

Work.



Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY AUGUST 27, 1896.

[No. 35.]

Clergy House of Rest

CACOUNA, QUE.

Under the management of a committee. The house will be opened for the reception of guests on the 25th of June. Charges for board and lodging 50 cents per day. The accommodation being limited, the clergy are invited to make early application for rooms, stating the date of arrival and departure. Rooms will be assigned according to priority of application.

Apply to

MRS. M. BELL-IRVINE,
555 St. John St., Quebec.

Photographing!

By our methods is real art—Artistic in pose and superb in the Printing and Embossing of the finished picture

The Bryce Studio

107 King St. West,
Toronto

Sittings may be arranged by telephone.

The Misses Shanly,

Modes et Robes
TAILOR MADE AND EVENING GOWNS.
Children's Costumes a specialty.
No. 8 Avenue Chambers (over Bank of Commerce), cor. College St. and Spadina Avenue, Toronto.
Charges moderate. Terms strictly cash

VISIT

Roberts' Art Gallery

79 King St. West, Toronto

Entirely remodelled in a most artistic manner. Special display of foreign and local art work exhibition, free.

Ill-Fitting Shoes

Spoil the effect of the Prettiest Costume

Our White Canvas Oxford Shoes at \$1.25.
Tan Oxford Tie Shoes, hand finish, at \$1.25.
Three-Button Oxford, American shades, at \$2.

PICKLES & CO'Y

328 Yonge St., Toronto.

YOU WANT



AND PURE ICE AT THAT

We are the ONLY company dealing exclusively in

Lake Simcoe Ice

Therefore, you may rely upon receiving the genuine article. Pure ice and obliging men.

Belle Ewart Ice Co.

Office—18 MELINDA STREET
Telephones 1947, 2933.

C. P. LENNOX, L.D.S. O. W. LENNOX, D.D.S.

Chas. P. Lennox & Son,

Rooms C & D, Confed'n Life Bldg., Cor. Yonge & Richmond Streets, and 501 1/2 Sherbourne Street, TORONTO, ONT.

Office Telephone 1846 House Telephone 4458

DR. W. A. SCOTT, DENTIST

Office Telephone 5300.
Residence Telephone 5701.

Cor. Queen & Dundas Sts., Toronto

A. J. McDONAGH, Dentist

374 Spadina Ave.
Third door south of St. Philip's Church.
Telephone 2492.

DR. ANDERSON

Eye, Ear, Nose and Throat Specialist.
5 College St., Toronto
Telephone 510.

G. ADAMS SWANN, D.D.S. W. C. ADAMS, L.D.S. DENTISTS

95 King St. east. Tel. 2419.

COOK, MACDONALD & BRIGGS

Barristers, Solicitors, Notaries, etc.
1 Adelaide St. E., Toronto, Ont. William Cook B.A.; J. A. Macdonald, A. W. Briggs, M.A., LL.B.
Money to loan at lowest rates.

ELEANORE G. LENNOX, M.D. Homœopathist

501 1/2 Sherbourne St.

Hours: 11 a.m. to 3 p.m.; 7 to 6 p.m.
Telephone 4458

MISS PATON

5 King Street West, Toronto
(Over Michie & Co.'s Store)

A specialty department for Tailor-made Suits, Riding Habits, Bicycle Suits—latest French, English, and American styles for this season. Fit and work guaranteed.

Cloth Suits, making, \$6, \$7, \$8. Making suits, finding Linings and Trimmings, \$12, \$14, and \$15. Making Mantles. Linen and Print Dresses a specialty, \$4 and \$5

Hereward Spencer & Co.

INDIAN AND CEYLON Tea Merchants

63 1-2 King St. West, Toronto

Have removed to their new premises,
81 King St. West.

Telephone 1807.

"St. Augustine" COMMUNION WINE

One of many recommendations from the clergy:

The Deanery, London, Ontario,
26th December, 1894.

To Messrs. J. S. Hamilton & Co., Brantford:

Gentlemen,—The "St. Augustine" you sent is exactly what I have been anxious to get for some time past. I have never met with any wine so admirably suited for communion purpose.

Yours faithfully,
GEO. M. INNES, D.D.,
Dean of Huron and Rector of St. Paul's Cathedral.

Price—In cases 1 doz. quarts, \$4.50.
J. S. HAMILTON & Co., Brantford, Sole Agents for Canada.

A Note to Clergymen

If you are visiting our city this summer it would pay you to call and leave us an order; but if not requiring a suit at present, let us take your measure for future use.

Geo. Harcourt & Son
Merchant Tailors
57 King St. West, TORONTO

NEW FALL FOOTWEAR . .

An extensive shipment of New Fall Boots and Shoes in the newest styles in J. & T. BELL and HAGAR'S celebrated makes have just arrived and are now in stock.

H. & C. Blachford

Toronto's First-Class Shoe Emporium.

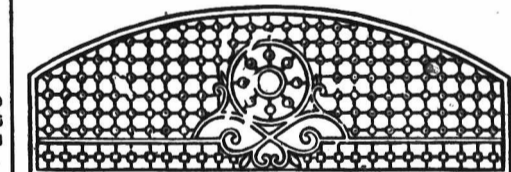
83 to 89 King St. E., Toronto.

Telephone 1906.

The Bassinette,

11 King St. West, Toronto.

Full line of Ferris Bros.' Good Sense Corset Waists for ladies and children. Also "P. N." Corsets, Watch Spring Corsets and other fine makes.
Ladies' Underclothing and Baby Linen in large variety and fine quality



Grilles & Moorish Art Work

For ARCHES, SCREENS, etc.

Largest manufacturers of this line in Canada. Send your name for free circulars.

OTTEVILLE EMFG. CO., Ltd.

Otterville, Ontario

Toronto Carpet Cleaning Co'y.

Office and Works, 44 Lombard St.
Telephone 2686

Carpets taken up, Cleaned, Re-laid, or made over. New Carpets sewed and laid. Window Shades hung. Feathers and Mattresses renovated. Furniture repaired and re-covered.

PFEIFFER & HOUGH BROS.

TRY THE GOLDEN HEALTH PELLET
The best health restorer ever discovered a fine medicine for all impurities, a good tonic for the system. One pill occasionally after dinner and tea works wonders in indigestion, constipation, piles, liver, kidney, rheumatic and menstrual troubles. No family should be without them. They are a family medicine chest. Five boxes for \$1.00, postpaid. D. L. THOMPSON, Homœopathic Chemist, 394 Yonge Street, Toronto.

FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone. cost \$800 cash, will sell for \$200. Address: ORGAN, CANADIAN GROUNDWORK Office, Toronto.

SUMMER SALE OF FURS

Ladies' Mink Ruffs! A MAIL ORDER TEST

We will send, express prepaid, to any address in Ontario, Ladies' Fine Mink Fur Ruff, summer sale price \$6, in season worth \$7.50—all next week for \$3.75

W. & D. Dineen

Corner King and Yonge Sts., Toronto.

Havana Cigars

Bock & Co., Henry Clay, Cabanas, La Africana, La Miel, Equador, Eden, Upmann, Partagas, Diaz Garcia.

And all standard brands. As we import all our Cigars direct from Cuba, we are in a position to offer exceptional value for high class goods.

Wholesale rates to box trade.

A. Clubb & Sons

Direct Importers
49 King Street West, Toronto

MISS DALTON,

336 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW
MILLINERY,
DRESS AND MANTLE MAKING.

The Latest Parisian, London and New York Styles.

FREE GRANTS OF THEOLOGICAL BOOKS

Are made by the Church of England Book Society, 11 Adam Street, London, England, to the poorer clergy, whose incomes do not enable them to procure such. Applications to be addressed to JOHN SHRIMPTON, Esq. Secretary.

WORKS BY

Herbert Mortimer Luckock, D.D.

Dean of Lichfield.

AFTER DEATH. An Examination of the Testimony of Primitive Times respecting the State of the Faithful Dead and their relationship to the Living. \$2.00.

THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT. Being a sequel to "After Death." \$2.00.

FOOTPRINTS OF THE SON OF MAN, AS TRACED BY ST. MARK. Being Eighty Portions for Private Study, Family Reading and Instructions in Church. \$1.75.

THE DIVINE LITURGY. Being the Order for Holy Communion Historically, Doctrinally and Devotionally set forth in Fifty Portions. \$2.00.

STUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. The Anglican Reform—The Puritan Innovations—The Elizabethan Reaction—The Caroline Settlement. With Appendices. \$2.00.

Rowell & Hutchison,

76 KING STREET EAST,
Toronto.

Now that the hot weather is here, do not forget that

- ◊ Hooper's
- ◊ Lavender
- ◊ Water

Is the most seasonable Perfume. Try it

HOOPER & CO'Y
43 King Street West, Toronto.

Geo. W. Cooley
Importer of 567 YONGE STREET

High-Class Wines & Spirits
For Medicinal Use.
Telephone 3089 Sacramental Wines

BILLIARD & POOL TABLES



Manufactured by
The REID BROS. MFG. CO., Ltd.,
102 to 108 Adelaide St. West, Toronto, are acknowledged by all experts to be the best. Write for quotations and 80-page Catalogue, including rules of the games, free.

PRESENTATION
ADDRESSES ...
DESIGNED AND ENGROSSED BY
A. H. HOWARD, R.C.A.,
King St. East, Toronto

Six Reasons
For Subscribing
To the
"Canadian
Churchman"

1. It is loyal to Church principles.
2. It has for nearly 25 years steadfastly maintained them.
3. It is not a party paper.
4. It is by far the most extensively circulated CHURCH PAPER in Canada.
5. Its contributors are some of the most prominent Churchmen and best writers in the Dominion.
6. It is newsy, brightly written and well done.

Price, when not paid in advance,
\$2.00
When Paid Strictly in Advance,
\$1.00
Subscribers in Toronto, Strictly in Advance, **\$1.50**

ADDRESS
Canadian Churchman
Box 2640
Offices 18 Court St. TORONTO,

The ALE and PORTER
OF
JOHN LABATT
LONDON, CANADA
Received
MEDAL and HIGHEST POINTS
awarded on this Continent at the
WORLD'S FAIR, CHICAGO, 1893.

Toronto—J. GOOD & CO., Yonge Street.
Hamilton—K. H. LABATT, 18 Hughson St. Montreal—P. L. N. BEAUDRY, 127 DeLorimier St.

NIAGARA FALLS LINE
Str. Empress of India & G.T.R.

Daily at 7.45 a.m. and 3.20 p.m., from City Wharf, foot of Yonge st., connecting at PORT DALHOUSIE with fast, through trains for NIAGARA FALLS, BUFFALO, NEW YORK, etc., also connecting with trains for ST. CATHARINES, WELLAND, PORT COLBORNE and all points on the Welland Canal.
FAMILY BOOKS for sale at low rates.
Lowest rates quoted to Societies, Sunday Schools, &c., for excursions.
ROCHESTER, direct, every Saturday night at 11 p.m., commencing June 13th.
Tickets and information at all the principal ticket offices, and at head office on wharf. Telephone 260.

OFFICE AND YARD: FRONT ST., NEAR BATHURST. Established 1856. TELEPHONE No. 132.
OFFICE AND YARD: YONGE STREET DOCKS. TELEPHONE No. 190.

P. BURNS & CO'Y
WHOLESALE AND RETAIL DEALERS IN
COAL AND WOOD
Head Office—38 King St. East, Toronto. Telephone No. 131.
Branch Offices—388 1/2 Yonge Street, Telephone No. 151. 546 Queen St. West. Telephone No. 139.

Confederation Life Association
Head Office - - TORONTO.

The Unconditional Accumulative Policy issued by the Confederation Life Association has but one condition, viz., **The Payment of the Premium.** It is entirely free from date of issue. Full particulars sent on application to the Head Office or to any of the Company's Agents.

W. C. MACDONALD, Actuary. J. K. MACDONALD Managing Director.

THE GREAT CHURCH LIGHT
FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. FRINK, 651 Pearl St., New York.

"CANADA'S PRIDE!"
THE GREAT
INDUSTRIAL FAIR

AND AGRICULTURAL EXHIBITION,
TORONTO
AUG. 31 TO SEPT. 12
1896
ENTRIES CLOSE ON AUG. 8TH

New Departments
Superior Attractions
Latest Inventions!
EVERYTHING UP TO DATE
The People's Greatest Holiday Outing of the Year. WAIT FOR IT
Cheap Excursions from Everywhere
For Prize Lists and Entry Forms, etc., address
J. J. WITBROW, H. J. HILL,
President, Manager Toronto

Toronto Railway
SERVICE OF CARS INTO THE PARKS
King Street Cars run to Balsam Avenue, close to Victoria Park and Munro Park, every six minutes. Nearly all these cars are open. Connections are made at Woodbine gate with Scarborough cars, which run direct to the park every fifteen minutes.
High Park—There is a ten-minute service on Carlton and College route, and a ten-minute service on College and Yonge, making a direct service of five minutes from College and Yonge into the park.
Long Branch—Special rates for excursions and picnics.
Special cars may be chartered for school or church parties. School tickets are accepted for children at all hours during the summer season.
JAMES GUNN, Superintendent.

Three New Subscribers
We will mail to any person sending us three new yearly prepaid subscribers to the CANADIAN CHURCHMAN, beautiful books artistically illustrated in Monotint and Colour, worth \$1.00.
FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Church and Court Sts., Toronto.

Gas Stoves

RICE LEWIS & SON
LIMITED
Cor. King and Victoria Sts., Toronto.

MEMORIAL Wood, Marble, Ophite or Stone, simple or elaborate. Send for Illustrated Hand-Book.
J. & R. LAMB,
69 CARMINE STREET, NEW YORK.
FONTS



OUR SEMI-ANNUAL CATALOGUE

Will be Published 1st September.
It will contain many interesting items. The name of any person in Canada who did not receive a copy of our last issue, if sent in now, will not be again overlooked.
It will be worth possessing, ONE CENT — A POST CARD is all it will cost you.

John Catto & Son,
King Street, Opp. the Post Office
TORONTO

MONUMENTS AND FONTS
D. MCINTOSH & SONS
524 Yonge St., Toronto.

TORONTO
DIOCESAN CONFERENCE 1896.
Opening Services, Tuesday, September 22nd, at 8 P.M.
Conference, Wednesday and Thursday, September 23rd and 24th.
Sessions at 10.30 A.M., 3 P.M., and 8 P.M.

SUBJECTS:
Amusement and Recreation in the Christian Life.
The Services of the Church.
Social Problems. The Work of the Church.
The Parish.
Conference Tickets 50 cents. (Admit to all Sessions.)
Single Admission 25 cents.
REV. HERBERT SYMONDS,
Chairman Committee.
REV. T. C. STREET MACKLEM,
Rosedale, Secretary.
MR. LAWRENCE BALDWIN
24 King St. West, Treasurer.

Canadian Churchman.

TORONTO, THURSDAY, AUGUST 27, 1896.

Subscription, - - - - Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOLFE,
Box 544, Toronto.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

August 30th.—THIRTEENTH SUNDAY AFTER TRINITY.
Morning.—2 Kings 5 1 Cor. 10&11, v 1.
Evening.—2 Kings 6, to v. 24. or 7. Mark 4, to v. 35.

APPROPRIATE HYMNS for thirteenth and fourteenth Sundays 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:

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 309, 310, 554.
Processional: 231, 248, 260, 392.
Offertory: 20, 192, 259, 545.
Children's Hymns: 265, 334, 338, 568.
General Hymns: 5, 184, 195, 220, 248, 285.

FOURTEENTH SUNDAY AFTER TRINITY.

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

THIRTEENTH SUNDAY AFTER TRINITY.

To prepare mankind for the blessings of the gospel covenant, has been the purpose of Almighty God ever since the fall of man. Last Sunday we traced this preparation in the law or covenant of Moses. To-day we go back still further, and find in God's covenant with Abraham, the sure promise of a Redeemer to come. This day's epistle shows the different positions of mankind under these distinct covenants; and then ascribes the blessings of each, and all, equally to the one Mediator between God and man, our Lord Jesus Christ. It was by faith in Him that Abraham was justified. Four hundred and thirty years before the time of Moses, or the giving of the law, Abraham believed God; and it was counted unto him for righteousness. Thus were God's people justified under, but not by, the works of the law; for "by the works of the law can no flesh be justified." But when in the fullness of time, God sent forth the promised Seed, His own blessed Son, there was no more need for these ceremonial observances, and therefore no more obligation to observe them.

The promises which Abraham saw afar off, which the Church of Israel discerned but darkly through types and ceremonies, were then brought nigh to us by the Blood of Christ. This is the figurative meaning of the parable read to us in the gospel for the day. Christ did for the poor fallen sons of Adam, what the good Samaritan in the parable did for the poor wounded man. Thus by the blessed covenant of grace and mercy in Christ Jesus, did "God in the fullness of time, gather together in one all things in Christ." "Sending His own Son into the world in the likeness of sinful flesh, and for sin, He condemned sin in the flesh;" but He did so, "that the righteousness of the law might be fulfilled in us." This, then, brings us to the lesson which the Church would teach us in the collect for this day. God, as we learn from this prayer, has brought His people into covenant with Him that they might do Him true and laudable service; that is such service as he has promised graciously to accept, through the merits of our one only Mediator and Redeemer, Jesus Christ. But the true and laudable service which God requires of His faithful servants under the new dispensation, has been even more clearly defined by the Lord Himself, in the gospel for the day. Christians, as we here learn from His own lips, have no less a service to perform than to love the Lord their God with all their souls, and their neighbour as themselves. As the good Samaritan did to the poor traveller,—as Christ did to poor fallen man,—even so must we "go and do likewise." We must "love one another as God hath loved us;" and be kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us. Thus does the Church on this day show us how God of His own free mercy hath given us all things that pertain unto life and godliness. She sets before us the blessed hopes and promises, which, though laid up in heaven before the foundation of the world, have been "manifest in these last days for us," and she tells us "what we may do to inherit eternal life."

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

BY THE BISHOP OF SASKATCHEWAN AND CALGARY.

The bishop, in his address to the Synod, said: The committee appointed to consider and report upon this most important matter have no doubt acted upon their instructions, and are ready with their report. Upon this subject everyone wishes to be considered an authority. I have long and anxiously pondered over it. Let it be clearly understood. I should want definite religious instruction if I could get it. But as this is absolutely out of the question in the Territories, the conclusion I have come to is that we should try and get such a syllabus of religious teaching engrafted upon our programme of studies for the Public schools as has been taught under the London School Board. If Anglicans, Presbyterians, Methodists and Baptists could come to an agreement on this basis, our teachers would receive general instructions as to this part of their duty during their normal training, and they could then, I feel confident, be trusted to give this instruction in the spirit underlying the basis of agreement. The result would be to place the Word of God where it ought to be in school life;

then the Sunday-school and the Church in teaching the catechism and all other things which a Christian ought to know and believe to his soul's health, would find that a foundation had been laid in Bible truth and in Christian morals of the greatest possible value, tending to a realization of the ideal of the life which now is as well as that which is to come. I assume there would be no real difficulty in providing for Roman Catholic children such religious teaching as the Roman Catholic hierarchy would impose, to be taught in their schools. There are many other subjects which I would have been glad to speak of did time permit. I must, however, forbear. May I in conclusion remind you, and myself also, that be our thoughts set on individual, on parochial or on diocesan matters, we need ever to bear in mind that

"Except the Lord build the house,
They labour in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain."

Our work must be begun, continued and ended in the Lord if it is to witness for Him and prove a blessing to His people. In the words of the present Bishop of Rochester, we must realize ever more and more "the necessity and importance of what I may call the Church's corporate force of prayer, of the prayer, collective and individual, of her members for what touches her corporate responsibility, or life or work. There lies the secret of quickened energy, of enlarged horizons, and of stimulated thought upon these great matters; of stored spiritual force for issues of moral conflict or crusade; of fostering environment for individual dedications to self-sacrifice of effort; of quiet but mighty strength in hours of national or ecclesiastical anxiety. Yet how little we have of it and can reckon upon it—the prevailing prayer of public-hearted citizens of the kingdom of heaven upon earth? Is there not here a real opening for growth and increase, for lifting up the eyes, for enlarging the heart of the Church? By such use the more frequent Eucharists which God has granted to us may gain freshness of meaning and largeness of scope, and be secured, whether from the dangers of monotony or of thin self-absorbed religiousness. To such uses prayer meetings may open their hearts more freely, and gain thereby in robustness. And might not family or household prayer—that most precious piece of national religion—be through some careful, practical hints and helps from the clergy, enlarged and completed by a side in which they are as yet often almost wholly lacking, and this with the best results upon the true breadth, intelligence and sympathy of our lay Churchmanship, not least among the young?"

THE NEW BISHOP OF QU'APPELLE.

It seems to us that the Bishops of the Province of Rupert's Land have done wisely and well in choosing a clergyman who had experience of Canadian Church life and work for the Diocese of Qu'Appelle. It is, of course, quite right and the best thing to do, to have recourse to the mother country when a fit person cannot be found here, or when an agreement cannot be come to between different candidates. But it is much better that men who have been tried, and not found wanting, should be recognized and promoted to higher places when they have done good work already

es

& SON

Sts., Toronto.

od, Marble, Ophite
one, simple or elab-
Send for Illus-
d Hand-Book.

FFONTS

TO
ONLY

JAL

ished
ber.
y interesting items
erson in Canada who
py of our last issue,
not be again over-

essing, ONE CENT
s all it will cost you.

& Son,

e Post Office
TO

ENTS
ONTS
& SONS
oronto.

TO
RENCE 1896.

Tuesday, Sep-
1.
sday and Thurs-
and 24th.
.M., 3 P.M., and

TS:
reation in the
Life.
vices of the Church.
ork of the Church.
h.
nts. (Admit to all
)
1 25 cents.
SYMONDS,
mittee.
MACKLEM,
retary.
BALDWIN
Treasurer.

This seems to be altogether the case with Dean Grisdale, now elected to the Diocese of Qu'Appelle, who has had an experience of 26 years in different parts of the field of the Church. Educated at the Church Missionary College at Islington, he was ordained deacon in 1870, and priest in 1871, for the colonies, by the Bishop of London (Dr. Tait), and from 1870 to 1871 he laboured in India at Calcutta. In 1873, apparently after some work in England, he came to labour in Rupert's Land, where he was, for some years, a missionary. In 1878 he was appointed Canon of St. John's Cathedral and Professor of Systematic Theology in St. John's College in the University of Manitoba. Four years later, in 1882, he was made Dean of Rupert's Land and Professor of Pastoral Theology. In all of these posts the bishop-elect did admirable work for the Church, and abundantly justified the successive steps of promotion which he received. Nor has he been without academical recognition of his work, since in 1875 he received the degree of B.D. from the Archbishop of Canterbury, and in 1887 that of D.D. from the University of Manitoba. Dr. Grisdale, therefore, has all the qualifications which are required in the bishop of such a diocese as that to which he has now been elected. We saw some curious remarks in one of the papers to the effect that the clergy of the diocese would have liked some bishop of higher Church views. Nothing could be more hurtful to the real interests of the Church than a succession of bishops, all belonging to the same theological school; and it is found in practice that the difference of the opinions of successive bishops does not in the least affect the work of the dioceses or of the parishes. When Dr. Phillpotts, the great Bishop of Exeter, died, and Dr. Temple was designated for his place, the alarm in the diocese was wide-spread and profound. But the Broad Church bishop was found quite ready to do justice to all parties, and the same has been the case with his evangelical successor, Bishop Bickersteth. The Church of England is wide and liberal, and we must be content to have it so; and we shall be, if we are wise.

THE SUNDAY STREET CAR.

It is not by any means certain that Sunday street cars will be immediately granted to the city of Toronto; but there is a growing conviction that it is a mere question of time. It seems in the last degree unlikely that a city of 200,000 inhabitants, with a frontage of eight miles, should be intended to remain without the means of locomotion which most cities of one-half or one-fourth the size now possess. It may be well, therefore, to consider briefly the *pros* and *cons* on this subject, and to ask whether something may not be done to obviate any inconveniences which may be connected with the proposed change. What are the chief objections alleged against the Sunday cars? We may dismiss the ordinary Sabbatarian theories. Christians are not under the Jewish Law; and, although most of us are quite agreed that the day of rest is an immense boon to man, physically and morally, as well as religiously, this does not involve abstention from any particular employment, except so far as it may be injurious to mind or body. As a general rule, the objections are of two kinds. In the first place there is a fear of the quiet of the Lord's Day being seriously invaded; and in the second place, there is a fear that labouring men will be required to work seven days for six days' wages. In regard to the first,

there seems to be much less danger than might be imagined. Those who have seen the Sunday cars at work in Montreal have come back impressed with their usefulness and inoffensiveness. People seemed to use them for the benefit of their health, and others did not seem to be disquieted. Nor are they found to disturb the worshippers in churches. A clergyman who has officiated in Christ Church, Hamilton—a church standing on the main highway of the city—tells us that he was hardly conscious of the cars passing. The doors and windows stood open, the cars passed up and down; and only once could he remember hearing the sound of them in two or three Sundays. This would seem to be satisfactory. As regards the men who are employed as motormen or conductors, the case is very simple; the city, in granting the Company leave to run their cars on Sunday, could easily define the hours in which such running should be allowed, and contract that no man should work more than six days in the week or more than half a day on Sunday. Where is the difficulty of such an arrangement? And this would provide against the over-working and underpaying of the men. We dwell upon this point because we think there is a great deal to be said for the view taken by Mr. Herbert Mason and put forth by him in the daily papers. Mr. Mason is afraid that the struggle may be protracted until the advocates of Sunday cars carry their point without any conditions being made. All experience tends to enforce this caution. There are very few reforms which have been carried through in the past which might not have been accomplished without much injury or loss, if concessions had been made in time. If people are reasonable and willing to meet their antagonists half way, and without any considerable resistance, it is generally easy to make terms. If the struggle is protracted, the end is frequently gained without any conditions. It would be a thousand pities if this should be the case with the Sunday cars. Most of those who now want them are as desirous of providing for the interests of the working men as those who resist them; but the time may come when the struggle will end without any safeguards being provided for. It is for this reason that we should be glad to see a speedy, a peaceable, and an amicable settlement of this question.

SUNDAY-SCHOOL SUGGESTIONS.

By the Rev. W. W. Newton, D.D.

THE CHURCH PORCH.

"The beautiful Gate of the Temple"—this is the way the entrance to Herod's Temple is described in the book of the Acts of the Apostles. The architectural principle was well preserved in this magnificent structure, which was the pride of the Jewish people and their Roman King, that the approach to a beautiful building must itself be beautiful.

As I write the words "The Church Porch," I think of the cut which adorns the cover of the Rev. Dr. Huntington's service-book for children. There is the stone wall for strength, and the clinging, clustering vine for beauty, so that the sentence of Holy Writ is fulfilled, which declares that "strength and beauty are in thy sanctuary."

This idea of making the approach to a place beautiful assumes a moral interest when we come to the problems awaiting us in the life of the Sunday-school.

If the merchant arrays his shop window with artistic skill, bringing to bear upon his goods displayed the aid of colour, drapery, electric light and a foreground and perspective of material; if the saloon keeper, like the wicked spider, who spins the web for the foolish fly, makes his saloon look warm, bright, cheery and companionable on

purpose to draw in his victims; if the druggist puts the bright light behind his huge vases of coloured water to show to the passers-by in the night that here is the true pharmacopœia, where health can be obtained, why should not the outer approach to the Sunday-school itself be attractive? Why should not every parish church have its own "beautiful gate of the Temple"?

As I pen these lines there comes to my mind the beautiful church porch of St. Peter's by the sea, at Narragansett Pier. The memorial gift of a beloved physician and his family to a dear one gone from earth to Paradise! The memory is filled with instances of graciousness and thoughtful love as one remembers those places visited in tourist days on vacations across the sea.

The church porch of the English chapel at the famous cure of Carlsbad is another such instance of the power of an attractive approach to a place that is itself attractive. Lady Henrietta Stanley, of Alderly, England, has had two rustic benches placed under the spreading trees by the entrance to the church, with an appropriate motto of welcome and rest to the visitor, and the effect of this thought and care is in itself an added motive for frequenting the place where prayer is wont to be made.

Why can we not do something to take from our Sunday-school entrances the look of the primary public school?

At present we generally find at the church porch a bicycle or two, a baby's perambulator, two or three skeleton umbrellas, some odd rubber shoes and a few discarded Sunday-school papers.

What a different effect would be produced if we could have a few welcome seats, some growing vines, perhaps an artificial fountain with some gold fish, flowers in pots or planted in some artificially-made garden, and a welcoming, instead of a disciplinary and forbidding look! Why not? I plead in every parish for a "beautiful gate of the Temple!"

THE MISSIONARY FIELD.

CHINA.—Miss Dodson writes, June 19th: "The annual meeting of the China branch took place on May 27th. We had a good meeting, notwithstanding the rain; and we formed a new branch, the Kai-ding branch. Mrs. Graves is now the general secretary and she will answer any questions, and report from time to time the proceedings of the meetings. This last meeting is the best we have ever had; more interest was shown, and we feel much encouraged. Miss Crummer and I are in our new home and are enjoying it very much. The training school stands just across the road from us. Miss Crummer is getting ready to open it the first of September. She has one woman studying with her now, and another in Kai-ding, waiting to come down. Our very hot weather is coming on, rain, steam and mould; but by changing our clothes two or three times a day we manage to make ourselves fairly comfortable. We have just passed through the worst rainy season that we have had for many years; fortunately, we have all kept well. Two months ago the measles went through the College, St. Mary's and the Orphanage. The Orphanage suffered most. Mrs. Pott and the doctor were up night and day, and they lost a number of babies; the girls, being older and stronger, got through nicely, but we had to keep a very close watch over them. I am now very busy, learning to make lace. I am going to teach the girls, so that after they leave St. Mary's they will have a trade by which they can earn something for themselves. One large store in Shanghai has all the lace they need for their customers made by the poor women of Chefoo. Another store has promised to buy all that we can make. So my summer holiday will be spent in teaching the girls who remain in school during the vacation."

From a Native Member.—A graduate of St. Mary's Hall, now teaching in Shanghai, writes a friend in America, on May 14th, 1896: "I must tell you about my Sunday-school class. I have twelve pupils; they are little boys. Mr. Yen said these twelve are enough for me, because boys are hard to manage. I begin the lesson

with a short prayer, then we sing a hymn. The first four or five weeks I simply talked to them about who is God and Christ, and why Jesus came to the world, etc. They know nothing about Him. Two of them are the sons of our pastor, so of course what they know of Him is altogether different from the rest. They are studying regular Sunday lessons now. Some of them take interest in the lesson and some do not; I love to teach them, though. A friend gave me some cards which I keep and give to them every two weeks upon condition that they are present. Every one enjoys his little card so much, and also likes to learn what is written on it. Yesterday our Woman's Auxiliary meeting was held at St. John's. Owing to the weather, which was not fair, we had fewer members present than last year. At one o'clock we assembled together in the St. Mary's Chapel to listen to the reports from the presidents of several places. Then one of the members gave us a speech. After this Mrs. Schereschewsky and Mrs. Graves addressed us in English. Mrs. Pott was the interpreter. This was the first time I ever heard the speech of the former. It was so lovely, so encouraging. She talked with enthusiasm and poetically. I am so glad I understood what she said. Then we went to the church and Bishop Graves and Mr. Yen gave us some talks. One was also in English, which was translated by Mr. Pott. You know our bishop cannot speak Shanghai dialect, but he knows Mandarin. We were so benefited that day. We decided that twice a year, before Christmas and Easter, we will collect the works from the members of the society. When those of the Christmas are sold the money will be sent to America, and those of the Easter will be used in China."—*The Spirit of Missions.*

WEST AFRICA.—*Help still needed for Cape Mount.*—On May 2nd, Miss Woodruff writes from Cape Mount: "The new house is a great pleasure to us, and a constant wonder to the people about us. We are only just settled in it, and to-day (Saturday) we are taking a little rest from our labour of moving, looking forward to another busy time next week when we expect to move the girls' school into the house formerly occupied by Dr. Walrath, preparatory to taking down the old building, which is no longer considered safe. The rainy season will soon be upon us, and we must try to get the children into more comfortable quarters as soon as possible." Dr. Walrath writes, June 22nd, 1896: "After long waiting, the last mail from England brought me a reply to a letter of inquiry I wrote concerning the railing for our little graveyard. I find the figures sent me very large, but I am not easily daunted; I will try elsewhere. It may be we can only enclose the one grave, but I do not like to do so, for I would like to rest here when my poor body is tired out. I will still hope we shall get sufficient means to do this piece of work well; I cannot endure to do anything by halves. I think the Church owes this remark of respect to her labourers who lay down their lives in a foreign land. Have you any idea how much there is for the graveyard? No doubt we will have to do our work in proportion to our funds. Dear Mrs. Brierley had none of the comforts or helps the Church affords her dying children. Oh, when are you all going to send a clergyman? A clergyman is the crying need of this field. So many young men at home, but not any who hear the call of the heathen! We have to discontinue going to the native village, to teach the people as Mrs. Brierley formerly did, and these poor people are sending us word, 'Do come and tell us something of the Bible, something of God.' And we must turn a deaf ear to them. Truly, the Master knows we are willing, but these poor bodies, they will not serve us as long as we would like. It looks to us as if His work suffered when His children lie down. It is more than I can understand; it takes all the faith and courage I can ask to go on at times. The much dreaded rains are upon us again; we can only wait and trust we may be permitted to pass through, and labour on a little longer. Our school is very large, and we are without a shelter for the girls, as we are taking down the low, old frame building, known as

St. George's Hall. Miss Woodruff has taken a picture of the new house, also one of the old one, so you will soon see some of our buildings, past and present."

REVIEWS.

PAPALISM VERSUS CHRISTIAN TRUTH AND RIGHT.—By Jesse Ames Spencer, S.T.D., late Professor of the Greek Language and Literature in College of the City of New York. Author of "Egypt and the Holy Land," &c. 8mo. Pp. 177. Price 75c. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

There is something very refreshing in this volume, as the author aims so straight at the attitude of self-assertion so pronounced in the papal system. The well-trained Romanist never argues or allows the possibility of a different idea from the one he has expressed; the "Church teaches" thus, and there is no appeal to another authority than the (Roman) Church. This accounts for the solidity of the Latin Christianity, and its weakness in the freer Saxon mind. The assumptions of Romanism are regarded by Dr. Spencer as "both useless and impudent," and treated by him accordingly. He begins with the stock assertions about Peter and the Rock, the Roman Episcopate of Peter, their garbled quotations from the fathers, and the constant evolutions of new doctrines. After a "convenient review and synopsis of part I," he proceeds to a more detailed consideration of Roman doctrines, and the index at the close makes the volume a very useful handbook in the Roman controversy. Under the present Jesuitical influence our peace with Rome is impossible, as union with them would only be by our absorption and acceptance of the whole Roman system. It is probable that along this line the ultimate rupture in Romanism will occur, aided, as before, by the moral issues.

WHY I AM A CHRISTIAN.—By Rev. Wm. Wilberforce Newton. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

This is a booklet (pp. 40) of rare excellence upon the philosophical issues between ordinary Christians and Mr. Ingersoll. Of the four working hypotheses of life, the writer shows with calm and strong feeling that we must accept a Christianity which recognizes the Holy Ghost as the life of the Church and believer, and seeks to develop the Christian character on this principle. Fatalism, epicureanism and agnosticism are insufficient as guides in life.

THE PETERBORO LAKES.

(From a Correspondent).

The worst feature in a summer's outing is the too early breaking up of the little party. It is prudent at starting to settle the time of breaking camp, and as all commence the expedition together, so all should keep together till the day fixed for separation. It may be all right for the individual leaving, but the individual left is not so blest. "He seems like one who treads alone some banquet hall deserted," etc. There is another requisite necessary to make the camp a success, that is, be determined to let nothing ruffle or annoy you. "Give and take" is camp law, and be resolved to sink and surrender your peculiarities in the manner of eating and living, etc. etc., in order that all things may move along freely and without friction. We had only one incident in our outing, which, for the time, threatened disruption, the minor breaches of civilized life, such as cutting your tobacco with the cooking knife, and immediately turning on the spider, the bass, or the bacon and eggs, with the same *couteau de chasse* without washing it, sitting on old boxes, though we had chairs, taking your tea out of a tumbler, though we had teacups in abundance, and all under the plea that we had to rough it. All these minor breaches, however, passed without irritation, but when a thirty-five cent scrubbing brush made its appearance on the scene (notwithstanding that the floor of our shanty was as black as a crow), the last straw was placed on the camel's back; rebellion and anarchy reigned supreme. "We must have the shanty a palace." "No one can stir in it soon, unless after certain fashion and fixed laws." "We didn't come up here to dress and appear as if we were walking King street." Yea, Scripture was quoted about "the sow that was washed," etc., so the scrubbing

brush was put standing in the corner, and the floor remained in its shining black, sooner than "peace, gentle peace," should not preside in our first camping out expedition. Alas! the pleasant soul who preferred ease and an unscrubbed floor, to the discomfort of soap suds, left the camp all too soon, and no chance of making him quote Scripture in defence of his position till another summer comes, and another expedition is planned. The services at Headlands are still carried on by us at 8, 11, and 7. We had 88 at the 11 a.m. service on Sunday, and we have the fullest assurances that these services will end not only with bringing a blessing to many a camper, but will be the beginning of a movement to erect a church on some island in Stony Lake for all who may come to the services of the Church during those months which they spend on these most lovely northern waters; and if the Lord blessed the house of Obed-edom because the Ark of the Lord of Hosts rested there, surely the owner of Headlands may look for Heaven's blessing for what he has done to bring the services of the Church, in all their fullness, before the occupants of the many summer cottages on the islands that dot these inland waters. We regret that next Sunday will be our last opportunity to help in this holy enterprise, but hope and pray that some other clergyman may come to spend a few weeks among these lovely islets, and do his share in carrying on these Sunday services at Headlands. The scenery among the islands of the central lake in this group is simply magnificent. Water, extending between three and four miles, stretches away among many islands to the north and north-west, and from St. Hilda we have some of the most glorious sunsets. As the sun sinks behind the forest to the north-west, the lights and shades on the waveless surface of the lake are truly grand. It is one of the objects we look for every evening, and the weather has been so fine that we are very seldom disappointed. A row of a few minutes brings us to Sunset Bay. It is impossible to describe this scene; two waterfalls in one place, a third in another, rushing out of Deer Lake, fall over rampart and rock into basins whose margin is a cliff of some hundred feet high, clothed to the summit with pine and hemlock, oak and birch. These basins, both on their surface and margin, can satisfy the most ardent botanist. The pond lily—"wasting its sweetness on the desert air"—is here with its countless star-blossoms, while the stately cardinal, in all its scarlet glory, blooms on the banks, and amid the fallen trunks of the forest trees. We can only say that our great regret is that we have let so many summers of our life go by, and never visited these matchless scenes of rock, and waterfall, island and lake.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

TORONTO.

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

Rev. C. J. Boulden, who for the past three years has held the post of assistant rector at St. James' Cathedral, will leave the city next week and will commence residence in Berthier, P.Q., as head master of St. Albans school. St. James' Cathedral will be under the temporary charge of the Rev. Canon Mockridge.

CHESTER.—The members of the St. Barnabas' Church held a successful garden party Wednesday afternoon on the grounds of Mr. Playter. In the evening a concert was given, when an excellent programme was presented. The amount realized will be in aid of the parish work.

The many friends of the Peace River Mission will be grieved to hear of the death of Mrs. Robinson, wife of the Rev. H. Robinson, missionary in charge, on July 1st, after a brief illness of 48 hours. The deceased lady has left three young children, together with an adopted child. The fact of these motherless children being 100 miles away from any white woman adds greatly to the charge of the bereaved husband. The prayers of all who are interested in Mr. Robinson and his work are earnestly requested that he may be sustained and guided in his sore trial.

Miss Lizzie A. Dixon acknowledges with thanks, the receipt of the following amounts for Christ Church Mission, Peace River, Athabasca: Christ Church Cathedral Sunday-school, Hamilton, \$25.00; Church of the Ascension Sunday-school, Toronto, \$25.00.

St. James' Bath, rejoices in a lady clerk and sexton ("sextoness," as she is called in the report), the proud holder of these offices being a Mrs. H. Collins.

NIAGARA.

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

LOWVILLE.—*St. George's*.—This congregation are busily engaged in building a new church to replace the old frame building that has served them for the past half century. The new building is of cut free stone and stands on one of the finest sites in the county of Halton. The work is under the supervision of Charles Gibson, architect of Toronto. The basement and walls are nearing completion, and the congregation hope to see the roof on by the end of August. Several of the articles for the carrying on of Anglican worship will be badly needed, and help as regards the furnishing of the interior will be thankfully received by the rector, Rev. J. Seaman, or by C. Richardson, chairman of the building committee.

HURON.

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

BERLIN AND WATERLOO.—The Rev. F. J. Steen, M.A., Professor elect in the Montreal Diocesan Theological College, closed his ministry here on the eighth Sunday after Trinity. In his farewell sermon he mentioned as grounds for devout thankfulness the peace and harmony that had prevailed during the past three years and the progress shown by the building of the present large and handsome church, the satisfactory condition of the church funds, while the contributions for missions have trebled, the largely increased attendance at divine service and at Holy Communion, as well as the formation of a congregation in Waterloo, where a church will soon be built. At a meeting of the congregation on Monday evening, Professor Steen, as he will henceforth be known, was presented with addresses from the Churchwardens on behalf of the congregation, by the Brotherhood of St. Andrew, and by the Sunday school, all speaking in the highest terms of his work among us. That from the Brotherhood, which is the only one of which your correspondent has secured a copy, is as follows:

To the Reverend Frederick J. Steen, M.A., Rector of St. John's, Berlin.

REVEREND AND DEAR SIR,—On this the last day of your short but successful pastorate here, we the members of St. John's Chapter of the Brotherhood of St. Andrew, wish to address to you a few words of farewell and of heartfelt appreciation of the tireless zeal and devotion you have shown as rector of this parish, and especially in promoting the objects of the Brotherhood. Passing over matters interesting us in common with the congregation at large, such as the largely increased attendance at divine service, the erection of our new and beautiful church, and the harmony that has prevailed during your term of office, we would speak of your work in connection with the Brotherhood. Through your efforts it has been revived from a dormant condition and brought into active work. Your counsel we have always found wise and valuable, and your example has been inspiration. We speak for the large Bible-class which you have maintained in connection with the Brotherhood when we assure you of the warm appreciation by all its members of the care and ability you have shown as an interpreter of Holy Scripture, thereby retaining the members it was our duty to obtain. To ourselves you have been sympathetic, and a guide to all that is good and holy. Whether in the position to which you are now called, or in the more active work of the sacred ministry, which your great success here among us may perhaps induce you hereafter to resume, we pray that God's richest blessing may ever abide with you.

Signed in behalf of St. John's Chapter

CHAS. M. LOUCKS, Director.

Berlin, July 27th, 1896.

After hearing a feeling reply to the addresses the meeting dispersed, sad at parting with a pastor who has secured so strong a hold on the affections of his people. It should not be omitted that Mr. Steen's earnest efforts have been rewarded by the formation of a fairly strong congregation in Waterloo.

EXETER.—One of the Bishop of Huron's recent appointments was that of Rev. Horace Bray to the vacant parish of Exeter. This was a deserving appointment, as Mr. Bray has done years of faithful missionary service in a number of hard parishes. His wife, Mrs. Bray, daughter of Mr. N. F. Kingsmill, the well-known London merchant, is an active worker and will be an efficient helper to Mr. Bray in his new parish, and a stimulus to the parish work.

GRANTON, CLANDEBOYE, AND PROSPECT HILL.—The Bishop of Huron has offered this parish to Mr. F. E. Roy of Hensall, who has accepted it. Mr. Roy has done splendid service in his last field, which was a heavy one, consisting of five stations. Rev. C. L. Mills is now in charge of the work which Mr. Roy leaves.

MEAFORD is getting to be known as a very lovely place to spend summer holidays. Situated on the lake side, with the glorious Georgian Bay in full view and the splendid hills behind it, and with boating, fishing, etc., to attract those who are so inclined, it is sure to become a very attractive place of resort. Excursion boats come in well laden every week, and trips to other adjacent towns are frequently made. We have had pleasant visits from many of the clergy this summer, among others the following: Rev. Dr. McCasell of Detroit; Rev. M. Goldberg of Markdale; Rev. J. Lindsay of Duntroon; Rev. A. C. Miles of Honeywood; Rev. J. H. Fairlie of Listowel. The first and the last named preached very acceptably to large congregations in Christ Church on the occasion of their visits.

SASKATCHEWAN AND CALGARY.

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

CALGARY.—At the meeting of the Synod, July 15th, the bishop in his address to the Synod, speaking of the death of the Honourable Mr. Justice McLeod, said: He was a thoroughly intelligent and devout Churchman, of wide and varied experience; he was eminently wise in counsel and sober in judgment, and he possessed in a quite exceptional way the power of so putting things as to carry conviction. The Synod was singularly happy in having him as a delegate at each of its first three meetings.

When we last met, nearly two years ago, our clergy numbered fifteen. Of these twelve remain; and, including Rev. G. H. Hogbin, eleven have since been added—making a total of twenty-three. The three who left us are the Rev. W. H. Barnes, who went to the Diocese of Fredericton towards the end of 1894, and received last year the appointment of organizing secretary for S.P.G. in the Diocese of Manchester; Rev. A. J. Greer, who returned to British Columbia from Lethbridge last Easter, and Mr. H. B. Brashier, who, in the spring of 1895, surrendered his letters of orders, and went to the United States. Rev. F. W. Goodman and G. C. d'Easum, then in deacons' orders, were advanced to the priesthood in due course. Of those who have joined us the Revs. R. M. Webb-Peploe, C. H. Andras, W. R. Burns and W. E. Perrin came from England in priests' orders; Rev. L. J. H. Wooden came from the Diocese of Kansas, a deacon, and has since been admitted to the priesthood; Revs. S. C. Smith, H. A. Gray, E. F. Hockley and R. Connell have each been ordained deacon and priest by me, as Rev. G. H. Hogbin was in Saskatchewan; and Mr. S. J. Stocken has been ordained deacon. Mr. Goodman is now stationed at Lethbridge, Mr. Burns at Canmore and Banff, Mr. Wooden at Innisfail, Mr. S. C. Smith at Mitford, Mr. Connell at Beaver Lake, and Mr. S. J. Stocken at Pine Creek, etc. The new missions are: Sheep Creek, etc., under Mr. Webb-Peploe; Wetaskiwin, etc., under Mr. Andras; South Edmonton, under Mr. Gray; Fort Saskatchewan, under Mr. d'Easum, and Red Crow's Camp, Blood Reserve, under Mr. Hockley. Mr. Perrin, who is engaged in important educational work here in Calgary, holds my general license. The important mission, embracing Red Deer, Lacombe, Lamberton, etc., has been vacant since Mr. Goodman's resignation of it after Easter. It had been accepted by Rev. E. F. Scofield, a young clergyman working in the east end of London, but just as I was looking for his arrival a letter came from him, saying that owing to one of his sisters having become an invalid, whose support must now fall on him, he must try for more remunerative work. I have been on the lookout for a clergyman for this mission, but so far no suitable one has been found. Mr. Wooden is working the mission as well as he can with his own mission, and he is kindly assisted at Innisfail by Mr. Oldham, who acts as lay reader in that town when Mr. Wooden is absent.

Churches built.—Churches have been erected and are in use at Poplar Lake, Wetaskiwin, Lamerton, Canmore and Sheep Creek; the old log church at Edmonton has been replaced by a fine brick building—the most substantial of all our churches in my whole jurisdiction; and churches are now in course of erection at Livingstone, in the Pincher Creek Mission, and on the Peigan Reserve.

Messrs. Webb-Peploe and Burns have been able to provide themselves with parsonages.

Indian Work.—We have passed through a period of much anxiety as to our Indian work. First of all there came, a little over a year ago, an entirely unlooked-for display of hostile feeling against Archdeacon Tims from a section of the Blackfoot Indians, among whom he had laboured with the greatest devotion for many years. Then our work on the Blood Reserve was disturbed by more than one fire which bore the appearance of being the work of an incendiary, although the offer of a substantial reward failed to elicit information or point to guilt. And then there was the death by accident of one of the pupils of the Peigan Mission school; the fear

that Mr. Hinchliffe might withdraw from his work there, for which he seems specially qualified, and the fear that the work there might have to be curtailed through want of funds. Archdeacon Tims and Rev. H. W. G. Stocken have, with the approval of the C.M.S., exchanged missions. The Archdeacon, who during the past winter made a successful visit to Eastern Canada in the interest of this work, is to reside on the Sarcee Reserve as soon as certain repairs and alterations now in progress on the mission house there are completed. He has been financial secretary of the C.M.S. for Calgary since the society's work here was separated from that in Saskatchewan. He will in future receive and pay out, under my direction, all funds for our Indian work on the four reserves. I am in hopes we shall get the necessary financial support for the Peigan Mission work from Eastern Canada, although there is still some anxiety, and Mr. Hinchliffe, I believe, decided to remain at his post. It is very gratifying to announce that during the past year substantial aid was given to our work on the Blood and Peigan Reserves by a gentleman residing in South Alberta who has a personal knowledge of it. And the erection last year of a fine stone industrial school to be opened shortly under Rev. G. H. Hogbin, tends to complete the really magnificent machinery the Church now possesses for the advancement of our Indians. It is a sad fact, however, that so many of them still cling to their heathenism. How many of us realize that their conversion lies to a very large extent at our door? What are we doing to bring them to Christ? Adapting the language of a recent writer to our work, I may say "We have enough organization in the diocese now to work wonders, if from highest to lowest it all throbbled with power from on high. . . . The need is, faith in God: a stronger grasp of the super-human belief in something beyond the accomplishment of man's education, wealth and power. It seems a truism, but my firm conviction is that what is needed is 'God,'—to be impelled, led, energized by a power which is outside and more than man. Indian nature, as General Morgan, late United States Commissioner of Indian affairs, has discovered, and as our missionaries and others have always known, is simply human nature bound in red." Under favourable conditions he finds them "self-respecting, noble minded, and responsive to all rightful appeals to their better nature." We are ready to criticize our missionaries because there are not so many converts for so many years of labour and so much money expended. But are we ready for their conversion? Is the diocese worthy yet to have all these Indians gathered into Christ's fold? I repeat, what is each of us doing to bring them to Christ?

In this connection I desire to say that I welcome with thankfulness the efforts now being put forth by the Parent Committee of the C.M.S. to deepen the interest in missions. We are approaching an epoch in which will occur the second centenary of the S.P.C.K. and the S.P.G. and the centenary of the C.M.S. Every clergyman should consider it his duty to preach several missionary sermons in the course of the year, as well as to give information of the work of these great Church societies, and he should often afford his people the opportunity of specially praying for the extension of Christ's Kingdom throughout the world.

At the conclusion of the bishop's address, the Synod assembled for business and continued its deliberations on the 16th and 17th July, the bishop presiding, Rev. W. F. Webb and Mr. M. Morris being respectively clerical and lay secretaries. After transaction of formal business, delegates were elected to attend the Provincial Synod, and committees appointed to consider the bishop's address and other matters. Several resolutions were passed, including a vote of condolence to the widow of the late Judge Macleod; and motions to establish a Clergy Superannuation Fund; to hasten the establishment of a separate bishopric for Calgary; to provide a bishop's residence, and to create a Synod Expense Fund. Reports were presented by committees on bishop's address; on diocesan book committee; on Rural Deaneries of Calgary, Edmonton and Macleod; on See House, and on custody of diocesan title deeds; and adopted. The bishop announced that the sum of \$1,907 would be available for a See House out of a fund in his hands. A number of other reports were presented. The report of the treasurer of the Calgary Home Mission Fund showed receipts for 1895-96, \$11,487; expenditure, \$10,996; balance on hand, \$441. The report of the Executive Committee gave an exhaustive history of the affairs of the Diocese of Calgary for the past two years, and mentioned that the new Industrial School would shortly be in operation, under the superintendance of Rev. G. H. Hogbin as principal.

The Archdeacon Bardsley memorial will take the form of a restoration of the parish church of Bradford.

QU'APPELLE.

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

REGINA.—The regular triennial meeting of the Synod of the Ecclesiastical Province of Rupert's Land met here on Wednesday, August 12th.

The following bishops were present: The Most Rev. the Primate, the Right Revs. the Bishops of Athabaska, Saskatchewan and Calgary, Moosonee, Mackenzie River.

The members of the Lower House present were as follows:

RUPERT'S LAND.—Clergy—Dean Grisdale, Canon Matheson, Archdeacon Fortin, Canon O'Meara, Canon Rogers, Rural Dean Burman, Rural Dean McMorine. Laity—H. S. Crotty, H. M. Howell, J. G. Dagg, L. A. Hamilton.

SASKATCHEWAN.—Clergy—Archdeacon J. A. Mackay, Rev. E. Matheson, Rev. H. Foote. Laity—D. G. Goggin, J. A. Paddon, Jas. Brown.

CALGARY.—Clergy—Ven. Archdeacon Cooper, Rev. H. W. Stocken, Ven. Archdeacon Tims. Laity—W. Pierce, A. W. R. Markley, E. A. Elton.

ATHABASKA.—Clergy—Rev. Geo. Holmes. Laity—W. G. Hamilton, Thomas Gilroy.

MACKENZIE RIVER.—No clerical delegates. Laity—W. C. Hamilton, A. T. Cowley, John O'Loughlin.

QU'APPELLE.—Clergy—Rev. G. P. Sargent, Rev. W. E. Brown, Rev. G. W. Dobie, Rev. T. G. Beal, Rev. T. W. Johnstone, Rev. W. Nicholls, Rev. T. H. Tatram. Laity—G. H. Boyce, Capt. Pierce, R. B. Gordon, R. S. Lake, H. Lejeune, Col. McDonald, E. W. Miller.

MOOSONEE.—Clergy—Rev. A. W. Goulding, Archdeacon Vincent. Laity—G. T. Marsh, H. H. Swinford, G. Fraser.

SELKIRK.—Clergy—Rev. A. E. Cowley. No lay delegates.

The Opening Service.—The proceedings opened with divine service and celebration of the Holy Communion in St. Paul's Church at 10 a.m. The bishops and delegates went in procession from the parish school-room, the bishops being accompanied by their chaplains. The morning service was read by the rector of Regina, Rev. W. E. Brown. The lessons by Dean Grisdale and Rev. J. Sargent. The Communion office was read by the Most Rev. the Primate, assisted by the Bishops of Saskatchewan and Mackenzie River.

The music rendered under the able direction of the organist, Mr. Brown, was as follows: Venite, Forbes; Psalms, Aldrich and Goses; Te Deum, Semper; Benedictus, Turtle; Kyrie, Plummer; Holy Communion, Tallis responses; Hymns, 215, 136, 320, 324, A. and M. Offertory, Sanctus, from Gounod's Messe Solonelle, sung most effectively by Mr. J. W. Jowett, well known as a vocalist in Winnipeg in former years.

A very eloquent sermon was preached by the Bishop of Athabaska, based on Ephes. iii. 21.

After the sermon a sumptuous luncheon was provided for the delegates by the ladies of St. Paul's congregation, for which a very hearty vote of thanks was passed.

Meeting of Synod.—The Synod met for business at 2 p.m., when after prayer by the Primate, his Grace gave the opening address. In this his Grace dealt with the lamented death of the late beloved Bishop Burn. The Primate spoke in most feeling terms of the deceased prelate, whose amiability, devotion and deep spirituality had left such a deep impress upon all with whom he came in contact. The most important business before the Synod was, his Grace stated, the election of a successor to the late bishop. The House of Bishops had already given careful thought to the matter, and had most earnestly considered the memorial of the Executive Committee of the Diocese of Qu'Appelle, respectively requesting that a clergyman from England be nominated by the House of Bishops to fill the vacant See. The House of Bishops had, however, unanimously decided that under the present condition of the diocese its needs would best be met by the election of some clergyman acquainted with the country and its requirements. The relations of the Synod to the General Synod were next alluded to, and the need of bringing the constitution of the present Synod into harmony with that of the General Synod. The need of action regarding a general scheme for missionary work on the part of the whole Church was then dealt with, and the hope expressed that the Society for the Propagation of the Gospel might not press its intention of withdrawing a large part of its grants to the western dioceses.

His Grace then dealt with the pressing need of larger support being given to the Clergy Widow and Orphan Fund, and for the initiation of a Clergy Superannuation Fund, on which the heart of the late Bishop of Qu'Appelle had been greatly set. He also stated that the Bishop of Saskatchewan and Calgary was most anxious to have brought about the separation of the diocese now under his charge. Reference was also made to the receipt of an acknowledgment from her Majesty the Queen of the memorial of the last Synod on the occasion of the

marriage of the Duke of York and her Royal Highness Princess Mary of Teck.

Election of the Bishop.—The House was then directed to proceed to business by the election of a prolocutor. Dean Grisdale was elected, and named Ven. Archdeacon Cooper, as his deputy during the Synod. Canon Matheson was appointed clerical secretary, and Mr. D. Goggin lay secretary.

As soon as routine business had been disposed of, a message was received from the House of Bishops respecting the election of a bishop.

After discussion it was decided to discuss and vote upon the message with closed doors.

On motion the Rev. C. P. Banks was requested to take a seat upon the floor of the House.

The message of the House of Bishops was then read, nominating as the Bishop of Qu'Appelle Very Rev. John Grisdale, D.D., Dean of Rupert's Land.

The Dean asked the House to join with him in prayer that the Divine guidance be granted the Synod at this time, and then requested the deputy prolocutor to preside during the election. The election was by ballot, resulting in the election of the Dean by a large majority upon the ballots, on the general vote of clergy and laity together, of the two orders separately and by dioceses.

A motion of assent to the bishop's message was passed.

Thursday's Proceedings.—Regina, Aug. 14th.—The Provincial Synod met yesterday morning at 9.30. After prayer and roll call routine business was taken up, including the treasurer's report.

The St. Andrew's Guild were recommended to the Church in the Province.

The House moved concurrence in the message of the bishops, recommending that immediate steps be taken to comply with the wish of the Bishop of Saskatchewan and Calgary Diocese, that an effort be made to provide a bishop for each diocese as soon as possible.

A vote of thanks to the Bishop of Athabaska for his able sermon, and a request that he will allow it to be published, were concurred in.

After various notices of motion had been given, the house took a short recess, and then prepared to receive the message of the Upper House in reply to that of this House, notifying their lordships of their concurrence in the nomination of the Dean of Rupert's Land as Bishop of Qu'Appelle.

The letter of the Dean to their lordships accepting the position was then read, and the news of his acceptance was most warmly received.

The Dean gave expression in a few well chosen words of the deep feeling with which he accepted the honour conferred upon him. With deep emotion he expressed his sense of the sacred trust imposed upon him, and of the trial which his separation from the Diocese of Rupert's Land would entail.

Rev. Mr. Dobie, on behalf of the clergy of Qu'Appelle, stated that though they had opposed the election of the Dean from conscientious motives, yet now that the election had been confirmed the bishop-elect would find in them a thoroughly loyal body of clergy.

The Rev. W. E. Brown heartily endorsed the words uttered by the former speaker.

He was followed by Capt. Price in the same terms.

A suitable reply was made by the Dean.

Message F. from Upper House, expressing sense of the great value of the valuable assistance given by the Woman's Auxiliary of Canada to the work of the Church in this province, was concurred in and carried.

Another message was received making addition to clause VI. of constitution of the Synod, as follows: Remove period after "diocese" and add "and such officer or officers of the bishop or diocese as may by resolution or by law declare to be members thereof."

Message VI. of delegates re St. Andrew's Guild was concurred in by their lordships. Also message VII. re treasurer's report, and VIII. in vote of thanks to ladies for their kind hospitality.

The Synod adjourned for luncheon at 2.15.

Afternoon Session.—After routine had been disposed of the report of the committee on the memorial to the General Synod on missionary work was ordered to be considered clause by clause.

On motion of Mr. Dobie, seconded by Mr. Lake, that the following change be made in clause VII., section A, making the election of bishop to a vacant See dependent practically upon the assent of the majority of the delegates from that See.

A long discussion followed, resulting in the withdrawal of the motion, as was also an amendment by Rev. Mr. Tatram, the latter being allowed to bring forward a motion at a later hour.

Canon Rogers then explained the need for the missionary scheme reported; that it was intended to put the whole missionary work of the Church under one board for the Dominion. The scheme as submitted to the House was as follows, and was unanimously adopted by both Houses.

Memorial to General Synod.—The Synod of

Ecclesiastical Province of Rupert's Land, under a deep sense of the need existing for definite and decided action on the part of the whole Canadian Church in the work of missions, prays that the General Synod may so legislate as to secure this definite and united action, and would respectfully make the following suggestions:

1. That the general missionary work of the Church in Canada be placed under the management of a board of missions, consisting of the members of the General Synod, with an Executive Committee, on which all dioceses in Canada shall have representation, appointed in such manner as the diocese or bishop shall choose, and all funds for every branch of missionary work, with the exception of (1) sums appropriated to particular objects by donors, (2) support received from outside the Dominion, and (3) income from diocesan endowments, be contributed to and distributed by the Executive Committee of the board.

2. That at least one secretary shall be appointed who shall devote his whole time to the work of the board.

3. That the Executive Committee of the board shall publish annually a statement of the missionary needs and resources of each diocese in Canada, indicating in particular the definite sums required for (1) Home Missions or Missions amongst the settlers in the rural districts, (2) Indian and Heathen Missions in the Dominion, (3) Foreign Missions, in addition to the grants of English societies and revenue from diocesan endowments, to meet the needs in each diocese, and show what per cent. of such sums each diocese and work received during the previous year.

4. That two appeals shall be issued annually by the Executive Committee, one for home missions and the other for missions to the heathen or foreign missions, when collections shall be taken up for the work of the board, and that in connection with these appeals a statement shall be issued showing what proportion of the total sum required each parish or mission may reasonably be expected to contribute.

5. That the Executive Committee shall have the right to send one deputation to each parish or mission annually to give missionary information and to procure help for the work of the board, and each clergyman shall annually preach, or have preached by a clergyman representing Executive Committee to each congregation under his charge, a missionary sermon, when subscriptions for the general missionary work of the Church shall be solicited on pledge cards or in special envelopes; and he shall appoint collectors in each congregation to supplement this effort by making a house to house canvass for subscriptions.

6. That six months previous to the beginning of each year the Executive Committee shall inform each diocese of the sum granted to diocese for the coming year; and all dioceses receiving grants shall, when required, place clergymen at the disposal of the Executive Committee for deputation work in the interest of the funds of the board. And when the grant to any diocese or work in the foreign field covers the needs of such diocese or work, as estimated by the Executive Committee, no clergyman or layman shall raise funds for such diocese or work, beyond the limits of diocese in which he resides, except with the written consent of the Executive Committee.

7. We earnestly pray that such action may be taken at the coming meeting of the General Synod as will place the Board and Executive Committee herein suggested in immediate operation, as we are conscious that legislation on this subject which must await the consent or sanction of any future Synod, would seriously retard the mission work of the Church.

The Synod then adjourned at 4 p.m., and the members were driven out to see the N.W.M.P. barracks.

There was a choral service in St. Paul's Church in the evening, followed by a reception given by the ladies.

Missionary Meeting.—An interesting missionary meeting was held in the parish school-room on Tuesday evening, when the Bishops of Mackenzie River and Moosonee gave most entertaining and instructive addresses on the work in their respective dioceses, especially the romantic story of the work among the Eskimo on Herschel Island at the mouth of the Mackenzie River, and on Blacklead Island in Cumberland Sound.

Dr. O'Meara also spoke on the home mission work of the Church.

The chair was taken by the Primate, who gave a very valuable statement on the history and present condition of the Indian work.

The Bishop of Derry has appointed Canon Olphert to the Archdeaconry of Derry, vacant through the lamented death of Archdeacon Hamilton. Archdeacon Olphert is one of the oldest clergymen of the diocese, having been ordained as far back as 1842.

COLUMBIA.

WILLIAM W. FERRIN, D.D., BISHOP, VICTORIA.

Meeting of the Diocesan Synod, Continued.

VICTORIA.—*Second Day.*—One of the most interesting debates that has yet arisen in the history of the Synod of this Province was that of July 22nd, having for its text the recommendation of the Executive Committee looking to the introduction of religious instruction as part of the curriculum of the public schools. The subject is one that has for 22 years past commanded the most earnest attention of his lordship the bishop, whose views were briefly outlined in his address to the Synod. It was, however, presented for consideration in the form of the following resolution:

"That whereas the committee on education appointed at the Synod of British Columbia, held in 1895, feel that the omission of religious instruction in the education system of the public and high schools of British Columbia is a matter to be universally deplored in a Christian community, and likely to be productive of serious results by eliminating from education the highest and best ground of moral training; and whereas in this matter British Columbia is placed at a disadvantage in comparison with her sister Provinces throughout the Dominion of Canada; therefore they recommend that the following be adopted as the required course of instruction throughout the said schools: That every school be daily opened and closed with prayer, including the Lord's Prayer; that a portion or portions of the Bible be read daily without comment, that the pupils be taught to recite the Ten Commandments and the Apostles' Creed, and that a committee be formed for the purpose of approaching the representatives of other religious bodies with a view of conferring with them upon a common basis of action."

The spirit of this resolution was generally approved, but the phrasing was held by several of the delegates to be both impolitic and inexpedient. It was pointed out by them that if a conference with other denominations was contemplated, it would be better to allow such conference to decide what should constitute the religious instruction for the schools—while at the same time others of the delegates present felt that the use of the word "creed" would in itself excite the bitter hostility of those opposed to religious instruction in public educational institutions. A compromise was the best that could possibly be obtained at the present time, it was contended, and even the small measure of religious instruction in the schools secured but through the hearty co-operation of all denominations.

As an outcome of the discussion and after two amendments had been sacrificed, the one proposing to do nothing more than to provide for a conference of religious bodies—the resolution was amended and adopted in the following form:

"That whereas the committee on education appointed at the Synod of British Columbia in 1895 feel that the omission of religious instruction in the educational system of the public and high schools of British Columbia is a matter to be universally deplored in a Christian community, and likely to be productive of serious results by eliminating from education the highest and best ground of moral training; and whereas in this matter British Columbia is placed at a disadvantage in comparison with her sister Provinces throughout the Dominion of Canada; therefore they recommend that a committee be formed for the purpose of approaching the representatives of other religious bodies with a view of conferring with them upon a common basis of action; and that the following be recommended, as a basis of conference, as the course of religious instruction throughout the said schools: That every school be daily opened and closed with prayer, including the Lord's Prayer; that a portion or portions of the Bible be read daily without comment; and that the pupils be taught to recite the Ten Commandments and the Apostles' Creed."

Another very important subject dealt with was that of the advisability of changing the financial system of the churches throughout the diocese—by adopting the Quebec system of administering diocesan mission funds and paying the salaries of all the clergy direct from the centre, instead of—as in the past in this province—partly from the congregations and partly from the centre. The Quebec plan was finally accepted and various details determined for the carrying of it into effect.

His Lordship the Bishop named as delegates to the General Synod of Canada, to be held at Winnipeg, Ven. Archdeacon Scriven and Judge Harrison of Nanaimo. The officers of the Synod were elected as below: The Lord Bishop, president; Rev. J. B. Haslam, clerical secretary; Mr. E. Baynes Reed, lay secretary; Mr. W. C. Ward, treasurer; Hon. Justice Drake, chancellor; Mr. Lindley Crease, registrar; Messrs. Beaumont Boggs and C. A. Goffin, auditors. The Executive Committee consists of the bishop, the secretaries, treasurer, chancellor and

registrar, *ex officio*, and the following non-official members elected: Rev. Canon Beanlands, Rev. W. D. Barber, Rev. C. E. Sharp, Rev. J. W. Flinton, Rev. J. H. S. Sweet, Ven. Archdeacon Scriven, Rev. C. E. Cooper, Rev. Canon Paddon, Mr. Beaumont Boggs, Sir Henry P. P. Crease, Hon. P. O'Reilly, Lt.-Col. Wolfenden, Mr. E. Musgrave, Mr. P. Wollaston, Mr. E. E. Wootton, and Judge Harrison.

British and Foreign.

An anonymous donation of £2,000 has been received by the re-constituted Church Defence body.

The Hon. W. F. D. Smith, M.P., has been elected one of the four hon. treasurers of the Bishop of London's Fund.

The Bishop Philpott memorial is out of the artist's hands, and will be in position in Worcester Cathedral in time for the approaching musical festival.

The Dean of Llandaff entered upon his 81st year last week. He is still unable to seek change of air, although there are no alarming symptoms in his condition.

The Dean of Norwich, who is officiating in the church he has built in the Reffell Alp, has announced his intention of building a second in the Swiss mountains.

Archdeacon Robeson, of Bristol, has issued a further appeal for the last £5,000 needed to adapt the house given as a residence for the Bishop of Bristol, and to erect a chapel.

The impending resignation of Bishop Burdon, of Victoria, Hong Kong, has now taken place. He will remain, however, in the land of his adoption busy with literary work.

The Bishop of Worcester made grants out of the Poor Clergy Relief Fund, early in July, amounting to £535, making in the aggregate £829 0s. 2d. since the commencement of the year.

The steamer "Bakana" has arrived at Liverpool from the west coast of Africa. Amongst her passengers was Bishop Ingham, of Sierra Leone, who resigned the See some time ago.

A stained-glass window, made in America for an English church, is now on view in New York. The subject is the Annunciation. The window is intended for the church at Wickhambeaux, Kent.

The Archbishop of Canterbury conferred the degree of Mus. Doc. upon two well-known musicians recently in the library of Lambeth Palace—Mr. McNaught and Mr. Wood, organist of Exeter Cathedral.

An effort is being made to restore the Cathedral Church of St. Canice, Kilkenny. It is the parish church of the city, and no doubt funds will be forthcoming if the bishop (Dr. Pakenham Walsh) appeals for help.

The Archbishop of York has been in correspondence with "Father" Ignatius, and it is implied that he is in sympathy with the latter, and that some definite action will be taken. The Bishop of Ripon has been less sympathetic.

It is proposed to send to Canada a party of young girls from Miss Rye's Home in September. Applications on behalf of suitable cases should be sent at once to the secretary Waifs and Strays Society, Church House, Dean's Yard, Westminster.

The *London Diocesan Magazine* says: "The Bishop of Stepney wishes it to be known that the Rev. R. White, ordained deacon in Canada, has not permission to officiate in the Diocese of London, and must not be allowed to take occasional duty."

The diocesan Church-workers held a festival at Perth on the 30th ult. There were about 800 present. Service was held in the cathedral, where a large congregation assembled in addition to the workers. Canon Scott Holland preached a most eloquent and powerful sermon from St. Luke xvii. 7. 10.

It has been decided that the Armenian Martyr memorial shall take the form of a cross in the churchyard of Hawarden. The materials for the pedestal will be contributed from quarries in England, Ireland, and Wales, and the cross will be of

Scotch granite. There will be inscriptions in Armenian and Latin.

For the first time within the recollection of the present town clerk of Exeter, the mayor and corporation attended divine service at a parish church recently in state. This was done to celebrate the restoration of St. Stephen's Church in High street. The restoration has cost about £300, some of which has yet to be raised.

The Archbishop of York on the 30th of July, dedicated at Middlesbrough the new missions to Seamen Church, for crews on the Tees, after which Eleanor, Duchess of Northumberland, opened a successful sale of work, which realized £250 towards the £800 required for the Seamen's Mission buildings and their furniture.

The Primate of Ireland, Dr. Alexander, was asked recently how he acquired the art in which he so excelled, that of effective public speaking. He replied that the only lesson he ever got was from Jenny Lind, who said, "Look at the farthest person you can see in the audience, and speak to him in your natural voice loud enough for him to hear."

Rusticus says he wonders who selected "O Paradise" as an appropriate hymn played at the Royal nuptials. What is the connection between a wedding ceremony and such a hymn? Or are we to suppose that "'Tis weary waiting here," was intended to express the feelings of the spectators. He laments the frequent selection of incongruous hymns.

Rev. H. T. F. Duckworth, who for several years has filled the post of curate at St. Helen's, Witton (Northwich), will shortly leave for Cyprus, his mission being to acquire knowledge and experience of the administration, life, and influence of the Greek Church in the island, and also to assist in work among the English residents and in the higher schools.

It has been said that there are three stages in the life of every clergyman. First, when he is new to his congregation he is idolized; second, as they know more of him he is criticized; and third, when they grow tired of him, he is "scandalized." The Bishop of Truro, at the Leeds Clergy School, suggested that a curate is adored, a vicar loved, a dean esteemed, and a bishop criticized.

It is proposed to hold a great meeting of the National Protestant Church Union at Sheffield on the 29th of October next, on the occasion of the meeting of the Council in the north at that date. The meeting will take place at the Albert Hall, Sheffield, on the evening of Thursday, October 29th. Hospitality will be offered to friends coming from a distance. Full particulars of the conference will be given later.

The arrangements for the Archbishop of Canterbury's visit to Ireland have now been settled. His Grace will, on Saturday, September 19th, address a meeting in Dublin on behalf of the Kildare Cathedral Restoration Fund. Upon the following day the Archbishop will plead the same cause from St. Patrick's pulpit at the afternoon service, and on the following Tuesday he will preach at St. Brigid's Cathedral in Kildare.

"Father" Ignatius has been for some time leading a crusade against the Dean of Ripon for alleged heretical teaching in an article contributed by him ten years ago to the *Contemporary Review*. Curiously enough the Monk of Llanthony has been led to take action in the matter by a protest against the Dean's theology, which his old enemy, Canon Gore, made from the pulpit soon after the article appeared. The Dean is charged with holding views practically subversive of the leading doctrines, and even of the very idea of a personal deity.

The third annual parochial report just issued by the present vicar, the Rev. Gilbert L. James, shows that St. James', Bath, is one of the best organized and most energetically worked parishes in England. It is a very poor populous parish, but the hard-worked evangelical incumbent somehow manages to keep every good work, philanthropic and social, as well as religious and educational, in capital going order. The number of services, meetings, and other parochial engagements last week is just upon fifty. The people of the parish themselves raised nearly £4,000 during the year for various Church purposes.

Lundy Isle is eighteen miles from the North Devon coast. It measures three miles by one and a half, and has a population of about sixty. It contains no gaol, workhouse, public house, school, or

dissenting place of worship; neither does it possess a doctor, policeman or lawyer. So early as A.D. 1225, it was described as a parish by itself, and the remains of an ancient church dedicated to St. Helen are in existence. The Rev. H. E. Heaven, M.A., is at once lord of the island and also its rector. He is at present building for his tenants and parishioners a handsome church from the designs of Mr. John Norton, a well-known architect. Surely this happy island over which "Heaven" so obviously presides, would afford the requisite background for some idyllic tale. Strange that some novelist has not discovered it.—*The Living Church.*

BRIEF MENTION.

The funeral of Sir John Millais took place in St. Paul's Cathedral, London.

France manages to sell a billion oysters a year for 17,500,000 francs.

The stadium used by both Greeks and Romans was 400 cubits, or 243 yards 1 foot and 9 inches.

Someone has discovered that there are 682,191 Mullers in Germany; that is, that one German in seventy-three is called by that name.

Sir Edward Clarke's retainer on receiving the Jameson brief was 500 guineas, while every day he had a "refresher" of 100 guineas.

The British mint coins half a ton of pennies, half-pennies and farthings weekly.

The population of the world averages 109 women to every 100 men. Eight-ninths of the sudden deaths are those of males.

Mr. Labouchere, the brilliant editor of *London Truth*, and member of Parliament, has taken to bicycling for recreation.

England's first gas motor street railway has been opened between Blackpool and Lytham. Compressed gas as a means of propulsion has been in use for some time past in Germany.

A Swede in Stockholm has invented a machine by which butter can be made in one minute. It is modelled on a plan strictly diametrical to the old-fashioned churn with a dasher.

Another expedition to explore the interior of Australia has been sent out from Adelaide. It is equipped for an eighteen months' absence, Calvert paying the expenses.

Dr. W. G. Grace, in a recent cricket match between Gloucestershire and Sussex, made 301 runs, the largest score of the year, and third 300 that he has made in first-class matches in his long cricketing career.

Cricket was first played in England in 1598 at a place called Broad-halfpenny Common in Eastern Hampshire. It is proposed to celebrate in some way the tercentenary of the change from "club ball" to cricket.

In Harbour Springs, Michigan, there is a large and flourishing wood toothpick industry. White birch is exclusively used in the manufacture of toothpicks, and about 7,500,000 are turned out daily.

A curious blunder was made on a tablet in the Public Library building in Kansas city, which was unveiled recently. It is in memory of Horace Greeley, and his name is spelled Greely. A new tablet will at once be substituted.

The Eskimos have a queer custom in regard to doctors. At each visit the doctor is paid. If the patient recovers the physician keeps the money; if the patient dies the money is returned to the family of the deceased.

Madame Adelina Patti is still at some fifty-five odd years recorded as looking charming in a toilet of old pink silk, adorned with rich lace.

Only seventy years have elapsed since the first railway in the world was finished. During that comparatively brief period 400,000 miles have been constructed, the British Empire accounting for about a sixth.

A number of Babylonian and Chaldean inscriptions from the Stamboul museum have been presented by the Sultan to the French Government for the Louvre. It is feared that requests for other treasures will be made by other European Governments, and that the Stamboul collection, which owes much to American explorers among others, will be dispersed.

A grandson of the great Sir James Outram is preparing for missionary work in India. Mr. Outram has taken his degree at Cambridge, and is now reading for ordination at Islington College, with a view to work amongst the Bheel people in India. It was amongst the Bheels that his grandfather did so much good work, and the name of Outram is one to conjure with amongst them.

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.

Priest and Preacher.

SIR,—It is impossible for any man to estimate too highly the value of the privilege conferred upon him by ordination as a priest in the Church of England, or to be too deeply impressed by the vows taken, or the life-long responsibility entered upon in connection therewith. But it is surely possible for one to estimate highly his own privilege and responsibility without disparaging or despising the same privilege and responsibility in the case of others; even though these are claimed to be exercised in a way that does not commend itself to his judgment. Your correspondent "Priest and Preacher" hardly seems to be aware that a Presbyterian minister is solemnly set apart by the laying on of hands to the office, not of preaching only, but of administering Sacraments, of the cure of souls, and of a shepherd of Christ's flock. For Presbyter is but another form of the word Priest. He would find on examination that such a minister is as tenacious of his orders as convinced of their validity, and as ready to defend their lawfulness as any Anglican priest can be. It is surely within the knowledge of most of our clergy that able and learned theologians have for many generations maintained that the orders in the ministry in Christ's Church are not three, but two, and that ordination is real and valid when a man is set apart, as St. Paul says his spiritual son Timothy was, "by the laying on of the hands of the Presbytery." Precisely the same may be said of one who enters the Methodist or the Congregational ministry. Though the people may call to the sphere of labour, the act by which a man is set apart to the ministry, with power to administer Sacraments, is the act of men who have themselves been set apart. The ceremony of ordination with them is as necessary, the vows taken and the charge delivered are as solemn, and the laying on of hands as customary, as when men are made priests in our own Church. Although some laymen, in the larger Christian communions, are allowed to preach, and even have charge of a mission (as is indeed sometimes the case amongst ourselves), the office of the sacred ministry is just as highly valued and sacredly guarded as it is in the Anglican Church. There may be very rare cases of exception, but these are not one in a thousand. I do not discuss the ecclesiastical lawfulness of what is done. It is sufficient simply to point out the fact. That ours is the "more excellent way," I am very surely convinced. But others have their convictions, too, and this in more than one direction. Your correspondent describes himself as a priest (not of the Church of England, but) of the Holy Catholic Church. But the great majority of the bishops and priests of that Church are convinced that he is no priest at all, but a mere intruder into sacred offices; that, in truth, he has no valid orders and no lawful authority. We have seen from the life of the late Cardinal Manning what a dreadful humiliation it was to him, a priest and archdeacon in the Church of England, to realize that in the Roman Church he was a simple layman. So that Church regards all who claim to be priests without having received orders from her. Of course she is wrong. But as surely as she is wrong in considering Anglican clergy as laymen, may not "Priest and Preacher" possibly be wrong too in considering the ministers of the Presbyterian communion as such? With regard to "Hornerites, Campbellites," and so on, these are mere nicknames and not proper titles. They correspond to the nickname Puseyite, which used to be so common in describing Churchmen of a certain school amongst us. It is not considered gentlemanly to call nicknames, and certainly the interests of truth are not likely to be advanced by it.

Every Anglican priest at his ordination solemnly promises to "maintain and set forward, as much as in him lies, quietness, peace and love among all Christian people." If this promise was kept in mind, it would do much to heal the wounds in the spiritual body of Christ. TRUTH AND CHARITY.

Mental Food Dished up to Suit.

SIR,—One of the symptoms of disease and a leading factor in the physician's diagnosis is the state of the patient's digestive powers: what food he craves for, what he rejects, what he can assimilate, what would retard the recovery to health, if

the food has no nutritive properties for the emaciated system to assimilate for the purpose of building up, the partaking of it, however craved for by the patient, or however pleasing to the palate vitiated by disease, and the taste perverted by the distemper, always and invariably does a serious amount of harm. So I would say it is with the mental digestive powers—read, mark, learn, and inwardly digest, and in order to do so—the mental stomach should be supplied, not with milk and water, not with diluted raspberry jam, not with stuff bearing the name of "alleged humour," not with made-up jokes on the sacred events and characters of God's Holy Word, not with scenes, sayings and insinuations which go as nearly as possible to border on the irreverent and impure. We hear and read a good deal now in the present age of the power of the press, and the omnipotence of the pen, how the latter is more powerful than the sword, &c. Let the press be as powerful as it can. Let the pen be as omnipotent as it may be, but on the side of truth, of justice, of purity, of holiness, of God. Let the press contain no food that the healthy intellect may not approve of, that the well balanced, sober mind may not relish. Let it be the rule that the paper, published daily or weekly, may be read by the old and young of the household, and age and youth be both the better for doing so. What were the marks of Rome's fall? The great one was the cry of the people, "Bread and the games of the circus;" enough to eat, and enough of what was light, foolish and trifling, and the once proud Roman fell and fell, till *virtuoso* became a substitute for *vir* and *virtus*—a nation of warriors and conquerors became a race of triflers, placing the "be all" and "end all" in the produce of the pencil and the chisel. Shall we go deeper in our proof? Yes, the owners of the barrel organ and the monkey who perambulate our streets, or vend bananas at our crossways. Now, I do not wish to quarrel with our brethren of the press in this province, but let any man of sound, sober, healthy mind and intellect, take and read the pabulum dished up to suit the taste in the Saturday newspapers of the cities of Canada, and he must be forced to this conclusion, that in the food so dished up in "the twenty-eight pages" of Saturday's papers, "the chef" who does the cooking performs a sorry task in catering to mental appetites, whose jaded and sated taste must be satisfied only with the trivialities of the "Woman's Kingdom" department, and the compotes of jokes and small talk of the various amusements from the watering place of summer to the latest star that struts and fumes upon the stage "in his very last engagement." I do wish our contemporaries might take the hint, that to supply column after column of this light, silly, crude matter, is not creditable to the paper publishing such, for we are sure such papers are merely pandering to a vitiated taste among our people, and are not fostering in them that sound, sober, intellectual progress which can know a good thing when it sees it. Let the city papers throughout the province begin and lead the way in this reform. We say it is beneath the dignity of our press, with the noble appliances and machinery they have at their command, to publish the silly, childish matter and the stale jokes that Saturday after Saturday are published as mental food for the half holiday, and, we are sorry to be obliged to add, as mental, and often as the only spiritual food for the Sunday. I think and am sure the average Canadian mind requires better. I would be sorry to learn that the young and old of this Canada of ours can long delight in such puerility. I know our contemporaries can supply better food. I know the supplying of it will be a blessed boon to our young country. In the name of that country, in the name of everything that is manly and upright and strong and noble, in the name of everything that is not silly, weak, effeminate and trifling, let our city papers start on their upward path, and heaven speed them! LAYMAN.

Synod Reform.

SIR,—This subject is one of some importance just now, and I trust to be allowed through the CANADIAN CHURCHMAN to ask for it the earnest consideration of all Church people. In a most interesting and valuable brief "historical retrospect" of the canons, by-laws and resolutions of the Synod of the Diocese of Toronto, prepared by John George Hodgins, Esq., LL.D., in 1865, we have some insight into the life and works of the Hon. and Right Rev. Dr. Strachan, who was appointed in 1839 the first Bishop of the Diocese of Toronto, which was formed out of that of Quebec. On the 19th Sept., 1841, he delivered in the Cathedral Church of St. James', Toronto, his first charge, from which we gather the following instructive facts. The bishop says: "For many years after the first settlement of the diocese, as the favourite asylum of suffering loyalty, there was but one clergyman of the Church of England within its extensive limits. This highly revered individual came into the diocese in 1786 and settled in Kingston in the midst of those (the U. E.

Loyalists) to whom he had become endeared in the days of tribulation. The Rev. Dr. Stewart may be truly pronounced the father of the Church in Upper Canada. In 1792 two clergymen arrived from England. Even at the commencement of 1803 the diocese contained only four clergymen, for it was in the spring of that year that I made the fifth. The number of the clergy had not risen above five in Upper Canada so late as 1812, when it contained upwards of 70,000 inhabitants. Nor was it till after the termination of the war with the United States in 1814 that the national advantages of Canada began to be understood. It was now that the Bishop of Quebec, Dr. Mountain's, unwearied zeal began to call forth sympathy and attention. At his instigation, noble contributions were raised—churches built and clergymen placed in the more prominent settlements. The great impulse then given was continued and increased by his amiable, pious and indefatigable successor, Bishop Stuart. From this period the progress of the Church in Canada steadily brightened. In 1819 the clergy had increased to ten. In 1825 to twenty-two. In 1827 to thirty. In 1838 to forty-six, and our numbers have now (1841) reached ninety." In the bishop's third charge, delivered in June, 1847, it is stated that in 1844 the number of the clergy had increased to 118. In his fourth charge, delivered in 1851, the bishop reports the number of his clergy as 150. On the 2nd April of that year the bishop issued a pastoral letter summoning the clergy, and for the first time the laity, the latter to meet him in Toronto on 1st May, "to express their opinion as a body on the posture of the secular affairs of the Church in the diocese." At that time it had reference to the clergy reserve question chiefly. Two representatives from each parish were summoned. Accordingly, on the 1st May, 1851, the bishop met for the first time the laity at his visitation. He seems to have considered the arrangement then made rather transitory, provisional and educative than permanent. His object was to raise the laity gradually from the state of forced degradation which they had so long endured, to the Church's great injury, into their rightful and true position. He felt that though it was a grand, it was a very hazardous, experiment on his part; for what would the Anglo-Canadian clergy say? They had for ages kept the laity in gross ignorance as a means of retaining their power over them. Dr. Milman, Dean of St. Paul's, is my authority for this. Perhaps the remark had reference chiefly, if not entirely, to the clergy of the ancient time. Their eyes would be opened and they would be as gods, and so he proceeded with the greatest caution. At first they were only to sit with the clergy as mere listeners. They were not to speak or vote. But thanks to his fearless and progressive mind, this he soon altered, and both these privileges were most willingly allowed them, and they were soon enabled and ready to "express their opinion as a body." It is, I think, a fair inference that if he were with us now, he would almost certainly have urged that since population and knowledge have so greatly increased during the last half century, the time had come when a further change might usefully be made in the direction of allowing the laity under episcopal authority the great privilege of meeting together in some way, to talk over amongst themselves, to deliberate and consider in a free, proper, and orderly manner, all questions which ordinarily engage the attention of Synod, and all other questions of Church interest as they may themselves originate. And on this one point, as we are on the eve of the triennial meeting of the General Synod, let us earnestly hope that the ruling powers may at the outset see their way to make their new constitution in perfect harmony with the Convocations of Canterbury and York, so that on all matters relating to the external government of the Church they may have the great and at this day the essential advantage of the free and well considered opinions and advice, if desired of a body of men "purely representative of the laity." J. SYMONS.

Toronto, Aug. 17th, 1896.

(To be Continued.)

An Appeal

SIR,—I shall be most grateful if you will kindly insert the enclosed with my short appeal. We had a most disastrous hail storm on the 2nd inst.; nearly all our people were completely haled out, some of them not even having feed left for the few cattle they may have. Our church is not finished; we got lumber some time ago on the promise of paying this fall. We had a good subscription list, but shall not now be able to collect anything. Will your readers kindly help us in our difficulty? Thanking you and them in anticipation, I am yours faithfully,

REV. ALBERT TANSEY.

Somerset, Man.

DEAR MR. TANSEY,—I received this morning your letter dated August 8th, and am very grieved. I was afraid your district had again suffered, but see-

ing nothing latterly about it, I was hoping it had escaped. I think your district has been somehow specially unfortunate and tried, one misfortune after another, and generally when there was every prospect of a good harvest. I give you full authority to use my name in recommending your appeal. I enclose a donation of ten dollars. I am faithfully yours,

R. RUPERT'S LAND.

Bishop's Court, Winnipeg.

The Rev. A. Tansley and his people have erected a church at Somerset in the face of great difficulties. The district is elevated and has suffered from frost, and the Church population has been reduced by settlers leaving. The church requires a great deal to be done to it to make it at all sufficient, specially in winter. I commend his effort to friends of the Church.

R. RUPERT'S LAND.

Bishop's Court, Winnipeg.

Family Reading.

We are the Lord's.

We are the Lord's! whether we live or die;
We are the Lord's, who gave Himself for all.
We are the Lord's! This is our joyful cry;
We are the Lord's! Us will He guard from fall.

We are the Lord's: so henceforth let us live.
And by each word and by each deed proclaim
Ourselves His Servants, and thus witness give
That of a truth we love His holy Name!

We are the Lord's! Therefore in sorrow's night
We do not fear; for through the clouds a star
Shines forth undimmed, and by its steady light
We read the message sent us from afar—

"That we are His;" and He will help afford
In the last struggle which alone we fight:
Nay! not alone; for by us stands our Lord!
And death and darkness vanish in the light!

Knows at the Start.

The builder knows what he proposes to build before he lays one stone. Every window, door, and room is clearly before his mind, and he knows exactly how the structure will appear when it is completed, and to what use it will be put. All men are building character; yet few have any idea of what they wish to become. One might as well hope to produce a splendid cathedral by heaping stones and other materials together without a plan, as to hope to live a successful life without an aim.

Are You Glad?

Have you ever noticed one of God's beautiful names for Sunday, "My Holy Day"? In His word He so plainly tells us how we may honour Him in keeping His day by "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." But Sunday is to be no day of gloom, for He says: "Then shalt thou delight thyself in the Lord." And David says: "This is the day which the Lord hath made; we will rejoice and be glad in it." Are you glad when Sunday comes? Are you more glad when it goes?

Church Terms Explained.

Octave.—The eighth day after any principal feast of the Church.

The intervening days are called of or within the octave.

Christmas Day, Easter Day, Ascension Day, and Whitsun-day, alone have their Octaves marked in our Prayer Book Kalendar by the use of their proper preface in the Communion office for seven days following. Whitsun-day is followed by six days only; these, the Epiphany and All Saints are noted on the following pages.

The other greater festivals, which, according to the old English use, have Octaves, are St. Stephen's, St. John, Holy Innocents, St. John Baptist, St. Peter, and St. Andrew. At the present time, in the Western Church, All Saints has an Octave and St. Andrew has none.

In all consecrated churches and chapels, two annual festivals will be observed. 1. The Feast of Dedication, which will be held on the actual

anniversary of the consecration. 2. The Feast of the Title or Patron Saint. Both will be observed as feasts of the first rank with *octaves*, except when falling in Advent or Lent. Special Psalms, Lessons, Collect, Epistle, and Gospel should (if possible) be used. In unconsecrated churches and chapels only the latter will be observed.

N. B.—In churches dedicated to the Trinity, Trinity Sunday will be observed as the patronal Feast, with an Octave. Those dedicated as "Christ Church," "St. Saviour," etc., will in the same way observe the Feast of the Transfiguration, or of the Holy Name.

The Church and the Ministry.

The Church exists before the ministry. There are disciples first, and their discipleship lies behind their apostleship to the end. There is only one place for the ministry to hold. If it is not the master, it must be the servant of the Church: "Ourselves your servants for Jesus' sake." If it is not set to rule, it must rejoice to obey; to know the Church 'o be greater than it, and not its creature; to accept it as its highest duty to help the Church to realize itself, and to grow into the full power of the Divine Life of which it, through the relation between Christ and the souls of its individual members, is perpetually the recipient. Ruler or servant, which shall it be? Strange how from the first the very name by which the successors of the Apostles have been called has seemed to answer the question for itself. They have been "ministers," and ministers mean servants. Strange that, with words like these written in the very forefront of its shining history, the Church should so have loved the other notion of the rulership of the clergy, the dominion of the priest; and that monarchies, splendid with pomp, or subtle with intrigue, but always bad with tyranny, should have so filled the story of the Christian ages.—*Phillips Brooks.*

A Cheerful Countenance.

"Charlie, what is it that makes you so sweet?" said a loving mother, one day, to her little boy, as she pressed him to her bosom. "I deess, when God made me out of dust, He put a little thugar in," said Charlie. As a little girl was eating her dinner, the golden rays of the sun fell upon her spoon. She put the spoon to her mouth, exclaiming, "O ma, I have swallowed a whole spoonful of sunshine!" I tell you, boys and girls, nothing makes little children so attractive as a "cheerful countenance." They may have beautiful hair, and good clothes, and handsome faces, but if they look cross and sour, people don't like them; but their faces may not be very pretty, and they may have poor clothes, still if they have sunshine in their faces everybody likes them. I will tell you when it is hard to be cheerful—when things disappoint you. A little boy went to his mother, one morning, with a broken arrow, and begged her to mend it. It was a very handsome arrow, and was the pride of his heart; so she did not wonder to see his lip quivering, and the tears come into his eyes. "I'll try to fix it, darling," she said; "but I'm afraid I can't do it." He watched her anxiously for a few moments, and then said cheerfully, "Never mind, mamma; if you can't fix it I'll be just as happy without it." How lovely such a boy!

Lay Aside Every Weight.

In the Christian race we are exhorted to "lay aside every weight and the sin which doth so easily beset us." There are weights that are not necessarily sins. There are pursuits which are lawful, and rightly used beneficial, but they may so engross our thought and occupy our time as to become a hindrance to the progress of our religious life. Recreation, instead of preserving its original meaning and give us new vigour for our work, may simply indicate pleasure without profit. There are pursuits which reinvigorate body and mind, and there are others which impair our powers and disincite us for our proper work. The one is a benediction, but the other is baneful and will prove a "weight," and, unless promptly overcome, a besetting sin.

The Test of Faith.

The test of faith is when there seems cause for doubt. It is when a friend's course is different from what we should have supposed, or from what we hoped for, that our confidence in the friend as a friend is brought to the proof. And the proof is to be looked for in our faith, not in the friend's conduct. So of our faith in the Friend of friends—it ought to stand all tests; but does it?

" 'Tis easy when the sea's at rest
And sunshine gilds the liquid plains,
To say, "How could I be distress'd
In storms, since God, my Father, reigns?"

"But when the sky puts terror on,
And tempests howl, and billows rise,
Our confidence—how quickly gone,
Which seem'd so strong in tranquil skies."

Yet faith is not faith when it fails in the hour of testing. A true friend trusts always.

Giving Gracefully.

There is no human law which compels a man to grant a favour to another, or to make a gift of either money or work, unless he wishes to do so. But if he does give to charity or to an individual, let it be gracefully. How many members of church and charitable committees will attest mournfully to the fact that there are some people whom they dread to ask for money! They will give it, of course, but "grudgingly and of necessity." There are others who, when asked to donate something to help on a worthy enterprise, respond "certainly!" in a way that makes the gift precious. It is the spirit in which it is granted that makes it acceptable to God and man. The poor widow must have given her mite willingly, or the Lord, who knows the heart, would not have commended her.

A Guide.

Father, I need a counsellor at hand,
A guide to help me o'er the rugged way,
A light to shine about me all the day,
That, grief-environed, I may understand
Thy mysteries and that severe command
To be but love divine, in golden ray
Sifting through clouds that hide its grand display,
Till I shall see it in the heavenly land.
I need a staff, for I shall weary grow;
The hills are hard to climb, I must press on;
The hours are hasting, and ere long, I know,
The shadows dark will fall and life be gone.
I need so much, yet I have but to look,
And find my need in this my Father's book.

Best Way to Get On.

A young man once wrote to the celebrated Thomas Carlyle asking his advice about the best way to get on. The following was the quaint answer: "Study to do faithfully whatsoever thing in your actual situation you find, either expressly or tacitly, laid to your charge—that is, your post: stand in it like a soldier. Silently devour the many chagrins of it, as all human situations have many, and see that you aim not to quit it without doing all that it, at least, requires of you. A man perfects himself by work much more than by reading. They are a growing kind of men that can wisely combine the two things—wisely, valiantly, can do what is laid to their hand in their present sphere, and prepare themselves withal for doing other, wider things, if such be before them."

Christ Our Strength.

Christ is our strength; and if severe, and practical, and prayerful, and self-forgetting, if real and sincere, and penitent and faithful, more and more shall we find that He helps us; that He is the end of life; that He is our Lord and Saviour; that religion is worth nothing unless it makes us, in all situations, more hopeful, more earnest, more pure, more dutiful in reliance on the strength of Christ. Try again, then, try again, if you have gone wrong. And remember—never, never forget it—if you try in His power, under the sanction of His forgiving love, according to the example of His human character and the strength of His passion, you may be, you will be—oh, great

and stimulating thought of triumph!—in the midst of a world where so much seems disaster—you will be "more than conquerors through Him who loves you."—*Canon Knox Little.*

The Only Alternative.

When you find yourself confronted by one of the people who say, "Christ was a great Man, a great philanthropist," you should reply, "That will not do. What you say is either too much or too little. If Jesus Christ is not the Son of God as He claimed to be, then He is a madman—my lips will scarce pronounce the word—or an impostor. If Christ was a madman, then a madman is the wisest of men; then a madman can teach wisdom; a madman can set up the throne of wisdom upon the earth: a madman can rule all hearts, and become King of kings and Lord of lords."

If Christ is an impostor, how could an impostor not only impart virtue to mankind, but maintain it from generation to generation? There is no disputing the fact. There is no other conclusion open to human reason but that Christ is God. Human reason, which leads us to the Throne of God. Human reason which, through the sixty generations that have succeeded each other during nineteen centuries of Christianity—now in the form of the highest science, now in the form of the noblest arts—teaches us to say, with St. Augustine and St. Thomas, "Jesus Christ is the Son of God, for He said, I am the Son of God."

Such is the testimony of true science. False science may do its utmost; it may labour night and day to disprove the Divinity of Christ, but the only result is to add another proof to a fact which is already proved beyond all doubt.

Punishment in Reality.

We can all understand that. Introduce evil into your life, and you are introducing punishment. God will not rest till He has consumed it. Sow to the flesh, and you shall of the flesh reap corruption; you shall eat the fruits of your own devices, and find in them your hell. And God will take care that you do. He will not spare a single pang, if only He can bring us to His arms at last. Punishment here and in the world to come is no dream, but a dread reality; but it is strictly and justly given, and it comes to a close. One cry of longing repentance changes its quality, one bitter sorrow for wrong, one quick conviction that God is love and wishes our perfection. But to produce that repentance, and till it is produced, God's painful work on our evil is done and will be done. There is but one truth which can enable us to fight against wrong, and conquer in the end and give us power, faith, and hope in face of all awful revelations. It is the unconquerable goodness of God, the conviction, deep-rooted as the mountains, of His infinite love and justice, the knowledge that the world is redeemed, the victory over evil won, and that, though the work is slow, not one soul shall be lost forever. For He shall reign till He hath subdued all things to Himself in the willingness of happy obedience and the joy of creative love.—*S. A. Brooke.*

Serve God and be Cheerful.

"Serve God and be cheerful," self-balanced,
Whether fortune smile sweetly or frown.
Christ stood king before Pilate: within me
I carry the sceptre and crown.

"Serve God and be cheerful." Make brighter
The brightness that falls to your lot;
The rare or the daily-sent blessing
Profane not with gloom and with doubt.

"Serve God and be cheerful." Live nobly,
Do right and do good. Make the best
Of the gifts and the work put before you.
And to God, without fear, leave the rest.

—Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with, year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of the evening.

Symbols of Flowers.

The golden rod, which was advocated some time ago as the national flower of the United States, is emblematic of encouragement.

The arbor vitae is indicative of unchanging friendship, the symbol being no doubt suggested by the evergreen of the plant.

The myrtle plant has always been regarded as the emblem of love. Among the Greeks and Romans it was planted in cemeteries.

The box is regarded as symbolic of constancy. It is several times thus alluded to in the lighter English poems of the last century.

The verbena is indicative of sensibility. This plant is said by some naturalists to display almost animate reason in choosing its habitat.

The monkshood is considered in Switzerland an emblem of danger. It is said that this symbolism abides only in the Protestant faiths.

The fern is indicative of fascination. In Saxony the present by a lover to his sweetheart of a handful of ferns is equivalent to a proposal.

The pink is considered in the south of France symbolic of pure affection. Peasant girls among the French Riviera wear pinks at their weddings.

The honeysuckle symbolizes a bond of love. The climbing habit of this plant, clinging, as it does, to any support, is responsible for the symbolism.

Among the peasants of Holland the gift of a straw between lovers is considered as indicating a hope of concord; finding a broken straw symbolizes a coming quarrel.

The Mission of the Church.

Christ's Church exists in order to make possible, to make known, to make active, the work which Christ, by His Incarnation, death, and resurrection, achieved once for all. It was done, it was finished, the task given Him to do. But only through man could it be laid opened to man. He needs men to be His instruments, His organ, by which His own activity, supreme and unique, may find channels of entry, may be solicited, evoked, distributed. In securing men who know His true name, He is securing a seat, a home, into which He can throw His own spiritual forces. They become, through so believing, the means by which His special and personal powers can liberate and discharge themselves. As He is the Light of the world, so they become, in Him, the eye through which the light illuminates the body: "Ye are the light of the world." As He is the sole purifying sacrifice, so they become, organized into His name, the seed of all purification—the salt through which the bulk of men are saved from corrupting: "Ye are the salt of the world." In becoming clean in Him, they become the instruments of further cleansing: "If I have washed your feet, ye ought also to wash the feet of others." In confessing His name, in becoming stones built into His temple, they become necessarily the seat and sanctuary whence issue the motives, powers, operations, activities of His authoritative name.—*Canon Scott-Holland.*

Sympathy with the Suffering.

The words "weep with those that weep," bear no mere formal meaning. They imply that entire oneness, which not a transient fit of compassion, not a tear starting at passing or hearing of a scene of misery, will satisfy; but which requires a man really to enter into and give himself to the companionship and tending of sorrow; in other words, to show active sympathy with the suffering, and endeavour to share and diminish their troubles. Nothing can be conceived more opposed to the natural selfishness of man, nothing less in accordance with the common maxims and practice of the world. It is by no means an easy thing effectually to weep with them that weep. Yet it is the duty of us all as Christians, and one the exercise of which is of very blessed use to us. And therefore we are not to turn our faces away from sorrow, not to avoid it as if it were something detrimental to us; but to feel it an obligation laid on us by Him whom we follow, a portion of our aiming at His holy example, a chosen bond of union with Him in one spirit, to weep with them that weep.—*H. Alford.*

The Transfiguration.

(From the Church Times.)

They wakened on the mount, and saw
The radiance of the heavenly cloud ;
Their hearts were filled with wondering awe,
And low their trembling knees they bowed ;
They hid their faces in the sod
Before the sight of Very God.

They saw Thy chosen ones of old,
Appear and talk with Thee awhile,
They marked Thy countenance like gold
The lightning splendour of Thy smile ;
They saw celestial glories shed,
And spoke, scarce knowing what they said.

They heard as in a fiery blast
The voice that shook the opening skies ;
The light was gone, the glory past,
They felt Thy touch which bade them rise,
And saw alone in that high place,
Thine own beloved, familiar Face.

Master, we are Thine own as they,
Feeble as they, and full of fears ;
We could not bear Thy glory's ray
On our dim eyes, so blind with tears ;
Come now, as then, to touch and bless,
God-Man, in Human tenderness.

—Beatrice Rosenthal.

Afterward.

In the Divine providence nothing comes a moment too soon or too late, but everything comes in its own true time. God's clock is never too slow. Every link of the chain of God's providences fits into its own place. We do not see the providence at the time. Not until afterward will you see that your disappointments, hardships, trials, and the wrongs inflicted on you by others, have been made by Divine watchfulness to prove of service to you. Not until afterward will you see it, but the "afterward" is sure if you firmly and faithfully follow Christ and cleave to Him. The "afterward" of every disappointment may be a blessing. We need only to learn to wait in patience.

No Dead Line.

Young men and women who promise much constantly disappoint these expectations by accomplishing very little in life. There is a gross injustice in the oft-repeated remark that college valedictorians never amount to anything ; but it remains true that a surprisingly large number of promising young men fail to justify the hopes of their friends. This is due, no doubt, to many causes. There is, however, one element which is constantly overlooked in estimating the possibilities of a man's future, and that is the power of growth. Many young people mature early, and their development seems to be arrested. Many others mature late, and the process of growth is a continuous one. There is no quality so valuable as this, because it is the one quality which carries with it a certain evidence of immortality. The growing man or woman is never stationary ; such an one never pauses on the summit of any achievement and rests content there. The law of such a nature is constant progression. What is achieved is no sooner done than it becomes not a point of repose, but the impulse to something still to be won. For such an one there is no ultimate height because there is always a height beyond. The dead line is never drawn in the life of the growing man or woman. There may come a time when physical disabilities reduce the working power, but even then the process of growth goes on. This capacity, which is worth more than highest talent would be without it, is not a matter of nature only, or of inheritance ; it is a capacity quite capable of cultivation. The secret of growth does not lie in a peculiar quality of mind, so much as in the attitude which the man or woman takes. The growing mind is always the open mind. It never reaches a point where it is satisfied with what it has done, nor does it ever dogmatically shut itself up against the incoming of new truth. On the contrary, the secret of its power lies in the fact that it grows by what it feeds on ; by constant increase of knowledge ; by steady assimilation of truth ; by an ever-widening interest and sympathy. To the growing man

God is always revealing Himself ; to the growing man the world is always becoming greater. Obstacles which would be insurmountable, difficulties which would be intractable to others, are transformed into new sources of impetus by the mind which is willing to learn from them, and if necessary, to take a new direction in order to secure its end. Open-mindedness and teachableness are the two qualities which prevent the arrest of development of the soul, the two qualities which keep it always moving onward in line with that steady revelation of truth and that constant inflowing of power which ought to be the inspiration of every life.

Loving Our Neighbours.

If you examine the precepts of loving our neighbours, as given by the Lord Jesus Christ, I think you will perceive that the peculiarity and strength of them consist in this very thing, that they imply active, self-denying exertions for our brother's good. That love is emphatically Christian which, setting aside all consideration of self-advantage, and running beyond the mere negative duty of doing our neighbour no wrong, goes forth with activity, life, and zeal to show itself in works of mercy and deeds of loving-kindness to our brethren. The commandment was new because Christ had only then come to explain it ; it was new because it could not have been conceived before His life exhibited its meaning ; it was new because the love which He showed was something altogether beyond the power of man to have imagined for himself ; and, as in science we reckon Him to be the discoverer of a new law who rises above the guesses and glimpses of his predecessors, and establishes upon new ground, and in a manner which can never afterwards be questioned, some great principle which had been partly conceived before ; so I think we may say that the law of brotherly love, as illustrated by the example of our Lord, the law of self-denying, active efforts for our brother's good, the law which stamps the great principle of selfishness as a vile and execrable principle, might be truly described as a new commandment which Christ gave to His disciples.—Bishop Harvey Goodwin.

Unlawful Desires.

Consider the sin of unlawful desires. The product of our corrupt nature may spring up spontaneously from the original soil, an evidence always of original sin, the parent of actual sin. The world is full of occasions which call them forth ; the devil suggests, and the heart too readily answers to the call. They are the first steps towards the acts of sin, and the actual violation of the letter of God's law, and when they in reality take place, the struggle issues, either in resisting the temptation by Divine grace, and overcoming it, or a sin which results from yielding and defeat. The desire of sin, when indulged in, is as sinful as the act itself. The sinfulness of unlawful desires impresses upon us all the necessity of self-examination and watchfulness and prayer. Such desires are the natural offspring of our own evil heart ; we are liable to their intrusion at all times and in all places. We should accustom ourselves to examine our desires, our thoughts, wishes, and external temptations, and judge them, not as carrying no guilt, because not proceeding to the outward deed, but as mental acts, having their own moral character, and, as such, condemned or acquitted by the spiritual law of God. The weapons of this warfare of ours must not be carnal, but from God, and mighty to the pulling down of strongholds, if we would cast down the imaginations and every high thing that exalteth itself against God.—Bishop Temple.

Step by Step.

It is so little we can really do for each other in the march of life. We are all under marching orders, and have burdens to carry. There is no halt for moon-day dreams or twilight rest. It is step, step, step—right on through dust and commonplace, without music, or banners, or present glory, and yet to each soldier has been given a canteen full of never-failing water, a cup

of which we may partake with no fear of a diminished store, all the way through to the end of the long march to the sea. Is our comrade discouraged ? Do his feet fall and his hands grow heavy ? A cheering word, a loving service, a friendly suggestion, born of the desire to help and encourage, will revive him like sparkling water in the desert heat. Such things cost nothing, but not all the gold and diamonds you could pack into your bundle would match them for solace on the long and dusty march that stretches for each one of us between the cradle and the grave.

Hints to Housekeepers.

SCOTCH SCONES.—One pound of flour, one ounce of butter, one ounce of sugar, one heaping teaspoonful baking powder, one pint of new milk, a good pinch of salt. Mix flour, salt, sugar, butter and baking powder. Add milk ; knead well together. Flour the board well and cut out the dough in two pieces. Roll each piece about one inch thick and round in shape. Cut twice across the top. Brush over with milk and sprinkle with sugar. Bake in a slow oven for twenty minutes.

CHERRY CHARLOTTE.—Stem and stone a quart of ripe cherries and place them over a slow fire with a cup of sugar. They are merely to get hot through and not to be allowed to simmer. Have ready a plateful of thin slices of buttered bread and arrange in a dish with alternate layers of cherries, letting the bottom and top layers be of buttered bread. This may be baked for half an hour or it may be allowed to get thoroughly cold and eaten without cooking further. In the first case eat hot with sauce and in the latter cold with whipped cream.

A lemon or orange jelly made with gelatine may be made into a choice dessert if hardened in individual moulds with a preserved or canned peach in the centre of each one. Cut the peaches in halves and fill the cavity that contained the pit with chopped almonds, almond paste, a chocolate cream, or any candied fruit. Drain the fruit from its syrup before using. Pour a layer of the jelly before it has hardened in the mould, put in the fruit and then fill the mould up with the liquid jelly. Fresh peaches may be used in the same way, and a large mould filled, instead of using small moulds. On serving such a jelly, a spray of green leaves or pink blossoms may be laid on each plate.

ELECTION CAKE (over 100 years old).—Two and one-half cups raised bread dough, two cups sugar, one-half cup butter, two eggs (a little of the white reserved), cinnamon, nutmeg, pinch of salt, one-half teaspoon soda, one-half cup stoned and chopped raisins, one-half cup of currants. Beat together sugar, butter and eggs until smooth. Beat these into the dough with the hand until well mixed. Exchange hand for spoon, stir in spice, salt and fruit. Pour into two buttered pans. Cover and let stand in warm place one-half hour. The rising will not be perceptible until subjected to the heat of the oven. Bake one-half hour. When done mix sugar with the reserved white of egg until stiff enough not to drop from the spoon. Apply with a cloth.

YELLOW CUCUMBER PICKLES.—One peck of cucumbers, half gallon of vinegar, one tablespoon of mustard, one teaspoon of curry powder, one teaspoon of turmeric powder, half cup of flour, three-quarters of a cup of sugar, a little whole mixed spice. Mix flour and spice with cold vinegar, and boil and then pour over the cucumbers. They are very good, but since I have had the recipe for the raw cucumber pickles I have not used this.

FRENCH TOMATO PICKLE.—To one peck of green tomatoes add six large onions nicely sliced ; sprinkle one tea-cup of salt and stand over night. Then drain well and scald in weak vinegar ten or fifteen minutes, and drain again. Then scald with two quarts of strong vinegar, and add one pound of sugar and one teaspoon each of curry and turmeric, two teaspoons each of cloves, all-spice and mustard and simmer all slowly a few minutes.

Children's Department.

Vera's Discovery.

Vera was not very strong. In truth, she had many aches and pains, and found her ill-health hard to bear. It was nothing serious, nothing alarming, the physician said, and with care would be overcome. It was true, therefore, that matters might be worse with Vera. This, however, did not prevent her feeling the pain when it came with a sharp little thrust in her side, or with a dull throbbing in her head, as often happened.

"Oh, mother," she would cry out at these times, "what shall I do? It hurts me so."

Then every one in the house felt moved with compassion. Everything possible was done to relieve her, and when nothing more remained to be done, pity was lavished without stint. There were continual inquiries as to "how she felt now," and there seemed to be a general commotion in the home whenever Vera had one of her little ill turns.

One day, when the young girl felt comparatively well, she was reading a Sunday-school paper, given her in the Bible-class, and came upon these homely but wholesome words of advice:

"Keep your aches and pains to yourself. Don't show your hurts. A sore finger is not a lovely thing to look at. Nobody wants you to keep pulling off the covering to show it. The closer the covering the sooner it will heal."

Those words went down into a prepared heart, for this was the message that Vera needed; and as it was meant for her it went home.

The young girl had fairly feasted upon sympathy; she began to feel dimly, and then to see clearly, that she had carried this to an extreme that was selfish. She resolved, God helping her, that she would not complain

Delicious Drink

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

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

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

Descriptive pamphlet free.

Sumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Photographic Views

OF THE
CONSECRATION OF
BISHOP DUMOULIN
ARE NOW READY

Price 40 Cents Each.

Cabinet Size Photos

—OF—
Bishop DuMoulin in
his Robes
50 CENTS EACH

Specially Taken

through the kindness of the Bishop
for the Canadian Churchman

The above pictures are for sale at the offices
of the

CANADIAN CHURCHMAN

COURT ST., TORONTO

GEORGE HAWIN,
Issuer of Marriage Licenses, County
Clerk. Office—Court House, 51 Adelaide Street
East. House—299 Gerard St. East, Toronto.

Meneely Bell Company

CLINTON H. MENEELY, Gen. Mgr.
TROY, N. Y., and NEW YORK CITY.
Manufacture Superior Church Bells!

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
(PUREST BELL METAL, COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL-FOUNDRY, BALTIMORE, MD.

so much hereafter. She would hide the pain so that others would not suffer with her. There was little that other people could do except to be sorry, in any event. They should not be sorry.

The resolution, firmly taken, was bravely kept. The atmosphere of the household was surprisingly cheerful after that.

"You are surely much better now than you used to be," said Vera's friend Margaret, some time after this. "I do not hear of your suffering as you used to."

"No, you do not hear of it," said Vera significantly. "I have made a discovery. I have found that when I do not speak about my pain, it seems to go away faster. I am so interested in keeping others from knowing it that I forget all about it myself, and that is the best thing I can do. I think it is a grand discovery."

Vera's "discovery" is an open secret, and any one may try its virtue. It is also true in regard to mental hurts, little slights and oversights, aggravations and injuries. Unless it is need-

ful to mention them, they mend far quicker for being hidden. Keep them covered. But be very sure not to tear them open yourself to see how they are getting on.

"Out of sight, out of mind," may be true of many things. Looking at one's hurts only renews the sense of the first smart. Neither show them nor examine them. Mollify with the ointment of charity, and let them heal "by the first intention," as physicians say of fresh wounds and cuts.

Live up to Your Privileges.

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

The Runaway Horse.

That horse must have been astonished. He was frightened and running away. He tore along the street, with a lot of boys and men running after him and screaming "Whoa!" I did not wonder that he kicked until he had torn himself loose from the wagon, and then ran faster than ever to get away from the screaming crowd. There, right in front of him at the corner, was an open door. Perhaps if he got in there he could get away from the crowd. He turned quickly and dashed through the door. There was an awful crash. He turned about, still more frightened, and there was another awful crash. The horse was in a crockery store. The clerks ran at him. He tried to get out, but every move he made was followed by the crushing and grinding. He kicked up his heels and knocked over a table; this gave him more room, and he turned and got outdoors, where he faced the screaming crowd. Poor fellow! He was trembling and so bewildered that he did not know which way to go. Some one caught him and held him until his owner came up. His owner patted him and spoke soothingly to him, as if he understood just how he felt.

But the owner of the store! I walked down the street and left him talking. He acted as if the dear horse had started out to get into his store and destroy things, and the horse looked over his shoulder as if he would like to explain to the angry man that he did not mean to harm him, and that his dear master, he knew, would pay for the mistake he had made.

Vacation-Time.

The college-hall and the rural school-house are alike deserted. Commencement exercises are over, and with a joyous huzza the little men and maidens and the stalwart heroes of foot-ball and the campus are scattered all over this land, feasting their delighted gaze upon the radiant splendor of its summer robe.

We well remember with what zest we packed away in our trunks a "Livy" and a copy of "Euripides," determined to work during our first vacation. Older students gave a grim

Cures Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made—cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver troubles, catarrh—cures which prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

smile and sardonically advised us "Don't!" But we did, and took them home—to remain unopened.

We would repeat the admonition: Work while at college and school, boys and girls, but let the technicalities alone during the holidays. Throw grammar-books to the dogs and logic after them.

Education is not wisdom. Many people are educated fools.

Let these glorious summer days be filled with silent communings with Nature and the Great Being who gave her such wondrous beauty.

Remember your physical needs. Recuperate, rest and refresh the wearied brain until you feel you stand above all future work and have vigour to face the problems of the next term.

Read you must, say you; and we say so, too. Choose the healthiest book of fiction, poetry, travel and adventure that you know of, and take a period of not more than three hours per day, at the outside limit, in mental recreation. Throw around your dear homestead the richest wealth of your affections. The call to the busy world will come soon, and you will of necessity leave it.

Think It Over.

Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla? Don't you know that Hood's Sarsaparilla, the One True Blood Purifier, has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.

Hood's Pills assist digestion. 25c.

Always the Same.

I know a little girl by the name of Katie Grey who always seems to be happy and cheerful. She does not have cross moods, as do many other girls who only occasionally carry a smiling face to suit the occasion.

Every one loves Katie Grey, for a smiling face is always lovable, especially when it is the result of a sweet spirit within.

Once when Katie had been ill for a long time I went to visit her, expecting

to find the pleasant smile gone from her face. But I was surprised to find her cheerful and happy, although her pale face bore the traces of pain and suffering. She smiled in her old pleasant way and reached out her hand, although it was trembling with weakness.

I talked with her for a little time, but heard no complaining word. She looked out of the open window just a little wistfully, as some of her young friends went by laughing and talking in true girlish fashion.

"Are you not tired of being shut up in your room so long, Katie?" I asked.

"Yes, but you know I am getting better, and mamma says that I shall soon be able to go out again;" and the smile shone clearer and brighter on the sweet patient face.

It was then that I was fully convinced that Katie Grey was always the same smiling, sunny-spirited little girl, and I knew the secret of it too. This was that she loved Jesus, and, loving Him, she tried to be like Him; she did not worry and fret over unpleasant things, and the result was that sunlight brightened every place where Katie chanced to be.

Disappointment.

Perhaps the hardest among small things to bear with patience is disappointment. We have decided on going to visit a dear friend or relative on a given day; every preparation is made, our satchel is packed, our best gown laid out, the tickets are bought, and we have all the bright flutter and anticipation of a delightful break. And then the day dawns, and we find a creeping chill, precursor of a fever, or a sore throat, or some other bodily ailment to keep us at home; or else a child is ill, or a great storm comes, or something interposes to prevent the carrying out of our intentions. We are disappointed, and the day we had meant to keep as a festival, with banners flying and trumpets blowing, turns out a commonplace affair, only less interesting than an ordinary day.

If we are prevented by illness or cold, or any such thing, from the fulfilment of a cherished plan, we can but be patient and cease to fret. Think how much more comfortable it is to be ill at home than ill at a friend's house, or in a hotel, or in the cars. One's own bed, one's own room, one's own people to wait on one, these are most appreciated by contrast when pain and sickness must be met and battled with away from home.

But apart from philosophy, try faith at such a moment. God meant this and it must be best, is a pillow of comfort for an aching head. Try it.

If a storm or any other providential hindrance is the occasion of disappointment, let me urge you to address yourself to some difficult and absorbing bit of work. Never mind what it is, so long as it is your work. Attack it with energy, and it will repay you in taking you out of yourself, and the disappointment will prove a veritable "God's appointment."

Free to Men.

Any man who is weak or nervous, can write to me in perfect confidence and receive free of charge, in a sealed letter valuable advice and information how to obtain a cure. Address with stamp F. G. Smith, P. O. Box 388, London Ont.

Taking Out the Tangles.

Strong and eager and full of purposes as many of our young people are these stirring days, there comes, we find, to the best of them at times an almost overpowering sense of their own weakness. Then it is that the wise ones turn for strength to the One whose hand is ever extended to give help in just such hours of need.

Not long since we saw two little lads well nigh in despair over a kite-string that they had succeeded in getting into a seemingly hopeless tangle.

"Let's give it up and take it to mother," cried one at last; "she can always get tangles out that are too much for us."

And as we saw the skillful fingers of the parent patiently extricating the close-drawn knots, we thought how illustrative that is of the way the heavenly Parent undoes the perplexities of daily life for those who care to seek His aid!

Few of us can pass through a single day without encountering some difficulty that seems beyond overcoming. Then if we but feel fully the force of those words of the One mighty to help, "I am with you," how comforting is the sense of rest that sweeps over us!

Ill-Tempered Babies

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

Tough but True.

Struggle seems to be the lay of life. Dr. Drummond in his recent book on "The Ascent of Man," tells us that from the beginning everything has been engaged in a struggle for its own life and for the life of others. So far as we have been able to verify this statement, it seems to be true. The germ must struggle to begin its growth; the tree must struggle to complete what the germ began. Every epoch in the history of our race has been full of struggle against hindrances and difficulties innumerable. All noble character is the result of long and arduous struggle. It is impossible for us to make any progress in this world without a struggle.

If this be so, young people ought not to be disheartened if they are called upon to overcome the many obstacles which constantly lie in their way. They should feel that they are simply falling under the common law which conditions all life. What they need to do is to keep a brave heart in their breasts and go manfully onward. In the end triumph and success are sure. Results won in any other way are not worth the having. Results won by overcoming difficulties are both noble and permanent. They reach the eternities.

On the Way.

Two boys are on their way to Sunday-school. They begin to talk about week-day things and presently disagree upon some matter, even coming to high words about it.

In Sunday-school they sit apart and do not misbehave in the class, even seeming to attend to the lesson. But, in his heart, each boy was thinking, part of the time at least, how he would get even with the other as he terms it. On the way home they meet and keep up the quarrel as they go. How much room for the lesson is there in those hearts? It is crowded out and the influence of the teacher's words is quite spoiled by what happens along the way, going to and from the school.

This is unfair and wrong. It is not enough to be attentive in class, for one may quietly look straight at the teacher and yet be thinking of something else which will keep the lesson out of the heart. One must be ready to hear, when he comes, and able to keep, when he goes, or the lesson will be spoiled along the way.

What you want when you are ailing is a medicine that will cure you. Try Hood's Sarsaparilla and be convinced of its merit.

The Things that are Lovely.

Some very earnest young Christians make a mistake in putting too light a value upon those graces of manner and little courtesies of speech and conduct which might commend their excellent qualities to others, and give them the vantage ground of personal influence. If a merchant has diamonds to sell he does not shut them up in a drawer nor display them in a rough box. He does not say, "Nothing can add to the value of a diamond, and I will not condescend to any tricks to catch admiration or draw customers. If a man really wishes to buy he will come to me."

What he does is to put his jewels upon beds of satin, in cases of velvet; to use every art to display their beauty. He knows very well that people who have never thought seriously of buying may be attracted by the beauty which catches the eye and arrests the attention.

Your Christian principles ought to be rendered so attractive by your personality that those who know you will associate goodness with graciousness.

An Open Enemy the Best.

One day not long ago a young girl riding on a street-car was heard to say to her companion: "My temper is getting worse and worse every day. I know it is and that's the worst of it."

Then a sudden thought seemed to strike her, and she added quickly, "No, it isn't either. It's the best of it."

What did she mean by that? Why should she say that her knowing that her temper was growing worse and worse was the best of all? Because, that being the case, she knew just what sort of an enemy she had to deal with. He would be a strange soldier who would not prefer the enemy who meets him face to face in open battle, to the one who lurks in ambush and sends his bullets or arrows from some hidden covert.

As long as we cannot, or will not, see our faults and failings, just so long will they keep the upper hand, and rule us, instead of our ruling them. Very discouraging indeed are the cases of those who fail to see they have faults, and so make no effort to overcome them. But when we see clearly that we have a hasty, ungovernable temper, or are selfish, or careless, or uncharitable, then we may begin to have hopes for something better. For then we can bring all our forces of mind and heart to bear upon the subjugation of our unlovely traits of character, instead of being overcome by them while we hardly realize they are in existence.

Some years ago one of the pupils of a certain high school presented to the principal for inspection, the valedictory address which she was to deliver at the graduation. As she handed it to the principal, she said: "Mr. F—, I'm ashamed to have you read this. It falls so far short of what I meant it to be."

With a smile he answered: "I feel very much encouraged to hear you say that. If you had thought it all right, I should have felt like giving up in despair. There is always hope for us when we can see where we fall short."

He was right. There is hope for us as long as we realize our shortcomings, and for that reason we should never be discouraged or dismayed when one or another of them makes its appearance. In an open field we have a fair chance of victory.

But there is one danger that we are liable to fall into, that of being indifferent to our faults. The case seems hopeless enough when we are blind to our shortcomings, when we entertain a pleasing idea that we are quite free from anything of the sort. But is it not much more so when we say, or think, "I know I am quick-tempered, or selfish, and I don't care"? In that case we are like a man who allows himself to be taken prisoner, without ever striking a blow in his own defense.

We must care. We have no right to give up so tamely. We have no right to surrender ourselves, our nobler natures, to the lower powers, the faults and shortcomings that are always eager to get the victory.

Best for Wash Day

For quick and easy work
For cleanest, sweetest
and whitest clothes
Surprise is best

USE
SURPRISE
SOAP

Best for Every Day

For every use about the house Surprise works best and cheapest.
See for yourself.

Toronto Markets.

Table with market prices for Grain, Meats, and Dairy Produce, etc. including items like Wheat, Barley, Beef, and Butter.

R. FLACK Groceries and Provisions

Canne...oods in Great Variety. GROSSE & BLACKWELLS' JAMS, JELLIES Etc. 456 GERRARD ST. E. TORONTO

W. H. Stone, Undertaker.

YONGE 349 STREET OPPOSITE ELM Telephone No. 932.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless.

THE CANADIAN PHOTOENG BUREAU ENGRAVINGS OF EVERY DESCRIPTION. BEST METHODS. BEST WORK. SEND FOR SAMPLES 16 ADELAIDE ST WEST TORONTO.

J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER Telephone 679. 259 YONGE ST.

The Yorkville Laundry 45 ELM STREET H. D. PALSER, - Proprietor. Telephone 1580 ALL HAND WORK.

\$18 a Week Easy You work right around home. A brand new thing. No trouble to make \$18 a week easy. Write to us quick, you will be surprised at how easy it can be done.

THE CINCINNATI BELL FOUNDRY SOLEMAKERS OF THE BOYMER BELLS FOR CHURCH SCHOOL FIRE ALARM & CATALOGUE WITH 2500 ILLUSTRATIONS. PRICES AND TERMS FREE

ST. AUGUSTINE WINE

\$1.50 PER GALLON Direct Importer of HIGH GRADE FOREIGN WINES, &c. All goods guaranteed pure and genuine. J. C. MOOR, 433 Yonge Street Toronto Telephone 825.

Life Insurance

UNDER THAT MOST POPULAR PLAN... The COMPOUND INVESTMENT

North American Life Assurance Co.

Head Office, Toronto, Ont. Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 11th and subsequent premiums paid thereon is payable THE INVESTMENT ANNUITY POLICY issued by the same company contains special advantageous features not found in any other form of policy contract. Write for particulars. WILLIAM McCABE, Managing Director

THE OXFORD PRESS

The Old-Established Church Printing House. Ecclesiastic and Music Printing our specialty. CHURCH CHOIR PROGRAMMES 25c. per 100 or printed to order \$2.25 per 1,000. Confirmation, Marriage and Baptismal Certificates. Story of the Cross—Words and Music, 50cts. per dozen. Words only, 30c. per hundred. G. PARKER, Successor to Timms & Co. 33 Adelaide St. West, Toronto, Ont Send for our list of publications.

SUBSCRIBE FOR THE

Canadian Churchman

The Organ of the Church of England in Canada.

Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.

HIGHLY RECOMMENDED BY THE CLERGY AND LAITY

Every Church family in the Dominion should subscribe for it at once.

Price, when not paid in advance \$2 00 When paid strictly in advance, only 1 00 Price to subscribers residing in Toronto 2 00 (paying in advance) 1 50

FRANK WOOTTEN. TORONTO, CANADA.

THE GREAT UPPER LAKES



ARE BEST REACHED AND ENJOYED BY TRAVELLING VIA

S.S. ATHABASCA FROM OWEN SOUND EVERY MONDAY. S.S. MANITOBA FROM OWEN SOUND EVERY THURSDAY. S.S. ALBERTA FROM WINDSOR EVERY SATURDAY.

COMBINING

SAFETY, COMFORT, SPEED

WITH

GRANDEUR OF SCENERY AND HEALTH-GIVING ADVANTAGES

Connections at Sault Ste. Marie for St. Paul, Minneapolis, Duluth and all Western States, and at Fort William for WINNIPEG, Manitoba, the Rockies, and the Pacific Coast.

To Secure Berths, Time-Tables and Descriptive Pamphlets

APPLY TO

Any Agent Canadian Pacific Railway, or C. E. McPHERSON, 1 King Street East, TORONTO

The Success

of anything depends upon the publicity it receives

Therefore, when a Sunday school entertainment is to be held, or special church services are to be conducted, it is important that as many persons as possible be made acquainted with the fact. There is no better way of accomplishing this than by attractive poster and newspaper advertising. We print posters that people stop to read, and compose advertisements for newspapers equally attractive.

Monetary Times

N. W. Cor. Court and Church Sts., Toronto

Two New Subscribers.

We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.

FRANK WOOTTEN, "Canadian Churchman."

Offices—Cor. Church and Court Sts., Toronto.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER BELL-METAL CHIMES ETC. CATALOGUE & PRICES FREE

OUR OFFER OF Historical Pictures

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good, sound Church teaching, and interesting Church news.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1894 and also the subscription in advance for the year 1895, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms.

CANADIAN CHURCHMAN, Cor. Church and Court Sts Entrance on Court St.

MONUMENTAL

The old-established firm F. B. GULLETT, Sculptor for 21 years on Church St. Now at 740-742 Yonge Street. Few doors south of Bloor street.

Buckeye Bell Foundry E.W. Vanduzen Co., Cincinnati, Ohio Best Pure Cop... Church Bells & Chimes. Highest Award at World's Fair. Gold Medal... Price, terms, etc., supplied free

INCORPORATED 1886 TORONTO HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

609 YONGE ST. & WILTON AVE.
EDWARD FISHER, Musical Director

Affiliated with the University of Toronto and with Trinity University.

TENTH SEAS N OPENS SEPT'R 1st.
Calendar FOR SEASON Free
1896-1897

H. N. SHAW, B.A., Principal School of Elocution
Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Greek Art, Literature, &c.

Trinity College School, PORT HOPE.

Will re-open after the summer holidays on
Thursday, Sept. 10th

The new fire-proof buildings are furnished with everything that can conduce to the comfort and welfare of the boys, and are unsurpassed in the Dominion. For a copy of the Calendar or other information apply to the

REV. DR BETHUNE,
Head Master.

The Morley College

Conservatory of Music and School of Art.
In Union with the London College of Music, England.

Snelton Manor, HUNTSVILLE, ONT.
The Ven. Archdeacon Llwyd, Algoma, Principals

MISS MORLEY, L.L.C.M., Representative of the London College of Music: Silver Medalist for Oil Painting.
MRS. HAYDON, B.P.L.C.M.
Examiner for the L.C.M.

STOCKS HAMMOND, Esq., Mus. Doc., Organizing Secretary of the L.C.M. in Canada, Toronto.

The College will open Tuesday, Sept. 9th, 1896. Strictly inclusive terms for Boarders \$250. Full particulars and calendars to be obtained on application to the Principals.

COMPTON LADIES' COLLEGE.

COMPTON, P.Q.

A Church School for the Higher Education of Young Ladies

Terms for Board and English Branches \$150 per annum.

Send for Circular to
REV. G. H. PARKER,
Hon. Bursar
"The Rectory," COMPTON, P.Q.

Agricultural College!

GUELPH, Ont.

The Ontario Agricultural College will re-open October 1st. Full courses of lectures with practical instruction, at very small cost, for young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

JAMES MILLS M.A., President
Guelph, July, 1896.



WEDDING CAKES

ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED.

WRITE FOR CATALOGUE AND ESTIMATE TO
THE HARRY WEBB CO. LTD.
TORONTO

THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

Bates & Dodds,

UNDERTAKERS,
931 Queen St. west,
Opposite Trinity College.

SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 513.

Bishop Bethune College

OSHAWA, Ont.

UNDER THE CHARGE OF
The Sisters of St. John the Divine.
Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to THE SISTER IN CHARGE, or to
The Sisters of St. John the Divine,
Major Street, TORONTO.

School Re-opens on Monday, Sept. 7th, '96

BISHOP STRACHAN SCHOOL FOR GIRLS.

TORONTO, - - - - ONTARIO

ESTABLISHED 1867

President—The Lord Bishop of Toronto.

Prepares for entrance to the University Colleges, for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Art. Resident French and German Governesses. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing) \$252 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen.

The School will re-open (D. V.) after the Mid-Summer Holidays on Wednesday, Sept. 9th, 1896.

Apply for Calendar to MISS GRIER, Lady Principal.

SCHOOL OF THE Sisters of the Church.

HAMILTON, Ont.

Boarding and Day School for Girls re-opens September 8th.

For particulars address
SISTER IN CHARGE
32 & 34 Hess St South

St. John Baptist School

STUYVESANT SQUARE
231 East 17th Street, New York.

A resident and day school for girls. Pupils prepared for College. Advantages in music, art, and modern languages. Terms \$300 to \$500. Re-opens Sept. 30. Address the Sister Superior.

TREDENNICK ACADEMY!

The Mountain Brow, HAMILTON

A high class Church School for Boys. Will open on September 10th for Boarding and Day Scholars.

For particulars address the Principal, Chedoke, P. O. E. JORDAN, F.G.S., Principal, English Branches, French and Classics. PROF. LINKE, German and Music.

Dunham Ladies' College

DUNHAM, QUE.

The Church School for Girls in the Diocese of Montreal. (Approved by the Synod).

President—THE LORD BISHOP OF MONTREAL.
Lady Principal—Miss O'LOANE.

Re-opens Thursday, September 10th, '96.

Situation picturesque and healthy; commodious building—re-papered, painted, and thoroughly renovated according to architect's plan. School staff consists of six resident and five non-resident teachers. Music under the direction of Prof. George W. Cornish, graduate of Stuttgart Conservatory. Ordinary course prepares for A.A. admission to McGill University and Normal School. Conversational French. Careful instruction in Church History and Liturgy. Board, Laundry and Tuition (ordinary) \$163 per annum.

For calendars, &c., apply to The Lady Principal, Dunham, Que.

HELLMUTH LADIES' COLLEGE,

LONDON, ONT. CIRCULARS.

DEPOT OF THE Church Extension Association,

418 QUEEN ST. WEST, TORONTO.
Also at 135 James St. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

Surpluses made to order from \$2.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

JONES & WILLIS,

Church Furniture Mfrs

ART WORKERS IN
Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET,
(Opposite the British Museum.)
LONDON, W.O.
AND EDMUND STREET,
BIRMINGHAM, - - - ENGLAND.
Concert St., Bold St., LIVERPOOL.

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.

CHADWICK BROTHERS

(Successors to J. A. Chadwick)

MANUFACTURERS,
136 King St. East, Hamilton, Ont.



MEMORIAL STAINED GLASS IN GOTHIC OR CLASSIC STYLES + + McCAVSLAND 76 KING ST TORONTO

Wall Paper

ALL NEW STOCK
ALL NEW DESIGNS

In the size of our store—we're the largest in Canada.
In the size of our prices—we're the lowest in Canada.

MULLIN & MUIR

Canada's Greatest Wallpaper House. 436 Yonge Street Toronto

ASSESSMENT SYSTEM, 1884-1895, MUTUAL PRINCIPLE

The Provincial Provident Institution

Of ST. THOMAS, Ont.

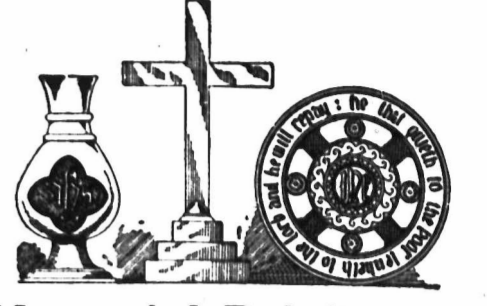
Furnishes sound Life Insurance at the lowest possible cost consistent with absolute security, and liberal contracts to good agents. Write the Secretary for information.

Harrington's Tubular Chimes.

Tubular Bells are harmonious, pure and sweet, cost much less than ordinary bells, require no specially constructed tower.

Write for prices.
CASTLE & SON,
Stained Glass & Church Furnishings,
MONTREAL.

Church Brass Work.



Memorial Pulpits Lecterns, Ewers Gas & Electric Lighting Fixtures, &c]

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd.

111 King St. W., Toronto.
Write for Catalogue.



- TORONTO -

Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto.
Formerly of St. Thomas

Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

Special attention given to architect's work either by contract or by the hour. Special designs furnished. Catalogues on application.

JOSEPH LEA, Manager.



Stained Glass


Memorials • Church • Furnishings

Castle & Son

20 University St., Montreal.

Elias Rogers & Co.

LOWEST PRICES BEST QUALITY



THE VERY BEST ROGERS COAL. HEAD OFFICE 20 KING ST WEST TORONTO

COAL & WOOD

H. SLIGHT FLORIST

Spruce Trees, Shade Trees, Grapevines & Roses
NICE STOCK o o o PLANT NOW

SLIGHT'S NURSERIES

411 Yonge Street.

CHRYSANTHEMUMS

PALMS, FERNS, ORCHIDS
WEDDING FLOWERS
THE VERY BEST