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Vol. 19.]

TORONTO, CANADA, THURSDAY, AUGUST 10, 1898.

[No. 82.]

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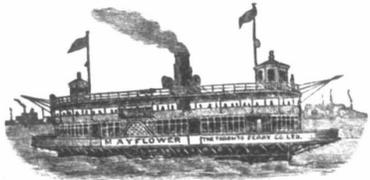
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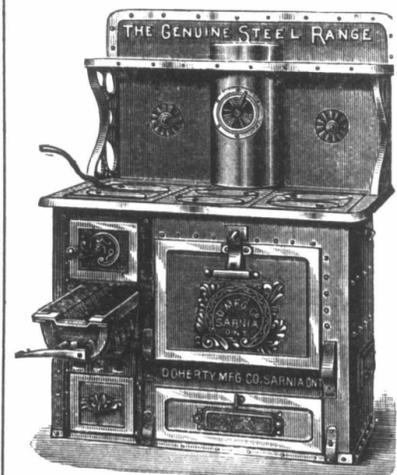
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TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

"THE NOBLE REVIVAL of the Oxford divines" are startling words to find in an article by Canon Jenkins in the *Churchman* (Magazine). "Many of us remember with grief and shame what our own Church was before its resurrection in the closing years of the last century, when Wesley and Whitfield led the way to a higher spiritual life, and were followed by the leaders of the evangelical schools, and they again by the noble revival of the Oxford divines, who re-introduced that higher learning which the earlier movement needed." This is a brave confession—but we have waited long to see it!

JOINING THE CHURCH.—The Hamilton presbytery has unanimously decided to furnish the Rev. R. MacKnight, B.A., of Dunnville, with a dismissary testimonial of ministerial standing up to date. This decision was the result of the Rev. Mr. MacKnight's announcing that he had resolved on retiring from the Presbyterian ministry with a view to connecting himself with the Church of England. He has stated that his action is dictated by convictions of long standing, which have grown more pronounced during the past year.

WORKINGMEN TO THE RESCUE.—We lately chronicled the remarkable work going on among the people of St. Cuthbert's, Earl's Court, who have formed themselves into a series of classes to study and practice various kinds of art for the use and decoration of the parish church. Now we hear of a parallel movement among workingmen at Booth, who have formed "bees" to remove 2,000 tons of soil in the church grounds, paint the fences, decorate the interior of the church, etc. Night after night they work hard, free of cost and unpaid. A good example. How many Canadians are so employed?

"GREAT IN THE ART OF SELF-ADVERTISEMENT," says the *Church Times*, "is the Roman Church—*apropos* of Cardinal Vaughan's pompous and pretentious "re-dedication" of England to the patronage of St. Mary and St. Peter. Our contemporary notes the passing away of the generation of Oxford seceders, who helped the Church of Rome so much for awhile by their learning and wisdom. The new *regime* is not nearly so formidable. We can afford to smile at such displays as their re-dedication—and so can St. George!

DRIVER DRIVEN!—Dr. Stanley Leathes, writing in the *Churchman* (Magazine), very cleverly corners the learned Oxford professor by showing that the tests which he applies to reject the inspiration usually attributed to the Book of Deuteronomy, classing it with other forms of "revelation," would be destructive of any degree of "revelation" or of "inspiration" to which he himself aspires. He cannot show that *his* revelation has any claim to superiority! The critical machine itself breaks down!

WHOLESALE HEROISM was exhibited by the crew of the ill-fated "Victoria"—such heroism as is seldom seen on such a scale anywhere—a reproduction of the glorious instance of the "Birkenhead." That hundreds of sailors should deliberately—when set free to "save themselves"—set to work to save their fellows in that fearful scene, was a wonderful instance of a noble principle deeply and thoroughly imbibed through the phenomenal discipline and training of the British navy.

"RIGORISM is a sore wound to the spiritual life in the house of its friends. It is a revised Pharisaism 'which lays heavy burdens on men's shoulders and teaches for doctrines the commandments of men,' while it works hand in hand, so to say, with spiritual sloth and Laodicean lukewarmness, for by diminishing communions it diminishes also the wholesome frequency of self-examination." So writes Mr. Green-Armytage to the *Church Review* against the hard and fast rule urged by some priests, "no fast, no communion," without regard to reasonable impediments.

"WHY DON'T THE PARSONS SPEAK SIMPLY?" were the words of a workingman who conversed with the Bishop of Marlborough on the doctrine of the Trinity in Unity. The Bishop had so illustrated the doctrine from the Apostolic benediction, "The Grace, etc." as to make a convert of the man who had met and accosted him rudely at first as "mate," and gave him some gratuitous advice about "that nonsense of there being three in one." Illustration has more force with such people than straight reasoning.

IS LADY ABERDEEN A LIBERATIONIST?—A very telling address was delivered by Lady Elizabeth Biddulph, at a parochial bazaar in Kilburn, when she remarked that "Lady Aberdeen boasted of being president of a Radical Association of 75,000 women who were pledged to vote for the disestablishment of the Church of England." So the *Rock* reports, and we hope it is mistaken. Lady Biddulph exhorted her hearers to defend the Church against such conspiracies.

"DILAPIDATIONS" is a term which has special terrors for English clergymen. There are some

regulations about such things even in Canada. It is a serious thing to be held responsible for substantial repairs to church buildings. It so happens that Dr. F. G. Lee of All Saints', Lambeth—one of the most universally suspected and disliked Romanizing clergy in England—was the means of having the law defined for the benefit of his brethren, exempting them from responsibility for church repairs. Something to put on his monument!

BISHOP HILL—the new Bishop of Equatorial Africa—seems (like Sir Richard Cartwright) to be destined for some other fate than drowning. The singular circumstance is mentioned that he was saved by an African native who had actually been imprisoned for threatening to *take the life* of the first white man he could lay hands on. The Bishop goes out now to lead the soul-saving work in that part of the Dark Continent.

A CENSUS OF CANADIAN CHURCHES.—Census Commissioner Johnson, Ottawa, reports 10,480 churches in Canada, of which nearly 92 per cent. belong to the Methodists, 17 per cent. to the Presbyterians, 16 per cent. to the Roman Catholics, 12 per cent. to the Church of England, 6 per cent. to the Baptists, and 6 per cent. to all others. During the past ten years the new church edifices erected have been, Anglican 415, Presbyterian 411, Baptists 324, Methodists 322, Roman Catholics 299.

"THE EPISCOPATE A WANTON CAUSE OF DIVISION among the Reformed Christian communities," wrote Canon Liddon to "A. K. H. B." in 1881: but he adds the saving clause, "if not necessary to the Church." He also says, "I must frankly say that if I did not believe the evidence (for the Divine institution of Episcopacy) to be decisive, I do not think I should belong to an Episcopal communion." This is certainly putting it very strongly on the side of the *esse* against the *bene esse* theory:

THE SUNDAY QUESTION continues to agitate the mother country as well as her daughter colonies. Its recent treatment in Convocation proved how even Bishops can take sides on the question of opening museums and libraries. The reason of all this "pother" is, of course, the difficulty of adjusting modern modes of living and features of life to the old rules for Holy Living. The matter requires a good deal of patience and mutual forbearance, cooler reasoning, and judicious weighing of opposite views, before it can be satisfactorily settled. Both sides *mean* well.

"THAT GREAT WORD 'DUTY', which, above all other words, is the signal to rouse an Englishman's heart, and make him spring to whatever exertion may be required, and to whatever sacrifice may be demanded of him—how the great word has been *branded* into the memories and talk of the people of this country by the catechism of the Church." So spoke Bishop Temple of London lately, commenting on the probable effect of the proposed disestablishment of the Church in some parts of Great Britain.

WOMEN AS FELLOWS of the Royal Geographical Society were rejected after a gallant struggle on their behalf. Now there is an agitation to get the female element represented on the Bible Society management, and the *Rock* hints at their intro-

duction to the arena of the Church Missionary Society—a place where “burning questions” might (figuratively speaking) some day “set fire to their drapery”—if by that time they wear any! Reform is in some danger of becoming “deform.”

THE IRISH CHURCH REVENUES are derived chiefly from their invested capital (clergy commutation, etc.) of 35 million dollars, from whence they derive about one-half million dollars per annum for stipends, supplemented by nearly another million in private subscriptions. The revenue from investments is decreasing from trade reasons, while the subscriptions keep up bravely. The agitation about Home Rule is chiefly responsible for the falling off already noticeable in the value of securities, etc.

“BETWEEN TWO STOOLS” are tradesmen who belong to the Church of England—on the one side are Roman Catholics and on the other Protestant Dissenters, each class of customers dealing with their respective co-religionists in principle, while Church people (having no definite principle inculcated) think themselves quite at liberty to deal anywhere. No wonder Irish Churchmen are afraid of the effect of this sort of thing under Home Rule, when the “patronage” would be so largely in the hands of Roman Catholics.

TEMPERANCE STATISTICS furnished by the British Medical Association seem to reverse the usual ideas on the subject of the effect of alcohol on longevity. Having examined 4,234 cases of disease, they report the life of total abstainers as averaging only 51.22, while even the “decidedly intemperate” show 52.08, and the “habitually temperate” rank as high as 62.18. Between these are “careless drinkers” and “free drinkers,” which show respectively 59.67 and 57.59. It is time now for Total Abstinence people to rise and explain!

PROHIBITION AND THE BIBLE.—“The exclusion of all dealers in alcohol (from Methodist Church membership) is a very small part of the result of such fanaticism, which proclaims to the world that the Bible is not a safe guide to determine questions of morality—and rationalists and infidels are multiplying under such teaching.” This is a very serious charge brought in the pages of *Arena* in the course of a long article illustrating the use of “wine and strong drink,” as authorized and even commanded in the Scriptures. We cannot approve the fashioning of a variety of new “Thou shalt nots” by our dissenting brethren.

CHURCHMEN AND CHURCH PAPERS.—According to that lively advertising specialist, *Printers' Ink*, the Church people on this continent need a thorough “going over” from the authorities on the subject of their shamefully conspicuous neglect of periodical Church literature—newspapers and the like. In U.S. they have half a million communicants, only one in ten of whom take a Church paper! *Living Church* comments continually on these statistics, though their own circulation and that of the *N. Y. Churchman* exceeds 12,500 each. It is a very poor showing, and is undeniably the fault of the clergy—especially the Bishops.

“NO END OF MEN” is what a speaker at the recent festival of St. Alban's, Holborn, reported as the result of his observations of the congregations of the ultra-ritualistic sort. It is a curious phenomenon—explain it as we may—that there is a very unusually large proportion of men to be found at such services. They seem to find in

them a warmth, reality or force which they do not observe—at least so one gathers from their remarks—anywhere else.

A GOOD EXAMPLE.

We are happy to be able to state that the clergy of one rural deanery have sent us a list of 200 additional subscribers. Other deaneries could follow this good example instead of wasting time in abortive efforts to keep up monthly “parish magazines,” etc.,—which furnish little or no general news and information to their readers, and cramp their minds in a narrow circle of parochialism. They are good and useful so far as they go—but mixed and united with general Church reading: but really hurtful if not so joined. This new plan of deanery “adoption” of the *CANADIAN CHURCHMAN* for their local organ, will produce a much more Catholic and intelligent type of Churchmen. Which deanery will be the next to fall in line?

THE BISHOP OF ALGOMA.

We learn from Bishop Hurst, Sault Ste. Marie, that the Bishop may soon be expected home: had intended to be here ere this date, in fact, but was detained by engagements connected with his diocesan funds. The anxiety of his Lordship for his flock and his work leads him to rather overstep the bounds set by his medical adviser, and undertake work which retards his recovery very much. One cannot help feeling sympathy for his natural impatience under the restraint of convalescence, but we trust he will exercise more care over his health than heretofore. We understand that it will be October before he can safely enter upon his diocesan duties under the most favourable circumstances. We hope our readers generally will note the fact and govern themselves accordingly—giving the Bishop no trouble that can possibly be helped. The Church of Canada can ill spare a worker so talented and energetic, but it is better to take care than to risk everything by haste.

OBITUARY.

RICHARD SNELLING.

It is not everyone who can, after long fighting in the arena of doubtful questions and debates, ascend to the judicial bench and maintain impartial demeanor and mental equilibrium. The zealous and energetic nature is apt sometimes to forget the new position and throw itself for the nonce into the posture of the old familiar one. This is true of bishops and judges as well as others, and we should make due allowances for the difficulty of the changed position. The subject of this notice—Chancellor of the Diocese of Toronto—probably succeeded better than most men in deserving this kind of allowance, for the faithful and conscientious effort to discharge his newer duties. Many members of Synod would remember him as a strenuous and uncompromising opponent in debate, a zealous partizan on the side of Church questions which he had deliberately espoused: and it required an effort on both sides to recognize and remember the altered circumstances. There was, too, the additional physical drawback of failing health as well as advancing years on Dr. Snelling's part, to make his old opponents admire his conscientious effort to fill the duties of his position. Had his funeral been a public one, a long train of Church officers and members, as well as members of the legal profession, would have testified their regret at losing a sincere friend of the Church and a zealous champion of what he conceived to be

her rights, as well as a devoted and faithful servant of the other offices of responsibility which he had filled. Many sympathize with the widow in her bereavement, and will cherish his memory with affectionate regard.

THE FIRST GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA

The first General Synod of the Church of England in the Dominion of Canada has been called to meet in Toronto on the second Wednesday of September next.

The procedure suggested at the Winnipeg Conference three years ago is thus being translated into actual fact. The Church, in her various diocesan synods throughout the country, and in the Provincial synods of Canada and Rupert's Land, has discussed the Winnipeg scheme submitted as the basis of a constitution for the General Synod, and their conclusions, warranting the convening of a General Synod, it is now about to meet.

The first work to be done by the Synod is, of course, the making of its own constitution. It seems practically certain from all that we can see that this will be done substantially on the Winnipeg basis. Various amendments, expansions and definitions will be proposed, and the strong feeling of individual liberty and responsibility that characterizes our Anglo-Saxon race, will find its expression in restricting any undue exercise of the centralized power. We may well believe that the same guiding influence that has been manifest in this movement so far, will direct it to the end, and that the strong unity and attachment to the Church which characterize our people, in spite of many superficial differences, will result in the making of a constitution which will give full scope for the harmony in working both of legitimate authority and of that liberty with which Christ makes all His people free, and that thus the Church in this land may be enabled the more efficiently to witness to her Divine Head before humanity, and to proclaim the whole counsel of God to all sorts and conditions of men.

One consideration we would urge upon those to whom has been given the honour, and on whom has devolved the responsibility of forming the constitution of the General Synod of the Church of Canada. We would ask them to recollect that they are representatives of the Body of Christ, called to do His work in so great a matter, and that the Church in Canada expects—nay, the entire Anglican communion throughout the world expects that this first General Synod in Canada will rise to the level of its glorious ancestry, and act in a manner worthy of the illustrious mother Church of the Anglo-Saxon race.

This present time marks an important epoch in our history as a Church. For over a hundred years, the Church in our Dominion has been extending and growing, and the time has now arrived when we have to recognize the national area as being our legitimate sphere of administration, and thus call into existence methods of action demanded by the growth and necessities of the Church, that no Diocesan or Provincial Synod can effectually handle.

Large questions of Church life and action are pressing on us in Canada, the consideration of some at least of which should be begun at this first General Synod.

It has been insufficiently recognized in Canada that individual religious life naturally must find its highest expression in the corporate life of the Church. We are many members of one body.

This corporate life now is asserting itself, and the General Synod is its expression.

The first department of Church work which naturally claims attention is the general mission work. The parish regulates its own missions. The ordinary diocese attends to its own local mission work, but such missionary districts as the dioceses of the great North-West and Algoma require the joint efforts of the whole membership of the Church in the Dominion. We have the experience of the Domestic and Foreign Missionary Society in the Province of Canada to show how interest in missions can grow and active effort in the cause increase, but when we have the direct influence of those true missionaries, the pioneer bishops and clergy of our own North-West exercised amongst us, our people will be stimulated to increased exertions, and our apprehensions of missionary work will be proportionately enlarged. Our part also in foreign missionary work will be regulated by the General Synod, and this great missionary duty of the Church will have its true importance still better realized in the future than has been possible in the past, and if there is one department of Church work wherein the strong stimulating central influence of the whole Church can beneficially act on the individual churches and members of our communion, it is the department of large missionary effort.

Second.—The Church, as a whole, has to see to the most complete possible education of her ministers. By endowment and private beneficence, our universities and theological colleges are equipped as they are, but increasing wants make it imperative that the entire membership of the Church should feel the obligation of the support of these institutions.

The importance of this subject demands that it be specially set forth by those best qualified to do it, and we would suggest that the General Synod recognize the solemn duty of the Church, as a whole, to actively support her own educational institutions, and order such information to be compiled as shall show the actual position of our various colleges in the Dominion, and a full statement of their immediate wants, with the view of stimulating the liberality of our people in this direction.

(To be continued.)

CHURCH CHOIR GUILD.

A meeting of the Executive Committee of the Church Choir Guild, Canadian Branch, was held on Monday in the vestry room of Grace Church, Brantford. A considerable amount of business was gone through. The meeting opened with the Guild Office and prayers read by the Rev. R. L. Macfarlane, Chaplain pro tem.

Mr. J. Morton Boyce, organizing secretary and warden of the Canadian Branch, gave a somewhat lengthy report of the steps taken to establish the Guild in this country and the work already accomplished. It was exceedingly gratifying to hear of the success which had attended the effort.

The "Constitution" which has been passed by the Home Guild was next submitted. It is composed of many eminent and influential men. Among the clerical patrons are the Lord Bishops of Niagara, Huron and Quebec; the Ven. Archdeacons of Kingston, Nova Scotia, Montreal and Quebec; the Provost of Trinity College, Toronto. President, Ven. Archdeacon Bedford-Jones, Precentor St. George's Cathedral; Vice-Presidents, H. J. Petry, Esq., M.A., Bishop's College Lennoxville; Rev. Robert Ashton, Brantford.

Upon the Council are the Rev. L. G. Stevens, B.D.; Rev. Wm. Craig, B.D.; Rev. G. C. Mackenzie, B.D.; Rev. R. L. Macfarlane, B.A.; Chas. Davies, Mus. Doc.; Percival J. Illsley, Mus. Bac., F.C.O.; J. Morton Boyce, Mus. A., F.C.C.G.;

Fred G. Rogers, F.C.C.G.; Vincent E. Green, F.C.C.G.; Alfred J. Wilkes, Esq., Q.C. The agreement of amalgamation of the Canadian Branch with the Home Guild, and signed by Jas. H. Levis, Mus. Doc., D.C.L., warden for and on behalf of the latter, and Mr. J. Morton Boyce, warden for and on behalf of the former, was then read and approved of.

The Organizing Secretary made the statement that "as a considerable number of candidates were making application with a view of sitting for diplomas of the Guild, the examination must at once be established." He was already taking steps for the examinations to be held in Toronto. It was decided to hold the examination on Sept. 5th and 6th.

The appointment of representatives of the Guild in Canadian cities was next discussed. Progress is rapidly being made in this direction.

It was proposed by Mr. F. G. Rogers and seconded by Mr. J. Morton Boyce, to institute an Annual Festival of parish choirs to be held under the auspices of the Guild. The success of such gatherings in England sufficiently warrants the attempt to establish the same in this country. The scheme met with unanimous approval, and it was decided to hold the first festival early in October in Grace Church, Brantford, permission being kindly granted by Rural Dean Mackenzie.

In view of the rapidly increasing popularity of the Guild in this country, it is safe to predict that ere long the "Church Choir Guild" will be recognized as the leading Church musical institution of the land.

Letters were received by the warden from the Right Rev. A. Hunter Dunn, D.D., Bishop of Quebec; Rev. C. M. E. Body, M.A., D.C.L., Provost Trinity College, Toronto, and Archdeacon Bedford-Jones, L.L.D., Brockville, expressing sympathy with the objects of the meeting. The meeting closed with prayer and the Guild Office.

THE STORY OF THE CHURCH OF ENGLAND.

MR. GLADSTONE'S TESTIMONY.

These are the words of the Right Hon. W. E. Gladstone: "I can find no trace of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England at the period of the Reformation, and that a Protestant Church was put in its place: nor does there appear to have been so much as a doubt in the mind of any one of them (the Reformers) whether this Church legally established in England after the Reformation, was the same institution with the Church legally established in England before the Reformation."*

Again, the historian, Freeman, tells us: "It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry VIII. or of Elizabeth, than the thought that either of them ever thought for a moment of establishing a new Church or of establishing anything at all. In their own eyes they were not establishing, but reforming: they were not pulling down or setting up, but putting to rights." Again, "If there was no one particular moment when, as many people fancy, the State endowed the Church by a deliberate act, still less was there any moment when the State, as many people fancy, took Church property from one religious body and gave it to another. The whole argument must assume—because the facts of history compel us to assume—the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation."†

REVIEWS.

APOLOGETICS: A Christianity apologetically stated. By Dr. A. B. Bruce. Price 10s. 6d., Edinburgh, T. & T. Clark, 1892.

Dr. Bruce has earned the confidence of students of Biblical and theological subjects by his previous works; and the present volume is a valuable addition to the International Theological Library. What we may call the distinctive character of Dr. Bruce's book consists in its adaptation to the present state

* The State in its Relations to the Church, 1841. † Freeman: Disestablishment and disendowment.

of controversy. He very properly declines, as an apologist, to commit himself to either side in regard to what is called the Higher Criticism; but he adapts his arguments to either conclusion. This seems to us the right course. It is absurd to defend positions which may afterwards be taken, and thus bring discredit upon the whole defence. Dr. Bruce's book is one of real value and of convincing force.

THE ORGAN. By Geo. Molineux, 10 East 14th street, New York. This is a bi-monthly musical publication, published by the above house.

The advantages of it are that the music is arranged for either organ or piano. The number before us is exceedingly good, and the price, \$1 per year, is very moderate.

The Expository Times for July has an excellent set of "Notes on Recent Expositions," dealing first with the service of women in the Gospel, and then, more briefly, with a so-called new theory of the atonement. Professor Gretillas completes his excellent memoirs of Professor Godel, and Bishop Ellicott brings to a conclusion his essay on the Old Testament, concluding that it is better "to stand upon the old ways." The members of the Expository Times Guild of Bible Study—an extremely useful organization—are informed that the subjects for next session (November, 1898, to June, 1899) are Isaiah xl.—lxvi., and the Epistle to the Romans. Books for study on these subjects are recommended.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

The first public meeting in connection with the annual meetings of the Diocesan Church Society and Synod was held on Monday evening, July 3rd, under the auspices of the Board of Domestic and Foreign Missions. The first speaker of the evening was Rev. Canon Forsythe; he spoke of the wonderful progress of missionary efforts during the past decade, as instanced by the triennial reports. Mr. A. P. Tippet spoke specially of the work that was being done by the S. S. children; he considered that we should arouse and maintain a good healthy enthusiasm. With that he said the success of our mission work during the next decade will be more than half assured. Jacob Khadder, a native of Jerusalem, who is now entered as a divinity student at King's College, Windsor, was the next speaker. His account of the need for increased assistance in converting the Jews was listened to most attentively. Speaking with the authority of an eye-witness, the impression which his simple earnestness created will doubtless be noticed when the offertories are again made for Bishop Blyth's work at Jerusalem and in the East. The last speaker was Rev. John Parkinson; he maintained that the want of missionary zeal and the lack of sufficient effort in the past have been due to a wandering away from those Catholic lines upon which at the very first it was designed that the world should be evangelized.

On Tuesday morning, July 4th, the D. C. Society met in general committee, His Lordship the Bishop presiding. Roll call brought forth the fact that the lay delegates from the country parishes had not assembled in as large numbers as usual. Many of the clergy were also absent at the opening of the meeting, but, with few exceptions, they reached the city during the day. The first business before the committee was the receiving of the reports; this was, on motion, for the moment delayed, however, to admit of the Bishop appointing a committee to draw up a memorial respecting the death of the late Metropolitan, Bishop Medley.

The reports from the several parishes were, on the whole, of an encouraging nature, showing an increase in the number of communicants, and, as well, an increase in the number of services held. The secretary in his report paid a loving tribute to the work which had been done for the Church through this society by the Reverend Metropolitan. As a testimony to the amount of work done during the last 47 years, it is to be noted that whereas at first the parishes were almost altogether maintained by grants from the D.C.S. and from the S.P.G., there are to-day in the diocese twenty-five self-supporting missions, the greater number of which contribute largely towards the support of the poorer missions.

From the annual statement of the parishes to the S.P.G., it was made evident that the results for the past year were satisfactory as compared with 1892, the increase in communicants being 277, and that of confirmed 378, while 84 more had been baptized.

The statistical return showed that on account of the withdrawal of part of the grant to the diocese by the "S.P.G.," an increase would have to be made in contributions for the ensuing year. It was also reported that nine of the missions of the diocese

were closed, to open and sustain which it would be necessary that the individual offerings be materially increased.

Reports were received from the Board of Home Missions, from the committee on union of D.C.S. and Synod, from the committee on Sunday Schools and from the Book Depository Committee.

At 5 p.m., all the business being completed, the meeting adjourned.

At 10 a.m. on Wednesday the Synod met in the Church Hall, the Lord Bishop presiding. After the opening prayers the roll of the clergy was called, and also that of the lay representatives. Nearly all of the clergy of the diocese were present, but the attendance of the laity was not up to the average. Before proceeding to business His Lordship delivered his charge—a portion of which referring to the late Metropolitan we subjoin:

"There must be clear and bright in all our recollections the patient face of him who presided over his Synod this time last year in St. John, at much discomfort if not distress to himself. We all remember the calm determination with which he insisted in undertaking the railway journey to St. John that he might do his duty and preside over the Synod, which he had called into being twenty-four years before.

"For forty-seven long years he gave his whole care and strength of mind and body to the Church in this diocese—forty-seven long years. The travel when he came here was not so easy a matter as it is now. The heat at one time, the cold at another, made the journeyings in stage and wagon laborious, and at times severe. But nothing could daunt the man of God who had undertaken the work. Forty-seven long years of faithful labour, which won the respect and love, not only of his own people, but of those who were strangers to our commonwealth. It was a wonderful token of this love and esteem that is well known probably to most of us, if not all. When there was rumor of a loss which was for a time thought to be much more than it proved to be, the venerable and respected minister of the Kirk in this town came with his admirable wife to the Bishop and placed at his disposal unreservedly the whole of their savings stored up for themselves against a time of need. This spoke volumes for both parties, and will stand as a sample of what was felt by others, though not expressed so forcibly and lovingly. All could not help feeling love, sympathy and admiration for so simple and Christian a character.

"He was a grand pioneer Bishop, full of sanguine enthusiasm in his work, full of optimistic views of the work, a temperament most cheering to clergy working in what must often prove the discouraging surroundings of a new country.

"His judgment, keenly conceived, forcibly acted upon, resolutely concluded, was a jewel in his crown of worth. So also was his learning in the Holy Scriptures, wherein like another Timothy he was instructed by his mother from his infancy. How rare a gem was his eloquence, a gift of God, not allowed by him to be idle and unemployed; whereby noble and poetic thoughts were clothed in rare, beautiful language, and delivered to a charmed and attentive audience in soft yet penetrating modulations of voice which attracted and held the hearers. In him was exhibited that of which the poet spoke, 'the old man eloquent.'

"And then his generosity and forbearance; his generosity in purse and heart, his forbearance in mind and voice; his generosity in word and action, his forbearance in word and deed. The tender heart to sympathize, and display that sympathy with voice and hand; the thoughtful care to encourage the faint-hearted and help the ailing.

"And then his courage on behalf of right, speaking of God's testimonies even before those who thought themselves kings, above rebuke, and stopping the cruel habit of duelling with the strong voice of the Bishop of God's Church condemning the wickedness.

"And then his determination and perseverance in the carrying out what he thought and felt to be right, though it were to his own hindrance. Well might he say, as he did when near his end, 'I call my Heavenly Father to witness that I acted for the best.'

"Called at an early age to the holy ministry, he obeyed and followed and acquitted himself holily therein. In private life, in public life, there was as it were engraven, 'Holiness to the Lord.' He had put his hand to the plough and he determined never to turn back. He worked for his Master while life lasted, and he was content to lie down and die when his Master called him to rest from his labors.

"In following such a one, I ask your consideration and forbearance.

"It has been determined to erect a memorial to him in the cathedral which he built. We must see that it is worthy of him—whether in the material structure of a canopied tomb, or in the spiritual memorial of an endowed canonry."

(To be continued.)

NOVA SCOTIA.

KENTVILLE.—A course of sermons on "Christianity and Modern Thought and Difficulties," will, D.V., be preached by the rector of Kentville, in St. James' Church, Kentville, on Sunday evenings in July, August, and September, commencing on Sunday evening, July 30. Under the above general heading the following subjects will be considered: 1. Agnosticism: Is God unknowable? Avenues to knowledge. 2. Sceptics admit some books of the New Testament to be genuine and authentic; from those books what may we learn with certainty that the first Christians thought about Jesus Christ? 3. Why do we call the Bible inspired? Degrees of inspiration. 4. The problem of pain, and its necessity for the development of the individual and the race. 5. Everlasting punishment. 6. Christianity and evolution. 7. What Christianity has done for England and her colonies.

QUEBEC.

LAKE ST. JOHN.—Consecration of the Indian Church of St. John the Divine.—The beautiful new Indian Church on the Montagnais Indian Reservation at Pointe Bleue was consecrated on Wednesday, the 12th ult. The church was designed by Mr. H. Staveley, of Quebec, and built by E. T. Nesbitt & Co., and is without doubt one of the best proportioned churches in the country. It is a plain wooden structure, containing a fine open roof, with the choir elevated three steps above the nave, from which it is separated by a rood screen, and the altar is raised three steps above the choir. The windows, which are square-headed, triple-lighted, and commonly known as Elizabethan, are filled—the upper part with amber tinted, and the lower with sea-green rolled cathedral glass. The altar was vested in an altar cloth presented by the Kilburn Sisters, of London, Eng.; the fair linen, very elaborately and beautifully embroidered, was presented by the Guild of St. Matthew's, Quebec; the altar vessels are of very chaste design, and of solid silver, and the font given by the vestry of St. James' Church, Three Rivers, was presented to that church by Bishop Stewart in 1830. The fine bell which had been ordered had not arrived, and considerable disappointment was felt, as it had been intended that it should be rung for the first time on this occasion. As the hour appointed for the interesting ceremony approached the Indians took up their position outside the church and fired a salute as the episcopal party drove through the gravelled road leading to the church, amid the scores of gaudy flags which lined and brightened the way. The upper part of the church was reserved for the Indians, who filled nearly the whole building, many of the visitors being unable to find seats, and standing through the whole service. At eleven o'clock the Lord Bishop, wearing his doctor's robes, and preceded by the missionary-in-charge, Rev. H. C. Stuart, M.A., rector of Three Rivers, acting as his chaplain, and carrying the pastoral staff, proceeded to the west door, where the impressive services for the consecration of a church began. The office was concluded in the choir, after which the celebration of the Holy Eucharist was proceeded with, the Lord Bishop being the celebrant, Rev. R. W. Colstin acting as gospeller, and Rev. Mr. Stuart as epistoller. After the creed his lordship addressed the Indians through an interpreter, the veteran, Charles Robertson. Over fifty Indians partook of the blessed sacrament. Miss Dunn, daughter of the Lord Bishop, presided at the organ, and the music throughout was very bright, hearty and devotional, the Indians joining in the service most heartily and setting an excellent example to many a congregation composed of whites, where the service is often half-hearted, cold and bare.

Among those present were Mr. and the Misses Dunn, Prof. and Mrs. Wait, of Knoxville, Tenn., Mr. C. A. and Mrs. Scott, Mr. B. A. and Mrs. Scott, Miss Ruth Scott, Mr. J. H. and Mrs. Cummins and family, Mr. T. B. Ross (of the Hudson Bay Co.), Mrs. Ross and family, Mrs. Stuart, Miss Constance Ritchie, Mr. S. Mallinson, lay reader at Radnor Forges, and a number of American guests of the Hotel Roberval. In the afternoon evensong was sung, three Indian children were baptized by the Bishop, and an address, accompanied by an embroidered bag containing \$26.60, was presented to the missionary in charge by Charles Robertson, in behalf of the Indians.

It was not only a red letter day in the lives of the Indians, but the spectacle of such a concourse of people, earnestly following the service in their Cree Prayer Books, their expressive faces full of sincerity, and beaming with happiness, was a sight long to be remembered. Thus, happily, was brought to a successful termination the brightest day in the life of the Church of England mission at Lake St. John in the Diocese of Quebec, a fitting commencement of the second century of the history of this noble diocese.

Pastoral Tour.—The Lord Bishop took his departure from the See City on Friday, the 14th ult.,

on an extended tour of the Gaspé Peninsula. His Lordship, who is accompanied by his son, Mr. E. A. Dunn, of Cambridge University, reached Gaspé Basin on the following day, and on Sunday, the 16th, held an ordination in that parish. The tour will, it is expected, take up some six weeks, after which His Lordship will go via Pictou, N.S., on a confirmation tour to the Magdalen Islands. On his return from there he will probably visit Halifax and St. John's, Newfoundland, returning to Quebec in September.

QUEBEC.—On Sunday, the 16th ult, General Montgomery Moore, the Administrator of the Government of Canada, attended the services at St. Matthew's Church. At the celebration at 7.30 a.m., the Rev. Father Geoghegan, Rector of St. Stephens' Church, Hamilton, Ont., officiated. At matins and evensong the Rev. James H. Ross, of St. George's Church Guelph, Ont., preached very able sermons to large congregations. The Lord Bishop of Niagara was the preacher at the services on the 23rd ult.

ONTARIO.

Renfrew Deanery.—The effort to establish a local deanery paper has been abandoned and the subscription list of couple a hundred transferred to the CANADIAN CHURCHMAN, which will in future be used as a medium of communicating Church news throughout the deanery. Heretofore no Church paper has been taken by any—except perhaps half a dozen of our country families, and if the canvass for the *Banner of the Church* results in the introduction of the CANADIAN CHURCHMAN into two or three hundred homes throughout this deanery, the canvassers' labour will be amply rewarded.

ARNPRIOR.—Since the appointment of the present rector, Rev. A. H. Coleman, there has taken place a very marked change in the condition of the parish, which for two years had been very unfavourably circumstanced. The services are now better attended and the number of communicants considerably increased. Nearly fifteen hundred dollars was raised in the parish during the twelve months preceding Easter, a considerable portion of which was spent in improvements on church and rectory. More recently an old mortgage was discharged and other floating claims paid, which leaves this important and now thriving parish clear of debt. By the death of Miss Morrell, a devoted sister of the church, the parish came into a small legacy of one hundred dollars. Mr. Coleman is at present assisted by his son, Mr. John Coleman, M.A., whose remarkably successful career at Trinity University has called forth the highest encomiums of the Canadian press. We trust the son will follow in the father's footsteps and devote his energies and abilities to the building up the Church in Canada, and not, as is the case too frequently, cross the borders to swell the ranks of those whom a mistaken sense of duty has "called" to the more lucrative parishes of our wealthier sister Church.

BEACHBURG.—This mission too has had to pass through some severe trials, but the appointment of Rev. James Empringham, some six months ago, is bearing fruit, and a better condition of things begins to prevail. We hope to be able, from time to time, to give encouraging reports of the progress of the Church in this mission. Let the missionary but remain at his post sufficiently long and the results of his labours will be apparent, for frequent removals is a great drawback to Church work.

CALABOGIE.—It is but two years since this mission was established and the Rev. Charles T. Lewis appointed first missionary in charge. For several years previous services had, with more or less regularity, been held in the village of Calabogie, and the Church people thus held together. Mr. Lewis at once opened up services at other points many miles in the interior. During the first year he built a church, St. Mary the Virgin, at Calabogie village, and last year another, St. Clement's, at Esmonde, twenty-seven miles distant. The former is now all paid for, and ready for consecration, while the latter has a small debt which probably this year will see cleared off. There are thirty-five Church families and twenty-three communicants scattered through this mission, and this year their returns to the mission fund exceeded those of last year three times over. Mr. Lewis is one of the most active, hard working missionary priests in the diocese.

COBDEN.—This mission has fifty-one families and ninety-four communicants. Formerly it was attached to Beachburg, but a few years ago was made the centre of a separate mission. The present missionary, Rev. J. Arthur Shaw, M.A., has considerably improved the church, and also been instrumental in building a very neat and comfortable parsonage. There are two out-stations, Douglas and Grattan, and regular Sunday services are held at all

three points. Mr. Shaw has also established a little monthly paper, which gives interesting reading matter on the homœopathic principle—small doses.

COMBERMERE.—Well known throughout North Renfrew is the Rev. James Robinson, the active missionary priest of Combermere and Rockingham. By choice Mr. Robinson remains on in this isolated and laborious post of duty. His labours are indeed abundant, and his perils not infrequent. He is a terror to all enemies of the Church, several of whom he has met in public debate and vanquished them. Mr. Robinson has promised us some interesting information about his mission for a future issue.

EGANVILLE.—The Rev. Robert Orr, missionary priest at this point, has been in charge only twelve months. He has three stations with but one church. His zealous labours during the past year are being rewarded by the erection of a new church at Lake Dore, one of the out-stations, the opening services in which we hope to report at no distant date. This mission, as that of Cobden, embraces a very good agricultural district, where the farmers are able to do considerably more than make "both ends meet." During the first twelve months they have each largely increased their contributions to clergyman's support, and it is confidently hoped that the credit they have thus attained in the diocese will be fully maintained by the faithful payment of these increased subscriptions. Many a parish has lost a clergyman they desired very much to keep, just because of the thoughtlessness of the few who delayed so long in the payment of their promised support that the patient and long suffering clergyman was compelled to either starve, remove, or run in debt. *It pays to pay your clergyman.*

MATTAWA.—This mission is well known throughout the diocese. The present missionary priest is the Ven. W. Y. Daykin, LL.B., who is energetically working his large district with the assistance of two lay readers. Mr. Daykin is using every effort to remove the balance of debt due on the mission property at Mattawa. Were this debt once removed the mission would be in excellent shape, and the future full of promise. By reason of its situation and the distance between stations, it is an expensive mission to maintain, the support of lay readers and their travelling expenses to and from out-stations almost eating up the whole local revenue. But this is only temporary, and if in a year or two the debt can be removed brighter days will be in store.

PEMBROKE.—This, the county town, is considered the most important parish in the deanery, though the parish of Stafford—purely country—is the oldest and numerically the strongest. Pembroke is the largest town in the county and is growing. The church and parsonage are substantial brick buildings, and, with land attached, valued at upwards of \$8,000. There are 85 Church families, comprising 455 souls, 185 being communicants. There is a well-organized Sunday school with 13 teachers and 132 scholars. During the twelve months preceding Easter the local revenue exceeded two thousand dollars, and the contributions to the mission fund exceeded the amount for which the parish was assessed. A further evidence of the material prosperity of the parish, under wise administration, is the fact that nearly three thousand dollars is about to be expended on a parish hall, which is to be built on a new site recently purchased with a view to the erection, later, of a new church and rectory. The site is paid for and most of the required amount for the hall either paid or subscribed. This is an excellent record of patient, persevering, unassuming labours during an incumbency of three years. The rector, Rev. W. A. Read, like a true master builder, works to a plan. First he had the site procured, then within a year or so paid for, then follows the parish hall to be built in a style in keeping with the new church and rectory he hopes to see follow it. May his design be realized in its entirety, and the admirable site, in the centre of this large town, crowned with a beautiful sanctuary, as beautiful as the consecrated offerings of the people can make it, to the glory and worship of Almighty God.

PETAWAWA.—It is nearly four years since this mission was set apart on its present basis, having for several years been worked from Mattawa, 90 miles distant, the present missionary priest, Rural Dean Bliss, coming from Mattawa to give fortnightly services. At Petawawa there is a very pretty church and a mission house or parsonage built by the mission priest while he resided at Mattawa. Removing here in 1889, he organized congregations at other points, and now has four churches—two of which have been built within two years, and six stations. A fifth church is about to be erected this year. Two lay readers assist the missionary, and are in training for holy orders. The church properties are all paid for, except the mission house, on which a small balance of three hundred dollars has

yet to be paid. Three of the churches are consecrated and the fourth awaits the Bishop's visit. There are 73 families, 313 souls, 128 communicants. The Sunday driving distances, to outstations and return, are thirty miles and fifty miles, according to direction, with three services. Taking Combermere, Calabogie, Mattawa and Petawawa, we have in this deanery as purely missionary work as any in the Algoma or North-West Dioceses.

RENFREW.—One of the oldest missions in the deanery, but the Scotch element preponderating in the settlement of the adjacent townships, the Church has been unable to make much progress. There are two permanent stations, with church edifices, and a third station has recently been opened. The mission priest, Rev. W. M. Quartermaine, has done much to improve both churches, in one instance completely renovating the interior. The sanctuary of St. Paul's, Renfrew village, has been adorned with many memorial gifts, e.g., altar, Bishop's chair, prayer desk, lectern, alms plates, etc. The Church population comprises forty-five families, numbering two hundred and seven souls. There are one hundred communicants. St. Andrew's Brotherhood has a live chapter, and there is also a junior organization, the cadets of St. Andrew.

STAFFORD.—This is the strongest and probably the wealthiest parish in the deanery, numbering upwards of one hundred families and five hundred souls. There are two hundred communicants and 170 Sunday school scholars. There are three churches and a very handsome stone rectory. Stafford is noted for large congregations, the churches always being full. The present incumbent, Rev. C. O. Carson, B.A., is the first rector, the former clergy having received grants from the Mission Fund. Mr. Carson is endeavoring to develop the fine resources of this parish, and in a year or so we hope to see a handsome church at Lower Stafford to replace the present log building, which has seen its best days, and is now far too small for the increasing congregation. The Church people of Lower Stafford have the ability, if they choose to exercise it, to build the handsomest church in the county, and we have no doubt that the enthusiasm of the rector will soon become contagious, and the offerings of the people rise to such a sum as will enable them to erect a really beautiful sanctuary to the honour and glory of God. *So note it be.*

AULTSVILLE.—In a recent sermon by the Rev. M. G. Poole at this place, he stated that since he had been in charge of the parish of Williamsburg he had conducted the last rites of the Church over the remains of fifty-four persons, ranging in age from one year to ninety-seven years, and many of them had comprised the most influential and best supporters of the Church, and there were none to supply their places.

MATILDA.—The corner stone of a new frame church was laid on Wednesday, July the 19th, at Wallace's Settlement in this parish. A goodly number were gathered together to watch the placing of the tin box containing copies of several papers, including a CANADIAN CHURCHMAN, under the stone, and to take part in the beautiful service taken from the Priest's Prayer Book. The names of the reigning Queen, Governor-General, Lieutenant-Governor, Bishop, Rector, building committee, builder and architect were also recorded. The service was very hearty, and after the stone was laid a liberal offering was laid thereon, and prayers being ended a hymn was sung, and the rector addressed the congregation. He spoke of the hard work and many difficulties which had been overcome before they had been able to start the church, and how thankful they ought to feel that nearly three-fourths of the sum necessary was now subscribed. While they had been very thankful for the use of the school house, which was as convenient as a secular building could be, it was a great joy to look forward to a building entirely devoted to God's service, where no secular business or entertainment would be undertaken, and which would be free to all. The Rev. R. W. Rayson in a short address dwelt on the increase of responsibility caused by increased privileges. They must support the church they were building, not only with money, which he was sure they would give freely, but also by leading consistent lives, making the services real, hearty acts of worship, and striving to draw others to them. Mason Mills, Esq., next spoke of the little church built by the Romans in Canterbury, which had been the mother of so many English churches, and which was little larger than the one now building. The dimensions of the new church will be 40x24 feet with a porch 7x8 feet, and it is placed five miles northwest of Iroquois.

OSNABRUCK AND MOULINETTE.—A beautiful and interesting service was held in St. David's Church, Wales, on Sunday, July 9th. The Sunday School assembled at 9 a.m., in the basement, and after the

lessons the scholars and teachers to the number of about 120 marched in procession to the church, each carrying a bunch of flowers. At the church door they were met by the rector (Rev. R. W. Samwell), and the procession marched up the nave and to their places, singing "Onward Christian Soldiers." After the prayers, the scholars attended by their teachers walked reverently to the sanctuary, and there presented their offerings of flowers; the rector, as he received them, placed them upon the altar. During this interesting part of the service the hymns "Christ who once amongst us" and "Once in royal David's City" (A. & M.) were sung. The altar looked radiant in its wealth of flowers, whose sweet fragrance filled the church. The rector then gave an appropriate address on the subject of "Flowers." He took as his text the floral offering of one of the children, and drew from it many simple and instructive lessons. At the conclusion of the service the procession returned to the basement, singing "There's a friend for little children." The church was crowded, and the interest of the large congregation was shown by their close attention throughout the service. The reverent demeanour and excellent singing of the scholars was found worthy of special remark. The flowers were afterwards carefully packed and dispatched to the Hospitals at Brockville and Kingston to cheer the sick. St. David's Sunday School has more than trebled its numbers within the past nine months.

ERNESTOWN.—St. Alban's Church, Odessa, has just received a very handsome present from the Church Extension Association, consisting of a magnificent violet dossal, a complete set of altar linen, and a set of four coloured silk burses and chalice veils. They are all worked by hand in that exquisite manner for which the Kilburn Sisters are famous.

MORVEN.—This is a new station recently opened up by Rev. Mr. Dibb. It is just half way between Odessa and Napanee and is a great stronghold of Methodism. The use of the school house for the services of the church has been refused by the Chairman of School Trustees, and consequently they have to be held in the parlor of a private house which was kindly placed at our disposal by Mrs. McEwen. The results have been very encouraging, and the congregations are already too large for the parlor. Many of them have to sit outside on the verandah. Consequently we shall have to build a small church at once, and it is earnestly hoped that Church people outside the mission will give us their cordial help.

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca: Miss F. Twohy, Hamilton, \$6; St. George's S.S., Owen Sound, \$18.03; St. Martin's S.S., Montreal, \$32.20; A friend, \$5; St. James' Junior Guild, Kingston, per Mrs. Rogers, \$35; Christ Church S.S., Hamilton, \$10; Simcoe branch W.A., \$10.

PETERBOROUGH.—An active movement has been lately going on in this active commercial town, having as its object the earlier closing of stores on Saturdays and the lessening of the volume of business on that day. On the invitation of the rector of Peterborough, a general attack was made upon this prevailing evil from the pulpits of all churches in the town and in Ashburnham. The local press—(notably the *Examiner*) then took up the cause, publishing articles and opinions by business men concerned, and otherwise ventilating the subject. The beginning of a general reform has been already noticed. The matter is still being pushed forward.

Services are being held by the clergy of St. John's Church in the Pavilion, Chemong Park, Peterborough's watering place. Every Sunday morning these services are largely attended by members of all denominations. They have now been held during July and August for three summers.

Rev. C. W. Hedley, B.A., has begun his work in the mission of Otonabee (St. Mark's), with headquarters in Ashburnham. Mr. Hedley has been warmly received. On Sunday, 23rd, a new outpost was opened in the village of Allandale, Rev. C. H. Marsh of Lindsay preaching to a large congregation. There are now five clergy in active work in Peterborough and its neighbourhood.

COLBORNE.—Trinity Church.—Rev. J. C. Davidson, rector of Peterborough, officiated here on Sunday, July 23rd, and received an affectionate welcome from his old congregation. In the afternoon the infant son of Judge Ketchum and grandson of the late lamented Canon Davidson was baptized in the presence of a large congregation which nearly filled the church. Among them was the Provost of Trinity College who stood as god-father.

MONO MILLS.—The Rev. A. C. Watt requests all communications to be addressed to him to Lucille P.O., Ont. This is a new post office recently opened in St. John's Rectory, Mono.

NIAGARA.

ST. CATHARINES.—We are deeply sorry to hear that on Saturday afternoon, July 31st, shortly after 4 o'clock, Rev. Mr. Shutt, rector of St. Barabas' Church, had a narrow escape from sudden death. He was walking around the new building which is in course of erection, when an iron casting weighing some 15 or 16 pounds, which was being placed in position, slipped and fell. Mr. Shutt was standing directly underneath, and hearing a warning shout he glanced up, and as he did so the casting fell on his face, knocking him to the ground and splitting his nose. Had he not glanced up when shouted to the iron would have struck him on top of the head and probably killed him. Medical aid was at once summoned and his wound dressed. He will be disfigured for life. Rev. S. Stevenson, who is visiting friends in the city, took charge of the services on Sunday.

HURON.

LONDON.—The regular quarterly meeting of the Sunday School Association of Middlesex Deanery was held in St. George's Church, London West, on Tuesday evening, July 25th. The opening exercises were conducted by Rev. D. B. Sage, rector of the church, Rev. Canon Richardson leading in prayer. The President, Rev. Canon Smith, then took the chair, and introduced Rev. W. J. Taylor of St. Mary's, who gave an admirable address on successful teaching, urging—1st, Aptness to teach; 2nd, Bible knowledge; and 3rd, Consecration, as necessary qualifications of a successful teacher. The address was lit up by illustration, simile and anecdote. After a discussion by several of the audience, the subject of the opening and closing exercises of Sunday Schools was discussed at some length, Rev. Messrs. Richardson, Sage, Rhodes, and Messrs. Armitage and Garside taking part. A cordial vote of thanks was tendered to Rev. Mr. Taylor for his practical and helpful address. The next meeting will be held in Christ Church in October. The meeting closed with singing and prayer, after which the audience adjourned to the school house, where refreshments were provided, and a pleasant time was spent.

ST. MARY'S.—On Friday evening, July 28th, at the invitation of the Rev. W. J. Taylor and Mrs. Taylor, the young men of St. James' Church spent the evening at the rectory. The rain prevented out-of-door enjoyment in the extensive and beautiful grounds, which have been made so handsome by the present clergyman. The evening was passed by those assembled joining in games and listening to music, until refreshments were served, after which charades, etc., were enacted. During the evening the rector expressed his thankfulness for the prosperity and unity of the congregation, as well as that of the various agencies for good connected with it.

ALGOMA.

Manitowaning Mission.—On Wednesday, the 12th ult., the congregation of St. Paul's Church spent a very successful and interesting time. A sale of useful and fancy articles, which took the form of a miniature bazaar, was a profitable factor in the proceedings of the day. Dinner and tea were served to a number of people, and a concert was given in the evening which reflects great credit on the young people who took part in it, especially the *Farce*, in which each character was admirably represented. The proceeds, which are to be appropriated to the renovation of the interior of the church, amounted over all expenses to about one hundred and twenty dollars. We wish to thank all our friends who contributed privately so liberally to the bazaar. Among those who deserve special mention are Miss E. Langtry and the Misses Harper of Toronto, the children of St. Cyprian's Church Sunday school of Toronto and the Bolton Branch of the W. A., for their kindness in sending us so many and beautiful gifts. We would ask that Miss Patterson, Dorcas Sec. of the W. A., would kindly extend our thanks to the Woman's Auxiliary in general for their great kindness and liberality.

RUPERT'S LAND.

BRANDON.—*St. Matthew's.*—On Sunday, July 9th, the Most Reverend Dr. Mackray, Metropolitan Bishop of Rupert's Land, formally re-opened St. Matthew's church. On Saturday his Lordship was met at the station by the vestrymen and a reception was held at St. Matthew's rooms. The church, which is now one of the finest outside of Winnipeg, was beautifully decorated with flowers. The rector,

the Rev. M. Harding, acted as chaplain to the Bishop. His Lordship wore his order, St. Michael and St. George. The Rev. E. Archibald assisted in the service. The Bishop was a guest of A. Jukes, Esq. This parish has lost one of its best workers in the person of Mrs. Barton, who has gone to England. The congregation showed their esteem for her services in presenting a Bible, Prayer Book and purse. A very successful strawberry festival was held on July 18th, at the residence of Mrs. (Judge) Walker. The Wednesday evening service is well attended; nearly fifty candidates for confirmation, among the rest, are greatly interested in the addresses given by the Rev. M. Harding. The Sunday school picnic will take place shortly at the Experimental Farm. A Sunday school building is badly needed in this parish.

HOLLAND.—The Rev. T. H. Cooper has been appointed to this parish.

SWAN LAKE.—The Reverend General Secretary Rodgers visited this mission lately and preached a mission sermon. The church was full and the singing good. This is a hard field with many needs. The incumbent is the Rev. Albert Tansey, Swan Lake P.O., Man.

Sisterhood of St. Andrew.—The Sisterhood of St. Andrew is a society for women of the Church similar to the Brotherhood of St. Andrew; the central council is in Winnipeg. Full information regarding the Sisterhood will be found in the "Manual," price 5 cents, from Miss E. F. Goodman, Secretary of the council, Winnipeg.

ROUNTHWAITE.—The church has been painted with two coats of paint outside. It should be stained and varnished inside; towards the cost of this we need \$10, the rest is in hand. A vestryman will give \$100 towards the parish debt if the balance, \$1,100, is raised by Dec. 25th, 1898. No doubt the people will give after harvest about \$500, leaving \$600 to come from 'outsiders.' We have been in debt for about ten years, and now everything promises well; we have a church, parsonage and cemetery, and good congregations, but the debt is a great hindrance. The incumbent, the Rev. Herbert Dransfield, is holding three confirmation classes weekly.

BRIEF MENTION.

The Rev. Charles Miles, late of Wallaceburg, is now stationed at Lucknow.

No one can breathe at a greater height than seven miles from the earth.

Over one-tenth of the people of the United States are Negroes or Chinese.

The Rev. F. Ryan, of Florence, in the Diocese of Huron, has been appointed to Tilsonburg parish.

A church in old London still possesses an income originally given to it for the purpose of buying fagots for burning heretics.

The herring family contributes more largely to the food of human beings than any other of the fish families.

The Rev. W. E. White, B.A., has been appointed incumbent of Beeton and Tottenham, to succeed the Rev. J. T. Bryan.

One pound of cork is amply sufficient to support a man of ordinary size in the water.

"Trust in God and defend thyself bravely" is the motto on a sword presented by the German Emperor to his 10 year-old son.

Looking glasses of polished bronze or silver were a necessary adjunct to the toilet in ancient as well as modern times.

The Rev. Canon Chance, of Tyrconnel, who received a paralytic stroke a short time ago, is gradually recovering.

Men of marked ability in any line have usually one deep, perpendicular wrinkle in the middle of the forehead, with one or two parallel to it on each side.

The combined length of the world's telegraph line is 881,000 miles, necessitating the use of 2,260,000 miles of wire.

The old theatre of Æmilius Scourus at Rome comfortably seated 80,000 persons. It was built 1,950 years ago.

Bishop Lewis has granted three months' leave of absence to the Rev. J. W. Plant, of Clarendon, who will visit the old country.

Tiberius made an edict forbidding men over 60 and women over 50 to marry, but so many petitions were presented against it by widows that it was soon repealed.

Edward III. ordered innkeepers to search all their guests in order that foreign money might not be brought into the country.

Rev. John Caster, chaplain to the Pusey House, England, is on a visit to his parents in Toronto.

The Rev. Arthur K. Griffin, late of Burford, in the Diocese of Huron, has removed to Crawford, N.J.

The diamond is not among the earliest gems known to man. It has not been found in the ruins of Nineveh, in the Etruscan sepulchres, nor in tombs of the Phœnicians.

According to the last census reports there are over 3,000,000 bachelors in the United States—by which is meant there are 3,000,000 men over 30 years old who have never been married.

The ill-health of Mrs. Cooper has forced the Rev. J. Cooper to resign the incumbency of St. Paul's, Sydenham, and they will sail shortly for England. The Bishop has appointed the Rev. W. J. Bate to the charge.

Lightning is zigzag because, as it condenses the air in the immediate advance of its path, it flies from side to side in order to pass where there is the least resistance to progress.

The first mention of money in the Scriptures was Abraham's purchase of a sepulchre, for 400 shekels of silver, B.C. 1860.

The Rev. Prof. Clark, of Trinity College, Toronto, has returned from New York, where he preached to crowded congregations at St. George's Church during the absence of the rector, Rev. Dr. Rainsford, on holidays.

Female fish of all species are considerably more numerous than males, with two single exceptions, the angler and the catfish.

The Bishop of Huron and Mrs. Baldwin, who have been on a visit to Mrs. Baldwin's father, Mr. J. J. Day, of Montreal, since their return from England, left last week for St. Leon Springs, Quebec.

Sir John Herschel says that if a solid cylinder of ice, forty-five miles in diameter and 200,000 miles long, were plunged end first into the sun, it would melt in a second of time.

Rev. Professor Clark will preach at St. James' Cathedral, Toronto, on Sunday mornings during the month of August, and on the first and third Sunday evenings during the same month.

Comfort for too fat or too thin persons can be derived from some recent medical statistics, which show that at the age of thirty-six thin people generally become fatter and the fat ones thinner.

The Rev. R. L. M. Houston, M.A., of St. John's Church, Iroquois, has been appointed by the Bishop of Ontario rural dean of Stormont, to succeed the Rev. Canon Pettit, of Cornwall, who has resigned the position.

Baron Liebig, the German chemist, makes the astounding statement that as much flour as will lie on the point of a table-knife is as rich in nutritive constituents as 8 pints of best beer made.

An observant statistician makes the amazing assertion that girls with retroused noses marry sooner, and are more fortunate in catching good husbands, than young ladies whose features are of the Greek or Roman type.

In Dublin recently twenty-six adult converts from the Church of Rome were received into the Protestant Episcopal Church. Most of these converts are parents of children who have been attending the schools of the Irish Church missions in Dublin.

The human heart is 6 in. in length, 4 in. in diameter, and beats an average of seventy times per minute, 4,200 times an hour, 100,800 times per day, and 3,681,720 times per year. So, in a life of eighty years, the heart beats 300,000,000 times.

The great turtle found in the Artillery Barracks at Port Louis in 1810, when Mauritius was ceded to Great Britain, is still alive. Though it is believed to be 200 years old at least, it has enormous strength, and can with apparent ease carry two men on its back.

British and Foreign.

Sir Tatton Sykes has resolved to complete his great scheme of church building and restoration in East Yorkshire by the erection of a magnificent new church on his own demesne at Sledmere.

A "Retreat" for the Presbyterian ministers of both the London, Eng., Presbyteries has been arranged to be held at Reading.

The Rev. Prebendary Webb-Peploe has urged the Church of England Burial Society to direct its efforts to put a stop to the wild and reckless expenditure on flowers at funerals.

There is a movement to bring about the amalgamation of the three principal Church of England Societies for young men. As these societies have identical aims, and are greatly in need of funds, such a fusion as is contemplated appears desirable.

The Bishop of Chichester, in his ninety-first year, delivered a charge in Chichester Cathedral on Tuesday which occupied three hours in delivery.

It is understood that the bishopric of Wellington, New Zealand, was offered to the Rev. A. F. Winnington Ingram, head of the Oxford House, but was refused by him.

The Rev. Charles Gore has now been canonically instituted to the vicarage of Radley, Berkshire, in the diocese of Oxford.

Nine thousand pounds has now been subscribed towards the £10,000 required for the proposed restoration of the Choir of Bristol Cathedral.

The consecration of the Rev. Dr. Lawrence, Bishop-elect of Massachusetts, is expected to take place in Trinity Church, Boston, Thursday, Oct. 5.

Ireland gave last year £10,031 to the C. M. S., which is the largest sum, with one exception, ever given from Ireland.

The report of the recent Conference of Diocesan Missioners on Missions will be published immediately by Mr. Elliot Stock.

The Rev. Hartley Carmichael, rector of St. Paul's Church, Richmond, Va., has received the honorary degree of D.D. from Richmond College.

The Welsh newspapers announce that the Rev. Father David Wareing, formerly priest of St. Mary's Roman Catholic Church, Carmarthen, who left the Church of Rome some months ago, has been appointed to a curacy at Stepney.

Jerusalem has been enjoying a "boom" since the completion of the railroad that connects it with Jaffa. Over 800 houses, hotels, stores, and residences have been erected in the town since it became a railway terminus.

A layman of the diocese of Bath and Wells has just given a donation of £10,000 to meet benefactions for the augmentation of the numerous small livings in that part of the country.

The Bishop of Milwaukee has been appointed president of the Guild of All Souls in America. In England branches have recently been formed at Eastbourne, Norwood, and Croydon.

Mr. Passmore Edwards, it is said, gives away the profits of the *Echo*. It is from this source that his many donations to free libraries and other generous gifts of his have been made.

Miss Magee, daughter of the late Archbishop of York, has accepted the position of superintendent of the Ladies' Settlement in Islington, which has just been started to provide a home for ladies who are willing to give themselves up for work amongst the poor.

On Saturday the Bishop of Bangor (Dr. Lewis Loyd) closed the palace as a residence. He finds his income (after the late Bishop's retiring allowance has been deducted) inadequate for the maintenance of so large an establishment. The stables have been let to a coach proprietor and the gardens to a market gardener. The Bishop intends for the future to spend some time in each parish in his Diocese.

From the annual report of the Pongas Mission it appears that the direct supervision of the work is now under the Bishop of Sierra Leone. Notwithstanding the munificent grant of £2,000 from the Colonial Bishopric's Fund, it has become evident to the Committee that there is no reasonable prospect of any appointment of a Bishop of the Pongas country in the immediate future.

Correspondence.

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

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

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

Dr. Bray's Libraries.

SIR,—On page 476 of the "Manual of Parochial Work," S.P.C.K., I find that there are sixty-three (63) of "Dr. Bray's Libraries for the use of the

Clergy," in Canada. Will any of your readers kindly give a list of above libraries in Canada? Is there one in the Diocese of Qu'Appelle or Rupert's Land? STUDENT.

July 12th, 1893.

"Caucusing."

SIR,—There is a good deal of talk, and some comments in writing, as to caucusing at recent synods, with what amount of truth it is hard in all cases to determine. That it was practiced unblushingly at the Synod of Huron is a deplorable fact. For two reasons. First, weak men, if positively and boastingly "Low," are thrust forward, to the exclusion of firm, moderate, balanced Churchmen of experience; and secondly, such glaring injustice as was manifested in the election of men for both the General Synod and the Executive Committee, will lead to reprisals.

It is to be hoped that, in future, such tactics will not be resorted to. The aim at present seems to be to make the Executive Committee a "Huron College preserve!" In justice it should be said that the Bishop in his selections show a wider charity, a broader judgment, and a more kindly feeling than do many of the clergy.

OBSERVER.

Correction.

"It is rather late to leave the Church because of the Lincoln Judgment, but such is alleged as the reason for Rev. Reginald Shield Radcliffe accepting the pastorate of a Nonconformist chapel at Ashford. Mr. Radcliffe has had a remarkable career. He was a student at Trinity College, Toronto, from 1876-78, and in 1879 and 1880 was ordained deacon and priest by the Bishop of Niagara. He held a variety of missionary appointments in Canada, and four years ago he became Rector of All Saints', Saginaw, in the diocese of Michigan in the United States."—*Church Review*.

SIR,—The report in yours of the 13th (copied from the *English Church Review* of the 15th of June), asserting I had left the Church because of the late Lincoln Judgment, is of course absurdly untrue. That judgment I have thanked God for again and again, and I carry it out to the letter as far as possible. This would indeed be a sorry time to leave the Church, when even the different religious bodies round us are both in doctrine and ritual becoming more and more like us. Besides even this, in the U. S. A. alone two-thirds of our Bishops, clergy and laity have come from these religious bodies. Bishop Potter calls the two-thirds a conservative estimate. Surely those whose ancestors have been loyal priests for generations could not dream of leaving a Catholic faith for a non-Catholic; but as years go on and our Church gradually becomes all our Reformers intended her to, we can say or sing more and more from a heart filled with joyful thanks, This is our Church, here will we dwell, for we have a delight therein.

Yours in our blessed Lord,
REGINALD S. RADCLIFFE,
Priest of the Church.

Pueblo, Colorado, July 17th, 1893.

The Clergy House of Rest, Cacouna, P. Q.

SIR,—Permit me through your paper to say a few words regarding this institution, and Cacouna as a desirable place of rest and recuperation for the clergy. I know of no place more suitable for one who feels the want of a much needed rest. The entire change of air and the effect of the salt breeze can only be realized by those who have experienced it; especially beneficial is it to one who has been living and working inland. The trip down the St. Lawrence, it is needless to say, is one of the most delightful a person could take, and though it may cost a little more than to Muskoka, or up the lakes, yet you are not burdened with great hotel expenses during your stay at Cacouna, the rate at the Clergy House being only 50 cents per day. This is even less than what it would cost at one's own house, and of course does not nearly pay, were it not for the liberal support of Churchmen and women, who see the need of such an institution for the clergy. As regards the comforts of the Home, too much cannot be said in its favor. It is beautifully situated, overlooking the river where all ocean vessels can be seen passing to and fro. The interior is furnished like an ideal house, yet plainly and substantially. There is a detached reading-room a few yards away, where the daily papers from Montreal and Quebec are found, as well as the nucleus of a library, kindly presented by Major Irvine. The lady managers have secured the services of a splendid housekeeper and cook, and in consequence the table—which is such a consideration during an outing—is of the very best, far surpassing, I consider, many a summer hotel at \$2 per day.

The clergy cannot be too grateful, or encourage too much the ladies who have so kindly taken in

hand this work and made it such a thorough success. And now that it is so efficiently established by their zeal, as well as by the financial support of our Church people, it would seem a pity if we did not take hold of it and make the best possible use of our privilege.

J. HIRST ROSS.

Guelph, July 26th, 1893.

Parish Library.

SIR,—Some unknown friends have helped me in my parish work by sending two packages of the CANADIAN CHURCHMAN for distribution. I feel deeply grateful, and trust that such help will be continued. I am endeavouring to form a parish library and need such books as Lane's "Illustrated Notes of English Church History," Little's "Reasons for being a Churchman," Kip's "Double Witness"; bound volumes of "Dawn of Day"; "Home Words"; "Church Monthly"; Band of Hope"; etc. I sorely need twenty five Prayer Books for the new mission of Nesbitt, and twenty "Manuals of Christian Doctrine" by Rev. W. Gynne, senior grade, to place in the hands of adult candidates for confirmation. The Manuals are sold by Rowsell & Hutchison, Toronto, at 25 cents each. Will some reader please send one or two at once? Those who value sound and solid Church doctrine will recognize the importance of this appeal.

HERBERT DRANSFIELD.

Incumbent of St. John's Church.

Rounthwaite, Manitoba.

Information Wanted.

SIR,—Some time ago I sent you a letter stating that I had been led in friendly intercourse with a Presbyterian neighbour to ask him for information as to when and where the change from Presbyterian to Episcopal government of the Church took place; seeing that Presbyterians claim the Church was originally Presbyterian, but that early in the second century it had become Episcopal. The drift of my communication was misunderstood, and we were favoured with two letters of interest and valuable information from correspondents from whom we should be glad to hear oftener. I should be glad of their assistance now, as I am not in possession of the necessary authority. My friend the Presbyterian minister, has, after long delay, sent me an answer to my enquiry, but he ignores the main question, and contents himself with stating "I know of nothing that will help you more than Bishop Lightfoot's Essay on the Christian Ministry." "He shows that the Church of the N. T. was Presbyterian and only such." "That the apostles held of course an important, but unique and temporary position." Now I would like to ask some of my clerical brethren in possession of the Bishop's essay, are we indebted to Bishop Lightfoot for such teaching as alleged above? If so, where are our boasted claims?

L.

Diocese of Ontario, July 21st, 1893.

More Bishops in Ontario.

SIR,—I must confess that I am rather disappointed at the two letters you have printed commenting on mine, as they represent views already familiar, adding nothing to this important question.

As to Mr. "Advance's" letter, I was quite prepared, for the family is a large one and their mode of action, gushing, restless activity, is well known. We have a large family of "Advances" in Ontario, and they are not confined to the Church; a lot of them are Methodists. Their activity in church building is well known, especially in Toronto and Winnipeg, and I am told they have some relatives who are Presbyterians. One of them, the father or grandfather of your correspondent, was very enthusiastic and tried to impress his views on an aged prelate, urging him to go forward and trust, and rouse the people. "Aye, I dare say, but where is the money to come from?"

Another of his relations, the Rev. Jas. "Advance," tried to put these principles into practice, and regardless of Bishop and board, took possession of a vacant district and for a year gave the people a service (needless to say "advanced" also). At the end of the time he could stand the privation no longer, and retired, to the delight of the poor people who had kept him from starving. Don't think I don't sympathize with the family; they do great good and often great harm, but cannot realize there may be zeal without judgment.

A letter like Mr. Craig's I quite agree with. His ideal is mine. I tried to point out some stumbling blocks which have been needlessly placed in the way. For one, the spoils system, necessitating book-keeping, subdivision, loss and isolation. For another, the \$40,000 limit. If that is insisted on, we will have a continuation of the old style bishops, not what both your correspondents, I think, desire as much as I do, a bishopric, to maintain which de-

prives neither mission, nor any other board, of a single dollar. It may be done by setting aside the revenues of a rich parish, as was suggested in Toronto, or by some one giving a house, as was done in Algoma, or both.

There is no doubt of greater need of more episcopal aid in Huron than anywhere in Ontario, as it has not been tri-sected like Toronto since it was set apart in 1857, when a great portion of Huron was unsettled. And there is no doubt room for two dioceses in Huron, if, as I said, these hindrances were removed, and in addition a clergyman would lose nothing by going to another diocese.

WM. D. PATTERSON.

Paid by the State.

SIR.—We are all delighted to see that the Editor has his holiday and that the sub editor gets away for a little to have his luncheon, but we scarcely appreciate being left to the fertile genius of the little office boy. He must have seen his way to a little romancing when at the last moment he rushed to the office and handed to the compositor the opening editorial of July 13th. It is rather puzzling to fix the idea of the English State being any kind of *treasurer of Church funds, or guardian and manager in trust for endowments*. There is no department under Government for the management of Church property, for paying episcopal salaries, or for building churches or houses. The Church tithe is not a tax, and the generous gifts of individuals past or present do not reach the Church through the national exchequer. There are many societies for aiding in the Church's work, and these have usually a charter from the State, or, like the ecclesiastical commissioners, the scheme may be put in form by an Act of Parliament. But in England the Church and State have different functions and separate purses. There is happily no annual Parliamentary vote to the Church along with those for the army, navy, police, *et sic genus omne*. We hope your little boy is not taking up his time and wasting it upon Church liberationist literature, but he must be a little better instructed before you take your next holiday.

JAMES GAMMACK, LL.D.

Plymouth, Conn., July 15th, 1893.

Sympathy with the Bishop of Montreal.

SYNOD OFFICE, TORONTO, 10th July, 1893.

RIGHT REVEREND SIR,—It affords us the highest pleasure to be able to forward to you in your convalescence a copy of the following resolution, which, with a thankful satisfaction, was carried by a standing vote at the recent session of the Synod of this Diocese:—

"Resolved, that the Synod of the Diocese of Toronto, at this time assembled, desires to record its devout thankfulness to Almighty God that He has been graciously pleased to spare to the Church the life of one of its most valued prelates, the Right Reverend the Lord Bishop of Montreal; and the Synod also begs to express its most sincere and respectful sympathy with the Bishop and his family in the severe trial through which they have so lately been called upon to pass."

We are, Right Reverend sir,

Your very obedient servants,

T. W. PATERSON, *Hon. Clerical Sec.*

J. GEORGE HODGINS, *Hon. Lay Sec.*

THE RIGHT REVEREND WILLIAM B. BOND,

D.D., D.C.L., Lord Bishop of Montreal.)

(REPLY DICTATED).

Montreal, July 24th, 1893.

"MY DEAR MR. PATERSON,—I received to-day your letter, enclosing the resolution, 'carried by a standing vote at the recent session of the Synod of the Diocese of Toronto.'

"2nd. I have to ask you to excuse this dictated letter, as I am not yet permitted to write with my own hand.

"3rd. Will you please convey to the Synod of the Diocese of Toronto my sense of gratitude, which I cannot find words duly to express, for their strong sympathy, manifested in so marked a manner.

"I humbly ask their prayers that the life spared may be wholly consecrated to the glory of God, and the well-being of His Church."

With kind regards, truly yours,

W. B. MONTREAL,

THE REV. T. W. PATERSON,

Hon. Clerical Secretary.

J. GEORGE HODGINS, ESQ.,

Hon. Lay Secretary.

SYNOD OFFICE, TORONTO, ONT.

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Notes and Queries.

SIR,—Looking at the two brothers in the parable, which is the better character and fitted for our imitation? I heard a preacher speak rather severely of the elder brother as if in some points of his character he was not so good as the prodigal, and I left church a little puzzled. How do the brothers really stand?

LISTENER.

Ans.—It is unfortunately the popular plan to pet and make a hero of the prodigal. Some appear to think that it is the proper form of humility to assume to themselves the role of the prodigal, and claim all the joys of the welcome. In order to elevate the side of the prodigal, a slur is cast upon the elder brother, and what he says to his father about the unusual stir in the house, is laden with the severest interpretation. The purpose of the parable is to accentuate the value of repentance. The centre of the parable is not the elder brother or the younger, but the old loving father, whose house and heart are always open to all his children. The details of the parable are probably not to be too firmly pressed, lest the whole parable become lop-sided, as too often occurs in popular interpretations. In the character of the prodigal there appears to be no redeeming feature, nothing to lift it above an utter selfishness. In the far country he reached *Hobson's choice*, and made a good resolution, which he had not the manliness to carry out in the end. It was no credit to him that he received the joyful welcome on his return; the world's experience would say that selfishness seldom learns anything from even its own experience, and that the story of his return is not the last of his history. We have a great curiosity to know the second chapter of his career. The elder brother had no ambition to go out into the world, but was content to plod on at home and do the duties that fell to his lot. *Laborare est orare* is the old monkish legend, and the elder brother was the mainstay of the father's declining years. That he expressed himself as under irritation at the unwonted bustle and sounds of rejoicing when he came home tired from the labours of the field, is only a piece of genuine human nature, worth pages of prosy sermonizing. Of the two sons there can be no comparison as to moral worth, but the question is outside the purpose of the parable. Even the depth and genuineness of the prodigal's repentance lies under a cloud; the only thing beyond suspicion is the reality of the old man's pleasure at receiving him back.

Sunday School Lesson.

11th Sunday after Trinity. Aug. 13th, 1893.

THE BURIAL OF THE DEAD—I.

Our last Lesson on the "Communion of the Sick," naturally leads to the next service, viz., "Burial of the Dead." It is a common idea that the former service is a kind of "Extreme Unction" for those in danger of death; and it is often omitted altogether from a fear of frightening the sick person, or distressing the relatives. But this idea is erroneous, for the Church, ever mindful of her children, provides for them in sickness as in health. Those who draw all their strength from Christ in His own appointed way, in health, should be "strengthened and refreshed" by His Body and Blood in sickness. When the *soul* can no longer be ministered to, the Church still cares for the *body* and provides for its Christian burial in holy ground. "Then shall the dust return to the earth as it was" (Eccles. xii. 7). Cremation is not recognized by the Prayer-Book; it is taken for granted that all who belong to Christ will wish to be buried as He was; that like Him they may rise again. They lie, with faces turned eastward, watching for the "Sun of righteousness." The ancient tradition that he will come from the east is founded on such texts as Isa. xli. 2; Ezek. xlii. 2, 4; S. Matt. xxiv. 27.

I. FIRST RUBRIC.

The carrying out of this rubric has often given great offence; clergymen are accused of want of charity, the popular idea of charity towards the departed being that all the dead are, of course, in Paradise. The greatest indignation is excited by the refusal to give Christian burial to the first class named in the rubric.

(a) *The unbaptized*. Especially when they are infants. This refusal does not mean that the departed souls are lost, but simply that they have

never been admitted into the Church. Our Lord declares baptism to be the only door of the Kingdom (S. John iii. 5). Many parents who neglect Christian Baptism demand Christian Burial for their children. The burial service is intended for members of the Church, and we have no reason to believe that the unbaptized are members of the Church (Acts ii. 41, 47; 1 Cor. xii. 13), although we cannot think that our Lord will reject the little children for the sinful neglect of their parents.

(b) *Excommunicated persons*. In former days this sentence of excommunication was a very real and severe punishment. Now, even if it were pronounced, it would have very little effect in compelling obedience or repentance, because men turned out of the Church would be gladly received by many so-called Churches. The rubric does not refer to those who only *deserve* to be excommunicated, although clergymen sometimes refuse to read the burial service over men who have died in a state of notorious sin.

(c) *Suicides*. The rubric makes no distinction between those who have wilfully killed themselves and those who have done so while in a state of insanity. There is a distinction made, however, by most clergymen, although the verdict "temporary insanity," given by a coroner's jury, has often little or no foundation. Suicide is certainly *murder*, and worse than other kinds in this respect that there is, so far as we know, no chance for repentance afterwards. People should be taught that their lives are not their own, to do what they like with, but that they belong, body and soul, to God (1 Cor. vi. 19, 20).

II. OPENING SENTENCES.

These are to be "said or sung by the Priest and Clerks," or Choir, while the funeral procession enters the Church. This processional anthem declares in Scripture language the great doctrine of the Resurrection. "The first two clauses were used in the *Dirge*, which was sung every evening while the corpse lay unburied in ancient times; and the last was added for our English Service."

(a) *The first sentence*. Tells us that believing in Christ is life. He is "alive for evermore" (Rev. i. 18), and we being "one with Him and He with us," share His life. This eternal life must be begun here, given by the good Shepherd to His sheep (S. John x. 28). It consists of the knowledge of God (S. John xvii. 3; v. 20), and is promised to those who eat the flesh of Christ and drink His blood (vi. 54).

(b) *The second sentence*. Declares the resurrection of the *flesh*. Although, as Job says, this body will be destroyed, "yet in *my flesh* shall I see God." It is not easy to understand how this can be; but neither is it easy to understand how we still inhabit the same bodies, although every particle of flesh may be different from the ones we lived in seven years ago. This belief in the resurrection of the *body* is expressed in the Creed. I believe in the "resurrection of the body," or "the *flesh*," as it is expressed in the Baptismal Service and the office for Visitation of the Sick.

(c) *The third sentence*. Shows how we must one day appear before God, stripped of all worldly possessions. Only the character formed here is ours to take away; friends, wealth, fame must be left behind. What a warning to men who spend all their time and strength in the pursuit of things which may be taken from them any moment and will certainly be taken away some day. The "rich fool" is copied by many who are heedless of the fact that *this night their souls may be required* (S. Luke xii. 20). A miser might just as well hoard withered leaves as gold; they would do him quite as much good. "Treasure laid up in heaven," on the other hand, is really valuable, while money "lent to the Lord" is laid out to the best advantage (Prov. xix. 17; 1 Tim. vi. 18, 19).

Then come the touching words used by Job when he heard of the death of his sons; patient, submissive, trusting, could any words be more Christian:—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21).

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

Family Reading.

Pray for Me.

BY ARCHBISHOP TRENCH.

I beg of you—I beg of you, my brothers,
 For my need is very sore;
 Not for gold and not for silver do I ask you,
 But for something even more,
 From the depths of your heart's pity let it be—
 Pray for me.

I beg of you whose robes of radiant whiteness
 Have been kept without a stain—
 Of you, who, stung to death by serpent Pleasure,
 Found the healing angel, Pain;
 Whether holy or forgiven you may be—
 Pray for me.

I beg of you, calm souls, whose wondering pity
 Looks at paths you never trod;
 I beg of you who suffer—for all sorrow
 Must be very near to God;
 And my need is greater even than you see—
 Pray for me.

I beg of you, O children—for He loves you,
 And He loves your prayers the best;
 Fold your little hands together and ask Jesus
 That the weary may have rest;
 That a bird caught in a net may be set free—
 Pray for me.

I beg of you—I beg of you, my brothers,
 For an alms this very day;
 I am standing on your door-step as a beggar
 Who will not be turned away;
 And the charity you give my soul shall be—
 Pray for me.

Love's Mastery: Or the Gower Family.

NUMBER 6—CONTINUED.

A voice absolutely merry in its tones and a short musical laugh fell on Captain Flamank's ears as he entered; and as for Stella, her toasting-fork almost dropped into the ashes, following the example of the muffin, as she rose hastily in her astonishment at the unexpected intruder.

"O, Captain Flamank, is it you?" she exclaimed, turning upon him a face full of surprise, and very hot.

"Yes; and now what penalty am I to pay for taking this outrageous liberty: tell me quickly, I pray you Stella, and put me out of my misery."

"O, a very heavy one," she answered playfully. "You must stay and have some tea with us. This muffin is spoiled, certainly," as the Captain gazed curiously at the little toasting-fork; "but there are plenty more, if you can only wait while I toast them."

"Agreed," said Captain Flamank. "And now—"

But Stella was before him. "Tracy, my darling, you know who this is, without my telling you, don't you?"

Tracy, whose masculine acquaintance began and ended with Somerset and Dr. Argyle, had experienced some slight emotions of dismay when the tall stranger so suddenly invaded his sanctum, and wished for the moment he could shrink into one of his giant nut-shells. But Stella's unaffected pleasure at his appearance, and the kind, friendly manner of the unknown towards her, speedily reassured him, and his quick perception had told him, even before his sister spoke, who that unknown must be.

"Yes," he answered, in his sweet quiet voice, and blushing as he spoke: "it is Captain Flamank."

"Well done, dear little man," said the Captain, taking the easy-chair which Stella had pulled up to the couch, and stretching himself towards the child. "Stella," he continued, "is willing to have me for a brother; and I want to know if you will do the same. No; don't answer me yet: wait till the evening is over, and you know me a little better."

While Tracy was taking a long earnest survey of his future brother, Captain Flamank was doing the same of Tracy, and the result brought him pretty well to Stella's conclusion, that he was indeed the loveliest child he had ever seen. He was dressed that evening in a frock of ruby-coloured

velvet, rich wide lace falling from the sleeves and about the shoulders—a dress that seemed almost too girlish for his years; but nurse and Stella liked him in it best, and Tracy saw no other children of his age, from whose attire to draw unfavorable or disparaging comments on what occupied but very little of his thought and attention. His soft brown hair curled back from the wide white forehead, and fell loosely about his shoulders; and his eyes, which were of the deepest blue, had that expression of melancholy which a life of so much suffering not unfrequently produces, and which in his case only added to their beauty. The mouth was sweet and smiling, yet very pensive too; and this evening there was a tinge of color in his cheeks, which gave him for the while a semblance almost of health.

And Tracy looked up into a fair handsome countenance, abundantly adorned with a profusion of brown whisker and moustache; a nose slightly aquiline; and eyes dark grey in color, but with an unsounded depth of thought and feeling in their gaze; hair almost as wavy as Tracy's, but tutored into somewhat-better submission; and a mouth which, though very sweet and pliant in its curves just now, could mould itself into a firmness and decision which proved that Captain Flamank was not lacking either in energy or determination, and that a course, once decided on, would not by him be easily thwarted or relinquished.

The result of that mutual investigation seemed satisfactory on either side. "There is no need to wait," said Tracy, with unusual energy in his voice and manner: "I know I shall love you, because you have been good to Stella. She has told me all about you; and I am very willing to have you as a brother, though I don't exactly understand how it will be?"

Captain Flamank bent lower down, and kissed him; and Stella, watching narrowly, though apparently engaged about her toast, felt that she had never liked Captain Flamank so well before.

"Tea is all ready now," she said presently, coming up again to the couch where the Captain had been conversing with Tracy in a low voice. "Captain Flamank, will you come to the table?"

"May I take him up?" asked Captain Flamank; for Tracy's eyes were looking wistfully in the same direction, and saying how much he would like to come too. Stella hesitated. "O do," said the boy, stretching out his little arms, "do, please: it is so nice to change a little from the sofa sometimes; and nurse does let me."

"May I, Stella?" asked Captain Flamank again. "Are you afraid to trust me? You need not be: I know something about nursing."

"No, I do not think I am afraid; and it will be a great pleasure to him, if it is not troubling you too much," answered Stella: for Tracy's look of entreaty and delight was not to be resisted.

How strange that the child should go so willingly to him; and stranger still that Captain Flamank should make the offer, a thing Somerset had never done in all his life! O, she was very glad they were going to have him for a brother. "He is not very heavy," she continued, as by apology; "see, can I help?"

But Captain Flamank had already slid his strong arms beneath him, and lifted the little frail child almost like a feather; and in another minute Tracy was at the table seated on the Captain's knee, with his head resting on that strong shoulder. How tenderly and gently had he carried him, and how happy her little darling looked! it was an hour of undimmed brightness in Stella's shadowy experience.

"He cannot possibly hurt?" inquired Captain Flamank, who was quite as well satisfied as were the children.

"O no: nurse often has him like that for half-an-hour; and you hold him so beautifully, Captain Flamank. O you little darling, who would have thought of your sitting up to tea with me?"

Tracy laughed, and Stella laughed with him, and the Captain could hardly believe it was the same young girl who had leaned with that frigid look upon her brow, turning over the leaves of the portrait-album on Tuesday evening, or sat tearfully and hopelessly at the piano only the afternoon before.

"Tracy," he said, playfully, "we shall become jealous if you make Stella reserve all her smiles

and merriment for your sole gratification. Why, I was not aware she even knew the way to laugh till I happened to take you by surprise this evening. And what was it about I wonder?"

"O, I know," said Tracy, smiling.

"Hush, darling," said the sister, rather warningly. "Captain Flamank, you will have another cup of tea?"

"Yes, by all means. Come, Tracy, tell me all about it. Stella is blushing. It was some secret, I expect."

(To be Continued.)

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

Remember Your Own Faults.

In our criticism of others, let us remember that we have faults which our friends have to excuse. How much would be left of us if all those who see inconsistencies in us should clip away from our character and reputation? It is an invariable rule that those who make the roughest work with the names of others are those who have themselves the most imperfections. The larger the beam in your own eye, the more anxious are you about the mote in somebody else's eye. Instead of going about town slashing this man's bad temper, and the other man's falsity, and this woman's hypocrisy, and that one's indiscretion, go home with the Ten Commandments as a monitor, and make out a list of your own derelictions.

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

The Christian's Guide.

To follow Christ—that's the sum and substance of a Christian life.

Christ is the guide, true Christians are the guideboards, the Bible is the guidebook—you can have the benefit of them all.

Our guide goes before us, anticipates our wants, helps us with our burdens, opens and explains the meaning of the guidebook.

What sort of a guideboard are you? Does anybody know from your life that you are following the Guide?

The nearer we are to our Guide the more fully will His character be repeated in us.

Christ is not one of many guides—He is the Guide.

Our Guide is going to heaven. If you want to go there also, follow Him.

If anyone asks why you go the way you do, point to our Guide, and say it is because He goes that way. There can be nothing better said of you than that you go the way your Master goes.

If you had been a wanderer—a stranger in a strange land—come to the one who can and is willing to guide you.

He is calling you now. Will you not hear His voice?

Don't imagine you can find your way as well alone. You need a Guide. If you could have gotten along just as well alone, there would have been no Calvary.

It cannot be a very desirable place to which a man is going if he don't care what direction he takes; and if there is a Guide who thoroughly knows the way he is a simpleton who refuses His services.

Don't make the mistake of supposing that you can follow Him on Sunday and wander at your own sweet will the rest of the week.

A Battle for Blood

Is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils, and all other troubles caused by impure blood.

Hood's PILLS cure all liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

Self-Government.

Do all in your power to teach your children self-government. If a child is passionate, teach him, by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank good-humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him, either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

A Day

The day is a pyramid, God-built.

He uses sixty tiny, distinct blocks, called seconds, and builds them into another block, called a minute. He takes sixty of these minute blocks, each containing sixty second blocks, and builds them into an hour block; and then He takes twenty-four of these hour blocks, each containing sixty minute blocks, and with them completes the pyramid of a day.

When we count up all the hour, minute and second blocks we find that the Divine Architect has used 24 of the first order, 1,440 of the second order, and 86,400 of the third order, and that His pyramid of a day has 87,864 blocks. We ought to make good use of this beautiful pyramid.

Manufacture of Cod Liver Oil.

The process of manufacturing cod liver oil at Portugal Cove, Newfoundland, is as follows: It requires, as a rule, 2½ gallons of liver to produce a gallon of oil. The livers are first carefully washed, and must then be "cooked" at once. For this process they are first put into a large tin boiler, which is plunged into a large iron boiler filled with hot water, the water not being allowed to touch the livers, which are thus gently steamed till a quantity of oil is floating on the surface. This is dipped out and filtered through bags of mole skin. The last filtration leaves the oil perfectly transparent, and without any unpleasant taste or smell. The oil is exported in 60 gallon casks.

—Some time ago the *London Times* contained an advertisement for an assistant, "capable of teaching the classics as far as Homer and Virgil." Among the answers received was the following: "Sir: With reference to the advertisement which was inserted in the *Times* newspaper a few days since respecting a school-assistant, I beg to state that I should be happy to fill that situation; but, as most of my friends reside in London, and not knowing how far Homer and Virgil is from town, I beg to state that I should not like to engage to teach the classics farther than Hammersmith or Turnham Green, or, at the very utmost distance, further than Brentford. Awaiting your reply, I am, sir, etc."

Ireland's Eye is an Island in Trinity Bay, Newfoundland, three miles long and one wide in the widest part. The inhabitants are all members of the Church of England. A school house was erected there some twenty or thirty years ago, but latterly a church has been built, under the Rev. H. Johnson, by the people themselves, the men dividing themselves into crews, and crossing to the woods on the mainland, where the frame was cut and shipped to its destination. The day of the opening had been long wished for. Everyone seemed ready to follow the example of the renowned General Gordon, who used to take his place in the free seats of the parish church amongst the poor. Anything like pride or self-righteousness were most repugnant to his feelings. "We are all lepers!" he used to say; "some have their leprosy covered with silk; some with tattered rags: take off the one and the other and there are the lepers!"

The people here have been enthusiastic in their work. All worked hard, and all were willing to be on equal footing in God's House, and we can assure our readers that they will be equally welcome to the use of this beautiful little church for the public worship of Almighty God, should they ever have the fortune to land on the island of Ireland's Eye.

The Medicinal Use of Eggs.

It may not be generally known that there is nothing more soothing for either a burn or a scald than the white of an egg. It is contact with the air which makes a burn painful, and the egg acts as a varnish, and excludes the air completely, and also prevents inflammation.

An egg beaten up lightly, with or without a little sugar, is a good remedy in cases of dysentery and diarrhoea; it tends by its emollient qualities to lessen the inflammation, and by forming a transient coating for the stomach and intestines, gives these organs a chance to rest until nature shall have assumed her healthful sway over the diseased body. Two, or at the most three, eggs a day would be all that would be required in ordinary cases, and since the egg is not only medicine but food, the lighter the diet otherwise and the quieter the patient is kept, the more rapid will be recovery.

Faith.

The line between things secular and sacred is imaginary and mischievous. We believe God for time as well as eternity, for earth as well as for heaven, for the body as well as the soul. Far be it from any honest man to confine his faith in God to certain mysterious and impalpable concerns, and doubt Him when it comes to his immediate business and the trials of every-day life. We are taught by our great Master to pray to the heavenly Father "Thy kingdom come"; and the same prayer includes the petition, "Give us this day our daily bread." To confide to heaven the greater cares, and leave the less to unbelief, would be as unwise as to commit the door of the house to a watchman, but expressly to exempt an open window from his oversight. What is little? What is trifling? There exists no such thing to a wise man anxious to be always right. No, we must have a present, home-keeping, shop-keeping, table-furnishing faith; for if our mainstay be only available on great occasions, we may be utterly undone by the ills to which it is inapplicable. "The just shall live by faith." Faith is not a go-to-meeting coat for us, but an every-day suit. Comprehensive, universal, and constant in operation, it is a principle which those always require who are perpetually in danger, constantly in need.

A New Storage Battery Car.

The Woodland Avenue and West Side Street Railroad Company, of Cleveland, O., has been testing a new storage battery car, with the view of equipping its lines with the same should the test prove successful. The car which is being tested is one manufactured by the Ford & Washburn Electric Company, of Cleveland, and is called the "Ideal." It measures 21 ft. inside over all, and is equipped with 180 cells, which are placed under the seats, serving to operate a forty horse power Ford & Washburn motor. One charge, it is stated, is sufficient for fifty miles on an ordinary track. A recent issue of the *Cleveland World*, referring to the new car, had the following:

"Supt. Mulhern, of the Woodland Avenue and West Side Street Railroad Company, is very much pleased with the system, and says that it is very probable that it will be run on the Woodland line among the other cars for a few weeks as a further test. It will make all the regular stops to pick up and let off passengers, and if this proves satisfactory, a large order for cars will at once be placed with the company."

To gain strength—Hood's Sarsaparilla.
For steady nerves—Hood's Sarsaparilla.
For pure blood—Hood's Sarsaparilla.

A Change!

Some time ago my system became clogged and disordered and the usual consequences, Headaches, Dyspepsia and Constipation, followed. I tried the ST. LEON WATER treatment. I drank copiously both hot and cold, and soon all irregularities disappeared. I now enjoy perfect health and can confidently recommend ST. LEON as a positive and speedy cure for any of the above diseases. A. ST. AMOUR, Engraver Toronto Lith. Company.

Hints to Housekeepers.

There is much more injury done by admitting visitors to invalids than is generally supposed.

Carrots are said to be excellent for the complexion and are especially recommended to the victim of freckles.

When you dry salt for the table do not place it in the salt cellars until it is cold, otherwise it will harden into a lump.

Persons of defective sight when threading a needle should hold it over something white, by which the sight will be assisted.

Place a large dish of water in a room where the heat is very oppressive. Change once or twice and the temperature will be perceptibly lowered.

Before going for a midday sail rub your face, neck and hands with simple cream, and powder gently with cornstarch. Wipe the powder off, and on returning wash the complexion well in warm water and with castile soap. Camphor-ice and buttermilk both give relief from sunburn.

ALMOND CAKES.—Take the whites of six eggs, one pound of pulverized sugar, an ounce of ground cinnamon, a pound of almonds, blanched and chopped fine, and the grated rind of one lemon. Mix all together until quite stiff; roll moderately thin, using as little flour as possible; cut in the shape of stars, and bake in a very slow oven.

LEMON PUDDING.—Beat a cupful of butter to a cream, adding gradually the yolks of ten eggs, two whole eggs and the juice and grated rind of three lemons, one cupful of finely chopped almonds, one cupful of sugar, and lastly the whites of the eggs whipped stiff; line a large dish with rich crust, pour in the mixture and bake one hour, or bake in two one-quart pudding dishes.

CHARLOTTE RUSSE.—One-half pint of thick cream whipped to a froth, the whites of two eggs beaten to a froth, one cup of water with two spoonfuls of gelatine dissolved in it; sweeten to taste and flavor with vanilla or lemon. One loaf sponge cake: take a deep dish, line the dish with small strips of this cake, and pour the cream into the middle of the dish; put writing paper on the bottom of the dish. Let it remain until hardened, turn it out on a flat dish.

LEMON WATER ICE.—Even on our cool island there were hot days when we welcomed this confection. Boil a quart of water with a pound and a quarter of sugar, the yellow rind from three lemons and from one orange, if you have it, for five minutes; then stand away to cool. Squeeze into this the juice of four lemons and one orange, or a gill of currant or strawberry juice may be added instead of latter; turn into the freezer and freeze.

FRUIT ICE CREAM.—Canned apricots, fresh bananas, peaches, strawberries or pineapples make delicious variations. In using these care must be taken to add sugar in proportion to the acidity of the fruit, and to add the fruit, after being mashed finely, to the cream after freezing. A few turns after adding the fruit, preparatory to the final packing, is all that is necessary to incorporate it into the cream perfectly. Raspberries, lemons and oranges make better water ices than ice creams, as there seems to be something in their acidity which does not assimilate easily with cream.

FROM INDIA'S CORAL STRAND.—Dear Sirs,—I have much pleasure in certifying that after suffering severely for fifteen months from diarrhoea, which came on after childbirth, previous to which I had suffered from dysentery for some months, I was cured by Dr. Fowler's Extract of Wild Strawberry. ANNIE M. GIBSON, Brilipatam, India.

THE WORST FORM.—Dear Sirs,—About three years ago I was troubled with dyspepsia in its worst form; neither food nor medicine would stay on my stomach, and it seemed impossible to get relief. Finally I took one bottle of B.B.B. and one box of Burdock Pills, and they cured me completely. MRS. S. B. SMITH, Elmsdale, Ont.

MOTHERS AND NURSES.—All who have the care of children should know that Dr. Fowler's Extract of Wild Strawberry may be confidently depended on to cure all summer complaints, diarrhoea, dysentery, cramps, colic, cholera infantum, cholera morbus, canker, etc., in children or adults.

Children's Department.

John Hallam's Whim.

"A 'fancy,' is it? A 'whim!' and a slim boy dropped on to the couch with a muffled groan that sounded like "mother, mother!"

It was a dull cold day outside, but inside the room where the now motionless form lay, it was cozy and bright. A glowing fire was burning in the grate, and warm red curtains shut out any lurking draughts that might have crept in through the window crevices. Presently quick footsteps sounded on the hall floor, and the boy, hearing them, raised his head hurriedly and sat looking mournfully through the window. The door opened and in stepped a slight, girlish figure.

"Oh, John, what is it? I heard father talking to you, and his voice sounded so angry! You haven't been doing anything wrong, John?" And the next instant, Dorothy Madewell was kneeling at her cousin's side, her own soft hand laid lovingly on his.

"Don't!" he said, snatching his hand away. "It's nothing."

But the repressed sob that shook his form betrayed more than he knew, and the girl said pleadingly:

"Now, John, you know that is not right. There is something, and perhaps if you tell me, it will ease your mind and give you comfort."

"Oh, it's nothing but a mere whim—a fancy," he said scoffingly.

Dorothy's face flushed.

"Is it—has father been speaking to you about your wish, John?"

"Yes, and the fiat has gone forth. I am to be his assistant in the store and—and—"

But here the boy's voice broke, and once more Dorothy took the slim, brown hand in hers and said lovingly, "My poor dear! and you do so long to be a painter!"

"Long? Why, my whole heart is

GOOD Food - -
Digestion =
Complexion

are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food.

There is no more common cause of indigestion than lard. Let the bright housekeeper use

COTTOLENE
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COTTOLENE

The New Vegetable Shortening

and substitute for lard, and her cheeks, with those of her family, will be far more likely to be

"Like a rose in the snow."

COTTOLENE is clean, delicate, healthful and popular. Try it.

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

in it. I shall die if I have to stand back of that counter weighing out sugar and tea. Wasn't my own dear father an artist? and what more likely than I should follow in his footsteps?" broke out the lad bitterly.

"If you follow in your father's footsteps, John, you will be just what he was. I've heard my father say that Uncle John was the best Christian he ever knew," said Dorothy, quietly.

For a few moments there was silence in the room, and then John straightened himself, saying:

"I am going down to see Mr. Stansfield now, and tell him that I am not to be with him."

"And you won't feel hard against daddy, will you, John? You know he's doing it for the best;" and a quaint little womanly air sat on Dorothy's anxious face that was very appealing to the one who loved her so dearly.

"I haven't much in me now but hard thoughts and feelings, Dolly; but if better ones come, it will be because you have made them."

A moment later, and John Hallam was walking down the street, his head erect, his face flushed. And Dorothy, watching him from the window and knowing full well what her cousin's mien denoted, said to herself softly:

"If only we could give those we love what they want, what a happy world it would be!" And then she went quietly out of the room.

There was a time when the Hallam family was considered one of the wealthiest in the small town of Ashwith. But troubles came, and in two short years father and mother were taken away, the home sold, and only a small sum left for the only son, who was then making rapid progress

through the grammar-school. It was at this moment that Mr. Madewell, Mrs. Hallam's brother, stepped forward and offered a home to John. The uncle was a prosperous man who had made his money in a little country store, selling everything from a spool of cotton to a dress, and from a quarter-pound of tea to a sack of flour. He was a plain, good-hearted, common-sense man; one who had no use for what he called "new fangled notions." His wife had died when their only child was a baby, and all the love in the merchant's heart was centered on his daughter. It was to this man's home that John Hallam, with his artistic taste and fancies, his dreams of great painters, his longings for sunny climes and beautiful lands, came to dwell. For a time, all went well. Dorothy, with an old-fashioned womanly air acquired from living with those so much older than herself, helped in a great measure to make the boy satisfied with his new home. She divined intuitively that he was of a different nature from the other cousins she knew, and in many an unlooked-for way helped to delight his dainty fancies. But when, at last, John had graduated from the grammar-school, his uncle called him to the desk back of the counter one day, and asked him what he meant to do next. The boy felt the real moment of his life had dawned.

"I don't mean to do anything, Uncle Joe, that you won't approve," John said frankly.

"Quite right, my boy! Quite right!" replied Mr. Madewell, as he carefully sharpened a pencil. "But what have you thought of doing?"

"Just one thing, uncle," John hesitated, as he found his uncle's eyes fastened sharply upon him. "I should like to be what my father was."

"Your father was an architect."

"Yes, but I mean what he really was at heart—an artist. Oh, uncle Joe, if you only knew how my heart is set on it! I've been to see Mr. Stansfield; you know he is an artist, and he says I have real talent," John said hurriedly, as he saw an ominous gleam on the wrinkled face beside him.

"And there's the money father left me—that will go as far as it will, and—"

"Tut, tut, lad! An artist!" and Mr. Madewell laughed in a way that jarred terribly on the boy's delicate nerves. "Nothing of the kind! It takes years and a fortune to make a painter, and what are you going to live on in the meantime?" And then he added in a lower tone, as a customer entered the store, "we'll finish talking about this to-morrow morning. Come here then."

But when the morrow dawned and the interrupted conversation was continued, Mr. Madewell lent no more willing ear to his nephew's proposal than he had done the day previously, and he concluded the interview by saying:

"I'll take you to work for me a couple of years in the store, and that will give you a chance to see what kind of stuff you're made of. If you want to be a painter you'll be one for all I can say against it. But now I stick to it that you're to learn a trade and have something at your finger-ends. I don't say you're not to go to Mr. Stansfield's if you've a mind to, to get ideas from him, but I do say that you're not to go right into this thing now for a life-business. If you're anything like your father was before you, you'll do your best in any place. That's all I've got to say about it."



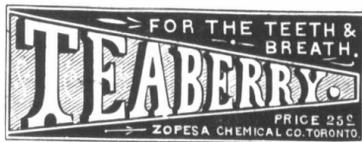
Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

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



And then John had rushed away and shut himself within the cozy room that had been made modern and comfortable for Dorothy's sake, and it was here that she found him this dull, dreary day that was not one whit more hopeless in appearance than was John Hallam's face.

But later, when the boy came back from Mr. Stansfield's, his thin, sensitive face wore more of its usual expression. And Dorothy, seeing it, slipped down to the store to ask her father for a cake of German chocolate, and then back again into the kitchen to ask Martha if they could not have a chocolate cake for supper. Very few were the requests that the house-keeper did not grant her gentle little mistress; and when the supper table was set, and they were all gathered round it, John knew full well the motive that had prompted the making of the cake. He looked over at his cousin's smiling face as he took a generous piece, and said in a laughing undertone:

"You little fairy! And is it a bribe?"

"No it's a comforter," she answered.

And Mr. Madewell, seeing the two bright faces, said to himself:

"Bless her sweet face! She'd make happiness anywhere." He was not as unobserving as they sometimes thought he was.

So John Hallam entered his uncle's store as assistant for two years. And, though he had made a grim resolution to "be a man about it," it required all the courage he could muster to go down into the damp cellar and do his part of the clearing-up. But he worked away, and his uncle was fain to say one day:

"Well, Johnny, if you stick at your painting anything like you stick at the store, I'll have to take back what I said about its being a whim."

And John, his face brightening, ran upstairs and came back breathless in a minute, to show his last bit of painting to his uncle.

Mr. Madewell peered through his spectacles, and said it was "really a likely piece of work, and the flowers

Delicious Drink.

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

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

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

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

Beware of Substitutes and Imitations.

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looked as natural in the little girl's hand as could be."

But it was from Dorothy's lips that the sweetest words of praise and encouragement fell. And sometimes when John would come in for supper and hold up his slim hands that were no longer white, but roughened and hardened, and would say in disgusted tones, "Fine hands for an artist!" Dorothy would say, soothingly:

"Yes; but think, John, how nice it will be when you are really an artist and have a beautiful room like Mr. Stansfield's! You won't mind then having worked hard for it at first."

And John would say:
"No, you're right. I feel sometimes now as if I hate this work and must get away from it, and then I think of what is to come and I am only anxious to do my best."

And thus John Hallam worked and waited; and working, did his best; and waiting, prayed for patience.

In the after years, when his pictures were spoken of as "beautiful," and "marvels of accuracy," and "so true to life," he would sometimes laughingly say:

"Well, if I learned nothing else in my uncle's little country store, I at least committed two lessons to memory that I have never forgotten—and those are patience and the art of doing well whatever I undertook."

So it was, that the very things which at the time seemed one of the hardest trials of his life, after all proved to be one of his greatest blessings. Ah! how often it is that our blessings come in disguise, awaiting only the time when they are to be revealed to us by an all-wise Power who has in His hands all the corners of the earth!

Largest Lump of Coal.

England will show at the World's Fair the largest lump of coal ever mined. It is a monster specimen of the Lancashire diamond. It is what the miners call a cob of cannel coal, and weighs 11 English tons and 14 cwt. Many hundreds of cubic yards of earth were removed, a quarter-mile of rails were laid through the workings of the mine, and an extra long car of steel was built to bring it to the shaft. The ordinary cages, etc., were removed and special apparatus put in for raising it to the surface. It was then carried by rail to Alexandra docks, Liverpool, and a special apparatus prepared with four pulley purchases and a six-inch wire rope span for lowering it into the hold of the vessel which took it to America.

When the cob was taken from the mine it weighed over 16 tons, but the World's Fair management would not receive it so large on account of the difficulty of handling, and it was chipped down to its present size. The total weight of the cob in its elaborate packing in moss, plank and iron is 13 tons 11 cwt. The cost of obtaining it was over \$1,000, a rate of about \$35 per ton.

Tell Your Mother.

I wonder how many girls tell their mother everything. Not those "young ladies," who going to and from school, smile, bow, and exchange notes and pictures with young men who make fun of them and their pictures, speaking in a way that would make their cheeks burn with shame, if they heard it. All this, most credulous young ladies, they will do, although they will gaze at your fresh young face admiringly, and send or give you charming verses

or bouquets. No matter what "other girls do," don't you do it. School-girl flirtation may end disastrously, as many a foolish young girl could tell you. Your yearning for some one to love is a great need of every woman's heart. But there is a time for everything. Don't let the bloom and freshness of your heart be brushed off in silly flirtation. Render yourself truly intelligent. And above all, tell your mother everything. Never be ashamed to tell her, who should be your best friend and confidante, all you think and feel. It is strange that many young girls will tell every person before "mother" that which it is most important that she should know. It is sad that indifferent persons should know more about her fair young daughters than she does herself.

Kind Sisters.

"Here comes mamma," said Janie.
"O, mamma, must I save some of my sweets for Grace?"

"I think a good little sister would."
"But Grace did not give me any of hers yesterday."

"Did she not?" How did you like that?"

"I did not like it at all. And I want to make her not like it, too. Because I think she was mean."

"Dear, dear, and is mamma going to have two mean little girls, then?"

Janie looked at her mother, and then was quiet a minute. Then she ran and threw her arms around her neck, and said, "No, no mamma dear! You shall not have any mean little girls at all! I expect Grace forgot; and I will go and give her some of my sweets now, so that she will not ever forget again!"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad that I am to have two kind little girls."

—We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.

—Let no knowledge satisfy us but that which lifts above the world, which weans from the world, which makes the world a footstool.

TRUE PHILANTHROPY.

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

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

The Advice of a Celebrated Physician

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

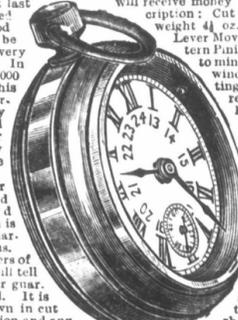
WHITE CANVAS OXFORDS

in different styles and prices to suit all.

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

GENUINE AMERICAN LEVER . . . Watch \$1.75

We have at last demonstrated that a good watch can be made for a very low price. In lots of 10,000 we make this watch sur- prisingly cheap, and can sell it for \$1.75. Every part is made and put to- gether in our New England factory, and every watch is timed and guar- anteed by us. The publishers of this paper will tell you that our guar- antee is good. It is just as shown in cut and description, and any one not perfectly satisfied will receive money back. Des- cription: Cut is 3.8 size; weight 4 1/2 oz.; American Lever Movement, Lan- tern Pinion, 240 beats to minute; Patent winding and set- ting attachment requiring no key; Patent Escapement and Regula- tor; strong case of com- position metal. Gold or Nickel Plated & elegantly finished; Hour, Minute and Second Hands; also 24-hour time system shown on dial.



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

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

The Gold and Silversmiths Co.

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

Hollinrake, Son & Co.
123 to 127 King St. East, Toronto
Are showing an Immense Stock of

BOOTS - AND - SHOES

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

Reliable Goods and at Rock Bottom Prices.
Have the family shod well and cheaply at the shoe department of

Hollinrake, Son & Co'y,
Opp. St. James Cathedral, TORONTO

—Words are often fruit as well as flowers, and are so the truest indica- tion of the character of the man who utters them. Our Lord tells us that out of the abundance of the heart the mouth speaketh, that an evil tree cannot bring forth good fruit, and so a corrupt heart cannot speak good words. Gentleness under provocation, mild- ness of language in suffering, and patience in trial, are fruits of the tongue and fruits of the spirit. Jesus Himself gave more evidence of Himself by what he said than by all His miracles.

Canada gets it, too!

Five years ago an English scientist discovered a method of making a weather and waterproof paint. Large factories for its manufacture were soon established in Australia, Mexico and in the United States. A number of enterprising Toron- tians last year recognizing its merit, bought the Canadian patent and have opened a factory in this city, at 123 and 124 Richmond street east. The paint has wonderful wearing qualities, is exceedingly adhesive and finishes with a gloss almost equal to varnish. On wood-work, iron, brick or plaster it works equally well. It does not crack, blister or peel. Canvas and muslin painted with it hold water and still retain their pliability. It is made in all colors and prices as low as is consistent with a first-class paint. Its great covering capacity makes it the cheapest paint on the market. It is a really good article and may be had from the

Weather and Waterproof Paint Co., LIMITED,
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