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# Canadian Churchman

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A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY JUNE 25, 1896.

[No. 26.]

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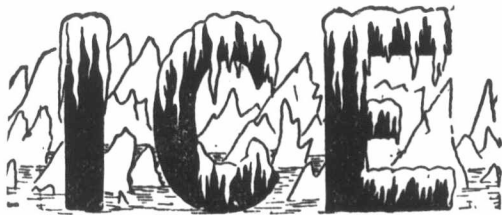
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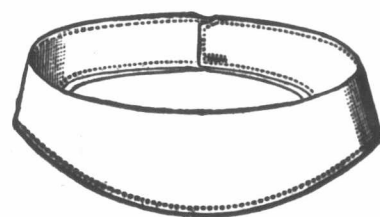
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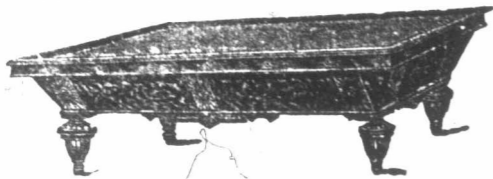
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Holy Communion: 190, 310, 316, 552.  
Processional: 215, 242, 392, 547.  
Offertory: 216, 223, 367, 542.  
Children's Hymns: 236, 393, 338, 568.  
General Hymns: 2, 181, 214, 230, 477, 532.

### FOURTH SUNDAY AFTER TRINITY.

Hitherto the Church has been dwelling on the dangers and adversities which God's people are to expect in this life; to-day she encourages and cheers them with the hope of the rest which remaineth for them when they have passed through the waves of this troublesome world. On this blessed state, then, the Epistle fixes our thought, giving us some faint idea of its happiness, and showing upon what grounds we may hope to attain to it. In the first verse of this passage, St. Paul assures us that the glory of this future state is such that it will much more than make amends for the sharpest earthly sufferings; then he goes on to show that if a faint and uncertain hope of immortality has ever been the expectation of "the creature," and of the "whole creation" (that is, of mankind in general), how much more may we, the sons of God, rejoice in the "sure and certain hope of a joyful resurrection!" Even here we have "in us" the beginnings of that glory which

shall hereafter be "revealed" or made manifest. We have been taken from "the bondage of corruption" and translated into the glorious liberty of the children of God; the "first fruits of the Spirit" have been bestowed upon us, and we may therefore wait for the redemption of our bodies, knowing that "if the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by His Spirit that dwelleth in us." But while the Epistle for this day thus holds out to us the blessed hope of everlasting life, the remainder of the services would remind us that "whoso hath this hope in him, must purify himself, even as He is pure"; walking through things temporal only as a passage to things eternal. The Gospel, therefore, describes the temper of mind which must be cultivated on earth, as a preparation for a happy eternity. It tells us of the love and charity and concord which we must exercise here, if we would hope to join that blessed company whose delight it is to sing "peace on earth, and good-will to man!" This heavenly temper is, however, far beyond mortal strength, and will only be attained by those who, according to the spirit of this day's Collect, walk through things temporal under the guidance and protection of Almighty God. To such a spirit of trust and submission as is expressed in this prayer, the preceding Collects for this season have been gradually leading us. In them we have acknowledged ourselves "God's children and servants"; we have declared Him to be our defence, and implored His mighty aid. If, then, we have been living up to these professions, and really using these high privileges, we shall by experience have found Him to be the "protector of all that put their trust in Him"; we shall confess that any advance in holiness that we have made, or any small degree of strength we may have gained, has been entirely His work; and encouraged by the sense of past mercies, we shall pray that He who has begun a good work in us, will continue it even unto the end, "increasing and multiplying upon us His mercy" according to our need. Where God's grace is not thus continually sought, and His guidance continually followed, the best beginnings will fail, and the strongest resolutions come to nought. Of this we have a striking example in each of the proper lessons of the day.

### A HOMILY ON STICKING TO FACTS.

BY A LAYMAN.

One of the most reprehensible habits into which correspondents fall who address the public through the columns of the CANADIAN CHURCHMAN, and other journals, is that of drawing the widest general conclusions from the narrowest of data. Leaving other spheres alone, I will endeavour to show why this practice is so censurable. As a specific instance of the fault, let me name the letters in which the clergy at large have been lectured sharply for not adopting a line of exhortation which is characteristic of revivalists. Assertions have been made that the clergy do not do this, or do not do that, or do something else, leaving what is alleged to be their duty undone, and doing what is no obligation. It is very easy to fall into the habit of speaking or writing in such general terms. If, however, those who do so were to quietly ask themselves, "Do I really

know that what I am saying or writing is strictly true?" they would have to confess to having spoken or written without knowledge. They have heard of some one or two clergy to whom their remarks are more or less applicable, and upon this narrow foundation they have built up their statement, like an inverted pyramid resting on its point. How is it possible for a clergyman to say truthfully the clergy do this, or that? Each cleric is on duty at the same time with others; he knows, therefore, only what he himself says, or does, and for what others have been doing he has to rely upon local gossip, or their own report. Before any one is justified in saying the clergy teach this or the other, or neglect this or that, he would have to have accurate reports from the whole of the churches for an extended period. The conditions requisite to his justification as an accuser of the clergy as a body are impossible ones. I would therefore suggest to some correspondents a less confident tone in criticizing "the clergy," of whom their knowledge must necessarily be extremely limited. The moral aspect of this matter is a disagreeable subject, but I must point to it. It shows an indifference to truth, one of the worst of vices, for any man to charge a whole class with some fault on the mere basis of information affecting only a few persons. Besides this, it is a most unfair abuse of the columns of a journal to publish statements as to the customs and teaching of "the clergy," which have no other foundation than a more or less imperfect knowledge of the doings and sayings of a few. In this matter, some of the correspondents of the CANADIAN CHURCHMAN need correcting. A similar fault is committed by those whose strong party feelings and tastes lead them to speak of ceremonies as antagonistic to spirituality of worship. Why men will make opposites of two things which have no such natural relation, is a very deep mystery. It is as logical to say the man who loves good clothes is half witted, as to say the one who loves ornate ritual is unspiritual. The love of good clothing is common to persons of all degrees of mental power. Some great men have been, and are, shocking slovens in dress; so have been and are tramps and beggars. On the other hand, some of the greatest of men have been what Carlyle calls "dandiacal bodies," who were always well dressed; so also have been the semi-idiot, the Beau Brummels of the day, to whom this world had no higher sphere than one for showing off costumes. So a ritualist is not necessarily either spiritual, or carnal, or a mixture; neither is an anti-ritualist necessarily spiritual, carnal, or a mixture. The anti-ritualist is, however, very prone to assuming that his dislike of ceremony indicates higher spirituality than what is found in those who have other tastes. This is assumption in its most perfect form, for it has not the slightest foundation in fact; it is assumption, however, tarnished with slander. Those creatures in the flesh who are most absolutely divorced from this world, whose lives are consecrated supremely to spiritual exercises, who have made for Christ's sake the largest sacrifices of all that is dear to human beings, are persons who are passionately devoted to ritualistic devotions, as they are also to those private ones which some persons say are alone spiritual. But let us ask, how is it possible for one human being to say whether another's devotions are spiritual or not?

God alone knows the inner life. Church partisans may talk as they like about their form of worship being spiritual, and another form being merely ceremonial, but as a matter of fact, when saying this, they are speaking wholly, utterly, absolutely without the slightest justification—it is slander, pure and simple, and very commonly is grossly untruthful. The self-contradictory aspect of this slander is plain, for those who publish and use it claim to be spiritually minded, yet they profanely claim to share an attribute of Deity in reading the hearts of their fellow-Christians, and, by declaring the result of such reading, they speak untruthfully, as such reading is only possible with God. If men would only speak of what they know, and would avoid giving as facts what they know to be mere guesses, or surmises, or suspicions, their statements would be fewer, their letters less pungent, but they would be less harmful to themselves and to the Church.

#### ST. ALBANS CATHEDRAL, TORONTO.

The Synod of the Diocese of Toronto has met, transacted an enormous amount of business, and separated. With the exception of a few flurries—just to enliven it—there was nothing but mutual forbearance and good-will all through the session. Though to us, deeply concerned as we always must be for the progress of the Church, and thankful that both at home and in the foreign field the English branch of the Catholic Church in Canada is alive to her duty, we are more than thankful that in the matter of St. Albans Cathedral, such a sober, valuable report was presented, and a debate in which sympathy with the bishop, and a fixed and determined purpose to rally round him in this hour of mental trial and suffering, were the universal marks of the Synod. We are glad at this. To the best of our ability—for we are convinced of the value and importance of St. Albans to the diocese—we have ever aided, and ever will do so, this noble enterprise, and pray it may be our lot yet to see the sacred fabric completed, “a thing of beauty and a joy forever,” to us and to our children. And we say, when the present crisis is passed (and in the unanimity of the Synod we see a bright omen that the worst is over), that the bishop has done his part, even though another stone may not be placed upon it during his episcopate. Consider the English Cathedrals; St. Paul's and Salisbury are the only two built direct on from start to finish; the others are the work of ages—this bishop building a nave, his successor a transept, his successor the tower, and so on from foundation to pinnacle. Let the successor of the present incumbent of the See do as much, out of as small means, as the bishop and chapter have done, and then they will do well. We are rejoiced and gather from the enthusiasm—earnest and deep—that a way is now opened for the canon missionary of the diocese to get into the pulpits of the diocese, and in his able and forcible manner, appeal to his listeners to come forward with their means and then their prayers, to wipe out this standing disgrace, for disgrace it is that the Church's wealth is not directed so as to lift the burden off shoulders which have almost sunk beneath the load. We ask each incumbent of the parishes in the diocese who may read this article, to open his church and pulpit to Canon McNab, and in every way aid him, that at our next Synod we may have the good news to tell that the work entered on now, has been accomplished. We know how attractive in its services, in its guilds, in its Sunday-school, &c., &c., the present imperfect structure is. If so, and it is so, what a cen-

tre for Church life and Church encouragement the Cathedral, when completed, would become?—the whole Cathedral system in perfect operation, and all the various departments of central Church life in vigorous action. *This might have been done, but we let the sad past go.* This now will be done, until the head-stone thereof shall be brought, with shoutings, crying grace, grace unto it. We appeal again to the incumbent of every parish, be he rector or be he missionary, to take a share in this work, and then have the proud satisfaction of thinking, as the towers and pillars of the stately pile progress towards completion, “Well, thank heaven! I did not stand indifferent while others worked; I did not hinder while others helped; I was not apathetic in the struggle while others toiled; as a priest faithful to my kind and sympathetic bishop, as a layman asked to co-operate in this noble enterprise with my fellow Churchmen; I did all in my power to help.” Even in its imperfect and incomplete arrangements there is in St. Albans now a service stately, grand and finished equal to that of many English Cathedrals. It was our good fortune to be present at the service on the evening of the 1st Tuesday after Trinity. In the choir—now 52 voices—the various tones were so blended, and the shading of the sentences so complete, the spirit and meaning of the sacred passages so brought out, that they were sermons in themselves, and we have seldom had such opportunities of seeing and knowing the power and beauty of sacred song as we had on that Tuesday evening. God grant we may yet see such a choir sweeping “through the long drawn aisles and fretted vaults” of St. Albans, singing as they go,

Rejoice ye pure in heart,  
Rejoice, give thanks and sing;  
Your festal banner wave on high,  
The cross of Christ your King.—Amen.

#### “THE CANADIAN CHURCHMAN” CATHEDRAL FUND.

##### SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$326 75
Mrs. A. Purvis, Young's Mills.....	1 00
Mrs. G. Redmond, Brockville.....	1 00

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN.—I have read in your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Albans Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious diocesan undertaking. Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our diocese the crown of our Church of England system—a noble cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions. Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

#### IN MEMORIAM.

The air seemed filled with God's bright sunshine and with the songs of happy birds on the

morning of the 17th of June, but alas! as into the finest days some rain will fall, so a sudden chill seemed to creep into our hearts as the deep, sad note of “the passing bell” struck our ear, and we knew full well that to some dear soul had come the “voice from heaven, saying, write, from henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.” Under the leafy shade of the spreading trees, along the quiet streets of the picturesque town of St. Catharines, slowly passed the little “cortege,” and she who was lovingly borne by her brother's tender hands, and reverently laid in the chancel of St. George's Church, amidst the surrounding emblems of mourning, was indeed resting in the blessed calm of Paradise. Margaret Hallowell Stayner, daughter of the late Rev. S. S. Wood, first saw the light in the quaint old rectory at Three Rivers, Province of Quebec, some fifty years ago, in which old historical Canadian town her happy girlhood was spent in the company of many brothers and sisters, the link of kinship rendered doubly strong by her ever sweet, unselfish nature. The keynote of her gentle life seemed to be, in quiet sympathy to share the burdens and trials of the many who constantly craved her love and advice. An earnest Christian, a staunch member of the Catholic Church, she was always ready to help on the advancement of Christ's kingdom. Although of so gentle and retiring a disposition that she was never seen in the forefront of life's battle, still, as the sentient power that the delicate lily possesses of filling its environment with sweetness, so her life of wondrous purity and goodness seemed to help and strengthen all who came under the sway of her gentle influence, and as the words of the beautiful hymn were sung, as she lay resting before the altar, we felt how truly the words had been the earnest hope of her life:

“Then, O my Lord, prepare  
My soul for this glad day;  
O wash me in Thy precious blood,  
And take my sins away.”

As at length the lovely little “God's acre,” redolent with the perfume of many flowers, was reached, those nearest and dearest surrounded her, as on the sweet summer's air echoed the comforting words of prayer and solemn benediction. So calmly and hopefully we left her gently sleeping, until the day break, and the shadows flee away. For,

“They are not dead, the dear ones we hold dearest,  
They live and love where death shall be no more!  
Perchance e'en now they may to us be nearest,  
Praying and watching, as in days of yore.”

“Yes, we believe that we shall yet behold them,  
Bathed in the light and life of heaven above—  
Ah! with what joy shall we again enfold them  
There where eternity is endless love.”

B. V. T. W.

“Wenvoe.”

#### THE MISSIONARY FIELD.

When two Christian Kohls (India) meet they salute each other with the words, “Jesus is our Help.” There are about two million Kohls in all their tribes, and of these 100,000 are said to be Christians.

These Formosan converts have proved themselves able to endure hardness as good soldiers of Jesus Christ. At Sintiam the mob found the Communion roll and marked every name on it for a victim. They began with the first and set fire to his dwelling, plundering, beating and seeking to kill. But they found that death by drowning, torture by bamboo strips bound about the fingers till the blood oozed at the finger-tips, hanging up by the queue—all these inventions of fiendish hate were unavailing. Thirty-six families

in that one town were left homeless and utterly destitute, but they stood by their Lord. Those who think the days of voluntary martyrdom past should read the story of Formosa. Persecutions and hardships only bound these simple primitive disciples more closely to their Lord, and illustrated the ancient maxim that "the blood of the martyrs is the seed of the Church."—*Dr. Pierson's Review of Dr. Mackay's Book.*

The *Boston Journal* quotes editorially the opinion of Rear Admiral George E. Belknap on the benefit of Foreign Missions: "Scoffers and sceptics and other flippant and thoughtless people will tell you that the missions are failures, that nothing substantial has been accomplished in the efforts to Christianize the people of the Orient and of other countries. To such unbelievers the ceaseless progression of change in the conditions and aspects of the material universe goes on under their very eyes without note of heed or instruction. Bent on their own aims and pleasures, all else in life is a blank to them. The chances are, indeed, that at the very moment they are decrying the work of the missions they are reaping benefit and advantage in their business affairs from the work done by the missionaries, and the varied information gained by them in their close contact with the people among whom they have labored. I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant or any other person from Emperors, Viceroys, Governors, Judges, Counsellors, Generals, Ministers, Admirals, merchants and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their association or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the missionaries."

Bishop Richardson, of Zanzibar, recently visited Kologwe in East Africa, and stayed there nearly three weeks. The day after his arrival he consecrated the new church. The Rev. P. R. H. Chambers, missionary at Kologwe, writes in the little monthly paper of the Universities' Mission: "There are not many other consecrated churches in the Mission, I think, as the country formerly was not considered sufficiently settled politically to make it safe to consecrate. The service was very impressive, and though we were not very many, yet it seemed a great crowd when one remembered that three years ago there were no Christians except the priest, the teacher, and the cook, and they were all foreigners. We went all around the church singing, and the bishop, when we returned, blessed the altar and the various other parts of the church in detail, and consecrated the whole forever. Then we proceeded with a high celebration, the first ever sung here. This church was built in memory of Mr. Ellis Viner. On Sunday (Quinquagesima) the bishop confirmed twenty-three boys and men who had been baptized since the late bishop's last visit. Then again, last Sunday he baptized one man, this being his first baptism in Africa, and on Sunday he confirmed him, and made Mr. Darley a reader. On Sunday afternoon he went into the town, and, after crossing the bridge, donned his cope and mitre, and with his staff carried before him went with the procession to the house of a sick boy who could not get to church, and confirmed him. The service and the singing, and especially the bishop himself, impressed the people. He made several excursions to the towns round, and preached to the people at Mgombezi, Kwa Sigi and Kwa Mgumi. He remarked on the thickness of the population and the largeness of the towns compared with that of other parts of the mainland. The day after our church was consecrated the rain came, and we found several little weaknesses in our roofing, so that for an hour or two the whole station was employed in sweeping water out of the church. (The bishop assisted, with his trousers tucked up and a pair of old socks on). We have put it all right now, but it was like a swimming-bath at the worst." Bishop Richardson says that it is quite impossible to describe the beauty of Magila. "The church is a very fine one in stone—nave and two aisles—five bays in length, with small apse for high altar. We are 700 feet above the sea, and quite near are hills rising to

1,500 and 3,000 feet, green to the top with lovely trees, and there is a beautiful waterfall, which I went to yesterday. Many other hills around. I left Zanzibar in the 'Bundesrath' on the 18th, going on board the night before, and sleeping on deck just opposite the Sultan's palace. Tanga, the port for this place, is about sixty miles north of Zanzibar, and we reached it about two o'clock. There Father Woodward, who is the priest-in-charge of Magila, met me, and we visited the German Lutherans, who have a small hospital, and have often been kind to us. We had our meals at the house of the German East African Company, and I slept in a house of theirs, but Woodward in one in the town, as there were several natives in our party to whom he wanted to be near. You know I do not like Sunday travelling, so we arranged to stay till Monday morning, having two short services with our natives on the Sunday. Tanga is a beautiful harbour, but not so beautiful as Dar-es-salaam."

#### PARALLEL PERILS AND THE POWER OF INTERCESSORY PRAYER.

A sermon delivered by the Rev. E. A. W. King, at St. John's Church, Waterville, Que.

Esther iv. 15 and 16. Then Esther bade them return Mordecai this answer: "Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the King, which is not according to the law; and if I perish, I perish."

The scene is Susa, or Shushan, the summer capital of Ancient Persia, overlooking the River Ulai, by whose clear waters the prophet Daniel beheld the mysterious visions that have awed every serious student of the Bible. The speaker is Esther, the humble Jewish maiden of the Captivity, now raised to the throne of Persia, whose dominion extended over the then civilized world. Speaking from the human point of view, we do not know which most to admire, the *genius* of Esther in the part she played in this most marvellous drama, or the sublime *simplicity* of that spirit of hers, which, scorning every trick for effect, and rising above the temptation to allure the king by the mere charms of her person, seeks to make her influence one of mind and conduct. This quality of Esther's character is first brought to our notice when the King Ahasuerus—after deposing his Queen Vashti for refusing to come at his call, and (contrary to the canons of Persian manners), to exhibit her beauty to the vulgar gaze of the assembled princes—sends agents through the various provinces for beautiful maidens, from among whom he could select a successor to the divorced Queen. Esther is placed among the candidates for the royal station. While the other maidens used every art provided by a lavish Oriental court to adorn their persons and appeal to the sensuality of the King, Esther, when preparation is made for her presentation to Ahasuerus, asks nothing but what the chamberlain wishes to provide for her. Her unadorned beauty and her unaffected manners win, where all the resources of art and fashion failed. Out of the galaxy of beauty, gathered from every province of the vast empire of Persia, she alone is chosen to be Queen and she alone disdains the jewels, the finery and the artifices of the toilet to gain the coveted place. Once again the nobility of Esther's character is manifested in that great crisis of her career, when her own life, and the life of every Jew in the world, hangs in the balance. Scarcely has she been made Queen when Haman the Agagite, the hereditary enemy of her race, by a series of rapid promotions, gains the place of Prime Minister. He represented the King, and, according to the notions of the Persians of the day, the King was the embodiment of the Deity. Men's lives were as play-things in the hands of these monarchs, and subjects prostrated themselves before them as if they were omnipotent. Haman seems to have arrogated to himself the same attributes as his master, the King, but there was one among the servants of the monarch who refused to pay any man the homage due to God alone. This was Mordecai the Jew, Esther's own cousin and foster-father, though the relationship was not known at court. Enraged at Mordecai's refusal to bow the knee to him, Haman resolved for this one man's offence to wipe out the whole race of the Jews. By representing to the King that they were a turbulent race, with laws of their own, which were subversive of the laws of the empire, he asks for a proclamation ordering their massacre. Incredible as it may seem to us, who live under the humane constitution of Great Britain, and who have only read of the ways of eastern monarchs of past ages, the King gives his official signet to Haman, and authorizes him to do as he pleases with these people. The proclamation is issued, fixing the day upon which all Jews, old and

young, women and children, shall be put to death, and special posts were sent out in order that the dreadful decree might be published in every province, to the remotest bounds of the empire. It is while this fearful doom is hanging over the Jews, that Mordecai appeals for help to Esther, who in the seclusion of her palace had not even heard the decree. The inviolability of the laws and decrees of the Persian empire was well understood throughout the world then, and has long since passed into a proverb; but Mordecai, covered with sack-cloth, and wailing through the streets of the city with the "loud and bitter cry" of one who has unintentionally brought calamity upon others, yet hopes that in the providence of God the wit of woman may win relief where the power of man would utterly fail. Esther reminds him, however, of the inflexible nature of the laws of the kingdom; that by these laws it was death for any person, even herself, to presume into the inner court of the King uncalled, and that for the past thirty days she had not been called into his presence—a fact which in itself showed that she had been slighted or forgotten, and which would render such an adventure all the more perilous. When Mordecai points out that she may have been raised to the kingdom for this very crisis, and that her own destruction might be involved in the slaughter of her people, she is left to decide between self and duty. Her noble decision appears by the narrative to have been prompt and firm. "Go gather all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise." "And so," she decides, "will I go in unto the King, though it be contrary to the law, and if I perish, I perish." Oh, queenly Esther, how well thy conduct becomes thy name—for it means a star! In all future ages, the tried and tempted soul, halting in a great crisis of life, between self-interest and duty, may triumph in thy declaration. Here is my path—to follow it I may break the decrees of an empire—but the duty shall be done, "and if I perish, I perish." We read that "the maid was fair and beautiful," and yet it would have been natural that, in venturing unbidden before the King, she would appear as beautiful and as pleasing as possible, for her own life, and the lives of all her people, depend upon the reception she should get; but instead of hours spent in adorning and beautifying her person, her preparation is three days self-abasement and fasting. As Bishop Hall puts it: "A carnal heart would have pampered the flesh, that it might allure those wanton eyes: she pines it, that she may please: God, and not she, must work the heart of the King. Faith teaches her rather to trust her devotions than her beauty." The picture she presented as she ventured into the presence of the King, must have been striking and dramatic, and we do not wonder that it has inspired the pencil of more than one great artist. Beautiful she must have been, for Jewish names were usually given to mark some characteristic of the person; and while the Persian name of Esther meant a "star," the Hebrew name, Hadassah, signified the "myrtle"—each name being a type of loveliness. We can imagine how, with the quiet, but unfaltering, carriage of one who has resolved to meet death itself in the path of duty, she moves into the inner courts, now silenced by the unexpected presence of a woman. Her pale face, etherealized by the severe fast, must have seemed like the apparition of an angel to the astonished eyes of the King. She was probably least in his thoughts at the moment. Sunken in sensuality, or engrossed with political schemes, he suddenly beheld in the face of a wife, a glimpse of the better sphere of life and thought to which his nobler nature should be attracted, and instinctively recognizing the spirit shining through her face, he felt himself the subject and her the sovereign. He held out the golden sceptre, which assured her of safety; and in his warmth of admiration told her he would grant whatever her request might be, even to the half of the kingdom. We know the rest. We know how Esther wisely defers making known her special wish until at the banquet, when Haman, the only other guest, is most elated with his own position and power, and seems most secure in her favour, she paralyzes him with her denunciation of his unpatriotic wickedness, and the King's eyes are suddenly opened to the enormous shame that would have been inflicted upon the empire by his own trusted Prime Minister. Haman was hanged on the very gallows he had prepared for Mordecai, and Mordecai was elevated to the place of honour. Though the decree against the Jews could not be formally revoked, it was left to the diplomacy of Mordecai and Esther to devise a counter vailing decree, by which the Jews were authorized to defend themselves and destroy their enemies. To quote the language of the book, "the Jews had rest from their enemies, and light and gladness and joy and honour." Their sorrow was turned into joy, and their mourning into a good day. From being despised and marked out for destruction, they were now held in respect and honour. No wonder then that the feast of Purim,

established to commemorate this deliverance, is one of the happiest in the Jewish calendar to this day. Had the malice of Haman been gratified, not only would all the Jews of the Captivity have been massacred, but as Persian dominion extended over the Holy Land itself, the chosen people would have been rooted out of their own country, and the very hope of Israel—the Saviour himself—would have, humanly speaking, been cut off. We may search the records of sacred and profane history in vain for a parallel to this awful crime. The massacre of St. Bartholomew was a mere piece of mischief compared with which was contemplated by this colossal carnage, in which an entire nation of unoffending people were to be butchered like sheep, and in which the hireling executioners were enjoined to close their ears to every appeal for compassion—sparing neither the babe whimpering on its mother's bosom, nor the old patriarch hobbling in the helplessness of age. A parallel in kind, at least, if not also to a similar extent, we have—it is most deplorable to think—in Armenia at the present time. In Persia of old that carnival of murder was conceived by the malice of a man—it was circumvented, under divine control, by the unselfish devotion of a woman, whose first step to duty was by fasting and prayer. What a field Esther has marked out for the influence of woman! Vashti, high-minded though she was, comes before our view breathing defiance to the State, relying on her own sufficiency. Esther begins the great work of her life in self-denial and prayer. The one loses her husband, her crown, and perhaps her life; the other by the genuineness of her humility, self-sacrifice and piety, is lifted to the throne, and to the very honours which she was prepared to renounce. In tracing the mysterious hand of God through the events of this book, we are naturally reminded, during this week of special prayer in behalf of our oppressed Armenian brethren, of the fast of Esther and her people. That it had an important influence in their deliverance may be inferred from the way it is mentioned. It was no ceremonial fast. Her people were marked out for a fearful fate, and she appealed to them to humble themselves with her before God, who alone could save them from that doom. The fast was the physical expression of penitence and humility and of dependence upon the power of God. Even a ceremonial fast will be of value, if it helps us to realize that God is our helper, and if we remember the caution of our Saviour—not to make a merit of it or "appear unto men to fast, but unto God." Such indeed was the nature of the fast of Esther. It was not blazoned before the empire; the injunction was to the Jews only, and the fasting and prayers were evidently not known or noticed by the Persian public. It has been thought remarkable that the name of God does not occur once in the book of Esther—though Matthew Henry aptly remarks that "His finger is there"; neither is the word "prayer" mentioned in connection with fasting, but the omission is by design and not by oversight. To have spoken of prayer would have involved a reference to the object of the prayer. But that the Jews supplicated their God while fasting in this great day of peril, is understood with the same clearness that we can see the hand of the Great Spirit controlling and overruling through all this romantic chain of events. Let us notice that in the minds of the believing Jews, both of the Captivity and of the later ages, who have had this book in special reference, the holding of the curtain of silence before the Persian and heathen only expressed the confidential nature of the Jews' relations to God, and endeared and deepened the joy of their deliverance when it came. And so to-day the true Israel of God, when they fast and pray "not unto men," but "unto the Father, who seeth in secret," when they lay their distresses in confidence before Him, will feel a fuller sense of delight as they realize the confidential nature of this communion when the happy day of their relief shall come. Hence, let us all confidently look for most important results to come from this week's special intercessions amongst Anglo-Saxon Christians everywhere in behalf of our oppressed brethren in Armenia. Let us add our own prayers, and as our own country and good Queen have been once again just brought to mind by the yearly recurrence of St. George's Day, let this coincidence suggest to us the worthy hope and earnest prayer that it may please God to make the illustrious Victorian reign still more remarkable and glorious by His using the Queen of England and Empress of India for the rescue and welfare of the Armenians from the cruel Turks, as He used Esther, Queen of Ancient Persia, for the deliverance of the Jews from Haman, the bloodthirsty Agagite. So may it be. Amen.

News has just come to hand from Australia of the opening in April by Lord Hampden, the Governor, of the Missions to Seamen Church Institute, for the crews of ships frequenting Sydney harbour. About 150 seagoing men took part in the opening ceremony, whilst 190 sailors attended the first concert the following evening.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

**SHERBROOKE.**—The Lord Bishop of Quebec held an ordination service in St. Peter's Church last Sunday morning, when the Revs. E. A. Harte, Curran, and A. H. Moore were advanced from the diaconate to be priests. In the evening the bishop held a Confirmation service, when 28 candidates presented themselves.

### TORONTO.

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

**Thursday.**—The Synod Report Continued.—The Synod assembled at 10 a.m. The result of the elections of the day before were announced as follows: For the Executive Committee—Clerical—Revs. Septimus Jones, Dr. Langtry, J. Pitt Lewis, J. C. Roper, and Principal Sheraton. Lay—Messrs. A. H. Campbell, J. H. Plummer, N. W. Hoyles, L. H. Baldwin, George B. Kirkpatrick. The clerical delegates to the next meeting of the General Synod were chosen as follows: Revs. Dr. Langtry, J. C. Roper, Prof. Clark, C. J. S. Bethune. Substitutes—Revs. Septimus Jones, Principal Sheraton, J. Pitt Lewis, Provost Welch. The lay representatives elected to the same body were: Hon. G. W. Allan, Registrar J. A. Worrell, Q.C., Messrs. A. H. Campbell, and N. W. Hoyles. Substitutes—Messrs. J. H. Plummer, S. H. Blake, C. J. Campbell, Dr. J. G. Hodgins. Before adjournment the bishop announced the following as his nominees to the Executive Committee, viz.:—Clerical—Ven. Archdeacon Boddy, Ven. Archdeacon Allen, Revs. Canon Sweeny, Canon Cayley, and Canon Farncomb. Lay—Registrar Worrell, Hon. G. W. Allan, Hon. S. H. Blake, Messrs. C. R. W. Biggar, and William Ince. The report of the Investment Committee caused a discussion that took up most of the morning session. This, however, was finally passed, and at the hour for luncheon the Synod were at work on the Audit Report.

**Afternoon Session.**—The Synod concluded the consideration of the Audit Committee's report, adopting the same without further comment.

The report of the Committee on Systematic and Proportionate Giving was read by Rev. W. C. Allen. It concluded as follows: "It is the desire of your committee to procure information as to the various methods in existence in the different parishes for raising funds for Church purposes, and they express the hope that the clergy will co-operate with them in this effort. The committee would again remind the clergy of the urgent necessity of bringing the subject of systematic and proportionate giving, upon all suitable occasions, before the minds of their people, and of presenting those principles which alone can produce true Christian liberality."

The following committee were then appointed for the coming year:—Revs. Dr. Sweeny, Canon Spragge, C. L. Ingles, W. C. Allan; Messrs. Dr. Millman, E. E. McGaffey, B. Rowe, T. E. McEary, and W. C. Hall.

The report of the Committee on Provincial Synods was read and adopted, the committee being reappointed.

The report on the Increase of the Episcopate was read, and it was decided to amend Rev. John Pearson's resolution by recommending the Rural Deans to report on the feasibility and advisability of the scheme for the forming of the new diocese.

**Evening Session.**—The report of the committee was then taken, to which was referred the question of religious instruction in the Public schools of Ontario. The committee was appointed to wait on the Minister of Education and urge further provision for religious instruction in the Public schools in the Province of Ontario, by giving one-half hour daily during school hours for such instruction, and by the introduction of the Bible as a text-book in such schools, to be read, memorized, and made the subject of examination. And in amendment it was moved by Mr. Lawrence Baldwin that the report be merely received. This view was supported by Rev. J. P. Lewis.

Prof. Clark, as a member of the committee, stated that they (the committee) carried out as best they could the orders of the Synod, that "some religious instruction be given in the schools," and that this should be given in the words of the Bible. If some instruction was not given, our boys and girls would grow up to the idea that the Bible was not a necessary study. Hon. G. W. Allan said that this instruction would, if doing nothing else, burn the words of sacred Scripture into the memory of children that some time might bear good fruit. On the vote being taken the amendment was lost, and the report adopted. The names of Hon. G. W. Allan, Rev. John Pearson, Rev. A. J. Broughall, and N. W. Hoyles,

Q.C., were added to the committee. Rev. Mr. Lewis and Mr. Lawrence Baldwin resigned from the committee.

The report of the Synod Retrenchment of Expenses Committee was read. It proposed that some changes be made in the printing arrangements of the Synod, as this would save some expense.

**Friday Morning.**—After the opening by prayer the Synod proceeded without much interruption, and, in consequence, matters of routine progressed quite rapidly. Rev. John Osborne and Rev. Walter Crosswick, rectors of the recently formed missions of St. Clement and St. Saviour, East Toronto, were placed on the list of beneficiaries of the Toronto rectory surplus fund. They will commence to receive their shares at the discretion of the Synod's solicitors.

The report of the committee appointed to consider the question of sending a bishop to Japan was then received and led to a lengthy discussion. Many of the members of the Synod thought that the money required to support a bishop might be better spent in sending out a number of unmarried missionaries to further propagate the work. Mr. N. W. Hoyles, Q.C., spoke very strongly to this opinion, and was followed in much the same strain by Mr. Barlow (Cumberland). Rev. C. L. Ingles thought that the missionaries at present in Japan were best able to know what their own needs were, and as they wished the appointment of a bishop, this should be the action, if any, of the Synod. A number of other addresses were given in support of the report, and it was finally passed.

Rev. G. B. Morley moved: "That the publication of the appendix to the Synod journal be discontinued, and as a substitute the journal of Synod be sent to all churchwardens who are not lay representatives to Synod." An amendment to the original resolution proposed that the appendix be not discontinued, but be published in a condensed and cheaper form. This amendment was finally adopted.

The resolution of Rev. Dr. Mockridge regarding the quota promised by the Diocese of Toronto towards the salary of the Bishop of Algoma was, after considerable discussion, referred back.

As motion five was struck out, the Synod then considered the following resolution, read by Rev. C. L. Ingles:—"That in view of the evils of the present system governing the liquor traffic, this Synod recommends 'the gathering system' as one which strikes at the root of these evils by removing the element of private gain from the traffic, without interfering with individual liberty."

Rev. Septimus Jones moved, in amendment, that a special committee be appointed to consider this matter and report at the next session of the Synod. His Lordship explained, however, that this amendment was scarcely necessary, as the Synod were only asked for an opinion, and could not in any case legislate in the matter. This amendment was, however, finally passed.

Rev. J. Vicars' motion regarding the signing of communion certificates was referred to the Superannuation Committee.

The following gentlemen were then appointed as a special committee to report on the Gothenburg system at the next session of the Synod: Rev. Canon Sweeny, J. C. Roper, G. A. M. Kubring, J. P. Lewis, Septimus Jones, C. H. Shortt, C. L. Ingles, Messrs. N. W. Hoyles, Q.C., G. B. Kirkpatrick, Beverley Jones, George Stack, M. Sheppard, W. C. Hall.

The religious instruction motion by Mr. Lawrence Baldwin was then proceeded with. This resolution asks that the following questions be referred to a special committee:—

1. All ratepayers to contribute to a common "building" fund necessary to meet the cost of providing accommodation for all Public school children not attending voluntary schools.

2. All ratepayers to contribute to a common "educational" fund necessary (with the Government grant) to meet the cost of imparting secular instruction to all children attending Public schools (including voluntary schools.)

This sum, with the Government grant, to be distributed among the various schools (including voluntary schools), according to the average number of children attending each school.

3. Any religious body conducting a school in a suitable building provided at their own cost, and (a) having an average attendance of at least thirty pupils maintaining a standard of efficiency in secular subjects; and (b) using the Public school text-books; and (c) employing as teachers only those holding Public school certificates, to be entitled, on the written application of at least twenty heads of families resident in the school district, to have such voluntary schools placed on the list of Public schools, subject to the same inspection, and to share in such "educational" fund, according to the average attendance, as in the case of the other Public schools.

4. Religious instruction to be given in all Public schools from 9 to 9.30 a.m. (a) Such religious instruction to be based upon a common text-book in the ordinary (State) Public schools; and (b) in the (voluntary) Public schools, to be such as the various

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religious bodies may respectively desire to impart to the children of parents of their own communion.

5. Pupils, in either case, not to be required to join in religious exercises or receive religious instructions objected to by their parents or guardians.

Mr. Baldwin, after a few remarks, put his motion, and in this was seconded by Rev. Dr. Langtry. As the expected opposition to this resolution did not transpire, the Synod passed it unanimously, and thus referred the entire subject back until the next Synod. The special committee were as follows:—Revs. Archdeacon Allen, Provost Welch, Canon Sweeny, Canon McNab, J. C. Roper, T. C. Street Macklem, Septimus Jones, T. W. Paterson, Rev. W. H. Clark; Messrs. Hon. G. W. Allan, J. A. Worrell, Columbus Greene, N. W. Hoyles, Q.C., James S. Cartwright, Frank Hodgins, A. M. Dymond, L. H. Baldwin, H. T. Beck.

*Evening Session.*—The principal item of business was the receiving of the St. Albans Cathedral Committee report. This proposed, in brief, to appoint a committee who would use their best efforts for the purpose of arranging a plan to get rid of the floating debt. To this end the following committee was appointed:—Dr. Langtry, Rev. Septimus Jones, James McL. Ballard, Rev. T. C. Street Macklem, Hon. S. H. Blake, R. H. Tomlinson, R. N. Gooch, H. J. Mason, N. F. Davidson, and R. T. Gooderham.

It was decided to continue the present stipend from this diocese to the Bishop of Algoma for the term of three years. After the passing of a number of complimentary resolutions, among which was one to the press for their able reports of the Synod proceedings, the bishop, in a few words, expressed his satisfaction at the successful session they were about to close. The growing missionary spirit was a cause for congratulation, and he especially wished to express his approval of the course taken in regard to St. Albans Cathedral. At the conclusion of his Lordship's address, the session of the Synod was closed by the singing of the doxology and the pronouncing of the benediction.

*St. Peter's.*—A very pleasant garden party was held on the grounds of Archdeacon Boddy, on Winchester street, when the gardens were beautifully illuminated with electric lights, and music by an orchestra was listened to with great pleasure. Refreshments were served to a large gathering of the congregation of St. Peter's Church. The Ven. Archdeacon and Mrs. Boddy gave this delightful entertainment to introduce to the congregation the Rev. Rawlings A. Robinson, the new assistant minister, who will now officiate in this well-known church.

*St. Stephen's.*—A large meeting of the St. Andrew's Brotherhood was held in the school-house on Tuesday evening of last week, and presented Canon DuMoulin with an address congratulating him upon his elevation to the bishopric of Hamilton, all the city Chapters being represented. The presentation was made by Mr. R. Taylor. Canon DuMoulin made a feeling reply, speaking in terms of the warmest commendation of the order, and giving a brief sketch of its history from its inception.

*COLLINGWOOD.*—The closing meeting of the Band of Hope, which was held in the court room, on June 6th, 1896, will long be remembered, as on that occasion, Mr. Miller's silver medal was presented to the girl who had been most successful at the Bible study competition. After the usual opening with prayers and hymns, the secretary gave a summary of the past year's work, showing "from 170 to 200 names on the roll, but giving a poor attendance, which is partly owing to the impossibility of securing a room to meet in, the Band having to move so often, and at present meet in the court room, which is given for a time." The need of a room in connection with All Saints' Church in which to hold the Sunday-school, the Band of Hope and other Church organizations, is urgent. After the vice-president had given a short address on Band of Hope work, there followed a pleasing programme of singing and recitations, which had been prepared, at some trouble, by the musical and managing directors. An address on Bible study by the president—the rector—followed, and then came what all were anxious to see—the prize giving. Mr. Miller's silver medal was presented to Minnie Cottrell. The second prize—Scott's poems from the W. A.—was presented to Gracie Dowse, and then a special one, from a lady of the congregation, to Agnes Byford, "who for five years has not missed a weekly meeting, and who has worked with untiring zeal and energy for the prosperity of the Band of Hope." Then followed much clapping of hands, and after the National Anthem had been sung, and the benediction pronounced, the pleasant evening came to a close. We must mention that Mr. Miller has generously given two very handsome silver medals, one for the boys, and one for the girls, for Bible study. The boys' medal and other prizes are to be given at the reopening of the Band after vacation.

#### NIAGARA.

*ST. CATHARINES.*—The quarterly meeting of the Diocesan Board of the Woman's Auxiliary to Foreign or Domestic Missions, which took place on Friday week, was one of the most interesting meetings ever held in this diocese in connection with the W. A. M. A. So far as weather and surroundings were concerned, there was nothing wanting, and the departure of Mrs. Hamilton, wife of the late bishop of the diocese, gave additional interest to the proceedings. There was a celebration of the Holy Communion in St. George's at 11 a.m., the rector officiating. About seventy communicants were present, and the service was most impressive. At the conclusion of the communion office, there was an adjournment to the rectory, where the large drawing-room had been arranged for the meeting. The president, Mrs. McLaren, took the chair, and Miss Ker presided at the piano. After devotional exercises Miss Ambrose, the very efficient secretary of the diocese, called the roll, and among the branches represented were the following: Hamilton—Mrs. McLaren, Mrs. Hamilton, Miss Ambrose, Mrs. Stewart, Mrs. Sutherland, Miss Counsell, Mrs. Sewell, Mrs. Webster, Miss Ferris, Miss Gaviller and Miss Maria McLaren, Dundas—Mrs. G. Gwyn, Grimsby—Mrs. Pettit, Mrs. Hagar and Miss Ida Nelles. Niagara Falls—Mrs. Houston, Mrs. A. Brown and Mrs. Rogers. Niagara-on-the-Lake—Mrs. Garrett, Miss Beaven, Miss Best and Mrs. Best. Queenston—Mrs. Shepperd, Mrs. Durand, Miss Durand, Mrs. Dæ, Miss Shepard, Miss Wray, Mrs. and Miss Cooper. Stamford—Mrs. Archer, Mrs. Badger, Mrs. Newton and Mrs. Tusignan. Port Robinson—Mrs. Saunders, Thorold—Mrs. and Miss Baxter, Mrs. Blackstock, Miss Lampman and Miss Spencer. Oakville—Mrs. McGill and Miss Smith. St. Catharines—All the members of St. George's branch were present. Toronto—Mrs. Williamson, Miss Halson, Miss Turner (Millbrook), Miss Horkin and Miss M. Halson. Homer—Mrs. Woodroffe. There were many others whose names could not be ascertained. Mrs. Ker, president of St. George's Branch of the W. A. M. A., delivered a short address of welcome. She said: "It is with feelings of no ordinary gratitude that the Branch of the W. A. belonging to St. George's Church bids you for the second time a hearty welcome to our parish and city. It is almost four years since we last had the pleasure and stimulating influence of a quarterly meeting of the Diocesan Boards in this parish, and we feel thankful that we are again enjoying the privilege. The intervening period since your last meeting here has been one of steady work, and we are happy to believe of considerable progress. Many changes have necessarily taken place bearing more or less directly upon the general life of the Auxiliary, and chief among them, we are sorry to learn, of the removal of the removal of the Bishop of Ottawa and Mrs. Hamilton to another field of labour. The severance of the happy ties which have bound us together is the cause of widespread regret to the membership of the Auxiliary. When we gathered here nearly four years ago, Mrs. Hamilton was our president, and we all cherish an affectionate and loving memory of our intercourse with her; of her gentle and unwearied patience, and her zealous interest in our work. We now join in the sincere hope that the future of the Bishop of Ottawa and Mrs. Hamilton may be crowned with manifold blessings. We consider that we have been specially favoured on this occasion in having with us Mrs. Williamson, president of the Toronto Diocesan Board, of whom it may be said that her name, if not known in "all the churches," is familiar to all Branches of the Auxiliary, and we cordially welcome herself and Miss Turner, who is also with us, and thank them for having honoured us with their presence. Miss Turner comes to us fired with zeal begotten of personal knowledge of the work in our great North-West, and we are sure to derive much help and benefit from two such distinguished and devoted members of the Auxiliary. Mrs. McLaren, the president, said in reply that she thanked Mrs. Ker and the members of St. George's Branch very warmly indeed for their cordial welcome, and the helpful words to which they had all listened with so much pleasure, and she quite agreed that these meetings were, as Mrs. Ker had said, of the greatest benefit to every one of them, although, on looking at the large gathering present, she felt sure that Mrs. Ker had been put to much inconvenience for their accommodation, and yet she had no doubt whatever that Mrs. Ker was equally pleased with themselves to see such a large number of interested workers. Mrs. Hamilton said she could not trust herself to say much, but on behalf of the bishop and herself she heartily thanked Mrs. Ker and the members of St. George's Branch for the kindly words spoken on the eve of their departure; it was to them both a source of deep satisfaction that they had secured a place in the affections of the members of the W. A. She again thanked Mrs. Ker and assured her that her kindly words would be long remembered (applause). Mrs. Williamson also

replied briefly, saying they would hear from her later on. Miss Ambrose read the minutes, and after some routine business the members adjourned for luncheon. At this stage there were nearly one hundred present. The ladies of St. George's Branch and the young ladies of the Junior Branch waited on the tables, which were beautifully decorated with flowers of all kinds. The rector presided, having on either side Mrs. Hamilton and Mrs. McLaren. Every seat was occupied, and it was a matter of comment how easily the rectory accommodated the large number present. It is unnecessary to say that a lunch served by the ladies of St. George's Church was everything that it ought to be. When business was resumed in the afternoon, Mrs. Hamilton was presented with a beautiful India shawl. Mrs. Sutherland made the presentation, and was suitably replied to by Mrs. Hamilton. Most able and interesting addresses were delivered during the afternoon by Mrs. Williamson, president of the Toronto Diocesan Board, and Miss Turner, of Millbrook. The addresses were full of practical information and very inspiring to the members. On motions by Mrs. W. G. Thompson and Mrs. Bixby, seconded by Mrs. Arnold and Mrs. Haynes, cordial votes of thanks were passed to both speakers, after which Mrs. McGill said she was sure that all present had received much help and profit from their meeting together that day, and she felt that they were all indebted to Mrs. Ker and the members of her branch for placing such an opportunity within their reach. All the arrangements were perfect, and must have entailed a good deal of trouble, and she therefore moved a very cordial vote of thanks to Mr. and Mrs. Ker, which was seconded by Mrs. Sutherland and carried on a standing vote. The rector said Mrs. Ker wished him to reply and to assure the members that it gave herself and the St. George's Branch of the W. A. the greatest possible pleasure to meet them on an occasion like the present. He could not speak too warmly of the work in which they were engaged, and he hoped it would not be long ere they paid them another visit. The benediction was pronounced and the members engaged in friendly conversation, during which tea and coffee were served, and shortly afterwards the members left for their respective homes, pronouncing the meeting to have been one of the most enjoyable they had ever attended.

*HAMILTON.*—An important meeting of the Executive Committee of the Synod of the Diocese of Niagara was held on Wednesday, the 17th inst., at Mr. Mason's office, the Rev. Canon Sutherland in the chair; there being present of the clergy Rev. Archdeacon Dixon, Guelph; Rev. Archdeacon Houston, Niagara Falls; Rural Dean Armitage, St. Catharines; and Rev. Messrs. Gribble, Irvine, Lee, Spencer, Belt, Clark, Forneret, and A. G. Heaven, J. J. Mason, W. F. Burton, J. H. Land, Judge Senkler, C. Lemon and E. Kenrick. The time of the meeting was largely taken up in considering the best mode of increasing the Episcopal Endowment Fund, which was between \$4,000 and \$5,000 short of the amount, \$75,000, to which it must be raised before the bishop-elect can use the whole income thereof. The question also of acquiring a suitable See house for the bishop was discussed. The feeling of the committee was largely against taking any action in respect to the latter question at present, but a committee was appointed to actively canvass the diocese for the purpose of bringing up the Episcopal Endowment Fund to the required amount with as little delay as possible. The new mortgage upon the Church property of the Church of St. Thomas, Hamilton, authorized by a special Act of Parliament, was approved and the usual consent endorsed. A special committee was appointed, consisting of the legal members of the committee, to deal with the claims of Rev. T. Geoghegan. The Auditor's annual report was presented, and passed after some detail work. The committee adjourned at 1 o'clock, it being understood that no meeting of the Synod would take place until September, and notice to that effect will be given to the members of the Synod. A meeting was held the same afternoon in Mr. Mason's office to consider the proper mode of receiving the bishop and Mrs. DuMoulin on their arrival.

*Church of the Ascension.*—The Very Rev. Dean Carmichael preached a most eloquent sermon in this church last Sunday evening to a crowded congregation. During his stay in Hamilton, he has been the guest of Mrs. McLaren.

#### HURON.

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

LONDON.—The Bishop of Huron has made the following appointments: Rev. R. McCosh, to be Rural Dean of Kent, in room of Rev. Rural Dean Smith, removing from the Deanery; Rev. D. H. Hinde, to be Rural Dean of Essex, in room of Rev. Rural Dean Matthew, superannuated.

*St. Paul's.*—The Wednesday evening Synod ser-

vice, June 17th, was well attended, the preacher being Rev. Provost Welch of Trinity College, Toronto, instead of Bishop-elect DuMoulin, of Niagara, who was announced on the conveying circular of the Synod, but who, since his election as bishop, desired to be excused so as to devote himself to retirement and meditation prior to his consecration to the Episcopate on June 24th. The Provost spoke from Eph. iv. 25: "Speak every man truth with his neighbour, for we are members one of another." He pointed out the incompleteness of individualism and its opposite, socialism, if either is taken alone; he showed that the loyalty of the clergy is due to the diocese rather than to the parish or the rural deanery, for without a bishop the Church is not organized, and therefore the diocese was the unit of Church life. He said the text taught the duty of avoiding selfishness and party spirit. Luther and Loyola preached simple messages powerfully, but Erasmus lay between them, nearer the centre of truth. Three hundred years of divided Christendom was the result of the individualism of Luther and Loyola.

CHESLEY.—A beautiful new church is in course of erection here, which the rector, Rev. J. C. McCracken, expects to have opened by September. His Lordship the Bishop is expected for Confirmation a few months later.

TYRCONNEL.—The Rev. M. G. Freeman, of St. Peter's Church, whose stable with all its contents was destroyed by fire on Sunday morning, May 10th, was waited upon last week by the members of his congregation, and presented with a new set of harness and a purse containing the price of another good horse. On Sunday, Mr. Freeman expressed to the members of his congregation his thankfulness for their practical expression of sympathy.

Huron College.—*Alumni Association.*—According to custom, this association met Monday evening, June 15th, that is the evening before the assembling of the Diocesan Synod, and enjoyed a splendid banquet which was presided over by Rev. R. McCosh, rector of Chatham. After the banquet was finished, there was an adjournment to the assembly room, where the annual business meeting was held. The new officers elected were Rev. Mr. Hicks, president, who immediately took the chair; Rev. Mr. Howard, vice-president; Rev. Mr. Rhodes, secretary; Ven. Archdeacon Davis, treasurer, and an assistant committee of five. The treasurer's report was read showing some subscribers yet in arrears to the Resident Tutor's Fund. Provost Watkins was invited to a chair at the president's right hand, and received and replied to an address of welcome. Principal English moved, seconded by Rural Dean Hodgins, a motion expressing satisfaction at the revival of the arts department of the university, and its exceptionally large list of students already enrolled. This elicited speeches from Provost Watkins, Professor Burgess and Dr. Sykes. Rev. Mr. Sherwood read a paper on Educational Work, and urged its claims on the clergy present. A meeting of the newly elected officers was held Wednesday afternoon, and a vigorous attempt will be made to increase interest in the association in view of the increased work of the university.

AMHERSTBURG.—*Christ Church.*—Under the new rector, Rev. John Berry, Church work in this parish has had a wonderful revival. Old members are back again, and a fund is now being collected to remodel and improve the building. Some \$500 have been already secured, and when \$300 or more extra have been secured the work of improvement will begin. The rector has, in co-operation with other resident ministers, been actively interested in maintaining a place for reading, games, etc., during last winter and since, as a sort of offset to the temptation of drink and other temptations which lie in the path of young men.

#### ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

SUBURRY.—Trinity ordination, Diocese of Algoma held on St. Barnabas Day, Thursday, 11th inst., in the Church of the Epiphany, this place. The following clergy were present: The bishop of the diocese, Venerable Archdeacon Llwyd and Revs. Messrs. Boydell, Renison, Young, French, Seaborne, Ulbricht and Hazlehurst. Divine service began at 9 a.m., prayers being read by Revs. Boydell and Seaborne; lessons by Revs. Renison and Ulbricht. At the close of the service, eight persons were confirmed, and an earnest and practical charge was addressed to them by the bishop. At 11 a.m. the ordination service commenced with the singing of hymn, "The Church's One Foundation," the bishop and clergy entering the church in procession. The sermon preached by the bishop from I. Timothy vi. 20, was a splendid exposition of the Church's stand

and doctrine. At the close of the sermon the candidates for the diaconate and priesthood were presented by the examining chaplain, the Litany being read by Archdeacon Llwyd. The following were ordained to the diaconate: Messrs. McConnell (gospeller), Buckland, Morgan and Hunter; to the priesthood: Revs. Ulbricht and Hazlehurst. At the Holy Communion, the bishop was the celebrant, assisted by Revs. Llwyd, Boydell and Renison. The communicants numbered 48, including the newly confirmed. The offertory amounted to \$10.25. There was a very large congregation, many of whom remained until the hymn, "Onward Christian Soldiers," brought the solemn service to a close. The church was beautifully decorated with flowers by the "Daughters of the King," and altogether the event was one long to be remembered. The hospitalities of the resident Churchmen were on a generous scale.

HUNTSVILLE.—The Standing Committee met here on Friday, June 19th, for important business. Several changes are expected to be made, not only in the re-arrangements of some of the missions, but in several cases there is to be a change of missionary. The bishop feels much benefited by his recent visit to France, and we expect he will be able to do good work throughout the diocese. His Lordship the Archdeacon and the Examining Chaplain all expect to be present at the consecration of Bishop-elect DuMoulin.

BURKS' FALLS.—The Rev. Chas. Piercy is leaving here, and it is expected that the Rev. W. A. J. Burt, of Port Carling, will succeed him.

GORE BAY.—The Rev. J. McLeod is leaving here, and his address in future will be Magnetawan; he will be succeeded by Rev. W. Hunter, recently ordained deacon. Other changes will be noted later on.

MAGNETAWAN.—Mr. Hay, catechist, desires to acknowledge a bale of clothing, which became of use immediately on arrival from the Ladies' Guild of St. Albans Church, Grand Valley, Diocese of Niagara.

#### ATHABASCA.

RICHARD YOUNG, D.D., BISHOP, FORT CHIPEWYAN.

LESSER SLAVE LAKE—PEACE RIVER DISTRICT.—*St. Peter's Mission.*—The important missionary work going on from this centre is in charge of Rev. Mr. Holmes. The Roman Catholics are strong here, and have their own schools and sisterhoods, and Mr. Holmes' work is also backed by a school under the instruction of Mr. Currie, of Huron College, London, who has charge of the boys, and Miss Darnell, a deaconess, who has charge of the girls. The children, about 20 in all, are Indian, and speak the Cree language. The school work is, to some extent, upset by the parents of the children, who often come and take them away. There is abundant need of bales of mission supplies; and quilts never go wrong with Indians, as they are their garments by day, and their covering by night. Mr. Currie is to be ordained this year. At present he is in urgent need of a horse.

### British and Foreign.

Canon Duckworth, the sub-Dean, is in residence at Westminster Abbey this month.

The Duchess of Rutland opened a bazaar at Ladbrokehall, Notting-hill, on behalf of St. Columb's Church.

Recently the Bishop of Llandaff visited Beaufort for the purpose of consecrating St. David's Church and churchyard.

Prebendary Phipps Denison was inducted last week to the vicarage of St. Michael's, North Kensington, by the Archdeacon of Middlesex.

In Dublin there are Celtic manuscripts in prose and verse, at least as old as the Middle Ages, enough to fill many hundred volumes.

Mr. Gladstone's open letter to the Pope, in which he shines as a true son of the Church, has been the sensation of the week in ecclesiastical circles.

The new vicar of St. Botolph, Aldersgate, intends continuing the churchyard services that during the past two or three years have proved so popular.

At the ordination held recently at Clapham parish Church, the Bishop of Rochester, who was assisted by the Bishop of Southwark, wore cope and mitre.

The Archbishop of York has conferred the Canonry of York Minster, vacant by the death of Canon Raine, on the Rev. John Watson, vicar of Sculcoates, Hull.

The Lincoln and Peterborough oratorio festival will be held in Lincoln Cathedral this month, when the *Elijah*, *Stabat Mater* and *Creation* will be performed.

The annual meeting of the Archbishop of Canterbury's Mission to the Nestorian Christians of Kurdistan was held recently in the church house, Westminster.

The Dean of Lichfield has offered to restore the old chapel, known as the "Chapel of St. Chad's Head," in the cathedral. The cost of the work will be not less than £1,000.

The committee of the Bishop of London's Fund have made a grant of £750 towards the building fund of the proposed new Welsh church of St. David's, Paddington.

A movement is on foot to present a testimonial to the Bishop of St. Asaph in recognition of his services in defence of the Church and of his efforts in the disestablishment campaign.

The prevailing feeling at the Congress of the Association of Church School Managers and Teachers, was that the proposed special grant of four shillings per head to Church schools is insufficient.

On Monday week the Bishop of London held a Confirmation in St. Paul's Cathedral. The Bishop of Stepney is the Canon-in-residence for June, and will preach at the "Churching of the Judges."

The Bishop of Durham, in a circular letter to his clergy, says he does not see how the population in remote villages can have Church teaching brought to them unless the aid of gifted laymen is utilized.

The Dean of Canterbury has been entertaining the Archbishops of Canterbury and Armagh. The latter preached recently in Canterbury Cathedral for the first time in England since his election to the Irish primacy.

The Rev. Prebendary Denison, of East Brent, was presented with an illuminated address and a purse of £60 on the occasion of his leaving the parish, with which he has been connected for more than thirty years.

The restoration of the parish church at Boothby Pagnell, South Lincolnshire, has been undertaken by Mrs. Cecil Thorold, of Boothby Hall. It is expected that the cost of the entire work will amount to between £5,000 and £6,000.

Some persons affect to be shocked because the Bishop of Peterborough handed his snuff-box to the Greek Church prelates. But to hand around snuff to dignitaries on such occasions, is deemed a delicate attention, and not unknown to the Roman Church.

The subjects for discussion at the York Diocesan Synod, to be held in the Chapter House in the Minster on July 3, are:—1. The Priesthood of the laity and their spiritual employment in the work of the Church. 2. The promotion of religious reading and study among both clergy and laity.

The Rev. Francis Paynter, who has been rector of Stoke-next-Guildford for the past thirty-four years, has placed his resignation in the hands of the Bishop of Winchester, owing to the increasing work in the parish. The living, which is worth about £550 per annum net, is vested in the Simeon trustees.

The Bishop of London held his general ordination at St. Paul's Cathedral recently, and was attended by the Bishops of Marlborough and Stepney, and the Archdeacons of London and Middlesex. There was a large congregation, and the Rev. Edgar Sheppard preached an exceptionally able sermon.

Recently the death occurred of Canon Fergie, at Birkdale, where he had resided since his resignation of the vicarage of Ince. Thomas Francis Fergie was born in Liverpool in 1827. In 1862 he was appointed vicar of Ince, and during his incumbency over £70,000 was raised for church and school purposes.

The Bishop of Coventry recently delivered his charge as Archdeacon of Birmingham. Among the difficulties attending Church work in Birmingham and other portions of the archdeaconry were mentioned the fact that Birmingham was not a cathedral city, and the insufficient stipends of the clergy.



Mr. Balfour and the United States Ambassador Mr. Bayard have promised to speak on the spiritual needs of London south of the Thames and the rural districts of Kent and Surrey, at the general meeting at the Church House of the Rochester Diocesan Society. The Bishop of Rochester will take the chair.

Three of the most popular novelists contemplate the preparation of lives of Christ. Mr. Hall-Caine's intention has been long announced. Mr. S. R. Crockett has written some part of a projected life, but does not intend to publish it for a long time. Ian Maclaren also intends devoting himself by and by to this task.

A petition signed by Lord Ashcombe as chairman, the Earl of Cranbrook and other members of the House of Laymen of the Province of Canterbury, will shortly be presented to her Majesty's Government representing the urgent necessity of passing the Benefices Bill into law, during the present session of Parliament.

The Rev. Dr. Gordon, for forty-eight years incumbent of St. Andrew's, Glasgow, celebrated the 53rd anniversary of his ministry in St. Cyprian's, Lenzie, on Trinity Sunday. He frequently takes Sunday duty besides assisting in other Church work on week days. He is now in his 75th year, and declares he never had a headache.

DIocese of ARGYLL AND THE ISLES.—The bishop of the diocese held an ordination in St. John's Church, Oban, on Trinity Sunday, when Mr. Kenneth Reid, M.A., St. Andrew's, and of the Theological College, Edinburgh, was admitted to the order of Deacons. The sermon was preached by the Rev. R. M. Nason, vicar of Ryton-on-Tyne.

The death has been announced at Bath of the Rev. Gregory Smart, vicar of Lytham St. John's, at the age of seventy. He went to Bath three months ago and caught a chill, from which he never recovered. The immediate cause of death was sudden failure of the heart's action. He was a bachelor, and had been at Lytham thirty years.

The little private chapel in Buckingham Palace, where the wedding of the Princess Maud will take place, has not been used since the Duke of Fife's marriage there in July, 1889. The Queen, when in London on ordinary days, has prayers in her own suite of rooms, and has not been once in London on a Sunday. The little chapel was once a conservatory.

At the annual Convocation of the clergy of the Diocese of Sodor and Man, the bishop, in his charge, alluded to the necessity of Church extensions in the diocese, and urged that in making provisions for new churches the diocese had some claim upon 300,000 English visitors who annually came to the island in search of health and recreation, and whose spiritual wants were catered for.

The Bishop of South Tokio and the Bishop of Osaka reached Japan from England on April 27, and the two bishops, together with Bishop Evington (of Kinshiu) and Bishop McKin (of North Tokio), attended at once the meeting of the General Synod of the Church in Japan. There was a large number of English, American and Japanese delegates present from every part of the country.

At a meeting of the Christian Social Union, called for the purpose of considering "the Church's duty towards social questions in the colonies," the Bishop of Rochester urged that the measurement of everything by money was quite a feature of colonial life. That in the "old" countries there was the force of accumulating idealism and Christianity, and they should endeavour to make its influence felt in the "new."

At the general meeting of the S.P.C.K. held recently, money grants amounting to £880 and book grants of the value of £330 were voted. The former includes grants for Church and school building in Canada, South America, South Africa, India, Australia and New Zealand. Notice was given that at the next meeting a grant of £1,000 would be proposed for the further endowment of the University of Bishop's College, Lennoxville, Canada, and the annual statement of accounts was submitted.

The quarterly meeting of the Council of the Bishop of St. Albans Fund for East London over the border was held recently, at the office, 28 Great George street, Westminster, the Bishop of St. Albans presiding. Canon Procter, Hon. Secretary, announced that since the recent meeting at Grosvenor House some considerable contributions have been received or promised, including the increase of the Duke of Westminster's subscription to £500 a year, £250

from the Duke of Devonshire in five years, £200 from Sir John Arnott and £100 from Mr. W. Nicholson. The total available balance, after counting all promises, and the average receipts from Church collections, &c., was £5,503.

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.

Conversion.

SIR,—“Alpha Beta” wants to know what I mean when I say, in my letter of Feb. 6th, “Infants after baptism are in a state of salvation.” I mean by that statement simply what is asserted in the first rubric at the close of our baptismal office, viz., “It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.” And on this question, as to whether or not a baptized child is in a state of salvation, I would again, further refer “Alpha Beta” to the fourth answer to our Church Catechism.

N. HEWITT.

Manitou, Man., June 8th, 1896.

English Use of Colours.

SIR,—An article copied into your columns lately, spoke of the superior simplicity and elasticity of the Roman use. As I understand it, the English use may be satisfied (for simplicity) with one fundamental colour—red. The addition of white for certain festivals is obvious. Golden yellow is another natural and easy addition. If you add blue (as prescribed in the Curia Anglicana) we have four of the Holy or Levitical colours. Purple or violet is sometimes added to them, and the list is complete. Further shades of colour are elaborations, that is all. Better this loyal, natural and Scriptural use than the caprices of the Roman Curia.

H. R.

Voluntary Schools.

SIR,—The question of incorporating Voluntary schools with our Public school system is now fairly before us. It is most important that the fullest information on the subject be placed in the hands of the committee appointed under the resolution of the Toronto Synod, and of any other committees appointed to consider the matter, and also to let the public know more of the practical work accomplished in other countries under systems somewhat similar to the one proposed. May I therefore ask all who feel disposed to take some part in this matter to communicate with me, so that we may take united action. I will also be most grateful for any criticisms or suggestions, made either publicly or by communication, in reference to the Voluntary school scheme which I have proposed.

LAWRENCE BALDWIN, 24 King St. W., Toronto.

Early Church Miracles.

SIR,—I am much obliged to Mr. Jarvis for his references to St. Chrysostom, although he is assuredly quoted on the miracles. The quotations, therefore, seem queer, and I shall look them up as soon as possible. Meantime, Mr. Jarvis might consider the following points: (1) There is no use in putting St. C.'s theories and impressions in the east, with St. A.'s experience and testimony to facts in the west. The former must give way. Perhaps he wrote before gaining full knowledge of the matter. St. A. uses his argument against the taunt of infidels, that the Church's miraculous power was only apparent. (2) Now Mr. Jarvis will find an interesting note in Staley's Catholic Religion, on 7th Sacrament, also in Butler's Coptic Church, etc. (3) What is a miracle, if a wonderful answer to prayer is not? (4) What is the use of our Church prayers for the sick, if such miracles do not occur?

RICHARD HARRISON.

Justice.

SIR,—As a matter of justice I trust you will allow me to correct a misapprehension as to the meaning and intention of my remarks in the Synod during the debate on religious education. It is no fault of mine that there is any misunderstanding, as the right of speaking without continual interruption was denied me. When I said that I believed that no one was the better morally for learning the Bible by

rote, what I had in my mind was the indeavour study of God's Word, to which, I think, may be attributed in a large measure the want of reverence for sacred things which is becoming a characteristic of the present age. The flippant use of Scriptural expressions and illustrations drawn from sacred history, even in the heat of political debate, seem to indicate that there are far too many persons who are acquainted with the bare letter of the Scriptures. Anyone who knows the difficulty of getting children in our Sunday-schools to treat the Word of God with reverence will question, I think, the advisability of making the Bible merely “a text book in the Public schools.” The devil knows the Bible by rote, as many a poor soul can testify to its own hurt, and no blessing, but rather the reverse, attends the study of the Word of God when it is not stimulated by a reverent and earnest desire to “learn of Him” who is the Great Teacher. Had I been courteously allowed to say what I intended to say without interruption, and to exercise my undoubted right as a member of the Synod, I do not think my arguments would have been characterized as “abominable.”

ALLAN M. DYMOND.

June 15th, 1896.

Where do the English Immigrants go?

SIR,—The letter of “Rector,” and certain recent painful occurrences, induce me to advise the new Provost of Trinity College that he should, as far as possible, personally inform himself as to what becomes of the English immigrants. I mean, of course, their ecclesiastical destination in this country. So far as my observation goes, four out of every six drift to the Methodists. Before the Provost gets hide-bound, I would advise him to don civilian clothes, and go through the country free from Trinity College in every way. He will find things that will surprise him; he will find a very different opinion regarding the result of the life-long work of the late Provost Whittaker than what is usually expressed in his hearing. “Rector,” in his letter, states what this teaching was which the older clergy opposed, and the laity disliked. He will find that, although the personal excellence of Provost Whittaker is universally admitted, it is alleged as the result of his teaching that we are looked on as a small, narrow-minded, decreasing sect, and I understand that the present Provost has been delivering addresses and meeting all sorts and conditions of men, and for this “Rector” undertakes to take him to task. We had one clergyman in Toronto, now Dr. Rainsford, of New York, whose style and method was the opposite of the Provost's. But it is the opinion of a mere layman that if the English are to be retained in the Church, Dr. Rainsford's, not Provost Whittaker's example, is the one to be followed.

W. D.

Religion in the Schools.

SIR,—As I see a great deal written in the CANADIAN CHURCHMAN, also in our secular papers about religious instruction in the schools, I thought I would give my views on the subject. In the Evening Journal of the 11th inst., in giving an account of a meeting of the Deanery, they suggested devoting the first half-hour to the reading and study of the Scriptures. In my opinion, if the children were coming from homes where the Bible was read, and family prayers offered morning and evening, there would not be so much need of religious teaching in the schools. The home is where children get impressions most readily. I think I would not be very far astray in saying that there are not fifty per cent. of the families who profess to be members of the Church that ever have Bible reading, with instructions they are able to give, or family prayers. If the clergymen would make the enquiry as they visit from house to house, they would find that I am correct. Now is it right for parents to shift the great responsibility that God has placed upon them, upon teachers of Public schools and Sunday-school teachers? I believe in having the schools opened and closed with Bible reading and prayers (short and instructive), also the commandments taught once a week. Anything further, parents should teach their children in their homes. If it is so that the father's business calls him away before the children are able to be together, let the mother gather her children around her and read and pray with them. I count it a privilege to do this.

A MOTHER.

Girls' Friendly Society.

SIR,—The last number (June 11) of your paper does you great credit. Advancing years brings brightness and strength. We love to hear of the Church in the old land, to see the pictures of her magnificent minsters and grand parish churches. Dull must be the mind which feels no inspiration in looking upon these stately piles raised through the perseverance and devotion of the loyal soldiers of the Cross of another age. What splendid self-sacrific-

vice it required to establish such monuments in the midst of weak and struggling communities. We cannot, however, live upon the glories of the past. Each generation has its own call, and must face its own duty. The Girls' Friendly Society of the city of Hamilton has put its hand to a work which, if followed up, must prove of incalculable benefit to society and bring a benediction on the Church. No one can look beneath the social conditions of the present day, and observe the beating heart of the toiling multitude, but must acknowledge that there is great necessity and abundant opportunity for "bearing one another's burdens." The picture of Holiday House, Hamilton Beach, in your issue of June 11th, and the account of the work done under its auspices, gives the lie most emphatically to the base fallacy that the Church cares little for the social and moral advancement of the toiling masses. It is constantly insinuated that the Church cannot adapt herself to all sorts and conditions of men; while she may pray for all, she has no desire and no power to attract other than the cultured and exclusive. This distorted view of the Church has done its share in encouraging and developing that spirit of separation which has manifested itself in the multitude of modern religious societies each claiming to be a Church. If we could only bring our people to see it, there is nothing required from us as members one of another which the Church cannot do better than any modern sect. We should have our own hospitals and houses of rest and homes for the aged. All honour to the Girls' Friendly Society of Hamilton for the object lesson which it has given.

H.

#### BRIEF MENTION.

The British cruiser "Bonaventure" lost 70 men by sunstroke while on a voyage from Colombo to Pondicherry.

The most sublime of poets was Isaiah. His word pictures have been models for all succeeding writers.

The gross receipts of the flower show at St. James' Church, Carleton Place, amounted to over \$300.

Sir Henry Irving, although not the millionaire which some Americans credit him with being, is still a wealthy man, with large property interests in London.

Lord Salisbury is 66 years of age. He spent 15 years in the House of Commons, and had been 24 years in the House of Lords.

New industrial companies, capitalized at \$50,000,000, were advertised in one day's issue of the London dailies recently.

It is said that Prince Arthur, of Connaught, who has just been entered as a scholar of Eton, will never reflect glory upon the school by his brilliant scholarship.

Twenty million dollars was left behind him by the Shah, who had grown avaricious of late years.

An Antarctic iceberg has been seen that was 20 miles wide, 40 miles in length, and 800 feet in height.

It is said that Alfred Percival Graves, the author of "Father O'Flynn," is the most popular poet of Ireland. He is a son of the Anglican Bishop of Limerick.

There are 725 castles, formerly belonging to warlike chiefs, overlooking the waters of the Rhine.

It takes about three seconds for a message to go from one end of the Atlantic cable to the other.

Rev. Dr. Joseph Parker, of London, describes the bicycle as "that shoulder-contracting, mischievous, horrible machine, that will take the manliness out of any nation."

Princess Helene, the Duchess of Sparta's baby, is Queen Victoria's twenty-second great grandchild.

A steel wire fly wheel, twenty-five feet in diameter, and requiring 250 miles of wire in its construction, has been made in Germany.

Ruins of the Roman Empire have been discovered in Mashonaland, South Central Africa, which would indicate that the old Romans had communication with parts of Africa which are only now being brought to the knowledge of the modern world.

The ex-Minister of Justice in Belgium declares that "the nation is returning to a new form of barbarism," and as proof points to the fact that

the number of public houses in Belgium has in the last forty years increased from 53,000 to 175,000, and the excise revenue from \$800,000 to \$6,600,000.

Rev. E. L. King, of St. John's College, has been appointed by the Archbishop of Rupert's Land incumbent of Virden, rendered vacant by the removal of Rev. H. L. Watts to England.

English seems not highly esteemed at Oxford, only two students being candidates for honours in their native language, the same number applying for Oriental languages, while there were 143 candidates in classics, 119 in modern history, 90 in law, 50 in natural science, 39 in theology, and 22 in mathematics.

Quite a large number of cycles have gone north with Queen Victoria, who is now in Scotland, and her Majesty views the development of the new locomotion with the utmost interest. Princess Christian has adopted a tricycle. Sir Arthur Bigge, the Queen's private secretary, has his bicycle, which is now an indispensable element in the daily routine of his labours.

### Family Reading.

#### Strength.

"As thy days, so shall thy strength be."

"As thy days thy strength shall be!"  
What a promise this for thee!  
Fear not, then, what time may bring,  
Thou art safe beneath His wing.

Do the clouds of boding ill  
Overshade the future still?  
When the morrow comes apace,  
Thou shalt have the morrow's grace.

Dost thou dread the pain unborn?  
Fear the cold world's bitter scorn?  
Is it not enough to know  
He will needed strength bestow?

Does the conflict from afar  
Make thee faint before the war?  
When the battle dawn appears  
Thou wilt laugh at all thy fears.

See! The warder angels teem  
Where the beaconed watchtowers gleam!  
Hear the cry they ring to thee:  
"As thy days thy strength shall be."

#### Earth Like Heaven.

We may, if we choose, make the most of one another. Every one has his weak points; every one has his faults. We may make the worst of these; we may fix our attention constantly on these. But we may also make the best of one another. We may put ourselves in the place of others, and ask what we should wish to be done to us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven.—Dean Stanley.

#### Purposeful Lives.

There are many lives which amount to little, and end in emptiness, because they utterly lack purpose. The question is not asked at the start, "What shall I do to make my life a success?" There is no definite aim set before the young heart. People allow themselves to drift into the first place that offers and content themselves with simply getting on from day to day. The eye is not fixed on some future goal which must at all hazards be won; the will is not bent toward the accomplishment of some specific end.

Now anybody who reads the lives of great men and women will see that from the start these lives were purposeful. Here is one who sets out to achieve wealth. With this purpose he goes resolutely forward; to its accomplishment he bends every energy. It inspires him to self-denial and hardens him to toil. It quickens him to constant activity and keeps his wits on the alert. The result generally is that he secures his fortune. Or here is one who determines to make himself a success in legal or political life. Ten chances to

one this man will, if he keeps his purpose continually in view, end his days in Congress or upon the judge's bench. Indeed there is no walk in life where this principle does not hold. Everywhere it is the purposeful people who make the most of life and win its best prizes.

We say these things because we are writing for those who are just starting in life, and we want to help them make life a real success. What you most need, young people, is some grand purpose to the accomplishment of which you mean to bend all your powers. Be careful, however, what you make this purpose to be. We have but one life to live, and it is our duty to make the most of it. Can there be any better or more worthy purpose than to devote the life to God?

#### Church Terms Explained.

*Fish*.—The figure of a fish is a very ancient emblem; it represents a monogram in use with Christians in the Catacombs of Rome.

The monogram consists of the initials of five Greek words, signifying Jesus Christ Son of God Saviour. These initials spell the Greek word for fish.

*Flagon*.—The vessel in which the wine for Holy Communion is brought to the Credence Table.

*Foot Pace*.—The platform in front of an altar, called also *predella*.

*Fraction*.—The breaking of the wafer or bread by the priest during the consecration.

*Frontal*.—The covering or vestment hung in front of the altar, also called *Antependium*.

*Genuflection*.—A momentary bending of the knee as distinguished from kneeling.

*Girdle*.—The cord that girds the Alb, usually made of white cotton about three yards long.

*Gospel Corner*.—The N. W. corner of the altar.

*Gospeller*.—The assisting cleric who reads the Gospel at high celebration.

*Gospel lights*.—The lighted candles held by acolytes during the reading of the Gospel.

*Gradine*.—A ledge at the back of the altar on which to put flowers, lights, etc. There are often several of these steps. This is improperly called sometimes a super-altar, which is quite another thing.

#### Safeguarding the Children.

The truest method of safeguarding our children (so that they may love the highest literature) is to bring them up in close and daily intimacy with a book which lies at the foundation of every phase of human life, and has leavened with dignity and splendour our best literature—a book which has left its impress upon the most civilized portion of mankind—upon their laws, their probity, their creed—which has woven itself into our language and our thoughts, and contains on its pages a revelation of divine truth which is mighty to prevail.

It is a fashion nowadays among certain literary people to criticize and cavil at the Bible in a bold and irreverent manner, and to contrast it with the Vedas of India, the Zend Avesta of the Parsees, the Koran, and the mystic legends of Buddhism, the proverbial maxims of Confucius.

We need the spirit of St. Augustine, which would constrain us to bow down before the Majesty of Scripture in lowly adoration, and to acknowledge that it is the greatest and most divine book in the world.

But the knowledge of the Bible is in danger of dying out. God's revelation to man is treated as we treat no other great literary work, no other important branch of knowledge.

In our schools it is in sadly too many instances ordered to be read "without note or comment," or not read at all.

Do we consent to read history to our children without note or comment, or grammar, or science, or anything we require them to know?

But it is not only in elementary schools that the Bible is neglected.

How about schools for our boys and girls? What place has the Bible in them? It is also read without note or comment? Or as a means of learning Greek?

How about the homes of this country? Is a child in any home of this Christian land equipped

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from the earliest years with secular learning, while his knowledge of the Bible is so meagre and vague that at times of preparation for confirmation the instructor is often filled with amazement at the ignorance of the Bible and the elementary dogmas of our faith in educated boys and girls?

I have received letters from heads of colleges and high schools which give a deplorable account of this neglect. The same disquieting revelations have come from public schools and the universities, and our hearts are stirred within us.

Even from a literary point of view the study of the Bible is of unspeakable and essential importance.

Improving Opportunity.

How many persons have to mourn all their lives because the time of youth allotted to every one to prepare for usefulness is frittered away, and no solid, useful learning is obtained! Hard study in later years may partially atone for youthful neglect, but it can never fully do it. The aged always affirm that they remember their earliest impressions best; others fade, but the knowledge gained in youth is retained as long as life remains.

If one has an earnest desire for education, in some way it will be obtained. While schools and colleges are useful, and should be patronized if possible, a studious mind may gain much information outside of them, but not outside of study. All observation and seeking to know the causes and reason of things is study. The thoughtful, studious observer never ceases to study; he is always adding to his stock of information. There are persons who are graduated from school and go through college, and then never know anything aside from the books which they studied. Remove them from the groove in which they have travelled, and they are lost at once. They are like an engine flanged to the track, rather than like a bird which goes where he pleases. We should always aim to use our knowledge instead of allowing it to use us. This will make ready persons, who will never be at a loss to know what to do in every circumstance in life.

What they have learned furnishes the storehouse of the mind, of which they hold the key, and help themselves to what they need.

Happiness.

There is nothing which we waste more than happiness. Even those who are thrifty and prudent in other directions are prodigal here. They stint and plan to save a halfpenny, but they are often indifferent about the loss of days of happiness. We do not enjoy our friends until they die or we lose them in some other way. The early spring and summer days pass without our realizing their beauty. We rush through a holiday trip and miss half the scenery, because we are in a hurry, or cross or anxious about worthless trifles. Nearly every old or even middle-aged man who looks back honestly on his life will admit that, however wretched he may be now, opportunities of happiness were given to him. A French writer recorded what most of us know from experience to be true, when he said that many people could be made happy with the happiness which is lost in the world. We lose happiness because we often scorn calm, quiet pleasures, and seek only for those that excite. Or we make the mistake of thinking that happiness lies only in big, sensational events, instead of in the small, trifling incidents of daily life. Or we seek for it in the future rather than in the present, which is like a man looking for his hat when it is all the time upon his head.

A Contrast.

On Sunday, April 26th, 1896, at the house of our Cheyenne Indian deacon, Rev. David Pendleton (Indian name Okerhater), near Darlington, Oklahoma, the seven Indians recently confirmed by Bishop Brooke received their first communion. Two others were baptized the same day.

Twenty-one years ago he, who is now an ordained clergyman in the Church, was then a prisoner of war, one of those who had been engaged in an outbreak in the Indian Territory and

who were sent to Florida for confinement. Now, in his own house, among his own people, the gospel of Christ is preached and the Sacraments of the Church administered.

Twenty-one years ago, both he and his people were all strangers to the gospel of Christ. They looked upon white men as their enemies. Now, he and others have learned a Saviour's love; they have accepted Christianity at the hands of the white man. The gospel of Christ has led these once enemies of each other to be friends.

Grimsby Park.

This favourite Canadian summer resort opens for the season of 1896, under the most favourable auspices. It is beautifully located by the waters of Lake Ontario, with a magnificent beach for bathing and boating. It possesses ample and delightful pleasure grounds, with fine surroundings. Among the special advantages are:—The service of song under the management of Mr. and Mrs. H. M. Blight, assisted by the members of the Victoria University Glee Club. There will be prominent speakers from abroad, as well as a splendid array of Canadian talent.

Nativity of St. John, Baptist.

St. Augustine observes that the Church usually celebrates the festivals of Saints on the day of their death, but that the feast of St. John the Baptist is an exception to the rule; because this saint was sanctified in his mother's womb, and the herald of the Incarnation. The day which we set apart to his honor is supposed to be connected with his words, "He must increase, but I must decrease." St. John was born June 24th, and from this day the days decrease. Christ was born at the time when the days began to increase. This day is also the proximate day of his birth, since he was six months older than our Blessed Lord.

The miraculous birth of St. John the Baptist, and all we know of his subsequent history, is told us in the first few chapters of the four Gospels. By comparing our Lord's words—and those of St. John himself, in announcing his mission, with preceding prophecies, we see that the prophets have spoken of him more than seven hundred years before he was born; what is said of him in Holy Scripture illustrates the words of our Lord: "Among them that are born of woman there is none greater than John the Baptist."

The symbol of St. John, Baptist, is a missionary staff with banner, on which is inscribed the Lamb and, "Ecce Agnus Dei."

How Sorrow Uplifts.

In every life that is opened up to the divine purpose God sows the seeds of infinite joy and fruitfulness. If care and sorrow make deep furrows, the seed falls into richer soil and the harvest is the more abundant. God's gifts come under strange disguises, but that is because they are sent to the very highest that is in us, and we must grow into their use before they reveal themselves. That which seems to hold us back from peace and joy is the very thing that makes it possible to attain these precious possessions. The bird would find his wings useless were there no resisting atmosphere to bear him in his heavenward flight, and the soul that had never known the throb of sorrow, the agony of conflict, the weariness of disappointment, would find its aspirations powerless to lift it upward. It is not strength of wing alone, but strength of wing and resistance of air, that makes possible the skyward flight.

God or Chance.

Let us look at this subject for the supposed government of life by chance from far wider points of view than these. For instance, it very closely affects our human history. The ancient nations believed in chance. They call it "chance" or "fortune" if one man got a crown as the prize of his wickedness, and the other got a gibbet; they call it "chance" if a battle is lost which raised one ruler from a dungeon to a throne, cut down another from the throne to a dungeon. In this way they, as the prophet says, raised a table

to fortune. What is history to you? Is it a mere ghastly phantasmagoria of human passions struggling together, or is it the unfolding of a great divine drama to a merciful issue? When King Nebuchadnezzar departed from Jerusalem we are told by the prophet Ezekiel that he used the divination which is called belomancy or divining by arrows—he stood at the parting of the ways with a sheaf of arrows in his hand and let them fall, and in whichever direction most of the arrows fell, in that direction he marched. That was to leave the destiny of himself and of the country to what they were pleased to call chance. But the Christian believes that chance is nothing but God's unseen Providence, which is so misnamed by men. In the words of the great poet, "Chance is nothing else but God incognito."

How do men and women, painfully stricken, sometimes curse the day of their life, and are almost ready to blaspheme God! But what a difference when they have the grace to recognize that this may be in their own life but bitter aloes from the gentle hand of God! How should that thought come home to them like a sunbeam, glorifying the dull and misty earth! How does the resignation which comes from trust in God transmute all their sorrows into gold, ripen all that is best within them, get rid of all that is cursed, make their lives like the sweet flowers that are most fragrant when they are most bruised and crushed!—Dean Farrar.

A Troubled Day.

There are moments in to-day,  
God knows where,  
When they who have a blessing,  
And can spare,  
May confer as angels do,  
Help to bring another through  
A troubled day.

There are moments in to-day,  
Seek to find,  
For they hold an open way  
To be kind  
Unto such as seldom hear  
Mercy's footsteps drawing near  
Unto their door.

There are moments in to-day,  
Find them all,  
For our Father up in heaven  
Lets them fall,  
And He wills that they shall be  
Messengers with good from thee  
To such as need.

Always the Same.

Every one likes a spice of variety, even in character and conduct, but an even temper is a boon to its possessor and a blessing to others.

"It is true that the friend you refer to is not brilliant," said one, replying to the remark of another, "but there is one delightful thing about him. He is always the same. You know where to find him and how he will meet you. He is not on fire one day and freezing the next, so that you have to take his temperature before you venture to proceed."

This is a compliment worth winning, and a trait worth cultivating. The fickle, changeable spirit which is never the same, is a constant puzzle and perplexity to friends, and a source of unhappiness to the owner. He is likely to accuse others of his own failing, for in their uncertainty about his attitude, they cannot be "the same" themselves.

Is it possible to cultivate an even temper, a cordial address and an equable spirit? Yes, by grace divine, it is. One should not spend his time grumbling at the jolts received over the rough road before his door, but should make sturdy effort to even the way. It may be a hard and unpleasant task, but that does not prove it to be impossible, by any means, and as to the idea that because a thing is difficult, it is not a duty, away with it! What one ought to do, one can do, and one must.

—All the doors that lead inward to the secret places of the Most High are doors outward—out of self, out of smallness, out of wrong.

## A Little Bookworm.

Not a noise throughout our dwelling  
Of the urchin's presence telling:  
Did he sleep?  
Where had flown the dimpled laughter  
Went to ring from floor to rafter?  
What I saw, a moment after,  
Made flesh creep!

He had rent my Lamb in pieces,  
There was nothing but the fleeces,  
And Horne Tooke  
He had taken in a twinkle;  
Young looked old, with many a wrinkle;  
Other poets, quite a sprinkle,  
Strewed each nook.

My new Gay was sad, Hood tattered,  
And my Bacon sliced and scattered;  
Spoiled my Locke:  
Pollock's Course of time had run;  
Browning was indeed quite done;  
Vandal fists had just begun  
Knox to knock.

The Decline and Fall of Gibbon  
Swiftly came; to many a ribbon  
It was rent.  
Steele was twisted; there was pillage  
In my fair Deserted Village;  
Beaconsfield was past all tillage;  
Hook was bent.

Would that I had caught the rover,  
Ere this cyclone had blown over!  
Fateful billow!  
There he lies! could I be rude  
On such slumber to intrude?  
Zimmerman on Solitude!  
That's his pillow!

## Good Manners.

A famous old Englishman, William of Wykeham, the founder of the great Winchester school, used to say, "Manners maketh the man." And in this he spoke truly. We would like to add to this famous saying, and make it read thus:—"Manners maketh the man, and children to be beloved."

Good manners are at once the cheapest thing in the world and the most valuable. That is to say, they cost less than nothing, and yet they may not be bought for all the wealth of the Indies. Still it is too sadly true that good manners are scarce. Ill manners spring from selfishness, good manners from unselfishness.

A want of consideration for the feelings of others lies at the root of all those sad outbursts of ill manners that we so often see, and see, alas, both in children and those who are older. If all the readers of this paper were to form themselves into an army to fight against ill manners, their day would soon end, and the dawn of a brighter one begin.

Many years ago, early in the reign of the present queen of England, the famous Lord John Russell was the minister in attendance upon her majesty at her Scottish home. One evening late there came a messenger—a little old man buried in a great coat—to the Aboyne telegraph office, and delivered to the clerk a message from Lord John Russell to one of the officials of the government in London. The message did not bear a signature. On seeing this the ill-mannered clerk flung it back to the old man, and said:

"Put your name to it; it's a pity your master doesn't know how to send a telegram."

The name was added and the message handed back.

"Why, you can't write either," cried the enraged clerk, after vainly trying to make out the signature. "Here, let me do it for you. What's your name?"

"My name," said the little old man, very deliberately, "is John Russell."

It was Lord John Russell himself; and the unhappy clerk was removed from his office for his ill manners.

When the still more famous Duke of Wellington was dying, he exhibited in a very marked way that good breeding and kindly consideration for others which were characteristic of him all through his eventful life. A faithful servant attended him through his last illness. A few moments before he breathed his last, his attendant came near to him and asked him if he would like

a glass of water. The great man turned a look of gratitude towards him, and said, in the gentlest tones, "If you please." In two minutes he had passed away forever.

Christ was the truest gentleman that ever lived. His followers should imitate Him in this regard as in all others. True gentility is not the monopoly of the rich and the educated alone; indeed they very often are totally destitute of it. It belongs to the very poorest and the most ignorant. And it has often been our experience to find the best manners among the poor.

Good manners cannot be taught by books of etiquette. The royal road to good manners is that trodden by the Christ himself—the road of unselfishness.

## Genuine Unselfishness.

There is a great deal of seeming unselfishness that is really selfishness. It is very natural to like to be popular and to wish to have a reputation for being unselfish. More than one young girl, and laddie, too, for that matter, has thought, "I will be as kind and unselfish as possible, and in that way will make myself liked by everybody."

The first part of that resolve is all right. It is the second that spoils its beauty, and makes the seemingly unselfish acts really selfish ones. To be always on the lookout for the comfort and happiness of others; to serve in every way possible those upon whose heads time has laid its whitening touch; to be willing to give up our own plans or wishes when the happiness of others would be increased by our doing so—all this is beautiful when done in the spirit of true unselfishness. But when through it all there runs the thought of self, and the benefits that are to be gained by such a course, it loses much of its beauty.

If we are to be unselfish, we must be truly so. We must crowd out all thoughts of self, and think only of those whom we would serve. The instant that self, with the thought of what we are to gain in popularity, creeps in, our unselfish acts lose half of their beauty, and we ourselves are but little better for what we have tried to do.

We do not mean to say that our boys and girls are to make no effort to make themselves popular with their friends and companions. Far from it. To be favourites in their own particular circles is very pleasant for them, and ought not to harm them in the least. But what we would say is this: Do not make popularity among your friends your aim, and unselfishness the means by which you attain; for if you do, your unselfishness can not help being mixed with a little of self. Instead, make unselfishness your aim; try to be thoughtful and considerate of others, without a thought as to whether or not you are gaining popularity for yourself in that way. By doing so, your life and the lives of others will be made better, and your unselfishness will be of the genuine sort, not cheapened or degraded by an unworthy aim.

## Quid Pro Quo.

BY FRANK H. SWEET.

Another wreck had come in, and it was so deeply embedded in the sand that no hope was entertained of getting it off. And so men were now engaged in stripping it of everything valuable—masts and spars and sails and ropes, and even of the doors and rich woods used in decorating the interiors of the grand saloons and cabins. A few more days and the curving ribs and crossbeams would be left to nesting birds; and the ragged, rock-pierced hull to crabs and other creeping, exploring emigrants from the sea.

Apparently the waves had raged themselves into somnolency, for now the sea was calm and unruffled, and the tiny waves rippled against the beach with soft, caressing touches. Three bare-footed, sun-browned children were playing along the shore; and high up on the warm, dry sand a baby was cooing, while its nurse walked back and forth in search of shells and bits of moss. And here and there on the beach were long, shining ridges of seaweed, a treasure for the farmers, cast up by the very waves that had wrecked the vessel.

Two men came walking down from the sand dunes. One of them was tall and well dressed, and was evidently a visitor; the other was round-

shouldered and weather-beaten, and his well-worn overalls were held up by a piece of knotted rope. In one hand he carried a basket, and in the other a thick-bladed, short-handled hoe. Evidently, he gleaned a precarious living by digging clams.

"You have a bad coast," said the tall man, as he looked at the wreck with a shiver. "The sea is terrible!"

"No, no," replied the other, hastily; "it is grand! It is God's sea, and He is great and good. I love it."

And then they stood aside to let two other men pass; one was the captain of the vessel, bowed and dejected, and one was a farmer whose face beamed with pleasure at the rich harvest before him.

## Visions in the Words of Christ.

Every word of Christ that we ponder deeply opens to us a vision of beauty or excellence—something very lovely, a glimpse of Christ's own image—and we should instantly strive to paint the vision on our own life, to get the beauty, the excellence, the loveliness, into our own character. Let us learn to be loyal to Christ; not only to know Him, but to allow Him to shape and mould our whole being into His own beauty. If we keep Christ in our hearts, He will transform us into His likeness.

## Hints to Housekeepers.

STRAWBERRY JELLY.—Boil three-quarters of a pound of sugar in half a pint of water, pour boiling hot over three pints of strawberries placed in an earthen vessel, add the juice of two lemons, cover closely, and let it stand twelve hours. Then strain through a cloth (flannel is the best thing); mix the juice which has run through with two and a half ounces of gelatine, which has been dissolved in a little warm water, and add sufficient cold water to make the mixture one quart. Pour into a mould and set on ice to cool.

STEAMED FISH.—Fill the fish with a nicely prepared stuffing of rolled crackers or stale bread crumbs. Season with butter, pepper, salt, sage and any other aromatic herbs fancied, wrap in a well floured cloth tied closely with twine, and steam 50 minutes.

LOBSTER CROQUETTES.—Make a white sauce of one-half pint of milk and tablespoonful each of butter and flour. Cook till of the consistency of cream. Mince one pound of lobster meat, canned, and add two well-beaten eggs, salt, cayenne pepper, juice of one lemon and the whitesauce. When perfectly cold form into croquettes, roll in bread crumbs and brown in hot lard.

MACARONI CROQUETTES.—For luncheon macaroni left from yesterday's dinner may be made into delicious croquettes, but they should be prepared the day before. Put over the fire half a pint of milk, and when boiling hot stir in a tablespoonful of butter, two of grated cheese and two of flour mixed with cold milk. This will be sufficient for two pint bowlfuls of cold minced macaroni. Stir macaroni in same, season with saltspoon of pepper and half a teaspoonful of salt; add the yolks of two eggs, cook for a minute and turn out on a plate to cool. When cold shape and fry in butter until brown. Serve hot.

An excellent sauce to pour over steamed sponge cake may be made by mixing one tablespoonful of corn starch and one-half cupful of sugar in a little cold water, then stirring it into less than a pint of boiling water. When smooth, add a piece of butter the size of an egg, and the juice and rind of a lemon.

SPICED SALMON.—Any cold, rich fish that may be left from dinner should be spiced for a supper or luncheon dish. For a pint bowlful of the fish put over the fire in a small saucepan, a gill of vinegar, one tablespoonful of which shall be tarragon, the juice of a small lemon, a bit of bay leaf, half a teaspoonful of salt and six whole pepper corns. Boil two minutes and pour over the fish, cover and put away until cold. Remove the skin and bones from the fish before pickling, but leave it in as large pieces as possible.

**Children's Department.**

**Candytown.**

A wonderful place is Candytown;  
Its streets are paved with joy,  
And on the corner, wherever you turn,  
Stands a beautiful sugar toy.

A peaceful place is Candytown;  
There is never a street brawl there,  
And, strange to say, the peppermint lamb  
Lies down with the cinnamon bear.

The cats that live in Candytown  
Are made of sugar and spice;  
And they never think of such a thing  
As eating the chocolate mice.

The dogs that live in Candytown  
Are as good as good can be,  
For they, like the sweet natured cats,  
Are made  
Of sugar and spice, you see.

There are lions and tigers in Candytown,  
Rabbits and elephants too;  
They live together in houses of glass,  
And are happy the whole year through.

A wonderful place is Candytown  
With its beautiful sugar toys;  
And it was built to please the hearts  
Of little girls and boys.

**Promptness.**

Along this same line there is another thing we wish to say. The trouble with many young people is their disposition to put off making decisions for a more convenient season. At no period of life is there more danger of procrastination. Young people think they have so much time still before them that they can afford to waste the present. They will choose their life work next month or next year. Just now they mean to have a good time. So it often happens that people wake up to discover their best chances gone and their lives fixed for them by the sternest necessities. Like the foolish virgins, they

**A Tonic**

For Brain-Workers, the Weak and Debilitated.

**Horsford's Acid Phosphate.**

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

DR. E. CORNELL ESTEN, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

find themselves too late to enter the door which their own folly closed against them.

"Never put off till to-morrow what you can do to-day" is an old saw, but a wise one. The prompt are the winners in life's race. They who stop to pluck flowers by the wayside fail to reach the place of safety before the night falls. To-day's duties cannot be carried over into to-morrow. "Who grasps the moment as it flies, he is the real man."

**Are You One**

Of those unhappy people who are suffering with weak nerves, starting at every slight sound, unable to endure any unusual disturbance, finding it impossible to sleep? Avoid opiate and nerve compounds. Feed the nerves upon blood made pure and nourishing by the great blood purifier and true nerve tonic, Hood's Sarsaparilla.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation. 25c.

**The Courteous Spirit.**

Courtesy is the external manifestation of a right spirit toward others. Its basis is in an unselfish and a fitting regard for the rights and feelings of those with whom one is brought into intercourse; but the principles of its expression must be a matter of wise study on the part of those who have had experience in the ways of the world, and who would give the benefit of their experience to those who come after them.

Courtesy is not merely a surface finish of manners; although courtesy is sure to show itself in a finished surface of manners. Good breeding, politeness, and fine manners are all included in the term "courtesy;" but these are all its expression rather than its essence and inspiration. "Good breeding," says one, "is made up of a multitude of petty sacrifices." "True politeness," says another, "is the spirit of benevolence showing itself in a refined way. It is the expression of good-will and kindness."

Out of weakness comes strength when the blood has been purified, enriched and vitalized by Hood's Sarsaparilla.

**Planning and Performing.**

"Don't waste your vacation, girls," was the good-bye caution of an earnest Sunday-school teacher to a trio of her class on pleasure bent, and just leaving home.

"Mrs. Marshall must think queer things of us," said Celia Norris. "Let us surprise her, when we come home, by telling her a host of good things done while away. We can easily show her that her teachings are not forgotten, nor our good resolutions of last winter."

"I am sure we all intend to do something besides enjoy ourselves," said Louise Mason. "We will have any number of chances to help other people and do good while we are together at Lindon Hill. There are the little children at the mill, for one thing. Not half of them go to Sunday-school. We might gather a class apiece and teach the little folks. We know enough for that."

Ah, Louise, how very little you know or you would not make such a self-satisfied remark as this.

But the young girls, fairly started upon their journey, actually spent the first part of it planning extensively for the good works they meant to accomplish during vacation days. It was easy to plan, sitting in the parlor car at leisure, and looking forward to long summer weeks before them.

But when the opportunity came—ah, the hindrances. It was surprising to find that the plans made could not be carried out without much further planning and contriving, involving actual self-denial. Then, they were discouraged at the outset by the multitude of things they had promised themselves to undertake.

"We must wait till we have time for everything," they said.

So the swift days passed, and they did almost nothing. It is so easy to plan and promise. It takes courage and the grace of continuance to perform.

**A Sure and Simple Protection from Cold.**

Good meals and warm clothing are of more value—if you haven't got them—than anything else. World-wide fame seems of small account if you are hungry or the wind is whistling through your body. So any new feature which makes comfortable clothing possible for every one is of more real importance to us than the discovery of a new planet. This explains the great popularity of Fibre Chamois, an interlining made from fine spruce fibre, which gives a perfect, healthful warmth without adding weight or bulk. The reason is that it is an absolute non-conductor of either heat or cold. The rawest winds can't get through the clothing lined with it, nor will it let the natural heat of the body escape. So that it ensures comfort in all weather, for a trifling expense.

**Too Proud to Take Advice.**

Some years ago an English fleet lay at anchor in the roadstead at Spithead, near Portsmouth. The finest ship in that fleet was the *Royal George*; she was the admiral's ship, and carried a hundred guns. Just as everything was on board and she was ready to go to sea, the first lieutenant discovered that the water pipes were out of order. It was not thought necessary to haul her into the dock for repairs, but only to keel her over till the part of her hull where the pipes were was brought above water.

Keeling a ship is making her lean over on one side. A gang of men from the dockyard were sent to help the ship's carpenters. The larboard guns were run out as far as possible. The starboard guns were run over towards the other side; this made the vessel keel down toward the water on one side, and rise high out of the water on the other side. Presently the workmen reached the pipes, and removed the difficulty from them. Just at this moment a lighter came alongside laden with rum. The port-holes on the lower side were nearly even with the water before this vessel came near. But when the men began to take in her casks she keeled over more and more. The sea had grown rougher too since the morning, and the water was rushing in through the lower deck ports.

The carpenter saw the danger, and ran to tell the second lieutenant that the ship must be righted at once. He was a proud young man. He told the carpenter to mind his own business, and he would mind his.

But the danger increased every instant. The man went a second time to the officer, and told him that all would be lost unless the ship was instantly righted.

Now the officer began to see the danger. He ordered the drummer to beat to quarters, or summon every man to his post. But before the drummer had time to give one tap on the drum the vessel had keeled over more and more; the men scrambled down through the hatchway to put the heavy guns back in their places. But, alas! it was too late! too late! The water was rushing in. She was filled up rapidly; and before help or rescue could be thought of, down went the *Royal George*, carrying with her admiral, officers, men—to the number of one thousand souls! That gallant ship was lost, with all on board, because a young man was too proud to take advice.

**What Conscience Does.**

Conscience is God's scribe, or private secretary. It writes down all that we do, or say, or think, or feel.

During the reign of Queen Mary of England, good Bishop Latimer was brought to trial for conscience' sake. In the room in which the trial took place was a curtain, and behind this curtain a man writing. Whenever the bishop answered a question he heard the sound of this man's pen, as he wrote down each word that was spoken. The bishop said that the sound of that pen made him very careful to say nothing but what was strictly true. This shows us how we should act at all times. Conscience, God's secretary, is writing down everything that we do, "whether it be good, or whether it be evil." And the book in which this is written is "the book of God's remembrance," of which the Bible tells us, and out of which we are to be judged at last.

**Courage.**

It often takes much more courage to bear than to do.

"What a brave fellow!" is the cry when a boy defends a smaller one, or rushes to help some one in danger, or does perhaps a host of things that may be seen and praised.

But here is a boy who has courage to come to school in shabby clothes and bear the stinging little sneers of his companions, for sake of knowledge; and there is a girl who bears the taunts of her mates, or the severe letting alone, for sake of right, when she has done something that the rest did not like.

Such courage as this is of the strongest kind. It takes far more bravery to keep still sometimes, and to bear ridicule, and to be called names and not "answer back" but go on doing right, than it does to rush upon some enemy or run into danger, or do some one brave thing when everybody is looking.

But this harder courage is worth more—be sure of that. Cultivate it.

**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.

## Playing Fox.

"Foxes have holes," said Robbie Ray. It was part of the verse he had learned the Sunday before. "Papa, what do foxes have holes for?"

"To live in," said papa. "Every fox has his hole, and it is his home."

Robbie thought it over awhile, and then asked:

"Does he have any roof to it?"

Papa explained how the foxes dig into the side of a hill, and the earth above them is a roof to cover them.

"Foxes have holes," Robbie repeated again after he had gone out to play; and he thrust his little spade down into the ground, and turned up the mellow earth. "I mean to play I'm a fox, and make me a hole to live in. There isn't any hill here," looking round the long level space, enclosed by a high fence, which was the yard where he was allowed to play; "but I can make believe there is, or maybe I can cover my hole with a board roof, after I get it deep enough."

He worked a good while, till he was warm, and tired. Then he sat down and put his feet into the hole.

"It isn't deep enough yet," said he. It's pretty hard work. I have to make it big, because I am a big fox."

After resting awhile he went to work again. But the sun was high, and the day was hot, and he tired sooner than before. He concluded to go in and rest till after dinner.

In the afternoon he came out again and dug till the hole was big enough so he could sit down in it. He concluded that would do. Now for a roof. He hunted about the place, and found some bits of board and an old box. One side of the box was broken out.

Robbie dragged the box to his hole, and turned it upside down over it.

"It makes a lovely roof," he said, "and the broken places will be for the fox to go in and out, and these boards will do for a door."

He crawled in and sat down, thinking, "it's a pretty good home for a fox."

Some of the loose earth had fallen back as he scrambled through the low doorway. He scraped it together with his hands, and threw it out. Then he reached up for the bits of board and set them up for a door. Presently he heard the sound of raindrops over his head.

"Guess it's going to rain," he said. "But I don't care. I've got a good house." He sat still, and listened, smiling, as the drops came faster and louder.

Soon he heard his mother calling, "Robbie! Robbie!" He knew she was at the back door of the house, looking all about the yard, wondering where he was.

"She thinks I'm a boy," said he. "But I ain't. I'm a fox! And foxes live in holes."

He did not answer the call, and his mother shut the door, and went to the front to call "Robbie! Robbie!" in vain. And the rain came down faster and faster.

Robbie's conscience wasn't quite easy, for he knew he ought to have answered the call, but it seemed to him such a rare pleasure to sit in his hole, and listen to the rain pouring on the roof over his head, that he wouldn't think about anything else.

The rain came in great sheets that made a noise almost like thunder on the roof so near his head. He began to be alarmed. "I hope 'tisn't going to be a flood?" he thought.

Then a little stream of water came trickling down the back of his neck. He turned quickly. Water was running into the hole from the outside. Before he had time to think what to do a larger stream came pouring down from the opposite side. It wasn't clean water, either; but all mixed with the soft earth he had dug out. He found himself sitting in a pool which was growing deeper every instant. The fox was in a fair way to be drowned out of his hole.

"I've got to go in the house! I have! And how am I going to get there when the rain comes down in great big floods?"

He struggled out through mud and water and ran for the back door with all his might. It was fastened and he had to pound, and call till he made his mother hear. And all the time the rain was dashing down upon him and drenching him, and doing its best to wash off the mud that had stuck to his clothes, and smeared his face and hands, and even his hair, for he had lost his hat in his hurry.

A very drenched and pitiable object to meet his mother's eyes when at last she opened the door! She seized his arm, and drew him quickly over the threshold upon a slip of oilcloth that was near the door.

"Stand still there," she said. "I can't have you dripping mud all over my clean kitchen. Oh, Robbie! how could you?"

She didn't say another word then, but hurried to fill the little bath tub with warm water. The wet clothes were stripped off, and Robbie was washed, and rubbed, and rinsed, and finally wiped with a vigor and thoroughness quite unusual.

When he was dressed in clean, dry clothes, and all traces of the mud and water removed from the kitchen floor, Robbie's mother sat down, and drew from him the whole story.

"I'm just as sorry I didn't answer you, mamma! I will next time," said he when all was told, feeling very sure that he deserved punishment.

"I will forgive you this time," said his mamma, "but don't you think it would be a good idea to tell all your little plans to me? It will save you a great deal of trouble if you do."

Robbie nodded very gravely.

"Now you must say this three times to help you remember it, 'I must always come when mamma calls.'"

Robbie said it three times, and then, of his own will, he added, "And I am going to tell you, always, all my little plans."

## Little Kindnesses.

To draw up the arm-chair and get the slippers for father; to watch if any little service can be rendered to mother; to help a brother; even to

leave an exciting game of ball, to show your sister how to get over a hard place in her lesson—how pleasant these little kindnesses make home!

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it; for a moment the little fellow hangs down his head, but the next he looks brightly up. "I can get my sister to help me," he says.

That is right, sister; help little brother, and you are binding a tie round his heart that may save him in many an hour of dark temptation.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she watches her sister with a nervous anxiety, while she replaces the paughty stitch.

"Oh, I am so glad!" she says, as she receives it again from the hands of her sister, all nicely arranged. "You are so kind, Mary."

"Bring it to me sooner next time, and then it won't be so bad," says the gentle voice of Mary. The little one bounds away with a light heart to finish her task.

Brothers and sisters, "Love one another" is a good Christmas lesson. Learn it well, and ask God to help you to practice it all the year round.

## The Prize Sheep.

Mr. Charles Hancock, the celebrated animal painter, relates the following story:—

"I was once staying with Lord Kinaird, at his seat in Scotland, when his lordship expressed a wish that I should see some of his prize sheep, which were then feeding, with some hundreds of others, on a brow of a hill about three miles from the house. So calling his shepherd he asked him to have the prize sheep fetched up as quickly as he could.

"The shepherd whistled, when a fine old sheepdog appeared before him, and, seated on his hind quarters, evidently awaited orders. What passed between the shepherd and the dog, I do not know, but the faithful creature manifestly understood his instructions. He darted off toward the sheep, at the same time giving a significant bark which called two younger sheepdogs to join him.

"Accustomed as I was to the remarkable sagacity of collie dogs, I was amazed at what now took place. On one side of the hill was a river, on the other side a dense forest. One of the younger dogs on arriving at the foot of the hill, turned to the left, while the other darted off to the right. The former stationed himself between the sheep and the river, while the latter stood between the sheep and the forest.

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## DIVIDEND NO. 34

Notice is hereby given that a dividend at the rate of 7 per cent. per annum has this day been declared on the paid-up capital stock of the company for the half-year ending 30th June inst., and that the same will be payable at the office of the company, No. 7<sup>th</sup> Church street, Toronto, on and after SECOND JULY prox.

The transfer books will be closed from 16th to 30th June, instant, both days inclusive.

By order of the board.

JAMES MASON, Manager.  
Toronto, June 4th, 1896.

The old dog now darted into the middle of the flock, when the sheep scampered right and left, but were kept at bay by the two watchers. The old dog speedily singled out the particular sheep required, and in a few minutes the three dogs were quietly driving them toward us."

## A Mother's Love.

A gentleman had directed a wagon to be packed, intending to send it to Worthing, whither he himself was going. For some reason his journey was delayed, and he therefore directed that the wagon should be placed in a shed in the yard, packed as it was, till it should be convenient for him to send it off.

While it was in the shed, a pair of robins built their nest among some straw in it, and had hatched their young just before it was sent away. One of the old birds, instead of being frightened away by the motion of the wagon, only left the nest from time to time for the purpose of flying to the nearest hedge for food for its young; and thus alternately affording warmth and nourishment to them, it arrived at Worthing. The affection of this bird having been observed by the wagoner, he took care in unloading not to disturb the nest; and the robin and its young returned in safety to Walton Heath, being the place from whence they had set out, the distance travelled not being less than one hundred miles.

Whether it was the male or female robin which kept with the wagon I have not been able to ascertain, but most probably the latter; for what will not a mother's love and a mother's tenderness induce her to do?

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Dairy Produce, Etc.

Table with 3 columns: Commodity, Price, and Unit. Includes Butter, Eggs, Chickens, Turkeys, Geese.

Vegetables, Retail.

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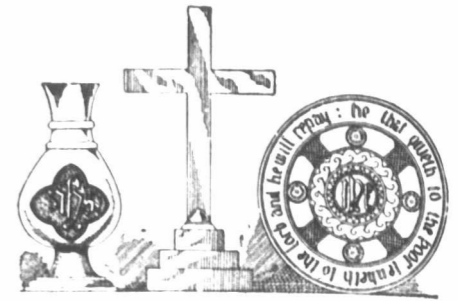
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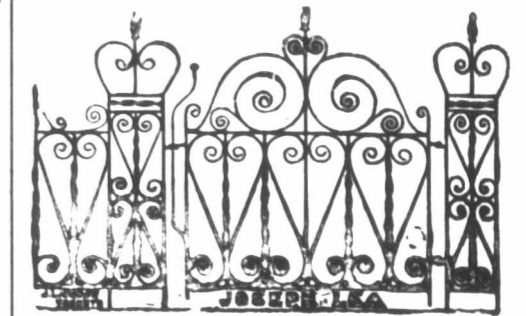


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Transfer books will be closed from the 8th to the 30th day of June inclusive.

WALTER S. LEE,  
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