Reformation. He lived to see the very name of Protestant repudiated and those very doctrines with which we were offensively twitted, doctrines denounced by a late Archbishop as "not primitive but mediæval," boldly taught as "distinctively Church doctrines," for the want of which I am now told we sustain "Church losses." On the contrary, I have known parishes where their introduction, after the removal of a venerable rector of the old school, has created deplorable schisms, and serious and irrevocable defections. In a city those offended may seek another church edifice in which to worship; in the country there is no such escape. If "heresy is deplorable and schism is worse," heresy is all the more deplorable because it

is the fruitful parent of schism. "It must needs be that offences come, but woe to that man by whom the offence cometh." Travelling some years since in the New England States, I was pleased at meeting a noted physician of the same name and lineage as myself, who was a devoted member of our American sister communion, and on my enquiring how our old church fared in his city he informed me with sadness that it had once flourished, but that eight or ten years previously the rector had begun to introduce "this new ritual," which had caused many defections, and seriously divided those who remained. Mr. Rayson may say my informant was "a foolish man"; but I know that he was a truthful one, and that is enough for my point. In a diocese where, for nearly half a century, this "distinctively Church teaching" has been inculcated and "Catholic ritual" encouraged with surpassing ability and zeal, but where the census tells a sad tale, what have we seen during the last year or two? A sub-dean of the cathedral going over to Rome, and in a country town a large portion of a congregation, offended at the introduction of novel rites, seceding from the parish church, and worshipping by themselves. It is only the solemn conviction (derived from the teaching imparted to us, and our fathers before us, and a study of the recognized standards of the Church), that this ritual and the objectionable portion of this so-called "Church teaching" are really exotic and alien to our Church, that hinders our "Church losses" from being infinitely greater than they are. But for the toleration they receive as legitimately existing within her pale, I believe the accession to our fold from those unhappily outside, would have been phenomenal in this generation. I could name two dissenting ministers, learned, able and godly men, who have assigned to me these facts as alone preventing them from having taken orders in the Church, where they would have adorned the ranks of our clergy. But then Mr. Rayson will say these are "foolish men." The ostrich does not realize its own folly when it hides its head in the sand to escape the vision of its pursuers. That isolated congregations where this "full Catholic ritual" prevails may abundantly flourish, as one of my opponents, pointing out instances, avers, no one doubts; but these few hurt the Church's good name throughout a diocese, by making our enemies more resolute, and many of our own people more lukewarm, until they, in too many cases, leave us. The "four Canadian churches where incense is used," cause reproach and losses to the Canadian Church, not only in their own vicinity, but throughout its whole extent. 2nd. I, and those who hold similar views, are accused of entertaining a "low opinion of the Church," while our opponents are loyal to her. No charge could be more unfounded. We think most highly of the Church, but we deplore and condemn the unauthorized doctrines and practices which here and there mar and disfigure her work; and which, we believe, however extensively diffused, have no warrant in her authorized standards of faith and worship. Where would be our mission funds in any diocese of the Dominion were it not for those who are said to have this "low opinion of the Church"? The support they give to those educational and other institutions which utter what they conceive to her true and faithful expression, contradicts this unworthy accusation. The terms "high" and "low Church," as applied by my opponents, only afford another proof that vulgar nomenclature is not always apt or appropriate in practice. We should rather be called *high* Churchmen, for we are fervently attached and intensely loyal to our Church, her authoritative teaching and her glorious ritual, *simplex munditiis*, to which we would like to see nothing meretricious added, and nothing whatever taken away.

3rd. We are accused of holding that "all Protestant churches are alike"; that "one church is as good as another," etc. Here is another uncharitable charge founded (shall I imitate my opponents by saying it?) in ignorance and prejudice. To advance an honest argument, or cite a fact to one who can publish such a sentence as this, "like good Protestants they sleep late Sunday mornings," is casting "pearls before swine." I will, however, say that I once heard a High Church minister, fresh from one of our standard Church colleges, and from ordination by a bishop (now at rest), of whom he was said to be a favourite, contend that there were only three points on which the Church of England differed from that of Rome, viz., the supremacy of the Pope, the immaculate conception of the Virgin Mary, and the celibacy of the clergy. There is "one church as good as another" for you, and a good offset I think, to his "two young Low Churchmen," by whom he would judge the whole body of evangelicals in the Canadian branch of the Anglican Church. It is not, therefore, among them alone that your "jelly-fish Churchmanship" is to be found. I only speak for myself, but if I understand it aright, the attitude towards other religious bodies of which some of your correspondents complain, is only what is sanctioned by the Master Himself, who when St. John said to him, "we saw one casting out devils in Thy name,

and we forbade him because he followeth not with us," replied, "forbid him not, for he that is not against us is for us"—a precept which the Toronto Synod at its recent meeting seems to have ignored. But with the self-complacency and assurance so characteristic of his school, my latest opponent, with real or mock pity, abstains from being "severe" on me, because (doubtless an ignorant man myself) I only repeat what foolish men have said to me." I must confess there was a time when I viewed the controversy about ritual as a useless strife over trifles, and calling myself a High Churchman, was indifferent to it, until I observed this "distinctively Church teaching," with some of its concomitant ritual, dexterously introduced into a parish, and saw the congregation split asunder in consequence. I could not follow my brethren out of the Church, but the fact brought me to realize my true position, and to ascertain the place where one true to the Church of his fathers ought to be found. Those who imparted "Church teaching," "distinctively Church teaching" to my generation of learners—such men as the Rev. Mr. Snyder, the Ven. Principal McCawley, the Rev. Alfred Gilpin, and the Rev. Dr. Gray, are not to be sneered at as "foolish men" by such as the Rev. Robert W. Rayson. He with all his cynical and priestly self-sufficiency and contempt for the "foolish" layman who pens these lines, and the supposed "foolish men" whose sentiments he repeats, might esteem it an unspeakable privilege to sit at the feet of either of them in the kingdom of God.

A. W. SAVARY.

Religion in Our Public Schools.

SIR,—The subject of religious education in the public schools is one of so great importance that I feel reluctantly constrained to notice the communication in your columns of June 18, signed "J. H. M." The positions taken by Mr. Dymond in regard to this question are, of course, open to discussion, but whilst stated with firmness, they were couched in grave and temperate language, and deserving of a corresponding reply. Mr. Dymond is both a strong advocate of religious instruction for our youth, and of voluntary schools for our Church of England children, but he strongly deprecates much of the criticism, and still more, the tone of the criticism, which is passed upon our public schools and public school system, and that not only because it is often puerile and ill-informed, but because it only injures the cause which it has at heart. Differing from Mr. Dymond upon the question of voluntary schools, but agreeing with those who believe our school system capable of improvement, I none the less believe that his criticisms of many of the critics is well-taken and worthy to be laid seriously to heart. The individual members of the Church of England are intensely loyal and patriotic, but in its corporate capacity the Church has not in the past sufficiently identified itself with the honest and good aspirations of the people, and perhaps least of all in this matter of national education. A carping criticism from without, oftentimes ungenerous and partial, can effect nothing but to diminish the respect of the people for the Church, and to shake their confidence in the sincerity of her efforts for the common weal. For this reason the following words from Mr. Dymond's letter will bear repetition: "We as Churchmen should bear in mind that the responsibility for any defects in the present system of education in this province, rests as much upon our shoulders as upon those of the members of any other religious community." I trust "J. H. M." will welcome the information that our Church has no more ardent supporters amongst the laity than Mr. Dymond. For many years past he has faithfully and ably fulfilled the duties of a lay reader, freely sacrificing his well-earned Sunday rest to take services in country missions or wherever the call of duty summoned him. In conclusion, permit me to add that I see nothing in Mr. Dymond's letter that justifies an anonymous correspondent describing his remarks as "cocksure," and it is a pity that in endeavouring to prove his point "J. H. M." has misrepresented his language. Mr. Dymond did not say that he was sure the writer of the leader he complains of is pessimistic; on the contrary, he expressly said that "the tone of the article seems to me to be, &c.," an expression of opinion only. Further on when Mr. Dymond says that "in the opinion of experts, both American and English, the system has very much to commend it," he is but stating a plain fact in a plain way. Mr. Dymond nowhere said or implied that occasional visits of the clergy to the schools would suffice to meet the religious needs of our scholars, and if he is wrong in his assertion that "there is no use shutting our eyes to the fact that the vast majority of our clergy have been very slow to take advantage even of the meagre provision" (that is Mr. Dymond's view of our present opportunities) "made for religious teaching in the schools," it is for "J. H. M." first to prove that he is mistaken, and then to indulge his fancy for such inelegant epithets as "cocksure."

HERBERT SYMONDS.

Write for the People.

SIR.—Your correspondence column and your "leaders" are read with great eagerness by our laity. Sometimes your correspondents' sentences are so dreadfully long and involved—containing about thirty lines, in which are found one or two pairs of hyphens, a parenthesis within a parenthesis, commas without number—that one is compelled to read it a few times to find what the writer is driving at. These are faults which most editors avoid, and of which most correspondents are more or less guilty. But if a paper is to be popular and fulfil its mission in a parish, it must be addressed to the people, not to the few. Both writers and preachers must "preach to the scullery-maid": they must express their deepest thoughts and their loftiest aspirations in the simplest language; and then gentle and simple will derive pleasure in trying to follow them. Another mistake is a weakness for airing one's knowledge of scraps of Latin, which may be all very well in addressing D.D.'s, but is irritating to the less fortunate reader. For instance, what can the plain Saxon make of *fons et origo mali*? It may suggest something about the flowers that bloom in the spring, though just as likely to be taken to mean "Pop goes the weasel!" The plain English would be much more forcible and quite as elegant. Your editorials, sir, on the subject of religious education and kindred topics are very timely, and will accomplish much in putting before the world the views of thousands besides yourself.

PETER SIMPLE.

British and Foreign.

H. R. H. the Duchess of Albany has consented to receive purses of not less than £5 in aid of the building fund on the occasion of her laying the foundation-stone of the new schools of St. Stephen's, Westbourne Park, on June 27th.

The Ecclesiastical Commissioners have agreed to endow the parish of St. Barnabas, Linthorpe, Middlesborough, with £150 per annum.

The Home Secretary has appointed the Rev. George Purnell Merrick, chaplain of Holloway and Newgate prisons, to be visiting chaplain of local prisons.

The Church Army have just been presented with £100 for the purpose of placing one of their mission and colportage vans in the Diocese of Rochester.

The Bishop of Hereford has addressed a circular letter to his clergy asking them once more to invite the prayers and charity of their congregations on behalf of the Armenian sufferers.

The Queen has announced her intention of contributing £50 towards a fund which is being raised in Cornwall for the restoration of the fine old tower of Holy Trinity Church, St. Austell. The work of restoring the tower is now in active progress.



ST. JAMES' CATHEDRAL, TORONTO.

Churchmen of all schools of thought will, says one of our London correspondents, learn with regret that Prebendary Wigram is again in impaired health. He has never yet fully recovered from the strain which his intense devotion to the work of the Church Missionary Society laid upon him in the years he acted as its honorary secretary.

The 14th ult. was Hospital Sunday, and collections were made throughout the metropolis. The need of liberal alms-giving is made obvious by the fact that there are 2,654 beds in the London hospitals unavailable from lack of funds.

A handsome brass has recently been erected in St. Margaret's, Church, Westminster, to the memory of the late Viscount Eversley, who was for many years Speaker of the House of Commons.

Dr. Farrar's Thirteenth Centenary Fund for the restoration of Canterbury Cathedral now amounts to £9,310.

There is some possibility of another party of ladies being sent to Uganda by the Church Missionary Society this autumn.

The Bishop of Winchester recently dedicated a new organ in Pirbright Church, given by Lord and Lady Pirbright. The vicar (Archdeacon Sapte) said the service, and there was a large attendance of clergy.

While a new oak beam was being raised to the roof of Winchester Cathedral, a religious service was held befitting the occasion. The beam is 45 feet long, and in girth 18 inches by 14 inches; it weighs two and a quarter tons, and was raised by a steam crane placed on a scaffold near the roof.

A large pair of standard candlesticks have recently been placed in the sanctuary of the chapel of Selwyn College, Cambridge.

The Rev. Richard Tyacke, for sixty years vicar of Padstow, died recently from pneumonia, at the great age of nearly ninety-three years. Born near Helston in 1804, Mr. Tyacke took his B.A. degree at Cambridge in 1827, and was ordained priest in 1831. He filled two curacies in Cornwall before being inducted to the vicarage of Padstow, in 1837.



INTERIOR VIEW OF ST. JAMES' CATHEDRAL FROM THE SOUTH.

On Sunday week, at Cambridge, the Archbishop of Canterbury preached the University sermon, and Dean Farrar preaches it next Sunday. Dr. Moule has, as usual, been preaching at Trinity Church on Sunday evenings.

Mr. Smith, Master of Sydney Sussex College, Cambridge, has been again elected for the office of vice-chancellor for the ensuing year.

The Rev. J. E. Hine, M.D., who joined the Universities' Mission in 1888, has been appointed by the Archbishop of Canterbury to the vacant See of Likoma.

The Duchess of Albany, with Sir Robert and Lady Collins and Miss E. Heron-Maxwell in attendance, visited Wandsworth recently to lay the foundation-stone of a new chancel for St. Anne's Church.

Upwards of twenty thousand children, members of the London Diocesan Juvenile Branch of the Church of England Temperance Society, visited the Crystal Palace, when the third annual festival of the association was held.

The Rev. Armine Styleman Herring, vicar of St. Paul's, Clerkenwell, died at his residence, Colbrooke Row, Islington, on Friday week. Mr. Herring laboured in Clerkenwell for 34 years—for 31 as vicar—and was always foremost in every good work for the poor.

At Edinburgh, an iron church, erected to accommodate the congregation which previously met in the building known as the Mission Church of the Holy Spirit, which was private property, was formally opened by the Bishop of Edinburgh on Thursday, June 4th.

The 800th anniversary of the foundation of Norwich Cathedral was celebrated by a commemorative thanksgiving service on July 1st. The Dean of Ely was among those taking part in the proceedings.

The Sunday School festival usually associated with all that is bright, hearty, and enthusiastic, was held in Edinburgh Cathedral on Saturday, June 6th. Compared to other years the festival was a distinct disappointment, only a few hundred children being assembled as against the thousands of previous years.

Arrangements have been made to offer the chaplains and nurses engaged in the Metropolitan and other hospitals, a "day of rest" in the country, combined with devotional exercises at Hertingfordbury on Thursday, the 25th ult. Bishop Thornton of Ballarat kindly undertook to give the addresses.

The Bishop of Wakefield, after reading a review of Thomas Hardy's later novels, bought a copy of one, and says he "was so disgusted with its insolence and indecency, that he threw it into the fire. Whether it was "Jude the Obscure," or "Tess," the bishop attempted to read is not stated, but his censure in either case is well deserved.

The Rev. Allen Edwards, of All Saints', Lambeth, is determined to reach the working man somehow, and with that end in view has held services every Thursday morning in June at 5.30, lasting 20 minutes, to catch the men as they go to work at six o'clock. There are hundreds of fresh nose-gays in the pews for the men to take away with them.

Speaking at a service at Portsea, the Bishop of Guildford (Dr. Sumner) said he feared that the cycling craze took a good many from church. It must not be supposed that he was not in favour of cycles, but they were a temptation to leave the parish church on Sunday. Cyclists might say they worshipped the God of nature; but God was a God of revelation as well. The bishop urged the congregation not to miss the opportunity for common worship.

Visitors to the borough of Newcastle, at this time particularly, will admire as much as the townpeople appreciate the beautiful appearance of St. George's churchyard, the luxurious vegetation in which affords a pleasant prospect and an evidence of the public spirit which has, by a considerable outlay of public money, given a solemn and well-ordered aspect to the resting-place of past generations of town-people.

Nearly a year ago, the vicar of St. Stephen's, Paddington, began an experiment in his schools. With the approval of the Bishop of London and the cordial co-operation of the managers and teachers, the daily religious instruction in the higher standards was given in the Church instead of in the schools. The lesson is preceded by shortened Matins sung by the

children without choir, and the experiment has been completely successful.

Archdeacon Sinclair has been playing the part of candid friend to the evangelicals of the north. At the meeting of the Southport Conference, the week before last, the Archdeacon read a paper on "Weak Points," and at the outset made a very strong appeal for obedience to the Prayer-Book. He deprecated the neglect of holy days and fasting days, saying with regard to the latter, that members of the Salvation Army paid more obedience to the commands of their general than many Churchmen to those of the Prayer-Book.

The Bishop of Lahore, speaking of the custom of playing the National Anthem at the conclusion of parade services, says: "I regret the innovation because no one can allege that the Prayer-Book errs on the side of deficiency in its recognition of the Sovereign's claim to our prayers. The National Anthem should only be sung when the parade service consists of the Litany and the first part of the Communion office, which office is to be completed after the troops have been withdrawn. It will not be right to sing "God Save the Queen" at the end of prayer for the Church militant.

Extra copies of this number of the CANADIAN CHURCHMAN can be had for five cents per copy.

Our Copyright views of the Procession of Choir, Clergy and Bishops, at the consecration of the Bishop of Niagara, are for sale, at 40 cts. each, or three for \$1.00. The views are about four times as large as those in the CANADIAN CHURCHMAN this week.

BRIEF MENTION.

Lord Rosebery's tendency to insomnia has almost entirely disappeared.

Canon Richardson, of London, will spend a month with Hon. S. H. Blake, at Murray Bay, Que.

Two volcanoes in Iceland are advertised for sale in a Copenhagen paper. The price asked is about \$500.

George Eliot's old school house in little Park street, Coventry, is a home and haunt of the cycle trade.

The honorary degree of D.D. was conferred at Oxford upon Dr. Anson, former Bishop of Qu'Appelle.

A rhyming version of the Bible has just been completed by Senor Carulla, of Madrid. There are in it 260,000 stanzas.

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

Miss Mackenzie, formerly Bible woman of the Toronto Mission, has returned from the Chinese mission field, and will take up her old work in Toronto.

The young Prince Arthur of Connaught has taken kindly to his duties as a scholar at Eton, and boils his own kettle and makes his own tea just as though he was a commoner.

The Rev. Arthur O'Neil, the last of the Chart-ist prisoners, has just died at Birmingham. In 1842 he was imprisoned for nearly twelve months with Thomas Cooper and others.

Raphael has been styled the Prince of Painters. He was the first among artists to give delicacy and refinement to his pictures, and in this respect his paintings have never since been equalled.

The greatest theologian was St. Augustine, whose body of theology at present constitutes the major part of the doctrine of the Roman Catholic Church.

The oldest national flag in the world is that of Denmark, which has been in use since the year 1219.

The Jesuit Fathers in the Island of Mindanao, in the Philippines, have turned their churches over to the Benedictines in order to be free to take up missionary work in the district of Lonao, where there are no Christians.

Rev. Canon Gribble has returned to his parish in Port Dalhousie, having had charge for eight months of St. George's Cathedral, St. Vincent,

West Indies, during which time he has also acted as commissary for the Bishop of Barbados for the Archdeaconry of St. Vincent.

King Alfonso XIII's tenth birthday was celebrated not only by a banquet given by his mother in Madrid, but by a more remarkable dinner given by his grandmother's husband, ex-King Francisco de Assisi, at Epinay, near Paris, at which Queen Isabella II. was present.

An heroic bronze statue of Queen Victoria, made by the late C. B. Birch, A.R.A., and presented to the corporation of the city of London, by Sir Alfred Seale Haslam, a citizen of Derby and of London, and the late Mayor of the former, is to be placed at the junction of Queen Victoria street and the Victoria Embankment, Blackfriars.

Bishop Randolph, of Southern Virginia, recently confirmed Suer Bemig Kiu, a Korean, now a sophomore in Roanoke College. He is bright, industrious and ambitious. His purpose is to take a college and university course before going back to Korea.

Family Reading.

Communion.

Jesus, Lord, in mercy bending
Here to make our sacrifice,
Thou for us Thy life blood spending,
Great High Priest in Paradise!
Grant, O Lamb of God, that we
Soul and spirit lift to Thee.

Thou, the Bread of Life, dost feed us
With Thy Body and Thy Blood;
Thou, Good Shepherd, still dost lead us
Safe through surging water-flood;
Yearning that Thy fold may be
One in love and one with Thee.

Grant that all who come believing,
Worshipping before Thy throne,
Every gracious gift receiving
In Thee, For Thee, Thee alone,
Through all pain, all joy may be
Consecrated unto Thee.

Blessed sacrifice all finished,
All achieved, yet ever new;
Though imparting, undiminished,
Thou the Gift, the Giver too;
Make our hearts in love to be
One, O Perfect Light, with Thee!

Death in Life.

Do we ever think, as we walk about this beautiful earth which God has given us to live in, as we enjoy our health and strength which the very air itself seems to yield us, that it is death after all which gives us our greatest blessings? Yet such is the fact. Individual life in nature never yet has been continuous; but is interrupted by death; and all forms of life grow and flourish in greater luxuriance upon the death of the living beings which have preceded them. Where would be the thick green grass were it not nourished by the dark mould which has been formed year by year through the decay of just such grass as at present grows with so vigorous a life? The butterfly, which is often used as a type of immortal life, comes from the burial of the worm in its silken shroud. The air we breathe is charged with death, the death of millions of cells of organic nature, which die to enable some other organic form of nature to absorb again and feed upon that carbonic acid which is its life. The very sun is dying, gradually losing its vital heat, and in its death the warmth which it sheds is giving life to the myriads of creatures which must either have sunlight or perish.

We start from nature, from what we see on every side around us, from the beauty which is so constantly before our eyes, that, though we forget it often, we are of necessity held in its enchantment. We start from nature, from the beauty of the light that fades, of the ice that melts, of the leaves that fall, and we find beyond nature in the realm of faith that the same law holds. Death is life! We do not need to ask for the supreme example of the working of this law. Christ died for us. He, who ever liveth, died to give us life, Upon the Cross the Son of God yielded up the



ARCHBISHOP AND BISHOPS RETURNING FROM CATHEDRAL.

ghost, that upon His Church might descend the Holy Ghost the Comforter. God yields! gives way to death! allows the triumph of those base feelings which animate the heart of fallen man; and in future he who would gain his life, with Christ must lose it.

Church Terms Explained.

Gradual.—A Psalm or part of a Psalm sung after the Epistle.

Gradual Psalms.—The fifteen Psalms, 120—134.

Gregorian Music or Tones.—Simple music probably taken from the Jewish services and arranged for chanting by St. Gregory, the Great.

This music is sung in unison, the harmony being made up on the organ, and is of great beauty and dignity; the tones number from one to eight, with various endings.

Guild.—A society for any purpose, secular or religious.

Hades.—The place of departed spirits. Unfortunately two distinct words in the original of the New Testament, *Hades* and *Gehenna*; the latter only applies to the place of the damned. Hades is the abode of the departed good and bad waiting for the final judgment. When in the Creed we say our Lord descended into Hell, it should be Hades.

Heresy.—An obstinate holding of any doctrine not taught by the Catholic Church.

Heretic.—One who out of choice holds a doctrine not sanctioned by the Catholic Church, one who prefers to choose his or her own way in matters of religion, or will not conform to Christ's Church.

Heterodox.—Contrary to the faith of the Church of Christ.

Hierarchy.—Rule in sacred matters. The apostolic order of the ministry.

Holy Name.—A festival of the Church, August 7th, in honour of the Name of Jesus, at which every knee shall bow.

Holy Rood.—Any representation of the Cross.

Holy Thursday.—ASCENSION DAY.—The same title is given to the Thursday in Holy Week, Maundy Thursday.

Holy Week.—The week before Easter is Holy Week, not Passion Week, as some call it. Passion Week is undoubtedly the week following the Fifth Sunday in Lent or Passion Sunday. So named because of the anticipation of the Passion in its services.

The Form of a Servant.

Service is the true business of human nature; man, as such, is God's slave. There are created natures higher than our own, who, like ourselves, are bound to yield a free service to their Maker, and who, unlike ourselves, yield it perfectly—intelligences far vaster and stronger than any among the sons of men. Hearts burning with the fire of

a love which, in its purity and its glow, surpasses anything that man can feel; wills which, in their freedom and their determination, are more majestic than any which rules among the sons of men. Cherubim and Seraphim, Angels and Archangels, Thrones, Virtues, Dominions, Powers, Principalities—Christ surveyed them all, and passed them all by. He refused the elder-born, and the nobler, the stronger of creation, and chose the younger, and the meaner, and the weaker. He took not on Him, St. Paul says, angels, but He took on Him the seed of Abraham. He was made Man. By taking our nature upon Him, Christ deigned to forfeit His liberty of action. He placed Himself under restraints and obligations; He entered into human society, and at that end of it where obedience to the will of others is the law which all must obey. "Even Christ pleased not Himself"—the Master of all became the Slave of all.—*Dr. Liddon.*

Not Easily Provoked.

Is there any real reason, any fatal necessity, why we should always be easily provoked, swept away by every slight cause into unseemly passion and into unchristian speech? No doubt Scripture is true to experience when it affirms that the taming of the tongue is harder than the taming of any kind of beast or bird or serpent. No doubt the control of the tongue is the hardest victory to be achieved in all the range of self-discipline, for inspiration affirms that the man who has gotten

the complete victory over his speech is a perfectly disciplined man, "able also to bridle the whole body." Yet victory even here is not impossible. The grace of God is sufficient to enable us to live sweetly amid all provocation and irritation, to check all feelings of resentment, to give the soft answer which will turn away wrath, and to choke back all rising bitterness before it shall break into a storm of passion. Jesus never lost His temper nor spoke unadvisedly, and He is able to help us live in the same victorious way. This is the ideal life for a child of God. We may be more than conquerors. It is not an easy conquest that we may win in a day; in many lives it must be the work of years. Still, it is possible, with Christ to help; and we should never relax our diligence nor withdraw from the battle until we are victorious. He who in the strength of Christ has acquired this [power of self-control, has reached a sublime rank in spiritual culture. The world may sneer at the man who bears injury and wrong without resentment, without anger, but in God's eyes he is a spiritual hero.

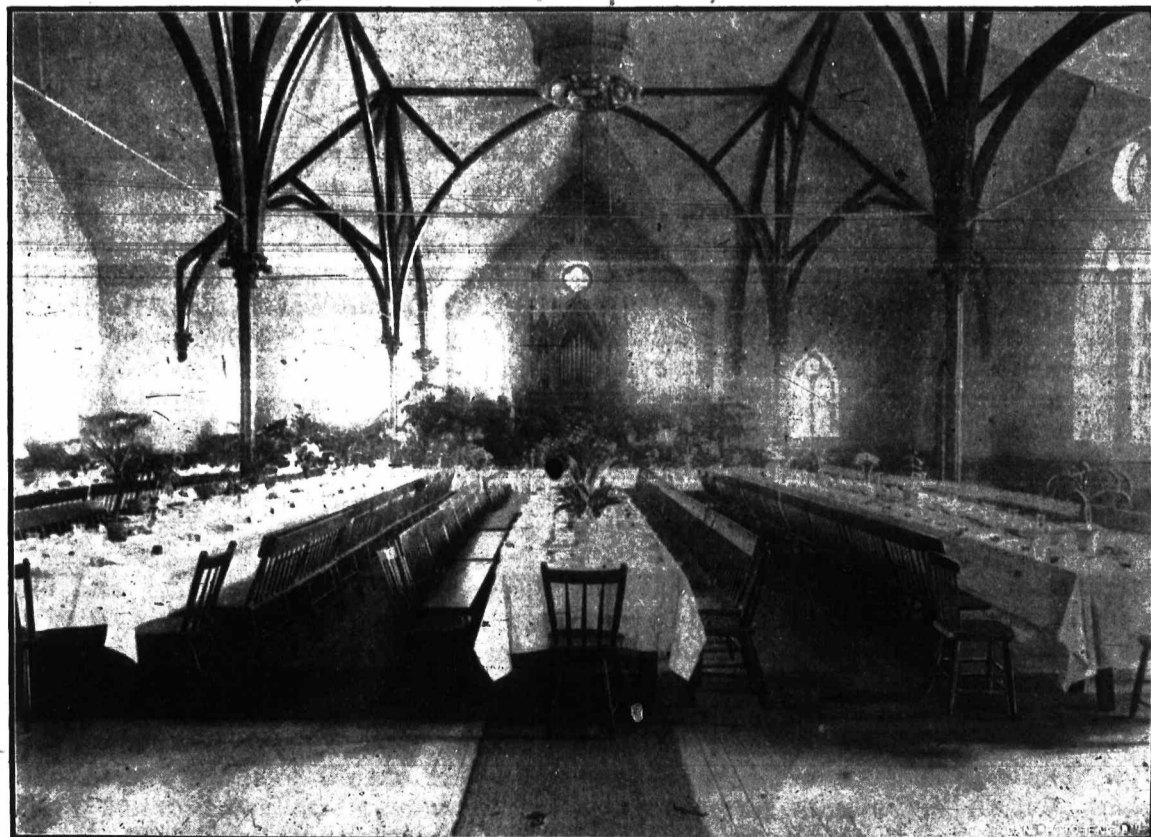
Call no man weak who can a grievance brook
And hold his peace against a red-hot word,
Nor him a coward who averts his look
For fear some sleeping passion may be stirred.

But call him weak who tramples not in dust
Those evil things that fascinate the heart;
Who fears to give his mortal foe a thrust,
And springs from duty with a coward start;

Who grapples not with one defiant sin;
Whose ease, and pride, and pleasure keep the post.
Where self is strong, weakest passions win;
Where self is weak—there, the valiant host.

The Daily Footsteps.

It appears to me, says F. Baldwin Brown, most important that we should understand that no mere moment, no isolated act of choice, under a pressure of temptation, settles destinies. The quiet, undistinguished years decide the matter for the moments when the election is finally and openly made. It takes years to give a form and bent to a character. Temperament we are born with, character we have to make; and that not in the grand moments, when the eyes of men or of angels are visibly upon us, but in the daily, quiet paths of pilgrimage, when the work is being done within in secret which will be revealed in the daylight of eternity. Habits, like paths, are the result of constant action. It is the multitude of daily footsteps which go to and fro which shapes them. Let it light up your daily wanderings to know that there—in the quiet bracing of the soul to uncongenial duty, the patient bearing of unwelcome burdens, the loving acceptance of unlovely companionship—and not on the grand occasions, you are making your eternal future. It is the multitude of little actions which make the great ones.



VIEW OF THE LUNCH TABLES IN ST. JAMES' SCHOOL HOUSE.

Mistaken.

Lead me, I pray—the way is dark and lone
Where I must stay, a barren waste unknown—
Give me thy hand only a little way,
So I may stand safely till dawn of day ;
For if I wait and still trusting can pray,
Sooner or late my soul will find the way.

The light will come, and to my weary heart,
No longer dumb, some chosen joy impart—
I must not grieve lest the tears should blind,
And I might leave and vainly seek to find
The path before, leading unto the light,
When day once more shall displace dreary night.

Knowing how drear, wearisome is the way,
Was it kind, dear, to take hope quite away ?
Groping alone my soul may weakly stray—
Can aught atone for the grief of that day
When thy dear voice, so thrilling, so fondly
My heart's choice, lost all sweet grace for me ?

With one dire thrust all trust in thee was slain—
Low in the dust since then my soul hath lain,
And thy dear hand, I now feel, cannot guide
Through any land—whatso'er may betide
Away from thee every thought must turn,
E'en if it be a bitter truth to learn.

Since giving all, for naught, I plainly see,
One should recall a gift foolishly free.
Putting aside the tender joy of life ;
May mercy guide through unavailing strife
Unto the light the soul's highest good,
Seeking the height where fond ideal stood.

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 our every-day living.

Self Conquest.

It is well that we should all realize as soon as possible that unnumbered foes on every hand beset the Christian travelling to the land of light and love. These are the outside foes, and day by day we have to meet them and wage a conflict with them. It is not a welcome thought for the young soldier of the cross. But the other thought—that we need never fail, that we shall not fail, if we fight girded with the armour of God, is one that cheers.

Our greatest foe, however, lies nearer home than any of those indicated by the outside foes of which we have spoken. We mean ourself. Self is the most formidable opponent of the Christian who would follow his Master whithersoever He goeth. Self is ever restless, dissatisfied and discontented. It chafes under the easy yoke, frets at the sharp thorns, murmurs at sorrow, rebels against trial, and, worst of all, is constantly prompting us to the commission of evil. This

foe, the most dangerous of all, is ever with us, ever a menace to our safety and our Christian integrity.

We are not now in the domain of speculation ; we have no purpose in bewildering ; we desire to help and guide. Believe, then, and never forget that we have more to fear from the evil that lies within our own heart than from anything outside of ourselves. If this be true, what shall we do ? Conquer self. Which self ?—for we have two selves. Our true self is our spiritual self ; the other self is carnal, earthly. Let the spiritual rule, and the carnal serve. And when, by heroic struggle, we shall have brought this lower nature into subjection to the higher nature, we shall then have obtained a victory whose honours will be eternal, and the Christ will be fully formed within us.

Self-control is the first feature in a great character, it is the foundation stone whereon all other greatnesses are built. The deep lines on the face, the firm and steady hand-grasp, the unflinching nerve, the grand purposefulness of life, the readiness to do and to die of which we so often hear and read in the lives of some of our fellows, have one and all been the upgrowth of self-control.

He is a pitiable object indeed who is the sport and prey of his own whims, caprices, passions, and desires. He is an abject slave, unstable, untrustworthy and a dishonour to the divine image imprinted upon him. Self-control depends for its nurture and development upon our self-knowledge and self-reverence. The more we know ourself, and the more earnestly we reverence self, the more easily learned will be the hard task of self-control.

The best use to which we can put our will is to offer it to God, and retain none of it for ourself. He will accept it, keep it, mould it, and use it for His own glory and for the furtherance of our salvation.

Prayer.

The iron cables on which the bridges are swung, that span the broad spaces between land and land, are made up of thousands of strands of wire ; each is weak in itself, but twisted together they constitute a mighty holding power. A parent's, a brother's, a friend's, a pastor's, a teacher's prayer—all these united help to bridge the way between earth and heaven, between man and God. Not until that day when the books are opened shall we know how our lives have been guarded from evil, our souls delivered in the midst of temptation, or what blessings have been ours in answer to the prayers of those who love us, who, perhaps, while talking with us of common things, are " praying blessings " all the while. And we who pray may never dream how much a deliverance our prayers have wrought ; we crave a blessing, and, beyond our thought, the " angel of His presence " saves them.

The Divine Image in Man.

It is not too much to say that redemption itself, with all its graces and all its glories, finds its explanation and its reason in creation. Mystery, indeed, besets us on every side. There is one insoluble mystery—the entrance, the existence, of evil. It might have been fatal, whencesoever derived, whithersoever traceable, to the regard of God for the work of His own hands. He might have turned away with disgust and abhorrence from the creature which had broken loose from Him, under whatsoever influence, short—and it must have been short—of absolute compulsion. No injustice and no hardship would have been involved, to our conception, in the rebel being taken at his word, and left to reap as he had sown. Nevertheless, we say this—that if we have knowledge of an opposite manner and feeling on the part of God, if we receive from Him a message of mercy and reconciliation, if we hear such a voice as this from the " excellent glory," " I have laid help upon One that is mighty, I have found a ransom," there is in the original relationship of the Creator to the creature a fact upon which the other fact can steady and ground itself. He who thought it worth while to create, foreseeing consequences, can be believed, if He says so, to have

thought it worth while to rescue and renew. Nay, there is in this redemption a sort of antecedent fitness, inasmuch as it exculpates the act of creation from the charge of shortsightedness or of mistake, and turns what the Bible calls the repentance of God Himself, that He had made man, into an illustration, unique and magnificent of the depths of the riches of His wisdom, revealing, St. Paul said, to higher intelligences, new riches of the universe, of His attributes, and making angels desire to look into the secret of His dealing with a race bought back with blood. In this sense and to this extent creation had redemption in it, redemption in both its parts, atonement by the work of Christ, sanctification by the work of the Spirit. " Let us make man in our image "—created anew in Jesus Christ—" after the image of Him that created Him."

Hints to Housekeepers.

BANANA CREAM.—Take 5 bananas, skin and pound them to a pulp together with 5 oz. of sugar ; beat half a pint of cream to a stiff froth ; add the bananas, half a glass of brandy, and the juice of two lemons ; mix well ; add half an ounce of isinglass dissolved in a little hot water, beat for a few minutes, fill the mould, and set in a cool place.

CAVALIER CREAM.—Melt 2 oz. of chocolate in half a gill of milk ; beat three-quarters of a pint of cream to a stiff froth, add 8 oz. of sugar, half a glass of maraschino, the chocolate, the juice of two lemons, and a box of gelatine dissolved in half a gill of boiling water ; mix well ; pour into a mould, and stand on the ice to cool.

Green salad plants that are eaten uncooked should be washed in plenty of salted cold water. The salt will kill any germs that may have settled upon them in the dust of the market, or any parasite that has fastened upon them in the garden.

A small flannel bag with one end left open is a good receptacle for the end of toilet soap. When a few have been accumulated, sew up the opening and an excellent toilet bath bag is evolved. As only pure soaps of reliable make should be used, it pays to utilize every scrap.

FISH SANDWICHES.—Use Graham bread for these. Remove the skin and bones of three sardines, add one teaspoonful of anchovy paste, the yolks of three eggs, two tablespoonfuls of salad oil and the juice of half a lemon ; with a spoon rub all these into a smooth paste and spread it on the bread.

CABBAGE SALAD.—Many who don't care for cooked cabbage enjoy this relish. Slice fine half a head of cabbage and place it in the ice-box. Make a dressing of one-half cupful of white sugar, two tablespoonfuls of butter and one tablespoonful of flour, well beaten together, and two eggs well beaten. Stir in slowly one-half cupful of vinegar, half a teaspoonful each of salt and mustard. Stir well together until smooth ; then cook in a double kettle until thick as custard. Set away to cool. Just before serving pour the dressing over the cabbage and mix well.

RASPBERRY JAM.—Pick 6 pounds of raspberries ; place in a pan with a pint and a half of currant juice ; boil for twenty minutes ; skim, and add 4 pounds of sugar ; boil for an hour, being careful to remove the scum as it rises ; put into jars, and cover.

CUBAN EGGS.—Six eggs, one small teaspoonful of minced onion, four teaspoonfuls of minced sausage meat, half a teaspoonful of salt, one-eighth of a teaspoonful of pepper. Cook meat and onion over hot fire five minutes. Beat the eggs, add salt and pepper. Draw the pan back to the cooler part of the range and add the eggs. Stir until the eggs become thick and creamy ; pour into warm dish. Serve on hot buttered toast.

A teaspoonful of powdered borax added to a tablespoonful of dry starch will give a nice gloss to linen.

Borax will soften the hardest water, and it should therefore find a place on every dressing table. It removes stains and dirt from the hands more readily than soap, while softening and smoothing the skin.

Children's Department.

Grandpa's Glasses.

My grandpa has to wear glasses,
Cause his eyesight is not very strong,
And he calls them his "spees," and he's
worn them
For ever and ever so long.
And when he gets through with his read-
ing
He carefully puts them away,
And that's why I have to help find them
'Bout twenty-five times in a day.

But at night when we sit 'round the table,
And papa and mamma are there,
He reads just as long as he's able,
And then falls asleep in his chair.
And he sits there and sleeps in his glasses,
And you don't know how funny it
seems;
But he says that he just has to wear
them
To see things well in his dreams.

Being Imposed Upon.

"You are so tender-hearted when
it comes to boys, and have so much
charity for them, you get imposed
upon! Now I have no patience with
that boy! And if I had my way about
it, he would never trouble you again!"
The foregoing remark was addressed
to me one evening, after I had bowed
out a lad of fourteen.

Now, readers, I will confess that I
would have given a great deal at that
moment could I have truthfully made
answer:

"He doesn't trouble me! he is one
of my boys; and I like to have him
visit me!" But I was silent! Why?

Because the boy and the call were
both a disappointment to me, but I did
not choose to admit this to others, for
the reason that he was a boy, and I
loved boys in general, and purposed to
stand by them if possible, and give each
lad I came in contact with a chance
to prove himself honourable if honour
was really in him.

Would you like to know more of
this boy Charlie? I dislike to write
of any but good boys, but sometimes
by being shown what we should not

do we are led to discern more plainly
the right course; so of Charlie I will
write.

About a year ago I acted as supply
to a class of boys in a mission Sunday-
school. The first Sunday Charlie was
in his place in the class; but the sec-
ond time of teaching it, I missed him.
An inquiry in regard to him called
forth the following:

"Charlie's awful sick! He took
sick most a week ago, and he come
nigh a dyin' too! I know, teacher,
because me and him's chums."

At the close of the school I said to
that "chum":

"Come, show me the way and we
will call and inquire for Charlie."
We found him in a—to one visitor—
most desolate place. Charlie over-
heard our enquiries in regard to him
and sent for me to go to his side.
He was sadly changed, but he looked
so pleased to see me my heart was
won.

That call led to others. The boy
seemed to greet me with such delight
that it gave me pleasure to visit him.
I did not then suspect that if I went
empty-handed, I should have been
any the less welcome, but knowing as
I do now the selfish make-up of the
boy, I fear that the good things I car-
ried him gave him more happiness
than the little talks we indulged about
the Sunday-school lessons he was
missing, etc.

When Charlie was able to go back
to Sunday-school his class had
passed into other hands, but I felt that
I still had a hold upon him, as he
often came to my home during those
weeks of convalescence. But I am
sorry to say returning health was not
as becoming to him as illness, and
that his visits were only tolerated by
all but one member of our family, and
she grew to rather shrink from his
"Hello! I've come again."

It was not that he forgot to lift his
hat and be the gentleman. He had
not been taught any better, and was
scarcely to blame. I hoped to correct
such faults later on, after I had quite
won his heart, for we do not like to
have our faults pointed out to us by
unloving tongues.

But in spite of them, I still looked
upon him as one of my boys, and al-
lowed him to "impose" upon me by
giving him whatever he hinted for,
until I admit I was not sorry when he
returned to school, and his visits were
less frequent.

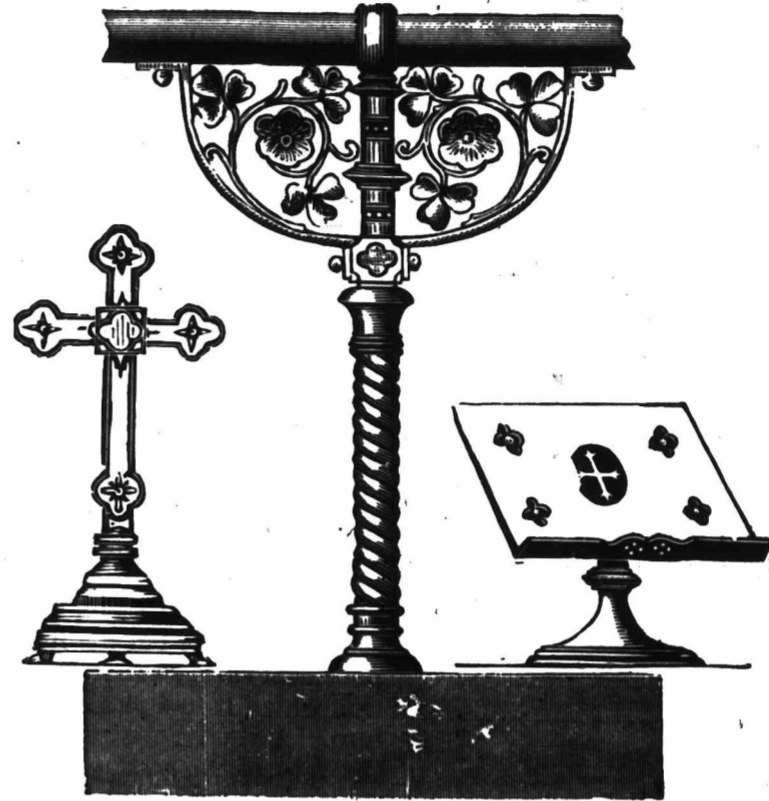
Still, I did not wish them to cease
altogether, but after a time they did.

Five months passed away and we
did not meet, and I began to fear he
had forgotten me, and the good lessons
I had, in His name, tried to teach
him. But one evening upon answer-
ing a "ting-a-ling," there stood Char-
lie. He had grown tall and brown,
but it was he, and had there been
doubts his "Hello, I've come again,"
without so much as lifting his hat,
would have dispelled them. But my
heart gave a glad-bound, as I thought:
"It did pay after all to make the most
of my opportunity. He has not for-
gotten, and has come just to see me."

He talked of the good times he had
been having through the summer, fish-
ing, playing ball, etc. But he had not
rattled on many minutes, before I
wished we were alone, for to tell the
truth he indulged in so much slang
I did not feel at all proud of my
visitor.

I began to ask him about his Sun-
day-school when he abruptly said:

Polished Brass Lecterns —AND— Church Brass Work



SEND FOR CATALOGUE

Hamilton Brass Manufacturing Co.
259 and 261 James St. North,
HAMILTON, ONT.

"Say, what you goin' to give me
for my birthday?"

"Your birthday!" was my only
answer.

"Yes," said he, with all the bold-
ness imaginable. "I'm goin' to have
a birthday, and I thought if you knew
it you'd give me a nice present."

Now it is just as natural for me to
like to give as to breathe, but the lad's
bold assurance aroused a contrary
spirit, and made me feel that a present
from me should not be forthcoming.

So I commenced talking of some-
thing foreign to presents and birth-
days, but evidently he had come not
for the sake of seeing me, but to try
and get a present from me, and back
to the subject he went by saying:

"I do hope I'll get lots of presents
my birthday! I want a Bible awful
bad!"

Then my heart gave another glad
bound at the word "Bible," and I at
first thought, "Dear boy, he shall
have a Bible!" Then it occurred to
me that he had just boasted of earning
"lots of money," so I said:

"Why don't you buy yourself a Bi-
ble? You say you have picked up
money all summer doing odd jobs."

"Ho!" he said, in quite a sneer-
ing tone; "me buy a Bible! Not
much! I'm a savin' my money for a
bicycle!"

"Well, I'm saving my money," I
said coldly, "for boys who cannot buy
for themselves."

"But honest, now, I do want a Bi-
ble awful bad!" he said.

My only reply was: "Good night,"
omitting the usual invitation for him
to come again.

I closed the door upon my visitor

with a heavy heart; then a member
of the family who had long since lost
patience with the boy gave expression
to the words with which my story
opens. I wonder if the sentiment of
the words is echoed by my readers.

Be that as it may, in my heart
there is only regret and disappoint-
ment, as I think of the boy of whom
I have written, and query why it is
that some boys will persist in lower-
ing themselves in the eyes of those
who long to think well of them?

Good News Travels as Fast as Bad.

News spreads quickly, and when a good
thing is sound its merits are soon learned
by every one far or near. This accounts
for the fast growing popularity of Fibre
Chamois as an interlining, which makes out-
door work possible in any weather. The
first man who realized its wind and rain proof
warmth quickly told his friends, so that they
too might enjoy this inexpensive comfort.
It might seem impossible that this fabric,
so light in weight and without bulk, should
furnish so much healthful warmth; but
when you realize that its merit lies in being
a complete non-conductor of heat or cold,
you uncovers and why a layer of it through
your clothing gives such warmth—it not
only keeps out all cold but keeps in the
natural heat of the body.

John Kitto.

In a small lowly dwelling in the
good town of Plymouth, nearly forty
years ago, sat an aged woman, engaged
in darning a stocking. That she was
not rich, could be seen from her
appearance; that she was ignorant,
might be judged from the coarse, un-
tidy scrawl in her window, which
announced that she sold "milk and
cream."

A poor boy, who happened to be

Delicious Drink

Horsford's Acid Phosphate.

with water and sugar only,
makes a delicious, healthful
and invigorating drink.

Allays the thirst, aids diges-
tion, and relieves the lassitude
so common in midsum-
mer.

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

Descriptive pamphlet free.

Sumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

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And we have the prettiest to be had in new novel sorts—green shot, Dresdens, chiffons and sombre black, in all silk and silk mixtures for rain or shine.

Special line of Sun Umbrellas—blue or black—steel rod and fancy horn handles..... \$2 00
A clearing lot of Parasols—cream or white—frilled—very stylish—regular \$1.50, for Children's and Fancy Sateen Parasols..... 75 25

Wash Dress Stuffs

The demand keeps right, and right in the middle of a big selling time we're crowding prices down on the loveliest of this season's stocks.

Fine Holland Suitings, worth 20c. a yard... 16
Swiss Muslins, fine hand embroidered, regular 15 to 20c. a yard..... 12 1/2
Pure Grass Linens, silk stripe effects, plain and fancy, regular 50c. a yard, for..... 35
Fine Fancy Spot Muslins, worth 12 1/2c. a yard, for..... 5
Dark Cambric Prints, good patterns, regular 14c. a yard..... 8
Fine quality Zephyr Gingham, regular 15 and 20c. a yard..... 10

Shirt Waists

Good buying as given us a variety in our shirt waist stock that can't be discounted no matter where you look—not a slow seller in the whole lot.

Nice Pattern Cambric Shirt Waists, unlaundered, well finished..... 25
Fine Cambric Shirt Waists, laundered collar and cuffs, yoke back, newest patterns... 45
Extra value in fine new pattern Cambric Shirt Waists, laundered collar and cuffs 75
Grass Cloth Shirt Waists in colored stripes and fine chambray—waists in pink, blue and butter, very latest styles, laundered collar and cuffs, a great value..... 1 00

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passing with a book in his hand, stopped and earnestly fixed his eyes on this label, glanced in at the open door, and then, as if encouraged by the gentle face of her who sat plying her needle, ventured into the house.

"What do you want?" said the old woman to the stranger; but the boy answered her not a word. Alas! the sounds of nature, the singing of birds, the tones of music, the voice of kindness, were to him forever silenced. A fearful accident had quite deprived him of his hearing, and dreary stillness was around him till his death. But his eyes seemed to read that to which his ears could not listen; he now looked anxiously into the old woman's face, and opening the book which he carried, drew out of it a paper upon which "milk and cream" appeared, neatly drawn in coloured letters. He pointed to the window, and, speaking with difficulty in a strange and hollow voice, said to the woman, "This for a penny."

She replied, but he knew not what she said; he thought that she considered his little charge too much. "A half-penny, then," the poor child said and distressed at seeing that her lips still moved, he put his fingers to his poor deaf ears, to show her the affliction which it had pleased God to send him. A kindly, pitying look came over the face of the good old woman; she drew a penny from the till, and, beckoning to wait till she came back, left the room, and presently returned with a nice cup of milk and a piece of cake, on which the deaf boy made a delicious repast.

May we not believe that this little act of kindness was not forgotten by Him who has promised that he who gives even a cup of cold water in the name of a disciple shall in no wise lose his reward?

But how little did the good woman dream that the poor deaf boy who was trying to earn a few pence by the sale of his little slips of paper, was one who in after-life should earn for himself a distinguished and honourable name!—that the writings of Kitto should be known and valued by rich and poor in distant lands as well as in his own—that the queen herself should honor him with a pension—that he who drew the little label from the window should become an author who would direct thousands and tens of thousands to the blessed narrow path in which he himself walked!

I need hardly tell you that Kitto, even when a boy, was full of industry and perseverance. It was his delight to improve his own mind; and under every disadvantage he did so. He studied when in the poorhouse; he studied when labouring hard to earn his bread as a shoemaker's apprentice. But amongst the many volumes which he eagerly read, that which he most

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studied, that which he most read, was the Word of God, which makes men wise unto salvation. It is written of Kitto that, when quite a child, "the book he most valued was an old Bible."

Dear boys and girls, could this be said of you? Kitto was poor, but the true riches were his. He laboured hard, but he laboured not in vain; for he looked forward in humble faith to that blessed day when "the ears of the deaf shall be unstopped," and the first sound that breaks the long silence may be the welcoming voice of the Saviour. A. L. O. E.

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Rev. W. F. Crafts, B.D., Pittsburg.
Prof. J. Nicholl, Lowell, Mass.
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Rev. Fred. S. Parkhurst, Lima, N.Y.
Rev. Walter Packard, Hornellville, N.Y.
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DEATH.

Died suddenly, at Hamilton, Ont., on Saturday, June 30th, 1896, Rupert Philip, elder son of the Rev. John J. and Catharine E. Morton, in the 11th year of his age.

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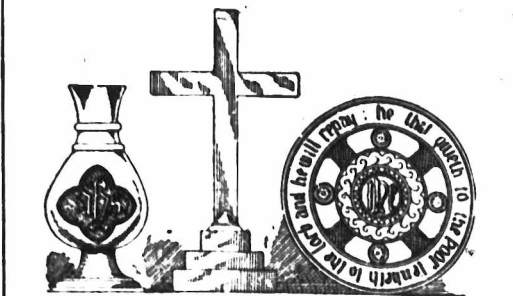
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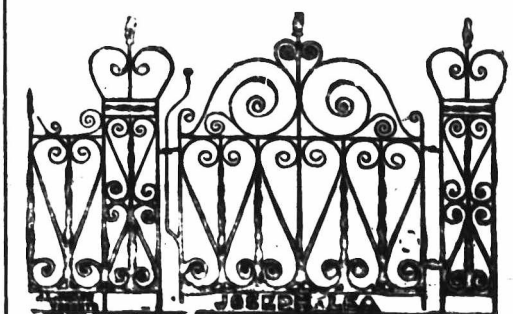
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