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Vol. 22.] TORONTO, CANADA, THURSDAY AUGUST 20, 1896. [Nos. 32, 33, 34.

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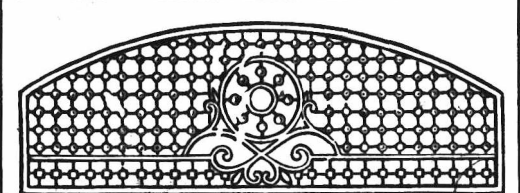
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Evening.—2 Kings 2, to v. 13, or 4, v. 6 to 38. Mat. 27, v. 57.

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

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 188, 319, 538, 552.
Processional: 242, 419, 432, 516.
Offertory: 232, 303, 431, 620.
Children's Hymns: 286, 333, 391, 572.
General Hymns: 4, 207, 298, 308, 480, 525.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 309, 310, 554.
Processional: 231, 248, 260, 392.
Offertory: 20, 192, 259, 545.
Children's Hymns: 265, 334, 338, 568.
General Hymns: 5, 184, 195, 220, 243, 285.

TWELFTH SUNDAY AFTER TRINITY.

During the last two Sundays we have been dwelling on the proofs of God's love towards us. We have looked upon Him as a God of mercy, answering our prayers and strengthening us with His grace. Now we have to learn how sinners, such as we are, come to be admitted to such glorious privileges; and it is this which the Church would unfold to us in the epistle for this day. By setting before us as in contrast, the advantages of the new dispensation over the old, she would teach us to ascribe all these benefits to our participation in the gospel covenant. The language of the apostle, in this passage, is therefore intended to show us in what these advantages consist. To do this more clearly, he refers us at once to the mysterious circumstances under which Moses received the Tables of the Law. When Moses came down from the Mount, the brightness that illuminated him was such that the children of Israel could not behold the glory of his countenance. He was obliged to put a veil over his face that they might be able to bear it. Under this miraculous brightness may be represented

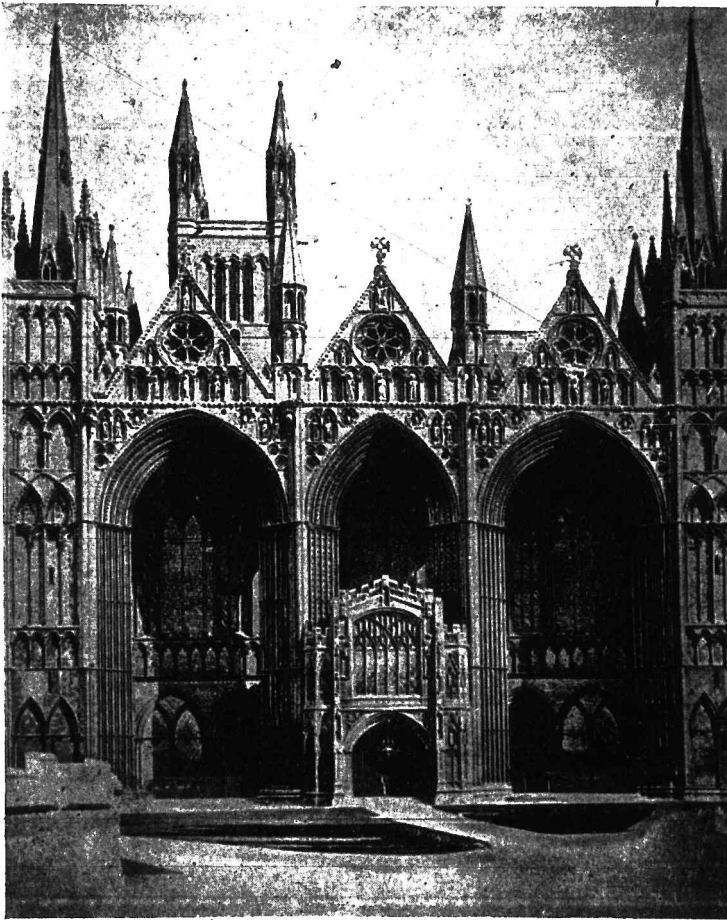
to us, as in a type, the light of the glorious gospel of God gleaming through the ordinances of the law. This light, if displayed to them all at once, would have been as overpowering to their souls as the glory of Moses' face was to their bodily senses. God therefore ordained that they should be gradually prepared for it by means of an inferior covenant. He gave them a law which was to bring them to a knowledge of sin, and point out to them the way of obedience. We find that according to the measure in which they acted up to the light received, so were these faint glimpses of the light to come vouchsafed or withheld. Jehu only served God according to the letter, without any spirit of love or devotion; and so he met with a proportionate reward. He became an instrument in God's hands to serve the Divine purpose, and gained for himself an earthly crown. But he went no further. He had a zeal for God, but not according to knowledge. He was zealous in destroying the enemies of the Lord, while he

that which enables us to draw near with the confidence which is expressed in the collect for the day. Though we are so slothful and imperfect in our prayers, yet in the name of Him through Whom we pray, God will give us "more than either we desire or deserve." Though in striving to run the way of His commandments, we have "done many things which we ought not to have done, and left undone many things which we ought to have done," yet we have an Advocate with the Father, Jesus Christ the Righteous, and for His sake, God will "forgive us those things whereof our conscience is afraid." Though we are not worthy of the very least of those mercies for which we pray, yet through the merits and mediation of Jesus Christ our Lord, God will bestow upon us such "good things" as eye hath not seen, or ear heard, neither hath it entered into the heart of man to conceive.

RELIGIOUS EDUCATION.

BY THE LATE BISHOP BURN, D.D.

The bishop in his charge to the Synod, June 10th, 1896, said: "We are not troubled in this diocese with the question of Separate Schools, at least not more than it concerns us in our interest in education generally and especially that of the children in this Dominion of Canada. Still the question of Religious Education is with us and must be one of vital interest to all religious people and not only to Churchmen. In my opinion any system that ignores religion forfeits its claim to be in any real sense education at all. Now the practical question for us is how far the education in these Territories can be called Religious Education, and what is our duty as citizens and Churchmen under the circumstances. I think it is fair to say that the system of education here, a system excellent not only in theory, but in the spirit and zeal with which it is administered, is yet one that does ignore religion, it is virtually secular. I am quite aware that there is an answer to this, an answer which might read like a contradiction of my statement that religion is ignored. They would say that besides an instruction for the opening of the schools with a religious exercise—there is a special provision that any minister of religion may, with the permission of the trustees, visit the school during the last half hour and give instruction in religion. This has been the reply made me when I have urged the question with those in authority. Can we accept this as the solution of the religious question in our schools? I say unhesitatingly we cannot. It looks well on paper and may satisfy the unthinking, but in its practical results it is in most places useless. I need not ask any who have tried to teach children what is the effect of putting any special subject during the last half hour just when the children are tired and longing to go home. I need hardly point out how many there are of our scattered country schools which the clergyman cannot reach on a week-day—the only time he is there is for his Sunday visit for service; but besides this, that clause at the end 'with the permission of the trustees' really in many, if not most places, makes the provision a dead letter. I have urged the clergy in the different districts to make application to the trustees, for I do feel strongly we have no right to ask for any change until we have given a fair trial to the present system. I have



PETERBOROUGH CATHEDRAL.

left the golden calves in Bethel and in Dan. Thus he affords a warning to those who, even under the Gospel Dispensation, "make a fair show outwardly in the flesh," while perhaps they retain in their hearts those very sins which are most hateful to God. Our eyes have been opened to behold the wondrous things which prophets and kings desired to see, but could not see them; and our ears to hear the wondrous things which they desired to hear, but could not hear them. When Jesus Christ, our Lord and Saviour, came to fulfil in His own person the prophecies and types of the Old Testament, He brought healing to the souls, as He did to the bodies of His faithful servants. He Who, in the gospel for this day, made the deaf to hear, and the dumb to speak, opened our ears to hear the wondrous things of His law, and our lips to show forth his praise. "Having abolished, in His flesh, the law of commandments contained in ordinances," "we have access through Him by one spirit unto the Father." This "grace wherein we stand" is

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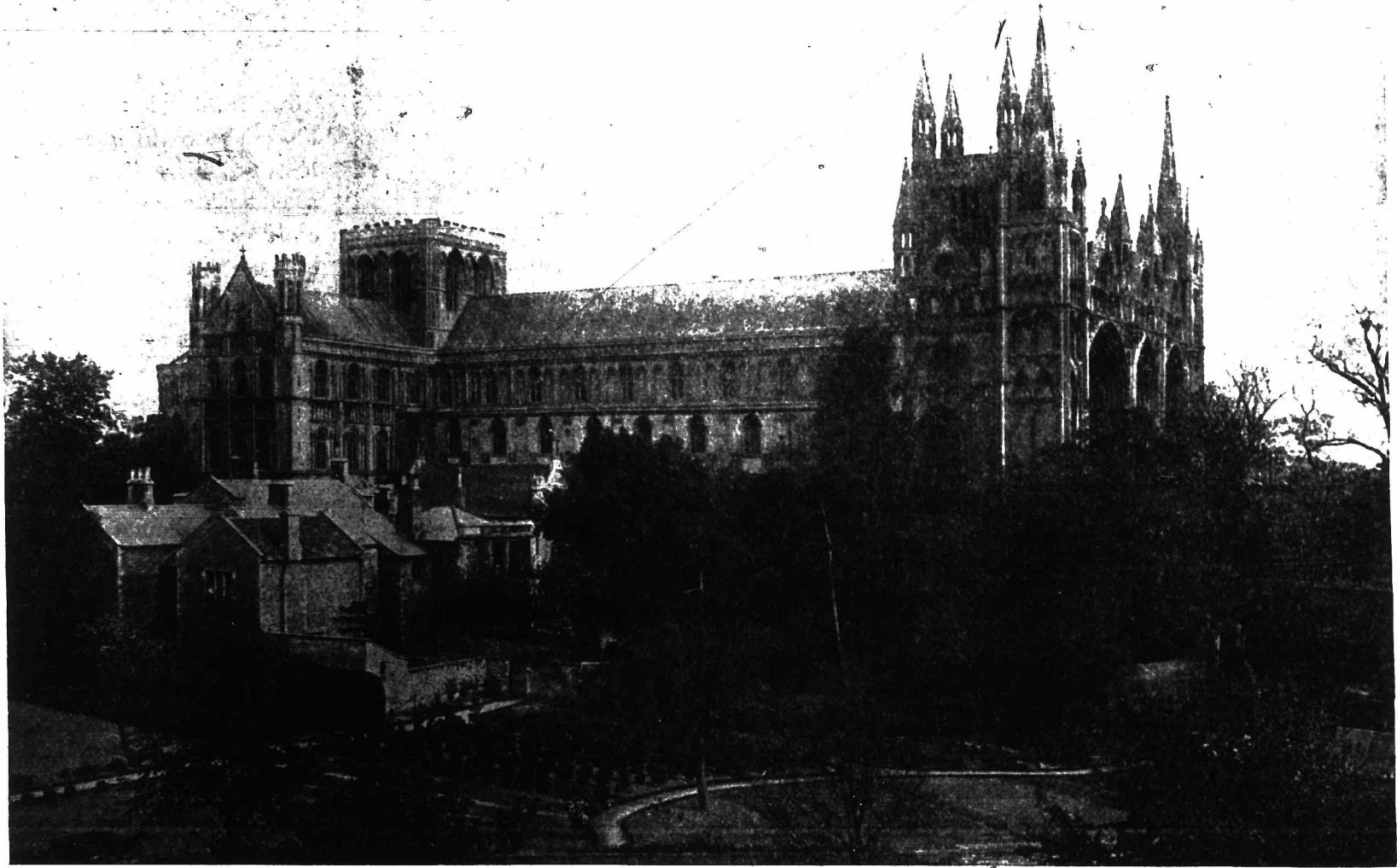
not received any reply from many of the clergy, but the replies I have received are not encouraging. In some cases it is very doubtful if permission can be had; in others a distinct and definite refusal, in one case with a rudeness that only ignorance can excuse. In only one parish in the whole diocese, and in that in only one of its many schools is the permission given and used. We may try further, that is, make application to every district where we can find a clergyman to teach, and I am ready to go on, but I think we have done enough to justify us in saying that that clause among the clauses which give the instructions for carrying out a system of secular education, give it no claim to the name of religious education. I can only mention an argument made by some that religion has no place in education and should be left to the Sunday-schools. It is a theory, and one that is discredited among most thinking and practical people. In England, it has been tried in places and there is today a strong reaction. The work of teaching

ability or likelihood of our being able in this way to do anything generally for the religious education for the children in our diocese—it can only at least touch the few—and so I pass to the second line of action open to us; and that is to bring influence to bear to secure a real practical recognition of religion in the schools of the country. It cannot, of course, be one that takes any notice of the points of doctrine on which the religious world is divided, but it would be a decided gain to get the Bible taught if merely as history, sacred history, and I believe the heads of the Presbyterian and Methodist bodies would agree with us in drawing up a syllabus of Scripture to be taught and portions to be learnt. If we could agree on this I do not apprehend we should have any difficulty with the Board of Education. Certainly I have always met with the greatest sympathy from them, and especially from Mr. Goggin, the man whom we are favoured indeed in having at the head of that Board. I should suggest, if approved, this Synod should pass a resolution to

of the Lord and the mighty and wonderful works which He hath done. For he made a covenant with Jacob and gave Israel a law which He commanded our forefathers to teach their children; that their posterity might know it and their children which were yet unborn, to the intent that when they came up they 'might show their children the same; that they might put their trust in God, and not to forget the works of God, but keep His commandments.' "

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The name of Peterborough was originally Medeshamstead, that is, the Meadow (or Mead), Homestead, the present name of the city being derived from the dedication of the great Church to St. Peter. Long before there was a diocese of Peterborough, a church was built by Peada, the first Christian king of Mercia, son of the great heathen Penda, who founded the Benedictine monastery there about the year 655. But Peada



PETERBOROUGH CATHEDRAL FROM THE NORTH WEST.

religion cannot be left to the one or two hours on Sunday by teachers, generally without that training which no earnestness or zeal can dispense with. This is true even in the conditions of life in a well ordered town parish, and how much more in our scattered districts with the greater difficulty of gathering the children at any hour but that of service with their parents, or of supplying teachers for them. The results speak for themselves. The fact to which I allude is that of the lamentable religious ignorance of not children only, but boys and girls, in other things well instructed. Ignorance not merely of matters of faith or doctrine, but of the very simplest facts of Bible story. I come now to the question, the very practical one of what we can do. There are two lines of action possible, the first that of providing opportunities of distinct and definite Church teaching in Church schools for such as wish to avail themselves of it. I hope before long we may see our way to this, only I would add it must be in a small way at first; and there is no possi-

this effect, that is that we should consult with the heads of the different religious bodies to see if they will join with us in such an effort. It is no vain thing—it is sad to think what the future of this country is to be if its children are to be brought up in ignorance of the Bible, which is not only the practical guide of life, but the foundation of the definite doctrines which are taught in our Creed. It was said by a historian of the Anglo-Saxon race in one of the ages when the foundations of its greatness were laid, that "the English people was the people of one book and that was the Bible." And we may add that when the love of and knowledge of that Book is gone, with it goes the secret of a people's strength. The Christian faith is a sacred and precious heritage committed to our trust. On us even more than upon Israel of old lies the responsibility to persevere and teach 'that which we have heard and known and such as our fathers have told us.' That we should not hide them from the children of the generations to come, but to show the honour

did not live to finish his work; and Wulfue, his brother and successor, although at first zealous for Christianity, fell away, and the Christian religion began to decline. Peada, after great crimes, repented, and under the influence of St. Chad, was restored to the Church. One of the works which he undertook was the completion of the church begun by his brother Peada, and in this he was assisted by his brother Ethelred and his sisters. When it was finished it was dedicated to St. Peter; at the same time King Wulfue bestowed upon the abbey many valuable privileges and possessions. He was succeeded by his brother Ethelred, who, after reigning thirty years, abdicated and became a monk of Bardney and afterwards abbot (about 704). The monastery flourished until 870, when the Danes, carrying on their work of destruction, came to Peterborough, slew the abbot Hedda and the 84 monks, set fire to the convent, destroyed the church and all the adjacent buildings. In 970 it was rebuilt by King Edgar, who got his chancellor Adulphus to

be elected abbot, and he filled his post with such ability that he was afterwards promoted to be Bishop of Worcester and then Archbishop of York. In the year 1116 the church was again burnt down, as was believed, in punishment of the profanity of the abbot of the period. In the next year the foundation of a new church was laid by the Abbot, John de Sais; but he did not live to finish it, as he died A.D. 1125; and it was not until the year 1133, when Martine de Vecti was elected abbot, that the work was resumed. The church was re-dedicated to St. Peter about 1140, with great pomp and splendour. This is the third abbey church, and forms part of the present cathedral. Of course all this building was Norman. But a good deal of the present church, which is in that style, is of a somewhat later date. Then William de Waterville (1155-1175) almost rebuilt the transept and the great central tower and added the cloisters, and his successor, Benedict, formerly prior of Canterbury, elected abbot 1177, finished these works and improved the nave of the church from the central tower to the porch. It is difficult to know how far this

church, which must be about two centuries later than the portion of the church with which it is connected. The abbots of Peterborough, although called to Parliament in the reign of Henry III., were not mitred until the year 1400. The abbey was dissolved by Henry VIII., and turned into a cathedral, with a bishop, a dean, six prebendaries, a divinity reader, eight minor canons, eight lay clerks, and the same number of choristers and so forth. The church suffered grievously in the time of the Commonwealth; and within the last few years the buildings have been found to be in a dangerous condition, so that strenuous efforts have been made and large sums of money have been expended in order to prevent the actual ruin of the choir and other parts of the church. Among those who have laboured and given abundantly of their substance in this good work, a foremost place must be assigned to the late Dean, Dr. Argles. It would be difficult to do justice to the architectural features of this splendid building. The west front is, perhaps, the finest in England—the only one challenging comparison with it being that of Wells. But Dr.

was apparently postponed; and it is allowed to hope that the proposition may be forgotten. Two graves at Peterborough: The first is that of Catharine of Aragon, who died at Kimbolton Castle in Huntingdonshire, January 8, 1535, and who was buried on the north side of the choir. The tomb was destroyed by the soldiers of the Commonwealth. On the opposite side of the choir was laid Mary, Queen of Scots; but her grave at Peterborough is empty, James I. having caused a stately tomb to be erected for his mother in Henry VII.'s chapel at Westminster, similar to that which had been raised for Queen Elizabeth.

GENERAL SYNOD—COMMITTEE ON MISSIONARY WORK.

Both the eastern and western sections of this committee have been summoned for a joint meeting on Tuesday, Sept. 1st, at Winnipeg. The hour of meeting has been changed from 3 p.m. to 10 a.m., at the request of the Primate.

T. BEDFORD-JONES, Archdeacon, Hon. Sec., Eastern Section.

Brockville, July 30th, 1896.



PETERBOROUGH CATHEDRAL FROM THE EAST.

improvement extended. It is probable that at this time the clerestory was raised, or the windows enlarged, and the wooden roof was placed on the nave. This roof is of great interest, as being with Ely the sole examples of that kind in England. It is almost certainly as old as the time of Benedict, even as the pillars of the nave may be confidently referred to the earlier date. So far we may be tolerably sure as to the dates of the nave and transepts—very beautiful examples of the English Norman. The west front, which perhaps may be called the glory of Peterborough, was certainly built about the beginning of the thirteenth century. We have no records as to who was builder or abbot at the time; but learned men have assigned the work to Abbots Acharias and Robert de Lyordsey, whose government of the abbey extended over a period of twenty-two years (1200-1222). The choir of Norman architecture has been meddled with in several parts by later builders, and the Lady Chapel clearly belongs to the 15th century, and is said to be the work of Abbot William Parys. About the same time was built the porch at the west end of the

Freeman contended that the west front of Wells was a mere screen, whereas that of Peterborough was the natural termination of the nave and aisles. If any other cathedral may contest the first place in this respect, it is that of Rheims, the west front of which is, beyond question, the most perfect thing of its kind in the world. The views given of the cathedral will enable our readers to appreciate its surprising beauty, and to one point we must draw attention. It will be seen that the view of the cathedral from the east presents a different appearance of the central tower from that which is given in the view from the north-west—in this respect, that the former shows four turrets which do not appear in the latter. These turrets, as every one may see, who has the slightest knowledge of architecture, are of a character totally different from the lower part of the tower. As a matter of fact they were added, we believe, in the last century. When the tower had to be rebuilt, about ten years ago, there were some of the people of Peterborough so conservative that they insisted on these "pepper-boxes" also being replaced. The doing of this

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

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REVIEWS.

HEATHER FROM THE BRAE.—By David Lyall. Price \$1.00. New York and Toronto. Revell Co. 1896.

If our readers are not quite tired of Scotch stories—and they have been very abundant of late—we can strongly recommend the volume before us. The Scotchman will recognize in it the characters and the flavour of his "ain countrie"; and the Englishman or Irishman will not find the dialect in which the stories are told unintelligible or even difficult. And the stories are charming—of ministers and their election and their congregations—of doctors and elders and shopkeepers and gentry. Many a line is here over which we may smile, and some over which we may wipe away a tear. The pathos is perhaps more prominent than the humour; but neither is wanting. It is a volume that we shall keep near at hand and turn to again.

MAGAZINES.—*Scribner's Magazine* for August is of unusual excellence, and as a "fiction number" well fulfils its promise. "On the Trail of Don Quixote," is an enchanting piece of description of the home of Cervantes, and his immortal work. Then there are a number of capital stories, and some delightful reminiscences of "Old Time Flower Gardens," which for sea-side *ennui* should prove a mental tonic of a potent kind. The cover of this volume exhibits a departure in art which is really beautiful. How it is done is a mystery.

Harpers' Magazine.—Harpers are to be congratulated on the character of the August issue of their magazine, and we feel that our notice of its merits is all too brief. Mr. Howell's remembrances of Longfellow are delightful, because of his inimitable style. There are some fine portraits of Washington, and the dramatic story, "Two Mormons from Muddlety," is continued. There is a good deal more of excellent reading, including a song of Lampman's.

The *Critical Review* continues its useful work of making known to scholars the best theological and philosophical books of the old and new worlds. Gould's Commentary on St. Mark, recommended already by ourselves, finds favourable notice. Ramsay's views on St. Paul are considered carefully. A very interesting notice is that of Bonnet's work on Antichrist, also that of Fisher's History of Christian Doctrine, and these are only samples.

The *Expository Times* preserves its high character, noticing favourably Mr. Gladstone's most recent contribution on the subject of Butler's Analogy. The subject of the Agony in the Garden, begun some numbers back, is here continued by thoughtful contributors, whose words are worthy of being considered. The materials for teaching and preaching are, as usual, excellent.

THE MISSIONARY FIELD.

INDIA.—The Rev. Henry Murray, M.A., Cantab, Army Chaplain, India, is on a visit at Niagara Falls, Ont., after an absence of 50 years. He has been kindly assisting in the Sunday services at Christ Church (Archdeacon Houston), and All Saints' Church (Rev. Canon Bull). While spending a few weeks among near relatives at the Falls, Mr. Murray is mindful of the great need of many English orphan children in India, and is soliciting assistance for their education. The Bishops of Calcutta, Lucknow and Lahore very highly commend Mr. Murray in his laudable work. The fund is under the care of a Diocesan Board of Education, and is invested in Government promissory notes in the name of the bishop. Any one in Ontario willing to give a donation to this Pupil Orphanages Fund may do so through Chaplain Murray during this month, to the care of the venerable Archdeacon Houston or Canon Bull, Niagara Falls, Ont., or to Rev. C. L. Ingles, St. Mark's Church, Parkdale, Toronto.

The Rev. J. G. Waller, one of our Canadian missionaries, who is stationed at Nagano, Japan, has just written home to his people in Bartonville, Ont., a very interesting letter. Among the various items he gives an account of a visit of Bishop Bickersteth to his mission, on which occasion 14 Japanese candidates were presented for Confirmation. He states that since the war with China, the national spirit has been so much aroused that it is much more difficult than formerly for the foreign missionaries to gain the ear of the people and secure their acceptance of Christianity, while the Buddhists are getting more jealous of the progress of the Christian religion. The Mayor of Nagano is a strict Buddhist, and when the fever was rife, which prevailed at the close of the war, although Miss Smith and her trained Christian nurses were in great demand on the outskirts of the city, the Mayor would not tolerate their services within the limits. Mr. Waller gives an account of the second Christian marriage that has taken place in the Mission. Some of the ordinary customs which prevail among ourselves have been adopted, such for example, as having a great feast with music and banners and a gala time generally, after which

they now indulge in a honeymoon trip—things which were not the custom with them formerly—but were the accompaniments of the marriage in question. It may be mentioned that there is now a league among the Japanese Christians which binds them not to inter-marry with those who are yet heathens. Mr. Waller's letter also gives a graphic account of the effects of the great tidal wave and of the Earrowing scenes which occurred.

SOUTH AFRICA.—Preaching at St. George's Cathedral, on Whitsunday morning, from Is. xi. 7, the Bishop of Capetown observed that at this particular epoch in the history of the colony they had especially need of the spirit of counsel:—"It was their duty to restrain their tempers and adopt a calm and dignified attitude at a moment of such importance; to cultivate a temporary but fearless interpretation of the principles of loyalty and order, and at the same time of justice, and of mercy, and above all, to arrive at a conviction that a spirit of counsel was needed to arrive at a prudent and patriotic decision." In the evening the Dean preached from Sam. x. 24, and Mal. i. 11. They were, he said, celebrating a heavenly birthday, for on that day the Holy Ghost descended from heaven to inaugurate the kingdom of grace, and it was also the birthday of the Queen:—"Enthusiastic adherence to the throne and crown and to her royal dignity and majesty should rally their international brotherhood as British subjects, and weld all fellow-subjects in one federation and empire. . . . If only she could constitutionally intervene with her sagacity and matured experience and with her consummate tact, he verily was persuaded that a happy issue out of their afflictions in South Africa would be the result."

The *Southern Cross Log* gives an interesting account of an attempt to buy an island named Siota, one of the Solomon Islands. This island seemed to be just what was required. "We were told that it belonged to David Tabukoro, the chief of Hogo, and his people. Tabukoro was interviewed, and, being a Christian chief, felt much complimented at the prospect of the headquarters of the Mission being so near his own. He took it up warmly, and promised there would be no difficulty about it if the price offered was suitable. Knowing him to be a shrewd man of business, with a keen eye to his own advantage, it was felt that a good round sum was expected, so we offered him 1,000 dogs' teeth. You will smile, perhaps, at the idea of such money as this; but in Florida and many of those islands dogs' teeth and fish teeth are the principal currency. But only certain teeth are valuable—only two from any one dog; therefore, 1,000 dogs' teeth represent the available teeth from 500 dogs. Mr. Comins (a well-known South Sea missionary) had been some years collecting these; he did not carry on warfare with all the dogs he came across, slaughtering them for the purpose, but he obtained them from the natives in exchange for calico, fish-hooks, &c. We have estimated the value of one dog's tooth in Florida as about equivalent to sixpence in English money, so that Tabukoro was offered what amounted to £25, and with this he was perfectly satisfied. An unexpected difficulty, however, arose, when it turned out that it was not properly Tabukoro's island at all. It was claimed by a number of heathen families of his tribe, and he had only got a footing there through having quarrelled with, and driven into exile, one of the principal owners many years before. His relations, with their friends and sympathizers, rose up and faced Tabukoro, and dared him to sell the island. It was Tapu, they said; it was there they offered their heathen sacrifices—it was there they buried their dead; and they declared they would rise up and forsake him, and go over and strengthen the hands of his greatest enemy, if he carried things with a high hand and delivered up their sacred heritage to be desecrated by Christians. Now, Tabukoro was in a dilemma: he had promised the island to the Mission, the price was quite to his mind, and he was nettled at the opposition made by his heathen followers, who were a minority in his village; but, on the other hand, if they left him in a body and went over to his heathen rival, it would give the latter such a

decided superiority that he would be at his mercy. When Mr. Comins heard how matters stood, he suggested a conference between himself and all the parties concerned. They met, and he heard their statement and came to the conclusion that, in justice, he would not take the island."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

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

VALLEYFIELD.—The corner stone of the first Church of England erected in this place was laid on Saturday afternoon, the other week, by the Very Rev. Dean Carmichael, with all the ceremony usually attending that function. The church when completed will be dedicated to St. Mark. The congregation under the charge of the Rev. R. Y. Overing, who was lately ordained to the priesthood by the Bishop of Montreal, are at present holding services in a large room of the Gault Institute. The new church edifice will be an ornament to the town. The site is very appropriate, being immediately adjacent to the Gault Institute. The style of the architecture adopted is the Gothic. The building proper will be constructed entirely of rock-faced Valleyfield stone, and will present a very neat and withal substantial appearance. The dimensions of the building will be 42x65 feet, which does not include the buttresses, and will have a height of 32 feet from the footing stone to plate, with a tower on the southwest corner reaching to a height of 40 feet. The basement, a very commodious one, is 15 feet in height, and will be utilized as soon as possible until the church is completed. The chancel will measure 26 feet across the base, 11 feet at the outer extremity, and will be 10 feet in depth. The seating capacity will be from 300 to 400 feet. The entire cost of the church is expected to reach \$6,000, possibly more. The builder is Mr. Archibald Adams of Valleyfield. The site of the building and all the stone used in its construction are the gift of the Montreal Cotton Company, and the directors have also assisted liberally in other respects. The service commenced with the celebration of the Holy Communion at 11.30 a.m. Shortly after noon the clergy and visitors sat down to a recherche luncheon provided by the ladies of the congregation. Dean Carmichael presided, short addresses being delivered by the chairman, the other gentlemen present and by Messrs. Charles Garth and R. R. Stevenson, who moved and seconded a vote of thanks to the ladies for providing such an elegant repast. At three o'clock the Dean and officiating clergymen emerged from the Gault Institute and walked in procession to the new church. On the improvised platform, which was tastefully decorated, were seated a number of the residents of the town and vicinity, including Rev. A. D. Lockhart, of Ormstown; Rev. E. Bushell, of St. Matthias, Westmount; Rev. W. P. Roy Lewis, assistant minister of Christ Church Cathedral, Montreal; Rev. T. B. Jenkins, rector of Huntingdon; Mr. T. B. Holland and Mr. P. W. Clarkson, of the Diocesan Theological College, Montreal; Messrs. Chas. Garth and R. R. Stevenson, Montreal; Mrs. Lockhart, Miss Lockhart and Miss Alice Lockhart, Ormstown; Mrs. Jenkins, Mrs. Geo. Hyde and Mrs. J. B. Bruce, Huntingdon. Mr. Geo. Loy, Mayor of Valleyfield, was also present. The ceremony was opened by singing hymn No. 215, A. & M., "The Church's One Foundation," followed by the prescribed ritual used on such occasions, and the corner stone being duly laid by the Dean, the doxology was sung, and the service was brought to a close by prayer and the singing of hymn No. 242, "We love the place, O God." Enclosed in a cavity of the stone was placed a bottle containing copies of newspapers, current coins, etc. At the close of the religious exercises several interesting addresses were delivered. Dean Carmichael prefaced his remarks by saying that he regretted the absence of the bishop, but His Lordship sent his best and holiest wishes for their success. Valleyfield was dear to himself, and he looked back with pleasure to the last occasion when he was present at the opening of the Gault Institute, that beautiful building in whose shadow their church would stand. Addressing Mr. Overing, their esteemed pastor, he could tell him that he remembered well the laying of the corner stone of his first church and how at the end of ten years he found a vigorous and strong congregation. Continuing, he said: "It is my earnest desire for you to join strength of purpose in this your undertaking of erecting this church. To the congregation he would say that beyond everything that gave and showed zeal was to be earnest minded, and be a band of honest, simple people, looking to God for His blessing, for there is no blessing apart from His blessing. Often fault is found with

the parson. Fault might be found with the people. Let parson and people work together, go hand in hand together, each making allowance for the other, and a blessing will rest on that congregation. Interesting addresses followed from Mr. R. R. Stevenson, Rev. Messrs. Lockhart, Jenkins, Bushell and Lewis, Mr. Chas. Garth and the Mayor of Valleyfield. Rev. Mr. Overing then presented to the Dean the handsome silver trowel used in the ceremony of laying the stone, which elicited a characteristically humorous reply. The trowel bore the following inscription: "Presented to the Very Rev. Dean Carmichael at the laying of the corner stone of St. Mark's Church, Valleyfield, July, 1896." A social was held in the Gault Institute in the evening, and an historical day for Valleyfield was brought to a close.

ONTARIO.

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

FLINTON.—The corner-stone of the new brick church in this village, was laid on Tuesday, July 28th, in the absence of the Archbishop, by the Very Rev. Buxton B. Smith, Dean of Ontario. The day was beautiful, flags were flying in the streets and nature smiled upon the noble efforts of those who have been instrumental in getting this church fabric erected to the glory of God. The proceedings of the day began with a celebration of the Holy Eucharist, which was held in the partly completed church at 10 a.m. The clergy present were the Very Rev. the Dean of Ontario, the Rev. A. W. Cooke, of Kingston; J. Burton, of Madoc; Chas. T. Lewis, of Tweed, and Hugh J. Spencer, mission priest of North Addington. The procession left the parsonage which adjoins the church, and proceeded to the church door, thence up the middle aisle, singing "The Church's One Foundation," H. A. & M. 215. The celebrant at the Holy Eucharist was Rev. A. W. Cooke, the Epistoler Rev. Hugh J. Spencer, the Gospeler Rev. Chas. T. Lewis and the preacher was the Rev. J. Burton, of Madoc. At noon a sumptuous repast was served by the ladies of the congregation, who deserve great credit for the beautiful neatness with which the victuals were prepared. At 3 o'clock a great crowd of people were collected at the south-east corner of the church to witness the solemn ceremony of laying the corner-stone. The procession left the parsonage in the following order: The Rev. H. J. Spencer, mission priest, led the procession; then came five laymen, being the Church Council of Flinton, the two churchwardens, carrying the trowel and tin box, then the priests present, and last came the Dean of Ontario. The processional hymn was 215. When the procession reached the church, the following paper was read by the mission priest: On this day, the twenty-eighth day of July in the year of our Lord, 1896, the corner-stone of this church to be dedicated as St. Paul's in this village of Flinton, was laid, in the absence of the Archbishop of the diocese, by the Very Rev. Buxton B. Smith, D.D., Dean of Ontario. The Earl of Aberdeen being Governor-General of the Dominion, J. W. Bell being member for the county in the Dominion Parliament, and James Bryden, the reeve of the township. The bishop of the diocese, the most Rev. J. Travers Lewis, D.D., LL.D., D.C.L., Metropolitan of Canada. The Rev. Hugh J. Spencer, Lic. Th., Trinity College, Toronto, the missionary in charge. The Building Committee consisted of George S. Porte, Robert Campbell, Geo. Hornick, Geo. Jerome, Wm. Beatty, and the churchwardens, John Jerome and Ed. Turner. The contractor was Finley Houston, of the village of Tweed. The following clergymen were also present and took part in the services of the day: The Rev. A. W. Cooke, of Kingston; C. T. Lewis, of Tweed; W. Burton, of Madoc. Signed, Buxton B. Smith, Dean of Ontario. After the stone was laid, the procession proceeded to the interior of the church, where an able and heart-stirring address was given by the dean, and this the central service of the day was concluded. Tea was served at five o'clock, and at 7.30 Evensong was said in the church by the mission priest, and three addresses were given respectively by the Revs. Chas. T. Lewis, A. W. Cooke and the dean. And thus a very bright and glad some day was brought to a close, a day long to be remembered by the people of the mission as well as by those who came such long distances as visitors. The only real disappointment was the absence of his Grace the Archbishop through illness, who was to have been present to administer the holy and Apostolic rite of confirmation to thirty-five candidates. The candidates will only be the better prepared when his Grace comes to visit us in September, as he has promised to do; let us pray that he may be restored to health and strength. The proceeds of dinner, tea and offertories amounted to \$70, and a gift of \$20.75 by the people of Perth, collected for the church by Mrs. Finley McClaren, brought the amount up to \$90, which is devoted to the building fund. This mission was opened on July 28th, 1895; the corner-stone of the first church

was laid July 28th, 1896. May God grant that such prosperity may continue.

TORONTO.

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

We are pleased to hear that the Rev. Richard Harrison has left Grace Hospital, and is now living at his home, 52 Sully street.

NIAGARA.

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

HAMILTON.—An unusually large meeting of the vestry of St. Thomas' Church was held on Monday evening, July 27th. The meeting was called to order about 8.15, when H. N. Kittson was appointed chairman. The chairman explained the reason of the meeting, which was to take into consideration the resignation of the rector. A report was read, signed by H. N. Kittson and W. F. Burton, churchwardens, setting forth the fact that the rector had resigned on July 19, and recommending to the vestry that his long services, extending over nearly 20 years, should be properly recognized. A motion was moved by Mr. Steele, seconded by Mr. Acres, adopting the report accepting the rector's resignation, and authorizing the payment of \$600 per annum for five years, in recognition of Mr. Curran's long services in the parish. This was unanimously passed by a standing vote.

St. Mark's.—Rev. C. G. Snepp, rector of Milton, in the Diocese of Delaware, was celebrant and preacher in this church, Sunday, 26th July. The morning sermon—taken from the text, "Depart from me, for I am a sinful man, O Lord"—was of a doctrinal character, treating directly upon the Holy Communion and the various excuses given by members of the congregation for their negligence in refusing to partake of the sacrament. The evening subject—"Rejoice with them that do rejoice, weep with them that weep"—dealt with the virtue of sympathy, and the lessons conveyed were of a practical nature and applicable to all sorts and conditions of men. The services were conducted in a reverential manner, and the sermons preached in that earnest and impressive style so much appreciated by the worshippers at this church when Rev. Mr. Snepp was curate there some years ago. There were good congregations during the day, and the musical portions of the services were well rendered.

NIAGARA.—After many delightful gatherings this season at Niagara on-the-Lake, we may safely say none was more enjoyable nor better arranged than that tendered the bishop and Mrs. DuMoulin on their recent visit to this place, by the parishioners of St. Mark's Church. The reception was held on the rectory lawn, which is, perhaps, the most beautiful in Niagara; sloping to the river, it is a veritable bower of flowers and trees. The rector introduced the gentlemen to his lordship and Mrs. DuMoulin, while Mrs. Garrett performed a like office by the ladies. The Misses Beaven, Geale and Dickson and mesdames Hewgill, Winthrop and Beale, served refreshments from dainty marquees scattered here and there through the lawn. Those of us who were summer visitors and had the privilege of attending, will carry away from Niagara delightful recollections of the evening, with its soft music, its subdued lights, its merry clatter of teapots, its prettily gowned women, the delicate perfume of flowers and the gracious welcome of a charming hostess. This reception to welcome and do honour to the new bishop reflects much credit upon its promoters, and augurs well for happy episcopal relations in this diocese.

HURON.

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

LISTOWEL.—Tuesday, August 4th.—The corner-stone of Christ Church was laid by the Bishop of Huron. The building will be a fine specimen of modern gothic architecture, having a well proportioned nave, with transepts on either side, and a large chancel, also organ chamber, vestry, tower and vestibule entrances. The tower is sixteen feet square and will be carried up about the same height as the ridge of the roof, namely, forty-five feet. The interior of the building will be finished with open wood ceiling, the roof being covered with slate. Massive stone buttresses and stone chimneys are features of the design which convey the impression of great strength and durability. Since the work was commenced a few weeks ago, it has been pushed along with commendable energy, the foundation walls having been completed and the quarry stone work is now under way. As the stone is being rock faced and laid in broken joints, progress must necessarily be somewhat slow. The contractors for the mason work, Messrs. Neuert Bros., are skillful

mechanics and may be depended upon to push on the work as rapidly as will be consistent with good workmanship. The services in connection with the laying of the corner-stone of the new structure began at 2.30 o'clock on Tuesday afternoon, 4th inst. Promptly at the hour fixed his Lordship Bishop Baldwin, accompanied by Rev. Mr. Deacon, of Stratford, Rural Dean of Perth, Rev. Jeffrey Hill, of Southampton, Rev. G. T. A. Wright, of Millbank, Rev. C. R. Gunne, of Gorrie, Rev. S. R. Asbury, of Atwood, Rev. McKee McLennan, of Toronto, Rev. J. H. Fairlie, rector; also Mayor McPherson, of Kin-cardine, Mayor Scott, of Listowel, and the members of the Building Committee, proceeded from the parish room to the south-westerly corner of the new church; the choir, who with a large number of those who had gathered to witness the ceremony, occupied the temporary platform that had been placed on the foundation, singing the hymn, "The Church's One Foundation" as the procession reached the stone. The service for such occasions was read by Bishop Baldwin, the clergy and others responding. Just before the stone was laid the following document, being a record of the commencement and progress of the Anglican Church in this town, and intended to be deposited in the box placed beneath the corner-stone, was read by the chairman of the Building Committee: "In the year 1868 the first English church in this town was erected on the McLean Farm, on the south side of Main street west. Those who were the principal promoters of the undertaking were Messrs. George Draper, William Gibson, W. T. Waugh, J. A. Halstead, Wm. McKeever, sr., Mr. Fennell and others. The Rev. Canon Newman, then missionary in this section of the country, urged the undertaking of this project; but before the building was completed he ceased to be a missionary and took up parish work. The first vestry meeting on record in the minute books was held on the 22nd April, 1867, Rev. Mr. Miller, then in charge, being chairman. Services were held by Mr. Miller fortnightly, he having to conduct services at Gorrie and Fordwick each alternate week. The minutes of above vestry meeting show who were present, as follows: W. T. Waugh, J. A. Halstead, John Lang, Geo. Draper, William McKeever, sr., Wm. Fennell, Jos. Fennell, Jos. Ellison, Dr. Sill, R. Martin, Wm. Chamney, Wm. Gibson and A. J. Collins. Rev. W. T. Magahy succeeded the Rev. Mr. Miller, and remained in this mission about five years, having done good Christian work during his stay with us. He removed to Durham, and was succeeded by the Rev. Mr. Jones, whose term lasted about one year, when he resigned his position as missionary and returned to Wales. The Rev. Hugh Cooper succeeded Mr. Jones and remained with us about four years. The Rev. Henry Bartlett was Mr. Cooper's successor, whose ministration was short, having been removed from us by the hand of death. Rev. G. Osborne Troop succeeded Mr. Bartlett for about a month and removed to London. He was succeeded by the Rev. G. B. Taylor, who after a stay of a few years resigned his position and returned to Ireland. The Rev. Jeffrey Hill was Mr. Taylor's successor. At this time it was thought advisable that the church should be brought to a more central place, and the present site on which we are now building was purchased, and the church removed to it, where it remained until recently destroyed by fire. The Rev. Mark Turnbull succeeded Mr. Hill, and during his ministration the congregation so largely increased in numbers that it became self-sustaining; Shipley constituting a part of the parish, and continues so to the present date. During Mr. Turnbull's incumbency the lot in the rear of the church property was purchased by a syndicate of members of Christ Church, and has been recently taken over by the congregation. The Rev. E. W. Hughes followed Mr. Turnbull, and after remaining a year or two removed to Wingham. He was followed in succession by the Rev. J. F. Parke, who remained in charge about four years, when he exchanged places with Rev. J. H. Fairlie, then rector of Clinton. Rev. Mr. Fairlie holds a most responsible position, being a member of the Building Committee, who have been entrusted with the erection of a new and handsome stone church. It is hoped that the undertaking will be blessed to the good of the congregation." Accompanying the foregoing document was a record of matters connected with the building of the new church, also pertaining to the town, its municipal government, etc. With this record was deposited the current silver and copper coins of Canada; current letter-press copies of the Bible, Prayer-Book and Hymnal; also copies of the CANADIAN CHURCHMAN, Listowel Standard and Banner, Stratford Herald, London Free Press, Toronto Mail and Empire, Globe and World, Hamilton Spectator and Scientific American, the last two being the 50th anniversary numbers. The date of the laying of the corner-stone by the Lord Bishop of Huron, and the place of depositing the box with its historical and chronological contents, namely, in the westerly buttress at the south-westerly angle of the new edifice, were also included in the record. The foregoing documents having

been deposited in the box, Bishop Baldwin stepped forward, and in the name of the Trinity pronounced the stone laid, at the same time tapping it with the silver trowel which he held in his hand. At the conclusion of the services his Lordship addressed the gathering. Addresses were also delivered by the Rev. Rural Dean Deacon, Rev. Jeffrey Hill, Mayor Macpherson, of Kincardine, and Mayor Scott, of Listowel. A silver trowel was presented to his Lordship the Bishop of Huron. An offertory in aid of the Building Fund was taken up, after which the gathering was dismissed with the Benediction.

BRUCE DEANERY.—The midsummer meeting of the Sunday-school Convention of this rural deanery was held in the Church of the Messiah, Kincardine, on Thursday, July 30th. There was a good attendance, although many of our best workers were busily engaged in the harvest field. The following parishes were represented: Hanover, Kincardine, Lucknow, Paisley, Ripley, Pine River, Southampton and Walkerton. The clergy from all these parishes were present, together with the Rev. W. L. Armitage, assistant at the Memorial Church, London, who was on motion given the privileges of the floor. The exercises opened at 11 a.m. with a celebration of the Holy Communion, in which the Revs. Rural Dean Robinson, Franklin and Duthie took part, the rector being celebrant. The service was semi-choral. The Convention assembled at two o'clock under the chairmanship of the Rev. Charles Miles, B.A., rector of the church, who, after prayers, formally welcomed the visitors. The programme included the following papers: 1. "How can we Retain our Young People in the S.S.?" by Mrs. G. M. Franklin, of Ripley. 2. "The Advantages of the Study of Church History," by F. C. Powell, of Kincardine. 3. "The Teacher with His Class," by G. H. Mooney, of Ripley. 4. "The Relation of Parents to the S.S.," prepared by the Supt. of S.S., of Paisley, and read by the Rev. A. P. Moore. During the afternoon Miss Walker rendered Gounod's "Holy City" with fine effect. The business was quickly settled. The invitation to hold the next Convention at Paisley was unanimously accepted. A committee was appointed to draft a Constitution and By-laws and report at next meeting. A hearty vote of thanks to the rector and parishioners of Kincardine was also heartily adopted and a suitable acknowledgment made by the chairman. Evening prayer was said by visiting clergy, the Revs. Messrs. Jennings, Duthie and Moore each taking part, and a sermon was preached by the Rev. Rural Dean Robinson from I. Samuel xxviii. 12. As an offertory Miss Macdonald sang "Nazareth," and the offertory realized handsomely over the expenses. The papers presented at this session were: 1. "The Relation of Parents and Teachers," by the Rev. G. M. Franklin, of Ripley. 2. "Some Facts of Indian Teaching," by B. R. Wanless, teacher in the Shingwank Home, Sault Ste Marie. 3. "The Management of a S.S. Library," by G. Abel, of Kincardine. Interesting discussions followed each paper, and the essay upon the advantages to be gained from the study of Church History will be offered for publication, at the unanimous request of the Convention. Rev. E. C. Jennings is the secretary, having been re-elected to the office. This was one of the best Conventions ever held in connection with Bruce Deanery, and the chief regret expressed was that not more of the S.S. workers were present to enjoy it. The entertainment by the Kincardine friends was most generous, and both hosts and guests will long remember the gathering.

BRANTFORD.—The Rev. Charles W. Hedley, B.A., at present in England, has accepted the curacy of Grace Church, and enters upon his duties the 1st of October.

ALGOMA.

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

DEANERY OF ALGOMA.—The recent meeting of the chapter of this deanery was held at Thessalon. Present: Rural Dean Renison, the Revs. Seaborne, Ecclestone, Smitheman (secretary), McConnell, Morgan and Mr. J. E. Hand, lay reader. Among the resolutions passed were the following: 1. That the Rural Deanery of Algoma request the bishop to appoint a clergyman to work in the lumber camps in winter, and relieve the clergy in summer as the necessity may require. The missions to pay part of the stipend for such services. 2. That the bishop be requested to obtain for the use of the clergy and Sunday-school teachers a simple and concise history of the Church and Prayer-Book, so that both the teaching and doctrines of our Church may be more fully understood in our Sunday-schools and congregations. 3. That the following be the subjects of discussion at the next meeting of the chapter: 1. How to deal with the unconverted, paper by Mr. Smitheman. 2. Causes of failure in mission work, paper by Mr. McConnell. 3. The deepen-

ing of the spiritual life of individuals, paper by Mr. Ecclestone. Among the notes of progress in this deanery may be placed the enlargement of the Sault Church, the proposed building of a parsonage at Korah (headquarters of the Goulais Bay Mission), the building of a church at Webbwood, the establishment of new stations in connection with the Garden River and St. Joseph's Island Missions.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

WINNIPEG.—A meeting of laymen interested in the question of promoting better and more Scriptural methods of supporting the Church than those too often adopted in many parishes in the present day, was held in the Synod office on Monday afternoon, 27th July, to consider how best to bring the matter before the General Synod at its approaching meeting in September. Amongst those present were Messrs. J. N. Brock, H. S. Crotty, E. D. Martin, G. R. Howard, W. P. Sweatman, Jos. Carman, C. Graham, Robert C. Scott, J. Johnston, Geo. A. Simpson and J. R. Sutton. Letters of regret at inability to be present were read from Messrs. W. R. Mulock and E. N. Taylor, while many others were absent owing to business and other reasons. The subject having been fully discussed by those present, a committee of five was appointed to draw up a circular, copies of which will be sent to all the delegates. It was also decided to ask one of the lay delegates from Rupert's Land to introduce a resolution at the meeting of Synod bearing upon the subject. The following is the circular issued by the committee:

DEAR SIR,—A number of the laity of the Diocese of Rupert's Land, feeling that the time has come when an effort should be made to have generally adopted more fitting and proper ways than those now too often resorted to of supporting the services of the Church, if she is to retain her hold upon the people, are of opinion that a recommendation from the General Synod at its approaching meeting, on this important question, is desirable. We believe that no better system can be suggested than that already adopted, with most satisfactory results, in many parishes throughout the land, viz., that of direct giving on the part of the people, proportionately as God has blessed them, as compared with present methods, such as bazaars, teas, and such like, by means of which we believe much valuable time and money are lost to the Church, not to speak of the humiliating position she is made to occupy.

The object aimed at by the circular, which is being sent to all the delegates, both clerical and lay, is to arouse if possible a deeper interest in the consideration of this subject, in the hope that a larger portion of faith in the divine origin of our precious heritage being more generally realized, may be the means of convincing our congregations that to be thoroughly effective as her Lord intended, her people must be more prepared by self-denial to see to it that her work, which is God's work, is not hampered by lack of temporal support; for if it be true that "God's work must be done in God's ways" (I. Cor. xvi. 2, II. Cor. ix. 7), it follows that many of the methods now adopted to raise money for Church purposes can bring no blessing either to their originators or to the particular church they desire to benefit. Until such a state of things exists, and not before, can the Church accomplish her divine mission. As one means to this end, it is suggested that a unanimous effort be made throughout the different dioceses to bring the envelope system into more general use. A resolution bearing on this subject will be introduced by a layman at the coming meeting of the Synod, and it is hoped that having given the subject full consideration you will be prepared to support the same.

Bishop Newham of Moosonee has arrived here from his far northern diocese to attend Church gatherings to be held here and at Regina. The bishop left his episcopal seat, Moose Factory, on James' Bay, to come to Winnipeg on June 23rd, and has been travelling steadily six weeks up till August 8th. He first coasted up to Albany, at the mouth of the Albany River, where Archdeacon Vincent's headquarters are, and together they ascended the river and its lakes to Lac Seul, and so reached the C.P.R. at Wabigoon Station. The voyage along the coast to Fort Churchill is almost impossible for a canoe. The shore is flat and muddy, and the tide runs out for miles. At night, when it would be necessary to camp, the canoe party would have to walk, or wade, through two or three, or perhaps more, miles of mud before they got a spot dry and firm enough to camp on. Even if the Hudson Bay Railway were built, and Bishop Newham wished to get from Moose Factory to Churchill, he would have to come to Winnipeg and go out on the railway. In connection with the Hudson Bay Railway, the bishop says that in a former interview he was made to appear ridiculous by reason of a reporter confusing the bay and the straits. The bay is open for a long period each

year, in fact Archbishop Vincent thinks the centre of the bay may remain open all winter, but the straits are a very different part of the question. When Bishop Newham came out on the Hudson Bay Company's sailing vessel four years ago, in July and August, the ship could not make any headway through the ice pack for days at a time. Ice was continually coming down from the north pole, and for two or three days together the man in the main-top would not be able to see as much open water as would cover the foundation of a house. A steamer would have got through a little more rapidly, but not much, as it was water, not wind, they chiefly lacked. Rivers at Albany and Moose Factory this year broke up on April 21st, but the average date is about May 6th. The work among the Eskimo is progressing slowly but steadily.

COLUMBIA.

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

VICTORIA.—The annual meeting of the Diocesan Synod of British Columbia opened July 21st, in the morning, with special services at the cathedral, Rev. J. H. S. Sweet preaching an able and eloquent sermon. Luncheon was then served to the delegates in attendance, a numerous and thoroughly representative body, by the ladies of all the city churches, and of St. Paul's, Esquimalt, the business session of the synod occupying the afternoon. Rev. J. B. Haslam was elected as clerical, and Mr. E. Baynes Reed as lay secretary, and the executive committee having also been chosen, His Lordship the Bishop, in his address, said: "Since last we met in synod I have been allowed to minister in all the churches of the diocese and to hold an official visitation in all except one; and I have administered the right of confirmation to 103 candidates in the following parishes: Christ Church, St. Saviour's and St. Barnabas, Victoria; St. Alban's, Nanaimo; St. Matthew's, Wellington; St. Luke's, Northfield; St. Peter's, Quamichan; St. Mary's and St. Mark's, Salt Spring Island; St. Philip's, Cedar; All Saints and St. Michael's, Chemainus. This list does not include any confirmations after March 31, 1896.

"I have also consecrated a new cemetery at St. Michael's, Chemainus.

"I was unable to be present at the opening of the new church at Union Mines, but I have since visited the district, and the Rev. J. X. Willemar is for the present able to undertake the services at Union in addition to his work at Comox, but in the near future the need of a resident clergyman is sure to make itself felt. Services have been held regularly by Canon Paddon at Mayne Island, which forms a convenient centre for the neighbouring islands, and there is an immediate prospect of a new church being built in Plumper's Pass upon a beautiful site which has been kindly offered by Mr. Warburton Pike. A lady in England who had collected \$500 for a steam launch is willing that this sum should form a nucleus for the new church, as communication amongst the islands is well provided by steamboats, and with additional sums that have been promised there is a good hope that the church will be built without debt.

"I am also thankful to be able to give a hopeful report of my first visit to the Indian mission at Alert Bay. The Rev. A. J. Hall, whose absence from the synod we all regret to-day, is supported by an efficient body of missionaries, and the work at the Industrial school, under the charge of Mr. Corker, is producing excellent results. The attendance at the services of the church and the extreme reverence of behaviour were most satisfactory. I was able to visit several tribes of neighbouring Indians, and should indeed be thankful if it were possible to enlarge the work by obtaining another missionary for the northern part of the island. Our profound thanks are due to the Church Missionary Society, which for the past 18 years has supplied the funds for this mission.

"During the past six months, on account of the absence of Rev. Canon Good through ill-health in the early part of the year, and of the Rev. C. E. Cooper since March, the time of the Archdeacon has been occupied in taking charge of St. Paul's, Nanaimo, and St. Matthew's, Wellington, so that he has been prevented from doing any itinerating work in the diocese, but very shortly it is hoped that Alberni may be visited, and services commenced.

"The voters' lists show a considerable increase in the number of settlers in Gabriola and Denman islands, which will demand our attention, and the re-opening of the sawmill at Chemainus and the several small settlements scattered in the neighbourhood of Duncan are too great a strain for the clergy engaged in these districts.

"A small beginning has been made by the Rev. C. E. Sharp at Esquimalt, of a club room for the sailors belonging to the royal navy, and as there is a prospect of H. M. ships visiting Comox more frequently for firing practice, a need will arise there for some 'Sailor's Rest.'

"Boys' Brigades.—Brigades are now established in Christ Church, Victoria; St. Paul's, Nanaimo; and St. Matthew's, Wellington. The need of such methods is evident if the Church is to keep her hold of lads after leaving Sunday-school.

"During this coming winter I hope that steps may be taken to organize work amongst men either by means of the St. Andrew's Brotherhood or the Men's Help Society.

"Religious Education.—Religious education of the young in our day schools will again occupy our attention, as it must that of all earnest Christian people. Gradually the evidence is accumulating of the sad results in countries which have eliminated all religious instruction, and contented themselves with mere secular teaching. In the East of Canada the Anglican Church is raising its voice in no uncertain tone. The Synods of the Dioceses of Toronto, Huron, Ontario, Niagara and Fredericton have all resolved to act if possible in concert with other religious bodies upon this question. The Synod of Rupert's Land has passed a similar resolution. Let us not be behindhand in the west. It will require patience and perseverance. Prejudices will have to be overcome, and even if we see no immediate result, and the difficulties seem insuperable, let us not dream of attempting to escape from our responsibility, but firmly hold fast to that which we know must be right in the sight of God.

"A subject like this leads our thoughts naturally to the meeting of the General Synod of the Church in Canada, which is to be held (D.V.) at Winnipeg on September 2. At Toronto in 1893 little was done beyond the adoption of a constitution in which the utmost care was taken to safeguard our relation with the Mother Church of England and to protect the rights of each individual diocese. No decision of the General Synod is binding upon any diocese until that diocese has signified its acceptance. At present there is no possibility of the three dioceses in British Columbia being formed into a province, nor is it practicable to join the Province of Rupert's Land. The Archbishop of Canterbury still remains our metropolitan, but few in number as we are and in our position as the western outpost of the Church, we sincerely hope for fresh strength and vitality, as we realize more clearly our union with our brethren in the east of this great Dominion."

Reports of committees, mission boards, etc., were afterwards presented, and discussion arose on various matters of detail in connection with diocesan work. The report of the Executive Committee was the last subject disposed of prior to the 6 o'clock adjournment. In the evening the delegates and friends were entertained at a very pleasant conversation in the A.O.U.W. Hall, the attendance being large and the programme a varied, interesting and thoroughly informal one.

(To be Continued.)

British and Foreign.

Dean Vaughan is slowly recovering from an attack of enteritis.

The Bishop of Durham presided over the annual gathering of the lay evangelists of the diocese at Auckland Castle.

The Rev. G. H. Ross Lewin, M.A., vicar of Benfieldside, has been appointed an honorary Canon of Durham Cathedral.

The Dean of Llandaff, who has again been seriously ill, is slowly recovering, and it is hoped he will soon be at work again.

Lord Salisbury has sent a donation of £100 to the East London Church Fund, and a similar sum has been received from L. M. F.

On St. James' Day the foundation-stone of the vicarage house at Chadwell Heath on G.E.R. was laid by Mrs. J. P. Shawcross, wife of the vicar.

The Dean of Canterbury (Dr. Farrar) will preach in the pro-cathedral at Liverpool on the occasion of the visit of the British Association in September.

The Bishop of Derry and Raphoe has appointed Canon Olphert to the Archdeaconry of Derry. The canon graduated in honours at Merton College, Oxford, in 1879.

Mr. John Trevarthen, secretary of the Farm School, Redhill, will sail for Canada, per the "Sardinian," to visit the emigrants from the school settled in that colony.

The Archdeacon of London recently unveiled a tablet on the east wall of the Church of St. Katherine Cree, Leadenhall-st., in memory of the late Rev. Dr. Whittemore and his wife.

The church at Ocle Pychard was reopened by the Bishop of Hereford on St. James' Day, after very considerable repairs and some additions, which have taken about twelve months to carry out.

The late esteemed Welshman, Mr. John Hughes, of Liverpool, amongst other munificent bequests, has bequeathed a sum of £5,000 in augmentation of the incomes of poor clergy in North Wales.

Someone suggests the gilding of the dome of St. Paul's Cathedral as one way of commemorating the 60th year of Her Majesty's reign, but undoubtedly the Church Memorial will be the completion of the Church House.

The vicarage of Bradford, which was held for fifteen years by the late Archdeacon Bardsley, has, on the presentation of the Simeon Trustees, been accepted by the Rev. John Robertson, vicar of St. Mary's, Kilburn.

In the Diocese of Chester a new church is being built at Winnington, Northwich, Cheshire. It is to cost £4,800, and contributions flow in abundantly. One family sends £1,000, another £500, and several ladies £100 each.

The new spire which has just been added, at the cost of the Kaye family, to the Church of St. Andrew, Oakenshaw, near Bradford, together with choir-vestry and south porch, were dedicated by the Bishop of Ripon.

The vicar of St. Matthew's, Redhill, Surrey, a by no means wealthy parish, reports that during the last thirty years a grand total of £85,500 has been voluntarily contributed in the parish towards various branches of Church work.

The Bishop of Bangor recently opened the Clergy House of Rest at Llanfairfechan. After a short service the bishop spoke of the value of such a house of rest for clergy on the Welsh coast, and that it had his hearty sympathy.

Churchmen and others from the North of England will hear with regret of the death of the Ven. John Cooper, B.D., Archdeacon of Westmoreland, and Canon Residentiary of Carlisle, which took place recently at the Abbey, Carlisle.

A movement is on foot in Bradford to provide a suitable memorial to the late Archdeacon Bardsley. No definite decision has been arrived at, but it is certain the memorial will take a practical shape in the development of Church work.

Dean Spence is appealing for £10,000 to put the famous Tewkesbury Abbey into thorough repair. Contributions should be sent to the Archdeacon of Gloucester, College Green, Gloucester, or to Mr. Alfred Baker, Old Bank, Tewkesbury.

The Bishop of Chichester preached lately at the opening of the Diocesan House of Mercy at Newcastle-on-Tyne, in which he and Mrs. Wilberforce took so warm an interest. He received a warm reception from his friends in the North.

Mr. Plikington, one of the band of C.M.S. missionaries who are about to return to the Uganda Mission, at a "dismissal" meeting in Exeter Hall recently alluded to the prospect of this mission becoming in the near future itself a missionary agency.

Archdeacon Taylor, of Liverpool, preached in the Established Church at Oban, recently. The *Oban Express* comments adversely on the fact; sees in his action a lack of Christian brotherliness, thinks he might have preached in the church Episcopal.

The well-known open-air services on Douglas Head, in the Isle of Man, which were inaugurated by Bishop Rowley Hill, and continued by Bishops Bardsley and Stratton so successfully, were resumed for the present summer on Sunday, July 19th.

The Bishop of Truro, the Bishop of Honduras, Canon Proctor, and others have recently visited the Church Army Training Home in Edgware Road, and delivered most helpful addresses to the young men and women in training there for Evangelists and Mission nurses.

The vicar of St. Andrew the Great, Cambridge, has received a cheque from a lady member of the congregation to defray the cost of reseating the body of the church, "in remembrance of a happy married life." The donor is Mrs. Susannah Leonard of Cambridge.

The Church of England has for a long time been looking after the spiritual interests of emigrants. Through the agency of that excellent institution, the

Society for Promoting Christian Knowledge, there are now chaplains stationed at all the principal ports of departure.

The recent public admission of converts from Romanism into communion with the Church of Ireland in the Mission Church, Dublin, is only one of many such services held within the past few years, during which time as many as two hundred adults have thus been entered.

In St. James' parish, Ashted, Birmingham, on August 1st, a large company assembled and took part in a special service in connection with the laying of the foundation stone of a new mission hall in Lawley street, probably the poorest and most thickly populated portion of the parish.

A stained-glass window, from members of the Cowper Coles family to the memory of Captain Cowper Coles, R.N., who perished on board her Majesty's ship "Captain" in the Bay of Biscay on September 7, 1870, has been dedicated at Harting Church, Sussex, by the Bishop of Chichester.

The Gladstone family are going to provide Hawarden Church with a stained glass west window as a thanksgiving offering for the prolonged lives of Mr. and Mrs. Gladstone. The east window is being similarly provided at the cost of a gentleman living in Russia, in recognition of Mr. Gladstone's services to the Armenians.

The building of the Church of the Redeemer in Jerusalem is being vigorously carried out; the roof and tower are both nearing completion. The interest taken by Germans in the progress of the sacred edifice lies in the fact that the German Emperor has supplied the designs for both the pulpit and the tower.

A correspondent who had the privilege of attending Evensong at Badcliffe parish church, Manchester, recently, speaks with delight of the earnestness of the service. He says the church is filled with working people who join in the responses in the most hearty fashion, and that the rector's sermons are worth going a long way to hear.

The Church of Ireland was regarded as having received its death blow at Disestablishment. She was undoubtedly cruelly despoiled, but she faced the situation with courage and faith, and now by devotion she is recovering. Last year no less than £175,500 was contributed by the Irish people towards the support of their church.

Archbishop Sinclair is still continuing his "personally conducted tours" through St. Paul's Cathedral, and fortunate indeed are the parties who have him for their guide. He takes infinite pains to point out the objects of interest, and to make his stories interesting, and at the close of the visit there is generally a refreshing cup of tea awaiting the guests at the chapter house.

A club-room for the use of the deaf and dumb of Southampton and its neighbourhood has been erected at the back of the Mission Church at Northam, opened last year for the afflicted class. Twenty years ago there were probably only two or three dioceses where missions to the deaf and dumb were established, but now there are eight, and other dioceses are taking steps to establish such missions.

The primary visit of the Archbishop of Canterbury to Ireland is to appeal on behalf of the Cathedral of Kildare, which has been restored at considerable cost, and to preach not only in the restored cathedral, but in St. Patrick's, Dublin. It is long since an Archbishop of Canterbury visited Dublin officially, and it is to be hoped that the visit of his Grace may draw the churches into closer fellowship.

BRIEF MENTION.

The masters of Eton College have placed a brass tablet in memory of Sir Joseph Barnby in the chapel of the college.

Sir John Millais, President of the Royal Academy, is dead.

Rev. A. O. Tarrant, of Havelock, is taking duty at St. John's, Toronto Junction, exchanging with the Rev. Mr. DuVernet.

The Archbishop of Canterbury is 67 years of age. He has been a bishop 19 years.

It is computed that in marching, soldiers take 75 steps per minute, in quick marching 108, and in charging 160 steps.

Yorkshire has the greatest railroad mileage in England. Next to it comes Lancashire.

Moscow's calamity will cost the Imperial Ex-

chequer 3,500,000 roubles. The number of persons killed in the crash is said to be 4,500.

Ven. Archdeacon Daykin, Mattawa, has been appointed by Bishop Hamilton to the Church of St. Margaret, Japewille.

The oldest living English composer is Charles Salaman, whose song, "I Arise from Dreams of Thee," was published sixty years ago.

It is said that Rudyard Kipling's great ambition is to be a war correspondent and that the next great war will see him in the field.

The Archbishop of Ontario has been obliged to cancel all appointments for the present, being quite unable to fulfil them until he has had complete rest.

The plumes in the helmets of the French dragoons are made of human hair.

The missionary in charge of the English Church in Jerusalem has baptized 120 converts from Judaism.

The Queen has had the happiness of giving her consent to 18 marriages among her 32 grandchildren now living.

Great Britain contributed over six and a half million dollars last year to the cause of missions.

Rev. T. H. Graham, B.A., Brantford, Ont., has been appointed to the rectorship of Trinity Church, Montreal.

The Fiji Islands boast of five regular newspapers, four of which are printed in English, and one, *Na Mata*, in the vernacular of the natives.

Drought has produced a severe water famine in the east end of London, Eng., and prolonged rains are needed to avert serious consequences.

A Gaelic society for the study of the Irish language has been established among the students of Trinity College, Dublin. In the *Tuam News* one tradesman advertises his wares in Gaelic.

Rev. Principal Miller, M.A., late of Huron College, London, will take temporary charge of the parish of St. Thomas' Church, Hamilton.

More than 10,000 persons are engaged in the manufacture of explosives in England. Last year 40 persons in the business were killed, and 167 injured by accidents.

When Sir William Harcourt resigned his practice at the parliamentary bar in order to enter upon political life, he was earning £14,000 a year. His ministerial salary for 27 years is put at £45,000.

During alterations to Trevor Hall, Llangollen, England, the workmen found in the roof 160 £5 Bank of England notes and a bank book containing deposits amounting to £1,200. The money is believed to have lain there for 72 years.

Bishop Hamilton has divided the county of Renfrew into two deaneries. Rev. W. A. Read, of Pembroke, will be Dean of the upper part of the county, Rev. Rural Dean Bliss retaining six parishes in the lower section.

St. Augustine's Benedictine priory at Ramsgate, has been made an abbey by the Pope, being the first English abbey of black Benedictine friars since the Reformation. The new abbot has the old title of Abbot of St. Augustine's, Canterbury.

An old lady in Brussels who recently celebrated her 100th birthday, relates that when Napoleon passed through her native village of Fumay, in 1810, a peasant having fallen on his knees to ask a favour, the Emperor said: "Get up, and never kneel except to God!"

The Very Rev. Dean Grisdale, of Winnipeg, has been elected Bishop of Qu'Appelle.

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Conversion.

SIR,—Alpha Beta charges me with having "avoided all through the main question at issue." The fact is I have been writing on one subject and Alpha Beta wished me to discuss another. My letter of Feb. 6th was a plea for the proper Christian education of our children. The almost universal neglect of this matter is appalling. It is a disgrace to professing Christians. The hope of helping a little in this work was my sole object in writing. My contention is that a religious instructor should regard the little baptized child as being now in a state of salvation (a state from which, by God's grace, he need never lapse), and not from the first ill that

child's mind with modern notions about "Conversion." In other words, I believe that every baptized child is in a state of salvation, that there is neither a rational nor a revealed necessity for him to lapse from that state, and that these facts form the starting point for all who would give proper religious instruction to a little child. Alpha Beta does not seem satisfied because I decline to discuss the question of Baptismal Regeneration. I presume he would have me declare at what precise moment the Blood of Christ avails for the salvation of a child—whether it is at the moment of his baptism, before baptism, or after baptism. I believe baptism to be supremely important—made so by the command of Christ Himself; and I simply believe a baptized child is in a state of salvation, but I do not presume to answer the question "How can these things be?" I, therefore, leave my readers to judge as to whether or not I have acted wisely in declining to enter upon the discussion to which I was invited by Alpha Beta. N. HEWITT.

Manitou, Manitoba, July 31st, 1896.

Our Policy.

SIR,—Rome has a policy and we admire her for her straightforwardness. She does not hide her position for a moment. Every priest in her communion knows she seeks a world wide conquest. Each dissenting body has its policy. It goes forth on all sides declaring that its mission is to make Presbyterians, Baptists, Methodists, or Congregationalists, etc., of us all. Has the Church a policy? One would almost imagine that as such she has not, and, as a consequence, our people cannot place confidence in us and we inevitably fail. We pass from school to college and from college to the grave, knowing a great deal about the differences between High and Low Church, but, as to a real Church policy, i.e., as to what the Church is, and must become, where, I ask, can we find it? Look out any average clergyman to-day and put to him these two questions, and see how puzzled he will become if you press them in *extenso*: (1) What is the Holy Catholic Church? (2) What in reality is, and ought to be, the Church of England? In practice, if not in theory, the world over, the lesser with most of us has long ago tried to absorb the greater—the Church of England being everything everywhere, and the Holy Catholic Church being nothing, and what are some of the results? Scotland has a lesson in this direction from the Church of England, and Presbyterianism arose out of the ashes of Episcopacy as Scotia's national faith. Ireland had her share of Church of England influence since the eleventh century, as opposed to a national development, and Rome naturally became the dominant factor in the land. America was for years subordinated to the Church of England and "episcopally" neglected, and we can observe her state now—torn by sectarianism of all kinds. For over one hundred years Canada has been a mere mission of the Church of England, and is likely to remain much longer such, and what is our position to-day? We cannot build a cathedral in the Queen city. This is to our great shame and discredit. You are not as advanced as the mere village of Ely in Cambridgeshire. Unless we change there is no hope whatsoever that this generation will see much Church growth. Policy we are ever moving in a circle, and because our movement is of ourselves, and to ourselves, or otherwise in a wrong direction, we cannot thrive as we should. Is it not time therefore that we adopt a true policy? Certainly it is if we are not to stagnate. What policy can we adopt? We must not adopt that of running to Rome and to Grindelwald, or to Washington with the Endeavourers, nor must we be content with mere "missions" of the Church of England on the European or any other Continent. By doing these things we are directly working against the expansion of the Catholic Faith. If we are sincere Churchmen and desire to win the world to Christ and His Church, as we ought, then we must seek to produce in all lands independent, national, Episcopal Churches revolving round Jerusalem as our true and only centre, or else, in the name of common sense, retire from the struggle. As there is a centre of gravity for the earth, so the Church has its organic centre. It is Jerusalem and nowhere else. It is not Canterbury, Grindelwald, Washington, nor Rome. We may work and write from now till the end of the world, but unless we work from and towards our spiritual mother all is in vain. The world, we may rest assured, will never subject itself to Rome, Canterbury, Grindelwald, Constantinople, or Washington. It will be and must be subject to Jerusalem. Let our cry be England for the English, Scotland for the Scotch, Ireland for the Irish, Canada for the Canadians, and Jerusalem for the Jews. When a patriarch of the seed of Abraham sits on the Episcopal throne of Jerusalem, as I have no doubt he will, then there will be a great change in the world's history. Till that day we must be patient. In Church and State the true and only true policy is a national policy. Imperial-Rome knew this of

old and was careful to bind nations together, not to obliterate them. All roads with us must lead to Jerusalem, keeping intact the national spirit and growth. We must preach a new crusade—the crusade not of the sword, but of Christ and His Church.

C. A. FRENCH.

P. S.—I cannot agree with Professor Clark that the Bishop of Rome is the first bishop of the Christian Church. I have contended and still contend that this title belongs to the Greek patriarch of Jerusalem. He it is who sits in the chair of St. Peter. Politics buried the Eastern Church to our great loss.

Algoma General Mission Fund \$6,000 in Arrears.

To the Clergy and Laity of the Church of England in the Ecclesiastical Province of Canada.

REV. AND DEAR BROTHERS,—I am confronted with a financial crisis which demands the most serious attention of the Church at large. My "General Mission Fund," from which grants are made towards the stipends of the clergy, the erection of churches and parsonages, and other diocesan objects, is now \$6,000 in arrears. Such was the intelligence with which our diocesan treasurer greeted me on my return, when about to resume my missionary work with new heart and hope, in the health and strength which God has, in His great goodness, restored to me. The causes leading up to this lamentable condition of things are manifold: (a) The extension of our work in the occupation of new missions, and the sub-division of old ones, involving a corresponding increase in the number of my co-workers.

(b) A very serious diminution of late years in the sums received from the D. and F. M. B., consequent, I am informed, on the great shrinkage in the amount of undesignated funds placed at the Board's disposal.

(c) A marked reduction in the contributions of individuals, attributable to (1) an idea, wholly unfounded on fact, that Algoma ought by this time to be all but self-supporting. (2) to the fact that ever since the Board declared against appeals, for individual fields, as not consistent with an even-handed justice to the whole area of the Church's domestic missionary enterprise, Algoma has almost totally abstained from them. (3) to the diversion of the support of former sympathizers into new channels, created for the maintenance of foreign missionary work.

(d) Add now to all this the recent receipt of an official notice from the committee of the S. P. G. of a serious reduction in their annual grant, and of its intended total withdrawal in 1900. These then being the facts of the case, and their assignable causes, what is to be the solution of the grave financial problem which confronts your missionary diocese?

1. Algoma is willing to help herself to the full extent of her ability—I can answer for it—but her ability is very limited. (a) Several of her stronger parishes, at centres such as Sault Ste. Marie, North Bay, Bracebridge, etc., are just now struggling to enlarge or rebuild their churches, and the effort completely exhausts all their available resources. Until they have succeeded in it, I cannot, with any justice, call on them to increase the local quota to their clergyman's stipends. (b) In the rural districts the farmers have a hard struggle to maintain themselves and their families, what with light crops, mortgaged farms, heavy taxes, hay, e. g., \$18 and \$20 per ton last winter, and feed, therefore, so scarce that many cattle died—three-year-old steers were sold for \$12, horses for \$10, etc. Nor are the prospects much more favourable this season. Yet despite all this we are doing our utmost to develop our local resources, deputations being appointed to visit the missions, and a pastoral letter issued urging the laity to increase their contributions where as all possible, and so relieve the pressure on our "General Mission Fund." 2. Yet another solution has been suggested, viz., the reduction of our expenditure by the contraction of our work. Should the consensus of Church opinion point in this direction, so be it, but otherwise I shrink from taking the responsibility of such a retrograde step, involving, as it must, the cutting down of my staff of co-workers—injustice to a number of faithful and devoted missionaries—the abandonment of promising fields of labour—the consignment of hundreds of loyal sons and daughters of the Church to spiritual destitution, and, last but not least, deep reproach and dishonour to the Church of England in Canada. These, then, are the simple facts of the case. I submit them for the consideration of the clergy and laity. Action is needed and that immediately. Justice is not being done to the missionary diocese of this ecclesiastical province. The pledges entered into fourteen years ago are not being redeemed. Far off fields possess more attractions than those nearer home. The Church is wearying of her firstborn. If this be punishment for neglect or unfaithfulness on our part, we will accept it without complaint. Otherwise, while very grateful for past assistance, we claim the continuance of it as our rightful due.

July, 1896.

E, ALGOMA.

Family Reading.

Faithful to the Right.

Gently fall the evening shadows
O'er the hills and o'er the plains,
Cattle slumber in the meadows,
Hushed are now the wild birds' strains.

Whispering leaves in light winds quiver,
Moonbeams flush the silent grove,
Stars gleam on the brimming river,
Earth is wrapped in folds of love.

Have we in the day just going
Breathed pure thoughts and purpose high,
Used the hours now past us flowing
Wisely, ere the night draws nigh?

On our hearts sweet peace is falling
Softly, like the shades of night,
And to each a voice is calling
"Be thou faithful to the right."

Church Terms Explained.

Minister.—One who ministers before God as the priest at Holy Communion, those who serve "the priest" as the Gospeller and Epistoler, deacon and sub-deacon, sacred minister. Acolytes as ministering to the sacred ministers.

The officiant at the choir offices is also called a minister. A layman acting as server or Epistoler or as reader of the lessons is also a "minister."

Ministerium.—The Epistle corner of the altar so-called from sacred ministers preparing the chalice, etc., there when the elements are removed from the Credence table.

Miserere.—The first word of Psalm li. ("Have mercy.")

Mitre.—The ceremonial head-dress of a bishop.

Morse.—A clasp used to fasten the cope in front.

Mothering Sunday.—See *Refreshment Sunday.*

N or M.—These letters in the Catechism are thought to stand for 'N or NN' = *Nomen vel Nomina* = 'Name or Names.' In all Latin office books 'N' is put wherever a name should follow, as 'our bishop N,' 'our king N,' &c."

Nave.—The main central body of a church in which the congregation sits, and generally having an aisle on each side.

Nicene Creed.—So called from being settled at the Council of Nicæa in 325 A. D. But the tenet concerning the Divinity of the Spirit was added at a later council of Constantinople.

Noel.—An old name for Christmas, also a carol or song of praise. *Noel* is the word derived from *Natale*, a birthday.

Habits and Principles.

It seems the easiest thing in the world for some individuals to do right, and the hardest thing in the world for others. But it will be found in the great majority of cases, if not in every single case, that those who keep the commandments, who "do their duty," as Wordsworth says, "and know it not," have had right principles formed within them and have been trained in right habits in early years.

To be very concise and practical, let us take a very spotless young man of our acquaintance. In babyhood he was habituated to going to sleep for his nap in the daytime or his rest at night without rocking. He was taught to amuse himself with toys; as early as he could learn them, to say his prayers on going to bed. He was required from a very early age to pick up his toys, to keep his clothes in place, to run errands, and do chores. The habits of correct speaking, of truth telling, of implicit obedience to parental authority, were formed in him from the earliest stages of his progress. He was taught to read, and suitable books were provided as he grew older, interesting books, illustrated books of natural history, travel, and adventure. He played with other children, but his tastes were so cultivated that he revolted from coarseness, rudeness, and vulgarity, and preferred the refined associations of home to any others. He was taught to render to all their due, not to take advantage of any less fortunate or "smart" than he, to abhor unjust gains, and to respect the rights and possessions of his brothers

and sisters. The Bible was made interesting to him by his parents, who at family devotions selected such portions of it as would be sure not to weary the children; he was accustomed always to go to Sunday-school and church more as a privilege than as a duty. In fact, the ways of virtue were made ways of pleasantness to him, and he knew no other ways. His habits and his principles were formed in him with very little volition of his own, and so when he grew to manhood, accustomed to right doing, right feeling, right thinking, it was easy to keep on in the way he had grown up. We must believe that Tennyson, Emerson, Lowell, and, to go farther back, Washington, and the eminent men that surrounded him, had substantially the same training. We know this of most of them. It was easier for them to do right than to do wrong, because to do wrong they would have to go contrary to the entire trend of their early training.

Is it necessary to elaborate this topic further? A word to the wise is sufficient.

The Beauty of Death.

If there is one thing especially of which many people cannot possibly believe that, under any circumstances, it would seem beautiful, I suppose it must mean death. That must always be dreadful. Men seldom see any misery in life so great as to outweigh the misery of leaving it. But yet it comes to all of us that He who made death made it, like all things else, to be beautiful in His time. When a life has lived its days but in happiness, grown old with constantly accumulating joys, and then, at last, before decay has touched it, or the ground grows soft under its feet, the door opens, and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God whom he has loved; when a man has lived for his brethren, and the time comes that his life cannot help them any longer, but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his enemies baffled behind him on the shore of time—in all these times, is not death beautiful? "Nothing in all his life became this man like leaving it," they said of one who died.—*Phillips Brooks.*

The Holy Spirit.

We are often where the Ephesians were when they said "We have not so much as heard whether there be any Holy Ghost." What came to them and saved them was the Holy Ghost. What must come to us and save us is the same Holy Spirit. There they were holding certain truths about God and Jesus, holding them dearly and coldly, with no life and no spirit in their faith. God the Holy Spirit came into them, and then their old belief opened into a different belief; then they really believed. Can any day in man's life compare with that day? If it were to break forth into flames of fire and tremble with sudden and mysterious wind, would it seem strange to him—the day when he first knew how near God was, and how true truth was, and how deep Christ was? Have we known that day?

The Holy Spirit not only gives clearness to truth, but gives delight and enthusiastic impulse to duty. The work of the Spirit was to make Jesus vividly real to man. What He did, then, for any poor Ephesian man or woman who was toiling away in obedience to the law of Christianity, was to make Christ real to the toiling soul behind and in the law. I find a Christian who has really received the Holy Ghost, and what is it that strikes and delights me in him? It is the intense and intimate reality of Christ. Christ is evidently to him the dearest person in the universe. He talks to Christ. He dreads to offend Christ. He delights to please Christ. His whole life is light and elastic, with this buoyant desire of doing everything for Jesus, just as Jesus would wish it done. Duty has been transfigured. The weariness, the drudgery, the whole task-nature has been taken away. Love has poured like a new life-blood

along the dry veins, and the soul that used to toil, and groan, and struggle, goes now singing along its way, "The life that I live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."—*Phillips Brooks.*

A Mistaken Thought.

When we are having great worldly prosperity, getting on easily, without much trial or struggle, writes Dr. Miller, we think we are enjoying God's special favour and are being peculiarly blessed by Him; but when times get harder, when there is more conflict, when there are fewer pleasant things, we think we are not having so much Divine favour as formerly. But we are wrong in inferring this. It is a mistaken thought that God sows life's best blessings thickest amid the flowers of earth's gardens; really, they lie most plentifully on the bare fields of toil and hardship. Luxury has not in it half so many germs and possibilities of real good as are found along the sterner paths of life. The poor man's boy envies the rich man's because the latter does not need to do anything or to exert himself to get started in life; the poor boy wishes his lot were the same, and laments the hardness of the circumstances in which he is doomed to toil and struggle. The angel that bends over the boy's head in guardian care sees the seeds of a great harvest of blessing in the very things the boy bewails as discouragements and hardships. The need for exertion, self-denial, and endurance, for doing without many things which he craves, and working early and late to get the bare necessities of existence, build up in him a strong, self-reliant manhood. Idleness anywhere and always is a curse and brings a curse upon itself, while work anywhere and always is a blessing and brings blessing upon itself.

Get leave to work

In this world: 'tis the best you get at all;
For God, in cursing, gives us better gifts
That man in benediction. God says, "Sweat
For foreheads"; men say "Crowns"; and so we
are crowned—
Aye, gashed by some tormenting circle of steel
Which snaps with a secret spring. Get work! get
work!
Be sure 'tis better than what you work to get.

Christlike.

The deepest yearning of every true Christian life is to be like Christ. But what is Christ like? In the fourth century the Empress Constantine sent to Eusebius, begging him to send her a likeness of the Saviour. "What do you mean?" Eusebius asked in reply, "by a likeness of Christ? Not, of course, the image of Him as He is truly and unchangeably; not His human nature glorified as it was at the transfiguration . . . Since we confess that our Saviour is God and Lord, we prepare ourselves to see Him as God; and if, in addition to this hope, you set high value on images of the Saviour, what better artist can there be than the God-word himself?" Thus he referred the Empress to the New Testament for the only true picture of Christ.

When one turned to Jesus himself and gave utterance to his heart's yearning in the prayer, "Show us the Father," the answer was, "Look at Me. He that hath seen Me hath seen the Father." When we turn the pages of the Gospels and look upon the life of Christ as it is portrayed there in sweet gentleness, in radiant purity, in tender compassion, in patience under injury and wrong, in dying on the cross to save the guilty, we see the only true picture of Christ there is in this world. There is an old legend that Jesus left His likeness on the handkerchief the pitying woman gave Him to wipe the sweat from His face as He went out to die; yet this is but a legend, and the only image He really left in the world when He went away is that which we have in the Gospel pages.

Renew Thine image, Lord, in me;
Lowly and gentle may I be;
No charms but these to Thee are dear;
No anger mayst Thou ever find,
No pride in my unruffled mind.
But faith and heaven-born peace be there.
—Gerhardt.

Work.

What are we set on earth for? Say, to toil—
Nor seek to leave thy tending of the vines,
For all the heat of day, till it declines,
And death's mild curfew shall from work assail.
God did anoint thee with His odorous oil.
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow workers of the soil
To wear for amulets. So others shall
Take patience, labour, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand
And share its dewdrops with another near.

—Robert Browning.

Never.

Never neglect daily private prayers; and when you pray, remember that God is present, and that He hears your prayers.

Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. All backsliding begins with the neglect of these two rules.

Never ask God for anything you do not want. Tell Him the truth about yourself, however bad it makes you; and then ask Him for Christ's sake to forgive you what you are and make you what you ought to be.

Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?"

If ever you are in doubt as to a thing's being right or wrong, go to your room, and kneel down and ask God's blessings upon it (Col. 3:17). If you cannot do this, it is wrong.

Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. You are to ask yourself, "How would Christ act in my place?" and strive to follow Him.

Never believe what you feel, if it contradicts God's Word.

Silent Time.

In one or two prominent colleges for women there is an appointed part of every day called "silent time." During this half-hour the students are expected to be in their rooms, and if they do not take the opportunity for prayer and Bible reading they are at any rate expected not to occupy themselves with study, and to keep silent.

There is more in this thought than perhaps at first appears. There is too little time for silence in this busy life of ours; too little time for that silent waiting upon God in which the soul hears His voice; too little time for thought of every kind, even that which is not devotional. What with our plans and our studyings, with our harassed attempts to solve the perplexities of our life and our present castle-building, we seldom find the time to be still, to sit quiet, with our faces toward the sunlight, simply drinking in the beneficial influences that stream from the fountain of warmth and light, the source of all human activities. There is too much doing in proportion to thinking in even our secular work; too much cramming in proportion to assimilation in our study; too much fussy activity in proportion to careful study of conditions in philanthropy; too much rush and hurry in proportion to careful consideration in business; too much bustle and work in housekeeping in proportion to family intercourse and quiet consideration of the needs and the best interests of each member of the family. If only for the sake of business success, of philanthropic efficiency, of household happiness, it would be better if all the world kept "silent time" for half an hour every day.

But for the soul's good a silent time is of priceless value. We sometimes urge ourselves on to pray when our souls are so barren and empty that prayer seems to us almost a mockery and our petitions to rise no higher than our own heads. What then? Shall we rise from our knees and go away, saying it is of no use to pray in such a frame? Or shall we force ourselves to say the words, drawing nigh unto God with our lips, be-

cause we feel that we ought to do so; because we hardly dare break into the holy habit, lest a worse thing happen to our souls? Nay, rather let us be silent before God. Let us not leave the gracious presence even though we have no petition to proffer, but sun ourselves in the light of His glory even though He says no word to us. It is enough that we are in His presence: should we not feel so if we were in the presence chamber of an earthly king?

And He will not keep silence to us if we wait quietly, patiently, reverently before Him, our hearts open for His first word. Little by little will creep into our souls the sense that His smile is upon us, that His love is enfolding us, that His word is being spoken to us. In the stillness of our waiting we shall hear what God the Lord will speak.

A Narrow World.

It is strange to think in what a narrow world most of us are living. The engineer, the botanist, the artist, the antiquarian, the physician, see life under aspects so different that the absorbing interest felt in his pursuit by any one of them is scarcely understood by the others. Dr. Johnson laughed not unreasonably at the foolish fellow who called himself "the great Twalmley" because he had invented a kind of box-iron for smoothing linen. So absurd an estimate betrayed an entire lack of culture, but every man devoted to a special pursuit is in danger of thinking that the distinction associated with it is more highly to be valued than any other. A painter appreciates and perhaps envies the reputation of a brother artist, while he has only the faintest perception of what a distinguished naturalist may have done to merit the honour he receives. Literature itself, though wider in its range than some pursuits, has but a restricted power. By a vast mass of the people the men whom critics honour are totally unknown. No book-lover will dream of making literary allusions in a company of merchants, no poet will air his fancies in the society of betting men. Considering, then, how little most of us know, and how little the best of us are known, to be proud of one's achievements not only shows a lack of modesty but also of common sense.

You and Your Grandfather

Are removed from each other by a span of many years. He travelled in a slow-going stage coach while you take the lightning express or the electric car. When he was sick he was treated by old-fashioned methods and given old-fashioned medicines, but you demand modern ideas in medicine as well as in everything else. Hood's Sarsaparilla is the medicine of to-day. It is prepared by modern methods and to its preparation are brought the skill and knowledge of modern science. Hood's Sarsaparilla acts promptly upon the blood, and by making pure, rich blood, it cures disease and establishes good health.

Making Friends.

Some one has given expression to the following sound advice, "Be careful to make friends, not enemies. Even if you have to sacrifice many times your own pleasure, gain a friend. The bread of friendship cast upon the waters will indeed return, perhaps after many days, freighted with friendship's wealth. Having made friends, be careful to keep them. What is more bitter than to feel the enmity of one who was once a friend?" These sentiments deserve emphasis. They exalt a duty, and a privilege as well. They wisely imply that friends are made. So they are. But many seem to think that it is just as well to make enemies as to make friends. They are harsh and severe in their treatment of others, and seem to think that it shows a weakness to be affable and gentle towards others, so to show strength and independence they mistreat men and make them enemies where they would as well have had their friendship.

Some seem to think the only way to show devotion to principle is to be everlastingly antagonizing somebody. If they seek to please people they are lacking in principle. So they must fight and

oppose those with whom they have to do, or with whom they are surrounded. Thus they keep up the work of making enemies instead of friends. They delight to quote the words of the Saviour, "Woe unto you when all men shall speak well of you," to justify their uncouth manners or their downright meanness. They do this in the name of "plain honesty," as though there were more substantial evidence of honesty in abusing people and making enemies than in being cordial and gentle. We have no respect for such honesty. We prefer rather honesty that is born of that spirit that suffers long and is kind, and that vaunteth not itself.

There is a real tact in making friends. This may be acquired by any Christian. The spirit of Christ is gentle and friendly. He who has it will be a gentleman; and a gentleman can and should make friends.

It Never Sleeps.

It is a strange and solemn power which conscience wields. In your secret soul you commit a sin; it is a mere passing thought, perhaps; no human eye has seen it, no tongue will ever speak of it; yet even in the dark you blush at it; you are degraded in your own eyes; you feel guilty and wretched. And this guilty wretchedness does not pass away; it may at any time revive. Conscience comes to us in lonely hours; it wakens us in the night; it stands at the side of the bed and says, Come, wake up and listen to me! And there it holds us with its remorseless eye, and buried sins rise out of the grave of the past; they march by in melancholy procession, and we lie in terror looking at them. Nobody knows but ourselves. Next morning we go forth to business with a smiling face; but conscience has had its revenge.

Hints to Housekeepers.

The beef balls of chopped meat that are so often prescribed for invalid diet may be improved for well persons by occasionally seasoning them with chopped almonds or with pine nuts in the proportion of two tablespoonfuls to the half pound. Season the balls with paprika, salt, and if you like it, a teaspoonful of onion juice. Instead of being broiled these balls may be browned in very hot butter and served with a brown sauce. The cooking may be done in a shallow saucepan or in a chafing-dish.

That the following is a cure for rheumatism, I know from experience. Dissolve a piece of bicarbonate of potash the size of a pea in a teaspoonful of water. This is for one dose and should be repeated every four hours. Bathe the afflicted parts with a liniment made of the whites of two eggs, two tablespoonfuls of spirits of turpentine and two tablespoonfuls of vinegar. Shake this well and bathe the afflicted parts often with it. These remedies are both cheap and good.

FLOOR POLISH.—Of all the stains and polishes to use for floors the cheapest and most durable stain is permanganate of potash. Pour a quart of boiling water on half an ounce of permanganate of potash crystals. Apply this hot to the boards. It will look red at first, but soon becomes a good brown.

CRAB APPLE JELLY.—Wash the apples and cut them in two, removing the blossom ends. Place them in a porcelain lined kettle and add cold water to nearly cover, or until it can be seen about the fruit. Too much water makes the juice thin and necessitates longer cooking. Boil slowly, stirring often. When the fruit is reduced to a pulp, place it in a mosquito-netting bag suspended over an earthen bowl. Press the bag gently, but do not squeeze it, as only the clear juice is used. The juice may be left to drip over night and the jelly finished the next morning, following the directions for making currant jelly.

FROZEN PUDDING.—Scald one pint of cream and one pint of rich milk. Add one cupful of sugar. When cold, flavour with one tablespoonful of Maraschino or Madeira wine. Pour it into a freezer and freeze it. When the cream is hard, stir in lightly one cupful of candied fruits cut into small pieces. Place in a mould and pack with ice and salt, letting it stand until it is needed.

Children's Department.

Angel-Faces.

I have seen these angel-faces In earth's darkest dwelling-places With a look of sad surprise In their deep pathetic eyes—

Eyes that have grown sad with gazing, Upon scenes of woe amazing Unto hearts that have their home Only in the world to come.

I have seen them quick to render Helpful service true and tender Wheresoe'er is sorrow found In the lives of those around.

And I know that God hath given Such pure spirits for a heaven To the emptiness and sin Of the world they labor in.

Why He Spoke.

"Boys, that is not so. I know all about it. Hal wouldn't do such a thing."

Horace Bray said these things with flashing eyes and earnest tones. A group of his mates had just made a charge of mean conduct against a friend of Horace's, and the boy spoke out at once to defend him.

Mr. Barton, passing just then, overheard the words, and smiled approvingly. Several of the boys were in his Sunday-school class.

Within a week, it happened that Mr. Barton overheard another boyish conversation. Boys are not noted for talking in low tones.

This time, some young fellows who did not attend any Sunday service were foolishly boasting of it and declaring that they were all the better for it, as "such things did no good."

Horace was near enough to hear although he was not directly addressed. He said nothing.

"My boy," said his teacher to him, meeting him afterward, "a few days ago I heard you earnestly defending a

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friend against a false charge, and was pleased with it. But why did you speak so quickly and strongly?"

"Because I believed in Fred, and I couldn't keep still."

"A good reason; David said, 'I believed, therefore have I spoken.' But Horace, when the best friend you have was spoken against just now, and His holy day scoffed at, why did you not speak up as quickly as before? If you truly and deeply believe, will will you not speak?"

Horace flushed. He had no answer ready. Have you?

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Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

An Early Ducking.

Will and Harry went out hunting for eggs, and had tramped over a large part of the swamp without much success, when Harry saw a bird fly up from a spot not far distant from where he stood.

"Did you see that?" he called to Will who was a few feet further back. "There's a nest there, and eggs too, I'll bet!" and away he ran as fast as he could go towards the coveted nest. But suddenly like a flash he disappeared; and a moment later, when Will reached him, he found a very wet boy trying to climb up the slippery side of a ditch that was almost entirely hidden by the tall grasses and reeds which surrounded it. In his haste Harry had not noticed it, and was splashing in the water before he had time to think. With Will's assistance he managed to scramble out, and they both hurried home; for wet clothes are not comfortable at any time, especially on a cold day in late Spring.

Insist on having just what you call for when you go to buy Hood's Sarsaparilla, the One True Blood Purifier and Nerve Tonic.

Climb.

Never mind how hard it may be to climb. The slope of the valley of trouble is ever upward. Never mind how dark the shadow of death which stretches athwart it is. If there were no sun there would be no shadow; presently the sun will be right overhead, and there will be no shadow then. Never mind how black it may look ahead, or how frowning the rocks. From between their narrowest gorge you may see, if you will, the guide whom God has sent you, and that Angel of Hope will light up all the darkness, and will only fade away when she is lost in the sevenfold brightness of that upper land, whereof our "God himself is sun and moon"—the true Canaan, to whose everlasting mountains the steep way of life has climbed at last through valleys of trouble, and of weeping, and of the shadow of death.

Raking the Salt Hay.

In some parts of Europe the girls are of quite as much use as the boys in getting in the crops. This is principally true in getting the salt hay.

When the hay is ready to be cut, all the members of the family go to the scene of action; and while the men mow the women and girls rake up the fragrant grass into long windrows, out of reach of the in-coming tide.

When the distance is long they go prepared to stay several days on the hay field. In such cases, when the grass is dry, they take it home in their boats, frequently being obliged to make several trips to the field in order to harvest the whole crop.

This work is not looked upon as tiresome, and lots of fun they have, you may be sure, as they sing and laugh, while gathering with their long-handled rakes the stray bits of wet and shining grass.

Forbearance.

Quarreling is impossible in the presence of sweet unselfishness. Charles Kingsley tells a true story which exemplifies the spirit of renunciation for others, which is the very opposite of the selfish spirit. It is that of two hermit monks who had lived together in closest friendship for years with no thought of envy or selfish rivalry in the mind of either. At last it occurred

Merit Talks

"Merit talks" the intrinsic value of Hood's Sarsaparilla. Merit in medicine means the power to cure. Hood's Sarsaparilla possesses actual and unequalled curative power and therefore it has true merit. When you buy Hood's Sarsaparilla, and take it according to directions, to purify your blood, or cure any of the many blood diseases, you are morally certain to receive benefit. The power to cure is there. You are not trying an experiment. It will make your blood pure, rich and nourishing, and thus drive out the germs of disease, strengthen the nerves and build up the whole system.

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to them to try the experiment of a quarrel after the common fashion of the world.

"How can we quarrel?" asked one. "Oh," said the other, "we can take this brick and put it between us and each can claim it. Then we'll quarrel over it."

And that plan was agreed on. "This brick is mine," said the one. "I hope it is mine," said the other gently.

"Well, if it is yours, take it," said the other, who could never hear his companion express a wish for anything without having a desire to get it for him. So the quarrel failed through the unselfishness of both.

The one certain cure for worrying is to bring the soul into such relation to Christ that it will be willing to accept anything from His hands. Given perfect faith, and there will be no fretful Christians.

Small Agents and Great Work.

It is the little things that count much oftener than we are apt to suppose. Agencies apparently so trivial as to be almost beneath notice have changed, and are changing, the face of the earth. So comparatively insignificant a form of vegetation as moss, for instance, may not only affect the aspect of a landscape, but may, in the course of time, powerfully assist in giving a new character to a continent.

One of the most surprising results of recent scientific investigation in Greenland is the indication of the wonderful work mosses are performing there. Where glaciers have ceased to advance, or have become "dead," various species of mosses have found a foothold on them, and gradually overspread them with a mantle of green. The amount of vegetable matter slowly deposited by these Greenland mosses is so considerable that it has been suggested that this deposit will be of great importance in the future history of that strange land.

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One Never Knows.

"Shall we ask Milly West?"

Two girls were making out a list of invitations for a little gathering, and one asked this question of the other. "Dora's face clouded as she answered hastily:

"No, Rose. It would spoil our fun to have Milly, I believe. I don't like her. She's bound to have her own way and to make other people do as she pleases."

Dora's tone was really spiteful. The truth was, she had disagreed with Milly, who had not been long in the neighbourhood, and as she was clearly in wrong, Milly would not give up to her. In the beginning, Dora thought she would like the new-comer very much. Just now she was vexed with her and spoke this ill-natured word hastily.

Rose, who was younger, looked up to Dora and took her word as law.

"We'll leave her out, of course," she said. And Milly was left out.

"Why don't you like Milly West?" asked a third girl of Rose, a while later. "You seem to think she'll spoil things if she comes around when we're having a good time."

"I can't bear people who always want their own way," said Rose.

"But Milly is not that kind," protested the other.

"Yes, she is. I've seen it," Dora answered, and went away.

"No one doth know how much an evil word may empoison liking," is a very wise and true saying. It is as true now as when the great Shakespeare said it.

Rose was making up her mind about Milly, and had thought she should like her. Then Dora spoke the ill word against her. Rose began to watch Milly, not kindly, but with suspicion, and her liking was "empoisoned." Dora had not meant to bring this about. Ah! but one never knows!

Mr. George Frink Spencer has just returned from an extended trip abroad, combining business with pleasure. Mr. Spencer is manager for the well-known firm of I. P. Frink, 551 Pearl Street, New York, maker of reflectors for lighting Churches, Halls, Public Buildings, Art Galleries, etc.

Good Words for Boys.

Be gentle, boys. It is high praise to have it said of you, "He is as gentle as a woman to his mother." It is out of fashion to think if you ignore mother and make little sister cry whenever she comes near you, that people will think you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentle men (gentlemen).

Be manly, boys. A frank straightforward manner always gains friends. If you have committed a fault step forward and confess it. Concealed faults are always found out sooner or later. Never do anything which afterward may cause the blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner, as an ungracious, don't care style, and it will help you materially if you have to make your own way through life. Other things being equal the boy who knows the use of "I beg your pardon," and "I thank you," will be chosen for a position in preference to a boy to whom such sentences are strangers.

Be prompt, boys. It is far better to be ahead than behind time. Busi-

ness men do not like tardiness; they realize that time is valuable. Five minutes every morning amounts to half an hour at the end of the week. Many things can be done in half an hour. Besides, disastrous results often follow lack of punctuality.

Be thorough, boys. Black the heels as well as the toes of your shoes, and be sure that the toes shine. Pull out the roots of the weeds in the flowerbeds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lesson. Don't think that all that is necessary is to get through a recitation and receive a good mark.

A Poor Man's Comfort.

Cold and hunger are no respecters of persons. The winter wind howls around the rich man just as searchingly as it sweeps through a poor one. And Fibre Chamois is equally a boon to both with its wonderful, healthful, warmth-giving qualities, its light weight and trifling cost. Those to whom money is no object prefer using it to being burdened down by the weight of many wraps, and those who perform outdoor duties in cold weather, find it invaluable as it keeps out all wind and cold—not for an hour or so, but for all day, and yet adds nothing which hampers them no matter what their exercise may be. With it through their outer garments everyone can enjoy winter's coldest snaps in perfect comfort.

Poor Bunny.

There were a number of children together this summer in a wild mountain place, and they all loved animals. One of them, a little boy, caught a rabbit, a tiny white rabbit, and put it in a box on the piazza of an unoccupied house. The next morning all the children were busy gathering grass for the rabbit. I was invited to see the rabbit, and found him almost smothered under the grass that had been thrown into the box. The poor little fellow could not eat, his house was so filled with food. The children were persuaded to take some of the grass out and not to talk so much to the little wanderer from the deep woods.

The next morning I found him again very uncomfortable because his food filled his house.

Finding that the dear little fellow was in danger of being killed by mistaken kindness, I tried to persuade the kind-hearted little owner to let the rabbit run back to his home in the woods. But the boy's eyes filled with tears, and he said he loved Bunny so dearly that he could not let him go away.

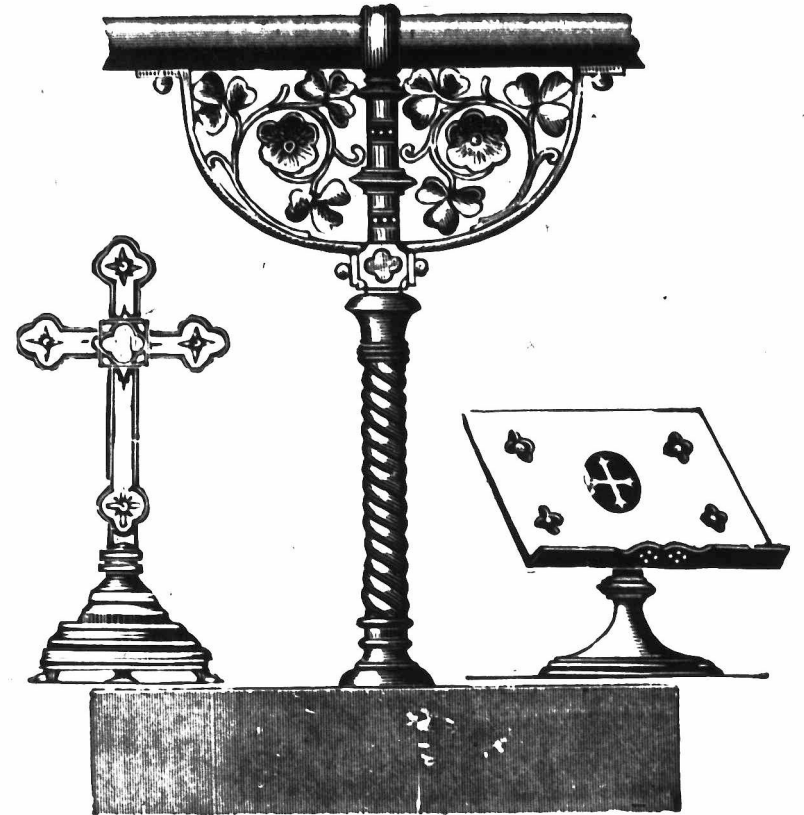
Whitey, for that was his name, was to become a member of the community, and so he must be made comfortable.

He must have a house with a window at the side that would permit him to see the growing grass, and he must have a yard to play in; he must have room to run about; and how was this to be accomplished? Now he was in a box high and narrow, with some loose slats laid across the top, on a piazza high from the ground, dark, and

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very unsuitable for a dweller in the woods.

Each day the promise was made that Whitey's house should be built under some bushes on the ground, and that he would have a large yard fenced in with a wire netting over the top, so that no dogs could get at him, or wild beasts from the woods—for it was a wild country where this community had built its houses. The days went by, one by one, and each day the promise was made and broken, and Whitey lived in his house without windows or yard.

One morning one of the little girls met me with a startled look in her face. "Whitey is dead!" she whispered. We went to the box, and there, partly covered by the grass, into which he had evidently tried to burrow at night to keep warm, lay poor little Whitey, dead.

The little owner was very sad when he came to the ugly box into which he had put the pretty rabbit to live. "I was going to begin his new house today," he said, sadly.

I remember another boy who last

summer bought some rabbits. He built for each rabbit a house with a tight roof and a big yard. The houses were built high from the ground on stilts like the lake-dwellers' houses. The yards were sodded fresh about three times each week. The little houses, with their doors hung on leather hinges, and small, very small, windows near the roof, were painted red. Troughs with water fresh two or three times a day stood at the doors. On cold nights the houses were covered with pieces of old carpet.

Every day the rabbits were let out into the big field, and when the garden things were used or stored in the cellar the rabbits hopped and jumped in the garden. At first when they were given their liberty each rabbit had an attendant, but after a time they learned their names and would come when called. They came back to their houses and waited to be lifted into their yards. There was no question about their happiness for they grew more lively and fat each day.

You can make the wood folk happy if you do the right things for them.

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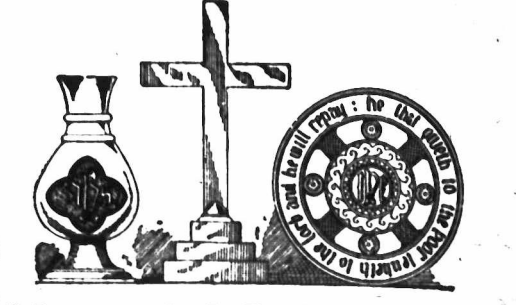
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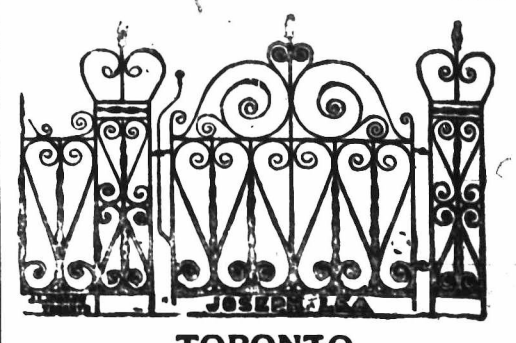
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