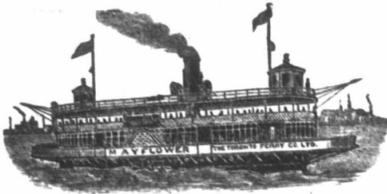


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We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893 and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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

Canadian Churchman.

TORONTO, THURSDAY, MAY 24, 1894.

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Lessons for Sundays and Holy Days.

May 27—1 SUNDAY AFTER TRINITY.

Morning.—Jos. 3, v. 7 to 4, v. 15. John 10, v. 22.

Evening.—Jos. 5, v. 13 to 6, v. 21, or Jos. 24. Heb. 2 & 3, to v. 7, v. 14.

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

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

THE PAPAL ENCYCLICAL ON SCRIPTURE has received a most merciless criticism in the *Guardian* at the hands of Rev. Charles Gore. He says: "It cannot in fact be conceived how a document more out of date, more unsympathetic, more crude, more unpastoral than the present encyclical could have been issued. . . . No document could present more emphatically the spectacle of a great ruler failing to deal with a situation—failing ludicrously, marvellously, utterly—than this encyclical of the Pope's. It is written as by a being inhabiting a planet different from that which is the scene of modern knowledge." Tough reading this, for the believers in papal infallibility!

GOOD INTENTIONS BADLY CARRIED OUT are very neatly described by Rev. Charles Gore (in his Swansea speech), referring to the colossal blunders of misguided benevolence in these days—misguided for want of study and thought and discussion. "It so happened that a tender-hearted elephant was walking in the jungle when it stepped upon a partridge—a mother partridge just about to sit upon her brood—and crushed it. The elephant was very tender-hearted, and with tears trickling down her nose, she said, 'I am a mother,' and at once proceeded to sit down upon the young! According to the American *Æsop*, the moral was that it is not only 'good intentions' which qualify you to take care of an orphan asylum."

A REAL COMBINATION appears to be the Oxford "Christian Social Union," if we may judge by the published list of officers and members. President,

Rev. Charles Gore (late Principal of Pusey House); Vice-Presidents, Rev. F. J. Chavasse (Principal of Wycliffe Hall), Rev. Prof. Sanday, etc.; Chairman of Exec. Com., Rev. J. Carter. These names alone afford a guarantee that the "Union" is neither narrow nor sectarian: but an honest effort to combine Churchmen of all "schools" in the defence of great points and the furtherance of good works. In this respect it is similar to the "Christian Education" party formed under Athelstan Riley.

PROHIBITION IN CHARLOTTETOWN, P. E. I., does not seem to be such a simple question as some people would try to make out. A recent sermon of Rev. James Simpson, Rector of St. Peter's Cathedral there, presents a strong array of figures to prove that there has been much less drunkenness since the repeal of the Scott Act: and argues that such suppression of the traffic tends to excessive use of the worst qualities of whiskey—the most vile decoctions. He advocates the union of Churchmen for the prevention of intemperance, as distinguished from moderation—commonly confounded therewith.

WHERE CONVERTS TO ROMANISM REALLY COME FROM.—We are so accustomed to the ravings of certain fanatics against High Churchism and everything like Ritualism, as if these things "led to Rome," that it is well occasionally to note the actual fact. The B. C. Bishop of Salford, at a meeting of the "Catholic Truth Society," declared that "his own experience had been the reverse." In a certain locality in 1867, where the common accusation was made against a certain ritualistic vicar of the town, the Bishop said he "received ten converts from Nonconformist churches for one he got from the English Church." Investigation proves the correctness of this proportion almost everywhere.

THE WESLEYS OF TO-DAY are—according to the *Church Review*—all descendants of Charles Wesley, the hymn writer, through his younger son Samuel, who was an organist. John Wesley (brother of Charles) left no issue: nor did Charles' son Charles. So the stream became rather narrow: but in it are several Anglican clergymen of the name—as good, if not better Churchmen, than their famous namesake, who made the great mistake of thinking he could improve upon the Episcopal regimen of the Church which he wished to serve.

"CHRISTIAN SOCIAL UNION" should not be only a pretty name—a phrase to conjure with—but a title and sign of something solid and tangible. From a careful perusal of a budget of their publications, recently sent us from Oxford, we are inclined to think that the Society of which the Bishop of Durham is President, and Rev. John Carter (formerly of Canada) is secretary, is making very sensible progress in realizing its title. The Bishop of Swansea's meeting and the speeches thereat of Canon Scott Holland and Rev. Charles Gore are notable signs of the times.

"THE MURDEROUS CREATURES who would apparently depopulate the world in order to satiate themselves with plunder," is the uncompromising way in which *Living Church* refers to the anarchists, who received such a salutary lesson from

the London populace recently in Hyde Park. *L. C.* very truly says, *apropos* of the similar demonstrations made on this side of the Atlantic by Coxey and others: "The American people are a long-suffering and tolerant race. They are not easily roused. . . . But the common sense of the nation may soon assert itself and call for a dissolution of these roving bands."

THE POPE AND THE ENGLISH BIBLE.—When Lord Bray recently presented to the Bishop of Rome an address from his Episcopal representatives in England (in reply to the recent encyclical on the subject of studying the Holy Scriptures), the venerable author of the encyclical took occasion, as reported in the *Times* and *Guardian*, to speak of his former residence in England and of the national reverence for the English Bible which he noticed there. So he had found something to admire as worthy of imitation.

S. ALPHEUS, SOUTHWARK, has its usual extended notice in the English Church newspapers—not because the work of that parish is singular, but because it is a good example of the sort of work which is going on with more or less success in hundreds of other churches among the poorest of the English poor—in "darkest London," in fact. After 21 years of effort the Vicar now reports 10,000 communicants during the year, 1,200 adults in the Bible classes, 2,000 members of parish guilds, 2,250 children being taught religion, 5,602 in the Band of Hope, 300 total abstainers! A church with such results is thoroughly alive!

"THE GREATEST MISTAKE OF MY LIFE" was the way the late Rev. E. S. Ffolkes described his perversion to Romanism. His ultimate standpoint was somewhat peculiar among Churchmen of the present day, and was best expressed in his saying that "Anglicanism had a good deal to learn from Roman Catholicism, and that Roman Catholicism had a good deal to learn from Anglicanism: but that both of them had, in the present state of things, to learn a good deal more from the Greek Church" a view as humiliating to some proud Anglicans as to our Roman Catholic friends!

RALLYING ROUND THE SCHOOLS.—It is much to the credit of English Church people that they are disposed, in many places, to "sink their differences" theological in order to support the cause of religious education. This was seen in the case of the London School Board contentions. It is further illustrated in a notable "united bazaar" recently opened by the Duchess of Teck in aid of the parish schools of all the churches ("high" and "low"!) in Lambeth, Newington, Kensington, Battersea, and Clapham. It is to be hoped that this good example will spread.

TRINITY FESTIVAL.

It is a well understood axiom in the study of Holy Scripture that each Apostle and Evangelical had his own peculiar role to discharge in the publication and propagation of the Gospel—Inspiration using personal peculiarities in order to bring out separately, at different times and in different ways, the manifold features of the Evangel. If the whole had been given to us once for all to be handled and handed down without variation, there would have been doubts and perplexities incidental

to such a state of things, compared with which our present "difficulties"—which the critics "worry" about so incessantly—would be as nothing. If these same critics had their *beau idéal* of a model Revelation, there would be something to talk about, if not to laugh at! As it is, we have the various features of the Gospel brought out *con amore*, by individuals naturally fitted for the task.

THE DIFFERENT BRANCHES OF THE CATHOLIC TREE

probably have some similar function to be performed—"in sections," so to speak—so that the "analogy of the Faith" may be thoroughly preserved, and its balance kept true. If this be so, it seems beyond doubt or question that the special glory and function of the Anglican Branch has been and is to *emphasize* especially the great climax of the Revelation of the Deity in the doctrine of the Trinity in Unity. Everybody is familiar with the way in which the Church services of the present day are stamped with the impress of resolute belief in this doctrine; but everybody does not know that it has always been so. Most people, probably, suppose that this feature of the Church service is derived from the Reformation—but the Reformation generally tended rather the other way.

"THE OCTAVE OF PENTECOST"

seems always to have had—in the Western branches of the Church, at least—some distinct reference to this doctrine. The *feeling* probably was that now the commemorative cycle being complete, so far as our Lord's earthly career is concerned, it is natural to conclude with a fitting *climax* in the celebration of our now full knowledge of the whole divine nature. The Lectionary of S. Jerome and the Sacramentary of S. Gregory bear witness to the fact, whatever may have originated the observance. The Eastern Church affixed a "climax" of a different sort—the Festival of All Holy Martyrs. With all due respect, we much prefer our Western system at this point, although the other has its beauty and its use—an example of a varying function in different branches of the Church.

THE ANGLICAN CHURCH LED THE WEST

in the practice of giving a *distinct and separate* character to the day—as distinct from Pentecost or Whitsunday. The title of "Trinity Sunday" is found in the Breviary of S. Osmund. That the distinction existed even much earlier in England is shown by the fact that the German churches founded by S. Wilfred from England bear the same characteristic in the office books—the following Sundays before Advent are entitled "after Trinity," instead of "after Pentecost," as in the *Roman* use. Blunt well observes: "It seems probable that this distinctive ritual mark is a relic of the *independent origin* of the Church of England, similar to those other peculiarities which were noticed (in the Ancient British Church) by S. Austin, and which were attributed by the ancient British Bishops to some connection with S. John. In this case it is at least significant that it was S. John through whom the doctrine of the Holy Trinity was *most clearly revealed*, and also that the early Church of England appears never to have been infested by the heresies on the subject which troubled other portions of the Christian world."

S. JOHN OF EPHEBUS, AND OUR CHURCH

are, in fact, constantly and we trust eternally linked together at this point. So far as the Roman Church shows any special respect for the doctrine or desire to emphasize it, it seems to

have "followed the lead" of the Anglican Communion, for Micrologus had stated that "the Roman Church had no such custom" as observing a special Trinity Festival, though they kept up a "daily memorial" of the doctrine in their services. The spirit and "mantle" of S. John seem to have been reserved for the Church of England to possess for all time. Though Ephesus be far from England, the connection seems to have been a real and actual one originally—whether direct or indirect—and the British Bishops had probably good reason for their boast. On this point, at least, they had reason to be "proud of the connection," because the Festival is a most

FITTING CLIMAX OF THE CHURCH FESTAL YEAR.

This is well brought out again by Blunt, and we cannot do better here than quote his words on the subject: "On Whitsunday, we see the *crowning point* of the work of redemption: and the Feast of Trinity on the Octave of Pentecost, commemorates the *consummation* of God's saving work, and the perfect revelation to the Church of the Three Persons in One God, as the sole object of adoration. . . . In the Festival of the Trinity all these solemn subjects of belief (Incarnation, Death, Resurrection, Ascension) are gathered into one act of worship, as the Church militant looks upward through the door opened in Heaven, and bows down in adoration with the Church Triumphant, saying, 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. . . . Thou art worthy, O Lord, to receive glory, and honour, and power.'" So the Church leaves her children to "sail onward" towards the port of Advent and Christmas again with the abiding sense of the Divine Presence and Blessing. In these special privileges of the Anglican Communion, our Canadian Church has its part—of glorious heritage and of duty!

A NOTABLE EXPOSITION OF PRINCIPLES.

THE CHRISTIAN SOCIAL UNION.

President: *The Bishop of Durham.*

This Union consists of Members of the Church of England who have the following objects at heart:—

1. To claim for the Christian Law the ultimate authority to rule social practice.
2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.
3. To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

Members are expected to pray for the well-being of the Union at Holy Communion, more particularly on or about the following days:—the Feast of the Epiphany, the Feast of the Ascension, the Feast of St. Michael and All Angels.

What is the Christian Social Union? This is the question I have undertaken to answer. It is a Society of Churchmen, bent on the close study of the social questions that have forced themselves, none too soon, on public notice. This study is undoubtedly very hard work: without hard work no intimate knowledge of the social question can be gained. This society has adopted the name of Christian, as a specific confession, that it is in the fulfilment and realization of the principles of Christ that the ultimate solution of our social difficulties will be found. It confines itself to Churchmen because it avowedly bases its work and action on religious grounds: and it is constantly found that practical difficulties arise in what are called unsectarian societies—difficulties which, to say the least of them, prove a serious hindrance to unanimous and decided action. Besides, we are not, we believe, wrong in saying that the members who founded the Union are in one mind in recognizing, without intolerance or intended self-assertion, the mission of our Church in England to be catholic and national, to be meant to be and capable of being, under God, the main mover in sound social reform.

The President of the Union is the Bishop of Durham, who has shown, since his appointment to the great Northern See, a true instinct and capacity for social leadership. The largest branches are at Oxford and in London; there are also branches at Cambridge, Manchester, and some fifteen other centres; Canon Scott Holland, Rev. Charles Gore, Prebendary Eyton, Professor Stanton, Rev. and Hon. A. T. Lyttelton, and others, in one or the other centre, aiding in the work. A Constitution has been formed to cover the whole ground, and a Central Council and Executive have been appointed.

Thus knots of Churchmen will, it is hoped, be gathered to study, to take counsel, to spread ideas, possibly to effect legislation. Full particulars can be obtained of the Rev. J. Carter, Pusey House, Oxford; or of the Rev. P. Dearmer, 59 South Lambeth Road, London.

The organ of the Society is the *Economic Review*, which is published quarterly by Messrs. Rivington, Percival & Co., 34 King Street, W.C., 10s. a year to subscribers post free, or 8s. for single copies, with the usual discount at London booksellers.

The Union is non-political; it welcomes alike the strong progressive and the cautious politician, who yet feels in his conscience that something must be done and that our principles are right. As a matter of fact, our members are men of very varied views, their one bond being a conviction that the Christian law must rule in practical life.

Is there not a cause for such a society? Can we be satisfied with our present industrial conditions? To take one point only. Is it probable that an educated poverty will acquiesce for long in a hand-to-mouth existence for the sake of a few? Is it right or just that the labourer should earn little more than bare subsistence, while his labour makes fruitful the capital and possible the luxury of a small minority?

It may be admitted that this takes no account of graduated shadows: but, for all that, the huge contrast is abidingly with us. Can it, ought it to go on?

It will be answered, "We all deplore it; but it is the result of economic law. You can't help it: it always must be so."

Well, some of us believe that economic laws can be largely modified, and have been already largely modified, by human action. Trades Unions have affected the "iron law of wages;" factory laws have modified the "natural" working of unrestrained competition; sanitary laws have controlled the right of the independent Briton to do what he will with his slops. These are but passing illustrations of the complex changes produced in human environment by the exercise of a little human obstinacy and resolution.

Of course the problems of modern Society are exceedingly intricate; but that is no reason for despair. There is, in truth, one great and redemptive force in the hands of the Church that has not yet been fully set free, and this is the principle of Christian justice, applied to social life. The principle of Christian justice and Christian love.

The Church has preached a personal Saviour. It has not up to now been so obvious that Christ's teaching has a social side. Yet surely the coming of His Kingdom must mean something more than individualism in religion or even in politics. Surely, it is impossible to suppose that our trying social evils, witness to anything but a terribly faulty ideal as to what Christ looks for. We surely must do something to bring Society, and not merely the individual, nearer to His ideal.

Here it is that we are met by the philosopher, the mere politician, the contented capitalist, the social idler, with a chorus of outcries. "Pray, how are you going to do it?" "You have not the genius and you have not the time." "Well," we answer, "we are conscious of our ignorance; but we are profoundly dissatisfied, and we are going to work at facts; we are not afraid of blue-books; we mean to go in and out amongst the poor; we will listen to the other side. Above all, we will put pressure on Christian economists, who have both time and genius for the work, and on statesmen to quicken the pace. We are tired of these political reforms; we call for a generation of social efforts. We will bear no longer that so

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many of our poor shall be housed little better than pigs, and men willing to work shall starve. Sort out the impostor, if you choose; but do not try to satisfy us with the easy theory that all unemployed are impostors. Do not talk to us of Mechanical Laws: try and moralise your Economics. Do not be content with criticism; if we are doing ill, produce something better of your own. It is immoral, it is unchristian to do nothing or to float with the tide."

In taking up this position, Churchmen are not originating a movement without high authority. The Bishop of Durham, as I have already said, is our President. But, further than this, there is not one of our principles and inspirations that is not over and over again reiterated in the Archbishop of Canterbury's Charge, published under the title of "Christ and His Times." We are but striving to give a practical form to these and all aspirations, which look forward to a general raising of the social level of long neglected classes.

But, it may be asked, what method of study have you adopted? The best answer is to be found in the work of the Oxford Branch of the Union. The plan has been to take either a prominent book or a prominent subject, and make a special conjoint study of either. A paper containing a suggestive analysis of the question debated is then printed and distributed to the members, and sometimes references are added to further books and authorities, by which the study may be continued. In this way a variety of important points have been discussed. Socialism, Labour Organizations, Arbitration and Conciliation, Competition and its Evils, Trusts and Rings, Accidents, State Supervision of Workshops, Emigration, Poor Law Administration, Methods of Promoting Temperance, the Agricultural Labourer, the Problem of the Unemployed—all these elements of social policy have been worked at; and always from this point of view—what is the Christian standard to be reached in dealing with these? How far is our customary morality or our accepted economy deficient?

The Union in London has adopted a slightly different programme. There it has encouraged rather a system of lectures and addresses. These have sometimes been given in the Chapter House at St. Paul's, and other times in halls and parish rooms, secured from sympathetic clergy. Much good has undoubtedly been done. Men who have attended these, possessed with the idea that all Churchmen must necessarily be reactionary, have found men who are both Churchmen and clergy anxious to listen and to learn, ready to be frankly criticised, open to new opinions, at times even ahead of their lecturer. But this is not all. The London Branch has organized a series of daily Lenten Sermons on social topics during the mid-day hour, which have been crowded. They have begun the compilation of a list of "fair houses." They are investigating the conditions of work in various trades with the help of representatives of masters and men. They also print for their members suggestions as to books and further study, and their Secretary can be applied to for pamphlets and leaflets, which will prove most useful to newly-formed branches.

But it is not merely in England that the Union has taken root. There is a growing society, on similar principles, consisting of American Churchmen. They share with us the desire not to advocate this or that particular solution of any given problem, but to unite to develop amongst Churchmen throughout the English speaking world a common mind, a common attitude and spirit, to cultivate an indifference to privilege, a sense of common responsibility to Christ, as much on social as on personal questions. It is enough to say that the present Bishop of New York has held out his right hand to this effort.

It is possible that these words may reach some few minds which are disturbed by sensations of discomfort in face of our social condition; and yet they may feel so conscious of the complexity of the question, and of their own ignorance, that they dare not move.

Mere party politics they abhor, perhaps. It may be that they seldom listen to a downright party speech without feeling strongly disposed to join the other side. The exaggerations, the self-complacency, the argumentative distortion, the superior airs—in a word, the humbug of the whole

thing offends them. It is not that politics are not a mighty interest, or that they do not feel the responsibilities of citizens. It is the professional politician who drives them away. To such we believe this Union appeals with special force. It is difficult to imagine how effective would its work be if we could find in every English town a knot of twenty-five like-minded men determined to act and study on these principles. They would prove a leaven which might leaven the whole lump.

And here we may well recall for our encouragement the work of that earlier effort to promote social work and study attempted by the Christian Socialists of a past generation. How little did Maurice, Kingsley, Ludlow, Neale, and a few others appear to have achieved! A good novel, a few tracts, a few co-operative failures—that is all. Yet who can deny that their words and sacrifices have been the germ of that wider sympathy in the hearts of Churchmen which has issued in the present movement?

Far too little store is set by the average mind upon the force innate in great ideas; spread these ideas, however slowly; let them sink deep into the English mind; let them there coalesce with the roots of religious conviction and Christian duty—and we need have no fear of the result.

They will slowly create a public opinion which will blot out the unsanitary cottage, the terrible contrasts of want and wealth, the horrors of the drink-traffic, the dishonesty of commercial competition, from our midst.

To create this public opinion we want unity, social study, and resolute speech. To achieve these, if we can but spread the Union, will not be a task impossible to enthusiasm and hope.

T. C. FRY.



JOHN COLERIDGE PATTESON.

THE HEROIC IN MISSIONS.

BY THE REV. THOMAS P. HUGHES, D.D.

John Coleridge Patteson, the Martyr Bishop of Melanesia.

In the whole gallery of missionary heroes, there is no character so pre-eminently attractive as that of John Coleridge Patteson, the Martyr Bishop of Melanesia. He had precisely those gifts and qualities, as well as those environments of birth, education and life, which, in combination, create the hero. A member of the distinguished Coleridge family, a son of an eminent judge, the captain of the Eton eleven, a scholar of Balliol, a Fellow of Merton, a man of deep spiritual piety, a devoted missionary in distant lands, and a martyred bishop withal—Patteson's life, work, and death have created an enthusiasm in the cause of missions which has been both inspiring and enduring.

When Prof. Max Muller met Patteson at Dresden, in 1853, revelling in the treasures of ancient Italian art, and working hard at Hebrew and Arabic, he thought he saw in him the future accomplished dean or bishop of one of England's great cathedrals. But the Head of the Church ordered it otherwise, and Patteson's name will be known in history

as the first Bishop of the Melanesian Islands, who left his native land and all the possibilities of an attractive future, for a life-long labour among uncivilized and savage peoples.

Coley Patteson, as his friends loved to call him, was born at number 9 Gower street, Bedford Square, London, on April 1, 1827, and three years after his birth his father, Sir John Patteson, was raised to the distinguished position of an English judge. John Coleridge Patteson's first school was at Ottery, St. Mary, Devonshire, of which his great grandfather and great uncle had both been headmasters. When nearly eleven years old he was sent to Eton, that most beautifully situated of public schools, whose green playgrounds, noble trees, broad rivers and exquisite view of Windsor Castle, together with the grandeur of age, give it a peculiar charm. At Eton he boarded in the house of his uncle, the Rev. Edward Coleridge, one of the most popular and successful masters under Dr. Hawtrey. His first serious religious impressions were awakened when, as a boy, he heard a sermon from Samuel Wilberforce, in the morning, and another from Selwyn, the newly-made Bishop of New Zealand, in the afternoon, in the parish church of New Windsor. He was then but a youth of fourteen, but both these distinguished preachers made such an impression on the lad's mind that he became seriously imbued with a desire to consecrate his life in some way or other to Christ.

A short time afterwards, the Bishop of New Zealand came to take leave of Sir John and Lady Patteson, and said, half in earnest and half in playfulness, "Lady Patteson, will you give me Coley?" The mother started at the thought of parting with her child; but when she heard that it was the boy's greatest wish to go with the Bishop, she replied that if he kept that wish until he grew up, he should have both her consent and blessing. His mother died before her son became a missionary.

These impressions were deepened the year following, at his confirmation. The ceremony was performed by the Bishop of Lincoln, who, in urging upon the young candidate a spirit of self-denial, and true devotion, referred to the missionary zeal of Bishop Selwyn, of New Zealand.

From Eton he proceeded to Balliol College, Oxford, in the year 1845, where, after a somewhat uneventful career, he obtained, in the autumn of 1849, a second class in the School of *literae humaniores*, a place which fairly represented his abilities as compared with others. He was soon afterwards elected to a Fellowship at Merton. Although not eminent in scholarship, Patteson was a linguist of some distinction. He spoke German fluently, and wrote it correctly, and he made considerable progress in the study of Hebrew and Arabic, during a somewhat extended tour on the continent.

Some time elapsed from the period of his taking his degree to that of ordination, for it was his sincere desire not to take upon himself the sacred duties of the ministry until he had thoroughly prepared himself in the study of Holy Scripture and divinity. On Sunday, Sept. 14, 1853, when twenty-six years of age, John Coleridge Patteson received the diaconate at the hands of the Ven. Bishop Philpotts, in Exeter Cathedral, and was selected to read the Gospel on the occasion, which was, of itself, a proof of his superiority in the Bishop's examination. He became curate of Alington, succeeding his cousin Henry, the well-known author of the beautiful life of Xavier, who had left the communion of the Church of England for that of Rome.

As his biographer, Charlotte Mary Yonge, truly remarks: "Who could have a smoother, easier, pleasanter career open to him than the Rev. John Coleridge Patteson, at six and twenty?" But the flame of missionary desire, which had been kindled within his breast when a boy at Eton, had never waxed cold, and it was greatly intensified when, in the autumn of 1854, Bishop Selwyn returned from New Zealand, and spent a few days with Sir John Patteson, at Feniton. It was on this occasion that Patteson told Bishop Selwyn of his desire to consecrate himself to missionary work in the South Seas. The father received the news of his son's determination with undisguised sorrow. But the distinguished judge, then much enfeebled in health, exclaimed: "God forbid that I should stop him!" Those who knew Coleridge Patteson best felt that he was singularly fitted for the building up of the Melanesian Church. His great and peculiar gifts of language, and his capacity for navigation, his vigorous manhood, and his deep, spiritual piety, pre-eminently fitted him for the work.

He had only exercised a brief ministry of a few months at Alington, but when he left, the poor people of the parish subscribed and presented him with a Bible. In his letter of acknowledgment there is a passage which is singularly characteristic of the man. It runs thus: "If these poor needy souls can, from love to a fellow-creature whom they have known but a few months, deny themselves their very crumb of bread to show their affection, what should be our conduct to Him from whom we have received all things, and to whom we owe our life, strength, and all that we possess?"

Such was the spirit of entire consecration which animated the heart of young Patteson. In the spring of 1855 he embarked with Bishop and Mrs. Selwyn for New Zealand.

It would seem that nature had designed a man of Patteson's birth, training and education for work among the cultivated and historic races of the East, and that he was a man specially fitted to bring about the conversion of philosophical Brahmins, and learned Moulvies of the Asiatic world, rather than to labour among the savages of the South Seas. But he possessed the very qualifications needed for a missionary in the Melanesian Islands. His linguistic talents specially fitted him for the acquirement of the numerous dialects of those islands, and to mould those languages into alphabets and literature. His life at Eton and Oxford had inspired him with a love for seafaring and navigation, and his manly courage armed him for the dangers of a life among tribes of savage cannibals. He commenced his missionary labours under the immediate direction of Bishop Selwyn, in New Zealand, and was able to show his peculiar qualifications as a sea captain in command of the "Southern Cross" along the uncertain coast of New Zealand, from Auckland to Wellington. His first two years were those of severe discipline. The soreness of the wrench from home was still fresh in his tender soul, and the fastidiousness of his nature, which had been the growth of a life of culture and refinement, was being gradually conquered in the fulfilment of many a lowly task.

It was in his twenty-ninth year, on Ascension Day, 1856, that he was specially set apart for the definite work of his life, and he set sail, in company with the Bishop, for Norfolk Island, which was intended to be the headquarters of his mission. Here they found that the whole convict establishment, which had for so many years occupied the island, had been removed, and that the Pitcairn community of "The Bounty" consisted of about 150 adults and some 45 children. From Norfolk Island they sailed to Aneiteum, where they found a Presbyterian missionary from Nova Scotia, the Rev. Mr. Geddie, whose labours among these semi savages had been so fruitful that out of a population of some 4,000 the number of 3,700 had embraced Christianity. Having touched at several islands, the "Southern Cross" steered homeward, and reached Auckland safely after an absence of little more than two months. Another missionary journey was soon made in the mission ship, and during an absence of sixteen weeks Bishop Selwyn and Mr. Patteson visited sixty-six islands and brought home thirty three pupils, from nine different islands, to prepare for the Christian ministry. This was a special feature in Patteson's missionary labours, to visit the various islands of the Melanesian group, and to bring home with him youths to Bishop Selwyn's headquarters, to be trained as teachers, and then send them back as evangelists to their own people.

Coleridge Patteson gave his whole soul to the work. "I wish," wrote Bishop Selwyn, "you could see him in the midst of his thirty-eight scholars at Kohimarama, with eighteen dialects buzzing round him, with a cheerful look, and a cheerful word for every one; teaching A, B, C, with as much gusto as if they were the X, Y, Z, of some deep problem, or marshalling a field of black cricketers, as if he were still captain of the eleven at Eton; and, when school and play are over, conducting his polyglot service in the mission chapel."

Five years of experience of Patteson's singular fitness for the supervision of missionary work among the scattered islands of the South Sea had convinced Bishop Selwyn that he could not do better than intrust to him the sole responsibility of the work, and make arrangements for the consecration of the first Missionary Bishop of Melanesia. It had been thought desirable to send Patteson to England for consecration, and the event would doubtless have been an era in missionary interest had he been set apart for the apostolic office in either Westminster Abbey or St. Paul's. But the devoted missionary decided otherwise: "I certainly feel that it ought not to be," he wrote; "my work lies out here clearly, and it is true that any intermission of voyages or residences in the islands is to be avoided."

His consecration by Bishop Selwyn, and the Bishops of Wellington and Nelson, took place at Auckland on Sunday, Feb. 24th, being St. Matthew's Day, 1861. "The day is come, my dearest father, and finds me very calm," he wrote. Those who were present at this very interesting ceremony fondly recall the event.

The three consecrating Bishops were all such noble-looking men, and there was a goodly company of clergy; the fine, intelligent brown face of the native minister, Hohua, was among them. Then there was a long line of island boys and native teachers, and their wives, who were living testimonies of Patteson's missionary labours. Young Tagalana held the book, and the stalwart Bishop of New Zealand read the words of consecration.

The extreme simplicity of the bearing of the new Bishop was apparent to all. Bishop Abraham, of

Wellington, wrote to Dr. Goodford, the master of Eton, respecting his much-loved pupil: "Anything more conscientious and painstaking cannot be conceived than the way he has steadily dedicated every talent, every hour or minute of his life to the one work he had set before him. However small or uncongenial or drumdrudgery-like his occupation, however hard, or dangerous, or difficult, it seemed to be always met in the same calm, gentle, self-possessed spirit of love and duty which I should fancy that those who well knew his good and large-minded, large-hearted father, and his mother, whom I have always heard spoken of as saintly, could best understand. Perhaps the most marked feature in his character is his genuine simplicity and humility. I never saw it equalled in one so gifted and so honoured and beloved."

"My dearest father," Patteson wrote, "the point is settled; I almost fear to write that I am a Bishop in the Church of Christ."

Then, referring to the dangers attending his work, he writes: "What some of you say about self-possession on one's going about among the people being marvellous, is just what of course appears to me commonplace. Of course it is wrong to risk one's life, but to carry one's life in one's hand is what other soldiers besides those of the Cross do habitually; and no one, as I think, would willingly hurt a hair of my head in Melanesia. How I think of those islands! How I see those bright coral and sandy beaches, strips of burning sunlight fringing the masses of the forest, rising into ridges of hills, covered with dense mats of vegetation! Hundreds of people are crowding upon me—naked, armed, with uncouth cries and gestures; I cannot talk to them but with signs. But they are my children now. May God enable me to do my duty to them."

Some months elapsed before he received a letter from his father, who wrote from Feniton Court, Honiton, June 12, 1861: "Oh! my dearest Right Reverend well-beloved son, how I thank God that it has pleased Him to save my life until I heard of the actual fact of your being ordained and consecrated. Only conceive that an old judge of seventy-two, cast out of his own work by infirmity, should yet live to have a son in the holy office of Bishop in the Church of Christ!"

The high social position of the Coleridges and the Pattesons cast a halo of interest, and even of romance, around the life and work of the first Bishop of Melanesia, which did much to foster that popularity of mission work which has characterized the life of the English Church for the last thirty years. The earnest, humble and self-consecrated spirit of the gifted son of one of England's foremost judges did much to deepen the interest in foreign missions.

The life of Bishop Patteson was laborious in the extreme. The captain of the Eton eleven, the Oxford athlete, and the navigator in the South Seas had tutored himself to a physical endurance. Things which appear to most men to be trials and privations, were to him simply pleasures and recreation. But he was overworked, and sadly felt the need of more men. His missionary field was that of scattered islands, in which diverse languages were spoken, and it became evident that there must be strong reinforcements. For this he earnestly pleaded. In writing to a friend, he says: "We want earnest, bright, cheerful fellows, without that notion of making sacrifices perpetually occurring to their minds. Men who have got rid of the notion that more self-denial is needed for a missionary than for a soldier or a sailor, who are sent everywhere, and leave home and country for years and think nothing of it, because they go on duty. A fellow with a healthy, active tone of mind, plenty of enterprise, and some enthusiasm, and, above all, who does not think himself better than other people, because he is engaged in mission work—that is the fellow we want."

From the time that Patteson first arrived in the mission field, he had, both before and after his consecration as bishop, established his headquarters at Kohimarama, near Auckland in New Zealand, where he collected his scholars and students from various islands, and carefully trained them with the hope of establishing a native ministry suited for the peculiar requirements of such a scattered diocese. He also spent a very large proportion of his time on board the missionary ship, "The Southern Cross," where he found leisure for linguistic and literary work, as well as for much private reading and correspondence. He had, however, for some time, felt that it was desirable to move his headquarters nearer to the Melanesian group of islands, both on account of the climate, and because several voyages in the year could be made, instead of one long period of absence from headquarters. New Zealand lay altogether to windward, and his return voyages had always been made against the prevalent S. E. Trade Wind. It had therefore been proposed that he should accept the offer of a small island, named Curtis Island, lying off the coast of Australia, and transfer the headquarters of his mission to that spot. But this plan was superseded by a more satisfactory one—an offer being officially made by the government to

allow the mission to place its headquarters at Norfolk Island, which had for many years been a penal settlement for English convicts, but which had ceased to be used for this purpose. It was also inhabited by the Pitcairners, the descendants of the mutineers of "The Bounty." Norfolk Island is about five miles long, and three miles across, and is traversed by some excellent roads made, in former years, by convict labour. The scenery is described by Patteson as like that of a large, well-wooded English park. Pasturage for cattle was abundant; whilst there was a great variety of fruits—oranges, lemons, bananas, guavas, melons, and peaches. The substantial church erected for the use of the English convicts was available, and the Bishop erected residences for himself and his missionary party, and school houses for his numerous pupils. His labours among the islanders were largely blessed of God. Many natives were baptized, a goodly band of native converts had been placed in the ministry. It was Bishop Patteson's constant aim, as far as possible, to adapt Christianity to the simplicity of the people to whom he ministered. Writing from Norfolk Island, in 1866, he says: "I have for years thought that we seek in our missions a great deal too much to make English Christians of our converts; we assume English Christianity to be necessary, and we encumber our message to the heathen man with unnecessary requirements. The ancient Church had its 'selection of fundamentals,' a kind of limited expansion of the Apostles' Creed for doctrine, and apostolic practice for discipline."

The Bishop's College, which was denominated St. Barnabas' College, on Norfolk Island, was the centre of spiritual influences. It was from there that the light went forth. Converted natives were trained for the ministry, English students and clergymen were specially fitted and trained for their peculiar work, scholars were instructed in the things necessary to salvation, tracts, books and Bibles were translated, printed and sent forth from this centre of the diocese of Melanesia.

Bishop Patteson was singularly happy and contented in his work. Blessed by God in bringing souls to Christ, beloved and almost worshipped by those who were associated with him, watched in all his movements with the most intense and prayerful interest by an immense number of Christian friends in old England, he felt enthused to a marvellous degree. Repeated invitations from missionary committees and bishops, and a large circle of friends in England, to visit his native land, and so by his presence intensify the interest felt regarding the work of missions in Melanesia, failed altogether to alter his determination to remain firm and steady at the post of duty.

There was only one drawback, one source of trouble, and that was the kidnapping of the native islanders by the "labour vessels" owned by unscrupulous foreigners. It was, at times, very difficult for the Bishop and his missionaries to make it clear to the injured natives that this kidnapping had nothing whatever to do with the work of the English missionaries, and that it was most repugnant to their feelings. But it was this condition of things which brought about the martyrdom of the devoted Bishop.

It was on Sept. 19, 1871, that Bishop Patteson anchored his mission schooner, "The Southern Cross," in the Santa Cruz group of islands. And early the next morning he penned his last letter to his old and faithful friend, Bishop Selwyn, who was then Bishop of Lichfield: "And now what will the next two days bring forth?" he wrote. "It may be God's will that the opening for the Gospel may be given to us now. Sometimes I feel as if I were almost too importunate in my longings for some beginning here: and I try not to be impatient, and to wait His good time, knowing that it will come when it is 'the fulness of time.' Then, again, I am tempted to think, 'if not soon the trading vessels will make it impossible, as men think, to obtain any opening here,' but I am on the whole hopeful, though sometimes faint-hearted."

At morning prayers the Bishop read and expounded the account of the death of St. Stephen. Just before noon a boat was lowered to convey him and his little missionary party to the Island of Nukapu, which lay with the blue waves breaking over the circling reef of the white line of coral sands, and the green trees reaching down to it. The party consisted of the Rev. James Atkin, Stephen Taroniara, James Minipa, and John Nonono, with the Bishop. The savages of the island recognized the Bishop; and when he offered to go on shore they assented. The boat was rowed on to a part of the reef about two miles from the island, where natives invited the Bishop to enter one of their canoes, and, in order to disarm suspicion, he at once complied, and entrusted himself to two chiefs, Moto and Taula, who had before been so friendly to him. The rest of the missionary party remained in the boat. Several canoes gathered round it, and without a word or any warning a native stood up in one of the canoes and, calling out, "Have you anything like this?" shot off one of the yard-long arrows, and the natives in the other canoes then be-

gan shooting as quickly as possible, calling out as they aimed, "This for New Zealand man! This for Bauro man! This for Mota man!" The mission boat pulled back rapidly, and was soon out of range, but not before three out of the four inmates had been wounded. An arrow pierced the left shoulder of Mr. Atkin, another struck Nonono on the head, a third narrowly escaped inflicting a deadly blow on Minipa. Poor Stephen Taroniara lay in the bottom of the boat literally "trussed," with six long arrows piercing his chest and shoulders. It was not until late in the afternoon that the mate of the mission boat was able to cross the reef in search of the Bishop. He was found dead at the bottom of a canoe. He had received five wounds, one evidently given with a club, which had shattered the right side of the skull at the back. Another wound was from some sharp weapon which had cloven the top of his head. There were also three arrow wounds, which had apparently been inflicted after his death. He had been stripped of his clothing. In the frond of the cocoa-nut palm which lay near the body there were five knots made in the leaflets. These indicated that the Bishop's death had been in vengeance for five men, who had been stolen from the Island of Kikapu.

The sweet, calm smile rested upon the Bishop's face. The body was placed in a mat and carried back to the schooner, and the next morning, St. Matthew's Day, the anniversary of his consecration as bishop, the body of the first Bishop of the Melanesian Islands was committed to the waters of the Pacific, "in sure and certain hope," by his son in the faith, James Atkin. On Sunday, Sept. 24, Mr. Atkin read divine service, and celebrated the Holy Communion, but as he administered the sacred elements he showed signs of lockjaw, and five days afterwards died in the greatest agony, from the wounds he had received, at the early age of twenty-nine. Stephen Taroniara also died, but John Nonono recovered.

Bishop John Coleridge Patteson thus closed his brilliant and heroic missionary career, in the prime of manhood, being forty-four years of age, and after a continuous labour of sixteen years in his chosen field of Christian devotion.—*The Churchman.*

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—*The Cathedral.*—The surpliced choir, which has been spoken of for some little time past, was introduced in the Cathedral of the Holy Trinity on Whitsunday at evensong, and a full cathedral service on Sunday evenings, as well as at the daily evensong, will be maintained for the future. This fitting change so much needed to place our Cathedral on a level with all the cathedrals in the Anglican Communion, is hailed with delight by all good Churchmen and women in Quebec city, and in fact throughout the Diocese, and only a handful of irreconcilables are left to object, on what grounds it is hard to tell, when we saw only a few weeks ago in the CANADIAN CHURCHMAN and other papers the splendid account of the re-opening of St. Paul's Cathedral, London, Ont., where the Lord Bishop of Huron, whom no one can accuse of having any leanings toward High Churchmanship, introduced a large choir of surpliced men and boys, and when that pronounced Evangelical Bishop of Liverpool, Eng., (Dr. Ryle) actually has in his cathedral not only a splendid surpliced choir, but a cross and candlesticks on the altar, together with full choral services, eastward position, &c. Some of our Canadian Churchmen who see the emblem of popery in a surpliced choir, would, if they had an opportunity of visiting the Old Country, where such things are not considered as being party matters at all, but are generally accepted, perhaps agree with the opinion of a leading Canadian Evangelical, a graduate of Wycliffe, who after visiting England a few years ago, said in an article which he wrote to a Church paper on his return, "that he wished he could take all Canadian Evangelicals across the Atlantic, and show them what the Church really was, and that among other things they would find that many of the lowest churches there had surpliced choirs, and it was now considered as not having any party significance at all"; or again with Canon Bell, one of the most prominent Low Churchmen in England, who during the past year has felt it his duty to introduce a surpliced choir in the church of which he is, and has been for a long time, the rector.

The Bishop's Movements.—The Lord Bishop of the Diocese held confirmation services at Bourg Louis on Thursday, the 16th inst., and at Portneuf on the following day. On May 30th he conducts a service at Eustis, and holds a confirmation at Waterville on the 31st, after which he goes to Lennoxville to deliver a lecture on Church History. About June 15, he will leave the See City on his confirmation tour through Gaspé District, and then take the govern-

ment steamer for the Labrador Coast, where he will make his first visit to the distant stations in that territory, returning to Quebec about August 1st.

SHIGAWAKE.—The energetic missionary at this place, the Rev. R. J. Fothergill, is making preparations for the erection of a neat little church at the out-station of L'ause aux Gascons.

St. Matthew's.—The company of the Church Lads' Brigade formed during the winter has been so successful, and such a number have joined it, that the formation of a second company is now contemplated. The boys expect to go into camp for a short time about the end of July, probably at St. Joseph de Levis.

Bishop's College.—The special preacher selected this year for the annual convocation of this well known University is the Right Rev. Dr. Potter, Bishop of New York, who is so well remembered as the eloquent preacher at the centenary services in June last year.

ONTARIO.

LEEDS RURAL DEANERY.—The members of the chapter of the Rural Deanery of the county of Leeds held their regular quarterly meeting at Christ Church on Tuesday and Wednesday of last week. The clergy present were Revs. T. J. Stiles, Frankville; W. Wright, Athens; Rural Dean Grout, Lyn; C. J. Young, Lansdowne; O. G. Dobbs and J. H. Nimmo, Brockville; J. W. Jones, Westport. Evensong was sung on Tuesday evening, when Rev. T. J. Stiles, secretary of the deanery, preached from Rom. vi. 8, the subject being "Life in Christ." He pointed out the necessity not only of a right faith, but also of a consistent Christian life as the result of faith; that one reason why doubts were brought into matters of faith was because of the inconsistent lives of many professed Christians. Christianity, he said, was a life based upon certain truths, a new humanity starting from Christ as the other humanity did from Adam. Illustrations were given from the lives of ancient martyrs, showing with what consistency they held their Christian profession. But the wheel of time had brought stange revolutions, and now this and other countries were permeated with a class of persons who fragrantly denied not only in practice but also in profession their allegiance to Christ. The sermon concluded with an exhortation to those present to show the world that their Christianity was not a mere profession, but a life, as exhibited in the Church, the home and the business. On Wednesday morning the Rural Dean celebrated the Holy Communion at 8 o'clock. Rev. W. Wright assisting. The day was spent in very profitable discussion of affairs relating to the welfare of the Church in the deanery. The Chapter decided that the annual missionary meetings should be held in the middle of October, by the clergy of the deanery exchanging. Sunday duty to be arranged as follows:—

1. Brockville, St. Peter's—Rev. T. J. Stiles.
2. Brockville, Trinity—Rev. W. Wright.
3. Brockville, St. Paul's—Rev. C. French.
4. Gananoque—Rev. G. W. G. Grout.
5. Lyn—Rev. O. G. Dobbs.
6. Athens—Rev. J. H. Nimmo.
7. Lansdowne Front—Rev. G. H. P. Grout.
8. Leeds Rear—Rev. H. Auston.
9. Newboro—Rev. W. Moore.
10. Westport—Rev. C. J. Young.
11. New Boyne—Rev. J. W. Jones.
12. Frankville—Rev. The Archdeacon.

Evensong was taken at 7.30 by the Rural Dean, and addresses were delivered by Revs. O. G. Dobbs, on the Ascension; J. H. Nimmo, on Christian Unity; J. W. Jones, on Sunday-schools; W. Wright, on Means of Grace. The clergy departed to their homes on Thursday, feeling that a very profitable time had been spent, and highly appreciative of the kind hospitality extended them by the good ladies of Christ Church.

DEANERY OF STORMONT.—A new era in the Church life of the Deanery of Stormont has opened with the holding, in the parish of Morrisburg on May 10th, of the first conference of clergy, churchwardens, lay delegates and Sunday school workers. The main object of the conference was to bring the various parishes into close touch one with another, and by the discussion of practical subjects to quicken interest in Church work—and we are thankful to record that in this it was eminently successful. We are encouraged to think that these meetings held annually in different parishes will become a source of strength and a means of inspiration to workers, while they will stimulate others who are "standing idle in the market place" to take a hand in the work of the Lord's vineyard. Given the earnest, enthusiastic co-operation of every priest in the deanery, under the leadership of a rural dean of the "new style," backed up by the willing interest and activity of the

faithful laity, and the solid advance of the Church is assured. The conference was preceded by a celebration of the Holy Communion in St. James Church at 8 a.m. The rural dean was the celebrant, and the Revs. C. E. Sills and G. S. Anderson, epistoller and gospeller, respectively. There were about 40 communicants. The members assembled in the Parish Hall at 9.45 a.m. The Rev. Rural Dean Houston took the chair. Among those present during the day were the following delegates: Morrisburg—Rev. E. S. Anderson, Messrs. J. P. Whitney, Q.C., M.P.P., H. Merkeley, Millar, and 15 S. S. teachers. Iroquois—Mr. C. Skinner, Mrs. Houston, Misses F. Skinner and May Ross. Osnabruck and Moulinette—Rev. R. W. Samwell (secretary to conference), Messrs. Dr. Weagant, W. T. Ransom, Gordon Baker, jr., Mrs. Perry, Misses L. Eaman, A. Eaman and A. Adams. Williamsburg—Rev. M. G. Poole, Messrs. J. Gollinger, H. Gollinger, and Chas. Weagant. Newington—Rev. R. J. Dunville, Messrs. T. Bender and John Snetsinger. Mountain—Rev. C. E. Sills. Cornwall—Rev. J. B. Stephenson, Mr. Carpenter. After an office had been said the Rural Dean welcomed the members and proceeded to read his address, of which the following is a brief synopsis:—

The Deanery of Stormont includes the counties of Dundas, Stormont and Glengarry, but as far as the Church is concerned there is not a single organized congregation in the last named county. Our present diocese is about to be divided, with Ottawa city as the seat of the new bishopric. When this new centre of Church life is established its radiating light and heat will extend beyond our present borders. In the deanery we have nine parishes, four of them, viz., Mountain, Winchester, Crysler and Newington, Cornwall East, being mission parishes. In the deanery there are 978 Church families, an increase of 28 families over the number of last year. According to the synod returns of last year the Church population is 4,512.

The number of communicants is 1,572. At present one-third of our total Church population are communicants. During the last year there have been 169 baptisms, 41 marriages and 94 burials. In the deanery there are 17 Sunday schools, 883 pupils attending and 117 teachers, making 1,000 persons who come under the influence of the Church's teaching in our Sunday schools. The total amount contributed to the mission fund is about the same as last year. The amount given by the mission board to the missions in the deanery for the current year is \$900. We should at least endeavor to contribute as much as we receive for the mission fund. We scarcely did so last year. For all parish purposes, including clerical stipend, the deanery raised during the past year the sum of \$21,654. This represents \$22 per family, showing a truly liberal spirit towards the work of the Church. The total amount contributed for parochial purposes, exclusive of clerical stipend, is \$16,390. Morrisburg heads the list with an expenditure of \$12,000 incurred in the erection of the handsome new church, Osnabruck comes next with an expenditure of \$1,565. Iroquois third with \$1,201. Three new churches have been built in the deanery during the year at Morrisburg, Cornwall East, and Matilda, Parish of Iroquois. St. James Church, Morrisburg, is a wonderful instance of what can be done by a loving people under the leadership of an active and devoted priest. With no sparing hands has the Rev. Dr. Mountain provided a temple for the Lord God of Hosts. The Church of the Good Shepherd, Cornwall East, stands as a monument to his Christian liberality and as a memorial of a family well spoken of throughout the whole Church for its faith, love and good works. Christ Church, Moulinette, has been entirely renovated inside and out at a cost of \$700. St. David's, Wales, has been greatly improved, and the parsonage enlarged at a cost of \$840. Two baptismal fonts have been provided for the Parish of Newington. The vestry of Trinity (memorial) Church, Cornwall, has been handsomely refitted, and necessary improvements made at Mountain and Winchester. These improvements throughout the deanery afford proof that the Christian spirit is influencing and moulding the lives of our people. In addition to these, improvements are about to be made on the old chapel on Barnhart's Island, where a week day service is held by Rev. Mr. Samwell. The services here are conducted according to the use of the American Church, the island being in United States territory. From this superficial review of the work in the deanery for the past year we may thank God for the past and take courage for the future. The work of the Church has been prosecuted with success. May it go on unto richer fruitfulness.

A discussion followed the rural dean's address, in which the Revs. C. E. Sills, G. S. Anderson, M. G. Poole, R. W. Samwell, and Messrs. Dr. Weagant, W. T. Ransom and Gordon Baker, jr., took part. A vote of thanks was passed to the rural dean for his able address, and it was resolved that printed copies of it should be circulated throughout the Deanery.

The first item on the programme for the afternoon session was a paper on "Lay Help," by the Rev. C. E. Sills, who handled his subject with much ability,

A spirited discussion ensued, in which the Rev. L. B. Stephenson, G. S. Anderson, Rev. R. W. Samwell and Messrs. T. P. Whitney & Dr. Weagant joined. An excellent paper was then read by the Rev. L. B. Stephenson on "Sunday School Work." The subject was presented in an interesting and practical manner. A good discussion followed, the Revs. R. W. Samwell, M. G. Poole, G. S. Anderson, C. E. Sills, and Messrs. J. P. Whitney, G. Baker and W. T. Ransom, Carpenter and John Suetsinger taking part. On the motion of the Rev. R. W. Samwell, it was unanimously resolved to take steps for the formation of a Sunday School Association for the deanery, and the Rev. R. W. Samwell and Messrs. W. T. Ransom and G. Baker were appointed a committee to draft a scheme of organization and submit to the next conference. During the discussion His Honor, Judge McDonald, of Brockville, entered the room, and was warmly received. At the request of the chairman he made some remarks on the subject before the conference, in the course of which he deplored the absence of religious teaching from the public schools. An invitation having been received from the Rev. R. W. Samwell to hold the next conference in Wales, it was unanimously resolved that the next conference be held in Wales in October next.

After several votes of thanks had been passed, the rural dean, in closing the conference, expressed his pleasure at the success which had attended the conference. The closing office was then said and the proceedings terminated amid general expressions of satisfaction.

A special conference service was held in the church at 7.30 p.m. The clergy assembled in the vestry and from thence walked in procession to their seats within the sanctuary, the processional hymn being "Come ye faithful, raise the anthem." The prayers were read by the rural dean, and the lessons by the Rev. L. B. Stephenson and R. T. Dumbrille. Addresses were delivered on "Proportionate and Systematic Giving" and "Public Worship," the former by His Honor, Judge McDonald, and the latter by the Rev. R. W. Samwell. There was a large congregation and the service was bright and hearty.

The Ruri-Decanal Chapter of the clergy met at the rectory, Morrisburg, Wednesday, May 9th. Among other business transacted the "Constitution" was passed, and it was decided to begin the publication of a deanery magazine, the Rev. R. W. Samwell being appointed editor-in-chief. The chapter meeting was preceded by a celebration of H. C. at 8 a.m., and in the evening a special service was held, when a sermon was preached by the rural dean.

The examination of candidates and the ordination in this diocese have been postponed for one week from the date previously announced. The latter will be held on Sunday, June 17th, and the synod will meet on the 19th. The May committees are being held this week in Kingston.

TORONTO.

Toronto Church of England S. S. Association.—The annual closing service of the Association was held in St. Alban's Cathedral on Thursday, 17th May, and was largely attended by teachers and their friends. His Lordship the Bishop and the following clergy were present, and took part in the service: Rev. Canon Dumoulin, D.D., Rev. Canon Mockridge, D.D., Rev. Dr. Langtry, Rev. C. J. Ingles, M.A., Rev. C. E. Thomson, Rev. C. Shortt, M.A., Rev. C. H. Rich, Rev. A. M. De Pencier, Rev. E. J. Boulden, M.A. The prayers were intoned. A sermon full of encouragement and sympathy was preached by Rev. Canon Mockridge, D.D. The musical part of the service was rendered by the Cathedral choir under the direction of Mr. Kemp. A collection on behalf of the fund of the Association was taken up.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca:—St. Luke's Cathedral S.S., Halifax, \$62; St. Peter's S.S., Toronto, \$50; Mr. Geo. C. Wells, Montreal, \$5; St. Martin's S.S., Montreal, \$15.96; Church of Nativity S.S., L'Original, \$10; Thorold and Port Robinson S.S., \$15; four members of Montreal Diocesan Board of W.A., \$10.50; Hannington Boy's Club, Windsor, \$1; Grace Church S.S., Brantford, \$40. An error.—In last acknowledgments, instead of St. Jude's W.A., Oakville, \$10, it should have been Mrs. Henry McGill, Oakville, \$10.

The synod of the Diocese of Toronto will be held in St. James' school house, commencing June 19th.

COBourg.—The congregation has decided on making many improvements to their church; among them may be mentioned new seats, the walls and ceiling to be frescoed, and all the windows, to be new stained glass. The style chosen is cathedral glass in light colouring, and several of the centre openings are to be memorials, and the contract has been awarded to N. T. Lyon, of Toronto.

DOVERCOURT.—St. Mary's Church.—On Whitsunday morning the rector presented a class of thirty-two persons for confirmation by the Rt. Rev. the Bishop of Toronto, nearly all being young people of 14 to 20. All the confirmed received their first communion at the hands of the Bishop, and were joined by 60 or 70 other members of the congregation. The church was filled by the largest congregation, that has ever been within its walls, and at the close of the service the rector was warmly congratulated by the Bishop on the evident growth of the Church in this parish.

The next meeting of the Ruri-decanal chapter of South Simcoe will be held (D.V.), in Alliston, on the 30th and 31st May, 1894, beginning with evening prayer and sermon by the Rev. Canon Murphy, on 30th, at 7.30 p.m., in St. Andrew's Church. All the members are requested to be present.

A. C. WATT, Sec.

NIAGARA.

MILTON.—The Rev. P. T. Mignot acknowledges, with many thanks, the following subscriptions towards the building fund of the proposed new Grace Church:—The Lord Bishop of Niagara, \$20; Mrs. Howitt, Guelph, \$10; Rev. H. Grattan Moore, Chicago, \$2; Miss Matheson, Perth, \$1; Rev. W. R. Blachford, U.S.A., \$1; H. McDowell & Co., Vancouver, B. C., \$10; W. E. Hayward, Esq., Alvin Mfg. Co., New York, U.S., \$5. No less than one hundred circulars were sent out in Canada, and this is the only amount received. As the circulars were sent to the representative clergy and laity, it is to be hoped that a larger amount can soon be acknowledged, so that the very necessary work of building the new church may soon be commenced. The Bishop of Niagara strongly recommends the appeal.

ANCASTER.—Bishop Hamilton held confirmation services at St. John's Church on May 18. The candidates to whom the rite was administered were addressed by the Bishop in his usual impressive way. There was also consecrated a part of the church yard, which was appropriated to this use some years ago.

OAKVILLE.—On Tuesday, 15th, the Bishop of Niagara held an ordination in St. Jude's Church. This flourishing town may be called the Garden Town, as St. Catharines is the Garden City. There are many handsome residences in every direction, surrounded by ornamental grounds, trees and flowers being in full bloom. The church is very tasteful in its style, as well as commodious, and has a substantial brick school house connected with it, in which there is a large stained glass window with a full length portrait of the Queen. There were several clergy present with the Bishop and Archdeacon, including Canon Worrell, the rector, Canon Dumoulin and the Revs. F. Dumoulin, Farthing, Irving, Geoghegan, and Mignot. There was a large congregation, also, many laity from town and country being present. The clergy came in procession from the school house, singing a hymn, and the service commenced with the sermon by the Archdeacon, on the text, "They continued steadfastly in the Apostles' doctrine and fellowship, and the breaking of bread and the prayers." Then followed the presentation to the Bishop of Mr. Woodruffe and Mr. Ballard for deacon's orders, and the Rev. Mr. Garden for priest's orders. The impressive services of the ordinal were then proceeded with, several of the clergy uniting with the Bishop in the laying on of hands on Rev. Mr. Garden. The musical portions of the services were very well rendered by a highly trained mixed choir. The church itself was most beautifully adorned from door to chancel with white flowers, while the latter was radiant with white roses, lilies and hydrangeas.

HURON.

GREENWAY.—This out-station of Parkhill has had for many years an indefatigable Church worker in the person of Mr. Thomas Jennings, whose latest achievement should be chronicled as an example and encouragement for other lay workers. Learning that some Church people were gradually becoming identified with one of the numerous Christian sects which flourish so well in country places, he visited them and suggested the advisability of establishing a Sunday school, as a nucleus for a future congregation. His suggestion was gladly received, and the public school secured in which to meet. Mr. Jennings wrote the Bishop and secured a liberal grant, formed the school, and commenced with 15 scholars. In one month the attendance had increased to 35, and some of the children's parents became teachers. The Rev. Edgar Jennings, son of Mr. Thos. Jennings, who was home on vacation, gave them a service at which seven children were baptized, and thirteen applications for confirmation received. So anxious are the people to have a service of the dear old Church, they purchased the public school (as the school section has

been re-modelled), together with the land, deeded it to the Synod of the Diocese of Huron, and are living in hopes of enjoying the blessing of regular Church services in the near future. The present strength is 47. Are there not many such places where earnest men like Mr. Jennings could do a similar work?

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.

Church Questions.

SIR,—The thanks of Churchmen are due to your valuable paper for the very liberal space you allot for correspondence, for after a careful reading of the numerous letters on Church questions from time to time published in your journal, I am satisfied much good results from a full discussion of all subjects relating to the well-being of our branch of the Catholic Church in Canada, through our Church paper, and while some of your correspondents, as in question of "Does the Church permit it?" and kindred subjects, do not take a loyal stand as to maintaining the Church in all her apostolic doctrines, practices, rights, and usages, yet I am pleased to find from the many replies to such, that a great deal of good sound Churchmanship has been drawn out, especially from laymen who have faith and belief in the grand old Catholic and Apostolic Church of England, and desire and feel bound in their true allegiance to her, to aid all in their power to maintain her in her rightful position in Canada—which can never be done by a half-hearted support and belief in her doctrines, practices, etc., as so many in this day are disposed to question and cavil at, under the claim of being liberal and broad-minded Churchmen, which in the spirit that Church questions are handled by them, seems to savour much more of narrow-mindedness.

My attention has been called to two letters in recent issues of your paper—one of May 3rd, headed "Unparalleled," signed "N. C. E.," and one of 10th, "More Bishops," by "An Episcopalian." I would ask the privilege of the use of your columns for some reference to these important questions, and am pleased to find the latter is the result of your invitation to correspondents to open up this vital question in the future interests of the Church.

On the first of these subjects—fully do I endorse "N. C. E." when he says, after citing cases of infringements of customs and rights of the Catholic Church, that "It is this rampant carelessness which is gnawing the very heart out of the Church; there ought to be discipline. In what secular occupation would such insubordination be allowed?" I think of all the religious bodies in the country there is less discipline in the Church of England than in any of the sects, for they do not seem afraid to cite their ministers and even laymen to account for false teaching or infringement of any of these usages; we have no lack of canons of discipline for the clergy, but are they acted on? Generally, our laymen are foremost in our synods—in enacting such—but what of lay discipline. Oh! that is a very different question—we have actually none, we are a law unto ourselves, and I venture to say that in spite of the many cases of infringement of usages, etc., by our clergy—such as are now under discussion by your correspondents—that while one clergyman is a breaker of the law, one hundred laymen might justly be charged with similar offences, and certainly with a want of faith and belief in their Church, and by their half-hearted support in maintaining her, in the Apostolic doctrines, practices, etc., thus bringing their Church down to the level of the hundreds of man-made churches of our day, and fostering the idea that "one church is as good as another." Now under such a condition of affairs as at present existing in the Church, is it to be wondered at that we do not progress or even hold our own? But as we seem to be disposed now to face this question, instance Huron with its Synod Committee to consider the causes that retard the work of the Church, we hope to see a full and fearless report to its synod in June next. From my standpoint I imagine the cause is not far to seek. For without a law-abiding priesthood, and a faithful and loyal laity to the Apostolic doctrines and usages of their Church, what can be looked for.

Daily do we pray to be delivered from all "heresy and schism"; this in most minds refers to Romanism only—but what about all the "isms" of our day, for while one leaves us for Rome hundreds leave us for Methodism and other sects. It is usa-

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SIR. "to "O him rig lusion. the Ch bigoty respon since I done t usages I woul instan done a incline addit known can c have n the rit except worth first pl and as that tl places, perous The P and us pulpits both d both a Englis garde what r careles with tl attend we find other (the R sent t stating on the in the the cir attendi ing for state, t ject yc of Chri is the t tards t ada far have n kind, a progres had for reading a good wastin cause c blamed perfect Bishop strange conver thousa comes t Old Bi who do equipp is to be can res well loc appare

less our trying to shut our eyes to the fact that for want of a full appreciation and loyalty to the Catholic Church, she becomes the recruiting ground of the sects—from among her half-hearted, discontented, ignorant, and so-styled broad-minded and liberal Churchmen.

Loyal Churchmen who value all their obligations and hold as sacred all their vows and promises, must be greatly at a loss to understand how so many of our priests who at their sacred ordination in reference to the various pledges of fealty to the Church demanded of them from the Bishop, and accepted and acknowledged, and yet not performed hereafter in their practices, with such examples continually before the laity, is it to be wondered at that they also are not true and loyal? Well has your correspondent "N. E. C." headed his letter "Unparalleled." I fear I have trespassed on your liberality of space to your correspondents. My only excuse is that imperfectly as I have treated these great questions of the future of the Church of England in Canada, I believe sooner or later they must be faced if we are to progress—or even hold our own in the Dominion. I will try and follow up the able letter of "An Episcopalian" on "More Bishops" in some future issue.

CATHOLIC LAYMAN.

Does the Church Permit It?

SIR.—Once more I would crave space for a reply to "One More Churchman," in hopes that I may set him right, for apparently he is labouring under a delusion. He appears to think that I am not loyal to the Church, because he knows that I am against bigotry and carelessness in the Church. Your correspondent informs us that he has known Canada since 1836, therefore he is able to judge of the injury done to the Church by the non observance of her usages. Now, after all these years of watchful care, I would venture to say that he cannot point to one instance where any infringements on the usages has done any harm to the Church, but if he was that way inclined he could point to several instances where additions to the usages have done harm. I, too, have known Canada since I was seven years of age, and can conscientiously say that during all that time I have not known or heard of any infringements on the rites and usages of the Church that I remember, except that simple affair at Hespeler, which was not worth the ink shed when writing about it in the first place. In 1891 I visited England and Ireland, and as I am of an observing turn of mind, I noticed that the Church is in need of stirring up in some places, but there were some well-conducted and prosperous Sunday schools which I give them credit for. The Presbyterians and Methodists have their rites and usages, yet we find their ministers exchanging pulpits, and what is the result? Well, we find both denominations pretty regular churchgoers, and both adhere to their respective Churches. In the English Church we find the rites and usages well guarded by such men as your correspondent, and what result do we find? Well, we find the most careless churchgoers of any Protestant denomination, with thousands in each diocese who seldom or never attend a church service. If we read gaol statistics we find the English Church takes the lead of all other denominations in criminal acts, and next to the Roman Catholics. Last summer circulars were sent to the churchwardens in the diocese of Huron stating that about thirty thousand more names were on the assessment rolls than could be accounted for in the Church; each churchwarden was to state in the circular their opinions as to the cause of the non-attendance and send back again. It is a bad showing for the diocese, and I fear others are in no better state, and when replying to my remarks on that subject your correspondent says, "What in the name of Christianity have the laity been doing, for it is the Churchmanship that he propounds that retards the progress of the Church of England in Canada far more than what our clergy are doing?" I have not propounded any Churchmanship of any kind, and I did not say the clergy were retarding the progress of the Church; but I say now that if he had found fault with and objected to clergymen reading their sermons in church, he would have done a good act for the benefit of the Church, instead of wasting energy on trifles, for I think that is one cause of the carelessness. Yes, the laity are to be blamed for the carelessness in a way, but if they were perfect there would not be much need for clergymen, Bishops, or churches. I have often thought it strange to hear of men and money being sent to convert the heathen in foreign lands, and leaving the thousands at home to look after themselves. Next comes the account that discovery has been made that Old Birmingham has three hundred thousand people who do not attend any church, a place that is well equipped with clergymen. Still it is lay agency that is to be used to reach the non-church goers, and we can rest assured that the rites and usages are pretty well looked after in that city. Your correspondent apparently thinks that it is the height of loyalty to pay

all attention to trifling matters in the Church, and let important ones go unnoticed; and that it is disloyalty to bring to notice important affairs in preference to trifling ones—and I would remind him right here that it is time the Church should wake up to a sense of her duty and put her machinery in earnest motion, and try to reclaim the thousands who are living in carelessness and Godlessness.

A CHURCH MEMBER.

BRIEF MENTION.

When a visitor enters a house in Japan, he must lay aside his street shoes at the door.

The British Museum has 732 histories of England, covering every age of its growth.

Late scientific experiments prove that nervous excitability may exist for hours after death.

It is claimed that 40 per cent. of the shipping of the world is built on the river Clyde.

The grip has been so bad in Iceland that no newspapers have been issued for a fortnight, and the schools have been closed.

Next to the lion and tiger the jaguar is the largest member of the cat family.

Jewellers' wheels were employed by Greek artisans in cutting cameos from agate.

The cow tree of Venezuela gives an excellent article of milk, which has a close chemical affinity to animal milk.

Curacao takes its name from the West India group, where the Dutch first made this drink.

Plants are affected by various substances, just as animals are; electricity will stimulate them, narcotics will stupefy and kill them.

The railway system of America is vast. It extends to 171,000 miles, which compared with Canada's 20,000 miles, is big.

The Rev. F. Wilkinson, assistant minister of St. Philip's Church, Toronto, having accepted the rectorship of Christ Church, Dartmouth, Nova Scotia, preached his farewell sermon last Sunday.

Balata, the product of a tree in Sumatra, threatens to become a rival of india rubber and gutta percha.

It was said of both Athens and Rome that so numerous were the temples and statues of gods that it was easier to find a god than a man.

Mr. E. F. Hockley, of Wyoliffe College, will take charge of St. George's Church, Cooper's Falls, during the summer.

In tropical forests so large a proportion of the plants are of the sensitive variety that sometimes the path of a traveller may be traced by the wilted foliage.

The Rev. F. H. DuVernet, B.D., will conduct the services at St. John's Church, Portsmouth, during the summer months.

A Berlin dentist in drawing a woman's tooth had his finger bitten by a convulsive closing of her mouth. He died two days later from blood poisoning.

The Jerusalem artichoke did not come from Jerusalem at all. It is known to be an American plant, growing wild in many parts of the western hemisphere.

The Rev. G. R. Beamish, late of Stratford, has returned from England, where he has been attending Oxford University for the past year.

The electrical bicycle is cropping up in England. The weight of the batteries when filled with liquid is to be 44 pounds, and the whole weight of the machine is to be 155 pounds.

Rev. R. S. Forneri, of Adolphustown, has been invited by the congregation of Iroquois Church to take the pastorate there, vacated through the transference of Rev. R. L. M. Houston to Cornwall.

Indians declare that, prior to attacking some large animal, the alligator always swallows a heavy stone, to increase its weight in dragging its victim under the water.

The Anglican Archbishops and Bishops of England have issued a circular letter protesting against the proposed disestablishment of the Church of Wales.

The Rev. G. R. Walters, incumbent of the mission of Malbaie, County Gaspe, reports diphtheria very prevalent in his mission.

The Mission Fund debt of Ontario diocese has been reduced to \$1,000. It would have been extinguished through the appeal to communicants had not about thirty clergymen shown little or no interest in the movement.

The largest railway station in Great Britain is the Liverpool street station of the Great Eastern in London. It covers 14 1/2 acres, occupying nearly the whole of the parish of St. Botolph, Bishopsgate.

At the door of every Chinese temple a bell is hung with a rope attached. When a worshipper enters he gives the rope a jerk to ring the bell, so that the deity of the place may be aware of the fact that a worshipper is present.

The Rev. Thomas S. Robjert, late rector of St. John's Church, Weston, has accepted an appointment to All Saints' Church, Saginaw, in the diocese of Michigan, and left for his new charge recently.

Electricity has been adopted for towing the canal boats on the summit level of the canal de Bourgogne, which connects the Seine and the Saone, crossing in its course the divide between the channel and the Mediterranean.

The Rev. Alfred Bonny, of Port Colborne, received a painful injury a fortnight ago from his horse stepping on his foot. Mr. Bonny became unconscious from the pain, and fell, breaking his collar bone, and receiving other injuries.

Garnets are brought from Bohemia, Ceylon, Peru and Brazil. The most common color is a shade of red, but brown, yellow, green and even black varieties are known. Pure stones are never larger than a hazel nut.

A valuable stained glass window has been placed in the U. E. Loyalist Memorial Church, Aldophustown, in memory of the late rector, Rev. Robert Harding. The donor was his eldest daughter, Mrs. George Downey. It is in the best style of art in antique glass, and presents the figure of St. John the Evangelist.

At the meeting of the Montreal Executive Committee last week, the Rev. J. F. Renaud reported the establishment of a congregation at Valleyfield and Coteau. He also referred to the immigration of Swedes, Danes, and Norwegians said to have a desire to unite with the Church of England. The Bishop intimated that he would act when more definite information was received.

We are very sorry to learn that the Rev. Rural Dean Llwyd, of Huntsville, has been confined to his bed since Sunday, May 6th, by a severe attack of nervous prostration, which renders him entirely helpless, the result of worry and overwork, caused by the late disastrous fire which destroyed his church and made many of his parishioners homeless.

British and Foreign.

The South Carolina Supreme Court has decided by two to one that the Dispensary Liquor Law is unconstitutional. The temperance party have resolved to appeal.

A novel form of missionary effort has lately been started in Calcutta. Some of the spaces to let for advertisement in the Calcutta tramcars have been rented, and texts of Scripture, in English and the vernacular, have been set up in them.

The Bishop of Iowa, before his departure for the Holy Land, licensed six members of St. John's Chapter, Keokuk, Iowa, as lay readers. They will not only assist the rector of their own parish, but will do mission work as well.

It is stated that the Rev. Edward Lauderdale, late minister of the Baptist Tabernacle at Grimsby, and said to be spoken of as the "Spurgeon" of Lincolnshire, has passed the examination held by the Bishop of Lincoln, and was ordained deacon on Trinity Sunday. He has been reading and preparing for his ordination for the last three months with the Rev. W. J. S. Rawson, Vicar of Metheringham.

It is probable that during his visit to England, Bishop Strachan, of Rangoon, will try to arrange for a coadjutor Bishop for the special purpose of providing episcopal supervision for the Karens. The Roman Catholics have four Bishops in Burmah, and the Church greatly needs another to live among the Karens and Shans, to preach to them without an interpreter and to confirm and ordain them. It is very strongly felt that until there is such a Bishop, the missions will never attain their full strength. Bishop Strachan will remain in England about nine months.

The clergy of the Rural Deanery of Christchurch, in the diocese of Winchester, have presented the late Vicar of Moordown, Hants, with an episcopal seal, on his appointment as Bishop in Melanesia. The seal bears the arms of the diocese on one side, and of Mr. Wilson on the other, surmounted by a Bishop's mitre, and surrounded with the words, "The seal of the Right Rev. Cecil Wilson, M.A., Bishop of Melanesia," round the margin. Bishop Wilson has started for his new diocese, and hopes to be consecrated at Auckland, New Zealand, on St. Barnabas' Day (June 11th).

TURKEY.—Bishop Blyth has received the firman from Constantinople sanctioning the erection of the proposed college at Jerusalem with unusual dispatch. It is only nine months since that the application for the firman was handed in at our Foreign-office, and there is no record at Jerusalem of the Sultan's authorization being so speedily obtained. It has been usually heretofore a business of several years to get such a document through the straits of Turkish officialdom. The firman also, it is gratifying to state, is couched in most favourable terms, freeing the property from all taxes, both local and Imperial. The reception of the firman will warrant the issue of a public appeal for the funds for the erection of the college, which will be of the greatest possible value as a home for the Anglican Church at Jerusalem, and a centre for its operations in the East and in Egypt.

The Bishop of Norwich, at a confirmation at Beccles, administered the sacred rite, seated in a chair, at the entrance to the chancel (a plan originally introduced by Dr. Magee when Bishop of Peterborough), when, laying both hands upon the head of each separate candidate, he recited the prayer also upon every one singly. This method, it is believed, the Bishop desires to adopt on all occasions. It need hardly be added that such a proceeding is evidently in strict accordance with the directions and the spirit of the Prayer Book, and gives great joy to those who regard Confirmation as a precious and valuable spiritual function. It is certain that all who receive the laying-on of hands will deeply appreciate this distinct and personal mode of procedure.

LONDON, May 17.—A manifesto signed by the English archbishops and by 81 Bishops has been addressed to the members of the Church of England in Wales. The manifesto declares that the bill for the disestablishment of the Church in Wales, if it should become law, would weaken the unity of the Church and alienate the ancient gifts by which the service of God and the pastoral care of the people were maintained for centuries; that it would deprive the poor of their legal rights to seats in the churches, and of the ministrations of the clergy to their sick and dying, and would reduce the Church of Wales to penury, thereby impeding the worship of God. The manifesto appeals to the poor and the rich to consider the matter fully, and urges laymen and the clergy to explain the matter to the people, though the clergy, it is added, must refrain from reference to the bill in the pulpit, thus keeping the house of God free from contention. The clergy, however, are instructed to insert in their service a special collect for the preservation of the Church. Christian electors are asked to consider how their votes can preserve them from an alienation of the rights enjoyed for ages for God's service and for the people's welfare. The bill for the disestablishment of the Church in Wales and Monmouth was introduced in the House of Commons by Home

Secretary Asquith, on April 26th. The measure provides that the disestablishment shall go into force on January 1, 1896. After that date all ecclesiastical corporations are to be dissolved, and all rights of patronage are to cease. No new Welsh Bishops are to sit in the House of Lords, the ecclesiastical courts of Wales will no longer have coercive jurisdiction and the convocation will not have legal power. The income of the Welsh Church, \$1,395,000 yearly, will be secured for the benefit of Wales. Mr. Asquith explained that the funds released under the bill would be devoted to the erection of hospitals and public halls, to provide dwellings for labourers, schools for technical education, libraries, museums and other secular institutions.

Dr. A. E. Waffle, a prominent Baptist minister in New York State, in one of the leading papers which advocates the views of the body to which he belongs, draws attention to the rapid increase of growth of the Church in every part of the States. He points out that, whereas the increase of the Baptists has been thirty-six per cent. from 1870 to 1892, Church people have increased in the same period more than 140 per cent. In inquiring the reason for this superior growth, Dr. Waffle declares that it is not owing to the Church having better preachers than the Baptist body, for the latter, he asserts, have more good preachers than any other religious body. English immigration will not account for it, he says, because the bulk of those people are Wesleyans. After disposing of some other so-called explanations of the disparity of growth which troubles him, he gives as his opinion that it is due mainly to the confidence, assurance, and courage of those in authority in the Church. The secret of their power is their belief that "theirs is 'the Church,' and this assurance is their tower of strength." They are not ashamed of their belief; they have the courage of their convictions, and the world takes them at their own estimate. It is excellent to have such testimony from our friends who differ from us.

R. S. Crowe, Esq., Pleasant Street, Truro, N. S., writes: "It is with pleasure I testify to the great merits of K. D. C., which is undoubtedly worthy of the name, 'The King of Cures.' I have been troubled for over a year with acidity and flatulency and heartburn, and now after using but three packages of K. D. C., I am happy to state that I am completely free from these troubles. A cured man."

Free sample mailed to any address, K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State Street, Boston, Mass.

Family Reading.

Love's Mastery: Or the Gower Family.

"And you have nothing more to say to me, Stella?"

The question was asked by Captain Flamank, on the evening of that same day, the day of his departure.

They were in the drawing-room before dinner, the rest of the party not being yet come down. Stella had been telling him how sorry she was for him to go, and how much she should miss him and his constant kindly tidings of her little brother; and she had been thanking him again, as she had done before, for the new brightness in her life, which he seemed to have been the first means of awakening. For Stella knew that she was losing a true, firm friend, and that she could ill afford it.

"Because," Captain Flamank continued, "I have one little request and charge to give you before I go. Can you promise?"

"Yes, anything that you wish, and that I am able to do."

"I want you to take care of Lora for me."

"I! O Captain Flamank, how can I?" Stella exclaimed, startled and almost bewildered at the request.

"I do not exactly know *how*: you will find it out best yourself; only that I think you can and will. I have noticed lately that you love your sister, Stella."

"I think I would do almost anything for her, if she would let me," the child answered, in a low resolute tone, but very sadly. "Only," she added, "Lora has never needed anything from me yet; and I can scarcely fancy it."

"If you love her, and are willing, that is quite enough; and I shall go away more happily with the assurance," he replied. "You see it is a long time to be away; and Lora is so beautiful and lovable that—" here he hesitated.

"You don't mean for a moment that your absence will make any difference with Lora?" Stella exclaimed, almost indignantly, catching at the half-implied fear which his words and tone conveyed.

"You think, then, there is no occasion?" he asked, quietly, yet with a feeling of relief at heart at the child's enthusiasm.

"O Captain Flamank, you don't know all!" and Stella's eyes lightened, and her little pale face glowed, as she wondered whether it could be the pain of parting which was rendering her wise, clear-sighted friend thus wavering and doubtful.

He smiled, and took her two hands in his.

"Well, I am certain of a true friend, and Lora of a staunch defender," he said cheerfully, "and I don't know what else can be desired. If I am not able to say it again, Good-bye, Stella." And he stooped down and kissed her. Two or three hours later he stood in the library alone with his betrothed. She did not suffer the tears which were at her heart to dim the beautiful eyes which were meeting his for the last time. Radiant and lovely as ever she stood, both hands clasping his arm, and the sweet mouth smiling a farewell. She knew that in another five minutes the room, the house, her very existence would have lost all the brightness and colouring out of it; nevertheless Lora determined that his parting thoughts of her should not be sullied by tears and weakness.

He gazed on her fondly, tenderly, yet with, for him, a strangely-mournful expression, as though pre-conscious of the evil that was over-shadowing, and which, even had he fully known it, it would have been utterly out of his power to avert. Never before had she seemed to him so surpassingly lovely and dear as now, when separating from her for a season.

"The remembrance of your beautiful face will follow me everywhere and every hour," he murmured, "and the time will not be long, my Lora."

"Not long?" echoed her poor heart wearily; but she made no audible answer to his words.

Captain Flamank felt thankful, and yet at the same time a little troubled, that the misery of parting was not to her what it was to him; for as yet he had never read the depth of her love quite fully. He glanced towards the time-piece, and knew that he must not stay. "Once more, good-bye, my dearest;" and, with a long fond kiss and look which seemed as though carrying away with it the very impress of her countenance, he left the room.

Lora hastily turned down the gas-lights, pulled aside the heavy curtains, and stood in the great window. It was a full moon; and in the clear cold light she watched the carriage which bore away her heart's idol, until it was out of sight. Then she leaned her head against the window-sash, and wept passionately.

"All over!" she murmured, bitterly, as to herself between her tears. "My love is gone, gone!" And the words seemed certain from their very hopelessness.

Stella, coming quietly into the apartment in search of a missing volume, caught sight of that white figure weeping in the moonlight, and knew that it was her sister. She never remembered seeing Lora shed a tear before; and her heart was wrung in tender compassion and sorrow for her suffering. Had she dared, she would have yielded to the first impulse of her own affection and to Captain Flamank's parting charge, and try to soothe this her sister's first real grief. But she saw that Lora was totally unconscious of her presence, and felt that, even had she summoned the needed courage, and intruded on the privacy of her sorrow, such a manifestation on her part was certain of a quiet repulse; and Stella dared not. It seemed to her that the fitting time was not yet come, and, hastily snatching from the table the book for which she had been sent, she left the room quietly as she had entered it.

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When Lora wished her brother good-night, he saw that she had been weeping.

"If the deed could be taken for the will, I would be brother and lover both for the next few weeks, my poor Lora," he said, kissing her forehead.

"Dearest Somerset, think nothing of it. You are always so good; and I have been very foolish this evening," she answered, with a brave attempt to smile. "Only, I don't know why, but I have a sort of prescience of misfortune coming upon him or me, and I cannot banish it."

"You have a headache. You will be better to-morrow. I am sure you are not the one to encourage foolish forebodings, and equally sure am I that there is no occasion for them. Good-night, darling, and pleasant dreams."

Lora kissed him and went away. Passing the door of Stella's room, a fresh thought seemed to strike her, and very contrary to her usual practice, she entered the apartment, and stood by her sister's bedside.

"Are you awake, Stella?" she asked.

The young girl sprang up instantly. Could the time be at hand? Was Lora really come to seek the sympathy and love which she was longing to offer?

"O yes, Lora, quite awake. What did you want?"

"O, nothing particular." And her sister's cold tone speedily dispersed the bright hopes of the foregoing moment. "I just wished to know why you did not choose to have your fortune told by that woman this morning. What did Dr. Lyon ever say about it?"

Stella coloured, and looked down. "Has he faith in them? That is all I want to know," she continued.

(To be Continued.)

K. D. C. prevents Indigestion and should be in every home.

The Violets of Spring.

'Tis spring. The softly swelling slopes are tender With the green verdure of the May-time sweet. 'Tis spring; and flowers rising tall and slender, Bow at the tread of onward-coming feet.

The fields look up to greet the sky above them So long, they catch in bits its very hue; And here and there, like tender eyes unfolding, The dainty violets open, white and blue.

O flowers! in your dewy leaves low nestling, The sight of you brings back a thousand fold More memories than even winsome roses, Or nodding daisies with their hearts of gold.

I see a field pale with your clustered blossoms; The sunset's last caress has left a glow; It shines on stooping figures bending o'er you; We gathered you because we loved you so.

And to this day your fair and scented petals Recall the hours spent close to Nature's heart; Your leaves may fade, your tinted cups will wither, But memory's joys will nevermore depart.

Indigestion is stubborn, but K.D.C. overcomes it.

The Wonderful Catch.

When the Lord Jesus was here upon earth and walked about preaching and teaching and healing, sometimes the people pressed so close to Him to hear what He said, that often He could hardly stand for the press. This was the case once when He stood by the lake of Gennesaret, and seeing two ships on the lake, He got into one and spoke to the people on land. After He had done speaking to them, He turned and said to Simon Peter, the master of the ship He was in, "Launch out into the deep, and let down your nets for a draught." Now they were very tired, for they had been fishing all night and caught nothing; they had just drawn in their nets and were going home disappointed and sad. They told Jesus their trouble, but said Simon, "At thy word I will let down the net"; but he little thought of the wonderful thing that was going to happen. They cast in the net and it soon was so full that they could not get all the fishes that were in it into the two ships, and the net break, they were so heavy. Simon and his men were astonished and frightened; but Jesus said, "Fear not; henceforth thou shalt catch men." And when they came to land they left

their ships and their fish, and forsook all and followed Jesus.

Jesus wants us to be something like Simon and James and John, to forsake sin and mere worldly pleasures and all unselfishness, that we may be fishers of men, or at any rate fishers of little boys and girls out of the deep sea of misery and sin in which they are living. We must cast in the net of tender words, of kind invitations, and of deeds of love and patience. Thus we may draw out those who would otherwise be lost. We must teach them to be honest, and truthful, and clean, to love Jesus, and to do what He bids them; so shall we be what He called "fishers of men."

K.D.C. Pills are in conjunction with K.D.C.

Confirmation.

I watched them gliding through the long broad aisles Of the old cathedral. Onward they came;— The child of affluence, born and raised 'mid wealth, Accustomed to command, to be obeyed;— Earth's poor ones, too, who laboured for their bread, Who knew no gilded coach nor stately hall, Who'd naught but cottage home and simple fare, All equal now. The sunbeams told me this, As, streaming in through panes of coloured glass, They smiled with varying hue on each young face, Lighting it up with rainbow radiance. Now to the altar-rail each step was bent, The blaze of youths' bright eagle eye was quenched; Yet still me thought I saw a steadier light Gleaming therefrom, when lowly down they knelt To make their vow, their blessing to receive. Once done, like warriors newly knighted, they Turned again upon the deadly foe; And though a tear-drop wet their cheek, who'll say, 'Twas fear that caused it?' Rather say, 'twas love. And timid maidens kelt, each in her robe Of spotless whiteness, and each vowed her vow; And though perchance 'twas softly spoken, yet Surely, the Eternal heard, surely He knew How faithful were those hearts, how steadfast set To fight the ghostly fight, to win the crown. Yes, they were equal now, the rich and poor, Alike they'd kneeled, alike they'd vowed, and now, Each in his different sphere, must strive the same The Triune God to serve, till life should end. Again the sunbeams played, and music soft Swept through the lofty aisles, like angel songs In the bright mansion of eternal bliss. They all passed out, I saw them not again, That Christian warrior throng; but when at last Th' Archangel's trump shall sound o'er sea and land, O! then may they and I receive the crown Of endless glory, and dwell for ever In peace with Him, our triumphant Leader.

Superficial Judgment of Men.

In our judgment of men we are to beware of giving any great importance to occasional acts. By acts of occasional generosity weak men endeavour to redeem themselves in their own estimation, vain men to exalt themselves in that of mankind. It may be observed that there are no men more worthless and selfish in the general tenor of their lives than some who from time to time perform feats of generosity. Sentimental selfishness will commonly vary its indulgences in this way, and vainglorious selfishness will break out into acts of munificence; but self-government and self-denial are not to be relied upon for any real strength, except in so far as they are found to be exercised in detail.

True Givers.

Every man or woman who is doing his or her best in any department of life is a true giver, though it may be an unconscious one. The farmer by his toil is giving healthful nutriment to hundreds of his fellow-men; the carpenter is furnishing shelter and making homes for many families; the humblest operative in the mill is providing needful clothing; the miner is giving the means of warmth or procuring the metals which all men need; the merchant gathers all commodities and brings them within the reach of the community; the physician gives renewed vitality to the sick and relief to the suffering; the teacher gives instruction and development to the mind; the artist cultivates the sense of beauty. Indeed this is the test of all honourable occupations. If any business does not in any way contribute to the real happiness and welfare of man, it should be held as a disgraceful one and shunned accordingly.

Be Contented.

"Pride sleeps in a gilded crown, contentment in a cotton night-cap," says an old Chinese proverb; and there is a volume of truth in the sentiment. Still it is not the mere possession of wealth which produces misery, but the use to which wealth is put by its possessor. The man of generous and noble impulses who by a long course of untiring industry, backed up by fair and honest dealing, has amassed wealth, may of course purchase the purest happiness which mankind can know by acts of charity and benevolence. So long as man makes money his slave, he is safe enough; but when he allows money to make a slave of him, then at once happiness departs. So that, after all, it is not wealth, but contentment that produces pure happiness; and the poorest man may be as rich, figuratively speaking, with a clear conscience and a crust, as the possessor of millions.

Real merit is characteristic of Hood's Sarsaparilla, and is manifested every day in the remarkable cures the medicine accomplishes.

"Judge not the Preacher."

There is a practice prevailing amongst some which cannot but greatly offend all right-minded persons. I refer to the habit to be observed in so many persons and families, on their return from the House of God, of making the sermon they have just heard therein the subject of their familiar conversation. Now it is most natural that our thoughts should dwell on the topics just presented to them; and if our recurrence to them in conversation were with the view of recalling to our memory, and impressing on our mind, the arguments and persuasions of God's minister, the practice would be every way commendable, tending to the edification of ourselves and others.

But alas! it would seem that the congregation were judges, rather than disciples; and go to church rather to criticize the words of the preacher, than to carry them home carefully for their own application and profit. Such portions as run counter to our own views, or are displeasing, from the uneasy convictions they force upon us, are looked upon as exaggerated or uncalled for. Any little defect of style, any peculiarity of voice and manner, is treated with a flippancy and levity very grievous to witness; and this not only between one friend and another, but is allowed to form the staple conversation at table, when servants are in attendance, and the younger members of the family present.

What injury may we thus inflict on the tender hearts of our children, or the ignorant minds of our domestics, who will naturally form their tone of thinking from the model we thus offer them! Can we expect they should entertain due respect and deference for those who by God's providence are set over them, when we give the fatal example of censuring the discourses they address to us; and thus seem to question their ability and authority to direct us? Is this conformable to the character of the English Churchman, who is taught, in his incomparable catechism, to submit himself to his spiritual pastors and masters? Is it in accordance with the humility and teachableness of a well-disciplined, earnest Christian, anxious to avail himself of every opportunity of getting good for his soul?

The Weak.

The man who leans contentedly and perpetually upon some one else, whether it be for his livelihood, for sympathy, or help of any kind, is not being really aided, but only still further enfeebled. He drains another not merely to no purpose, but to the injury of both. But, if, on the other hand, he receive the help, whatever it be, with thankful gratitude and use it as a stepping-stone to better things—if he regard it as a temporary loan, which he in his turn may repay to some weaker than himself—if he be inspired by it to greater efforts, and through it gain strength to stand on his own feet—then it has fulfilled its true mission and is no longer a dead weight, but a living force.

Happiness.

Happiness is supposed to be something dropped upon us or withheld, not drawn to us by any attracting force or will of our own. It is thought to be easy enough to be happy when everything conspires to make one so, and impossible to help being unhappy in opposite circumstances. If this be so, while men may be congratulated in the one case, they are not to be commended; and, while they may be commiserated in the other case, they cannot be blamed. If there is no power, there can be no choice, and no duty except to bow, with as good a grace as may be, to the decrees of fate. Yet, if this were so, happiness would always be in the exact ratio of what are called favourable circumstances. Wealth with its various opportunities would always let in floods of unmingled delight, while their absence would always be attended with unmitigated gloom and sadness. We know that this is not so. Some at least on whom fortune seems to smile are far less happy than some on whom she only frowns.

Kindness to Animals.

There are few things more pleasant to behold, or which children are more fond of looking at, than a flock of sheep with their shepherd. Such of our readers as live in a town may never have seen many sheep, except when driven along the road, dusty and weary, perhaps going to be slaughtered. There is certainly little pleasure in seeing the poor animals in this state. But what child would not be delighted to see a number of sheep in their own quiet fields, white and clean, feeding or lying down upon the green soft grass? And who would not admire the watchful shepherd, gathering them together in the evening, gently leading them to the fold, and carefully shutting them into it?

The Saviour, who "knew what was in man," kindly desired to make His instructions pleasant and easily understood. He intended even little children should know and love His sayings. We find several of His parables about sheep, and perhaps the little children in our picture, who feel such pity for the poor, imprisoned sheep, remember some of the words of the great and tender Shepherd.

Mordecai.

In the early part of the reign of Ahasuerus the Jews were greatly despised and oppressed by their haughty conquerors, who held them in captivity. But in the seventh year of his reign, Ahasuerus married a beautiful Jewess named Esther.

Esther was a cousin of Mordecai, a Jew who held a very humble position in the king's household. Now Haman, one of the courtiers and chief advisers of the king, hated Mordecai, because he was a Jew, and would not bow down and do him reverence; he also feared that Ahasuerus might be prevailed upon by Esther and Mordecai to improve the condition of the captive Jews. So, full of rage and envy, he formed a plan to have the Jews massacred on a certain day, to which he persuaded Ahasuerus to consent. But Mordecai discovered the plot, and determining to prevent it if possible, he sent to Esther, telling her to make supplication to the king for the lives of her people. So Esther one day asked the king to grant her a request which she would make the next day at a banquet, and he promised to do so.

That same night it was shown to the king that Mordecai had revealed a plot made by his enemies to assassinate him; and finding that no reward for this service had been made, he sent for Haman and asked him what ought to be done to the man whom the king delighted to honour? Haman, thinking that the man must surely be himself, promptly replied that he should be arrayed in royal apparel, and made to ride on the king's horse through the city while the proclamation was

made, "Thus shall it be done to the man whom the king delighteth to honour." Accordingly this was done to Mordecai by Haman, who dared not disobey the king. At the banquet, at which Haman was present, Esther pleaded with Ahasuerus for the lives of her people, the Jews, and told him what a wicked, envious man Haman was. The king was very angry with Haman, and caused him to be arrested and hanged on the gallows he had prepared for Mordecai.

After this Mordecai was promoted, and during the reign of Ahasuerus the Jews were treated with kindness and consideration.

The Bowl of Liberty.

One of the curious customs of the ancients was that of filling a cup with wine on the anniversary of a great battle, and then pouring the contents on the ground, in honour of the gods who were foolishly supposed to have given the victory. This was called the *bowl of liberty*. I dare say you will think the custom a foolish one, and pity the poor people who worshipped false gods, but I can show you greater objects of compassion.

We see around us those who drain the contents of a deadly wine-cup, led on by a craving which they cannot resist. They profess to believe in God and His Son Jesus Christ; they even admit the promise of the Holy Spirit to those who seek His aid; yet allow themselves to become ensnared by a habit which is ruinous to health and



happiness, destroying both body and soul. Better that they poured it upon the ground, calling it the *bowl of liberty*, than that they thus suffered it to become to them the *bowl of slavery*.

Shall we not prize the clear, fresh water which, like God's precious gift in the Gospel, flows pure and free? "Whosoever committeth sin is the servant of sin." Children, be not enslaved by any bad habit, and pray for those who are. Bear witness against evil as far as you can; but remember there is but one path to liberty, and that is through faith in Christ Jesus. "If the Son shall make you free, ye shall be free indeed." Believe those who have tasted earth's poisoned pleasures when they have learned a better and purer way, and tell you there is no joy so sweet as that of true Christian liberty—the joy of knowing your sins are forgiven, and you who were once slaves to sin and Satan are free to serve the best Master. "Free from the law," free from condemnation, freed also from the power of sin.

Hood's and Only Hood's.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

Hints to Housekeepers.

PINEAPPLE CREAM.—Beat half a pint of sweet cream until it is stiff. Peel and chop a pineapple, add the juice of a lemon and two-thirds of a cup of powdered sugar; dissolve an ounce of isinglass in a little hot water, and mix all lightly together, and pour into a mould. When wanted turn it carefully on the dish in which it is served.

PINEAPPLE DESSERT JELLY.—Make a jelly with gelatine by the directions that come with the package, using a somewhat larger amount, so that the jelly will be quite stiff. When cool enough to begin to thicken, so that the fruit will stay where it is put, place a layer of thinly-sliced pineapple that has been lying well-sprinkled with sugar for two hours in a glass dish, cover it with the jelly, and as soon as it sets add more fruit and more jelly until the dish is full. Set it upon ice and serve with whipped cream.

ASPARAGUS SOUP.—Make a soup on the same plan as the White Soup. Add to this soup one-half a can of asparagus, or, if in season, the tips of one bundle of fresh asparagus, cut in pieces one inch long and previously boiled in salted water. Then add a little cream and serve very hot. If canned asparagus is used, take care not to put in any of the liquor and use only the tips, or tender portion cut fine.

ORANGE MARMALADE.—One dozen oranges, three lemons, three quarts of water, eight pounds sugar. Slice the fruit very thin, cutting each slice into three or four pieces. Remove all of the seeds. Turn the water over and let it stand for twenty-four hours; then boil two or three hours, or until tender, add the sugar and boil one-half hour longer. Turn into tumblers, and, when cold, cover as you do jelly or jam. Keep in a cool place.

To get the most nutriment from vegetables, they should be put into boiling water and kept boiling vigorously. Boiled that way, they do not seep up the whole house, as they do when simmered half a day.

If you want to keep your stove in shining shape, rub it with an old newspaper. Just crush a page or two up in a wad and rub the stove vigorously. It is best to do this when the stove is warm and you will be astonished to see how bright and clean this treatment will leave it. It will burnish nickel plate beautifully, and there is nothing better for polishing window glass than old soft newspapers.

An appetizing relish for tea, or to serve as a course at lunch, is made from sardines and toast. Drain the fishes on brown paper and cut your bread before toasting into strips a little longer and broader than the fishes. Lay one fish on each strip; stand in the oven until hot, and scatter lightly with Parmesan cheese. Garnish the dish with parsley and lemon and serve a portion on each plate.

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The Chinese Postal System.

The Chinese have no governmental postal system, and letters are transported by means of so-called "letter-shops." These are somewhat like our express stations, as packages are also sent, and both letters and packages are insured and registered, and charges are in proportion to the distance to be carried. There are said to be nearly two hundred of these letter-shops in Shanghai alone, which send out employees to work up custom. Foreign letters are conveyed from China to other countries by the postal systems of the latter, consuls being considered as postmasters for their own countries.

Children's Department.

Miss Careless.

Miss Careless was in many ways a very nice little girl, but, as her name will tell you, she had one great fault—she was hopelessly untidy. In vain her mother warned, scolded, and racked her brains to invent new and appropriate punishments to cure her little girl of her fault. If Miss Careless' bed was left untidy she was made to wear her night-cap all day. Each time she upset the ink-bottle, and that happened very often, she was rewarded by a dab of ink put on the end of her nose. When she left a handkerchief or scarf lying about it was pinned on the back of her frock. But all these punishments had very little effect beyond making Miss Careless think that every one was very hard upon her.

The fact was, her brother Paul, who was a year older than herself, had just begun to go to school, and had there learnt that it was very unnecessary and babyish to be neat, and to keep things in their proper place. He heard the big boys say that men of genius were generally absent and untidy, and this, with a good deal of more of the same kind, he had repeated to his little sister. Accordingly, Miss Careless felt that it was too absurd to expect her to attend to such insignificant trifles as keeping her room in order, or putting away the books and toys she had been using during the day.

At last, one day, when Master Paul was at home for a holiday, the two children turned the whole house so topsy-turvy, that Miss Careless was sent to bed and condemned to stay in her own room until dinner time the next day. This was a severe punishment, for now that Paul was a schoolboy he was a very great personage in the eyes of the little sister, whom he patronized and domineered over as if he had been the Sultan of Turkey at the very least. Early the next morning Miss Care-



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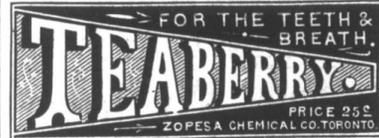
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less might have been seen sitting on her bed, and gazing with tearful eyes round the room which was to be her prison until dinner-time. Her pretty new frock, worn for the first time yesterday in honour of her brother's arrival, had been thrown into a corner, half on a chair and half on the floor. One of her shoes was under the bed, and the other against the door. Two pretty grey silk mittens were vainly seeking each other at opposite ends of the chimney-piece; and her smart black-velvet hat was hanging on the water jug, with the white feather trailing in the basin.

Miss Careless looked at all this confusion with the utmost indifference, and only wondered how she could get through the long hours all alone in a room where there was nothing to do.

"How unhappy I am!" she cried. Every one is unkind to me. Nobody understands me except Paul, and I am not allowed to play with him."

At this moment the fairy Settorights happened to be going the round of the house. She had never before set foot in the neglected room, because she particularly disliked untidy little girls. Now, however, hearing the sound of crying in the room, and fancying the occupant must have begun to repent of her misdeeds, she opened the door; but when she saw the frightful confusion which reigned within, she advanced to the bed with a terrible frown.

"Aren't you ashamed, young lady?" she demanded in a severe tone.

"What of?" inquired the little girl, not without an inward tremor.

"Be so good as to look round the room."

"Well, what is the matter with it?"

"What! you don't see what terrible disorder it is in? Why, not one of your clothes is in its right place!"

"Oh, is that all?" said Miss Careless, innocently; "there is no harm in that. Paul says it doesn't matter about one's things being put in the right place, as long as one knows where to find them."

"Oh, so the right place doesn't matter, doesn't it?" replied the fairy, who had grown very angry indeed. "And you believe what Paul tells you. Well, you shall see." With these words she touched the little girl with her ring, when, lo and behold, Miss Careless, or rather her limbs, suddenly flew in half a dozen different directions! Her head went under her hat in the water-jug, and her body into the frock which lay across a chair. Each foot found its shoe, one under the bed, and one by the door; while her two hands thrust themselves into the mittens. All this was the affair of a moment.

"Now," said the fairy, "I will send Paul to put you to rights again. You will soon see whether the proper place matters or not."

She then went down into the garden where Paul was making the best of his time while his mother was in bed, by trying to smoke one of his father's cigar-ends.

"Paul," said the fairy, "go up to your sister; she wants you."

Perhaps Paul was not sorry to be interrupted in an experiment which did not promise to turn out very well. Anyhow, he laid the precious cigar-stump down on the window-sill, and, with rather a heavy head, went up to his sister's room.

"Well," he said, as he marched in, "what's the matter?"

Apparently no one was in the room. "Where are you?" he cried angrily,

for he fancied a trick had been played on him.

"Here," moaned the head. "Come quickly, Paul. I am so uncomfortable on the water-jug."

"No, here," cried the body; "the corner of this chair is running into me."

"Don't leave me under the bed," said the right foot.

"Look by the door," said the left foot.

And the hands shouted with all their might, "Don't forget us on the mantel-piece."

Any other little boy would have been frightened out of his wits, but school-boy Paul was quite above anything of the kind. He quickly gathered the head, feet and hands together, saying, as he did so, "Don't be frightened, my dear. I will soon put you to rights."

As Paul had promised, it did not take long to join the different members of the body; but when he had set his sister on her feet again, and glanced at his handiwork, he uttered a cry of horror. And no wonder! For the head was turned wrong side before; one of the feet in its boot hung at the end of the right arm, while the leg it belonged to was only supported by a trembling little hand.

"Oh, Paul, what have you done?" wept the unhappy Miss Careless. And as she tried to wipe her eyes she got entangled in her curly hair. Paul stood horror-struck in the presence of

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the disaster he had wrought. Then he tried to repair the damage by pulling at his sister's head with all his might, in order to twist it round into its proper place. But it was so firmly fixed that, though he nearly wrung the little girl's neck, and made her shriek with pain, he could not move it an inch. At last grief and fright triumphed. Paul forgot his dignity and melted into genuine childish tears and sobs. At the sound of his cries the servants came running into the room, and all talked at once, without, however, being able to suggest anything better than sending for the doctor, when suddenly the fairy Setto-rights appeared in the middle of the group.

"Well," she said to Miss Careless, "do you still think that it is not necessary for things to be put in their right place? Let this be a lesson to you. I will let you off this time, but remember in the future what carelessness may cost you." So saying she touched the little girl with her ring again and everything fell into its proper place.

After this frightful adventure, our heroine became so careful and tidy that she was soon a great favourite with the fairy, who married her, when she grew up, to a prince as handsome as the day, but who was so particular that his palace should be kept neat and in perfect order that he would look at no girl who did not always put things in their proper places.—Churchman.

Charlie's Lesson.

"I wish I wasn't going to school this morning," said Charlie Morton to himself, as he slowly collected his lesson-books, with an uneasy conviction that half his lessons were unlearned.

Summer is a time of temptation to school-boys and school-girls. Yesterday play out of doors had put off the lessons, and now the sunshiny garden made the thought of the school-room very unattractive. A little self-denial is really all that is needed in such cases, and Charlie knew quite well that instead of indulging in these foolish wishes, he ought to be preparing to start, resolving to do his work well, and enjoy play afterwards with an easy conscience.

As it was, another temptation quickly presented itself. Charlie had had a bad toothache a week ago, and, though it had been cured, a little twinge came now and then to remind him of it, and fortunately or unfortunately, one came at this moment.

"The toothache again!" he exclaimed cheerfully. "Mamma will never let me go with a toothache. I'll tell her;" and off he went to his too-indulgent mother with a dismal tale, which she heard with sympathising looks.

"Of course, dear boy, you need not go; it's an east wind, though so bright, and it won't do to have you laid up again."

So the books were put away, a handkerchief tied round Charlie's head, and a bottle and glass brought out with some of the same medicine that had been ordered last time when he really was ill.

I must say that Master Charlie felt very much ashamed of himself, and he could not help feeling glad that his sister Ethel was going out to a party, for somehow he dreaded her clear truthful eyes, fond as they were of each other. Ethel was as open as the day, and could not understand why every

one should not be the same, and her pitying questions would be more difficult to answer than his mother's.

It was a pic-nic that Ethel was going to; a carriage full of young folks was to call for her at twelve o'clock, and it was now past eleven. Charlie listened for the sound of the wheels. He hoped his mother would not mention him to his sister, and after she had gone he meant to get better, and go out into the garden. Such scheming, however (happily for the schemer), rarely turns out quite as it is intended to do. Twelve o'clock struck, and Charlie heard the carriage drive to the door and drive away after a few minutes; but then the door opened and Ethel appeared, all dressed for her party; but she had thrown off her hat, and with tears in her eyes, but a smile on her face, the loving little sister came up, and, putting her hand on his shoulder, said:

"Poor old Charlie! Mamma says your tooth is bad again. I couldn't go and leave you in this pain; I shouldn't have enjoyed it a bit. We will stop at home together."

Charlie was punished now for his sin and folly.

"Oh, Ethel!" was all he could say, as he turned away his head. "Your pic-nic that you have so longed for; you must not give it up!"

"I have, Charlie; they are gone. I tell you I like to stay, if I can help you to bear your pain. Don't, Charlie! Oh, what is the matter?" for Charlie had burst into tears of shame and remorse. He had no pain, except the pain of knowing that he had deceived his mother and his good little unselfish sister. Never did he feel such a sham and humbug or so thoroughly ashamed of himself. There was only one thing to do now—confession, even if reparation were impossible. Just then he heard his father and mother outside the door, and, hastily pulling the handkerchief from his face, he ran out, Ethel following him in wonder, which turned to a mixture of sorrow and joy, as she heard him in broken accents tell his parents the whole truth: how he had been tempted and how he had yielded to temptation, and how he repented.

"Is there nothing I can do for Ethel?" he asked when all was forgiven, and he had also asked the forgiveness of his Heavenly Father.

"I think I can manage it," said Mr. Morton after considering. "Put on your hat, Ethel. I have my dog-cart at the door, and I know where your friends are gone."

So, to the relief of all parties, Ethel was carried off to her pic-nic, and her brother, thoroughly humbled, set out for afternoon school.

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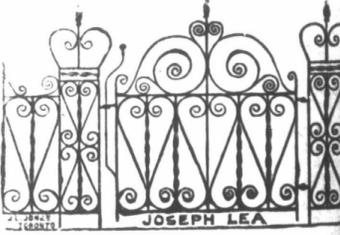
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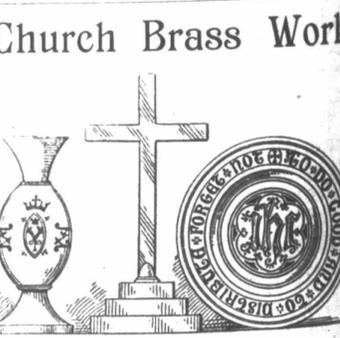


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