

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, AUGUST 15, 1895.

[Nos. 31, 32, 33.]

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## Lessons for Sundays and Holy Days.

August 19—10 SUNDAY AFTER TRINITY.

Morning.—1 Kings xiii. Romans xv. 8.

Evening.—1 Kings xiii. or xvii. Matthew xxvi. to 31.

APPROPRIATE HYMNS for Tenth and Eleventh Sunday after Trinity, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### TENTH SUNDAY AFTER TRINITY.

Holy Communion: 187, 314, 317, 557.  
Processional: 180, 231, 281, 299.  
Offertory: 172, 225, 240, 300.  
Children's Hymns: 298, 346, 478, 568.  
General Hymns: 37, 191, 247, 269, 477, 510.

### ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 193, 312, 315, 555.  
Processional: 242, 439, 445, 478.  
Offertory: 20, 235, 419, 431.  
Children's Hymns: 265, 331, 345, 569.  
General Hymns: 30, 164, 170, 285, 290, 474.

### TENTH SUNDAY AFTER TRINITY.

In the Collect for to-day, we ask God to direct our prayers. If we only ask for what is right we shall ask "such things as please God." While we remember this, there is nothing that concerns us—our souls or our bodies, our spiritual or our temporal affairs—about which we may not pray to our Father in heaven. Anything that we feel it is not wrong to wish for, we may humbly pray for. As, for example, for health when we are sick, for comfort when we are sorrowful, for success in business, for prosperity in worldly affairs. And we can hardly do this if there is repining in our sickness, anger in our sorrow, dishonesty or covetousness in our business, selfishness in our pursuits. We cannot ask God's blessing upon such feelings as these; and, therefore, one of the best ways to keep our worldly aims pure, and our wishes innocent, is to turn them into prayers—to remember we must wish for nothing for which we dare not pray. But though our merciful and loving Father thus permits us to draw near to Him, and tell Him all

our wants, we must pray in the words of our blessed Lord, "Nevertheless, not my will but Thine be done." There is very great comfort in the thought that Christ Himself, who said, "For this cause came I unto this hour," yet prayed in the garden of Gethsemane, "If Thou be willing, remove this cup from me." Surely this shows us, that in any trial, we may pray to God to remove it, if only at the same time we bow in submission to His will. And there is a pattern for our prayers, which if we follow, we know they will "please God," because our Lord Jesus Himself gave us that pattern. Of all the petitions in the Lord's Prayer, only two relate to temporal wants, and in these two spiritual wants are implied—for our "daily bread" means all we need, for our souls as well as our bodies; and when we say, "deliver us from evil," we pray that God would "keep us from all sin and wickedness," as well as that "it will please Him to save and defend us in all danger." Let us then ask chiefly for the Holy Spirit, of whose "diversities of gifts" the Epistle speaks to-day, as if to remind us of petitions which we may be sure are pleasing to God; but that we are taught by the Lord's Prayer to ask for daily bread and for safety and succour, shows us plainly that it pleases our Heavenly Father that we should tell all our wants to Him. And doing this—praying for the simple things we really need—food, shelter, clothes, health, safety—will make us less apt to feel as if such things came as a matter of course—came of themselves as it were—will make us more ready to take the daily blessings and comforts of our lives as a gift from God, and to thank him for them. Do not hesitate, then, to tell all your wishes, hopes, and fears to your Father in heaven as freely as you would do to a kind earthly parent. A child would not ask its father for any thing it knew to be wrong, and that is the rule for us in our prayers.

### THE PAN-AMERICAN CONGRESS.

A letter in another column draws attention to the absence of the leading representatives of the Anglican Church from the recent Congress. Some weeks ago it was pointed out in this paper that no one committed himself to any concession of doctrine or practice, by taking part in the Congress. This was abundantly verified by the appearance of leading Roman Catholics, who certainly did not fail to put forward the claims of their own communion. Father Ryan spoke eloquently of the works of charity done by his Church, especially by the Sisters of Mercy. Dean Harris gave a grand speech on the work of Catholic missionaries and martyrs; and Dr. Covaty made a no less favourable impression by his paper on Catholic learning and education. It has been said that the only Church which profited by the Congress was the Roman Catholic. If so, who is to blame? Surely not the clergy and scholars of that Church. Some have pleaded that they know nothing of the promoters; but there were names on the programme which were sufficient warrant for the value of the transactions. Moreover, the chairman and secretary, themselves Protestants, and neither of them an Episcopalian, came to Toronto accredited by the Roman Catholic Archbishop and the Anglican Bishop of St. Paul, the city from which they came. The Congress was not by any

means a failure. The attendance was good, and an unusual proportion of the papers were of great excellence, whilst hardly any of them fell below a respectable level. The numbers expected from the States did not arrive; but there were many reasons for this disappointment; and those members of our own Church who refused to give their sympathy and co-operation are largely responsible for consequences which they will be the first to deplore.

### CHURCH BOYS' BRIGADE.

At the corner of Balsam ave. and Queen street, Toronto, a sight interesting to all Churchmen was lately to be seen. Over two hundred boys ranging from ten to eighteen years were there encamped, subject to military discipline and perfecting themselves in the movements and exercises of real soldiers. The officers in command of the brigade are the Rev. Geo. L. Starr, of Brockville, Commandant; Major Pellatt, Brigade Major; Lieut. Matthews, Adjutant; the Rev. C. H. Short, Brigade Chaplain; J. Holden (No. 4), Brigade bugler. Under the twenty tents that were pitched, fourteen companies were represented, including one from Hamilton. The companies, all of which were made up of Anglican school-boys, were, Toronto—St. Cyprian's, St. Saviour's, St. Matthew's, St. John the Baptist, St. Stephen's, St. Luke's, St. Simon's, St. George's, St. Thomas' mission, All Saints', St. Anne's, St. Barnabas; Hamilton—St. Luke's. It is not long since the Church Boys' Brigade commenced its career, chiefly through the efforts of the Rev. C. H. Short. Last year it consisted of six companies, and had a numerical strength of one hundred. At the present time it consists of twenty-two companies, and is seven hundred strong. The discipline observed in the camp was as follows: 5.30 a.m., reveille; 6.00, breakfast; 6.30, inspection of tents by orderly officer; 7.00, parade and prayers; 7.15, drill; 9.00, orderly room; 9.15, guard mounting; 12.00, dinner; 6.30 p.m., tea; 7.15, parade; 8.15, prayers; 10.00, first post; 10.30, past post and tattoo; 10.45, lights out. The camp presented a very busy and pretty scene, the white tents, the silken banners and the many flags adding colour and brightness to the beautiful surroundings. To the boys this outing is one of the greatest enjoyment, and when duty does not demand their presence in the camp, they are allowed every freedom. Games of various kinds are participated in, and in the lake, which is not far off, they have every facility for bathing. The object of the brigade movement is to assist the clergy in keeping in touch with the boys, just at a time when there is the greatest difficulty in doing so. The boys are pledged to temperance, purity and reverence, and are encouraged to cultivate politeness, punctuality and obedience. The drill, which has a great attraction for manly boys, and in which they take great pride, is found to bring forth many and good results both for body and mind. The Church Boys' Brigade has come to stay, its growth is assured. Churchmen cannot do better than give their assistance to those who are promoting this movement. It is by far the best means of its kind for giving to our boys healthful exercise, moral training, and making them in the end of their boyhood loyal Churchmen.

## NOTES ON PREACHING.

## No. III. THE SERMON.

We are following the lead of the Bishop of Ripon in the selection of the subjects, and to a large extent in the line of thought we are pursuing in these papers. The subject of the present paper is The Sermon, the next will be on the Structure of the Sermon. The first qualification for the writing of a sermon is that the writer *should have something to say*. This is not an unnecessary remark. It is only too true of some preachers, that they have nothing to say and they say it. A great authority tells us, and we can hardly need to be told, that whenever a preacher finds he has nothing to say, he may be sure that the fault is in himself. How has he come to this? At first, enthusiasm supplied him with emotions, and these are apt to become quiescent. Has the preacher left off study and reflection and meditation? There must be some such reason. We must not despair. This is no very uncommon experience. The feelings of the older man are not those of the youth, and he must draw upon solid conviction and purpose for his inspiration. In order to this, the Bishop remarks, a man *must have material at command*. "It is better to realize this necessity even though it should lead you to discover how small your stock of material is, than that you should indulge in indolent self-complacency, and should attempt to spin something out of nothing." The preacher must have something to say, and he must know how to say it. He must first get his *material*, and then he must put it into *form*. "First get your material," and this by Reflection, Reading and Writing. 1. *Reflection*. This must come first. It is the condition of profitable reading. Jean Paul Richter says: "Never read until you have thought yourself hungry; never write until you have read yourself full." The first of these counsels is as important as the second. This does not mean that we are to do all our thinking before reading. We cannot separate things in that way. But it does mean that reading without previous thought can hardly be profitable. It is like sitting down to a meal without an appetite. Thought is to the mind what exercise is to the body. When we thus prepare for reading, we know what we want and our reading becomes intelligent. Moreover, there is danger in reading without reflection—the danger of utilizing in reading without making it our own. We shall then give out the thoughts and opinions of other men at second hand. Therefore, says the Bishop, "do not get into the habit of ransacking on Saturday all the books which are likely to give you suggestions for the Sunday sermon. Be wise and thoughtful beforehand. Have your subjects well in hand. Think them out. Find out where you need information." 2. *Reading*. Reading maketh a full man. The preacher should use theology in all its departments. He should also read up on the subject of his sermon. But he should do more than this. "No person" says Dr. Fitch, "can adequately teach any subject unless he knows more than the points he is prepared to put forward." It was said of a preacher that he worked himself up to his subject. It is better to go down to the subject. That is to say, that a man should, out of his fullness give his thoughts to the subject in hand. The wise preacher is like the able general, who acquaints himself not only with his forces and those of his adversaries, but with all the surroundings of the field of battle. So the preacher "should know not only the idea

he wishes to put before his people, but also the facts which justify his doing so, and their general significance in relation to the realms of thought. Survey your subject from the heights of wide and careful study. Read more than is required for the immediate occasion. This gives the sense of security, which only conscientious work can supply." These are counsels of the utmost importance, and they might be enforced by considerations which will occur to the mind of the reader. "It is meditation and study that zeal will awaken. What we gather heedlessly, and treat without reverence, will never awaken our interest or stir our ardour. It was when the prophet had built his altar, prepared the wood, and laid his sacrifice in order, that the fire from heaven descended in answer to his prayer. God helps those who help themselves. To those who use all diligence and neglect no means of success, He gives His aid." 3. *Writing*. Writing maketh an exact man. In recommending writing to the preacher, we do not mean merely that sermons which are read must be written, nor, again, that sermons which are committed to memory and delivered memoriter should be written. This is self-evident. But we mean, also, that those who improvise, who preach extemporaneously, clothing the prepared thoughts in language which the moment supplies, should never abandon the habit of written composition. "No man can afford to do without his pen. It is no doubt true that a man, after thirty or forty years' experience of preaching may use his pen comparatively little in his preparation, but his power to forego the use of the pen is due to the accumulated force of those thirty or forty years of hard pen work. Cicero said, 'The best master of the orator is his pen,' and Cicero will be allowed to be a good authority in such matters. If you are going to deliver your sermon extemporaneously, still write, write much," and this is useful in drawing up the plan of the sermon. "It is by thinking with your pen that you will find your way to the heart of the subject." "You will choose your text. There will have dawned on you the first conception of its meaning. Your mind will be full, perhaps, of the novelty or the attractiveness of your first thoughts. Write them down by all means, but depend upon it, you are not going to use them as they are. For let your second thoughts go over the subject, and you will be possessed by a critical mood. Your thoughts will not seem so fit or worthy as they did at first. You feel bound to reject, to add, to rearrange. Do not be afraid. Go through it all over and over again. After a time you will find that the thoughts begin to come to you in clearer fashion and better form. Your third thoughts will, perhaps, harmonize with your first, through the aid of the criticism of your second thoughts. Write till your mind is perfectly clear, and till you certainly know your own thoughts." Moreover, writing improves our power of expression and our command of language. We can look at our thoughts when we have put them down, and we can then see more clearly whether they could not have been expressed more lucidly or more forcibly. And in striving to do so we shall obtain greater mastery over thought and speech. Then there is the sum of what has been said. "First, find out what you want: Reflect. Secondly, supply yourself with it. Read. Thirdly, clear away all needless encumbrances, and get your thoughts on the subject clear: Write." So far on the matter of the sermon. We must consider the *form* next week.

## RELIGION AND EDUCATION.

BY REV. ALFRED BROWN, B.A., RECTOR OF PARIS, ONT.

The advance of nationalism, that is, the idea of State control of all questions, going so far with some of its advocates as to make the State the owner of all property, and to abolish all individual rights, is being felt in many directions, and the State is assuming control of subjects which up to a comparatively recent time were largely managed and controlled by the Church. For instance, marriage and divorce, philanthropy and charity, and education, are now dealt with by the State in utter disregard oftentimes of the doctrines and claims of the Church, and with small consideration for the views and sentiments of Christian people. This is due to many causes, among them the inability of the Church, owing partly to divisions, to deal effectually with the subjects referred to, the changed conditions of society, and chiefly perhaps an advancing secularism, a reaction from too much other worldliness, which characterized the ordinary and prevailing type of Protestant and evangelical religion. The spiritualized conception of the Church which thought only of man's salvation after death, and but little of his conduct and happiness here, and ceased to interest itself in human interests and affairs, is largely responsible for that relaxed hold upon those great questions which determine life and conduct. When the Church has no message or duties for her members but to bid them pay and pray, and abdicates those solemn responsibilities laid upon her by the teaching and example of her founder, viz., the regulation of marriage and divorce, the relations of the sexes, the care of the sick and needy, the teaching of children, indeed, all that can humanize and raise men in the scale of being; can we wonder that the State steps in and endeavours to do that which the Church has neglected, or at best but imperfectly performed? One of the subjects upon which the State has laid a heavy hand, is that of education, which our Lord especially committed to His Church when He bid His Apostles, "Go ye therefore and teach all nations." We are glad that the Manitoba school question has arisen, because it has drawn wide-spread attention to the arbitrary action of the State, not only in the Province of Manitoba, but in all the provinces of the Dominion, in separating religion from education, and practically handing the schools of the country over to the secularists. The Roman branch of the Catholic Church should be commended by all the friends of religious instruction for the consistent stand it has made on this subject. It is the same position that our mother Church in England has always maintained, and is struggling for at the present moment. The Church of England in this country has always stood for the same principle though it must be confessed that she has allowed the difficulties which stood in the way to deter her from asserting it as strongly as she should have done, and from making the sacrifices which were necessary to give effect to her convictions on this important subject. The school question in Manitoba has drawn attention not only to the rights of Roman Catholics, but also to the fact that in the other provinces rights are conceded to them which are withheld from other denominations of Christians, and that a system of Separate schools for one denomination, and a general secular system for all others, is as unjust as it is unsatisfactory. How religion can be imparted in State aided schools is, it is confessed, a different question, but the difficulties of the case should not lead us to acquiescence in a system in which religion is en-

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tirely banished. Against this state of things there has been a protest from our synods, as well as from some of the other religious bodies of the country, and there are indications that in Ontario at least, there is a disposition on the part of the Government to meet the views which have been thus expressed. No one uniform system will meet the varying views which are entertained, or the necessities of the case. Nothing short of Separate schools or State aid to voluntary schools where they can be had, combined with some place for the imparting of the principles of religion and morality in schools generally, will meet the demand for more religious instruction. The following schemes have been suggested: 1st. That the schools remain as at present, viz., Roman Catholic Separate schools—and common schools in which religion is recognized by the school being opened with prayer and the reading of some brief, selected portion of Holy Scripture. This has proved unsatisfactory, because it gives to one denomination a right denied to all others, and because experience has proved that the provision in regard to religion is too meagre and too perfunctorily performed to have very perceptible influence upon the pupils. 2nd. That some definite scheme of religious instruction be agreed upon, undenominational in character, which all the children shall be required to attend, with a conscience clause exempting all children whose parents object thereto. This might answer in neighbourhoods where the population is small and but one school could be maintained, but to this there are evident objections. First, the difficulty of deciding on such a scheme. And secondly, the still greater difficulty of being sure that the teacher has the moral and religious qualifications to fit him or her to act as a teacher of religious truth. If the scheme were one that included anything but the great elementary truths of religion, objection would not be wanting, and the conscience clause would be taken advantage of by many parents, and the children deprived of the religious training. On the other hand if the instruction be so meagre as not to include what is necessary properly to teach faith and morals, then the instruction would be comparatively valueless. The chief difficulty, however, would be the teacher. Who could vouch for or inquire into the teacher's soundness in the faith. Trustees of schools may, or may not be believers in the Christian religion. However simply Christian doctrine might be stated, and however much it might be reduced, it would be too much for an agnostic or a Unitarian. Then, not a few teachers like Gallio care for none of these things, and how could such teach subjects which should be treated with reverence and the interest that can only come from profound conviction. Religious instruction under such convictions would be a mockery and worse than none. 3rd. It has been proposed in some of the Anglican synods that a stated portion of time each day be devoted to religious instruction, and that the clergy, or recognized and authorized teachers of each Church or sect, be allowed to give the children of their particular denomination religious instruction. This, if granted, might be a valuable concession, and in some cases might be useful, but we fear it is unsuited to many localities, and in practice would be found unworkable. For instance, the number of children in any one school of a particular Church, of an age to be classed together, would be too few for the purpose. Then, unless the plan were generally adopted by, say the leading denominations, the children of any Church that did endeavour to adopt it would rebel against being taught religion

when their fellows were going on with school lessons, and still more if the rest were allowed to play during the time allotted to religious instruction. In a large parish, also, where is the staff of teachers coming from to give a half an hour daily in some five or six, or possibly nine, buildings devoted to education? The clergy could not do it. In the town in which the writer resides there are four school buildings, and to give such instruction would, allowing for the time in going from one school to another, take at least three hours daily. The population is less than 3,000, and in towns of greater population the time needed would be still greater. Competent teachers would have to be provided, and this could not be done unless they were paid. Ratepayers would object to an increase of the rates for this purpose, and people who are now burdened to support their several churches would also object to increased demands upon them to support additional religious teachers. Such a plan would also be impracticable in scattered school sections in rural districts. Altogether, we fear this proposal, fair and plausible as it seems, would not secure the desired end. 4th. The last proposal, and we believe the only one that will secure adequate religious instruction, which is the only foundation of morals, and on which character can best be formed and developed, is that of recognition and aid by the State of voluntary or denominational schools. To all should be granted the privilege now enjoyed by the Roman Catholic Church in this province, of having schools in which they may teach their children not a diluted, undenominational religion—much less schools in which religion is barely tolerated or altogether banished—but schools in which they can teach their children all that they ought to know and believe to their souls' health. It is invidious and unjust that one denomination should have rights and privileges denied to all others, and the subject will not down so long as this state of things continues. We would invite our Roman Catholic fellow subjects to join in demanding this change in the law, as the surest way to promote religious education, and, as we believe, the only way by which they can hope to retain the privilege they now enjoy. Education, like religion, is a subject on which people differ, and the State must take hands off unless it is prepared to recognize and to allow for the different views which prevail on this all-important question. The difficulty which has arisen in Manitoba and which has extended all over the Dominion, would at once disappear if this broad and enlightened view of the question were to prevail. Let any given number of ratepayers have power to establish a separate or denominational school, subject of course to inspection, and guaranteed as to the efficiency of the teachers, in which they can have religion taught as they desire, and then, we believe, the school difficulty would be at an end, and till this is done we believe the agitation will continue. This is what the Church of England is contending for in England, and what a considerable number, if not a majority, of Anglicans in Canada want. Nothing short of this will meet the necessities of the case, and for this we hope all true friends of religious education will contend till a Government is found here, as we hope Lord Salisbury's Government is, in the mother land, ready and willing to grant it.

Intelligence has been received from California of the death of Rev. John Fletcher, a canon of the diocese of Toronto, and formerly rector of Markham.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—Thursday, July 18th, will be long remembered as a red-letter day in the annals of St. Luke's by the many who assembled, afternoon and evening at the inauguration of the new organ. The choir and clergy assembled in full force, and the success was, as usual, considerably heightened by the splendid singing of the choir. As a specimen of modern English church music, Floyd's evening service and a beautiful anthem by Dr. Agutter were sung in the afternoon, while at the second choral evensong an example of the old Cathedral music was found in Arnold's service in A. The anthem was repeated; the pathetic solo, "This shall be my rest forever," was clearly and expressively sung by chorister Robinson. During the evening recital Mr. Emmerson sang Handel's great tenor solo, "Comfort ye" and "Every valley," in capital style. The Lord Bishop of the diocese gave a grand discourse in the afternoon on the power of music, and its place in the church's worship in ancient and modern times. The recitals of Mr. F. Gatward, Assoc. Mus. L. C. M., afternoon and evening, were a special feature. His programme was apparently chosen from an extensive repertoire, which gave opportunity of displaying the wonderful resources of a truly noble organ. The exquisite solo stops showed the great skill of Whitney, one of the greatest organ voicers of the day, who voiced nearly the whole of the 1800 pipes the organ contains and is a standing credit to its builders, Norman Bros. & Beard, of Norwich, and to their able and skillful representative, Mr. Benson, who we hear is now engaged on the organ at the Garrison church. Undoubtedly for the first time yesterday in Halifax, Mr. Gatward had full opportunity to exhibit his skill. Two numbers in his programme were put down in memoriam of the late Mr. A. W. West, which to an attentive listener, spoke of sorrow and of joy, of death and of triumph, of despair and of victory. Thus was the mind carried away on a calm summer's day, until it was lost in admiration of the beauty and the power of music. Two delicate stops which attracted much attention yesterday, are to become memoriam stops, given by a family of St. Luke's. Mr. Gatward's programme was one of a musician, and every item splendidly interpreted.

### MONTREAL.

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

MONTREAL.—The Provincial Synod, at its meeting in this City in September next, will consider an important memorial from the Synod of the diocese of Toronto relative to an increase in the number of Provincial Synods in the Dominion. The petitioners pray that the boundaries of the present ecclesiastical provinces be abolished and new provinces erected which will correspond with the civil provinces of the Dominion. They also petition for an archiepiscopal see in each, which will comprise within its limits the capital city. A Primate at Ottawa having jurisdiction over what is now known as the Province of Canada constitutes the prayer of another clause of the memorial. The Bishop of Toronto is the leader in the movement.

The following is the programme of Bishop Bond's visits to the Deanery of Clarendon: Aug. 16, Friday, Rev. A. Elliott, Lower Eardley, service 10.30 a.m.; Aug. 17, Saturday, Rev. W. A. Fyles, B.A., North Onslow, service 10.30 a.m.; Aug. 18, Sunday, Rev. W. A. Fyles, B.A., Quyon, service 10.30 a.m.; Aug. 19, Monday, Rev. D. C. Dilworth, Bristol Mines, 10.30 a.m.; Aug. 20, Tuesday, Rev. D. C. Dilworth, St. Luke's, Bristol, 10.30 a.m.; Aug. 21, Wednesday, Rev. J. L. Flanagan, North Clarendon, 10.30 a.m.; Aug. 22, Thursday, Rev. J. L. Flanagan, Thorne West, 10.30 a.m.; Aug. 23, Friday, Rev. J. M. Coffin, Leslie, 10.30 a.m.; Aug. 24, Saturday, Rev. J. M. Coffin, Thorne Centre, 10.30 a.m.; Aug. 25, Sunday, Ven. Archdeacon Naylor, Shawville, 10.30 a.m.; Aug. 26, Monday, Ven. Archdeacon Naylor, Shawville, 10.30 a.m.; Aug. 27, Tuesday, Rev. H. Plaisted, M.A., Clarke's Station, 10.30 a.m.; Aug. 28, Wednesday, Rev. H. Plaisted, M.A., Bryson, 10.30 a.m.; Aug. 29, Thursday, Rev. H. Plaisted, M.A., Portage du Fort, 10.30 a.m.; Aug. 30, Friday, return to Montreal. Bishop's address: Aug. 14th to 30th, care of Ven. Archdeacon Naylor, Shawville.

DISTRICT OF THE UPPER OTTAWA.—The Lord Bishop is at present making his annual visitation in this portion of the diocese, having started from Montreal some days since.

WESTMOUNT.—*St. Matthew's*.—Much to the satisfaction of the congregation, the Rev. Canon Sweney, D.D., of Toronto, has for the past month been in charge of the parish, having exchanged duty with the rector, Rev. E. Bushell, M.A., during vacation.

MONTREAL.—*St. Thomas's*.—In the course of pastoral visitation, your correspondent met with an interesting memorial of the piety of Philip, Lord Wharton, who died nearly a hundred years ago, at an advanced age:—By his will, certain estates in Yorkshire, proceeds of which are to be devoted each year to the distribution of Bibles and other books; by the terms of the will, Psalms 1, 15, 25, 37, 101, 113 and 145 should be learned, if possible, by the recipient—also it is required that the catechism be learned. "The memory of the just is blessed," Prov. x. 7. Each Bible and Prayer book contains a copy of the above particulars.

*Girls' Friendly*.—Another interesting relic from the mother land in the same hands, was a most respectable specimen of a britannia metal teapot, with "G. F. S." engraved on one side, and the initials of the recipient on the other, which was presented on the occasion of her marriage, in the parish school-room of St. Mary's Church, Eastwood, Keighley, Yorkshire.

#### ONTARIO.

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

WOLFE ISLAND.—Early in June, the old belfry and steeple of Trinity Church, which have stood for almost fifty years, were taken down. A new belfry and steeple surrounded by a cross finial have taken their place. On Thursday the 1st inst., our new bell, cast by Meneely & Co., of West Troy, N.Y., was placed in the belfry by Messrs. Lappen and Dix of Garden Island, which forms part of this parish. We are very much pleased both with the appearance and the sweetness and purity of the tone of the bell. The bell with mountings cost \$175.00. The interest in Christ Church does not flag. This Church is situated eleven miles east of the village of Marysville. During the past month a floor has been raised in front upon which rests the pulpit, the prayer desk, and the choir seats. This floor has been nicely carpeted. The services in both Trinity and Christ, are well attended. More than \$1,000.00 have been expended in improvements during the past two years.

NEW BOYNE.—On the 17th of July, there was held in St. Peter's Church, a service of dedication of the handsome font which has lately been placed there. The dedication was conducted by the Rev. Wm. Wright of Athens, the former rector of this place, assisted by the Rev. G. Grout of Newboro, and the Rev. C. A. French, the present rector. A large congregation was present and a goodly number partook of the Holy Eucharist. The church was beautifully decorated with flowers. Mr. Wright's remarks to the congregation were very practical and much appreciated. In the evening a lawn social was held at the residence of Mr. James Joynt, New Boyne, which was a decided success.

OSNABRUCK AND MOULINETTE.—The third annual parochial Sunday School Festival was held at Wales on Wednesday, July 10th, and passed off most enjoyably and successfully. As in former years the scholars and teachers assembled in the basement of St. David's Church, and at 10.30 a.m., marched into church. Each scholar wore a pretty and distinctive badge, and a large number of bright coloured banners were borne in the procession. After a brief service conducted by the Rev. R. W. Samwell (the rector), the scholars again formed in procession, and preceded by a brass band, marched round the village and thence to the beautiful grove, kindly lent by Mr. James Bulloch. Here in a short time a most bountiful repast was spread before them in the Exhibition House. After this important part of the day's proceedings was over, a programme of sports was gone through, the band turning up at intervals. The weather—cool and bright—was all that could be desired, and the officers of the schools, with other kind workers, laboured hard and willingly to make the annual festival the success it was.

*Preferments and Appointments*.—Rev. C. P. Emery, rector of Kemptville, to be Rural Dean of Grenville. Rev. H. J. Spencer, Missionary in North Addington. Postal address, Flinton. Rev. W. A. E. Butler, Missionary at Combermere. Postal address, Combermere.

The Journal of Synod for 1895, is already published. The first copies were sent out scarcely more than four weeks after the close of synod. The last Provincial Synod Journal took 9 months to get ready for publication and contained some 65 more pages.

Ontario sets a good example in this as in many other matters.

The statistics required by Canon, of the Provincial Synod are given as appendix M, and are fully and carefully compiled. For mission work the diocese raised last year, \$14,135.16, of which \$2,574.42 was for home (domestic) and \$1,738.58 for foreign missions. The total sum raised was \$175,988, of which includes \$20,000 for the Ottawa Episcopal Fund. Confirmations fell from 1,559 to 863, and the number of communicants and families shews a small decrease, though the number of "souls" shews an increase of 1,636. Four new churches have been built during the year, and two consecrated. The Diocesan Book Committee have issued a new and very cheap edition of the consecration service for distribution among the congregation at such functions. The title page is left blank for parishes to print their own particulars of date, etc., thus making it a permanent memorial of the event. The cost including special title page is only \$1.50 per 100.

KINGSTON.—A branch of the Men's Help Society has been formed at All Saints, and a Little Brothers' Guild and Church Lads' Brigade are being organized. This society is likely to be useful in many parishes where the Brotherhood cannot be started, and as an adjunct to the Brotherhood in city parishes. The Rev. T. J. Stiles, Iroquois, is the Diocesan Secretary, and will be glad to give information respecting it.

The following report of a committee appointed to answer a memorial received from a number of working men in Kingston will be of interest to many social workers. It has not yet been adopted by the Synod, but has been received and printed in the journal with a view to careful consideration. The report is itself the result of a year's consideration and study. Your committee on the Working Men's Memorial beg to report as follows:

1. We are in entire accord with the principles of the Church Social Union, presided over by the Rt. Rev. F. D. Huntingdon, and of which the Rt. Rev. H. C. Potter is a Vice-President, viz.:

- i. In Jesus Christ, God is the Father of all men, and all men are brothers.
- ii. God is the sole possessor of the earth and its fulness; men are but the stewards of God's bounties.
- iii. Labour being the exercise of body, mind and spirit in the broadening and elevating of human life, it is the duty of every man to labour diligently.
- iv. Labour, as thus defined, should be the standard of social worth.
- v. When the divinely intended opportunity to labour is given to all men, one great cause of the present widespread suffering and destitution will be removed.

2. We feel, therefore, that the existence of two great classes of workless men—viz., those who desire work and cannot get it, and those who, being removed from the necessity of work by the possession of wealth in a form which entails no necessary responsibility or labour, do not work—is a serious fault in the existing social organization.

3. While recognizing that the earth is the source whence primarily all the needs of life must be supplied, and that consequently the laws of land tenure are probably closely connected with this fault, we are not prepared to affirm that they are the only, or even the chief cause of it.

4. While we find it beyond our power to determine the exact causes of this difficulty, and are therefore unable to suggest any remedy, we wish to urge upon all the faithful

i. The fuller recognition of the independence of all men, as being members of the family of God, and the consequent duty of studying in the spirit of love and sympathy the causes which lead to so much hopeless poverty.

ii. That true charity consists not in the mere giving of alms, but in a loving regard for the well being of others in body, soul and spirit.

iii. That the money given or collected for the relief of poverty should be distributed where possible as a reward for services rendered, and not as charity falsely so called.

iv. That in our opinion to provide opportunity to labour, especially in times of distress, is a work not merely of charity, but of social and Christian duty.

Among the members of the committee which presented this report were Rev. J. J. Bogert, Rural Dean of Carleton, Chairman; the Very Rev. Dean Smith, D.D., Revs. G. J. Low, W. J. Muckleston and R. W. Rayson; His Honor Judge Macdonald, Messrs. J. B. Walkem and G. F. Ruttan.

#### TORONTO.

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

A deputation from the York Pioneers have presented Rev. Dr. Scadding with a walking cane and extended their congratulations upon his having attained his 82nd birthday. The affair took place at

his residence, Trinity Square, and among those present were: John Beverley Robinson, Oliver Howland, M.P.P., E. M. Morphy, D. B. Read, Q. C., Hamilton McCarthy, Thomas E. Champion, Revs. John Pearson and Arthur Baldwin, Mrs. Sullivan, daughter, and Miss Sullivan, granddaughter of the doctor, and Miss Ermatinger. The following address was presented to Rev. Dr. Scadding: The York Pioneer and Historical Association avail themselves of their first meeting since the attainment of your 82nd birthday to present to you an address and to offer you felicitations. The society rejoice that with advanced age you have shown no diminution of the interest you have taken in their affairs. The position of President of the society requires knowledge, and carries with it responsibility that only those who are intimately acquainted with its proceedings can fully appreciate. We gratefully acknowledge that under your Presidency the highest expectations of the society have been fulfilled. That your life may be spared for many years to preside over them in the future, as in the past, is the earnest prayer of the members of the association individually and collectively. With this address we beg your acceptance of the accompanying token of our esteem. Its intrinsic value is not great, but may be regarded as a memento of an occasion which is historic in the annals of the society. We subscribe ourselves, in love and truth, the York Pioneer and Historical Association, August 6th, 1895; on behalf of the society, Robert Playter, Secretary.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of four dollars from Christ Church Sunday-school, Glanworth, for Rev. Henry Robinson, Peace River Mission, Athabasca.

PORT HOPE.—Thursday, July 18th, at the congregational picnic of St. Mark's parish, Rev. C. B. Kenrick, who left St. John's Church to take charge of this parish, received the warm greetings of his parishioners. These greetings were presented in an address, which will speak for itself, and will be read with interest by Rev. Mr. Kenrick's many Peterborough friends:

*The Rev. C. B. Kenrick, M.A., Incumbent St. Mark's Parish, Port Hope.*

REV. AND DEAR SIR.—This occasion being the first opportunity offering since your induction, your parishioners desire to express their congratulations to you on your appointment, and their sense of deep satisfaction at your coming amongst them. The work you have done in your last office and the warm esteem and appreciation in which you were held in Peterborough, are abundant evidence of your high and honourable character and Christian zeal, and it is a source of very great joy to your people here, that the Lord Bishop of the diocese was pleased to send you among them. Coming to Port Hope, as you did, almost an entire stranger, your activity, energy and consistent deportment have already won for you a high place in the esteem and love of the parish, and one and all are only anxious that you may be prosperous in the work you have undertaken, and may never have cause to regret your coming to St. Mark's. To this end they pledge you their loving support in every good work that you may deem desirable in the interests of the parish, and that you may long be spared to go in and out amongst them is the prayer of every member of the congregation. We remain, rev. and dear sir, on behalf of the parish, H. A. Ward, C. A. Hagerman, J. W. Smith, J. H. Magill, B. R. Heaslip, M. F. Smith, Churchwardens.

#### NIAGARA.

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

PALERMO.—The Rev. W. J. and Mrs. Pigott, with their sons from Buffalo, and Mr. and Mrs. C. W. Stewart and daughters, of Newark, N.J., have been spending a couple of weeks at the charming summer retreat of Paignton House, Lake Rosseau, Ninette, Muskoka.

ST. CATHARINES.—*St. Barnabas*.—A handsome window has recently been placed in this church as a memorial to Miss Crauford, a former nurse in the St. Catharines' General Hospital, and a worshipper in the old St. Barnabas Church, whose fulfilment of her duties as nurse are typified by an illustration of the subject, "Sick and ye visited me." The artist has depicted a moment in the sick chamber, upon which much might be written of the impression conveyed by the scene. The nurse, a beautiful girl, is portrayed in the act of administering to the wants of her patient, who reclines upon a couch looking out of an open casement, through which light and air seem to enter the apartment. The disposition of the figure, the carefully arranged draperies, together with the minute accessories of the composition, go to form an exceptionally interesting memorial. The window has been erected by friends and old patients, and the commission was intrusted to McCausland & Son, Toronto, and is a specially artistic sample of their work.

## HURON.

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

OWEN SOUND.—On Wednesday, July 31st, the ninth annual Sunday school convention of the Deanery of Grey was held in Owen Sound. At 11 a.m. the Holy Communion was administered in St. George's church, the rector, the Rev. James Ardill, officiating. The business of the convention was begun at 2 p.m. in St. George's schoolroom. The rector of the parish being the president for the year, occupied the chair, and, after opening the meeting with prayer, delivered the annual address. Five original papers were read upon Sunday school work, which were all of a very practical and helpful character. The papers were as follows:—"The Bible Class," by Mrs. Kirton, Meaford; "The Sunday school the ally of the Church," by Miss Parker, Owen Sound; "Children and missions," by Rev. W. G. Reilly, Chatsworth; "The religious education of Jewish children," by the Rev. M. M. Goldberg, Markdale; "The Church's responsibility," by the Rev. Rural Dean Geaham, Shelburne. An address upon the Church catechism, by the Rev. D. J. Caswell, concluded the programme. Interesting discussions followed each paper, and many useful points in Sunday school work were brought out. The convention closed at 6 p.m., with the singing of the Doxology and pronouncing the benediction. The Woman's Auxiliary invited the members of the convention to partake of a very sumptuous tea which had been prepared in a large marquee, and which was thoroughly appreciated by all present. Delegates were present from Meaford, Durham, Chatsworth, Markdale, Shelburne, Walter's Falls, Heathcote, and Owen Sound. A hearty vote of thanks was tendered to the congregation of St. George's church for the kind hospitality which was extended to all who attended the convention. The clergy present were:—The Rev. Rural Dean Geaham, Shelburne; the Rev. M. M. Goldberg, Markdale; the Rev. W. J. Connor, Durham; the Rev. W. G. Reilly, Chatsworth; the Rev. D. J. Caswell, Meaford; the Rev. R. J. Murphy, Walter's Falls; and the Rev. James Ardill, Owen Sound. It was the unanimous opinion of all present that the convention was the most successful which has been held in the deanery. Chatsworth will be the next place of meeting.

ELMA.—On Thursday, the 25th July, the remains of Mr. Samuel Roe were interred at Elma cemetery. Mr. Roe was one of the pioneers in this district, and was Reeve of his township for many years. He was one of the earliest members of this church, and contributed liberally to its erection, and ever remained a faithful and exemplary Churchman. The day of the funeral was wet and stormy, and yet over 150 carriages were seen in the funeral procession. A very feeling sermon was preached by Rev. Mr. Asbury, incumbent of Elma, who was assisted in the burial service by Rev. Mr. Wright, of Millbank.

DUNGANNON.—Rev. T. L. Armstrong, formerly of Bayfield, has been appointed to this parish.

LONDON.—St. Paul's Cathedral.—Rev. Mr. Dann, an Irishman, has been appointed to the vacant curacy of St. Paul's. He will begin active duty in October.

DORCHESTER STATION.—For some years past, it has been the custom of St. Peter's Churchwoman's Guild of this place, to hold their annual festival on Dominion Day; and having gained for themselves the reputation of always furnishing a first-class entertainment, their kind friends for many miles around flocked in very large numbers on July 1st to cheer and help them by their presence; and it is gratifying to know that this year's efforts were in no way inferior to the past, judging by the excellent bill of fare and the musical and literary programme that followed. The proceeds were about \$90. Several improvements have been made on the church property, the last being the repairing and enlarging of the driving shed; and with the aid of a legacy of \$100 from a much respected member, the late Benjamin Abbott, a stone foundation will shortly be put under the church. The guilds of St. John's Church, Harrietsville, and St. George's Church, Belmont, are also working most faithfully and successfully to further the interests of their respective churches.

DEANERY OF PERTH.—Sunday-school Convention.—The annual Sunday-school Convention for Perth Deanery was held on Tuesday, July 23rd, at St. James' Church, St. Mary's. The services of the day were prefaced by the administration of the Holy Communion—38 partaking—after which the Convention was opened by an address of welcome by the rector, Rev. W. J. Taylor. The Rev. R. S. Cooper gave an interesting address on "Religious Education in Day-Schools," but (the delegates having been invited by Mrs. Taylor to dine at the rectory, and it being now time to adjourn for same) want of time prevented any discussion on the address. After ad-

journalment, the convention met at 2.30 p.m., when the following papers were read and much interesting discussion followed upon each. Probably the paper written by Miss Lee, of Toronto, and read by Miss Mabel Davis, of Mitchell, was the most practical; subject, "The Work of the Sunday-School Teacher, other than Teaching"—but all the papers were interesting and were well received. "The Sunday-School Teacher at Home," by Mrs. Mooney, of Stratford—"Feed My Lambs," written by Mrs. Mason, of Sebringville—"Atoms," written by Miss Burns, of St. Mary's—"What to Teach in the Sunday-School," written by Miss Horner, of Stratford. In the evening, Divine service was held in the church, the Rural Dean of Galt, Rev. J. Ridley, preaching a most excellent sermon on the duty of parents and teachers to their children. It was a noble effort, and left a deep impression which will not soon fade from the memories of those who were privileged to hear it. The convention was eminently a success, and the delegates returned home much pleased and edified by the three meetings. Next year (D.V.) the convention will be held in St. James' Church, Stratford. Officers appointed for the ensuing year were as follows: President—Rev. D. Williams, St. James', Stratford; Vice-President—Rev. W. J. Taylor, St. James', St. Mary's; Registrar—Rev. J. I. Kerrin, Trinity, Mitchell; Recording Secretary—Miss Davis, Mitchell; Corresponding Secretary—Miss Horner, Stratford. A hearty vote of thanks to Mrs. Taylor and the ladies of the congregation for their kind hospitality brought the meeting to a close.

## SASKATCHEWAN AND CALGARY.

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

The Bishop of Calgary decided to mark the eighth anniversary of his consecration (August 7), by dividing the diocese into two archdeaconries, and has made appointments as follows:—(1) Archdeaconry of Calgary—To consist of the whole of the diocese, with the exception of the four Indian reserves on which church work is being done. (2) Archdeaconry of McLeod—To consist of the Blackfoot, Blood, Peigan and Sarcee reserves. To be Archdeacon of Calgary—The Rev. A. W. F. Cooper, D.D., rector of the pro-cathedral Church of the Redeemer. To be Archdeacon of McLeod—The Rev. J. W. Tims, Financial Secretary of C.M.S. To be Rural Dean of Calgary vice Ven. Archdeacon Cooper, D.D., whose resignation is hereby accepted—The Rev. H. W. G. Stocken, missionary to the Sarcee, and incumbent of St. Paul's parish, Fish Creek.

## QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

INDIAN HEAD.—Church work in this parish has lately been infused with new life. Up till May of this year it had been one of the numerous outstations of St. Peter's Pro. Cathedral, Qu'Appelle Station, and had only a fortnightly service. Last year Lord Brassey, who owns considerable property in the district, offered to build a church if the Bishop of the diocese would make it a separate parish. On Lord Brassey guaranteeing part of the stipend, this was agreed to, and the work on the church begun. It was hoped that the church would be ready by Easter, but there were some unlooked for delays, and services were held meanwhile in the Town Hall. After these delays it was announced that the church would be ready by June 27th, and that date was fixed by the Bishop for the dedication. Great preparations had been made by the priest in charge and the people. The day was beautifully fine and the people came from all parts of the district. The hour was fixed for three o'clock and by that time the church was packed in every available quarter. The Bishop, with the priest in charge (the Rev. G. Nelson Dobie) and the visiting clergy, assembled at the west door of the church and the service began. While the Bishop and clergy proceeded up the church, Ps. xxiv. and cxxii. were sung. These were followed by the Veni Creator, and the Litany was sung with special suffrages for the Church. During the singing of Ps. xliii., the Bishop, preceded by the Rev. J. P. Sargent bearing the pastoral staff, proceeded to the altar, where the prayers for the dedication of the church in the name of St. John the Divine and for the benediction of the altar furniture were said. Psalm cxix. 9-16, was then sung, followed by special prayers. Hymn 242 having been sung, the Bishop preached the sermon, in which he set forth the reasons for the service of the day. In the course of his remarks he alluded to the very generous gift of Lord Brassey, and said that the feeling of the people ought to be one of thankfulness for such a magnificent gift, and he asked for their prayers on behalf of Lord Brassey in the new work to which he has been called. The Hymn during the Offertory was 240 and the Recessional Hymn 437. The musical part of the service was well rendered by the choir, which under the careful tuition of Mrs.

Dobie, is progressing in a very marked manner. Mr. Walter Chesterton, the architect, and Mr. Harrington, the contractor, both of Winnipeg, have every reason to be satisfied with the church. It is a most beautiful structure of wood on stone foundation of gothic design. The seating capacity is 120 with centre and side aisles. This very attractive little church consists of a nave, 36 feet by 28 feet, having six windows on either side and open timbered roof. The church is divided from the nave by a dwarf screen and steps, and contains seats for a choir of twelve, besides the reading desk and lectern. The organ chamber is on the right and vestry on the left; the spire is placed over the vestry and is arranged for a peal of tubular bells. The altar stands on a triple step platform in the centre of the apsidal sanctuary, and is in full view from all parts of the church. The sittings are very neatly and appropriately executed in Douglas fir from British Columbia. After the service a tea was given in the Town Hall by the ladies of the congregation. The visitors were entertained by the members of the congregation, and after the inner man had been satisfied Mr. Dobie, in a brief speech, asked the people assembled to accord to Lord and Lady Brassey a very hearty vote of thanks for their generous gift. Mr. A. E. Wilson, the people's churchwarden, also spoke. The thanks of the congregation was given with "three times three," after which the people dispersed to their homes feeling that a new power had been raised up amongst them, a power which would work for good to them and to their children. On Sunday, the services began with a celebration of the Holy Eucharist at 8.30, at which the Bishop was the celebrant. Matins followed, when the Bishop preached from the words, "Lovest thou Me?" In the course of his remarks he spoke of the true love which we ought to have towards God, without which all our works are of no avail. Evensong was sung at three o'clock; the Bishop was the preacher. His text was, "See that thou make all things according to the pattern showed thee in the mount." In his opening remarks he spoke of beautifying the House of God. His sermon was, however, chiefly addressed to the Free Masons, who had assembled from the lodges of Indian Head, Fort Qu'Appelle and Qu'Appelle Station. He urged them to live up to the ideal which their ancient and honourable order had ever set forth. The words of His Lordship were most helpful and instructive, and were listened to with much attention by the crowded congregation.

## British and Foreign.

The Rev. J. F. Lepine, of Trinity Congregational Church, Croydon, has resigned with the view of taking holy orders in the near future.

The Hospital Sunday Fund of the Metropolis amounts to over £40,000, which is considerably in excess of the amount collected last year.

The Welsh choir and congregation of All Saints', Margaret street, gave a fully choral evensong in Welsh recently, at St. George's Chapel, Windsor.

The installation of Dr. Farrar as Dean of Canterbury, took place in the cathedral on July 27th.

A tablet has been erected in the parish church, Tunbridge-Wells, to the memory of the late Canon Hoare, who was for many years vicar of the Wells.

Choirs from the Totness Archdeaconry took part in a service at Exeter Cathedral lately. There were 1,090 present; of these 808 wore surplices. The festival was a complete success.

A farewell service was held lately at St. John's, Red Lion Square, where a number of people gathered together to take leave of the new Bishops of Likoma and Zanzibar.

The Archdeacon of Ripon has been appointed by the Archbishop of York, Master of the Hospitals of St. Mary Magdalene and St. John the Baptist at Ripon, in succession to the late Dean.

The Rev. F. W. Osborn, the senior assistant curate of St. Michael's, Camdentown, has been appointed by the Scottish Bishops, Vice-Principal of the Theological College at Edinburgh.

A melodious peal of bells, eight in number, has just been erected in St. Ann's Episcopal Church, Strathpeffer. They are the gift of Mr. and Mrs. Drew, Culverden Castle, Tunbridge Wells.

A sad case of wholesale poisoning comes from Limerick, where about eighty nuns and others attached to a convent there have been poisoned. Two deaths have already occurred and it is feared others will follow.

The Lord Bishop of Sierra Leone is paying a visit just now to the West Indies.

The Bishop of Oxford recently appointed the Rev. R. Wickham Legg, M.A., of New College, Oxford, lecturer and chaplain of Cuddesdon.

The new Bishop of Wellington (N.Z.), Dr. Wallis, is adopting a plan of visitation, staying for a week or two in each parish, and assisting the clergyman in charge.

The death of the Very Rev. Frederick Owen, Dean of Leighlin, took place recently. He was one of the oldest of the Irish clergy, and was ordained just seventy years ago by the then Archbishop of Dublin. He was a graduate of Trinity College.

The Lord Bishop of Winchester (Dr. Thorold) died at Farnham Palace on July 26th, after suffering some time from a bad attack of asthma. He was transferred to Winchester five years ago after having presided over the Diocese of Rochester for ten years. He was seventy years old.

The Dean of St. David's entered his ninety-fourth year on 15th July last, having been born on St. Swithun's Day, 1802. He is still in active health, attending daily service, and personally superintending all the business and restoration work of the cathedral.

The annual festival of the community of St. Margaret's, East Grinstead, was held recently. A large number of people were present at the high celebration, at which service the Rev. Arthur Cochs, vicar of St. Bartholomew's, Brighton, preached the sermon.

At a recent committee meeting of the C.M.S., a letter was read from the Rev. F. E. Wigram resigning his post of Hon. Secretary on the ground of ill-health. It was only recently that six months leave of absence was granted to Mr. Wigram, in the hope that rest and change might restore him to health.

The bells of the parish church of St. Mary, Wroxham, were formally opened lately, after restoration by Messrs. Day & Son, of Eye. The bells are a ring of six, the tenor weighing about 9 cwt., and have been rehung in new frame and fittings. A special service, conducted by the rector (Rev. F. T. Bodington), was held at three o'clock.

The Canterbury Diocesan Conference was held recently at Lambeth Palace. The Archbishop presided. A very interesting incident in the subsequent proceedings was the presentation of a cheque for £1,000 to Archdeacon Smith in celebration of the jubilee of his ordination.

The Bishop of Dover has just dedicated a lichgate in connection with the parish church at Northbourne, Kent. The special interest attaching to the lichgate is that it is erected at a spot known as St. Augustine's Walk, where St. Augustine settled after landing at Ebbsfleet. The lichgate has been erected in memory of Mr. Wood, the late vicar.

A memorial to the late Dean Elliot, in the form of a recumbent effigy, was unveiled in Bristol Cathedral on Saturday afternoon. A short dedication service was held, in which the Bishop of Hereford and Canon Ainger (Sub Dean) took part. Among the other clergy present were Archdeacon Robeson, Canon Tetley, and the Rev. M. G. Glazebrook, head

The ceremony of unveiling a mural tablet erected to the memory of the late Rev. Dr. Milne took place last week in the Parish Church of Ardles. The tablet is made of fine Sicilian polished marble, and is beautifully designed. Dr. Milne was an able and cultured preacher, and much beloved by his congregation. He was also a man of scholarly attainments, and an accomplished writer.

The Dean and Chapter have placed the Crypt of St. Paul's at the disposal of the Bishop of Stepney, for the East London Church Fund Devotional Day on November 7th, many East London clergy having expressed a desire thus to be associated with the cathedral, and St. Paul's being for many by far the most convenient centre in point of locality. Canon Newbolt will conduct the services throughout the day.

The Archbishop of Canterbury and Mrs. Benson gave their second party this year in the grounds of Lambeth Palace lately. Among the guests present were the Chinese Minister, the Earl and Countess of Carysfort, the Earl and Countess of Stamford, Viscount and Viscountess Newark, Viscount and Viscountess Middleton, the Bishop of Rochester and Mrs. Davidson, the Bishop of Gibraltar, and the Bishop of Calcutta.

The memorial to commemorate the jubilee of Archdeacon Dennison as vicar of East Brent, is to take the form of the restoration of the cross in the churchyard, the base of which has been standing for five centuries. The Bishop of Bath and Wells will be present during the jubilee celebration.

The Archbishop of Dublin and Miss Plunket have issued their annual invitation to Old Connaught, Bray, to many of the clergy and ministers of the various denominations in and round Dublin. Old Connaught is the lovely country seat of the Archbishop, near Bray, and there a very pleasant afternoon is spent, with opportunity for social enjoyment and conference between the members of the various Protestant bodies in the county. The dates are July 26th, August 9th and 23rd, and September 7th.

The Adelaide Home Mission Society's annual report has been published recently. Since the year 1883 (when it was first started by Bishop Kennion) the clerical staff of the diocese has been increased by 45, 22 of whom still remain in the diocese. The number of communicants has increased 1,720 in the missions, and 1,121 in the parishes; during the past ten years £43,039 is the total received and expended during that time; sixty-two new churches have been erected in the diocese and over £10,000 has been given towards the erection of mission churches.

master of Clifton. Canon Ainger paid an eloquent tribute to the late Dean's piety and Christian character, and the Bishop of Hereford spoke of his personal qualities, saying that he was a noble-minded Christian gentleman. The cost of the effigy, which has been placed within the most eastern of the canopied recesses in the north aisle of the nave, close to the tablet already erected to the Dean's memory, has been £500, contributed by his friends. It is of the finest Parian marble, of life size, and rests on a base of tinted marbles, with the inscription—"Gilbert Elliot, Dean of this Cathedral Church, 1850-1891." The effigy represents the Dean as he was some twenty years ago.

## 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.

### The Pan-American Congress.

SIR,—Many Anglicans have been exercised in mind on the subject of the absence of their leaders from the recent Congress. The Roman Catholics were there in force, the genial and eloquent Father Ryan, the learned and commanding Dean Harris, the thoughtful and scholarly Dr. Conaty; and they were received with applause and gratitude by Protestants as well as Roman Catholics. The Methodists were there with their leading men, President Burwash, President Rogers, Principal Burns. The Anglicans were represented by an American Bishop, admirable and eloquent indeed, but an American, and by a Professor of Trinity College, who consented, almost at the last moment, to give a hand, that Canadian Anglicanism might not be entirely unrepresented. How is this? Canadian Synods have proclaimed their desire for unity and the need of conference with other bodies. Only the other day, the Synod of Toronto loudly declared for religious education in our Public Schools, and appointed a committee to confer with representatives of other Christian bodies. And here is a Congress of religion and education, and they are conspicuous by their absence! What does it mean? Does it mean that all this talk about unity is mere wind? Or does it mean that the talkers are unwilling to do the very thing they were asked to do—confer with other communions on these pressing questions. To the ordinary mind their conduct is inexplicable.

ANGLICAN.

### Thanks.

SIR,—Will you kindly allow me a short space in your widely read paper, to acknowledge most gratefully the following sums for our church building fund? Miss Morrison, Ayr, Ont., \$3; S. A. Giles, Blakeney, Ont., \$2. We have to meet a note of \$100 (one hundred dollars) by August the 25th, as well as one or two small bills before then. May I, therefore, earnestly plead with our friends for help? Any donations, however small, whether sent to Miss Hutton, 1013 Sherbrooke street, Montreal, or myself, will be most gratefully acknowledged.

REV. A. TANSEY.

Somerset, Manitoba.

### Lay-Readers.

SIR,—Is not your correspondent, "Churchman," somewhat sweeping in his denunciation of lay-preaching? That the practice is being widely abused is certainly possible, but surely this can be remedied without abolishing a custom which is often indispensable to the Church's welfare. I think it is rather hard that earnest business men and hard-worked Divinity students who give up the day of rest, which they need as badly as other mortals, in order that services may be maintained where otherwise the churches would be closed, should have their work described as "an offensive scandal," and be told that "this lay-reader business has become a nuisance." Does "Churchman" really imagine that a congregation absolutely beyond the reach of clergy can be kept together by "a good man reading a sermon" (that sermon being, of course, another's, and probably written for an entirely different class of people)? If so, let him try it, and methinks he will speedily change his mind and advocate the judicious licensing of laymen to preach when occasion requires. But this would not do, for he declares that laymen may not preach, and that they have never been allowed to do so. Surely his anger against the "offensive scandal" has got the better of his memory! Has the preaching of the Word never been allowed to any but ordained ministers? I have not so read history. With regard to Article XXIII., I think "Churchman" has contrived in his wrath even to fall into error over its "unmistakable terms." Has he not overlooked the little word "or"? "Public preaching" and "ministering the sacraments in the congregation" are not necessarily joint privileges bestowed upon all who are ordained, for according to the strict letter of the Prayer Book, a deacon who may baptize may not preach, unless specially licensed to do so. This license a layman may have; the right to baptize he cannot have bestowed upon him as a layman. A priest is *ipso facto* licensed to preach, because theoretically he cannot become a priest unless he is sufficiently learned to teach his flock. If a Bishop "chooses and calls" to the work of preaching, godly and capable laymen, they are, by the terms of Article XXIII., "lawfully called and sent to execute the same." This is the interpretation put upon it by the Bishop of London, whose lay-readers preach even in the presence of clergy, and I am not aware that exception has been taken to his action by any considerable number of Churchmen, a fact which is significant in these days of gravamens and petitions. If in England, with its multitudes of clergy, it has been thought wise and expedient to allow laymen to preach, surely the time has not yet come in Canada for us to dispense with their services.

T.R.N.

### Rev. Dr. Grant and Ignatius on Church Catholicity.

SIR,—The recent Synod of the Diocese of Huron was favored with a return visit from the Presbyterian General Assembly, then in Session at London, by a deputation consisting of Rev. Principal Grant, of Queen's University, Dr. Lyle, of Hamilton, and Mr. Hamilton Cassels. In the course of his remarks Dr. Grant was evidently too desirous of underrating the merits of the episcopal office in the economy and constitution of the Primitive Catholic Church; and in his eagerness to prove by implication, at least, that episcopacy is non-essential to the existence or well-being of the Catholic Church, *i. e.*, to the *esse* or *bene esse*, and that any one religious body is as much and equally catholic as the church under episcopal regimen, he professed to quote from Ignatius; but in doing this was not governed by the strict rule of candour; and, I am sorry to believe, is amenable to the charge of virtually garbling and misrepresenting the meaning and spirit of that ancient author. The quotation given, as violently wrenched from its context in the VIII. Chapter of the Epistle of Ignatius to the Smyrneans, is in these words: "Where Jesus Christ is, there is the Catholic Church." By citing this quotation, Dr. Grant's manifest objective aim was to infer, that as every Christian body claims to have the presence of Christ, therefore that presence is to them an assured fact with catholicity as its necessary concomitant; and that the latter, *i. e.*, catholicity, is not necessarily associated with the Episcopate or the orders of the Christian ministry connected with it; and he quoted Ignatius to prove this contention. Now whether this be the prevalent opinion of religious bodies is not the matter with which I am here concerned; and had Dr. Grant stated such as being his own opinion, or those of his denomination, they would be entitled to respect as expressions of personal belief, and should be estimated according to that standard of value, and be permitted to pass unchallenged; but when Ignatius is pretended to be quoted in support of such assumptions, the matter becomes quite different in its nature and aspect. I will give the section in full as written by Ignatius: "See that ye all follow your Bishop, as Jesus Christ



the Father; and the Presbytery as the Apostles; and reverence the deacons, as the command of God. Let no man do anything of what belongs to the Church separately from the Bishop. Let that eucharist be regarded as well established, which is either offered by the Bishops, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people be; as *where Jesus Christ is, there is the Catholic Church.* It is not lawful without the Bishop neither to baptize, nor to celebrate the Holy Communion; but whatever he shall approve of that is also pleasing to God; that so whatever is done may be sure and well done." The words in italics are those quoted by Dr. Grant to imply the catholicity of sectism and the non-essential nature of the episcopal polity to the existence of the Catholic Church. The intelligent reader will judge for himself whether the quotation separated from the context is a fair and candid presentation of the author's meaning as regards the Catholic Church; and will also note whether Ignatius disparages or exalts the episcopal office; and above all, whether he favors the idea of a Catholic Church apart from the Episcopate. It would seem that by a vicious method of reasoning, even learned dissenters are fair to argue that because they have discarded the primitive constitution of the Church, they necessarily, and for that reason, must be the Catholic Church, and for the same reason that they alone must have the presence of Christ with them. These interchanges of friendly depositions between the Church and the denominations may seem more pleasant than they are really useful. Candidly conducted, and divested of gush and platitudes, they might in a measure tend to unity; but as carried on at present they are little better than mere flirtations between the Church and dissent in which the Church loses much and has nothing to gain. The effect upon our people, especially the young, is hurtful when in the face of uncoincident statement derogatory to the Church courtesy ties our tongue. How few of the laity who listened to Dr. Grant, ever read or even heard of Ignatius or what he wrote 18 centuries ago! Perhaps few of the clergy noted the difference between the furtive meaning of the quotation and the real meaning of the author who wrote it.

Wm. STOUT.

Clinton, July 17th, 1895.

## An Appeal.

SIR,—Will you allow me through your valuable columns to make another appeal on behalf of a new church which is being built in this mission at Sand Lake. The land has been given and deeded in trust to the Bishop. The stone foundation is built, the logs given, hewed and got out and waiting for an opportunity to raise after haying. One man has spent weeks at the work of chopping, hewing and hauling. Another has spent days at drawing stone for the foundation; the same man has been coming every Sunday, that service was held there, five miles to church, and the same handed me \$78 for the building when money was actually needed, and would have given \$25 more, but lost a horse a few days before. Another man has built the stone foundation. The windows and doors are made, the shingles bought and paid for. We are at present holding service in a barn during the summer months, and in the winter in the house. Are there not any true Churchmen who remember in the early days of Canada, how thankful they were, or would have been, of a helping hand under the like circumstances? Now we do not ask anything large, but just what each feels he can give out of that with which God has blessed him. I trust some will respond as the wet weather comes on early and we have a nice congregation there.

ALFRED W. H. CHOWNE.

Enisdale, G. T. R'y, Ont.

## Modern Officials, Called Lay-Readers.

SIR,—I beg to offer my sincere thanks to the "Churchman" who kindly replied to my "enquiry." I had no doubt whatever as to the meaning of the 23rd Article—for though there is no ambiguity in the wording of that article, as Bishop Harold Browne points out, the ambiguity does not turn upon the point, whether Bishops, or the Pope himself, can authorize the laity, whether educated, or uneducated, to preach the Word of God to the congregation. The enquiry was made to satisfy others, who did not read the meaning, as I did, and who thought that the Bishop had power to use his private judgment, and authorize any layman, whom he thought a worthy man, to preach, as well as to read in the Church. Honour to God and His Church absolutely forbid that we should submit to it. Let such as he, listen to their own Apostle Luther, who "condemns it as an error invented by the devil, that men should say that they have a talent from the Lord, and, therefore, must assume the office of preaching. If they teach un-called, it will not be without injury to themselves and their hearers; for Christ will not be with them."

Therefore to avoid the recurrence of this innovation, we beg of our spiritual masters, that when a casualty occurs, of a parish being left without a priest, a volume of Church sermons be ordered to be provided in the vestry, and such only to be used. And now, Mr. Editor, will you kindly allow me space to draw the attention of those who have the rule over us in the Lord, to two growing evils, which press painfully upon us here, and, I fear, in many parts of this diocese, draining out all Church life. The first is the absence of Church teaching in our Sunday-school, and the other, which is closely allied to it, the improper position assumed by, and granted to, these modern officials, called lay-readers and Sunday-school superintendents. And first, the basis of instruction in our Sunday-school is drawn from the "International Leaflets," which, as is known, has no Church teaching, and these are authorized in this diocese—so that teachers, who desire to shirk their honest duty of teaching on Church lines, have ample opportunity to do so. To give an example: On the Sunday after Ascension Day, this year, the subject on the leaflet was "the Crucifixion." This subject was taken up, and that of the Ascension of our Lord was dropped. So our dear children heard not a word, of how by this last act in the life of our Lord, "the Life Everlasting" was purchased for them—and in which they weekly at least, profess their solemn belief. Can this be called an honest discharge of duty to the Church of England? As a corollary to bringing in colourless leaflets, is the driving out of all Church teaching on the Church Catechism. In our Sunday-school, the superintendent makes the questions on the Catechism to suit his own particular views, and as he is of the type lately described by the Bishop of Derry, they are very peculiar. Nor does it stop here, he gives a weekly instruction to the teachers; and makes out questions for the senior classes, on the 39 Articles!!! "Bad it is for a blind man to need a guide," says St. Chrysostom, "but more dangerous when he desires it to guide others." This might be thought to be assumption, and presumption enough, but even here it does not stop, for to this is added narrow-mindedness. To give one illustration, though many might be furnished. Last Christmas the teacher of the 1st class of girls, with kindly Christmas greetings, gave each of them a copy of the senior grade of the "St. Paul's Series of Christian Doctrine." She never dreamt of raising a disturbance. It should be noted here, that this series has the Imprimatur of the Metropolitan of Canada on its first fly-leaf, and an Introductory Preface, by that very moderate dignitary of the Church, the late Dean Church, of St. Paul's. Surely such names should command respect, and be an absolute guarantee that no Romish or erroneous doctrine could be contained in them. The teacher shortly after received a letter of protest from the superintendent. He! had not been consulted—he! had a great objection—he! should not authorize—and he! begged the Catechism to be withdrawn!!! It might be supposed we were a mission parish, with a catechist or lay-reader, and getting weekly services from a clergyman. There was not an allusion to the rector. Faithful Church members are distressed and aggrieved, and do their best to be patient—but offence follows offence, till the full cup overflows. Therefore the standards of our own loved church are to be banished, and the teaching in the Sunday-school dragged down till all Church teaching is sapped out, and like salt that has lost its savour, is fit only to be thrown out and trodden underfoot. Truly, we have lain in the dust many a long day. I write it with an aching heart. It has been publicly asked, why does not Church life grow in the Huron Diocese? Why do the sects thrive, while we stand still? Is the reason far to seek? When we feed them so generously, how can they do otherwise? The children are not rightly catechized in the way they should go, and therefore it is not their fault that when they are grown up, they should wander like shepherdless sheep, into any fold that will take them in. In view of the unvarnished facts now stated, we plead with our Right Rev Fathers in God, that in their collected wisdom, they would take this subject into their consideration at the Provincial Synod, and see that the teachers and children of our Sunday-schools, be properly provided with Church text-books and leaflets, and that they will authorize such only to be used. We do not ask for High Church, or Low Church, to use objectionable terms, but only for Church teaching. We also pray that these modern officials may have their duties defined, and their limits prescribed, as are those of parish clerks and churchwardens. Further, I am convinced, that if more attention were paid to the formation of Sunday-schools and parochial libraries, where teachers might have books of reference (for many are very young and inexperienced) and thus teach themselves, instead of being left to the mercy of blind guides, it would greatly promote the growth of Church life. If a list of educational Church books were made out by a committee of clergymen from the different dioceses, there surely should be no need of querulous contention about

Church parties, which is so odious. "For where envying and strife is, there confusion and every evil work." I feel sure we should all be interested in helping to supply and furnish such a library. Mr. Editor, it is really a matter of conscience with me to bring these matters before the Church. We cannot have peace in ourselves, when the salt of Church life and doctrine are lacking. It is our Lord's own admonition—"Tell it to the Church." I hope that we may, in due course of time, find relief.

C. A. DYKES.

Galt.

## Blackfoot Mission.

SIR,—I have seen in the *Evangelical Churchman* a notice to the effect that I have left the Blackfoot Mission, and that the Rev. F. Swainson will probably take my place there. As this notice may affect the work in both missions financially, since our supporters may withhold their subscriptions until they know to whom to send them, and as finances in both missions are in such a state just now that we can ill afford to let subscriptions be held back for even a month, I will be glad to be allowed to make the following statements: 1st. I have decided to retire from the Blackfoot Mission, and have asked the C.M.S. to appoint me to some other post. This is a great sorrow to me, but in the interests of the work I believe it to be best. Your readers will have seen many of the reasons for this step in the issue of the *Toronto Globe* of 4th July. There was nothing exaggerated in the report there given of the state of affairs, notwithstanding the denial given to it in the House of Commons by the Minister of the Interior. In fact, the state of affairs at that time was worse than reported. 2nd. My post has been offered to the Rev. H. W. G. Stocken, of the Sarcee Mission, and as he is in Japan just now, it may be some time before it is known if he will accept it. 3rd. It is not proposed to move Mr. Swainson from the Blood Mission, where he is doing an excellent work. Subscriptions may therefore be sent to him there. 4th. Until some one is appointed to take my place the two large boarding schools on the Blackfoot Reserve are being managed by me, though not actually on the spot, and I am personally responsible for the salaries of the staff and the payment of all other bills in connection with these institutions. I shall be glad, therefore, if friends will send forward their subscriptions without delay, and earnestly appeal for additional help just now, as the month's holiday to all the children in the Homes means a loss of \$800 cash from the Government, since it only pays a grant in aid for days the pupils are actually in attendance in the schools, although the salaries and board of the staff in both institutions have to be provided as usual.

J. W. TIMS.

## The King's Daughters.

SIR,—As in your issue of April 5th, there appeared a letter from Archdeacon Dixon making grave charges against our International Order of the King's Daughters and Sons, I ask you in the interests of justice to kindly give insertion to the enclosed letter from the General Secretary of our Order. From the wide circulation of your valuable paper, the Archdeacon's letter has been sent to me again and again from different quarters, even as far as British Columbia. The gravity of the mis-statements (made, not from the desire to injure us I am sure, but from mistaken ideas, without having facts to corroborate them), has caused considerable questioning, and the only way to correct these mistaken statements that have gone abroad, is by your doing us the kindness and justice of printing the reply written by the General Secretary in New York, and sending it out through your paper, thus reaching the minds of those who have read the Archdeacon's letter. As we have never before had such an accusation made against our Order, it has taken a little time to hunt up the facts of the case and have them duly corroborated in New York, where both Orders took their rise. Also our General Secretary broke her ankle some weeks ago, and this has caused further delay in placing her letter in your hands.

E. M. TILLEY,  
General Secretary of Canada.HEADQUARTERS OF THE INTERNATIONAL ORDER OF THE  
KING'S DAUGHTERS AND SONS.158 West 23rd Street,  
New York, June 11th, 1895.To the Editor of the *Canadian Churchman*, Toronto,  
Canada.

DEAR SIR,—In your issue of April 5th appears a letter entitled "The Daughters of the King" and "King's Daughters," by which latter term I presume the writer refers to The International Order of The King's Daughters and Sons.

In compliance with urgent and repeated requests from members of the Anglican Church, I send you a statement of facts touching a few of the points on

which your correspondent has been most grievously misinformed. I do this most reluctantly, and after protest, which I make for two reasons.

FIRST.—The Master, to whom both Orders alike owe allegiance, was of "no reputation." If our way and work is righteous, we should be content to work without regard to praise or blame. Newspaper defence of attacks upon God's work is as undignified and useless as are newspaper attempts to build up one part of His work by villifying or destroying another. Whatever in *any* work is born of God's spirit, and wrought in accordance with His will, will abide. Whatever is not of God in any work, every true soul ought to rejoice to see destroyed.

SECOND.—Defence, to many minds, implies antagonism. Between these two Orders exists no antagonism, nor can, while the larger says to the smaller, as it has invariably done, "God bless you and God speed." Both Orders have one purpose and one Christ. One confines its efforts to the Church alone. Why should it not, and why should not all be glad to have it, if so it thinks it can best serve the Master's cause? The other works in *all* denominations, and why should it not, if so it believes it can win more to the love and service of our Lord?

In the two societies in question, the interdenominational Order defines its object as "the development of spiritual life and the stimulation of Christian activities." The distinctively Church Society makes its sole object "the spread of Christ's Kingdom among young women, and the strengthening of parish life." If Christ's Kingdom spreads among young women, and the young women grow in years and grace, it means the spread of His Kingdom among older women and among men and little children. It results really in an effort for "the development of spiritual life." Again, if parish life is what it ought to be, it is really a life full of "stimulation for Christian activities" along many blessed lines. Both societies wear the cross that, differing in shape, is alike to all, the symbol of Christ's suffering love and the mark of committal to service both "For His Sake" and "In His Name." The interdenominational society says in its Constitution: "We welcome to our membership whoever is in accord with the objects of our Order, viz., the development of spiritual life and the stimulation of Christian activities, and who holds herself responsible to the King, our Lord and Saviour, Jesus Christ," and from one of the addresses of the General Secretary of the Order, we quote the following: "Because we would intensify the highest motive and bring the soul face to face with God, because ours is a deeper, more spiritual obligation than could exist toward any Council or Committee or Society, we have said 'The King's Children must hold themselves responsible to the King.'" From the address, given in 1891, of the Rector most influential in the development of the Church Society, I quote: "A Daughter of our King possesses a power to know and do, limited by no finite bounds, a higher, a spiritual in its entirety, a perfect power because she derives it from the King and the King's power is perfect." And he adds: "It would, of course, be idle, in the light of such a definition as this, to arrogate to ourselves or to the members of our Order the exclusive right to the title—Daughter of the King." With points of likeness so many and so close—the same Christ, the same symbol of His suffering love, the same avowed purpose to build up His Kingdom, the same daily prayer, the same unceasing activity to win other souls to the light, and with the great point of difference the fact that one Society may include members not in the Church, is it not strange that one of these organizations should be extolled as "doing more good than all the other Church Societies," and the other said to be "based on a nebulous theory of Christianity, that is not in Church lines, and has eliminated everything of a Churchly character from its work." Now, if we are to understand by being in "Church lines," that the Circle or Chapter works in or for or with members of its own Church alone, excluding all others from membership, even then we can not be said to have "eliminated" these Churchly characteristics, because one can not eliminate an element that never was included. But, if by Church lines is meant a recognition that one's first outside duty is to one's own Church, and that one should not choose the world's work while there remains a field in its own Church; if it means allegiance, assistance, loyal following of Church leadership, then we have not only always been in Church lines, but we are there still, as the waiting testimony of many Rectors and Pastors will prove. We have not only taught loyalty to the Church, but in the very rare instances in which the Circles of our Order have written saying, "Our Rector desires us to abandon the interdenominational Order and come into the Church Order," we have invariably said, "Remember, one of our underlying principles is loyalty to your own Church. You have entered the service of your King. It matters little where you serve; only one thing is important, and that is *how you serve*." And here and there an individual or a little group has gone, and our love and blessing have gone with them. Not a

member of our Council, in public or private, by tongue or pen, has had any word but the loving "God bless you and God speed" for this sister Order. With this view of what Church lines are, much the larger half of our work has been done on Church lines, in a spirit of loyal allegiance, with prayer and study of the word of God, with our Consecration Service emphasized as most important in every Convention, with the blessed help and ministry of the clergy invited everywhere. Yet your correspondent, out of the pit into which some equally blind leader has plunged him, condemning *one* Order for the *same* aspirations, purposes, motives and practices which he commends, in the other, seems to have been equally misled as to the facts concerning both. The question of priority in organization is not, nor has it ever been felt to be, of importance by either Order. This is proven by the fact that the Church Society has not felt it necessary to give exact dates, nor the other Society to make any special effort to ascertain them, until urged to do so by women of the Anglican Church of Canada, on account of the attack in your journal. And we beg all our readers to understand that we do not *now* consider it of any more consequence than we have done heretofore. It is only worthy of mention in connection with the fact that your correspondent makes it the basis of the following extraordinary statement. He says: "The success of St. Andrew's Brotherhood led to the establishment of this society." The inquiry at the headquarters of St. Andrew's Brotherhood resulted in the statement that they did not know anything about the origin of the Society, but referred to the Woman's Missionary Society of the Church; and the same inquiry received there the same response. And furthermore, the official statement of the teacher of that little Sunday-school class of seven girls in the Church of the Holy Sepulchre, New York, whose class name was "The Daughters of The King," says: "On Easter Eve, 1885, the thought was conceived that, several months later," (note she does not say how many months) "led to the organization of the present Order. Desirous of stimulating the members to greater activity, she called them together for the purpose of arousing their sympathy and interest." (Note no mention is made of St. Andrew's Brotherhood. The same official statement says: "This Sunday-school class grew in time" (it does not say how much time) "to 28 members, and the Rector of the Church, after a time" (it does not say how much time) "drew up a Constitution and a set of By-laws for this Chapter or Circle," and so may then be said to have started the Order of the Daughters of the King. Since this Rector did not come to this Church until 1888, the date which the present Rector gives as the date of the organization of the Order, viz; the latter part of 1888 or early in 1889, is unquestionably, and according to their own statement, the date of the organization of the Church Order. And as at this date there had already been in existence for more than three years the interdenominational Order, with a membership of at least 100,000 people, (the first official meeting of which was held January 13th, 1886, and the idea and plan of which was in the minds of its founders long before Easter Eve, 1885) our readers can easily judge as to the truth of the charge that the interdenominational Order founded itself upon the great popularity in the "American Church," and the "growing influence" of this or these Sunday-school classes that existed before 1888, under the class-name of "The Daughters of The King." Four years from Easter Eve, 1885, the Church Society, according to its official report, consisted of 13 Circles or Chapters. Supposing each one of them to have had a membership as large as that of the original and most prominent Circle, the Society had a membership of less than 400 persons; and yet your correspondent proceeds to say, that this little class which, born into a Society "some months after Easter Eve, 1885," and growing at the rate of three Circles a year for four years thereafter, had "become very popular" in the American Church" by January, 1886. Our readers can judge for themselves of the extent of the popularity. He adds: that this popularity led certain clever ladies, who observed its growing influence, to form a new Society." The fact is, that at this time there was no "growing influence" to observe, and no popularity, either in the American Church or out of it, to be envied. The "clever ladies" referred to were women past middle life, among whom were more Church women than there were members of any denomination; and so far as we can learn, no one of them had ever, at that time, even heard of the Church Society. Certainly no mention was ever, then or thereafter, made of it in any of their Council meetings. These statements would seem less remarkable if they were not prefaced by the announcement of your correspondent, that he had himself "been looking into" or investigating the Order. The character of the investigation can be judged by the results, and show us at once what reliance should be placed upon the accuracy of his further

conclusions. The so-called "new Society" owes its name to the oldest and most pronounced Church woman of the entire number of its original Circle. She was formerly a Canadian Church woman, an educator of the daughters of many of the Canadian clergy; certainly not one to be accused of any dishonorable "appropriation" of that which belonged to others. She told us, as we were discussing various names, of her own habit of sending out her graduates with a tender plea that they go forth as true "Daughters of the King;" and said the influence of this loving last word had been marked in the spiritual life of many precious girls. As the earnest desire that had brought this original Circle together was to intensify the religious life of its members, they were touched by these facts and prayerfully chose for themselves the name this noble Christian Church-woman offered. Yet your correspondent states "that the new Society appropriated for itself as much as possible of the name of the 'Church Society.'" We have seen that this little class, that at this time was sweetly working God's work, and patiently waiting His will, if it existed as a Society at all, which it does not claim, had made no progress to arouse emulation or envy. In the light of this fact, note the motives imputed to this company of Christian women, a majority of whom were members and zealous supporters of the writer's own communion. He proceeds to say that, "The New Society appropriated not only the name, thus availing itself of popularity and influence that were not in existence, but it appropriated also the trade marks of the original Society as well." Now, notwithstanding the difference in shape, the cross was the badge of both Societies. To both alike it was the symbol of Christ's blessed life and atoning death, and we doubt if it would be less shocking to one than to the other to find it claimed one of the "trade marks" of any organization. Again, lest these motives should not suffice to characterize these clever infringers upon the name and trade mark of his organization, he suggests that there might have entered into the choice of the name, the fact "that King's Daughters is a very attractive name among our democratic friends." Possibly, in the entire absence of facts, your correspondent may have thought it necessary to descend to an imputation like the above; but we have abundant evidence that the Society, in whose interest he wrote, would be the first to question if *this* method of doing it service was either churchly, courteous or Christian. Let it not be imagined from the comparison of 150,000 as five years' growth, with about 500 for the same time, that the interdenominational Order counted its large membership an advantage. One of its great regrets was that it grew so rapidly. No meeting was ever held to increase its membership; many of its leaders never invited any person to unite with it, because they felt that people should come to it inspired by the spirit of God and not by any outside influence. Its circulars, announcing its objects and purposes, neither urged nor invited. Many of its leaders deprecated its abnormally rapid growth. We emphasize its membership to show that no possible motive could have existed for it to hold an "adverse attitude" toward a smaller organization. Your writer proceeds to say that "Many are under the impression that 'The King's Daughters' is a popular and widespread Society in the Diocese of Huron." He refers to the last report of the Huron Lay Workers' Association, a pamphlet of 31 pages, giving an account of all the Guilds and Societies in the Diocese, and he says: "There is less than a single line given to the King's Daughters." But in that one line the report does say that "There are 24 Chapters or Circles in the Diocese," while it gives three Chapters of the Daughters of the King. In another half line it says: "The Society is doing good work, financially and spiritually." Your correspondent, we notice, does not quote the remarks of rectors, who, in the same report, recommend the King's Daughters in their own Churches, but he does quote the Chairman of the Dio. S. S. Committee who says: "He has had a great deal of experience in Church Societies of every kind, but had never met any that had done so much real good as the Daughters of the King," yet most of those Societies have been many years at work. If he is speaking, as we are led to suppose, of the Diocese of Huron, and it is true that the three Circles of the Daughters of the King have done in their brief life more real good than "any of the other Church Societies of every kind," we must, of course, accept the conclusion that there is work enough undone in that Diocese to require the combined efforts of these three Circles and as many more as can be created, and the added effort of the interdenominational Society as well. The Dominion Secretary of the Order in Canada, in her recent report, says: "These Circles, 23 or 24 in number, in 19 different towns, are working earnestly and harmoniously in the Church of England, Diocese of Huron, under their respective rectors. Among other things, they contribute \$100 a year toward the salary of the Lady Missionary at the Grand River Reservation,

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Diocese of Huron; and this money is accepted by and passes through the hands of the Woman's Auxiliary, which is the Missionary Association of women in the Diocese. Your correspondent further states that "naturally this" (which he calls the original Church Society) "'protests' against this appropriation, by clever women, of its 'name,' its 'trade marks,' its 'influence and popularity.'" We can only say that the writer's declaration is the first indication in ten years, from either Society, of any protest; that the relation is and has been most cordial; that the Societies came in contact with each other continually, and that while his letter is the first statement of protest on their part, this is absolutely the first allusion, so far as we know, that has ever been made in public to our many points of agreement or our one point of difference. We have been content and are content to abide, each doing God's work in the way in which we believe He has led us. There is only harmony and cordial good will, and the Church Society would protest as strongly as our own against the character of attack and mis-statement which has forced us to make this explanation. Your author is pleased to characterize the action of these "clever women" as "on the borderland of misleading," and therefore, "not quite satisfactory." If the action of the originators of the Order was such as he charges, and from the motives he implies, their course would simply have been detestable and beyond toleration. Either the insinuations and imputations are not believed, or your correspondent fails to characterize them with the clear-cut and vigorous condemnation that, if true, they should receive. Possibly, however, a Society which it is proven he does not know, should not expect of him better treatment than the Dean of Kingston receives, whom he does know. We notice with some surprise that he suggests that the Dean could see growing up in his Diocese, through a period of years, an organization establishing itself and doing good work, spiritually and financially, and yet be so lacking in perspicacity, or in the proper consideration of the welfare of his people, as never to have found out whether his Diocese was fostering one organization or another. Fortunately we have too great respect for the Dean to believe, even on the testimony of the Archdeacon, that such a state of affairs would be possible. The reports of the Canadian Branch of the International Order afford most abundant evidence of the good work done, not only in the Diocese of Huron, but throughout Canada. The Order, through its leaders, makes no plea for admission or retention. It desires to see the highest type of Christian life develop among souls everywhere. It is for each Church to choose its method of work. There can never be contest or controversy between the two organizations. It desires each Circle to choose where it can best do God's service. It has no word except that of cordial co-operation and sympathy with the Church Circles. The organization has grown grandly since 1890 and 1891, and we rejoice in its growth. Any Circle that honestly and conscientiously feels that God's work can be better done by abandonment of its present connection, and union with the other, goes with our hearty sympathy, but we would not have them go on information that, having no foundation in fact, is even over the border of misleading. The Church Organization will grow and thrive, just as the other will, in proportion as it is permeated with the Spirit of God. The downfall of the one is not necessary for the upbuilding of the other, and God's suffering world is big enough, and its need is sore enough, for all that both can do in the spirit of charity and love.

M. L. DICKINSON, General Secretary.

#### The Church Enfranchisement of Women.

SIR,—In the recent Synod of Rupert's Land, whose head is no less a person than the Primate of All Canada, the question of enfranchising women, i.e., of making them eligible to vote and eligible also as churchwardens and vestrymen, has been discussed. By an almost unanimous vote the motion was condemned. The action is significant. The Primate concurred in the condemnation, proving unmistakably that the highest ecclesiastic in this country intends to maintain the position the Church has ever held on the question. None but the utterly thoughtless but are cognizant of the great work of love, and faith, and prayer, accomplished by women in the Church. The highest prerogative and greatest benediction is not leading, but service. It would be fatal to every principle of Church government to allow women, however capable a few might be, to assume a position of control in the Church. Imagine the unique, ludicrous and scandalous sight of two female churchwardens taking up the offertory! No true woman would ever wish to assume such a position in Church affairs, and none but an effeminate would desire to be associated with female wardens and vestrymen. Here are three excellent reasons against such an innovation:

(1) *The Authority of Inspiration.*—The inspired St.

Paul says in I. Cor. xiv. 34, "Let the women keep silence in the churches; for it is not permitted unto them to speak." It is shameful for a woman to speak in church." And in I. Tim. ii. 12, "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." How possibly could a woman who could vote at Church meetings, be elected as warden, or vestryman, or lay delegate to Synod, adhere to this direction of St. Paul?

(2) *The Position Assigned by Nature to Woman.*—Professor Drummond in his remarkable lectures on the "Ascent of Man," says, speaking of the two sexes: "On one side of the great line of cleavage have grown up men—those whose lives for generations and generations have been busied with one particular set of occupations; on the other side have lived and developed women—those who for generations have been busied with another and a widely different set of occupations. And as occupations have inevitable reactions upon mind, character and disposition, these two have become different in mind, character and disposition. . . . No efforts, or explanations, or expostulations, can ever break down that distinction between maleness and femaleness, or make it possible to believe that they were not destined from the first of time to play a different part in human history. Male and female never have been and never will be the same. They are different in origin; they have travelled to their destinations by different routes; they have had different ends in view." Would it not then be a point-blank rebellion to assume a position and to enter a sphere and arena that Nature—which is a name of God—never planned or intended for woman?

(3) *Corruptio Optimi Pessima.*—If you corrupt, by taking out of its natural sphere, that which is best, you make it utterly wrong and misplaced; you make it utter badness. The result of transferring the sexes in any way, must prove disastrous. It is therefore with a measure of congratulation and satisfaction that one hears that the Primate of All Canada, that most able, conscientious and devoted Bishop, and that acute and business-like body—the Synod of Rupert's Land—have passed on their unalterable belief in the inspired teaching of St. Paul, the dictates of nature, and the uniform tradition of the Church for eighteen centuries.

SICUT ERAT IN PRINCIPIO.

#### BRIEF MENTION.

The centennial anniversary services were held in St. John's Church, Bath, last Sunday.

An anonymous donor has given \$250 to Ontario diocese—\$150 towards the widows and orphans' fund and \$100 for North Hastings mission.

Mrs. Gladstone, according to Pearsons, owns three acres of land at Niagara Falls, worth about \$5,000 per acre.

A pneumatic tube is to be placed on Brooklyn Bridge to expedite mail communication between the two cities.

The Rev. W. C. Bradshaw has finally accepted the incumbency of Christ Church, Winnipeg.

K.D.C. the great spring remedy.

A London firm, which has manufactured eight of the eleven cables linking the United States to England, makes 55 miles of cable every 24 hours.

The Rev. T. L. Armstrong, of Bayfield, has resigned his charge and gone to Dungannon.

A telegram from New York to Australia has to go nearly 20,000 miles, 15,000 of which are by submarine cable, and it is handled by 15 operators.

The Rev. Thomas Clarke, of Battleford, N.W.T., has returned from England, where he has been spending a few months.

Rev. John McNeil, the Scotch evangelist, has recently been holding meetings in Calcutta, India, with congregations of 11,000 to 15,000 people.

The Rev. Arthur J. and Mrs. Fidler, of Greensburg, Penn., are spending the month of August in Toronto.

For immediate relief after eating use K.D.C.

The Rev. C. H. Channer, rector of Christ Church, Adrian, Mich., and family, are spending August in Canada.

The Ven. Archdeacon Allen is spending a couple of weeks in Toronto.

Some of the ocean steamers are so constructed that they can be converted into armed cruisers in thirty hours.

Five cent telegrams will be tried in Italy. The Government is also trying to have the tariff with other European countries reduced.

The Bishop of Coventry, England, who recently got married, made everybody laugh on his return from his honeymoon by preaching a sermon on the topic "The Penitent's Return."

The Archbishop of Ontario will visit the deanery of Renfrew during October and administer confirmation in the various parishes.

K.D.C. Pills tone and regulate the bowels.

The Rev. Alfred Dann, rector of Kilkeedy, Ireland, and Canon of Limerick Cathedral, has been appointed vicar of St. Paul's Cathedral, London, Ont.

The Bishop of Huron and Mrs. Baldwin are spending a few weeks at the Clergy House of Rest, Cacouna.

A missionary paper records the fact that a young woman school teacher, with a salary of \$1,000 a year, is living on half of it and giving the other half for the support of a missionary in China.

The Rev. H. H. Waters, rector of St. Paul's Church, New Orleans, is taking duty for the Very Rev. Dean Innes, of St. Paul's Cathedral, London, until September.

K.D.C. imparts strength to the whole system.

An eighty-six year old missionary in Texas, making his report of a recent month's work, laments that owing to bad weather he was able to preach only thirty-one times.

The Rev. H. Grasett Baldwin, rector of the Church of the Ascension, Toronto, has been appointed to Zermatt, and the Rev. Canon Mills, rector of Trinity Church, Montreal, to Lucerne.

Tuesday, July 30th, was the forty-seventh anniversary of the ordination of Rev. G. A. Anderson, M.A., Tyendinaga Reserve. He was ordained at Hamilton by Bishop Strachan, of Toronto. It is a remarkable fact that he was also baptized and confirmed by the same distinguished prelate.

The triennial meeting of the Anglican Provincial Synod of the Ecclesiastical Province of Canada will begin on Sept 2nd. The sessions will be held in Montreal. The meetings will take place in St. George's school-house. Besides the Canadian Bishops there will be present the Bishops of Maine and Michigan. Very Rev. Dean Carmichael will be prolocutor. Proceedings will begin with a celebration of the communion in Christ Church Cathedral, on Tuesday, Sept. 3rd. At this service the sermon will be preached by the Ven. Henry Roe, D.D., Archdeacon of Quebec.

#### Toronto Industrial Fair.

An unbroken record of successes in the past is the best possible guarantee that the Toronto Industrial Exhibition of 1895, which opens on the 2nd of September, will be a display of unrivalled attractiveness. Many improvements in the buildings and grounds have been made to further the convenience of exhibitors and the public, and with the return of an era of prosperity the enterprise of the management will doubtless be rewarded by a thorough appreciation of the inducements offered. The volume of exhibits this season will be larger and more diversified than ever before, and special attractions of a brilliant and exciting character will be presented, including the novel military spectacle, "The Relief of Lucknow," with gorgeous Oriental accessories and pyrotechnic effects on a scale of grandeur and variety hitherto unequalled. The system of cheap railway fares and special excursions from far and near enables all to visit the fair at trifling cost, and everyone should take advantage of the opportunity, as it embodies all that is best worth seeing and knowing in mechanical progress and scientific invention. All entries close on the 10th of August.

—Begin with small things. You cannot enter the presence of another human being without finding there more to do than you or I, or any soul, will ever learn perfectly to do before we die. Let us be content to do but little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I shall enjoy that; but why make me sweep the dust?"—Charles Kingsley

## On the Other Side.

We go our ways in life too much alone,  
We hold ourselves too far from all our kind;  
Too often we are dead to sigh and moan,  
Too often to the weak and helpless blind;  
Too often where distress and want abide  
We turn and pass upon the other side.

The other side is trodden smooth and worn  
By footsteps passing idly all the day;  
Where lie the bruised ones that faint and mourn  
Is seldom more than an untrodden way.  
Our selfish hearts are for our feet the guide  
They lead us by upon the other side.

It should be ours the oil and wine to pour  
Into the bleeding wounds of stricken ones;  
To take the smitten and the sick and sore  
And bear them where a stream of blessing runs.  
Instead we look about—the way is wide—  
And so we pass upon the other side.

O friends and brothers, gliding down the years,  
Humanity is calling each and all  
In tender accents, born of grief and tears!  
I pray you, listen to the thrilling call!  
You cannot, in your cold and selfish pride,  
Pass guiltlessly upon the other side.

## A Dangerous Practice.

Do mothers ever think of the danger they bring to their children in after-life when they insist on teaching the tiny tot to "show off its cuteness?" A physician once told the writer that nine-tenths of the brain troubles of people in after years was due to this insane desire on the part of their parents to show them off while they were children; nay, more, that more than one-half the deaths of children before they reach the age of three has been traced to some form of brain trouble. In almost every instance he holds that the parents were responsible for the early demise of their offspring. He says that no knife or lash so helps to hurry the little one out of existence as the foolish pride of showing off its growing intellect. How often do we see tiny mortals taught to dance before they are two years old, to show how "the mooley cow moos," and "the bow-wow barks," and the steam engine goes, not to speak of mewing like tabby, giving imitations of different members of the family, reciting little speeches when it can scarcely talk, and certainly does not know the meaning of what it says, and finally becoming wrought up over the applause given, till at night the little head is restless and feverish, and the hands hot and dry. Precocious children are rarely smart men and women. The little brain is worn out before it is developed, and while it is natural for parents to show pride and admiration at the unusual brightness of a child, they should stop to consider that the effort necessary on the little one's part is as trying to the brain building as the hardest sort of more advanced mental labour would be. It is all very "nice and cunning," but parents should bide their time in the education of the wee atoms of humanity.

## To Keep Out Flies.

"I never use window screens," said a wise housekeeper the other day, "because I have a fancy that they shut out all the air in the hot weather, and besides, they serve to keep the flies in the house equally as well as out." "But I never see a fly in your house," said my friend. "How do you manage it? For my part I must confess that, screens or no screens, my summer means to me one long battle with the little pests." "My remedy is a very simple one," said the good housekeeper, "and I learned it years ago from my grandmother, when I used to watch her putting bunches of lavender flowers around to keep the flies away. My method is simpler. I buy five cents worth of oil of lavender at the drug store, and mix it with the same quantity of water. Then I put it in a common glass atomizer and spray it around the rooms wherever flies are apt to congregate, especially in the dining-room, where I sprinkle it plentifully over the table linen. The odor is especially disagreeable to flies, and they will never venture near its neighborhood, though to most people it has a peculiarly fresh and grateful smell."

## The Church the True Teacher.

When our Blessed Lord was on earth He was the True Teacher, the Light of the world. And when He ascended into Heaven, He sent us a Teacher to supply His place, even His Holy Spirit. Men often talk about the Holy Spirit, while they forget what His work is.

The Lord Jesus sent His Holy Spirit down from heaven to guide the Apostles into all the Truth, that His people might hold the One Faith in the One Body.

And so the Church of Christ, which He founded upon His Apostles and Prophets, being Himself the Chief Corner-Stone, is the Pillar and Ground of the Truth. Whatever has been taught and believed everywhere by the Church since their time, that we may believe to be the one Faith, once delivered unto the saints.

Now consider: 1. Are you able to do without a teacher, and to find the Truth for yourself?

2. Which is likely to be the best teacher: the Church which follows the Apostles from the beginning, or the new sects which have sprung up of late years? And which of all these differing sects will you have? They cannot all be right, they cannot all teach "the Truth."

The Church is the teacher appointed by Christ. The Church has kept the Holy Scriptures for you. The Church teaches you to understand them in their old and true meaning. If you hear the Church, you know what the Apostles meant; you know what the Lord Jesus Christ meant. And then you cannot be far wrong in your belief, or in your life.

O Lord Jesus Christ, Who didst ordain Thy Church as the Teacher of the world, grant me, by Thy Church, to know Thee, and in Thee, to have everlasting life. Amen.

## A Good and Noble Deed.

The name of James Whitcomb Riley, the Hoosier Poet, is well known, and many of us have read his poems with delight. Of his filial affection, Rufus R. Wilson gives us the following beautiful and touching evidence: "Mr. Riley's father was a man of ability and upright character, esteemed by all who knew him, but the world did not always go well with him, and finally the home in which his children had been born had to be sold to satisfy his creditors. When the son began to achieve success he conceived an idea, which at the time he kept carefully to himself, but which caused him to labour and save with a zeal and self denial worthy of the cause. At last his plans were ripe, and the good father and mother, somewhat against their will, were sent off to California on a pleasure and health seeking trip. No sooner were they fairly started on their journey than the old house was purchased by the poet, and he and his sisters set to work with a will to arrange it as it was of old. The home coming of their parents, six weeks later, was not in all respects what they had expected it would be. The old house once more stood open to receive them, and their children were there to welcome them back. "James, thou art a most remarkable son," said the old Quaker, as tears of joyful surprise stole slowly down his wrinkled cheeks. Stilled now is the honest heart of the father, stilled also the loving heart of the good old mother, but the tender and generous thoughtfulness of their son lives after them. It will endure, as does the memory of every good and noble deed, and the story of it will give its author a still warmer place in the hearts of the unnumbered thousands who have long admired the quaint and tender genius of the Hoosier Poet.

## Vacation Time

Is at hand and is gladly welcomed by all, especially those whose duties in life have caused them to greatly run down their system to meet the requirements, physical and mental, forced upon them. With these and others, it is important, whether at home, at the seashore or in the country, that some thought be given to diet, and as further assistance to Nature, a good building-up medicine like Hood's Sarsaparilla had best be resorted to. If the digestion is poor, liver deranged and frequent headaches seem to be the rule, Hood's will change all this and enable everyone to return to their home and business in a refreshed state of mind and bodily health.

## A Cruel Practice.

Happy those little ones who have ever near them loving arms, within which magic circle the oncoming of the cruel fit of terror is instantly checked, giving place to a delicious calm.

How unhappy these children must be, who, timid and fearsome by nature, lack this refuge—who are left much alone to wrestle with their horrors as best they may, and are rudely repulsed when they bear their heartquakings to others, I would not venture to say. Still less should I care to suggest what is suffered by those unfortunates who find in those about them not comfort, assurance, support in their fearsome moments, but the worst source of terror. To be brutal to these small, sensitive organisms, to practice on their terrors, to take delight in exciting the wild stare and wilder shriek of terror, this is perhaps one of the strange things which make one believe in the old dogma that the devil can enter into men and women. For here we seem to have to do with a form of cruelty so exquisite, so contrary to the oldest of instincts, that it is dishonoring to the savage and to the lower animals to attempt to refer it to heredity.

To dwell on such things, however, would be to go back to a pessimistic view of childhood. It is undeniable that children are exposed to indescribable misery when they are delivered into the hands of a consummately cruel mother or nurse. Yet one may hope that this sort of person is exceptional—something of which we can give no account save by saying that now and again in sport Nature produces a monster, as if to show what she could do if she did not choose more wisely and benignly to work within the limitations of type.—Prof.

## Hints to Housekeepers.

**CODFISH OMELET.**—Shred cooked salt codfish in fine pieces. To each cup allow one cup of milk and one egg. Sprinkle the fish with pepper; add one tablespoonful of butter and one tablespoonful of flour, cooked together as for cream sauce, to each pint of milk used, and bake for half an hour.

**ST. CROIX SALMON.**—Take the contents of a tin of salmon; spread it on a dish and look carefully for stray bones that may have been left in it. Drain off any liquid there may be, and divide it if it is not already in small pieces. Put two tablespoonfuls of butter in a hot frying-pan; when it is melted add the fish; sprinkle with pepper and salt. It may be allowed to brown, or merely heated through. Turn out on a hot dish, garnish with parsley or water-cress, and serve.

**SALMON TOAST.**—Follow the directions for ham toast, using instead of ham scraps of cold boiled salmon or the canned fish. Lay a piece of water-cress in the middle of each round. Nothing adds more to the appearance of a dish than to have it tastefully garnished. Pepper-grass and the delicate leaves from the tips of celery stalks may be used. Slices of carrots and beets about a quarter of an inch thick, cooked in salted water and cut in shapes with a vegetable cutter, look well on some dishes.

**SALAD DRESSING.**—This is the most important part of the salad. There are two great varieties, French dressing and mayonnaise—to which may be added the boiled dressing, for those who do not like oil, and cream dressing, best served with lettuce.

**FRENCH DRESSING.**—This is simply two-thirds oil and one-third vinegar, seasoned with pepper and salt to taste. Pour out the vinegar; add the oil slowly, stirring constantly. After the pepper and salt are in cut a small onion in four pieces and leave it in the mixture to soak for half an hour, stirring it occasionally. This imparts a sufficient flavour of the pungent bulb. About six tablespoonfuls of dressing are sufficient for an ordinary salad.

**HAM TOAST.**—Cut rounds of bread with a cake cutter, toast them a delicate brown, butter and arrange them in order on a dish. Have ready one pound of cold ham finely minced, mixed with the beaten yolk of an egg, four tablespoonfuls of cream and a very little cayenne pepper. Heat it and spread it on the toast. Milk may be used instead of cream, if half a teaspoonful of butter is added when heating. This is a good way to use the remains of cold ham when the pieces are too small to be made presentable otherwise.

# It is a Fact

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## Tick Tock.

The old clock stood just at the foot of the stairs, and whenever Minna saw it she always nodded her little head and said: "How do, tick-tock?" Nothing pleased her more than to see the big, heavy pendulum swing back and forth, and to hear the solemn striking of the hours. "Minna likes tick-tock," she would say. "Tick-tock talks to Minna."

One day Minna's papa was winding up the old clock, when he was suddenly called away, and left the big door open. In a few minutes Minna came down the stairs with her little white kitten under her arm. It was hard work travelling with kitty, but the little girl managed to hold on to the baluster and to kitty as well, giving a little hitch whenever Pinky seemed in danger of slipping away from her. Pinky's legs hung down in what would seem a most uncomfortable way, but she didn't appear to mind it, and she clung with her little claws to Minna's frock as if getting away was far from her intention.

"Minna will s'ow 'oo tick tock," said the little girl delightedly, as she espied the door of the clock open. "Zat will be werry nice, Pinty."

# Nervousness

## Horsford's Acid Phosphate.

Many diseases, especially disorders of the nervous system, are attributed to a diminution of the phosphates, which are found in every fibre of the body. Horsford's Acid Phosphate supplies the phosphates, and relieves nervous exhaustion.

Dr. Gregory Doyle, Syracuse, N.Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue its use."

Descriptive pamphlet free on application to  
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for the kitty. But she was not to be found, and in despair the nursemaid went to find Minna's mamma.

"I don't know what is the matter with the baby, ma'am," she said. "She insists that the clock has taken her kitten, and she will not be pacified."

"Bring her down here," said papa, "and let us see what is wrong."

Minna held out appealing hands to papa. "Mine 'ittle white kitty—I want mine own kitty. Ze tick-tock has dot her."

"What a queer fancy!" said papa. "The best way will be to prove to her that the clock is innocent"; and he took the little girl in his arms and carried her into the hall. Stooping down he opened the door of the clock and bade Minna look in to satisfy herself.

But Minna knew where to look, and she cried out: "Zere s'e is! I see her."

Papa looked more closely, and, sure enough, he saw a little white ball curled up in the corner, and in another moment Pinky was in Minna's arms.

"The poor little thing might have smothered to death," said mamma. "I wonder how in the world she came there?"

"I have my suspicions," said papa. "I believe the little witch put her there herself; for I was sure I left the door open, and when I came back it was closed. Didn't you put her there, baby?"

"E's," said Minna sweetly. "S'e wanted to see ze tick-tock."

A half hour later, when mamma went up to see if her little one was asleep, she found the blue eyes fast shut, and curled up at the foot of the bed the little white kitten.

## Trink's Chucky.

One day, long, long ago, there was a very happy little girl staying with her grandmother in the country. She had such a long name for a short, chubby girl, that every one called her "Trink." As Trink's father and mother had gone across the great waters to Europe, she had been left with her grandmother on the farm away back in the country.

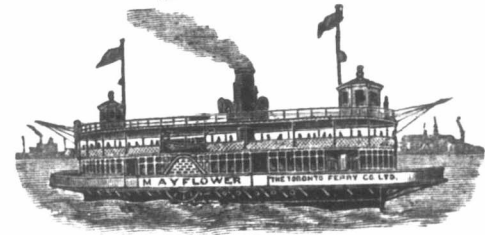
In pleasant weather Trink played out-of-doors all the day long. She had no playmates to help her pass the time away; but the birds in the lovely green-leaved trees, the velvet-coated bees buzzing among the flowers, the grasshoppers and toads, and the funny little squirrels with their bushy tails, were all her friends. I really believe that the bees would rather have stung one another than harm a hair of Trink's head.

Trink also possessed a kitten of which she was very fond. It was a Maltese cat, and Trink had given it the original name of "Blue Kitty," on account of its pretty color. But Blue Kitty often wanted to take a nap on those warm summer days. Trink never wanted to sleep in the daytime. The days were short enough without taking time for naps.

One good playfellow of Trink's was Uncle Jack. He was a man, to be sure, but when he had time to spare, no one could be a jollier or better companion. But Uncle Jack was busy at his work in the fields most of the time, for farmers are very busy folk.

One day Uncle Jack went off to hunt, and in the afternoon he came home with something soft and small tucked down in the bottom of his game-bag.

"Trinket," said he, "I'll give you



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Societies and church organizations can obtain very low rates for excursions by this popular steamer to Wilson, St. Catharines, or any port on the lake. Special inducements for small parties from 50 to 300 persons on Wednesday and Saturday mornings to Wilson.

The popular Wednesday and Saturday 2 p.m. trips to Wilson, returning to Toronto 8.30 p.m., commence June 22nd. Fare, 50c.

Family book tickets now on sale at all leading ticket offices and on wharf. Very low rates for moonlights.

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three guesses at what I have in my bag."

"Oh! oh!" cried Trink, patting the outside of the bag, and finding that it held something very soft. "Do tell me what it is, Uncle Jack. Something for me? What color is it? I'm sure I can't guess."

"Well," said her Uncle, "you may have it if you can guess what it is. It's about ten inches long, has black hair on its back, sort of a chestnut-red coloured breast, thick, short legs, bushy tail, rather flat head, long whiskers, and looks as if it had no neck at all. Now guess."

Trink laughed. "I never heard of such a funny animal. 'Tisn't a cat, is it?"

"Ho!" laughed Uncle Jack. "That would be a funny cat, surely. Two more guesses now."

"A rabbit?" asked Trink.

"Wrong again—one more guess."

"I'm sure I don't know," said Trink, wrinkling her brow as she always did when thinking hard. "Do tell me."

So Uncle Jack untied his bag, and, opening it, took out something which looked like a muff.

"I suppose you'll have to have it, even though you didn't guess. Now look," said he; and Trink, bending over, found it had bright little eyes staring up at her. She was afraid to touch it until Uncle Jack laid it in her arms, saying that it wouldn't bite unless she hurt it.

"Oh, how lovely and soft!" exclaimed Trink. "Why, I never saw anything like it. What is it, Uncle Jack, and where did you find it?"

"It's a young woodchuck," explained her uncle. "I shot his mother in the clover-field this morning, and found this little baby trying to get back to his house again. Woodchucks, you know, Trink, dig deep holes in the hills for their houses, slanting them upward so that the water won't run in, and then stay in them all winter, sleeping. When the warm weather comes, they wake and leave their houses to look for food, going back to them to rest and hide. They are very fond of eating my red clover, and I have to shoot them or they would destroy it all. You can tame this little fellow easily, and keep him for a pet."

So Trink gave her new pet as much bread and milk as he would eat, and fixed a basket for him to sleep in. After a few days he became very tame, and Trink taught him many tricks. He would beg just like a dog, sit up on his hind legs, charge, and play hide-and-seek by the hour with his little mistress. She would give him vegetables of all kinds, and clover for a treat once in a while; and when autumn came, Chucky had grown to be quite a large animal. It was funny to see Trink running about with Chucky under one arm and Blue Kitty under the other, but I dare say they all enjoyed it. She was so small and they so large that the little girl was almost hidden.

When the weather commenced to grow chilly, Chucky was not lively at all, and had to be thoroughly warmed before his eyes would shine and he would be his old self again. Woodchucks always retire to their houses to sleep all winter at that time of the year, and he felt, I suppose, that he ought to keep up the habits of his forefathers. At night Trink would put him in the stove-oven after the fire had gone out, and it was just warm enough in there to make Chucky full of fun, and in the morning he would be as bright as a button.

Alas for poor Chucky! One night, before going to bed herself, Trink placed Chucky in the oven and shut the door. Unfortunately for the little animal, cook made a hot fire in the stove early the next morning before Trink was dressed, and never thought of poor Chucky. When he was taken out he was baked too much, and he never came to life again.

Trink shed buckets full of tears over his untimely death, but she was comforted after a while by the hope that Uncle Jack would some day find another in his clover-field.

Up to this day (and Trink is grown up now) Uncle Jack has never brought her another woodchuck; and I ought to know, for I used to be Trink.

The Truth Ought to be Known

The Rev. T. Dunlop, Alliston, Ont.: "Your K.D.C. has done all it claims to do. Two members of my family have been wonderfully helped, though, so far, they have used but one package. This is the first testimonial I have given to any remedy, but the truth ought to be known."

Old men and women, young men and maidens should test our wonderful remedies. They prevent indigestion and cure dyspepsia. Samples free to any address. K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State Street, Boston, Mass.

In Love with His Mother.

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is pure and noble, honorable to the highest degree in both. I do not mean merely a dutiful affection. I mean a love that makes a boy gallant and courteous to his mother, saying to everybody plainly that he is in love with her. Next to the love of a husband, nothing so crowns a woman's life with honour as this second love, this devotion of a son to her. I never yet knew a boy to turn out bad who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect his worn and weary wife, but the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in her sere-leaved autumn as he did in the daisied springtime.

Nearly everyone needs a good tonic at this season. Hood's Sarsaparilla is the one true tonic and blood purifier.

Uncle Fred's Story.

"Can a lion kill a man?" asked Willie.

"O, yes!" said Uncle Fred; "lions are very strong."

"I was not afraid of those I saw at the show," said Willie.

"They were quite tame," said Uncle Fred; "but even they might kill people if they were not shut up in strong cages. In some countries, they often kill and eat men when they are hungry."

"Do the men never get away from them?" asked Willie.

"O, yes! I once heard of a man who was caught by a lion and was not hurt."

"Please tell us the story," said Willie.

"The man I tell you of was an Arab. He was very rich, and had many servants. He often went on long journeys, through a country

where there were lions, but he always took some men with him to drive the lions away with their swords and guns.

One day he stopped to rest in the shade of a large tree. It was very hot, and he told his men to go and find a cool spring of water, and bring him a drink. They were gone so long that the rich Arab fell asleep.

"Poor man," said May. "I suppose he was very tired."

"Yes," said Uncle Fred, "he had walked many miles in the hot sun."

"How long he slept I do not know, but something pushed his arm, and woke him up. When he opened his eyes, what was his horror to find a large lion standing directly over him. He was a brave man, but he shook with fear. He shut his eyes again, and lay quite still.

"What did he do that for," asked Willie; "why did he not jump up and run away?"

"If he had done that," said Uncle Fred, "the lion would have sprung upon him and torn him to pieces at once."

Everywhere We Go

We find some one who has been cured by Hood's Sarsaparilla, and people on all hands are praising this great medicine for what it has done for them and their friends. Taken in time Hood's Sarsaparilla prevents serious illness, by keeping the blood pure and all the organs in a healthy condition. It is the great blood purifier.

Hood's Pills become the favorite cathartic with every one who tries them. 25c. per box.

Abide in Me.

BY J. PALMER BURGE.

How richly blest am I  
In Jesus to "abide,"  
I would or live, or die,  
So He my way doth guide.

Whether by day or night,  
With Christ my Saviour near,  
All darkness turns to light,  
Never a doubt, or fear.

O'er life's tempestuous stream  
I calmly, smoothly glide,  
In blissful waking dream,  
With Jesus by my side.

Because my "trust" in Thee,  
Dear Lord, will never cease,  
In love Thou sendest me  
Thy holy Dove of "peace."

A Lesson in Politeness.

A little girl who was playing with her dog, unintentionally hit him with her foot. She immediately said, "Please excuse me, Duke," with as much deference as if she had been making an apology to a person. "That is a lesson in politeness for us all," said a guest who was within hearing. Then he told this incident in the life of a high railroad official:—

Erastus Corning many years ago was president of the Central Railroad. He was a lame man and not very prepossessing in looks. He stood one day on the platform and was about to step on the cars. A conductor who did not know him, shouted, "Come, hurry up, old man; don't be all day about it; the train can't wait."

The conductor went round to take up the tickets. A passenger said to him, "Do you know the gentleman you ordered on board?"

"No, and I don't want to know him."

Every Bone

In my body ached with the dreadful Rheumatism which followed a severe cold. My sufferings were awful. I could not dress myself or comb my hair. My husband had to carry me up and down stairs. I was scarcely able to nurse my little one. Within two weeks after I began taking Hood's Sarsaparilla, I felt better. Shortly I was able to walk up and down stairs without help and finally I was cured. My friends thought I was going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. MRS. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.



Mrs. J. Blackburn going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. MRS. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.

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"It may be worth while to make his acquaintance," said the passenger. "He is your boss, the president of the road, and he'll take your head off."

The conductor gave a low whistle and looked bold. However, he at once sought the president and offered an apology.

"Personally I care nothing about it," said Mr. Corning. "If you had been so rude to any one else I would have discharged you on the spot." He continued, "You saw I was lame and that I moved with great difficulty. The fact that you did not know who I was does not alter the complexion of your act. I'll keep no one in my employ who is not civil to every one."

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Wheat  
Barley  
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Peas  
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Straw  
Rye  
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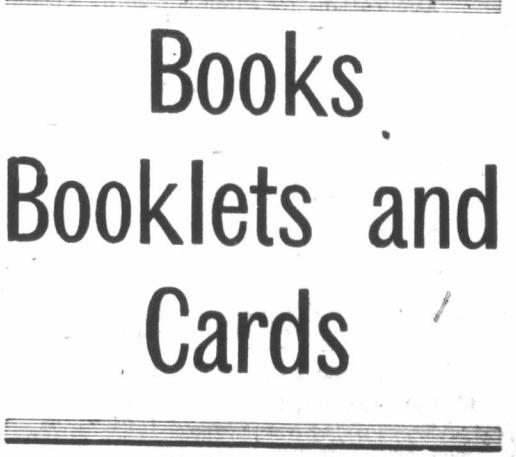
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