

Canadian Churchman

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A Church of England Weekly Family Newspaper.

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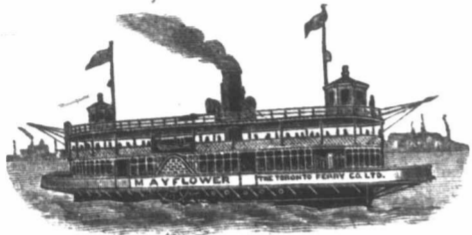
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Canadian Churchman.

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"UNSECTARIANISM FAST BECOMING A SECT," is a mot which we owe to Archbishop Benson, speaking recently in the House of Lords in support of Bishop Wordsworth's Religious Education Bill. The Marquis of Salisbury, it is worth while noting, argued forcibly and eloquently on behalf of the Church, feeling that "doctrinal teaching was necessary to religious education. They could not trample down the convictions of a very large and very earnest body of men, who had borne a tremendous strain to escape from the dangers of the School Board system." The "Church party" is near!

"TO EDUCATE MR. GLADSTONE," is the task which the advocates of Welsh liberalism have undertaken, but they are not quite sure how long the education will last, even if they do succeed in veneration his ecclesiasticism and Churchmanship to their liking. He has a habit of changing, has the G. O. M.—at least so it seems to those admir-

ers who try to follow him with their eyes shut. They are never quite sure where his erratic motions will lead him and them.

SALUTING "LIBERTY BELL"—AND THE CROSS.—The bell which rang out the proclamation of Independence was escorted through Chicago "with military and civic honors," and President Cleveland removed his hat as it passed him. Church Times considers this "a singular piece of relic worship," but the Scottish Guardian thinks that, Presbyterian though he is, he would have naturally saluted similarly the cross Columbus planted on American soil—if it could be found. Probably C. T. would argue that any cross deserves as much honor as any Liberty Bell.

THE PRINTERS REMEMBERED IN HIS WILL!—The late editor of the Gospel Magazine used to write in a way that made his "copy" a terrible thorn in the flesh to the poor compositors and proofreaders of that monthly. Well, about a week before he wrote his last article, he very thoughtfully enclosed a cheque to the foreman as a kind of salve for the wounds produced among the printing hands by his bad handwriting. It was almost like remembering them in his will, and might be imitated with advantage by other producers of copy.

"CREEDLESS CHURCHES" (says Earl Nelson in Church Bells) "cannot stand in the place of the Church of England. We are living in a time when all things are drifting along Mr. Spurgeon's 'downgrade': when people are placing a practical Christianity before a dogmatic one: when people are degrading Christ by placing Him among the prophets on a level with Confucius and Guatama and Mahomet: when people are doing their best to overthrow the Bible, and when many of its most ardent worshippers only worship their own interpretation of it, we require a religion with some backbone and reality in it, not a namby-pamby sentimentalism."

THREE PER CENT. OF THEIR INCOME, the new Bishop of British Guiana represents his clergy as willing to contribute for the support of their bishop: but he is appealing for £10,000 to enable him to carry on successfully the work which he sees lying before him in that part of the world. It is good to see the clergy so closely related to and interested in their diocesan as to tax themselves for his support. Three per cent. will make a serious gap in the small salaries they get.

"MORE LEISURE, TREASURE, PLEASURE," was, according to the Westminster Gazette, the best thing said by Mr. Burns as a formula for progress of the working classes, when speaking at the recent phenomenal demonstration in Hyde Park. The formula at least has the merit of being frank, and gives us warning of the shape which the movement may take, if not properly guided. It reminds one rather unpleasantly of the motto of the French Revolution.

TOLERATION GONE MAD.—One of the minor episodes of the London School Board controversy was the exhibition of liberality (?) by those who courteously and readily conceded the privilege of separate religious instruction to (1) Jews, and (2) Roman Catholics, but protested indignantly against extending this privilege to "other religious persuasions"—including Anglican. The Church Times

sarcastically enquires for a reason against "tolerating ourselves" in our differences (minor ones), when we are so ready to extend tolerance to others. Canada may ask the same question.

THE ERROR OF THE PAST," says Dr. Martineau, "has been to fit one uniform system of religious instruction to the wants of so variegated a whole as the population of a London school district. The simple remedy is to recognize the different requirements of their consciences, and make distinct provision for each." The same line is taken by the Bishop of Salisbury in his Bill before the English Parliament. The logical outcome of the principles involved is "Separate schools,"—but it takes a long time sometimes for the "outcome" to come out!

A "CHURCH" PARTY.—Some words dropped by Archbishop Benson at the Cardiff Church Congress in 1889 are being made the text for various exhortations to faithful Churchmen to come out of the trammels of mere political principles, and make loyalty to Church principles a sine qua non in dealing with politicians—"to organize the whole Church of England as a Church party for the defence of our heritage against the schemes of politicians." He said the time "might come" for that. That it has come many are inclined now to think.

"BOTH EVANGELICAL AND CATHOLIC," Father Russell, of St. Alban's, Holborn, says he found that church to be 25 years ago—and so it attracted him, and has held him, as well as Fr. Stanton ever since. He threw out a hint, however, that the church authorities having let him go there had let him stay there. "He never had a chance of going anywhere else. The persons in high positions who had it in their power to dispose of the delectable places of the Church had somehow not come his way." The "authorities" are too often content to let such men "work themselves to death."

FASTING AND EVENING COMMUNION have been put upon a solid basis before the Church by the reports of the Bishops (practically unanimous) of the Canterbury Convocation. While it cannot be pronounced a "sin" not to fast, the whole weight of piety as well as Church tradition goes into the scale with early celebrations and communicating fasting. It is wonderful and consoling to find the Rock, Guardian, Church Review, Church Times unite in praising the wise utterance of the Bishops upon these points.

WHITEWASHING ST. PAUL'S!—It will scarcely be credited—even in this land of spring painting and "freshening up"—that a dissenting newspaper in London has advised the Dean and Chapter of the great Cathedral to clean up the outside of the magnificent pile. Figaro sarcastically remarks that the writer would no doubt be pleased to see the building reduced to the appearance of a zinc tabernacle. "So long as the present Dean lives, the advocates of mop and pail will not be allowed to defile the Cathedral with their pedestrian notions."

"IT WOULD HAVE BEEN THE BETTER FOR IT," says the Rock, speaking of a quarter of a century as the probable period which it would have taken in the old "crowning days" of English architecture to erect the Imperial Institute—a splendid

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pile "run up" in six years only! One cannot help having some misgiving as to the *stability* of a structure which has been so quickly put together, though it may be difficult to discern, at present, any flaw in this one. Certain "restorations" at Oxford, very costly, are beginning to look older and more decayed than the original structures themselves!

"A MODIFIED DISPOSITION, the loyalty of Roman Catholics must always be," says the *Rock*: and that is a very neat as well as very moderate and gentle way of putting it. Unquestionably there are noble-minded men who strive to reconcile their duties to the State with those which the "foreign potentate" at Rome may demand of them; but when the latter issues his command, the effort must subside into utter impotency—there cannot be two supreme rulers over any citizenship on earth.

"MISS-MANAGED," says the *Rock*, were the Congregational ministers supposed to be, *apropos* of a proposal to admit women to "Church offices" among these Christians—and the phrase hints at some female influence (over the chairman of the Union?) swaying that large and respectable body in a way which is unknown to us here. Still, it is well for us to count on a large amount of female influence as a factor in American affairs—even Church affairs, though some dioceses have taken the retrograde step of excluding them from the vestries. There may be reaction ere long.

THE LONDON SCHOOL BOARD has deservedly attracted the attention lately of the English world, for most momentous issues have been impending there; a strenuous and hard-fought contest has been waged, Mr. Athelstan Riley having the glory of championing the cause of Anglican orthodoxy against "Jews, Turks, &c." Lately the issue has narrowed down so far as to exhibit consent on the part of Rabbi Adler and Dr. Martineau—that all prominent religions should have recognized instructors in the schools.

CANADIAN SYNODS.

It seems an odd thing to say that the Mother Church in England is at present just about where the Church in Canada was over fifty years ago, so far as Synodical organization, action and effectiveness are concerned in diocesan affairs, at least. True, they had their "convocations," *in posse*, if not *in esse*, dividing the English Church into two great fragments: but nothing more in the way of organization. In the great Canadian Diocese of Quebec, in 1886, there were such things as "Archidiaconal conferences": but diocesan Synods were still twenty years or so in the future. Indeed, that great Church organizer, Bishop Strachan, seems to have had grave doubts, in 1841, whether what we now call "Synods" ought to exist at all—that is, so far as the lay element is concerned. This particular feature appeared to minds like his in those days, "a most dangerous innovation in the Church's constitution, and likely to lead in time to the most deplorable consequences." He took pains to point out as a result of his researches that laymen in diocesan synods should be there only as *testes Synodales*, (witnesses) of proceedings, but "not to vote." This is precisely the position set forth by most people in England who urge the formation of "Diocesan Synods;" they mean by that term only Bishop and clergy. Canadian Bishops, however, felt too keenly the practical disability under which they laboured, to rest very long at this point. The

rending asunder of Church and State, the desire to abolish "all semblance of connection," the secularization of the sacred "Clergy reserves," the burning question of Separate Schools, these things brought Church laymen into very prominent positions in the public arena, and the question must be settled, "How to utilize them." So, by 1851, we find the laity present by representation at the Bishops' invitation, and the next five or six years spent in fixing and defining the relative powers and duties belonging to the different elements in Synod. By 1858, all was settled, the State had sanctioned and the Church had firmly established its Synodical constitution. Neither Bishop, priest, deacon, nor layman, was to act independently—there must be unity of action.

"THE BISHOP IN SYNODS"

is a much more comfortable and worthy position than the Bishop *synodless*. An article recently transferred to our columns from the *Church Review* reminds English Church people very opportunely that "the Bishop originally had no legislative powers apart from the Synod." The papal policy was to centralize power in the Bishop, who could be more easily "managed" by the Pope than Synods could. At the English revolutionary period Synods fell into abeyance. The Bishops gradually ceased to summon them. Preferring to rule despotically, they went even further than the Pope had done, and not merely assumed a papal supremacy, but seemed often to think they possessed a papal infallibility—before that dogma had been as yet promulgated! The experiment failed, for the clergy, emancipated from the papal yoke, ignored the Episcopal yoke so fashioned. Something like anarchy has resulted: a conspicuous absence of discipline. So, Synods are now called for in England. The same phenomena had appeared in Canada, as described by Bishop Strachan in his charge of 1851, "Obedience in all things lawful on the part of the clergy, and equal justice on the part of the Bishop"—this was the double desideratum. "The Bishop is in most cases powerless, feels himself frequently weak, and unable to correct reckless insubordination and sullen opposition, even in matters spiritual. At one time he may be accused of feebleness and irresolution; at another, when acting with some vigour, he may be denounced as tyrannical and despotic. On such occasions he requires the support and refreshing counsel of his brethren, and their constitutional co-operation." From the state of chaos thus described we have been rescued by our diocesan Synods in a somewhat awkward and imperfect form of Synod, it may be, but much better than a Synodless diocese, and withal generally effective in producing order, if not harmony. The "Bishop in Synod" is an *imposing personage*, no mere isolated official: he is in touch with his *corona presbyteri*. It only requires mutual respect to ensure such legislation as will call forth "Canonical obedience" from the whole Episcopal flock, for it is necessary that "Canons" should be passed with practical unanimity (as the *Church Review* intimates) by the whole Synod—it they are to work smoothly when brought into action.

PRIESTS AND DEACONS IN SYNOD

derive their importance from their very ordination. They are necessary to the spiritual completeness of what is done there. The Bishop is the highest executive of the Church, but what can he effect without the hearty co-operation of the Second Order? It is the fashion in some quarters to magnify unduly the peculiar power and functions of a Bishop, as such; he is set upon an

Episcopal "Throne" and worshipped, to all intents and purposes. But nothing can be more certain than that, practically, they are powerless without the adhesion of the presbyterate. Their legislative function is *nil* without presbyterial support. The latter seems to balance, spiritually and morally, the leanings of the Episcopate. Bishop Strachan's reference to security for "equal justice" from the Bishop through the presence of the lower strata of the clerical order, was not without significance from such a man—naturally autocratic. The Second Order in the Synod, therefore, has an important part to play, and should look well to the instruments which they are to make use of in and out of Synod, but forged and fashioned by them there. In particular, as they are required to vow submission to the "Canons" and pay "Canonical obedience" to their Bishop, they are very foolish and shortsighted if they permit Canons to be formulated and passed into operation without careful handling. The *Church Review* lays great stress on the need of *unanimity* in the proceedings. It is certainly very desirable—an immense strength to any measure which it is seen right to bring into operation. Of what use is the approval of 51 out of 100 priests, even with the Bishop's sanction, if the other 50—it may become 51 or 52 any day!—are rigidly opposed? Better defer action till two-thirds or three-fourths majority can be worked up. This is the wiser course.

LAYMEN IN SYNODS

excite the ridicule of the more particular of our English brethren. Their presence in "Synods" is (they say) an *anomaly*,—they would almost say a "monstrosity." This, too, seems to have been the bent of Bishop Strachan's studies at first; but, from a "business" point of view, such a line of action was felt presently to be a mistake. South of the Lakes, they had soon come to that conclusion in forming their diocesan and other "conventions," and, we fancy, our English brethren will think so too ere long, once they begin to handle the matter actually. It is confessed that the *assent* of laymen is necessary to the "effectiveness" of Synod legislation, if not to its legality or validity *ab initio*. Why not then define their position and their *modus operandi* in producing this effectiveness? Let them be present—the very "flower of the flock"—by representation, and render their *placet* with a distinct and definite expression of opinion. Whether they express their views in the form of vote, whether they enforce them by argument, matters little to the principle involved. They have some part in the business—why not define it? It may be argued that they have or should have perfect confidence in their clergy—their own sons, in fact—and should leave such matters to those who understand them, but attending to their own business occupations elsewhere. When they feel so, they can stay away: they have that remedy in their hands! In some dioceses things seem to be drifting that way already: but in a new condition of things—especially in a new country—it is well that the laity should feel that they are given a right to be in Synod and say "yes" or "no" to what is done there. When circumstances settle into a permanent mould, quietly and calmly, they may gracefully retire. Meanwhile, they seem to be wanted to reinforce the clergy in their efforts to settle the Church into the mould. Hereafter, we may have "sacred Synods"—according to the correct Anglican ideas.

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.

THE STORY OF THE CHURCH OF ENGLAND.

PAULINUS.

Turning to the north of Britain, first in order comes Paulinus, one of the Kentish missionaries, who converted Edwin of Northumbria. There is a beautiful story connected with this conversion which we must recall. The King before being baptised, assembled his wise men and asked them what they thought of the new faith. One of them answered, "I will tell you, O King, what methinks man's life is like. Sometimes when your hall is lit up for supper on a wild winter's evening, and warmed by a fire in the midst, a sparrow flies in by one door, takes shelter for a moment in the warmth, and then flies out again by another door, and is lost in the darkness. No one in the hall sees the bird before it enters, nor after it has gone, it is only seen whilst it hovers by the fire. Even so I ween it is as to this brief span of our life in this world. What has gone before it, what will come after it, of this we know nothing. If the strange teacher can tell us, by all means let him be heard."

CONVERSION OF NORTHUMBRIA.

Paulinus explained his mission, and on Easter Eve, April 11, A.D. 627, the king and many of his Pagan followers were baptised, in a little wooden chapel erected at York, upon the spot now covered by the glorious York Minster. Among those converted was Hilda, the grand niece of Edwin, the founder of Whitby Abbey. It was the birthday of the Northumbrian Church. The important realm of Edwin stretched northwards from the Humber to the Forth, including "Edwin's Burgh." His overlordship extended to all the kingdoms of the Heptarchy, save Kent, and included the Isle of Man, and Mona, or Anglesey, as we now call it. He established Paulinus as Bishop of York, and laid the foundations of a large church in stone surrounding the old wooden one where he had kept his first Easter; and we read that the people crowded eagerly to hear the Bishop and gladly received the rite of baptism, whilst his royal convert was actively engaged in extending Christianity beyond the Northumbrian border.

BISHOP FELIX.

There now arrived at Canterbury from Burgundy a Bishop named Felix, who took up his position at Dunwich, then a city on the Suffolk coast,† where for seventeen years—and with much success—he pursued his missionary work amongst the people of East Anglia.

BATTLE OF HATFIELD.

But, whilst the Church was thus being built up, a fierce heathen king, Penda the "Strenuous," King of Mercia, attacked Edwin and slew him at the Battle of Hatfield, in Yorkshire, on October 12, A.D. 633. Edwin's whole army was destroyed, and Northumbria was laid waste. Paulinus fled, taking the widowed queen, Ethelburga—and with them a large golden cross and chalice long shown at Canterbury—to the south. Paulinus became Bishop of Rochester, and Queen Ethelburga settled at Lyminge, where she founded a convent, the attractive ruins of which are still to be seen, and where she lies buried.

JAMES THE DEACON.

The Northumbrian Christians were cast down but not destroyed. They had lost their Bishop, it is true, but there remained behind one James "the Deacon," whose courage, zeal, and never-failing constancy will be remembered so long as the story of the Church continues to be written.

ST. OSWALD.

The next King of Northumbria was Oswald, justly styled "Saint" Oswald, the ideal of Christian loyalty,‡ who earnestly desired to restore the National Christianity so rudely shaken by Penda. To him, in the summer of A.D. 635, came Aidan, from Lindisfarne, a saint who, though he neither sought for or obtained sanction from Rome, yet Rome gladly acknowledges as a canonised Bishop. He is described by Bede as "a man of the utmost gentleness, piety, and moderation," most earnest

in promoting peace and charity, a conspicuous example of entire unworldliness. He formed a school for boys, among whom was the famous St. Chad, and was happy indeed in having Oswald for king; for, in the early days of his episcopate, Oswald would sit by the Bishop, and interpret the message of salvation to the people assembled to hear; the Bishop himself being at first ignorant of the language of the Northumbrians. The king, moreover, bestowed land on which wooden churches were erected (a solitary example of such buildings may yet be seen at Greensted in Essex, but erected about the year A.D. 1000, one of the most interesting ecclesiastical buildings in England), and so the work of conversion went steadily on throughout all Northumbria.

HOW TO HELP TO NAIL UP A CHURCH DOOR.

BY REV. JNO. FORSTER.

Nail 1.—Do not go to church when the weather is too warm—a close atmosphere is not beneficial to bodily health: your spiritual health will suffer through sympathy.

Nail 2.—Do not go to church when the weather is too cold: there is no money—except for the doctor—in church draughts. Remember people are more liable to get cold in church than elsewhere.

Nail 3.—Be sure to be late. If you do not impress people with your importance, you may with your appearance. On that account please take a front seat, scowl at an intruder, then pray.

Nail 4.—Take an interest in everything but the service: the minister and choir will attend to that; that is what they are there for. Take sufficient interest to notice all mistakes and please tell them to everybody.

Nail 5.—Be sure and never put currency or silver in the collection. Sometimes put a copper on the plate. This will give you the right of finding fault to an unlimited extent.

Nail 6.—Don't fail to forget the time of meetings for church work. This is very encouraging to the minister. Find fault with everything that has been done, and refuse to do anything because you were not consulted.

Nail 7.—Be sure and tell the clergyman his faults when he calls—how he will not compare favourably with his predecessor—humble him if you can; he may be getting proud.

Nail 8.—On no account send the minister word when you are ill. He should know all about it. It is enough to send for the doctor. After your recovery, when the minister calls, tell him how ill you were, and how he neglected you.—*The Pulpit of To-day.*

AND YET! AND YET!

Bishops have charged, Synods have "resolved," and pious vicars and lay-folks have lifted up their voices against the common practice of raising money for parish purposes by means of secular entertainments. Doubtless the objections to such things are weighty. "And yet! and yet!" congregations still go on using them, and will go on as long as parish needs are so various and constant. If this is the case, then let us see whether a kind word or two for them may not be got in edgewise, between the shower of denunciations. For example, a parish library, suppose, is to be created, for which the sum of \$400 is required. The parson sets to work to raise that amount. He canvasses the men, and they cheerfully contribute in cash or promise the sum of \$250. He next appeals to the women, and, as usual, they kindle with the idea, and soon by their own handiwork, and by the gifts of lady friends, collect a quantity of goods useful and ornamental, which they convert into money by means of a bazaar, handing over to the parson, with a glow of satisfaction, the sum of \$100. Finally the young people, down even to the children, put their talents to account in aid of the library. They spend much time and labour in getting up a musical and literary entertainment for the "fund," and succeed in raising the balance required from the public, in that way. The delighted parson on the Sunday following announces the pleasing news that the required \$400 have been raised, and he heartily thanks all the classes of his congregation equally—the men, the women, and the young people. "You have all," he says,

"done what you could." "And yet! and yet!" Bishops charge, Synods "resolute," and clergy and others inveigh against the methods of the women and youths, and praise only the men, who in giving their subscriptions did that which cost them no time or trouble, or thought, no days of labour and nights of waking, such as the others with cheerful self-denial endured, who read their condemnation in, perhaps, the next week's church paper! "And yet! and yet!" methinks, God does not endorse the condemnation, but rather the judgment of their parson. "They have done what they could."

THE NEED OF BROTHERHOODS IN THE MISSION FIELD.

ADDRESS BY BISHOP ANSON.

At the Lichfield Diocesan Conference Bishop Anson (late of Qu'Appelle), at the request of the Bishop of Lichfield, read a paper on the need of Community life in the foreign mission work of the Church. We are able to give portions only of what the reader will find to be a valuable contribution on a subject of vital importance to the welfare of the Church, but we understand that the paper will be subsequently reissued in an enlarged form.

Bishop Anson commenced his paper by warning his hearers not to expect to have a scheme of a Brotherhood laid before them, seeing that he was simply about to express his thoughts on the great need of the Church at home as well as abroad at the present time, a need which, in God's own time, he felt would be provided for. He then proceeded:—

Now there are two things that at various times have been very forcibly pressed upon my notice.

First, the great, I may say, the awful need there is in our Church for more workers, whether priests or laymen, to carry on the work that ought to be done if the Church is to be faithful to the two commissions of her Lord, "Go into all the world, and preach the Gospel to every creature," and "Feed my sheep."

And secondly, that there are a very great number of men in our Church who yearn for a life entirely consecrated to Christ's service, but who see no way thereto but the priesthood, which for various reasons they know to be beyond their reach. There would be a much larger number with such aspirations could the clergy venture to urge such a life upon those who are the most devout amongst their flocks, without seeming to hint at the possibility of ordination.

Upon the first of these subjects time will not allow me to enlarge. I must take for granted that the need of more workers is acknowledged, at least in a general way. But this I may say, that very few realize how appalling that need is. Perhaps it is almost impossible for those who have not had some experience, however little, of the insignificance of our efforts to evangelize the millions of heathen, e.g., in India, or of the spiritual destitution that exists in many of the more thinly populated parts of our Colonies, to realize how great the need of more evangelists and pastors is. Our missionary societies tell us of wonderful progress, and when we hear of so many new dioceses being founded within a century, and of such and such an increase of the number of clergy, it does seem a subject for much thankfulness and congratulation. But there is another side to the question which too often is left in the background. The rate of growth of population is in very many cases considerably in excess of the proportionable increase of the clergy. I can only speak of the country of which I personally know something—Canada—but I believe much the same story might be told of most of our other colonies. Is it not a crying shame and reproach to our Church that of the nearly 3,000,000 inhabitants of that dominion, excluding the 2,000,000 Romanists, our Church should only number 644,000 members, and that in the new settlement of Manitoba, out of the population of 152,000, our Church should only have 31,000, and that while the Methodists have increased in the last ten years 200 per cent., and the Presbyterians 178 per cent., our Church should only have increased 116 per cent.; the increase in the population having been 148 per cent.? Surely there is something grievously wrong somewhere? Something that should make all true loyal Church people very anxiously enquire whether no remedy can be found for this lapse?

I venture to think that the revival, or foundation, in our Church of some form of religious order for clergy and laity would be at all events a very valuable and powerful agency in helping to remedy some of the defects now so painfully apparent. And that for the following reasons:—

In the first place, and above all, the Church needs in her mission work a more evident setting forth of entire self-sacrifice in those who are her witnesses for the crucified Saviour. This has been frequently noted by those who have most experience in mission work in India and other Eastern countries. Accus-

* Bright, *Early Church History*, p. 110.

† Now annihilated by the ocean; once it possessed fifty churches, and 236 burgesses.

‡ Canon Bright, *Early Church History*, p. 132.

tomed as many of the people are to great acts of self-denial and asceticism in their own religions, the thing that chiefly appeals to their feelings is a life of very evident self-sacrifice for the cause that is espoused. Sir William Hunter, a man intimately acquainted with India, has remarked that for the last twenty-four centuries every preacher who has appealed to the popular heart has cut himself off from the world by a solemn act, like the great Renunciation of Buddha. He must be an ascetic, and must come forth from his solitary self-communings with a message to his fellow-men. He tells us that the natives regard a missionary as "a charitable Englishman who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incarnations and triads, and drives out his wife and little ones in a pony-carriage." General Gordon, writing from Khartoum, says:—"There is not the least doubt that there is an immense virgin field for an apostle in these countries among the black tribes. But where will you find an apostle? A man must give up everything, understand—everything, everything! No half or three-quarter measure will do. He must be dead to the world, have no ties of any sort, and long for death when it may please God to take him. There are few, very few such. And yet what a field!" Staunch Protestant though he was, he found none but the Roman Catholics, as he had seen them in China, that came up to his ideal of the absolute self-devotion of the Apostolic missionary.

And, though this may specially relate to the need of a line of evident absolute self-sacrifice in work in the East, it is true, I believe, of all aggressive work. It is the life everywhere that convinces more than the words, and even among our own people in the colonies. We must remember that much that seems to their friends at home self-denial and self-sacrifice on the part of the clergy who go out to the further parts of the colonies, does not appear at all in the same light to those to whom they minister there. Those settlers have gone there, and are content to live a hard life for their own profit. The clergy live the same life, only generally a little more comfortably than the majority of their parishioners. It is no act of self-denial in itself in the eyes of the settlers that the clergy should be there. Indeed, one of the greatest difficulties I had was to persuade the people that it was no easy matter to procure clergy, at least for the chief places in the diocese. The people could not understand why, even from a worldly point of view, there should not be a large number ready and anxious to obtain the \$800 to \$1,000, or £160 to £200, that is usually given there, rather than starve, as they considered many curates were doing in England, on £120.

Secondly, I would say that our present system is too expensive to make any adequate extension possible. We have to provide not only for a clergyman, but to make such provision as will enable him to support a wife and family. And therefore, even in districts where it would be possible to find sufficient among the settlers themselves for a celibate clergyman living amongst them, we are obliged to appeal to England for the balance which will enable him to have a house of his own and support a family.

Now I remember well hearing Father Benson at the Manchester Congress repudiate with indignation the idea of speaking of religious communities as a means of getting work done very cheaply, and he said that he regarded such an idea as "a sacrilege, an insult to God." But he was speaking of such an idea, as his words afterwards showed, when it is used by the wealthy as an excuse for refusing to take their rightful share in the maintenance of the clergy or in the support of missions. I do not think that such a charge can be brought against the idea if it is evident that religious communities would enable the Church to do far more for the good of souls than as a fact she is able to do without them. There would be ample opportunity for all that the faithful can be induced to give then as now.

Moreover, I hope that no one will run away with the idea that I am advocating anything like compulsory, or even general, celibacy for the clergy. I am afraid that I should lack the boldness it would require to do so in this assembly, even if I wished. But I can assure you most truly that I have not the slightest wish even to do so, or even to advocate celibacy as in any way necessarily a higher state in the spiritual life. I assent as absolutely and thoroughly as anyone in this room can possibly do to the Thirty-second of our Articles. But on the other hand, I would say as earnestly and emphatically as I can (and I think there is need for saying it), that ordination gives no license and no excuse to improvident marriages, which would be thought a disgrace in other professions, nor does it give any excuse for entering into engagements with a view to future marriages on the prospective chance (and it is but a chance) of obtaining preferment which may enable a man to support a wife and family, which in any other profession would be considered sheer madness. I quite admit the most that can be said for the refining and elevating influence that the family

life of the parsonage may often exercise; but there are places—thousands of places—where it is only practicable for the people to be ministered to properly by clergy who are free from all the ties and responsibilities of family life.

But if we are to have clergy who are to live in the simplest manner possible, and unmarried, I am convinced from my experience that it is almost absolutely necessary that they should have the safeguards and the help, both for their own sakes and for those amongst whom they minister, of being bound by the rules of some Order. The temptations to marriage in the mission districts of our colonies, arising from the loneliness and inconveniences of the life, are far greater than in England. The popular opinion that they ought to be married and "settle down," as it is said, is continually pressing and harassing them. If it was known that they were under obligations not to marry for some years at least, if not for life, all this would be avoided, and the situation would be accepted, even if at first with reluctance.

On the other hand, we have to guard against that intense and often unbearable sense of loneliness which so oppresses the man who is sent out as a solitary worker, and which very soon drives all spirit and energy out of some men, and almost compels them, under our present system, to marry early. A Religious Order would never send out its men singly, as is now done, but two and two, at least, probably three or four; two priests and one or two lay brothers would always be sent together, and in that fellowship they would find all the support of companionship they needed unfettered by family ties, and more of true spiritual communion than is often, it is to be feared, found in a wife who is troubled with household cares. "Ever since the day that our Lord founded the College of the Twelve," "ever since He sent them forth two and two," said Dr. Maclear at the Congress at Manchester, "the idea of community life in mission work has been invariably that which has chiefly commended itself to the most earnest workers and has achieved the most marked success."

To be continued.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

RAWDON.—After a lapse of more than two years the old church at Lakelands, after considerable repairs and decorating, has again been opened for Divine service, the Bishop having requested the Rev. I. Spencer, Rector of Rawdon, to hold occasional services. On Sunday, May 14th, a large congregation assembled to take part in the first of the services. Mr. Spencer said Prayers and celebrated Holy Communion, and a sermon was preached by Archdeacon Weston-Jones, Rector of Windsor.

WINDSOR.—Trinity Sunday of this year will long be remembered in this parish for the exceedingly bright and happy services held in connection with the Bishop's visit to hold an Ordination. Services began with a celebration at 8 a.m., at which 62 communicated. Matins was said at 9.45, the Rector taking the first part of the service, Fr. Woollard, Rector of New Ross, the last, the lessons being read by Rev. Dr. Bowman and Canon Maynard. The Bishop, wearing his purple cassock and surplice, occupied his chair in the sanctuary. The ordination service commenced with commendable punctuality at 11 o'clock, with the singing of Hymn 601, "The God of Abraham Praise," by the vested procession of 42 choristers and clergy. The beautiful church never looked lovelier with its copious decorations of white flowers, its rich crimson dossal, and white hangings, than on this day, when its seats were filled with devout worshippers, and its central aisle with white robed choristers. The service was fully choral throughout, sung to Gregorian tunes. The preacher was Rev. E. P. Crawford, Rector of St. Luke's, Halifax, who delivered an admirable sermon from Ephesians iv. 7-14, the epistle from the ordination service. Archdeacon Weston-Jones presented the candidates; Mr. Havercroft, of King's College, for Deacon's orders, and Rev. I. Warner, of Middleton, for Priest. The ceremony was performed at the entrance to the chancel, and was all the more imposing and impressive to the people as the floor in this church is exceptionally high. When the six Priests gathered on each side the Bishop and the candidate to assist in laying on of hands, they were grouped upon the steps, forming a striking spectacle which will not soon be forgotten. A pleasing feature of this service was the fact that the whole congregation of over 500 persons remained until after the choir and clergy had left the church. At the celebration about sixty persons communicated besides the Bishop, clergy and candidates. The choir was composed of the boys and men of the

parish choir, assisted by the choir from King's College chapel. Considering only some three practices had been secured in the church, it is most creditable that the service was so well rendered. Evensong was equally interesting and imposing; the full volume of men's voices singing in union the glorious Gregorian tunes to which the Canticles and Psalms were set, was inspiring to a degree. The Rev. Mr. Crawford, whose singing of the Litany in the morning had been an attractive feature, sang the first part of the service; Prof. Norm the latter; the Revs. I. Spencer and K. C. Hind read the lessons. The Bishop preached a grand sermon suitable to the day from Job xi. 7, 8, 9. The hymns throughout the day were:—Processionals "The God of Abraham praise," and "Onward, Christian Soldiers." Recessionals, "To the name of our Salvation," and "For all Thy Saints who from their labours rest," "Holy, Holy, Holy," "Lord, pour Thy Spirit from on High," "Christ has gone up, yet ere He passed," "And now, Oh Father, mindful of Thy love," "Profit the Vision that delighted," "Holy Father, Cheer our way," "O Paradise, O Paradise." Dr. Willets, President of King's College, presided at the organ, the rich tones of which and its grand compass had never before been brought out to greater advantage. The Rev. Fr. Woollard, of New Ross, acted as the Bishop's Chaplain, and carried his staff.

HALIFAX.—The Bishop of Nova Scotia left here on 30th ult. to attend the celebration of the Centenary of the Quebec Diocese, where he is to deliver a speech.

MONTREAL.

MONTREAL.—*Serious illness of the Bishop.*—During the past week the clergy and laity of the diocese have been held in the greatest anxiety and suspense concerning the issue of the severe attack of illness from which our devoted veteran Bishop has been suffering. On the Queen's Birthday his Lordship reached Bishop's Court from his Episcopal tour in the Eastern Townships seriously ill. Doctors Roddick, Wilkins and Molson have held consultations daily and announced the result in bulletins; on Sunday the Bishop passed a very comfortable day.

ONTARIO.

KINGSTON.—At a meeting of the executive committee of the diocese of Ontario, no actual result was reported in the mortgage of Chauncey Seeley, of Wolford, a loan of \$2000 having been obtained from Synod upon a value by a professional valuator of \$4000, when the lot is not worth \$800 and is now two-thirds under water. Seeley had abandoned the property and gone to Manitoba. The Synod had asked for proceedings against the valuator, J. Mellafont, of Prescott, and this resolution was re-affirmed. The Chancellor moved: "That the executive committee of the Synod of the diocese of Ontario now in session, offer its cordial congratulations to the Lord Bishop and the Synod of the diocese of Quebec on the occasion of the centenary of the establishment of the Bishopric of that diocese." The Lord Bishop impressed upon the committee the necessity of circulating Church literature in the diocese and announced that Synod would open on June 20.

St. James'.—Mr. E. J. B. Pense has added to his long list of generousities to this church the gift of a beautiful Holy Table of oak. The carving is of faultless execution, even as the designs are unexceptionable and appropriate. It is well that while we lavish ornamentation upon our own homes we should reverently and lovingly give our best to the House of God. The Holy Table is a memorial offering and will remind those who shall succeed us of the long and faithful services of former members of the church.

St. George's Chapter.—The Brotherhood of St. Andrew, attended in a body the early celebration of the Holy Communion in the Cathedral chapel. The services of the day were, as usual, hearty and reverent. On the 21st inst., being Whit-Sunday or Pentecost—the birthday of the Church—there were celebrations of the Holy Communion in the Cathedral at 8 a.m. and 11 a.m.

It is expected that the Earl and Countess of Derby will visit the Metropolitan in Kingston, and attend a meeting to be addressed by Bishop Lewis on behalf of the mission fund of the diocese of Ontario, which, it is hoped, will be freed from debt this year. Already the contributions of the diocese have exceeded by \$1,500 the amount raised in any previous year, and both Bishop and Mrs. Lewis are most anxious to signalize his lordship's elevation to the primacy of the Church in Canada by placing the diocese of Ontario in a position of complete independence.

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TORONTO.

St. Matthew's.—At this church last Sunday special services were held. At 8 a.m. holy communion was celebrated, followed by morning prayer at 11 a.m., when the Rev. A. H. Baldwin, rector of All Saints' Church, preached an able sermon. In the afternoon the children's annual flower service took place, when there was a large attendance of scholars, who were addressed by the rector, Rev. J. Scott Howard, M.A. At 7 p.m. the Rev. Canon Cayley of St. George's Church conducted the services. A special collection in aid of the building fund was taken up at each service.

St. Alban's Cathedral.—Ordination service was held in the cathedral last Sunday morning, when fourteen students were ordained by His Lordship Bishop Sweatman, nine to be deacons and five priests. This is the largest number for a single ordination service during the fourteen years of Bishop Sweatman's episcopacy. The cathedral was crowded and the service lasted nearly three hours. Rev. A. J. Broughall, the examining chaplain, preached the sermon, and Rev. Canon Cayley, Rev. Principal Sheraton, Rev. C. E. Thompson and Rev. Mr. De Pencier assisted in the service. Following are the names of those ordained. Deacons, H. J. Cody, Wycliffe; Charles W. Headley, Trinity; N. J. Perry, Wycliffe; T. W. Powell, Trinity; S. H. Gould Wycliffe; E. J. Etherington, Wycliffe; G. A. Rix, Wycliffe; W. E. White, Wycliffe; J. G. Watson. Priests, E. A. Cayley, Trinity; G. A. Hibbard, Trinity; R. P. McKim, Wycliffe; E. W. Pickford, Trinity; W. Creswick, Trinity.

Holy Trinity.—The Girls' Friendly Society held its annual meeting last Tuesday. There was a celebration of the Holy Communion in this church, followed immediately by an adjournment to the school house, where the rector addressed a few words of encouragement to the associates. The tenth annual report was then presented, and showed much cause for deep thankfulness for the work accomplished during the past year, during which period five new branches have been formed, and one new diocese has been added to the already large list. The officers were all re-elected for the coming year.

EAST TORONTO.—The Lord Bishop of the Diocese visited St. Saviour's Church on Thursday, the 25th ult., when twelve candidates were presented for confirmation by the incumbent (Rev. W. Creswick). The musical portion of the service, consisting of several hymns, and the Te Deum, which was sung as an act of praise, was rendered in a very satisfactory manner by the choir of the church, augmented for the occasion by a few friends from the city. The veils which were worn by the female candidates were kindly lent by the sisters of St. John the Divine. His Lordship, in his address, drew attention to the singular appropriateness of holding the confirmation within the octave of Whitsunday. The approaching advancement to the priesthood of the incumbent will fortunately enable the newly confirmed to become at once regular communicants.

DOVERCOURT.—*St. Mary's Church.*—At a meeting of the Ladies' Aid Society of this church, held on Tuesday, May 23rd, a largely signed address from the ladies of the congregation, warmly expressing their esteem and affectionate regard for Mrs. Hart, the Rector's wife, and their appreciation of her faithful services as organist, and devoted labours in other departments of church work, was read by G. B. Kirkpatrick, Esq., Supt of the Sunday school, who was present by special invitation. The address was accompanied by a well-filled purse of money, with the request that Mrs. Hart would use it in taking a well-earned and much-needed holiday during the summer, and with the best wishes of the generous donors for her future health and prosperity. Mrs. Hart was completely taken by surprise, not having received even a hint of what was to take place, and consequently could not adequately express the pleasure which this kindly and thoughtful act had given to her. She hopes that this acknowledgment of their kindness may reach the eyes of some, at least, of those who have thus manifested their regard for her.

NIAGARA.

HARRISTON.—With the able assistance of Lieut. G. Holton, of Drew, the Incumbent (Rev. C. E. Belt) has been enabled to start a company of the Boys' Brigade here. They meet every Tuesday evening in the Roller Rink, there being as yet no S.S. room or church hall in connection with the parish—a great want which we trust will be supplied in the near future. The boys have already evinced great interest in the work of the Brigade and aptitude at the drill. The aim of the Brigade is to interest young growing boys in religious matters at an age when they are

beginning to run the streets and imagine religion their greatest enemy. Its express object is the "advancement of Christ's kingdom among boys and the promotion of habits of reverence, discipline, self-respect and all that tends towards a true Christian manliness." The prospects of good and effectual work on these lines are very encouraging. In reply to the request of the Standing Committee of the Diocese, this parish has sent guarantees to the Mission Board of \$500. At a meeting of the Clifford congregation held on 30th ult., Mr. James Horton, of Lakelet, was unanimously elected Lay Delegate for 3 years. The Lord Bishop of the Diocese is expected for Confirmation on 22nd inst.

RUPERT'S LAND.

BRANDON.—*St. Matthew's.*—Workmen were engaged last month on the addition to the church. The Rev. M. M. Harding, our new rector, has the good will of all his people and we are very hopeful for the future.

MANITOU.—The most Reverend, His Lordship the Metropolitan of Rupert's Land, has appointed the Rev. N. Hewitt, B.D., Incumbent of Manitou, to the dignity and office of rural dean of Dufferin.

WINNIPEG.—The Very Rev. Dr. Grisdale, Dean of Rupert's Land, has been appointed Honorary Treasurer of the Synod of the Diocese of Rupert's Land. Some of your readers will no doubt be surprised to learn that there are fourteen clergy in the city of Winnipeg.

St. John's Cathedral.—Bishop, the Most Rev. Robert Machray, D.D.; LL.D.; Dean, the Very Rev. J. Grisdale, D.D.; Canon O'Meara, Canon Matheson, Canon Coombes, Archdeacon Phair and the Rev. H. T. Leslie, immigrant chaplain. *Christ Church.*—Canon Pentreath, rector. *Holy Trinity Church.*—The Ven. Archdeacon Fortin, and the Rev. Fred Webber. *All Saints.*—The Rev. F. Baker, rector. *St. Mark's.*—The Rev. W. Clark, incumbent. *St. James'.*—The Rev. A. E. Cowley, rector. *St. George's.*—The Rev. J. J. Roy, rector.

A new church will shortly be erected in St. George's parish.

A move has been made towards starting a mission church in the Cathedral parish.

The sec. of the Diocese, the Rev. Geo. Rogers, resides in Winnipeg.

St. John's College, Winnipeg.—The following are the results of the St. John's College theological examinations:

Greek Testament—Romans—Class I, Hobbes; class II, White; class III, Woods, Maggrah. St. John—Class I, White; class II, Woods; class III, Maggrah, Sykes.

New Testament history—Class I, Hobbes, Sykes, White, Maggrah, Woods.

Old Testament history—Class I, White, Sykes; class II, Woods.

Early ecclesiastical history—Class I, Hobbes, Sykes; class II, White, Maggrah; class III, Woods.

Liturgiology—Class I, Sykes; class II, Maggrah, White, Woods.

History of the Church of England—Class I, Hobbes, White, Sykes; class II, Maggrah; class III, Woods.

Homeletics—Class I, White, Sykes; class II, Woods; class III, Maggrah.

Senior Boulton—Class I, White, Sykes, Woods, Hobbes; class II, Maggrah.

Junior Boulton—Class I, Sykes, White, Hobbes.

Pearson—Class I, Sykes; class II, Hobbes, Woods; class III, Maggrah.

The executive committee of the synod of this diocese met for the transaction of business last month. There were present the Most Rev. the Metropolitan in the chair, Dean Grisdale, Archdeacon Fortin, Archdeacon Phair, Canons Pentreath, O'Meara, Matheson and Coombes, Rev. Messrs. W. A. Burman, A. E. Cowley, G. Rogers; Messrs. F. H. Mathewson, J. G. Moore, H. S. Crotty, W. R. Mulock and Capt. Carruthers.

The general missionary reported on his recent visit to Eastern Canada in the interest of the mission fund. He succeeded in procuring subscriptions amounting to \$4,410, for 1893; \$2,214, for 1894; \$2,170 for 1895, and in addition to this the Alumni of Wycliffe College have kindly given \$400 a year for three years, and the Board of Domestic and Foreign Missions have granted 11 per cent. of their income, which will amount to about \$1,000. A hearty vote of thanks was tendered Mr. Rogers for his efforts in Eastern Canada.

Dean Grisdale, who was appointed honorary treasurer of the synod at the last meeting, reported that synod offices had been taken at 455 Main street, which would be at the disposal of the synod on the 1st of June.

A deputation consisting of the Rev. Canon Pentreath, Rev. A. E. Cowley and Rev. G. Rogers was

appointed to visit Stony Mountain and St. Charles in the interests of the work there.

Mr. Hartland was authorized to spend \$25 in repairing the mission buildings on the Griswold Indian reserve.

ATHABASCA.

The Rev. W. A. Burman will be much obliged if the kind friend who in May, 1892, sent \$50 for the work of Rev. J. G. Brick and Rev. G. Holmes, would please send his name and address, in order that a communication for him may be forwarded. Letters sent to supposed address have failed to find the person for whom they were intended, and were returned through the Dead Letter Office—W. A. BURMAN, Commissary for Bishop of Athabasca.

BRIEF MENTION.

The system of negotiating bills of exchange was first instituted by the Bank of Barcelona.

The Rev. W. Bedford-Jones, formerly of Attica, N.Y., should hereafter be addressed at 1962 Niagara street, Buffalo, N.Y.

The two largest trade concerns in the world are the Standard Oil Company and the Armour Packing Company.

Men attending the pans in salt works are never known to have cholera, small-pox, scarlet fever or influenza.

It is said that Professor Huxley gets 200l. for each article contributed to the *Nineteenth Century*.

The snowfall in the Rocky Mountains along the line of the Canadian Pacific Railway during the past winter was 31 feet.

In 1856 English drafts crossed with a banker's name were made payable only to or through the same banker.

F. Dumoulin, B.A., of Toronto, is acting as lay reader to the Rev. Canon Burke, at Belleville.

The establishment of joint stock banks, for some time in vogue, was formally permitted by act of parliament in 1826.

The Rev. H. C. Aylwin has resigned the incumbency of Ilfracombe.

In 1828 the "Safety Fund System" was tried in New York, but was soon abandoned for the free banking system.

The Rev. N. Hewitt, B.A., B.D., incumbent of Manitou, has been appointed rural dean of Dufferin.

In 1765 the "Royal Calendar" was published, a list of responsible bankers and goldsmiths with whom it was safe to deposit money.

The Rev. R. H. L. Girling, of Shoal Lake, Man., has succeeded the Rev. W. John Garton at Gladstone.

The most perfect whispering gallery in the world is the dome of St. Paul's, in London.

The Rev. C. Lutz, late of St. Alban's Cathedral, Toronto, has been appointed to the charge of the mission of Sudbury.

A larger proportion of children survive their first year of existence in Dublin than in the 20 large towns of England and Wales.

The Rev. R. S. Locke, M.A., St. Catharines, discharges temporary or occasional clerical duty.

A Frenchman must be 40 years old to be a senator, and 25 to be a deputy. They are chosen by direct vote of the people.

Mr. A. R. Bryant, formerly student of St. John's Theological College, Newfoundland, has been appointed to the Schreiber mission, Algoma diocese.

Count Leo Tolstoi, who knows more about the Russian famine than any one else, asserts that drunkenness was one of its chief causes.

The Bank of England manages the entire public debt of Great Britain, and its compensation for doing so has in some years almost equalled \$1,000,000.

The Eiffel tower was constructed without the sacrifice of a single life, but nearly 80 persons have committed self-murder in connection with it.

The very first pages of human history, the annals of the Egyptians, record that the progenitors of our race were worshippers of the dog.

The Rev. Mr. Pollard, of St. John's Church, purposes paying a visit to England, his native home, and will probably leave in June. Mr. Pollard has been associated with St. John's for over twenty-four years.

In 1640 the London merchants began the practice of depositing their spare funds with the goldsmiths of Lombard street, who had strong safes.

The British Parliament, in 1812, passed an act that members of the House of Commons becoming bankrupt, and not paying their obligations in full, should vacate their seats.

The library of the late Rev. William R. Earle, of Westfield, comprising some very old and valuable

volumes, has been presented to the Rev. John Edgecumbe, rector of Trinity Church, Cranford, N.J.

Two-thirds of the total number of children under 10 years of age in the United Kingdom are insured in one form or another.

It is said that "all the blood in the body makes the entire round of the circulation in twenty seconds, so that three times in every minute all the red globules of the blood, which are the oxygen-carriers, must each have its fresh modicum of oxygen."

The English Black Friday was May 11, 1865, the height of the commercial panic of that year; the American Black Friday was September 24, 1869, when a group of speculators in New York suddenly advanced the price of gold and produced a disastrous panic.

Experiments made in the hygienic institute in the Berlin University have shown that cholera bacilli die more quickly on dry tobacco than on dry glass-plates; that they do not multiply, but quickly die, on moist tobacco; and that tobacco-smoke quickly kills them.

Professor von Stein, a well-known Moscow physician, claims to have discovered a new cure for rheumatism by means of electric light. The light used is a small incandescent lamp, whose rays are applied to the afflicted part through a funnel. The length of the treatment depends on the ability of the patient to endure the heat.

More than half of the hops grown in England are cultivated in the county of Kent, on 34,000 acres.

From the records of the Madras high court it appears that the practice of offering human sacrifices to idols is increasing in Southern India.

Lilies are raised as a regular field crop in the Bermudas. In one of the largest fields over 100,000 may be seen in bloom at the same time.

Several London carriage makers have received orders of late for sedan chairs, and a revival is anticipated of those unique vehicles that were the pride of fashionable ladies of former centuries.

The Rev. D. J. Davies, LL.D., of Chatsworth, has been appointed to the incumbency of Trinity Church, Blenheim, by the Very Rev. Dean Innes, of Huron, bishop's commissary.

The skeleton of the "whale wizard," discovered in Alaska last summer, weighs 2,400 pounds. This is the second of the species so far known to science. It had both legs and wings.

Since the war with France, Germany has spent \$6,000,000,000 on her army. The indemnity of \$1,000,000,000 paid by France was mainly expended in the strengthening of Germany's fortresses.

Bishop Whipple, of Minnesota, is lying ill in Minneapolis. He went there with the expectation of holding confirmation services at All Saints' and St. Paul's churches, but was taken ill on May 7. He is seventy-one years old.

The Emperor of China is the supreme head of his subjects, and is supposed to receive his instructions as to the management of the vast territory committed to his charge by decrees from heaven.

In England some striking forge workers recently decided they were in the wrong, and, besides going back to work at once, voluntarily paid their employers £25 indemnity for the loss caused by their striking.

On Sunday last the services at Holy Trinity Church, Pembroke, were conducted by the Rev. Mr. Empringham, of Beachburg. The worshippers were much impressed by the power and originality of the young preacher.

The Rev. W. A. Read exchanged services with the Rev. James Empringham, of Beachburg. The ministrations of the latter were much appreciated by the congregation of Holy Trinity.

Cromlechs, found in many countries, are rude monuments to the dead. Nearly seventy round towers, from 30 to 135 feet high, are found in various parts of Ireland. They are believed to have been used in the ceremonies of fire-worship.

Recent catalogues show that entomologists have found 363 species of spiders in the upper Cayuga lake basin, 370 in the district of Columbia and 340 in New England. Dr. George Marx has compiled a list of 292 species which have been found in the polar regions of the globe.

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

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

British and Foreign.

The salary of one of the boys in the choir of All Angels' Church, New York, is \$1,000 a year.

The happy suggestion has been made that a cathedral church be erected in San Francisco as a memorial of the late Bishop Kip.

The Bishop-designate of Norwich is spending a brief holiday in Switzerland.

The Birmingham Bishopric scheme will be considered at the Church Congress in the autumn, at that place.

Bishop Barry is to preach the baccalaureate sermon at Columbia College, New York, this year.

The Bishop of St. Andrews and his family have taken up residence in St. Mary's Tower, Birnam. The Bishop's sermon at his Lordship's enthronement made a great impression. Apparently he has already gained all hearts, and won golden opinions.

At the annual meeting of the trustees of Shakespeare's birth-place, at Stratford-on-Avon, it was reported that Anne Hathaway's cottage had been purchased for £3,000, and that £50 had since been paid for the furniture. Sir William Flower and Lord Ronald Gower were elected life trustees.

Dr. Thomas C. Hall, of Chicago, has announced that if Dr. Briggs is condemned by the General Assembly, he will leave the Presbyterian Church. He is a son of Dr. John Hall, of New York, who is actively opposed to Dr. Briggs.

In a little hall in Latrobe Street, Melbourne, a unique service was held upon Easter Sunday morning, when Professor Harper, of Ormond College, dispensed the Lord's Supper in Arabic to a small company of Syrian Christians. Fourteen were present, six joined in the communion, the Rev. W. M. Alexander acting as deacon.

The Bishop of Worcester has accepted Dr. Lunn's invitation to take part in the discussions on Old Testament Criticism at the Lucerne Reunion Conference this year, and has also arranged to join in the Reunion Pilgrimage to Jerusalem which is being organized by Dr. Lunn, and the Bishop's son, Mr. Woolrych Perowne. As already announced, Arch-deacon Farrar will be a member of the party, and will deliver lectures to the pilgrims during their stay in Jerusalem.

Negotiations are at present going on between the Congregationalist and Evangelical Union Churches in Scotland with a view to a possible amalgamation. This of course is a matter which primarily affects themselves; but any step that lessens the number of the sects is in the right direction, and we venture to express a hope that the negotiations will be carried through.

Father Hopkins, of the Seamen's Friendly Society, Calcutta, in his address at St. Augustine's, mentioned that he was an old sailor himself, and a convert from the Baptist denomination; but he was a Catholic priest of the English Church now, having been ordained in 1885 by the Bishop of Rangoon, with authority from the Archbishop of Canterbury to preach in any churches in England or Wales to which he might be invited to plead the sailors' cause.

In the House of Commons, Dr. Cameron's motion for leave to introduce a Bill for the immediate disestablishment of the Scotch Church was resisted by Sir Mark Stewart, who forced a division upon it, with the result that leave was given by 246 votes against 180, and the Bill was brought in and read a first time. In the House of Lords during the past week the Church Patronage Bill has been read a third time and passed, and the second reading of the Bishop of Salisbury's Elementary Education (Religious Instruction) Bill has been agreed to.

The work of the restoration of Cloyne Cathedral has begun, and is now considerably advanced. The old lath and plaster ceiling has been taken down, and is replaced by a very handsome panelled ceiling of pine wood, with diagonal work. The old ceiling was found to be in a very dangerous state, and on the removal of part of it some of the rest fell in a large mass. The old and dangerous flues built up and running out through the roof have been taken away. A heating chamber with external flues will be formed outside the building. The transept arches which had been built up are now opened, and the new sittings will shortly be put in. The Committee appeal for funds to complete the work this summer.

A House of Rest for clergymen is to be furnished by the Brothers of Nazareth at their beautiful Priory Farm, Verbank, Dutchess county. This beautiful spot is situated in the Shawangunk Mountains, 2,000 feet above sea level. Near by is the pretty village of Ellenville. Board will be furnished for \$5 a week. The idea of this House of Rest seems to us a good one, although it is a new thing in America. Clergymen of moderate means, i.e., the majority of clergymen, will find, we feel sure, every reasonable comfort and convenience in the hospitable home of the Brothers of Nazareth.—N. Y. Churchman.

Dr. Thornton, the Bishop of Ballarat, in Victoria, has been expressing his views on the financial crisis in that colony. "The Christian Church," he says, "cannot be accused of having failed to warn Victoria against, in particular, that gambling spirit which has pervaded and demoralized her national life." The picture the Bishop draws of the present condition of Victoria is dark enough:—"Her unemployed counted by their thousands, her suicide record portentous, her law courts blocked by the trials of fraudulent financiers, England reluctant to lend her money, and her very expensive Parliament unable to unite in devising a remedy for the maladies of the State."

We make the following extract from a personal letter addressed to us by the Rev. Dr. Satterlee, rector of Calvary Church in New York: "The subject of organic church union has been in my daily thoughts for twenty-five years. It will not come suddenly, but it is coming surely. The progress which has already been made exceeds the expectations of past years. I never dreamed, a quarter of a century ago, that the year 1893 would find us so far advanced toward organic church union as we now are. Christ prayed, the night before His crucifixion, that 'they all might be one,' and the more earnestly we make His prayer our own the sooner the blessed day of unity will come."—The Church Union.

Whitaker's estimated membership of religious denominations throughout the English speaking world (1891).

Episcopalians	23,000,000
Methodists, all kinds	18,960,000
Roman Catholics	15,200,000
Presbyterians, all kinds	11,100,000
Baptists, all kinds	8,600,000
Congregationalists	5,500,000
Free Thought, various	3,500,000
Unitarians of several names	1,250,000
Minor sects	4,000,000
German, Dutch, Lutheran, etc.	1,750,000
No definite religion	13,500,000

English Speaking Population.....104,360,000

THE RELIGIONS OF THE WORLD.

(From Schem's Statistics.)

Christians	380,000,000
Buddhists	340,000,000
Mohammedans	210,000,000
Brahims	175,000,000
Confucianists	80,000,000
Sintoists	14,000,000
Jews	7,000,000

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.

Mission Fund of the Diocese of Toronto.

SIR,—Considering the low state of our Diocesan Mission Fund, is it not about time that our July collection was restored to it? I have been informed that this quarterly collection was originally for "general purposes," from which it was diverted to meet the exigencies of the Mission Fund; but if it were desirable at that time to make the change, are not the necessities of the Mission Fund equally pressing at the present time? Are we not paying our missionaries in many cases their small stipends with borrowed money, even though our expenditure is in some measure reduced by reason of several of our missions being vacant from the dearth of men, caused no doubt by the insufficient provision we are able to make for them; we are also unable to open new missions from the same cause, so that our Church is not advancing in country places as it ought to be advancing.

I am not sanguine enough to suppose that the July collection is all that is needed to place our

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funds in a healthy state, for we also require that a large number of the clergy should cultivate an increased interest in the mission cause, as then we should not have so many of the quarterly and other collections neglected to be taken up, neither could the offerings of their people be so shamefully small. Should we not therefore carefully examine our "general purposes" expenditure, that we may reduce the same as much as possible, as justice to the mission cause and to our ill paid missionaries requires that our liberality should be only in proportion to the means at our disposal.

May, 1893.

"R."

Canadian Bishops.

SIR,—I have read the Rev. Dr. Mockridge's reply with great interest. I said in my first letter that he was unintentionally unfair, and I must repeat it. He is surprised that I should accuse him of advocating the importation of Bishops from England. My answer is, a mild sympathy, to some extent, with one view, followed by an elaborate attack upon it, is an advocacy of the other side.

If Dr. Mockridge deprecated the importation of English Bishops, why did he write at all? And if his object was to attack such action, why are his two letters made up of extenuation and apology of the very thing he deprecates. I fancy he is so anxious to be thoroughly fair that he presents the side he opposes in its best light, and so makes the worse appear the better cause and to be the one which he espouses.

I gather from Dr. Mockridge's letter that there are two points on which we disagree—but first let me put right a question of fact. Dr. M. says that only eight out of the twenty Bishops are brought from England. I included the Bishop of Nova Scotia, and I find Dr. Mockridge thinks he is an American, not an English importation. I do not propose discussing either that question or analysing his list; I make about ten out of twenty, he eight out of twenty. It is of little moment. "It will serve," as Mercutio says.

I gather from Dr. Mockridge's last letter that he considers it justifiable and proper that Bishops should be brought from England in two classes of cases. 1. Where the Synod disagrees. 2. Where the large missionary societies aid the Diocese, and especially where it is small and there are only a few clergymen in it.

The first point is one where people may fairly differ. Dr. Mockridge favours an appeal to the Archbishop of Canterbury, and letting that gentleman pull a Bishop out of his large lucky bag, all prizes and no blanks. I don't; I am loyal to my country; I think the nearest Metropolitan is the proper Archbishop to apply to, and that the result would be better in nine cases out of ten should a Bishop require to be brought across the ocean; he is the Archbishop who could make the best selection.

As to practically giving the presentation to the missionary societies, I think the proposal is vicious and indefensible. I am sure Dr. Mockridge would be the first to deprecate it were it openly advanced. Were it adopted it would in my judgment be suicidal folly. Think for a moment how it will work. A vacancy occurs; rich Mr. Jones, who has been so liberal, has a friend to be advanced, so, as money is an object, Mr. Jones' protege is selected by the society, Mr. Smith's getting the next turn. Many will say this is absurd. There is no absurdity in it—power exists somewhere, and in a charitable society it rests in the hands of the most liberal. What class of missionaries can be expected to work in a Diocese so constituted.

Fortunately, as I showed, the societies have as a rule adopted the very opposite policy to the one Dr. Mockridge apologises for.

CHURCHMAN.

Church Progress in Rural Districts.

SIR, Your correspondent, "Aggressive Churchman," under the above heading, deserves the thanks of all lovers of the grand old Church of England in this country, for drawing attention to this most vital question of the Church's extension, or rather her extinction at no distant day in the rural sections if no change is made from the supineness of the past. An aggressive missionary spirit and practice, as your correspondent points out, is one of the Church's needs on this now uphill road.

But before the Church can hope to regain lost or abandoned ground, it is necessary for her to find out the cause or causes of her failure in the past, where others, the Methodists, for example, have succeeded. It is puerile to attribute the decrease of Church members in the country to removal to the cities, or seath, as advanced by some of the clergy, while dissenters show an increase in the same places besides contributing their quota also to the cities. Undoubtedly another, being under-manned, as men-

tioned, is one of the causes for which the Mission Board is in a measure responsible. It does not grant aid where men are wanted, unless some responsible parties in the mission or station guarantee a certain amount. If such is obtained, a clergyman is sent who is in the same position of independence for the time being as in an endowed parish, and as a consequence he is apt to become indifferent as to the Church's extension or the liability of the guarantors, who in many cases have to pay the amount out of their own pockets, whereas if the clergyman's income, as in other professions, depended on his efficiency, in part at least, there would not be so many abandoned congregations. Methodist ministers seek out their people, especially the young, and trust to their generosity for support, and the evidence that they are not disappointed is to be found in the fact that there are plenty of eligible candidates for their ministry. How many young men among them develop a capacity for a minister's duties when employed as class leaders or the like, while our young men are seldom utilized in church work, although such help is very much needed. The failure of neglect of our Church authorities to encourage or seek our young men's assistance is so marked that even the few who are fitted at our own divinity colleges for the ministry, are often removed for some new arrival from England who is, as a rule, as devoid of tact as of necessity he must be of knowledge of our social habits, so different from what he obtains in England. One of the minor causes of the decadence around towns is the want of accommodation for vehicles at the English Church, for the convenience of farmers or others who live beyond walking distance. Such at all events is the case in three contiguous towns that I know of, while all the other churches in them have sheds, except perhaps the Roman Catholic. And in other places there are the ruins of both church and shed, which once depended on the incumbent of a rich and endowed parish for the progress of the Church, but it happened quite naturally that it was inconvenient for said incumbent to attend every Sunday; then alternate Sundays were adhered to for a time, then monthly services were adopted; finally these were so poorly attended that it was not worth his while to hold any, hence the ruins. The aged died off and their descendants have not an opportunity to attend the services of the Church of their fathers. It is no sudden blight that has overtaken the Church, but a gradual withering of a slow but steady growth, consequent on an indifferentism born of the unique position of the clergy.

When the idea prevails that the clergy are for the good of the Church, and not the Church for that of the clergy, then may we hope that the prayers of the purest branch of Christ's visible Church on earth, to be put within the reach of her abandoned sons and daughters of the rural districts, may be answered.

A RURAL CHURCHMAN.

An Interesting Ceremony.

SIR,—Below you will find an account of a most interesting ceremony, as given in a late copy of *The Guardian*. It is to be hoped we shall soon hear of deaconesses in Canada—deaconesses thoroughly grounded in Church of England doctrines, and willing to work on Church lines.

C. A. FRENCH.

On Monday week a large congregation witnessed the admission of four to the office of deaconess, by the Bishop of London, in St. Michael's, Paddington. Besides the warden of the Deaconess' Institution (the Rev. G. F. Prescott) there were present in the choir the Bishop of Christchurch, New Zealand; the chaplains-designate (the Rev. J. O. Nash, of Pusey House, Oxford, and the Rev. Arundell Wharton), and several other clergy. The presence of Prebendary Smith, vicar of Crediton, Devon, suggested an historical link with the past, for the Sacramentary of Leofric, Bishop of Crediton in the eleventh century, contains among other Pontifical offices, a prayer for the ordination of deaconesses. Evensong was said to the end of the third Collect, and then, as the candidates knelt before the altar, the *Veni Creator* was sung. After the usual questions were answered by the candidates the Bishop laid his hands on each one separately, conferred the office in the name of the Holy Trinity, and gave to each a cross as a symbol of her profession. On returning to their places the Bishop gave his charge. He pointed out to those newly admitted two special temptations which were sure to beset them in the life upon which they were entering after the first freshness of enthusiasm had passed away. First, the temptation to weariness, which was an inevitable outcome of the necessary monotony of their lives, against which the surest safeguard was the cultivation of the habit of prompt obedience of conscience. The Bishop said he dwelt more strongly upon that than upon obedience to superiors. The latter was soon realized to be absolutely necessary, and was to some extent rendered easy by the knowledge that

those who gave a command had authority to give it, and by the fact of their presence and the presence of others who would notice whether the command was obeyed; whereas no one but ourselves can know when conscience speaks, and what it says, and whether or not we are obeying it. Another safeguard against the spirit of weariness was the faithful and regular performance of appointed tasks at the appointed time. A second great and insidious temptation in community life was the tendency to become petty, and to allow the whole being to be engrossed in the details of the daily routine of duties. Such details might be in themselves very petty, but they need not necessarily prevent the mind from dwelling upon larger ideas and nobler thoughts. The great antidote to such pettiness was the continual lifting up of all work, however seemingly unimportant, into the spiritual, doing it all in close union with the Lord, and realising the share that each one has in the work of the whole Church. He charged them to be diligent in pondering the life and words of the Lord, thus ennobling their work and transforming it into the highest of all service. After the service was ended, the Bishop sealed the commissions of the newly ordained deaconesses and gave a Bible to each.

"A Church Knot" (?) Untied.

SIR,—Will you kindly allow me to call the attention of Rural Dean Machin to page 77 of the "Year Book of the Church of England in Canada." There we find that the Province of Rupert's Land "comprises the diocese of Rupert's Land, Moosonee, Saskatchewan, Athabasca, Mackenzie River, Qu'Appelle, Calgary, and Selkirk." The Diocese of Rupert's Land consists of Manitoba, and a portion of Ontario is included in it. On page 85 of the Year Book we read, "Moosonee formed part of the original Diocese of Rupert's Land." "The Diocese is the whole of the basin of Hudson's Bay, bounded on the south by the Diocese (not Province) of Algoma and Ontario." From the above, Mr. Machin will see that a portion of Ontario is under the ecclesiastical jurisdiction of the Province of Rupert's Land, so the Church knot is untied.

WESTERN PROGRESS.

Whit Monday, 1893.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

Sunday School Lesson.

2nd Sunday after Trinity. June 11, 1893.

THE ORDERING OF DEACONS.

A clergyman who is duly ordained by a Bishop is said to be "in holy orders," because he has received through the proper authority of the Church, "in the Name of the Father, and the Son, and of the Holy Ghost," orders to execute the work of His ministry.

In the Christian Church there are three orders of ministers, viz., (1) Bishops, (2) Priests, and (3) Deacons.

To-day we are to consider that particular service in the Prayer-Book appointed to be used at the ordination of deacons.

Before proceeding to consider it, let us take a glance at the first ordination of deacons in the Christian Church. We learn from Acts vi. that in the early years of the Church, after the disciples had increased, there arose a murmuring of Grecians against the Hebrews because their widows were neglected in the daily ministrations. Then the twelve apostles called the people together, and directed them to choose seven men "of honest report, full of the Holy Ghost and wisdom," whom the apostles might appoint over that business. That the people then chose seven men "whom they set before the apostles, and when they had prayed, they laid their hands on them." Acts vi. 1-6.

Here we see that although the people chose the men, yet the apostles by prayer and laying on their hands conferred on them the power to act.

The word deacon is derived from a Greek word signifying minister. It is not expressly applied to the seven men in Acts vi., but it has always been recognized that the seven men named in Acts vi. 5, were the first deacons. It also appears by Phil. i. 1, that there were deacons appointed at Philippi, and the qualifications of deacons are laid down by S. Paul in 1 Tim. iii. 8-12.

It must also be noticed that though the deacons were primarily appointed to *serve tables* (i.e., to distribute the alms of the believers), yet their duties were not confined to that business, for we find S. Stephen expressly referred to as doing great wonders and miracles (Acts vi. 8), and his speech before the high priest, recorded in Acts vii., shows him to have been a great preacher; as was also S. Philip (See Acts viii. 5, 35), and we also see that he baptized: *Ib.* 38.

These duties which the first deacons were called on to perform, the deacons of the Church of England are also called on to perform, and it is therefore that they are set apart for these sacred functions in the presence of the congregation with the like solemnity as were the first deacons of the Christian Church.

I. THE MAKING OF DEACONS—INTRODUCTION AND LITANY.

As it was in the Apostles' days, so it is now—no one can take the office of deacon on himself. He must be called thereto. It is the duty of the Archdeacon or the Bishop's chaplain to take care that none but fit and proper persons be brought to the Bishop to be ordained; and before the ordination service proceeds, the Bishop calls upon any person present knowing of any reason why any person presented for ordination should not be ordained, to declare it.

But the deacon must be called in two ways. He must not only be outwardly called by the proper authority in the Church, but he ought to be inwardly called by the Holy Ghost. He must be firmly persuaded in his heart that he is thus called to the sacred office of the ministry, or he should not venture to seek it.

The Bishop cannot look into the hearts of the candidates; God alone can do that; but the Bishop is required to take all reasonable precautions that no unfit person be ordained, and we are all taught to pray at the Ember seasons, when the ordinations take place, that only fit persons may be chosen (*see Prayers to be used in the Ember weeks*). How earnestly we ought to join in those prayers. If any good reason be alleged against the ordination, it is not to be proceeded with; but if none be alleged, then the Litany with a special petition inserted for those about to be ordained (*That it may please Thee to bless these Thy servants, etc.*), is said or sung.

II. THE COMMUNION AND ORDINATION.

After the Litany, the Communion service is commenced, and after the reading of the Epistle, which is selected with special reference to the office of deacons, the Bishop calls upon the candidate to declare (1) Whether he trusts that he is inwardly moved by the Holy Ghost, and truly called according to the will of our Lord Jesus Christ; (2) whether he believes the Scriptures; and (3) whether he will faithfully discharge the duties of a deacon. Upon satisfactory answers being made, he is then ordained, by the Bishop laying his hands upon the candidate's head, and solemnly giving him authority to execute the office of a deacon. The Communion service is then proceeded with, one of the newly ordained deacons being usually appointed to read the Gospel. It must be noticed that only Bishops have the power or authority to constitute or ordain deacons, or any other order of the ministry, whether it be priest or Bishop. The Apostles, we have seen, ordained the first deacons, and now the Bishops, who have succeeded to their authority, alone are authorized to confer ministerial authority.

The duties of deacons.—The office of deacon is the lowest of the three orders of the Christian ministry. His duties are limited; as in the case of the first deacons, he has authority to distribute the alms of the faithful which may be entrusted to him, to visit the sick and needy, to teach the young, to baptize, to read the Scriptures, to lead the prayers and confessions of the congregations, to assist at the administration of the holy communion, and, if so authorized, to preach. But deacons are not empowered to pronounce the Absolution, to consecrate the sacrament of the Body and Blood of Christ, nor yet to pronounce the blessing at the end of the Communion office, the rubrics requiring that all these shall be said by a Priest (or Bishop, if he be present). Sometimes a deacon

never attains to any higher rank in the ministry and in any case he is usually required to serve at least a year as a deacon before he can be advanced to the office of priest (see rubric at the end of Ordination service). Deacons wear the stole over one shoulder and across the breast, instead of hanging over both shoulders, as it is worn by Bishops at present.

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.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 4—CONTINUED.

Stella awoke the following morning with certain uncomfortable sensations pressing on her mind. When sufficiently aroused from sleep to analyze them, she remembered that her German lesson was very imperfectly prepared; consequently there was some doubt as to her being able to go to Tracy for the spare half-hour after breakfast, as she had proposed; also, that she had, on the preceding evening, seriously displeased Lora, who, no doubt, ere this, had told all to Somerset, so that some sharp rebuke was awaiting her in the dining-room. To avoid, as far as possible, the first annoyance, she hastily snatched up her German book, and would have mastered the lesson, had not the maid just then made her appearance, informing her that it was very late, and she must lose no time in being dressed. There was no help for it; but Herr Schmidt was considerate, and would not visit an imperfect lesson for once with much displeasure. So, comforting herself, Stella took the book in her hand, and went down to breakfast.

Very quietly she glided into the large room, hoping with all her heart that she should escape much notice, or that the offence of the past night had been forgotten. At first she thought that such was the case: neither brother nor sister took more than usual notice of her entrance; and, sitting down in her accustomed place, Stella ate her toast, and drank the cup of coffee which Lora sent her, with a perturbed heart it is true, and with eyes never once lifted from the book before her. She made her meal as short as possible; and, thankful to escape the expected danger, Stella was proceeding with all haste to Tracy's room, when a word from her brother startled and brought her back again.

"Stella," he said, lowering the morning-paper with which he had been engaged, "I wish to speak to you."

No culprit could have felt more painfully the shame and danger of his position than did Stella, as with slow step and drooping gaze she came and stood before her brother.

"I hear you were extremely rude and impertinent to your sister last night," Somerset said, in that same cool tone. And Stella knew, though she dared not look up to encounter them, that those dark eyes were searching her countenance, and reading its every change. She felt her very neck and arms grow crimson beneath her little scarlet jacket. O how unkind of Lora to have told of her, after all!

"What have you to say about it?" asked her brother.

"Nothing," replied Stella faintly.

"Very well. Now, just go and fetch that piece of music you played so beautifully last evening, and let me have the pleasure of hearing it too."

"O Somerset," gasped Stella, with mingled alarm and consternation, and glancing for a moment into his face to see if indeed she heard the words aright; "I can't."

"Can't? It appears you could last night for your own pleasure; and now I choose you should do it for mine. Come, get the piece at once."

Poor Stella! She saw full plainly that her brother was inexorable, and that, come what might, she must obey. With a beating heart, and a choking sensation in her throat which seemed well-nigh to stifle her, she went to the drawing-room to fetch the unfortunate "fantaisie."

There was no danger of not finding it. There it lay, plain and open to view, just as she had left it, with all those runs and turns and puzzling minors through which she had scrambled with such small success on the foregoing night. O if she could but burn it, or tear it into a hundred pieces rather than suffer so dreaded a humiliation. But that she dared not. With a desperate grasp she snatched it up, and returned to the dining-room. Somerset had opened the piano, and stood there beside it. Almost Stella felt as though she should sink through the floor; and it seemed to her very dubious whether her fingers would have power to move a single note. Even if Somerset would go back to his seat and listen to her there, it would be better; for that lofty form, with eye and ear so closely ready to criticise and condemn, seemed to strike yet greater dread and incapacity into her fingers. One trembling glance she directed towards her sister, vainly hoping that for once she might stand her friend, and excuse her from the task. But Lora's eyes remained impenetrably fixed upon the book before her. No marble statue could have been more frigid and indifferent.

"Somerset, I wish you would, please, excuse it," Stella murmured as her last resource, hesitating to place the music on the stand before her.

"When I say a thing, I mean it," was the only response; and Somerset took hold of the top of the leaf, ready to turn over.

Stella knew that longer resistance would be of no avail; and a sort of proud desperation succeeded the terrible agitation of the past moments. Since it must be played, she would strain every nerve to do her best; and a kind of unnatural strength seemed imparted both to eye and fingers. With the consciousness of that displeased and searching gaze following every note, Stella often marvelled in after-hours how she got through the piece. Yet through it, however, she did with not half the blunders of the preceding night, but in a style very different to that which Somerset was accustomed to hear her play. When it was finished, her hands sunk into her lap, and the glance of her down-cast eyes followed them.

"And that is how you played this piece last night, before a room-full of people! I wonder at your effrontery," said Somerset coolly, taking up the music, and turning over the leaves one by one.

No answer came from Stella; for that strange choking in the throat seemed to prevent her utterance.

"Tell me," said her brother. "You really ventured to commit yourself and your sister in this manner; and all out of spite and naughtiness?"

"She has played it well this morning, in comparison with last night," remarked Lora, who had been really astonished at the difference.

"Very well," continued Somerset. "Now, Stella, you will please to take this piece of music, and go to the library, and not come out until you know it. If you stay there all day, I don't care: it will be a punishment to you for your naughtiness. I don't blame you for not knowing the piece, because for the second time of playing you have done it very well; but, if you think I am going to allow this sort of impertinence towards your sister and towards the guests that come to my house, you are mistaken. Do you understand?"

"Yes," whispered Stella; "but, Somerset, Herr Schmidt is coming."

"Well, you will go to him, of course, when you are called. Any one else?"

"The drawing-master," explained Lora, "shall she go to him, too?"

"Yes, certainly. I don't wish her other lessons to be hindered; only that nothing else shall come in the way; and to-night before your sister and I go out I shall expect to hear the piece. We don't leave before nine o'clock, do we, Lora?"

"No," replied the sister.

With an aching troubled heart, Stella left the room. Another whole day to be kept away from Tracy! That was the chiefest sorrow; though her brother's cold harsh words were hard enough to bear. "If it were not for Tracy, I wish I could die," she murmured passionately to herself: "there is nothing but unkindness and wretchedness for me here, and it gets worse every day."

In crossing the hall she came upon her aunt, Lady Trevanion, just coming down to breakfast. "My dear, where are you going?"

"In the library to practice," Stella answered, without raising her eyes.

"The library at this time! what for?"

"Somerset told me," the child replied; and Lady Trevanion made no farther inquiry as to the reason.

"Is the fire lighted?"

"I don't know, auntie."

"Well, see it is, then. You must not go spoiling your complexion and getting chilblains on your hands by sitting in a room with no fire. Charles," she continued, addressing a footman, "let the fire be lighted at once in the library, and see that the room is well warmed." And Lady Trevanion pursued her course to the dining-room.

"That child has the most marvellous touch," remarked Somerset, who had resumed his seat and his paper. "I should not have expected her to play off a difficult thing like that at first sight with such execution. To an uneducated ear it would really have passed very well."

"That was my only consolation last night," said Lora. "I don't fancy any one beside myself detected much amiss. Did you, auntie?"

"In what?"

"In Stella's playing last evening."

"No, not in the playing. I thought the child seemed put out and indifferent, that was all. I have fancied her look pale and out of sorts lately."

"It was the naughtiness and daring of the thing that so annoyed me," continued the elder sister; and, if she is suffered to go on so, there is no knowing what it may come to."

"I do not imagine she will do it again in a hurry," said Somerset. "I quite agree with you that her temper must be put down; but I don't myself see that she is a difficult child to manage, if you go to work in the right way."

"Nor I," remarked the aunt.

Lora smiled. "You neither of you know much about her," she said, which in fact was precisely the case, only Miss Gower should have used the first person plural in lieu of the second.

It is a curious thing how in some households the various members which compose it are in total ignorance of how time passes with the rest; and particularly was this the case with the Gower Family. Had Stella been asked how her elder sister spent her days, she would have been wholly unable to reply; and, had the same question been put to Somerset concerning the younger, the same difficulty would have been his. As for Stella's own day, the hours were so thoroughly crowded with occupation, that she did not have much time to think of the concerns of others. Every day, immediately after breakfast, Madame Petit, a French governess, made her appearance, whose duty it was to instruct Stella in her own language, and also to see that the lessons required by the other masters were properly studied and prepared. German, drawing, music, and English masters came duly twice a week at the appointed hours. Two hours a day, except when the music-lesson was given, Stella was expected to practice; and once a week in the afternoon she attended at dancing class, held at the house of a lady-friend, with a large family of young people. Twice a week she went to the riding-school; and on the remaining disengaged afternoons it was Lady Trevanion's custom to take Stella with her, driving in the park, shopping, or visiting, as suited her own inclinations. And these drives she never permitted to be interfered with (though Stella would sometimes gladly have escaped), as it was her chief opportunity for seeing the child, and giving her, as she said, some sort of an idea of what was going on in the world.

(To be Continued.)

Sponges and Baths.

The sponge used in the bath should be very large, and of very open pores, so that it may contain a large quantity of water, which may be poured from it over the shoulders and the back. On every washstand there should be a smaller sponge, to be used for the face, neck, and arms on occasions when the bath itself is inexpedient or inconvenient; and a small "eye sponge" should also be provided. When the sponge becomes disagreeably sticky it may be restored to condition by covering it with clean, cold water into which the juice of a lemon

has been squeezed. After remaining in this for an hour or two, the sponge will be quite restored to its former condition. A warm bath should be taken at least once a week. It is impossible that cold water, even with the aid of the best soap, should thoroughly cleanse the skin. The color of warm water compared with that of cold, after the bath, will sufficiently prove how superior are the cleansing properties of the former. A warm bath has a highly restorative power in cases of fatigue.

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.

Decreed

In all lives some rain must fall,
Into all eyes some tear drops start,
Whether they fall as gentle shower,
Or fall like fire from an aching heart.
Into all hearts some sorrow must creep,
Into all souls some doubtings come,
Lashing the waves of life's great deep
From dimpling waters to seething foam.

Over all paths some clouds must lower,
Under all feet some sharp thorns spring,
Tearing the flesh to bitter wounds,
Or entering the heart with their bitter sting.
Upon all brows rough winds must blow,
Over all shoulders a cross be lain.
Bowing the form in its lofty height
Down to the dust in bitter pain.

Into all hands some duty's thrust;
Unto all arms some burden's given,
Crushing the heart with its weary weight,
Or lifting the soul from earth to heaven.
Into all hearts and homes and lives
God's dear sunlight comes streaming down,
Gilding the ruins of life's great plain—
Weaving for all a golden crown.

Measuring Time by the Shadow.

The people of the East measure time by the length of their shadow (Roberts' *Oriental Customs*). Hence, if you ask a man what o'clock it is, he immediately goes into the light of the sun, stands erect, then looks where his shadow terminates; he measures the length with his feet, and tells you the time as nearly as may be.

Thus they earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil, says, "How long my shadow is in coming!"

Odd Observations.

Every man has 240 bones. Except the minstrel corner men, who have 244 each.

The lungs contain one hundred and seventy-five million cells. This is what makes a man a practical joker.

A man's brain weighs three and a half pounds. A woman's is somewhat lighter, but of finer quality. That is what enables her to taste lard in her neighbor's pastry.

The heart in its normal condition beats 75 times a minute, but when a young man meets a pretty girl at a party and steps tremblingly up to proffer an escort home, the number of beats—heart beats—instantly mounts up to 162 in the shade.

Unceasing Ministry.

We all need sympathy, human kindness, cheer, fellowship, the thousand little things of human love, as we go along the dusty road of life. These small coins of affection are brighteners of every life that is blessed by a rich friendship. It is this unceasing ministry that one's heart hungers for as its daily bread—not great gifts and large favours, but a gentle affectionateness in the friend which shall bring cheer, inspiration, comfort, uplifting, hope, and strength to one's soul every time one looks into his face.

Hood's Sarsaparilla positively cures even when all others fail. It has a record of success unequalled by any other medicine.

Give Us this Day Our Daily Bread.

Give us our daily bread, we say,
And look no farther than to-day;
And be to-morrow grey or gold,
Or plentiful, or pinched with cold;
Thine be to-morrow as to-day!

Even as the small bird shall receive
The food its mother gives, nor grieve
Lest that to-morrow fail; so we,
Lifting our lips and hearts to Thee,
Trust Thee for all the days we live.

Keep us within Thy Heart that's wide;
Thy love our nest in which we hide;
Thy thought, the wing to fold us in
All night till the new day begin—
The day for which Thou wilt provide.

Sweet and Wise.

To those depressed, discontented, or sorrowing, looking out upon a dull and threatening sky, there may come as a ray of sunlight this wise, sweet saying, of one who was neither rich nor learned, save in faith and that insight which is given to those who lovingly rely upon a higher power. An aged pair, known for their contentment, affection, and happy Christian lives, were asked, as they spoke of many joys that had been their portion: "Have you, then, had no clouds in your sky?" And the wife replied: "Clouds? Why, yes! Where else could all the blessed showers come from?"

Browning and His Mother.

A very tender love always existed between our late poet Browning and his mother. She is said to have been the "true type of a Scottish gentlewoman," and a true Christian. When he was a child, Browning's mother told him Bible stories, as she held him on her knee; and she excited his life-long admiration by the tender care which she bestowed upon poor hurt animals that came under her notice. In his manhood he was heard to speak admiringly of the skilfulness with which she once washed and dressed the sores of a wounded cat, and nursed it back to health again. Doubtless her influence had much to do with the poet's great love and tenderness for birds and animals. "He prayeth best who loveth best all things both great and small."

In his early manhood it was his rule, as long as he continued under the parental roof, never to go to bed without giving her a good-night kiss. If out so late that he was obliged to admit himself with a latch-key, he still went to her in her room.

"Yes" and "No" to the Baby.

Long before the baby lips have learned to lip their first intelligible words the baby mind will have discovered the difference between "Yes" and "No," as those all important monosyllables fall from its mother's lips. Make up your mind, from the very first, never to say "No" unless you mean it; and having said it, let nothing persuade you to alter it. Attracted by the shining blade of a knife, the glitter of a bright pair of scissors, or some other article, the little one will reach out its hand to possess the dangerous toy. You say, "No, no, baby mustn't have that," knowing that the desired object is dangerous, or, it may be, too fragile to be entrusted to the baby's hands. Then the little lip goes down, and disappointment is very naturally followed by an outburst of grief. Too often does the mistaken mother yield to the pleading tears; the coveted thing is given over to quiet the cries; and baby learns two important things. First, that mother's "No" does not mean "No"; secondly, that if it wants a thing very badly, the best plan is to cry for it. Now, I admit that it is very difficult, if not impossible, to teach an infant that the article it longs to play with is not fit for a toy; but it is comparatively easy to teach it that when that article is refused it is no use desiring it any longer. This can be done very firmly, though very lovingly, and the lesson once learnt will never be forgotten.

The Why and Wherefore.

There is nothing marvelous in the fact that Hood's Sarsaparilla should cure so many diseases. When you remember that a majority of the disorders "flesh is heir to" are due to impure or poisonous condition of the blood, and that Hood's Sarsaparilla is an effective and radical blood purifier, the whole thing is explained.

Besides its blood purifying qualities, Hood's Sarsaparilla also contains the best known vegetable stomach tonics, diuretics, kidney remedies and liver invigorators, and is thus an excellent specific for all disorders of these organs, as well as for low condition of the system, or That Tired Feeling.

Dominion Bank.

PROCEEDINGS OF THE TWENTY-SECOND ANNUAL GENERAL MEETING OF THE STOCKHOLDERS.

Held at the Banking House of the Institution in Toronto on Wednesday, May 31st, 1893.

The annual general meeting of the Dominion Bank was held at the Banking House of the institution on Wednesday, May 31st, 1893.

Among those present were noticed: Messrs. James Austin, Hon. Frank Smith, William Hendrie, Major Mason, I. Lorne Campbell, William Ince, James Scott, R. S. Cassels, Wilmot D. Matthews, R. H. Bethune, E. Leadley, Aaron Ross, E. B. Osler, W. J. Baines, John Scott, John Stewart, W. T. Kiely, S. Risley, David McGee, G. W. Lewis, Gardiner Boyd, G. Robinson, Walter S. Lee, etc.

It was moved by Mr. D. McGee, seconded by Mr. Edward Leadley, that Mr. James Austin do take the chair.

Mr. R. S. Cassels moved, seconded by Mr. E. B. Osler, and Resolved,—That Mr. R. H. Bethune do act as Secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed Scrutineers.

The Secretary read the Report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:

Balance of Profit and Loss Account 30th April, 1892.....	\$ 6,938 00
Profit for the year ending 30th April, 1893, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	215,040 27
	\$221,978 27
Dividend 5 per cent., paid 1st November, 1892.....	\$75,000 00
Dividend 5 per cent., payable 1st May, 1893.....	75,000 00
Bonus 1 per cent., payable 1st May, 1893.....	15,000 00
	165,000 00
	\$ 56,978 27
Carried to Reserve Fund.....	50,000 00
Balance of Profit and Loss carried forward.....	\$ 6,978 27

An Agency was opened at Seaforth, Ontario, in April last, which promises to be of service to the Bank.
JAS. AUSTIN, President.

Toronto, 11th May, 1893.

Mr. James Austin moved, seconded by the Hon. Frank Smith, and Resolved,—That the report be adopted.

It was moved by Mr. Walter S. Lee, seconded by Major Mason, and Resolved,—That the thanks of this meeting be given to the President, Vice-President and Directors for their services during the past year.

It was moved by Mr. William Hendrie and seconded by Mr. George W. Lewis, and Resolved,—That the thanks of this meeting be given to the Cashier, Agents, Inspectors and other officers of the Bank, for the efficient performances of their respective duties.

It was moved by Mr. Anson Jones, seconded by Mr. John Stewart, and Resolved,—That the poll be now opened for the election of seven directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

Mr. S. Risley moved, seconded by Mr. Gardiner Boyd, and Resolved,—That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair.

The Scrutineers declared the following gentlemen duly elected Directors for the ensuing year: Messrs. James Austin, Wm. Ince, E. Leadley, Wilmot D. Matthews, E. B. Osler, James Scott, and Hon. Frank Smith.

At a subsequent meeting of the Directors, Mr.

James Austin was elected President, and the Hon. Frank Smith Vice-President for the ensuing year.

General Statement.

LIABILITIES.	
Capital stock paid up.....	\$ 1,500,000 00
Reserve Fund.....	\$1,450,000 00
Balance of Profits carried forward.....	6,878 27
Dividend No. 11, payable 1st May.....	75,000 00
Bonus 1 per cent., payable 1st May.....	15,000 00
Reserved for Interest and Exchange.....	91,428 87
Rebate on Bills Discounted.....	32,816 25
	1,671,223 39
	\$3,171,223 39
Notes in Circulation.....	\$1,021,118 00
Deposits not bearing Interest.....	1,225,100 00
Deposits bearing Interest.....	8,619,565 16
Balance due to other Banks in Canada.....	263 22
Balance due to other Banks in Great Britain.....	236,394 39
	11,102,440 77
	\$14,273,664 16

Assets.

Specie.....	\$351,240 04
Dominion Government Demand Notes.....	736,483 00
Deposit with Dominion Government for security of Note circulation.....	75,000 00
Notes and Cheques of other Banks.....	258,550 64
Balance due from other Banks in Canada.....	121,277 32
Balance due from other Banks in United States.....	1,422,927 56
Provincial Government Securities.....	149,842 42
Municipal and other Debentures.....	1,534,506 48
	4,699,927 46
Bills Discounted and Current (including advances on call).....	\$9,175,192 08
Overdue debts (estimated loss provided for).....	111,312 94
Real Estate.....	9,960 63
Bank Premises.....	272,317 20
Other Assets not included under foregoing heads.....	4,953 85
	9,573,736 70
	\$14,273,664 16

R. H. BETHUNE,
General Manager.

Dominion Bank,
Toronto, 30th April, 1893.

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

Character.

"Many people seem to forget that character grows; that it is not something to put on ready-made with womanhood or manhood; but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, 'I forgot; I didn't think!' will never be a reliable man, and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman."

The Dangers of Sleeping with Closed Windows.

Everybody does not know, or knowing, does not act up to the belief, that exhalations from the body are dirt, and that dirt of all kinds (if we except dry earth) is malodorous.

The clinging humors thrown off by the pores, sleeping or waking, are the fruitful source of disease.

The body actually loses weight during sleep, the escaping effluvia hang, a viewless vapor, in the air, steep linen, and reek in blankets. If they were never so faintly colored, the day would break

dimly on your waking eyes; and, could you condense them, you would behold a pound of corrupt matter, from which you would shrink with loathing unutterable. Yet you swallow and inhale this with every word and breath, while you remain in an unventilated sleeping chamber.

Hints to Housekeepers.

Tar stains are removed by applying oil, and then removing the oil with benzine.

SAGO PUDDING.—Steam four tablespoonfuls of sago in one quart of milk; when soft add one egg, two-thirds of a cupful of sugar, a little salt, raisins or not, according to taste. Good, hot or cold.

Full bright eyes and brilliant scales indicate that a fish has not been long out of its native element.

CUP CAKE.—Two-thirds cup of butter, one cup sugar, one-half cup cream, two eggs, two cups flour, one teaspoon baking powder, one teaspoon extract lemon.

Moist hands are frequently relieved by bathing them in lukewarm water containing a teaspoonful of borax or ammonia.

Salt as a tooth-powder is as good as anything that can be bought. It keeps the teeth brilliantly white, and the gums hard and rosy.

QUEEN PUDDING.—In the bottom of a deep pudding dish place a thick layer of stale cake. Wet with wine. Over the cake put a layer of stoned raisins, chopped citron, candied cherries, blanched almonds, and a chopped fig. Now add another layer of cake. Pour over all a custard made of three eggs, a pint of milk, and a cup of sugar. Steam an hour and a half.

A good bleacher and stain remover from cotton or linen is made by pouring boiling water on chloride of lime in the proportion of one gallon to one quarter of a pound; bottle it, cork it well, and in using it be careful not to stir it. Lay the stains in this for a moment, then apply white vinegar and boil the table linen.

SALAD.—Two well boiled potatoes, passed through a sieve, a teaspoonful of mustard, two teaspoonfuls of salt, one of essence of anchovy, half a teaspoonful of very finely chopped onions well bruised into the mixture, three tablespoonfuls of oil, one of vinegar, the yolks of two hard-boiled eggs. Stir up the salad immediately before dinner, and stir it thoroughly. As this salad is the result of experience and reflection, it is hoped young salad makers will not attempt to make improvements upon it.

CUPPED POTATOES.—Boil, mash, and season. Mold by pressing into a wet teacup. Coat each one with beaten egg, and brown in the oven.

CINNAMON ROLLS.—Make a biscuit dough of one pint of flour, one and a half teaspoonfuls of baking powder, half a teaspoonful of salt, and a full tablespoonful each of butter and lard, rub the shortening into the flour, having first thoroughly mixed in the salt and baking powder, use enough new milk to make into a soft dough; roll it out very thin and sprinkle on a cup of coffee crushed sugar well mixed with a small teaspoonful of cinnamon, then roll it up tightly, and cut across in slices from three-quarters to an inch thick, lay them upon a biscuit pan and bake quickly. Try these and see if they are not good.

A CLOSE RESEMBLANCE.—Many symptoms of Canadian cholera are similar to those of the real Asiatic cholera, such as vomiting, purging, intense pain, etc. For all these symptoms Dr. Fowler's Extract of Wild Strawberry is a safe and sure specific. Price 35 cents at druggists.

GUARD AGAINST CHOLERA.—Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy.

TIMELY WISDOM.—Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps and all summer complaints or looseness of the bowels.

Children's Department.

If.

If any little word of mine
May make a life the brighter;
If any little song of mine
May make the heart the lighter,
God help me speak the little word;
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of mine
May make a life the sweeter;
If any little care of mine
May make a friend's the fleetier;
If any lift of mine may ease
The burden of another,
God give me love and care and strength,
To help my toiling brother.

"He that Seeketh Mischief it Shall
Come Unto Him."

"Time for school, Elmer. Where
is Elmer?" asked his mother.

"It was teasin' [Towser he was a
minute ago," said Bridget. "I never
saw the likes av him for mischief;"
and opening the door she called:
"Yer mother's wanting' of ye." But
Elmer had for the moment relinquish-
ed mischief and was in the garden
with a little neighbour.

"Here are your slate and dinner-
basket," said Mrs. Hoyt, as Elmer
appeared. "Make haste—you do not
know yet how long it takes to reach
the school-house. You have further
to go than when we lived in town."

"Good-bye," said the boy cheerily,
as he took the things handed him, and
started off, tipping back his sailor hat,
to get plenty of sunshine as he went.

"A trig little city-chap," the boys
called him, for he had just come to his
rural home, and dressed a little more
jauntily than the rest.

Everything was new to him, and
his besetting fault was a desire to
investigate in all directions. It was

"Shorter" Pastry
and
"Shorter" Bills.

We are talking about a "shorten-
ing" which will not cause indi-
gestion. Those who "know a thing
or two" about Cooking (Marion
Harland among a host of others)
are using

COTTOLENE

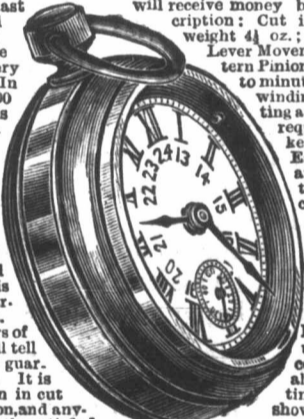
instead of lard. None but the
purest, healthiest and cleanest
ingredients go to make up Cot-
tolene. Lard isn't healthy, and is
not always clean. Those who use
Cottolene will be healthier and
wealthier than those who use
lard—Healthier because they will
get "shorter" bread; wealthier
because they will get "shorter"
grocery bills—for Cottolene costs
no more than lard and goes twice
as far—so is but half as expensive.

Dyspeptics delight in it!
Physicians endorse it!
Chefs praise it!
Cooks extol it!
Housewives welcome it!
All live Grocers sell it!

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

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LEVER... Watch \$1.75

We have at last demonstrated that a good watch can be made for a very low price. In lots of 10,000 we make this watch surprisingly cheap, and can sell it for \$1.75. Every part is made and put together in our New England factory, and every watch is timed and guaranteed by us. The publishers of this paper will tell you that our guarantee is good. It is just as shown in cut and description, and any one not perfectly satisfied. Mention this paper, and we will prepay postage or shipping charges to any part of Canada. This watch will not vary a minute in 30 days. None sent C.O.D., but all warranted as above.



Sent to any address upon receipt of Price.

The Gold and Silversmiths Co.
113 King St. West,
TORONTO, ONT

neither a commendable wish to in-
crease his knowledge, nor a malicious
disposition to do harm, but a mischiev-
ous turn of mind that "just took him
into everything," Bridget said: and he
could not seem to let anything alone
that came in his way.

As this merry and mischievous boy
trudged along the road, he passed
Farmer Martin's pig-pen, and heard
the sturdy porkers grunting. "I'll
just stir up the animals," he said to
himself; and finding a loosened board
on one side of the pen, he snapped
some pebbles through the crack, and
laughed to see the fat pigs scramble
toward him, clamoring for something
more substantial.

"Oh, you greedy things!" he cried,
peeping through the trough beyond.

Soon the boy found the two occupants
of the pen pushing so hard against the
loosened board that he stepped into
the road, and standing with his hand
in his pocket, feeling for more pebbles,
he watched a minute. To his amaze-
ment the board he had helped to
loosen by pulling at it to widen the
crack, gave way under the pressure
from within, and two pigs stuck their
heads out in an inquiring way, more
"stirred up" than seemed good.

"Oo, oof!" they grunted, as the
board fell with a clatter, scattering
splinters as it fell and upsetting the
swill-pail.

"Oof oof!" they went on fiercely,
looking at Elmer as if to decide
whether or not he might be good to
eat.

The little fellow was not enough
used to country life and animals
to feel no fear, but was thoroughly
frightened. You would have thought
so, from the expression of his face.

Dear! dear! How he did look! And
he simply stood looking for a while,
instead of running away.

"I guess the hole isn't big enough for
them to get out," he reflected, trying
to reassure himself, and watching the
larger pig of the two.

But the smaller animal was not
such a tight fit, and while Elmer stood
watching, his pig-ship managed to
wiggle out; and, being intelligent for
his size and condition, he decided that
the boy's basket held something worth
having.

Not being a timid pig at all, but
quite ready to make up with anyone
who had something to eat, he made
a rush for the tempting prize.

Elmer's face grew more frightened
than before, and giving a squeal that
must have pleased the pig as a great
accomplishment, he dropped his dinner
and ran.

As it was the basket and not the
boy that the porker wanted, Elmer
was allowed to run, while the sharp,
moist snout rooted away among the
good things.

The envious companion in the pen,
meanwhile, kept up such a squealing
that Farmer Martin heard it on his
way to the carriage-house, and came
to see what the matter could be.

The escaped pig, not wishing to be
penned again, gave him a sharp chase
over the yard and garden, trampling
down the early vegetables, before he
was captured and imprisoned.

Farmer Martin, who was in a hurry
to go to the village store, lost precious
time, while the man who was to meet
him there got into a fret and fume over
the time wasted in waiting.

So much for the harm that Elmer
did, in a perfectly thoughtless manner.
Unhappily, it does not take a great
amount of thinking to do wrong, for
"evil is wrought by want of thought";
and a very little "seeking of mischief"
brings large returns.

But the wise man says: "He that
seeketh mischief, it shall come unto
him," and Elmer proved it true. He
not only lost his dinner and his basket,
but in his headlong flight he tripped,
and fell, and tore his trousers in such
a distressing way that he could not go
to school as he wished, but had to go
home and confess how his mishap
came about.

There was no use in saying that the
pig got out of the pen without his help,
even if he had not been too truthful to
make up any such story.

It was Elmer's father who read to

Cancers in the Neck

Terrible Choking Sensation



Mrs. James Baker
of Locust Valley, Long Island.

"Four years ago, while living in Trinidad
Colorado, a small lump appeared on my neck,
which gradually swelled and developed into an
intensely painful livid sore with a centre
filled with granulations like shot. Another sore
appeared an inch or two distant, and I had to
give up and return to my parents in Brooklyn.
Physicians pronounced them cancers and

Performed An Operation

for their removal. I suffered a great deal
before the operation, and far worse since. One
of the cancers, the smaller one, healed over but
was as sore as ever, while the other did not
heal and was worse. The physicians told me I
would have to submit to another operation, but

I said I would Die First

A similar lump a year ago came on the right side
of my neck. For many months I could swallow
only liquid or very soft food, and sometimes found
great difficulty in speaking aloud. At the
suggestion of a friend, I began taking Hood's
Sarsaparilla, and the only thing I regret is that
I did not take it years ago, and thus have pre-
vented terrible suffering, for had I taken the
medicine, I sincerely believe I should not have
needed any operation at all. These sores are
now, after taking two bottles,

Completely Gone

and, I am satisfied, permanently healed up.
The lump on the right side of my neck has
nearly all dried up, and no longer causes me

Hood's Sarsaparilla Cures

any inconvenience. I can eat anything once
more, and can use my voice as well as ever."
MRS. JAMES BAKER, Locust Valley, Long Island

Hood's Pills cure Nausea, Sick Headache,
Indigestion, Biliousness. Sold by all druggists.

ARTISTS



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risk your picture by using cheap stuff. If your
art dealer will not supply them send direct to

A. RAMSAY & SON,
MONTREAL,

Sole Wholesale Agents for Canada and
Manufacturers of White Leads, Col-
ors, Vernishes, &c., &c.

him in the evening the text found in
Proverbs, the eleventh chapter and
twenty-seventh verse, about "seeking
mischief," and he warned his boy
that his meddling, mischievous habit
was not only wrong in itself, and

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A Tonic

For Brain-Workers, the Weak
and Debilitated.

Horsford's Acid Phosphate

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

harmful to others, but would surely bring trouble to himself over and over again.

Bertie's Escape.

A TRUE STORY.

"Bertie, boy, want to ride down to the cars with papa?"

It was a beautiful summer morning. Bertie's eyes sparkled, and his tongue ran merrily as a little brook all the while his mamma was dressing him. She put on his pretty blue plaid dress and white coat, and the little straw hat trimmed with blue ribbon, with the drooping feather just shading his white forehead. How pretty he looked, with his rosy cheeks, and shining eyes, blue as the summer sky!

Papa took him in his arms, and lifted him into the carryall. Joe, the hired man, went too, to drive home; for Bertie's father was going to Boston for the day.

Little thought mamma, as she kissed her darling good-bye, and stood in the porch, in the sweet summer air and sunshine, watching them down the road,—little thought she what peril the next hour would bring.

How Bertie enjoyed that ride! He chattered like a monkey, and was as full of glee as the singing birds.

Bay Charlie pricked up his ears and trotted faster as they approached the station; but they were in good season, and the train was not as yet in sight.

"Good-bye! Be a good boy, and mind mamma," said papa, with a kiss, and sprang out, never thinking but that Joe would, as usual, turn directly around and drive home.

But Joe wanted to do an errand or speak to some one he knew, and, intending to be away only a moment, threw the reins over the dasher, and left little Bertie sitting in the carriage. The horse was gentle, and used to standing without tying.

But the train came in sight, with a sharp whistle. The horse was frightened, and feeling no hand on the rein, started into a run, bearing down directly toward the track.

Poor little Bertie! The engine was close at hand, sweeping on in its terrible power; and in another instant where would the frail little life be? Who could save him?

But help was near. The angel of deliverance came swiftly, not on silver wings or clad in white, cloud-like garments, but booted and coated, with quick foot and strong arm and heroic heart.

A young man, hastening to catch the train, saw the child's danger, and, giving not an instant's thought to his own imperilled life, redoubled his speed, sprang into the carriage on his knees, and, grasping the reins with a vigorous hand, succeeded, on the very verge of the track, in turning the horse one side.

Then quietly, as if the deed of generous purpose and high courage were an everyday affair, he went on his way to his daily business; and the little child was given back to his mother's arms, not a hair of his golden head harmed.

The Golden Arrow.

One cold day recently a lady looked from a window down to the sidewalk, and she saw a little girl and a little boy. The girl had a broken sled, and on the sled a board that fell off unless it was held.

Well, the little girl held the board

Canada gets it, too!

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

Weather and Waterproof Paint Co.,
LIMITED,
122 & 124 Richmond St. East, Toronto.

Society of St. Osmund

OBJECTS.

The Restoration and use of English Ceremonial in the English Church; based on Sarum rubrical directions.

Corresponding Secretary for Canada,
W. E. LYMAN,
74 McTavish St., Montreal.

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PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD

just right, and made a quick jump and got on it, so that the board stayed in its place; then she got off, and told the little boy to jump on.

He jumped; the board tipped, and he fell on the sidewalk. The little girl picked him up and brushed off the snow. Then the lady at the window heard the girl say, "Try again, Joe! That was too bad. Sister is sorry. She will hold the board this time."

So the board was again put on the broken sled, and held until Joe was safely on it.

"Now sit still, Joe, and I'll give you a nice sleigh-ride," said the little girl. And then she picked up the rope and pulled. Up flew Joe's feet and he fell backward; but he was not hurt much, and, after another brushing, the girl said, "Now sit with your feet to the back; you can't tumble off that way."

But he did. Only that time he fell on his face. Next he sat sideways, with his feet hanging over part of the runner. In this way he went safely a little way and then board and boy again upset.

The good sister tried a dozen times to give Joe a ride, but every time the broken sled threw him off. Still the little girl was patient and kind, and spoke gently, and took good care of her little brother. When they went away, the lady opened the window and sent a big boy to follow them, and told him to come back and tell her where they lived. That same day she went out and bought a strong and pretty sled. Its name was "Golden Arrow." Then she went to the house where the little girl lived, and asked for the little girl who had been trying to give her little brother a ride that morning.

"Julia! Julia!" called her mother, "here's a lady asking for you."

Julia ran to the gate. "You were trying to draw a little boy on the sidewalk in front of my house this morning," said the lady. "I watched you, and you were so sweet and patient that I wanted to make you a present. And I have at my house a new sled for you, if you will come and get it."

Julia was soon at the lady's house with Joe and three other little brothers, and the "Golden Arrow" made five children happy many days.

A Sermon on Push.

When Cousin Will was at home for vacation the boys always expected plenty of fun. The last frolic before he went back to his studies was a long tramp after hazel nuts. As they were hurrying along in high glee, they came upon a discouraged looking man and a discouraged looking cart. The cart was standing before an orchard. The man was trying to pull it up the hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push! push!" was the cry.

The man brightened up; the cart trundled along as fast as rheumatism would do it, and in five minutes they all stood panting at the top of the hill. "Obliged to ye," said the man; "you just wait a minute;" and he hurried into the house, while two or three pink-aproned children peeped out of the door.

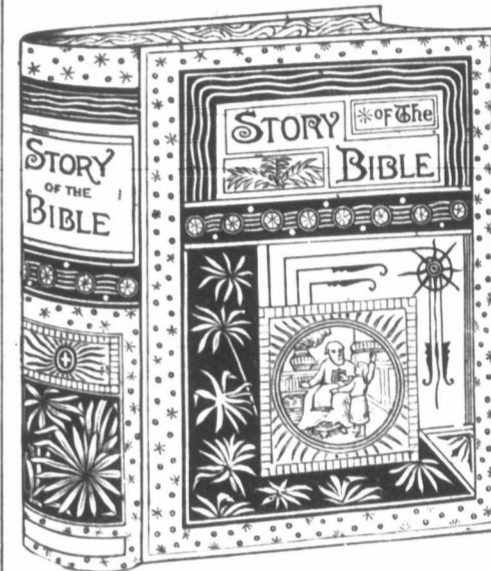
"Now, boys," said Cousin Will, "this is a small thing; but I wish, we all could take a motto out of it, and keep it for life. 'Push!' it is just the word for a grand, clear morning.

"If anybody is in trouble, and you see it, don't stand back; push.

"Whenever there is a kind thing, a Christian thing, a happy thing, a pleasant thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might; push."

At that moment the farmer came out with a dish of his wife's best doughnuts, and a dish of his own best apples; and that was the end of the little sermon.

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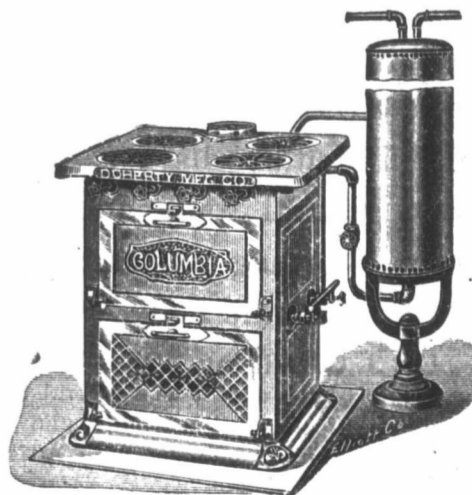
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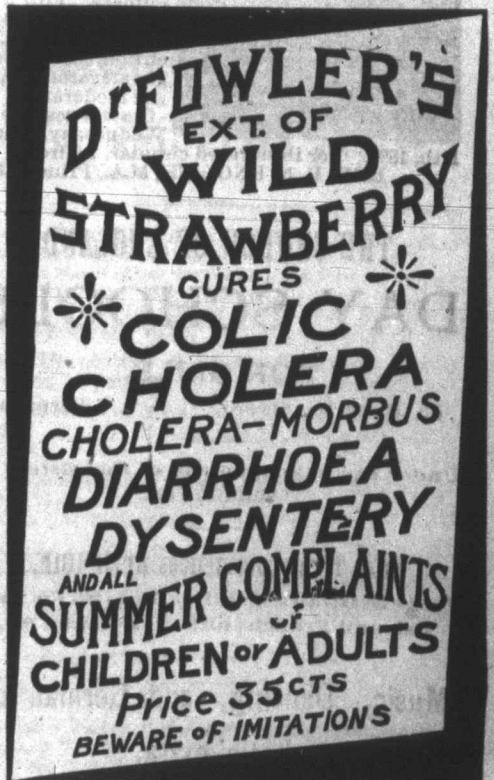
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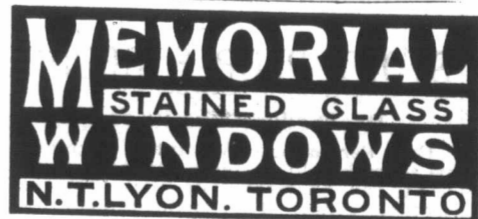
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