

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY JUNE 11, 1896.

[No. 24.]

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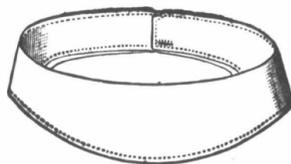
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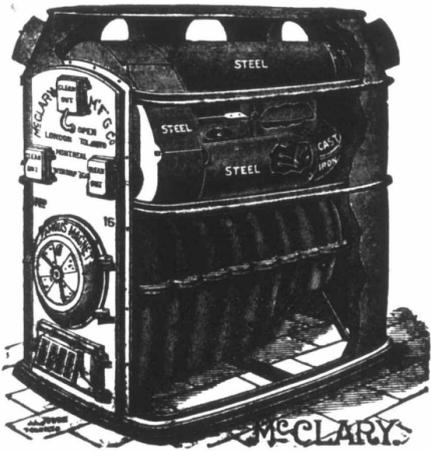
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Lessons for Sundays and Holy Days.

June 11.—SECOND SUNDAY AFTER TRINITY.
Morning.—Judges 4 John 20, v. 19.
Evening.—Jud. 5, or 6, v. 11. James 5.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 182, 817, 824, 558.
Processional: 168, 175, 274, 390.
Offertory: 160, 174, 235, 366.
Children's Hymns: 194, 330, 336, 573.
General Hymns: 17, 159, 268, 285, 474, 544.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 313, 318, 558.
Processional: 162, 166, 299, 391.
Offertory: 86, 276, 295, 550.
Children's Hymns: 231, 331, 339, 574.
General Hymns: 161, 164, 297, 479, 540.

SECOND SUNDAY AFTER TRINITY.

Last Sunday we were taught that the love and fear of God must be the beginning of all our obedience, and the motive of all our actions; to lead us onward still further in this holy duty, the services of this day consider the Almighty both as a merciful Father who offers us His guidance, and as a gracious Sovereign who invites us into His kingdom, if only we will love Him as our Father, and obey Him as our King. The language of the Collect will teach us in what this love of God consists, and how we may best show it. Christians are here represented as being "brought up" by their Heavenly Father, just as children are trained by the hand of an earthly parent; consequently the love which we Christians bear to God should be like that which a dutiful child feels for an affectionate father. It must not be an occasional feeling; but one which increases day by day, growing stronger and stronger, in proportion as our Father draws us nearer to Himself, and teaches us more of His ways; equally trusting to His good providence, whether He sees fit to lead us on by blessings or by punishments. From the latter part of the Collect we learn that as children grow to a full age under the care of earthly parents, so Christians who thus follow the guidance

of their Heavenly Father, will grow up in His "steadfast fear and love": from loving God as their Father, it will naturally follow that they will love their fellow Christians as their brethren, and thus will they be trained into the daily exercise of that Christian charity which is described in the Epistle as the distinguishing character of those who "have passed from death unto life." Having seen in the first part of this day's service how God adopts us into His family, and brings us up as His children, the Gospel goes on to show how He also invites us into His kingdom. The "Supper" here spoken of, and which is more minutely described and detailed in the parallel passage of St. Matthew's Gospel under the name of the Marriage Feast, represents the kingdom or Church of Christ into which we Gentiles are now invited in the place of the Jews, who have slighted and refused the call. The messengers sent into the highways and hedges to call in strangers to the feast, are the Apostles and their successors, who have received Christ's commission to gather members into His Church, and who will continue to hold this commission even unto the end of the world. Let us, as obedient children and dutiful subjects of our Heavenly Father and King, regulate even our worldly calling by the love and fear of God; and while we gladly relinquish any work when it may interfere with His service, let us, by our diligence at other times, show that even our daily occupation may be done to the glory of God. If we thus prove ourselves true "servants and soldiers" of Christ our King, "fighting manfully under His banner against the world, the flesh, and the devil," we may trust that He, who has admitted us into His family, and called us into His kingdom, will also guide and govern us as His chosen people; and having enabled us to "overcome by the blood of the Lamb," He may bring us to sing our "new song" of victory in His kingdom in heaven.

GOOD WORDS.

A clergyman in Fredericton Diocese writes: "I enclose \$3 for three new subscribers to the CANADIAN CHURCHMAN, and hope to send other subscriptions by and by."

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THE TORONTO SYNOD AUDIT REPORT IN WRONG ORDER.

The Synod of the Diocese meets for the transaction of business this week. The system of the Synod is for each committee to bring forward its report as to the way in which it has discharged the duty imposed upon it during its year of office, and administered the funds of the Church intrusted to it. Here in the threshold we have a very serious anomaly offering itself. Various committees present their reports. A few brief

statements are made by the chairman of each committee—often indeed the report is taken as read—then the Synod receives and adopts it, and the committee is discharged. Yet the various and important particulars of these reports so adopted may, and, as in the last Synods, have been commented on by the Audit, and would never have been brought to the Synod's notice, in a tangible form, but for the Audit Report. Now, the opponents of the Audit Reports, commenting on the items of reports already adopted by the Synod, argue thus, and with force, too: "These items have already been passed on by the Synod, and we cannot touch them again without stultifying ourselves." The remedy for this deadlock is, not to have the Audit Report, as it now is, scheduled Appendix K., but make it Appendix B. immediately after the Report of the Executive; then, as the other reports are being read to the House, the points and items deemed worthy of notice by the Audit, will appear, and there and then, in their proper place and order, receive the approval or condemnation of the Synod. And here we say that in the terrible monetary depression about us, and financial crashes constantly occurring, the various committees of the Synod should see to it that the duties assigned to them be cautiously and wisely discharged to the best advantage, especially where large sums of the Church's money are at their disposal. Take the routine of banks, or loan companies; their managers and officials are at work from 10 a.m. to 3 p.m. every day; the machinery for valuing and investigation is most complete, and yet losses occur. Now compare the thoroughly equipped order of banks and loan companies with the Synod Committees'. At once, you have the difficulty of non-attendance, partial attendance, unpunctual attendance, members coming with minds uninformed upon the subjects to be discussed at the meeting—the data upon which they are to act in order to come to a just decision—have been imperfectly digested, and crudely and hurriedly investigated; these mental conditions being present, and large moneys at their disposal, cannot fail to be fraught with most lamentable consequences to the temporal welfare of the Church. We say—and we say it only in the best interests of the Church—that no member of the Synod should be placed on any committee, either in the first place by the Executive, or after by confirmation of the Synod in session, who cannot see his way, and form the determined resolve to be present at all the meetings of the committee on which he is placed, and be ready, by careful study, to give an intelligent vote. The whole of the sorrowful tale that the Audit Committee has been forced to unfold, arises from the causes above enumerated. It is a most solemn and responsible task that a member of committees, who have the control of large Church funds, is called upon to discharge, when by a hasty, an interested, an ill-informed, or selfish vote, he may invest in some worthless mortgage, and thus cripple the resources of the Church, and bring misery into many a household. We are far from being in love with the present method of electing committees. The list of names sent down by the Executive, for confirmation to the Synod in session, is somewhat analogous to the *conge delire* of the Crown to the Chapter, to elect the Crown's nominee, while "the minority

representation" is such an arithmetical sphinx that Odipus himself "is not in it." Both of these plans utterly and absolutely fail to secure the true electoral voice of the Synod in selecting its committees, and the sooner we abolish childish plans of transacting important business, and return to the simple first principles by which ordinary mortals manage their affairs, the better.

RELIGIOUS INSTRUCTION AND PUBLIC SCHOOLS.

The important question of religious instruction in our Public schools will be considered at the approaching meetings of our Synod, arising out of the reports of the work done during the year by the committees appointed to take the matter in hand. The report of the Toronto committee is before us as it appears in the convening circular of the Synod. A few words of comment will, we trust, be found helpful in the consideration of the matter. The principle aimed at in the resolution passed at the Toronto Synod a year ago was to obtain definite denominational teaching by the "ministers of the various Christian communities or their representatives, for the children of their own communion, for one half hour daily during school hours." The wisdom of committing the Synod to so definite a plan without the fullest investigation may well be questioned. Difficulties were sure to arise in considering and working out the details, which do not appear in a general discussion of the subject in the Synod. That such difficulties have arisen in the minds of the members of the various Synod committees is apparent from the resolutions passed at the joint Conference. The second resolution goes quite outside the terms of the resolution authorizing the Toronto committee to act, from the fact that it embraces indefinite undenominational teaching to be imparted by the teachers of the Public schools—the Bible to be taken as a text book "to be read, memorized, and made the subject of examination," the members of the committee evidently being of the opinion that the Synod resolution as it stood would be found practically ineffective. The same opinion is voiced by our contemporary, the *Evangelical Churchman*, in which it is stated that "the proposition of the Toronto Synod standing by itself is of comparatively small importance." True the committee were to confer not only with the other Synod committees, but also with the other religious bodies. The committee having thus gained a fuller knowledge of the subject, and of the facts and details connected with working out any scheme, and coming to the conclusion that the proposal made in the Synod resolution would not be effective, they might well have so reported to the body by whom they were appointed, making any recommendations or suggestions they thought proper. These, if approved of by the Synod, the committee might be empowered to carry out another time. But to have taken any action outside the scope of their authority seems

to us to amount to a breach of faith towards those to whom the committee are responsible. However, let us rather consider the practical question itself. That religious instruction should form part of the daily instruction given to our children is manifest, if religion is to enter into the daily life of our people. It is also clear from the course of study adopted in secular subjects that religious instruction with a child must begin on definite dogmatic principles. The more definite the teaching the more lasting its effects, and consequently the greater influence it will have with the child in after years, and also with those with whom the child associates. The report does not state, but it would be most interesting to know how many of the other religious bodies joined in the deputation that waited on the Minister of Education on the basis of even the Conference resolutions. We understand that the number was very limited indeed. The action of the Presbyterian Synods of Hamilton and London, and of Toronto and Kingston, shows that the proposition made last year by the Toronto Synod does not meet with very hearty approval elsewhere. What



GIRLS' FRIENDLY HOLIDAY HOUSE—BURLINGTON BEACH.

then is to be done? Mr. Lawrence Baldwin is bringing forward a definite scheme, worked out in detail, advocating voluntary schools. The principle of denominational schools has been before our Synods in years gone by, but only in a general way; and though the principle has again and again been approved of, the matter has there ended. The fact that denominational schools for all religious bodies, on the lines of Separate schools such as the Romans now have in Ontario, would be an impossibility, seemed to chill any effort made to obtain them for the Anglican Church. We have now the proposal made that a place should be found for voluntary schools in the Public school system on lines similar to the schools carried on at present in Great Britain. These schools are there supported by Romans, Methodists, and others, as well as the English Church, and we see no reason why some such scheme could not be adapted to our own school system. The system of voluntary schools apparently works without any friction in Ireland and Scotland. In England, the present difficulties arise more from the limited grants to voluntary schools, placing them at a disadvantage, rather

than any defect in the principles of voluntary schools, or want of justice in recognizing their place in the educational system. We do not commit ourselves, without further information, to the details of the scheme proposed by Mr. Baldwin, but we most heartily advocate the appointment of the committee for which he asks, in order that the scheme may be more thoroughly considered and reported upon. Voluntary schools would of course be found applicable only in the more thickly populated centres; but we believe that giving definite teaching to a comparative few will be of more lasting benefit, and in the end be more general in its influence in the country, than any indefinite undenominational teaching such as is contemplated in the resolutions of the Conference. And surely it is a mistaken policy to show want of faith in our own position and rights, and to go before the Government with any half-hearted scheme. Let us be clear and definite in setting forth what we believe to be our rights, and in the name of religious liberty claim what should be ours. If the other religious bodies do not see eye to eye with us, and should the Government be willing to grant only a compromise scheme, let us accept it for what it is worth, and work it out as best we can. Should any such scheme afterwards be found ineffective the fault will not lie with the Anglican Church. On the other hand, if we go before the Government with a scheme cut down and pruned, to meet what we think to be the prejudices of others, and, if granted, it is afterwards not effectively carried out by us, how can we expect the Government to listen at a future day to any further propositions that may be made by us? Knowing something of the work now carried on by our clergy and laymen, and realising the number of

our Public schools, have we any right to expect that any effective effort can be made by them to work out the scheme proposed in the resolution of the Toronto Synod? We think it very doubtful. May not then the granting of such a privilege at the request of the Anglican Church stand hereafter as a barrier to obtaining what we believe parents have a right to claim, and what the Church should help them to obtain—namely, an education for their children that will provide instruction in the Christian faith such as they desire.

GIRLS' FRIENDLY SOCIETY.

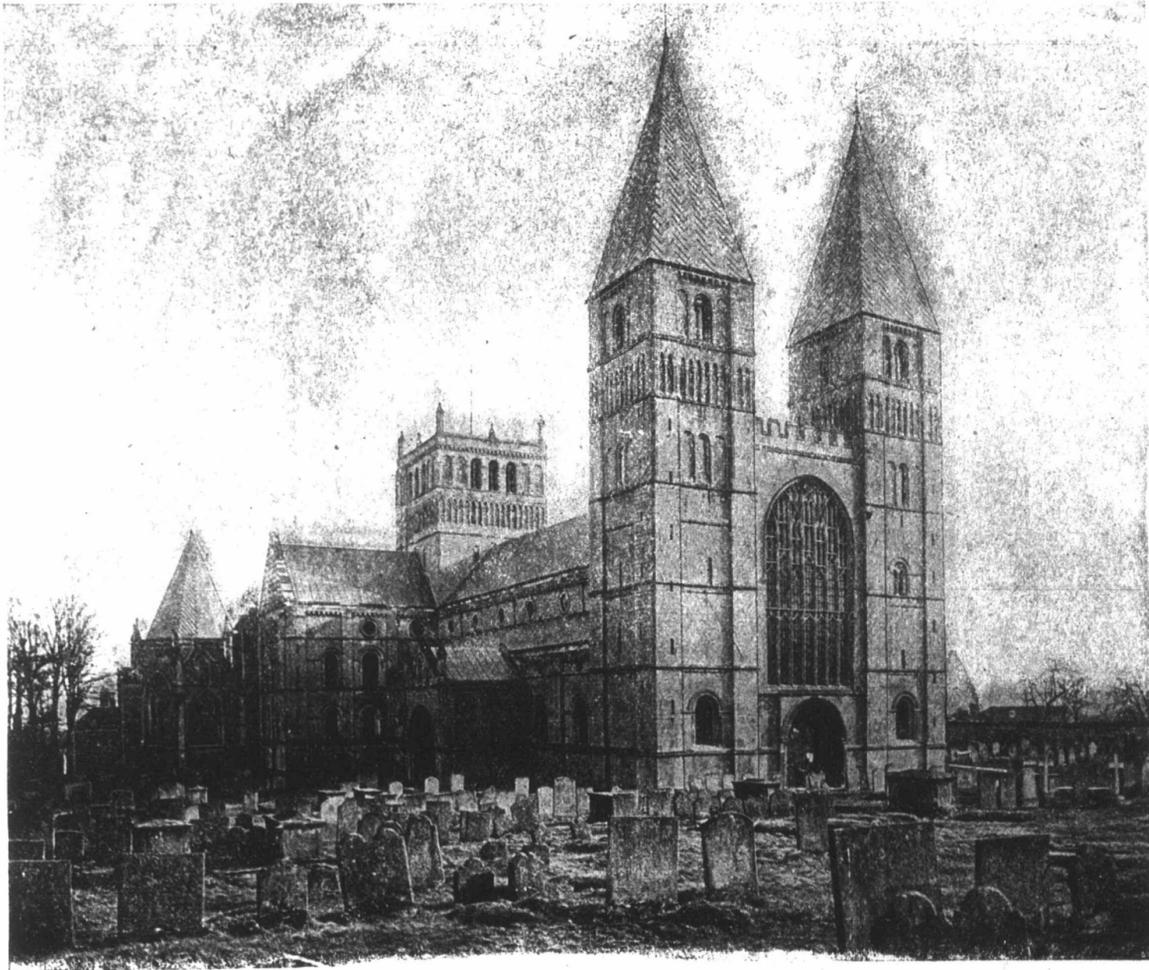
The last quarter of the century has been most prolific in the formation of societies for all conceivable purposes. Many of the voluntary associations have been necessary to emphasize long felt wants in the social and religious side of modern Christianity. Some have done their work and disappeared, while others have justified their existence by their results and are here to stay. Chief among those under the wing of the Church is the Girls' Friendly Society. This association has worthy aims, and is capable of doing much

useful work for the Church and society in general. Social advancement is rapid in this new country. Prosperity is the passport to position and influence. Many of the serving women of half a century ago are the wives of your rich and prosperous men to-day. The serving girls of to-day will be the wives of some of our most successful men of the future. It is not only necessary that the Church should care for them now, but that she should make it possible for them to have an opportunity for mutual improvement, social intercourse and healthy recreation. If there be some reason for the taunt that there are no real children now-a-days, that the precocious and pert little mortals that one meets are more like men and women, then there must be truth in the charge that the new woman, with her advanced ideas and her evident desire to put herself into all the manly walks of life, and the young lady who wants to be dressed up all the time in the

furnishing was a venture of faith, which met with a rich reward. Nearly one hundred girls had from one to two weeks' holidays under its ample roof last year. This year it will open in the end of June under the direction of Miss Swanzy, a lady who has given much valuable time in developing the work and caring for the girls. Beside the fact of a resting place, boating and bathing and other healthy and profitable recreations are provided. The different branches of the Society held their annual service in St. Peter's Church on Tuesday evening, 26th ult., when Rev. Canon Bland preached an appropriate sermon. After the service Mrs. Hamilton and Miss Hamilton were presented with mementoes of their connection with the Society from the members, who part from them with feelings of great regret.

"I do the little I can do," said Faber, "and leave the rest with Thee." And that will bring peace.

be the seat of a bishopric in 1541, but, like some other elevations, it did not remain, being dissolved in the reign of Edward VI. The See was re-established in February, 1854, the diocese being constituted from parts of those of Lincoln and Lichfield. There was some controversy at the time as to whether the bishop's throne should not have been placed at Nottingham, our notions of episcopal work and influence having undergone some change in these latter days. Dr. Freeman strongly advised that the See should be in a great centre of life; and St. Mary's Church, Nottingham, was not unsuitable to be the Cathedral church of the new diocese. But the transcendent claims of the collegiate church of St. Mary's, Southwell, prevailed, and we cannot be sorry. The views which we are enabled to present of this beautiful edifice, will, to a great extent, tell their own tale. We see, at a glance, that the main structure is Norman. There was an earlier



SOUTHWELL CATHEDRAL—FROM THE NORTHWEST.

height of fashion, have made it difficult to find the simple girl—dutiful in the home, devout in the Church, and faithful in the discharge of her domestic duties. It is to encourage and help the working girl that this Society was formed. Having its origin in the old land, it found a footing here, and every place where it has a fair chance it has done good and faithful service. In the Diocese of Niagara, and in the city of Hamilton in particular, much good and noble work has been done. A few years since several devout and earnest women took up the work, and the result to-day is far beyond their most sanguine expectations. There are four active branches in Hamilton, with over three hundred members. Beside the weekly meetings, which have been of great advantage to the members, a holiday house was built at Burlington Beach two years since, through the energies of the young associates. The building and

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$318 00
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J. M. Gander, Toronto.....	5 75

SOUTHWELL CATHEDRAL.

NO. VI.

Southwell has been a Cathedral city only for twelve years. It is a somewhat insignificant town of three or four thousand inhabitants, and only its magnificent minster has saved it from neglect. The town is in the county of Nottingham, and is situated on rising ground, and has four streets. It has two churches, the Cathedral, formerly a collegiate church, and a parish church. A collegiate church existed in this place before the Norman Conquest, and Henry VIII. raised it to

building founded by Paulinus, the first Bishop of York, about A.D. 680; of this we know nothing. But there was another church, partially, if not wholly, rebuilt before the Conquest, about 1050, and some parts of the church may possibly be found in the present structure, which, for the most part, belongs to the time of Henry I. Glancing at the view from the south-west, we see at once that the western towers, the nave, the transepts and the central tower are all of this period. It was begun by Archbishop Thomas of York (1109-1114), who entreated the aid of the inhabitants of Nottinghamshire to assist in "building the Church of St. Mary of Suwell" (the old spelling, the place is now generally pronounced *Suthell*). In the structure of this period, there was a choir which gave place to an early English structure, which still remains. This early English choir was begun towards the middle

of the thirteenth century. It has all the well-known characteristics of a particular type of that species, the clustered columns, the round capitals, the narrow lancet windows without mullions. One peculiarity of the east end should be noticed. Generally the early English windows are arranged in groups of three or five—almost always in uneven numbers; but here they are in fours, both the upper and the lower ranges. The Chapter House, which stands at the north-east corner of the choir, is of a style somewhat later than the latter. The view given shows that the windows belong to the beautiful transition period, from early English to Decorated, towards the end of the thirteenth century—the style commonly known as Geometrical. It was completed about the year 1290, and recalls the windows of Merton Chapel, Oxford, built about the same time, and some of those of Westminster Abbey. A glance at the general view of the exterior of the Cathedral will show that the large window over the western door has been subjected to later treat-

converted the collegiate into a Cathedral body, and in 1511 appointed Richard Cox, afterwards Bishop of Ely, to be Bishop of Southwell. But apparently the harpies who surrounded Edward VI. were greedy for this as for other pieces of Church property; and the young king dissolved the chapter, and granted the estates to the Earl of Warwick, afterwards Duke of Northumberland, father of the husband of Lady Jane Grey. When Northumberland was put to death by Queen Mary, the estates were restored to the Church, and this was confirmed by Queen Elizabeth and King James I. The constitution of Southwell as a Cathedral Church is one of the signs of the revived life of the Church of England. Since the revival of the ancient See of Ripon in 1836, at least seven dioceses have been created, Manchester, Liverpool, Truro, St. Albans, Wakefield, Newcastle have been made Sees, and last of all Southwell, in 1884. It may be of interest to mention that the first bishop is Dr. George Ridding, educated at Winchester and at Balliol College,

Out of the darkness of the most hideous persecution not seldom there come gleams of pure light from heaven, and fiendish hate and cruelty are matched by an exalted Christian fervour. At Marash, in Armenia, a young man was offered by the Turks the alternative of death, or becoming a Moslem. He chose death, and they beheaded him. His headless body was taken to his mother, who, kissing his hands, said, "Better so, my son, than to live and deny our Lord and Saviour."

Surely if Solomon was right in his economic maxim, that the hand of the diligent maketh rich, the Chinese ought to be amongst the most prosperous of the peoples of the earth. And so they doubtless would be, if there were with them a balance of virtues, instead of a conspicuous absence of some of those fundamental qualities which, however they may be enumerated as "constant virtues," are chiefly "constant" in their absence. When, by whatever means, these qualities of honesty and sincerity shall have been restored to their theoretical place in the Chinese moral consciousness, then (and not sooner) will the Chinese reap the full reward of their unmatched industry.

An English Church paper says: The following information, based on authentic totals, may serve to enlighten certain Missionary critics who quote remarkable figures as the cost of each heathen's con-



SWELL CATHEDRAL CHOIR—FROM THE WEST.

ment. The door and the whole west front are of the early part of the twelfth century; the stone tracery of the great window is evidently of the fifteenth or the end of the fourteenth, having all the characteristics of the perpendicular style. The view of the nave looking west brings out these features even more distinctly than that of the exterior. In the same way the windows of the nave aisle have been treated, just like those at Durham, having been filled with perpendicular tracery. The roofs of the western towers and of the nave, have been admirably restored. This Cathedral is one of the smaller of the great churches of England, but it yields to few in beauty. So much for the building. A few words may be said respecting the history of the foundation. In the time of the Conqueror there were ten prebendaries; it was a secular and not a monastic foundation, and six more were subsequently added. In 1812, Walter de Grey, Archbishop of York, founded the college and drew up its statutes. In 1540 the foundation was surrendered to Henry VIII., who

Oxford, subsequently fellow and tutor of Exeter College, and head master of Winchester Colleges from 1868 to 1884. At present, there is no dean or Cathedral chapter.

THE MISSIONARY FIELD.

China occupies one-fourth of Asia and has one-half of the people. It has one-twelfth of the territory of the earth and one-fourth of the population.

The Rev. D. T. Huntington, missionary at Hankow, China, has recently baptized twenty-five persons—nine women and girls and sixteen men and boys—in one of the churches of the city.

A native of Sumatra, when he applied for baptism, was asked if he was fixed in his resolutions. He replied: "For me there is only one sun. When that is risen I have no need to be looking about for another."

An evangelist overheard a conversation between two Hindus in an Indian bazaar concerning a Christian service they had attended. Said one to the other: "We have nothing like this in our temples. How quietly the Christians sit while one rises and addresses the rest. With us all is noise and confusion."

version. The total number of Moravian "converts" on the registers of the foreign stations is over 93,000. The total expense of these stations (more than two-thirds of which is raised in the mission fields) is £80,000, including the £8,000 estimated increase. Divide the latter by the former, and the average annual cost of each "convert" comes out less than a pound. Deduct the native contributions, and it would be less than 6s. 8d.

In a notice in the *Missionary Herald* of the "Life and Letters of Charlotte Maria Tucker," by Agnes Giberne, it is said: A missionary described her on her arrival there as "tall, slight, with lofty brow, sparkling eye, face constantly beaming with love and intelligence, genius in every look, figure agile and graceful." On her part she wrote: "I am particularly delighted with the American missionaries I have seen. . . . It seems to me as if both England and America had sent their cream to India." While travelling northward from Bombay to the Punjab, this indefatigable lady wrote her first book for the service of India. Thirty-nine booklets are mentioned in her biography as among those she wrote for translation into Indian languages. The love of symbol and parable, which appears in all her writings, wonderfully fitted her for dealing with the Oriental mind.

The Rev. Yung Kiung, the well-known presbyter

at Shanghai, writes in the *Church in China*: When the steamer in which I returned to China stopped in Yokohama, a Japanese Customs officer came aboard as a watcher. When he saw me, he asked "Are you returning from the United States? and are you a Christian?" Receiving the answer of "Yes," he said, "I am a Christian, too." We had a pleasant conversation, and when we parted we exchanged addresses. Such a thing would be impossible if we were Confucianists, or Buddhists, or Atheists. Bishop McKim, who came on board there, told me that the Church in Japan had passed a resolution to convey her congratulations to the Church in China for the restoration of peace between the two countries. These incidents are greater arguments for Christianity than tomes of evidences. I have also a vision before me that Japan is going to be a factor in the evangelization of China. It does not sound patriotic, but a Christian sinks his nationality in the kingdom of the Messiah.

Bishop Tucker, in an account of his last journey from the coast of Uganda, states that he came, at Kabras, to the scene of the destruction by the Wandaudi tribe, a few days before, of a caravan of thirty-three Africans, some of whom were carrying goods for the English Church Mission in Uganda, and others of them for the Roman Catholic Mission. Besides the dead bodies, the bishop says, "I found

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX.—His Lordship the Bishop has just returned from a Confirmation tour through the western counties. On Trinity Sunday he ordained the following gentlemen to the diaconate: Messrs. L. J. Donaldson, M.A.; G. I. Foster, B.A.; A. P. Shatford, B.A., and C. W. Vernon, of King's College; Mr. J. Atkinson Smith, St. Bee's College, England, and Messrs. West and Smith. Priests—Rev. Mr. Simmonds, curate of St. Mark's, Halifax; Rev. T. Lloyd for work in the Diocese of Ohio, U.S.A.

Mr. W. A. Courtney, B.A., who has been at Wells, England, is to return to Nova Scotia. He has been appointed private secretary to his father.

RAWDON.—Rev. E. D. Parry is to take charge of this parish, having been elected rector.

NEW ROSS.—Rev. C. De W. White, B.A., has, on the solicitation of the bishop, withdrawn his resignation of this parish.

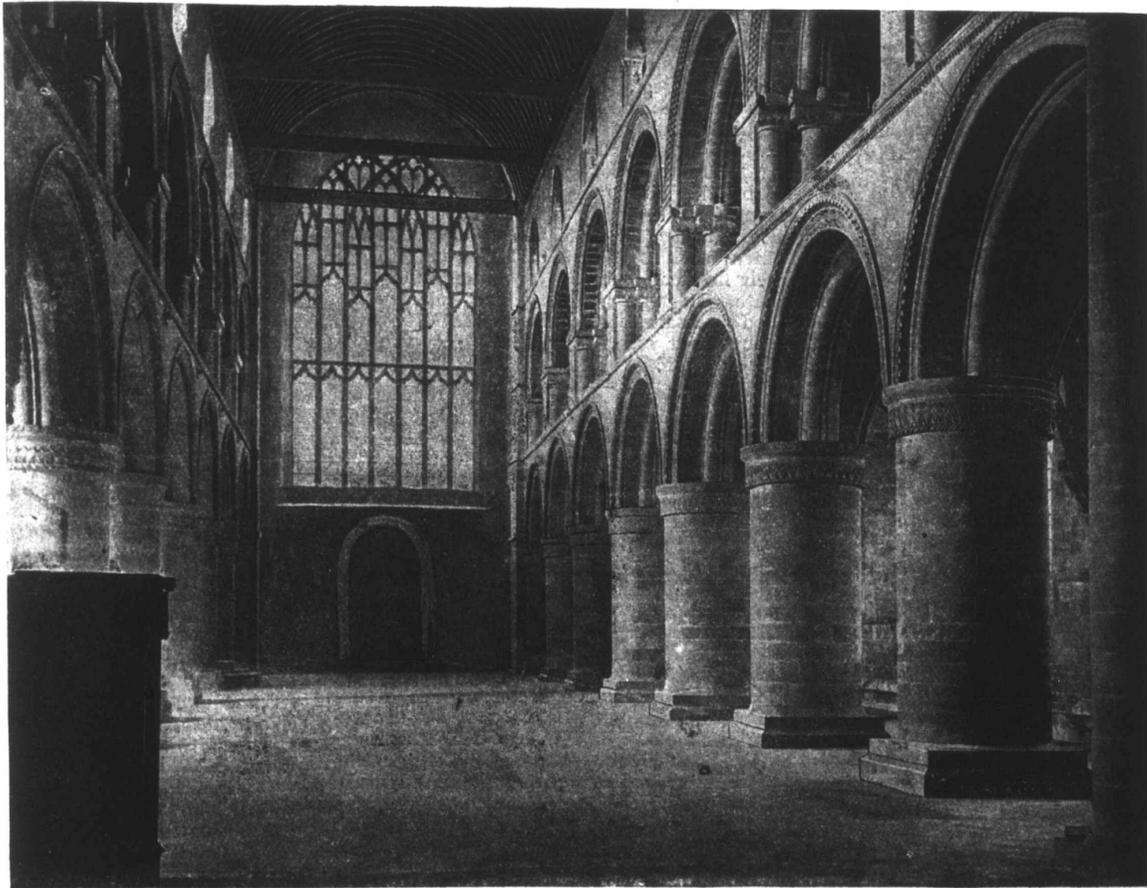
Montreal has appointed him Archdeacon of St. Andrew's. It will be generally admitted that the promotion is justly deserved. The new Archdeacon, who was formerly rector of St. John's, has been rector of Trinity Church for the past fourteen years. He has been for many years a lecturer in the Diocesan Theological College, and is the bishop's examining chaplain. In his new position he will, no doubt, manifest the same energy and ability which have characterized his course in the past. These qualities, coupled with a natural geniality, will make the appointment a popular one with the clergy and laity in the Archdeaconry.

ONTARIO.

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

APPOINTMENTS.—The Rev. James Robinson has been appointed to Parham; the Rev. W. G. Swayne, to Selby; the Rev. A. Grasett Smith, to Tyendinaga; Rev. A. H. Lord is in charge of Wellington. There are no vacant parishes or missions in this diocese.

The Archbishop administered the rite of Confirmation to twenty candidates at Bath on Sunday morning, May 31st. In the evening, at Napanee, twenty-two candidates were confirmed. The Archbishop has gone on a tour to the north and the west.



SOUTHWELL CATHEDRAL NAVE—LOOKING WEST.

books, letters, fragments of boxes, and, strangest of all, fragments of plaster images scattered about in all directions. The books lying about were mostly Luganda New Testaments. Here and there were tracts of various kinds (Protestant) and broken crucifixes. It was strange indeed to see a tract on "Christ our Righteousness" lying on the ground side by side with a broken plaster image. These crucifixes and images were evidently the property of the Roman Catholic Mission under Bishop Haulon, which is some three or four weeks in front of us on the road. The bishop was obliged to leave several men and loads behind him at the Eldoma ravine. These came on with our advance caravan and shared its fate. Certainly the sight at the devastated encampment was a striking object-lesson as to the methods of the two missions—the Church of England and the Church of Rome. Here copies of God's word, expositions of Christian teaching. There, plaster images and scraps of pictures of impossible saints. In the midst of these reflections, induced by the sight of the ruin around, one could not be forgetful of the cruel fate of the poor men who carried these loads."

A tablet has been placed in memory of the late Earl of Stradbroke in the chapel of Framlingham College, Suffolk, of which he was the first president and one of the founders.

ACADIA MINES.—The Rev. W. J. H. Ancient, on leaving this parish, was presented with a purse containing a gift from the people of his congregation. He and his family will be greatly missed, and the best wishes of the community will follow them to their new home.

CARLETON.—Rev. J. Withycombe has accepted the incumbency of this parish. On the eve of his departure from Weymouth, he was entertained at a banquet, and presented with an address and \$100 in gold. "The fraternal tributes," says the *Courier*, from Father Sutherland and Rev. Messrs. Tyler and Harris, showed that Mr. Withycombe's ministry has been characterized by a spirit of liberality and breadth of mind that is the key-note of every true minister."

WINDSOR.—Rev. Canon Vroom has been preaching for a few Sundays for Ven. Archdeacon Jones, who has been suffering from failure of his voice.

MONTREAL.

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

MONTREAL.—The many friends of the Rev. Canon Mills, D.D., rector of Trinity Church, Montreal, will be pleased to hear that his Lordship the Bishop of

ROSLIN.—On June 1st, the long-looked-for consecration of the beautiful and completely furnished new Church of St. John the Evangelist, at Money-more, was consummated. Long before the appointed hour large numbers of people from all parts of the parish began to assemble, so that by 11.30 a.m. the church was crowded to its utmost capacity. The petition for consecration having been read by the Rev. J. Fisher (who was suffering from a recent accident), the Archbishop proceeded to consecrate the sacred edifice. This being completed, his Grace proceeded to administer the Apostolic Rite of Confirmation to 36 candidates, several of whom were converts from the Presbyterian and Methodist bodies. This was immediately followed by a celebration of the Holy Eucharist by His Grace, who was assisted by the incumbents of Tamworth, Roslin and Tweed, and all the newly confirmed made their first communion. The service concluded by the singing of hymn 271:—

"O Jesus, I have promised
To serve Thee to the end."

WOLFE ISLAND.—During the past week Trinity Church was the recipient of a handsome and costly brass lectern, the generous gift of the Hon. Geo. A. Kirkpatrick, Lieutenant-Governor of Ontario, in memory of his brother, the late Rev. F. W. Kirkpatrick, M.A., who was incumbent of this mission

from 1864-1869. While on Wolfe Island, the Rev. Mr. Kirkpatrick won his way into the hearts of the people of all classes and creeds, and great was their sorrow, when five years after his appointment, the bishop translated him to St. James' Church, Kingston. But he did not forget the Island, and it was here, on the day before Xmas, 1884, while officiating at the funeral of a former parishioner that he caught a fatal cold, which developed into typhoid pneumonia. On the 1st day of January, 1885, he entered into the rest of the Paradise of God. His Hon. the Lieutenant-Governor says, in concluding his letter to the present incumbent, "I hope the congregation will accept this tribute to the memory of one who laboured amongst them with zeal and fidelity for his Master's cause, as an offering from one who takes a deep interest in their welfare." On a small tablet attached to the standard of the lectern is the following inscription:

IN MEMORIAM
THE REV. F. W. KIRKPATRICK, M.A.,
OBIT JAN. 1ST, 1885.

Trinity congregation appreciates in a high degree this beautiful gift which now adorns their church. It was manufactured by the Keith & Fitzsimmons Co., Toronto.

TORONTO.

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

Many thanks are due his Lordship and Mrs. Sweatman for their generous hospitality, for the pleasant reception at the See House each year. We are quite sure it is a source of much pleasure to the clergy and laity from the country, to spend half an hour or so of social enjoyment with them, and they appreciate the thoughtful kindness of the Bishop and Mrs. Sweatman.

Vacancies.—The following parishes and missions are vacant: St. James' Cathedral, Toronto; Beeton, Bolton, Cookstown, Keswick and Georgina.

A half-hour service for sailors and dockmen, conducted by the Rev. J. C. Roper, was held last Sunday morning at 10 o'clock on Milloy's wharf.

Church of the Ascension.—A move in the right direction.—At the vestry meeting of this church last week, it was finally decided to adopt the free pew system from that date. The rector and vestry were in perfect accord.

St. Mathias.—The Rev. F. B. Norrie, curate of St. Matthew's Church, Quebec, entered on his duties as curate of this church last Sunday.

St. Matthew's.—At a special service in this church last week, sixty children and adults were baptized. A very pleasant garden party was also given in the grounds of Mrs. Norris, by the young people belonging to the Unity Committee, and it proved an immense success.

All Saints.—A very successful garden party in aid of the church was held in the grounds of Mr. Wilkie, Sherbourne street, last Thursday evening. There was a large attendance, and all thoroughly enjoyed it.

St. James' Cathedral.—The consecration of the Rev. Canon DuMoulin as Bishop of Niagara will take place on the day of the Nativity of St. John the Baptist, June 24th, in the cathedral. There will be a celebration at 8 a.m., morning prayer 10 a.m. The clergy will assemble in the school-house at 10.45 a.m., and the consecration service will be at 11 a.m. The service will begin with Communion office, taken by the bishops. The sermon will be preached by the Very Rev. Dean Carmichael, M.A., D.C.L., of Montreal. During the investiture, Rev. Frank DuMoulin, of Chicago, will assist. After the consecration only those in the sanctuary will receive Communion. The ladies of the congregation will present the bishop elect with his robes. He will leave the following day for his diocese, and will hold a confirmation in Christ Church Cathedral, Hamilton, and will be enthroned on the day of St. Peter the Apostle and Martyr, June 29th.

PETERBORO.—We notice a very neat set of brass standards for Communion rail for the church here, manufactured by the Keith and Fitzsimmons Co., Toronto. This firm is steadily increasing this branch of Church brass work, very much to their credit.

PORT HOPE.—A meeting of the Rural Deanery of Durham and Victoria was held in St. Mark's parish on Thursday and Friday, May 28th and 29th. There were present: The Ven. Archdeacon Allen, the Revs. W. C. Allen, R.D., Canon Farncomb, Wm. Farncomb, C. H. Marsh, E. Daniel, C. B. Kenrick, O. Malley and D. J. Creighton, sec. treas. Rev. Canon Farncomb read a paper advocating Sunday-

school Conventions, and as a consequence it was determined to hold one in this Deanery next September. Thursday, 8 p.m. Evensong was said in St. Mark's, and Rev. C. H. Marsh, of Lindsay, preached. Friday 8 a.m., there was a celebration of the Lord's Supper. The next meeting will be held at Milbrook on the 16th and 17th of Sept.

WEST MONO.—Rev. E. W. Pickford, incumbent On Wednesday, the 27th May, the Lord Bishop visited the mission and held confirmations in the Church of the Herald Angel and in St. Matthew's. The service at the Herald Angel was at half-past nine in the morning, and the church was filled with the friends and parents of the candidates, many of whom had come from a long distance. The service opened with the singing of the hymn, "Go Forward, Christian Soldiers," followed by a lesson from the 8th chapter of the Acts, containing the first recorded instance of a confirmation. Then was sung the hymn, "My God, Accept My Heart this Day," after which the confirmation service proper began. The bishop's address was one of grave earnestness, based upon the coincidence of the service happening in Whitsun-week. The candidates, twenty-five in number, listened with appreciative attention, and seemed deeply touched with the bishop's words of counsel and advice, after which they all renewed their baptismal vows, and reverently knelt to receive the apostolic rite. The old familiar hymns, "O Jesus, I have Promised" and "Thine Forever," were sung in the conclusion of the service, the latter hymn forming the introit to the Holy Communion service which followed, the bishop being the celebrant. The Collect, Epistle and Gospel for Whitsunday were used, and the communicants (including the candidates, all of whom received,) numbered forty-five. The service concluded with the hymn, "Onward Christian Soldiers." The collection was handed by the churchwardens to the bishop for St. Albans Cathedral. In the afternoon his Lordship drove over to St. Matthew's, where twelve candidates received the rite of laying on of hands, and their first communion. The number of communicants was twenty-three. The total number confirmed at this time in the mission was thirty-seven, fifteen boys and young men and twenty-two girls and young women.

Women's Auxiliary.—Owing to the fact of the Synod being in session on Thursday, the 11th inst., which is the day the Diocesan Board of the W. A. would, in due course, have met, this meeting was held in St. James' school-house on the 4th, convening at 10.30 a.m. After the preliminaries, the Diocesan President, Mrs. Williamson, calling the meeting to order, asked Mrs. Cummings, Diocesan Secretary, to read the minutes of the previous Board meeting, which proved very interesting, and were carried, and from which we learned that the young man Zippo, from South Africa, who has been given a Christian education in our N. W., and who is now being looked after by the rector of one of our churches at Chicago, but who, we may say in passing, is earning his own bread, is to be sent to Zululand by and through the efforts of the W. A. The diocesan secretary's report being then read, much satisfaction was evinced at the announcement of a new life member in the person of Mrs. Forsyth-Grant. The report showed that the Executive have passed the bills of the annual meeting. It was stated that in September next a meeting of representatives of branches from outside places will convene at Toronto. Those present were reminded to attend the meeting at St. James' school-house on the 10th inst., when matters of interest to the W. A. will be discussed. It was thought wise and becoming on the part of many Church members at Toronto, who have not heretofore done so, did they tender the hospitality of their homes to delegates and clergy coming to the Synod; those who cannot do so were asked to assist by sending contributions to the treasurer for that laudable purpose. It was announced that the new badges will be ready very soon; members who have already paid for such will receive them without unnecessary delay. Rowsell & Hutchison say they will have the forms ready at an early day. The annual reports will be ready next week, but will not be sent to Branches until next September, unless especially asked for by Branches which meet during the holidays. The secretary continued her report by stating that the semi-annual meeting will be held at Barrie, where a large gathering is hoped for. Five dollars will cover expense of travel thither and return. The Dorcas Secretary's report was next called for, one item being an expressed desire on the part of Rev. Mr. Timms for boys' clothing, the Indian girls being better provided through the sales than are the boys. The Treasurer's report showed expenses of annual meeting, which, considering the admirable arrangements, was a very modest sum. The report by the secretary of the Girls' Auxiliary told of very enthusiastic meetings held: to St. Stephen's Branch—12 new members; to the St. George's Branch—2 associate and 6 active members,

The latter Branch have done splendid work during the past year, showing, to use the secretary's own words, that "prayer and service go hand in hand." *Diocesan Secretary's Correspondence.*—A letter was read from Trinity Church Branch of the W. A., E. Evans, secretary, with cordial greetings to Toronto Auxiliary. An interesting communication came from Mr. F. Allan Dymond, who had at one time been dubious as to the advantages of forming a W. A. This gentleman has, however, confessed his error in a congratulatory epistle on the work the Woman's Auxiliary are accomplishing. The Shingwauk Home is longing for an organ and richly deserves one by all accounts. The president then read letters from Indian school girls, which had the flavour of the wilds about them in their untutored style, which was quite interesting. The great joy of unpacking bales was spoken of, as also the immense need of bed linen; the grown up Indian girls were overjoyed with the blouses and hats, showing that the child of the red man is as susceptible to her reflection in the river surface as is the white child of the city to what her mirror reveals. The president now introduced Mrs. Himes, who is journeying from England to the far North-West to join her husband. In cheerful notes she spoke of the tedious travel yet before her, with its discomforts and hardships, unconsciously teaching us a lesson to bear with greater patience the trifling heat and burden of our day. Bales in order to reach her before the end of the year, must be at Winnipeg by June. Indian girls make very indifferent servants. Mrs. Himes is, besides being very chereful, quite a busy woman; she has, besides doing battle with a great loneliness during the six months absence of her reverend husband, had actually to do a good deal of her household work, besides teaching the Christian religion, as well as sewing, knitting, etc., to a class—at her own home—of Indian and other girls. This energetic lady is also a dispenser of medicine, having numerous patients owing to the fact of their being 450 miles from a white settlement, Prince Albert being the nearest place to them. Mrs. Himes related the following interesting incident: An Indian acknowledging a desire to be taught a prayer said—through an interpreter—that he once heard a white man pray, commencing: "Lighten our darkness," and he—the Indian—thought this was what the Indian wanted, so he would like to learn this prayer. A droll incident was told by this estimable lady of a woman convert having been absent from church, and on being questioned as to her reason she—the Indian—replied that she was disabled from a thrashing given her by her husband because she would not sing when at church. At the close of Mrs. Himes' interesting remarks, it being noon, the Auxiliary prayer was said, closing a pleasant morning's work.

NIAGARA.

HAMILTON.—*Brotherhood of St. Andrew.*—The local assembly met in the Church of St. John the Evangelist, Hamilton, on the 21st ult. The following chapters were represented: St. James' Church, Dundas; Church of the Ascension, Christ Church Cathedral and St. John the Evangelist, Hamilton. The members present were Brothers Duncan Forrest, R. Conway, Jas. Galway, D. McKenzie, Victor Stanley and H. Dowman, from St. James', Dundas. Rev. W. H. Wade, Church of the Ascension; Wm. Potter, Frank Porteous, Wm. Robertson, James Robertson, J. Boustead, Wm. Davis, R. Clark, F. Lobley and Frank Waling, from Christ Church Cathedral; John Newman, John O'Neil, Thomas Dunford, H. Ward, H. H. Robertson and Morris Abrahams from St. John the Evangelist. Mr. Clougher of Grace Church Chapter, Toronto, was present, and delivered a most interesting address on service. Considerable business was transacted, the most important being the reading and confirming the constitution and by-laws. The next meeting will be held in St. James' Church School-house, Dundas. After the business of the evening was concluded, refreshments were served in the Sunday-school room by the ladies of St. John the Evangelist. Mr. Davis gave a piano solo, and Mr. Ross Clark sang "The Holy City," and the Rev. W. H. Wade and Mr. H. H. Robertson gave stirring addresses.

Vacancies.—The following parishes are vacant: St. John the Evangelist, Hamilton, Arthur and Merritton.

St. John the Evangelist.—The Rev. Mr. Woodcock, of Camden East, officiated at the services in this church on Sunday, the 31st May, and preached two eloquent sermons.

Niagara Falls South.—The Rev. Canon Bull, rector of Niagara Falls South, was re-elected president of the Pioneer and Historical Association of Ontario, at the annual session held in Hamilton, on the 3rd and 4th inst.

HURON.

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

OBITUARY.—Mrs. John Stringer, mother of the Rev. Isaac O. Stringer, who recently started to return to his distant parish in the Diocese of Mackenzie River, died almost instantly at her home near Kincardine, on the morning of Sunday, May 24th. She had been in her usual health, but grieving at her son's departure, until the awful shock came. The sad news reached the Rev. I. O. Stringer at Edmonton. The funeral, which takes place on the 26th, in the cemetery at Kincardine, was very largely attended, and the Rev. E. A. Hall, rector of Bervie, was the officiating clergyman.

LONDON.—The Trinity Sunday ordination by the Bishop of Huron occurred in St. Matthew's Church, the beautiful new church recently erected near the old one. The preacher was Rev. Mr. Jeanes, rector of Thorndale, who spoke on Col. i. 27-28, the duty of preaching Christ in all His offices, and setting forth the fullness of the Gospel. The number of candidates for ordination was unusually large, five priests and six deacons, as follows: For the *priesthood*: Rev. Prof. Sherwood (Trinity and Huron), now on Huron College Staff; Rev. T. G. A. Wright, B.A. (Trinity and Huron), rector of Millbank; Rev. R. J. Murphy, B.A. (Wycliffe), rector of Euphrasia; Rev. J. C. McCracken (Huron), rector of Chesley; Rev. A. E. Varney, of Mohawk, near Brantford. For the *diaconate*: J. Ferrier (Huron), not yet assigned to a parish; J. W. Ten Eyck (Wycliffe and Huron), appointed to Comber; Mr. Condell (educated in Ireland and Huron College), appointed to Heathcote; C. L. Mills (Huron), not yet assigned to a parish; Mr. Adamson (Corpus Christi, Cambridge), appointed to Brookholm and Sarawak; D. W. Collins (Huron), appointed to Oilsprings. After examination by the examining chaplains, Bishop Baldwin invited all the candidates to lunch with him at Bishopstowe, and gave them a deeply interesting Bible reading on Rom. viii. 6-8. Archdeacon Davis presented the candidates to the bishop at ordination, and the four priests who joined with the bishop in the laying on of hands were the Archdeacon; Provost Watkins, of Western University; Mr. Jeanes, the preacher, and the rector of St. Matthew's, Rev. Mr. Seaborne.

RIPLEY.—The feast of Whitsunday was right royally celebrated in St. Paul's Church, it being also the Queen's birthday. The decorations were quite attractive, plants, flowers and flags being used to a large number. One flag which was exhibited on the south wall was a relic of the war of 1812, having been used in the neighbourhood of what is now Brantford, and a number of shot holes attesting to its danger in some fight. Surrounded by a number of choice plants was a recent portrait of Her Majesty, elegantly framed, and this was to be seen in the centre of the chancel. This being the day for but one service in this church and that Evensong, the National Anthem was used as the opening hymn. In the course of the sermon from Romans vi. 16, the rector delivered an earnest plea for loyalty to God, the Church and our noble Queen. The choir rendered a suitable anthem during the offertory, and the congregation was quite large. Never again will these two events, one so eminently spiritual, and the other so peculiarly patriotic, occur upon the same day, during the present reign, and it is well to emphasize the loyalty of the Church to the head of the State. The Communicants' Guild held an open meeting on Wednesday, May 27th, when the president, Geo. H. Mooney, was in the chair. After the usual opening prayers and the reading of minutes, some of the committee reported the work done. A short but excellent programme was then given. Among those taking part was Miss Walker, the leading soprano of Kincardine Church, who beautifully rendered "Consider the Lilies." It was an unexpected treat to all present, and the lady's kindness was heartily appreciated. Mrs. G. M. Franklin, the Misses Hodgins, Ayres and Ferguson, with Levi Morgan, also took part. Mrs. Graham was the efficient accompanist.

RUPERT'S LAND.

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

WINNIPEG.—The Primate leaves on a trip to England this month, but expects to return before the meeting of the Provincial Synod in August. In the absence of His Grace, the Very Rev. the Dean of Rupert's Land will preside at the meeting of the Diocesan Synod which meets the third week in June.

The Rev. W. Robinson, organizing secretary of the S.P.C.K., who is at present travelling through Canada in the interests of the society, has recently been a guest at Bishopscourt. The rev. gentleman

preached in Christ Church on Whitsunday morning and at All Saints' in the evening.

The local lodges of the "Sons of England" attended divine service at Christ Church on Sunday, May 24th, at 3 p.m. An appropriate sermon was preached by the rector, Rev. W. T. Mitten, from St. Luke x. 37.

St. John's Cathedral.—An ordination service was held on Whitsunday morning in the Cathedral. His Grace the Archbishop of Rupert's Land officiated. The following are the deacons: E. L. King and J. Johnston. The Revs. H. T. King, M.A., J. C. Deardon, A. de G. Owen, A. T. Norquay, B.A., J. A. Richardson, B.A., and W. P. Gahan, B.A., were ordained priests. Very Rev. Dean Grisdale presented the candidates to His Grace. His Grace chose as his text John xxi. 15. A word should be said in praise of the choir, whose rendition of their portion of the service is beyond all praise. It can truly be said that St. John's Cathedral possesses one of the finest choirs in Canada to-day.

British and Foreign.

The Bishop of Ballarat will probably remain in England until after the Lambeth Conference next year.

The Bishop of Hereford has appointed the Rev. H. P. Cronshaw to be his chaplain and diocesan missionary.

The celebration by the Bishop of Liverpool of his eightieth birthday, is a reminder that he is the oldest of the diocesan prelates.

The C.M.S. have been receiving, on an average, £1,000 a day since the annual meeting towards the special fund for their society.

Canon Teignmouth Shore is now staying at Worcester, having replaced Canon Claughton as residentiary on duty at the Cathedral.

The Bishop of London has licensed Father Hyacinthe to preach and officiate in all Anglican churches within his circuit on the European continent.

Lewis, of Cardiff, is issuing a penny series of sermons of the highest order of excellence. They are the discourses of Dean Vaughan, of Llandaff.

The Bishop of Rockhampton and Mrs. Dawes are leaving Queensland for England this month, and anticipate being absent from Queensland about twelve months.

The Bishop of Rochester will spend his holidays at Oxford, and will deliver an address in the hall of Keble College at the annual meeting on behalf of the Oxford House.

The Bishop Suffragan of Stepney (Dr. Brown), who was the select preacher at Oxford recently, will be the canon in residence at St. Paul's Cathedral, during this month.

Princess Christian, of Schleswig-Holstein, has graciously consented to be president of the Discharged Soldiers' department of the Men's Help Society in the county of Berkshire.

The Bishop of Hereford has conferred the vacant canonry in Hereford Cathedral on the Rev. F. M. Williams, vicar of Knowbury, Shropshire, prebendary and prælector of Hereford Cathedral.

The Rev. William Muir Farquhar, who has been appointed by the Council of the C.E.Y.M.S., secretary of the society in succession to Mr. M. P. Betts, is the incumbent of the parish chapel, Marylebone.

The Bishop of Ely, attended by his chaplain (the Rev. G. R. Bullock-Webster), Archdeacon Bathurst and the Registrar of the diocese (Mr. W. J. Evans), consecrated St. Martin's Church, Bedford, recently.

The fortieth annual sermon of the Poor Clergy Relief Corporation was preached at St. Edmund's Church, Lombard-street, by the Bishop of Lincoln before the Mayor and other city dignitaries in state.

The Duchess of Fife recently opened a new Church House for the parish of All Souls', Langham place, which has cost £6,000, half of which sum was given by the Dowager Lady Howard de Walden.

At a meeting held recently, the Dean and churchwardens of the Manchester Cathedral decided to

proceed with the western extension of the cathedral, provided that the funds for the same were forthcoming.

The popularity of the Rev. Edgar Dickinson Trigge, the young curate of Holy Trinity, Gray's-inn road, was abundantly testified by the enormous crowd at his funeral recently, many sobbing bitterly.

Dr. Creighton, Bishop of Peterborough, who represents the English Church at the Coronation of the Czar, is attended by two chaplains, and is lodged during his visit, in the Kremlin with the Russian bishops.

The foundation-stone of the new parish church Tr Swansea was laid recently by Lord Windsor. The new building by Sir A. Blomfield is to cost about £24,000, and about half that sum has been collected.

A memorial to the late Sir Henry Ponsonby has been erected in Whippenham Churchyard, Isle of Wight. It is a plain Latin cross on three bases, enclosed by kerbing. The stone is polished red granite from Peterhead.

Australian Romanism is, as it is apt to be in other countries, so aggressive, disputatious and "booming" in its methods, that it attracts to itself more notice than any other religious bodies with a much larger number of adherents.

The Bishop of Hereford, at the close of the usual Cathedral Evensong held recently, dedicated the new Hereford Diocesan Church Army Mission and Colportage Van, which has been presented to the society by an anonymous donor.

The Rev. Cyril Bickersteth and the Rev. Walter Frere, of the Community of the Resurrection, have been obliged to abandon their engagement to take part in missions in Melbourne and Adelaide during July, August and September.

The Rev. Sir Gresley Paleston died rather suddenly on May 20th. He was born in 1823, and was educated at Oxford. Having entered the church, he was presented by his father to the living of Worthenbury and Flintshire, where he died.

The Archbishop of Dublin presided at the annual meeting of the Italian Church Reform Association. During the meeting, the chairman announced that a lady had sent up to him on the platform a cheque for £400 to erect a hospital at Arrone.

A contract has been entered into for the first portion of the works necessary to the preservation of the west front of Peterborough Cathedral, including the stiffening of a portion of the foundation and the underpinning of the north central pier.

Mr. J. W. Goodday having resigned the temporary secretaryship of the Association for prayer and work in union with the Diocese of Algoma, the duties of that office will for the present be discharged by the Rev. H. N. Burden, 132 Chesterfield-road, Bristol.

Among the numerous congratulatory letters received by the Bishop of Liverpool on the occasion of his recent birthday, was one from a leading Roman Catholic, expressing his admiration for his Lordship's outspoken, honest and manly English Protestantism.

The Chief Rabbi of the Jewish Church, who is making a visitation of the synagogues in Scotland, protested very vigorously against Christian missions in our large cities to convert Jews. He advised the people of Glasgow to delay missions to the Jews until they had evangelized the slums in their own city.

The Archdeacon of London delivered his visitation charge at St. Sepulchre's recently. There was a large attendance of clergy, and after references to clergy who had left the archdeaconry or died, he dealt at length with the question of the differences between the Churches of Rome and England, and arrived at the conclusion that reunion is impossible so long as Rome is immutable.

At the anniversary meeting of the Church of England Sunday-school Institute, an abstract of the fifty-third report of the society was read, which showed that the estimated number of scholars attending Sunday-schools and Bible Classes in the Church of England, had been during the year 2,862,061, being an increase upon the previous year of 56,856.

The Countess of Warwick—who has in one week declared at the City-road Wesleyan meeting-house

that there was no difference between the Church and the Wesleyans, and ran her husband down with a bicycle in order to avoid a van—presided recently at a meeting of the Invalid Children's Association, in connection with which she has just founded a home at Warwick.

At a meeting of the Court of Governors of Christ's Hospital held recently, the Rev. R. B. Hill, for seventeen years curate of St. Edward the King and Martyr, Lombard-street, and also for the last ten years morning reader at St. Paul's Cathedral, was elected to the rectory of Colne Engaine, Essex, vacant by the resignation under the Incumbents' Resignation Acts of the Rev. H. T. Armfield.

On Thursday, May 21st, Lord Wolseley presided at the Army Scripture Readers' Society, held at the United Service Institute. The report presented by Colonel Phillips showed that all the readers had done good and efficient work in various barracks and institutes both at home and abroad, and that many letters from soldiers in all parts of the empire testified to the appreciation of the efforts of the readers.

A tablet has been placed in the Church of St. Katharine, on the Savernake estate, by Lord de Vesci and other members of the Vesci family, to the memory of Mary Caroline Herbert, wife of the second Lord Ailesbury. The memorial consists of a symbolical figure of a pious dame, richly robed in a brocaded dress of gold and aluminium. She clasps to her breast a foliated cross under an arched canopy.

The triennial festival of Wells Theological College was a great success. Nearly 250 old students were present, including three bishops, the Bishops of St. Alban (the preacher) and Colchester, and Bishop Knight Bruce. The Vicar of Leeds was presented with a substantial token of his friends' affection, and the Bishop of Bath and Wells proposed the institution of an order of clergy for short foreign service, who should not thereby forfeit their prospects of home preferment.

The son of another Irish Bishop—the Rev. W. S. Walsh, curate of Derryaghy—has also offered himself as a candidate for missionary work. "The Bishop of Ossory has done very much to stir up enthusiasm and zeal in the cause of Foreign Missions, and it is no small testimony to the effect of his words and life-long work in the matter of missionary enterprise, that a distinguished and much-beloved son should seek to put into practice the lessons he has learned from his father's lips."

It will be remembered that the Bishop of Hereford some months ago appointed the Rev. Sidney Arthur Alexander, Reader of the Temple, to the canonry in Hereford Cathedral vacant by the death of Chancellor Phillott. The appointment was found to be illegal, as Mr. Alexander had not been in orders sufficiently long to qualify him for the post. The bishop has now appointed the Rev. Frederick Mackenzie Williams, vicar of Knowbury and Prebendary of Hereford, to the vacant stall.

The Inns of Court are following the universities and public schools, and are going to start a mission. Already the Provisional Committee appointed to consider the matter has fixed on a district, and seems to have exercised a wise selection. The district chosen is that lying between Lincoln's Inn-fields on the east, Charing Cross-road on the west, Holborn on the north, and the Strand on the south, in the parish of St. Giles-in-the-fields. There is quite enough slum land within this area.

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.

Catholic Ritual and Church Losses.

SIR,—I submit to you another instance of Church losses by Catholic ritual. The ritual of St. Matthews', Hamilton, is, I think, the most advanced of any church in the Dominion, including all the points of ritual, with incense and distinct teachings on confession and a daily Eucharist. The cornerstone of the church was laid in June, 1887, when there were less than 20 communicants. The parish is small, lying on the eastward limit of the city. It is composed entirely of working people—the masses.

There are now 125 Church families. Since 1888 there have been 120 baptized, 358 confirmed, and last Easter Day there were 312 communicants, and 124 of the confirmees were brought up outside the Church of England, and several are from the Roman Communion. These figures are from the Synod returns. CATHOLIC.

An Excellent Recommendation.

SIR.—A layman in the Diocese of Toronto writes: "I have taken your paper over twenty years and can testify to its usefulness in helping me to instruct my family in true Church principles. It is very superior in every respect to any other Church paper published in Canada, and I most heartily recommend it to every layman in the Dominion. It is newsy and instructive, and thoroughly Catholic in its teaching. I have never read in any publication such a beautiful selection of family reading. Wishing you all prosperity, which you are deserving for your loyal and noble work for the Church." "A TWENTY YEARS SUBSCRIBER."

Religion in the Schools.

SIR,—Permit me through the columns of your staunch Church paper to touch on a few points that might be overlooked in the report to be laid before the Synod on the above subject. The Public schools have been moulding the minds of the youth of this Province for over a generation, and the result is such that few will deny that the work is unsatisfactory from a religious and moral point of view. It is but too evident that the subtle poison of unbelief is imbibed in them. The growing prevalence of a class of crimes that require a trained intellect free from the restraints of conscience for their consummation, emphasizes the fact that knowledge is power for evil as well as for good. There is little doubt but that it is the Jews' firm belief in the God of their fathers that keeps them the most law abiding people in all lands. The history that is taught in the Public schools, as far as ecclesiastical matters are concerned, favours that nebulous belief in Christianity (namely) that Christ has no visible Church on earth, and as a sequence that one Church is as good as another. It is impossible for a State school to be run on any other lines, and if the schools are not satisfactory, it is not for Churchmen to assist in the vain endeavour to stem the tide of Agnosticism inherent in the system, but rather to demand separate schools wherein their children can be taught definite religion. The members of the Roman Catholic Church are to be commended for their firm stand not to surrender the right of having their children taught the truth as they believe it, and the members of the English Catholic Church are as well entitled to that right as Roman Catholics are. It would be suicidal on the part of the members of our communion in Canada to delay any longer in demanding their rights at this favourable opportunity, in view of their losses as revealed by the census. All they ask are the privileges accorded to Roman Catholics, and they should be content with no less. ANGLICAN.

Church Losses.

SIR,—In your issue of the 17th ult., Mr. Savary says that Catholic ritual is a cause of Church losses. We find, however, on the contrary, that the losses almost always occur where Catholic ritual and doctrine are absent. I have lived in the Diocese of Huron, and in Toronto and Hamilton. The Church has lost very heavily in Huron, where there is neither Church teaching nor ritual. On the other hand, the Church has gained rapidly in these two cities, and especially in the High Churches. In Toronto, the Church is forty per cent. stronger than any other body, and yet the majority of the churches are high, very few supporting Wycliffe College. St. Thomas, for example, since the introduction of a full ritual a few years ago, has increased its communicants from a mere handful to 650. With the exception of All Saints (which uses a moderate ritual), the most progressive churches are high. In Hamilton we find the same thing true. The most progressive churches are St. Matthew's, St. Peter's and St. John's, and all use the full ritual, and one uses incense in addition. None of these are over eight years old. The Rev. T. Georhegan opened St. Matthew's in a poor district without the guarantee of a cent. In the same time, it has sent up more candidates for confirmation than any other church in the diocese. It has one of the best Sunday-schools in the city. Mr. Whitcombe is now the rector, and Mr. Geohegan has already brought St. Peter's, another mission, into a flourishing condition. Last week some figures were given about St. John's. It started in Easter, 1890, with seven communicants, and has now 150. The writer was a member of this church, and he can say that the ritual was not offensive to any one in the parish. There seems to be an impression abroad that the preaching is on the

externals and not on the spiritual side of religion. Such is not the case, and the writer has never heard a sermon on ritual, nor does he find High Church priests less spiritual than evangelicals. It stands to reason that a man having a high opinion of the Church is more apt to stick to it than one having a low opinion of it. High Churchmen are like Romanists, inasmuch as they are loyal to the Church, and have absolutely no use for Protestant sects. In the writer's boarding-house are two young Low Churchmen, who think all Protestant Churches are alike. It is a toss up whether they go to the Presbyterians or to Church in the evening. Like good Protestants, they sleep late Sunday morning. High Churchmen do not think ritual essential, and do not believe in forcing it on any one. In cities, however, where there is more than one church, they like to have a service that suits their taste. Thanking you, Mr. Editor, for space in your valuable paper. A. W. C.

Cuddesdon.

SIR.—I am delighted to see from the letter of your Boston, Mass., correspondent, the wide and rapid circulation of the CANADIAN CHURCHMAN. I sincerely thank the Provost for his letter, full as it is of useful information touching the teaching and object of the college, and as your paper will carry it to all parts of the Dominion, I am glad my letter evoked such details of necessary knowledge concerning the university. The Provost says, "In the University of Trinity College, the Churchmen of Ontario have a precious inheritance." True, but in the Church fighting to hold her position from which to spread the knowledge of her Lord, we have a more precious inheritance. The University of Trinity College is only the handmaid of the Church, and when she abandons that position—I don't say she has done so—for the sake of making the university popular among the religious bodies outside, her usefulness is gone, and the great object and end for which she was chartered is obscured and lost. The Provost thinks I pay a doubtful compliment to the late Provost Whittaker. The fault of Provost Whittaker—if he had a fault—was not that he loved Trinity University less, but that he loved the Church more. I may say of him, he was my father in God; he taught me that it was inconsistent for a Churchman to pray "From all false doctrine, heresy and schism, deliver us," on Sundays, Wednesdays and Fridays, and be found lending myself by my lectures addresses and presence, to further that heresy and schism I had prayed to be delivered from. He taught me that the practice in my case was full of the greatest peril, as I was under the solemn pledge of my ordination vows, to drive and banish all false doctrine and heresy away. He taught me that the Church was not mine to do with it as I chose, that it was—as far as that portion of the vineyard allotted to me reached—a sacred deposit, for me to guard from all foes, and keep whole and unimpaired; that if I, for any reason whatever, blurred or dimmed the Church's teaching or lowered her standard, my example as one placed over others was fatal to Church progress, and the consistent steadfastness of a Christian teacher, though the outside world might call me bigoted, narrow and behind the age. He taught me also to have the courage of my convictions, and when in administering the sacrament of baptism I said to the congregation, "Seeing now this child is regenerate, that that is is not to be explained in the sermon by 'may be' or 'will be.'" He taught me also that the same plain teaching was necessary with respect to the holy communion. Full of kindness, full of sympathy, full of courtesy for those who differ in religious views from him, he still drew the line between the Church and Dissent, and never gave any one the occasion to say, "your Prayer-Book tells the world heresy and division are wrong. Why, for any reason whatever, are you coquetting with what you have prayed to be kept clear of?" I have reason to love the name and revere the memory of Provost Whittaker, and I could never pay such a master in Israel a doubtful compliment. RECTOR.

St. James' Cathedral, Toronto.

SIR,—Has not the time arrived for the making of St. James' a real live Cathedral, with its full Cathedral establishment? This might be done by making the new rector the Bishop of the Eastern Diocese of Toronto—utilizing its endowments for the maintenance of a full Cathedral establishment. Best of all would be to secure Canon DuMoulin for the bishop, and let him remain in charge of St. James'. The congregation desires its church to be a Cathedral, and many others wish the diocese divided. If the present opportunity is lost, it may be many years before another such possibility may offer. An alteration of the Synod law providing that a bishop may hold a preferment, would be the simplest course, and an Act of the Ontario Parliament would complete the matter, as in the St. Albans Act is provided. PROGRESSIVE.

SIR, matio protest flecting in a pu Rev. C. This part formed this dioc lent ap to "fe be raised As a n sidered one of t minion. and dea with De sity, an bishop, has been the ave regards standar it being under a new cha tor, has mainly

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SIR,— Guide to how ma ritual v cause of the num one in N Nova S twelve e one eac city and Quebec in all o Domini But per are mo where n vincial Niagara increas first an most m lic "chu treat, w Huron) of com lies. O but priv also in I know contrar fully o coquet teachin Catholi Savary as a fair the Cat tions of Euchar Justin

Ontario Examinations for Orders.

SIR, I do not know who supplies you with information from this diocese, but I must beg leave to protest against an insinuation to some extent reflecting on both the Archdeacon and his chaplains, in a paragraph announcing the appointment of the Rev. C. L. Worrell as chaplain, *vice* Rev. J. J. Bogert. This paragraph, evidently from some person ill-informed as to the standard of our requirements in this diocese from candidates, states that this excellent appointment makes some persons (unknown) to "feel that the standard of knowledge" will thereby be raised. This flippant remark demands notice. As a matter of fact, our Ontario standard is considered now, as it has been for several years past, one of the highest, if not the highest, in the Dominion. Our syllabus for examination of priests and deacons was arranged after much consultation with Doctor Body, when Provost of Trinity University, and approved by him as well as by our Archbishop, and the only complaint we have ever heard has been that its requirements are beyond the reach of the average candidate. In England it is, I know, regarded as unusually high, and quite equal to the standards of most of the bishops there. To talk of it being "raised" is a piece of impertinence, and under any circumstances the appointment of the new chaplain, whom we welcome as an able coadjutor, has nothing to say to the matter, which rests mainly with his Grace the Archbishop.

T. BEDFORD-JONES, LL D.,
Archdeacon of Kingston.

May 28, 1896.

Should your correspondent desire a copy of our Syllabus, I shall be happy to supply it, and he will probably change his opinion.

The Clergy's Spirit of Congregationalism.

SIR,—If more of our people were to emulate the zeal and loyalty you show on behalf of St. Albans, the nave of the Cathedral would long ere this have been well under way, and the present anomalous condition of affairs been avoided. That the seating capacity of the choir is totally inadequate to accommodate those who may desire to witness any special services, was very clearly demonstrated recently, when scores of persons were unable to gain admittance. When will our priests and people learn that in order to accomplish any lasting good, the present spirit of congregationalism must be overcome, and both clergy and laity work unanimously for the good of the Church and the welfare of humanity. Even the "Brotherhood of St. Andrew" has protested against this deadly parochialism, which is paralyzing its noble work, and to which may be attributed the very languid interest taken in St. Albans. I am enclosing you \$1 from

A RESIDENT IN ST. LUKE'S PARISH.

Carelessness, not Catholic Ritual the Cause of Church Losses.

SIR,—I have just received the Tourist's *Church Guide* for 1896-97, and turned with interest to see how many churches really had that full Catholic ritual which Mr. Savary thinks is the abounding cause of Church losses. I was amazed to find that the number is so small. Seven in British Columbia, one in Newfoundland, one in New Brunswick, one in Nova Scotia (Mr. Savary's habitat by the way), twelve in Ontario (of which three belong to Niagara, one each to Ontario and Ottawa, six to Toronto city and one to the diocese), one in P.E.I., one in Quebec Diocese, and one in Montreal. Twenty-five in all out of the hundreds of churches in this fair Dominion. Mr. Savary's abundance is rather scanty. But perhaps, I thought, those dioceses where there are most of these offensive churches are the ones where most losses take place; so I took up my Provincial Journal. Amazing! Toronto, Ontario and Niagara, with twelve such churches, show a steady increase in the number of Church people, and the first and last in communicants also, the gain being most marked in Toronto, which has most "Catholic" churches, while Huron without one, and Montreal, with only one, show a decrease (most marked in Huron). Fredericton and Nova Scotia show increases of communicants, but don't report fully as to families. Of British Columbia I have no official figures, but private advices tell me of continual progress, as also in Prince Edward Island. As to Newfoundland I know nothing. Facts and figures then are clearly contrary to Mr. Savary's contention, and bear out fully our contention that Church losses are due to coquetting with Dissent, indefinite, jelly-fish Church teaching, and rampant Protestantism. As to the Catholicity of such usages, I cannot answer for Mr. Savary, but most will regard the age of the martyrs as a fair period from which to take evidence. Now in the Catacombs we have fairly frequent representations of the chasuble, the small round cake for the Eucharistic bread, the uplifted hands in prayer. Justin Martyr bears witness to the use of the mixed

chalice, Tertullian to the use of the sign of the cross Jerome to the symbolic use (ancient in his time) of lights. There is no such evidence to the use of the surplice, still less the black gown. The eyes hooded with the hat in prayer, or the lolling ease common in "low" churches, find no support or evidence of existence in the home of the martyrs, but every symbolic use which goes to make up "full Catholic ritual" does, save one, and that one is incense. But as there are only four churches in Canada where incense is used, that can hardly be the *fons et origo mali*, and even for incense much may be said. I have no wish to be severe on Mr. Savary, who doubtless only repeats what foolish men have said to him. But I would ask him as an honest man to weigh the evidence on both sides before he again attacks what he evidently does not understand. Mr. Savary might usefully turn his attention to another cause of Church losses. Annapolis Royal is, I believe, in Nova Scotia, the diocese where, out of 71,056 souls credited to them by the census, the clergy only report 34,726 as known to them. The bishop attributes this awful discrepancy to "incomplete returns." Clergy who are so careless in this will probably be careless in other things also, and a good plain talk from their laity might effect some good in many directions. Carelessness and Church losses naturally come together.

ROBT. W. RAYSON,
Kingston.

Our "Executive Committee."

SIR,—In the Diocese of Huron there is elected annually an "Executive Committee" consisting of thirty clergy and thirty laymen. Knowing that the present "Committee" does not possess the confidence of the people, even in London itself, much less in the diocese at large, and in view of the approaching meeting of the Synod, I will point out some of its unjust dealings. Not to mention individual cases, in which nothing like equal rights has prevailed, we take up something that concerns many clergymen in weak parishes. Here assessments are made in which the congregations concerned are not consulted, and to which they, of course, never agree. In many cases, through carelessness, ignorance, or other cause, no appeal is made. But where they do appeal, in the great majority of cases the "Executive Committee" take no action. What is the result? The congregation is not responsible, neither is the Synod, and so the clergyman is plainly swindled. I do not believe in piety which does not include truth and honesty. And if the Church in this diocese cannot afford to deal honestly, she deserves to die of the dire diseases under which she is languishing. When a clergyman in a country parish does his duty, and is supposed to be promised seven hundred dollars a year all told, of which one hundred is often represented by a house which may not be worth fifty, the Church should see that he gets it all. If we want a self-respecting ministry that will pay a hundred cents on the dollar, we must treat them in the same manner. What we want here is a new "Executive Committee" that the people will believe in, to have our depleted treasury filled once more. The Churchmen throughout the diocese are in the main honest, and when properly shown their plain duty, they will do it like Christian gentlemen. As governments in the State instruct themselves, so have these "committee" men. But if ballot papers again appear, in which they have themselves in special type, let it not be a brand calling for re-election, but for rejection in at least the majority of cases. If we continue to elect unfit or unfair men, we will be partakers of their sins and failures. Surely we can do better than have the ground cumbered any longer with men who might as well be dummies as far as "committee" work is concerned. And it is time that all our superannuated men were left at home to spend the remainder of their days in meditation and prayer. Some of our country clergy have little more than shadows of parishes; and it would be easy, under Canon twenty-two, which is a disgrace to us in some of its features, to trump up charges against almost any clergyman. And so, as a matter of self-preservation, we want the best men possible to constitute the "Executive Committee." We should want none but clergymen who believe in the Church and carry out her system, to manage our affairs. I sincerely hope that these few drops of the storm will be sufficient, that a word to the wise is enough; but if we cannot have any measure of prosperity in peace, you may look for another year of war.

T. LOFTUS ARMSTRONG.

BRIEF MENTION.

The Lord Bishop of Quebec and Miss Dunn have returned from a visit to England.
The Rev. Arthur O'Neill, the last of the Chartist prisoners, has just died at Birmingham. In 1842 he was imprisoned for nearly twelve months with Thomas Cooper and others.

The Ottawa Synod will meet at the same date as the Ontario Synod—July 7th.

Nearly 10 per cent. of the recipients of the Victoria Cross are military doctors.

The Coliseum of Rome was originally built to accommodate 100,000 persons. It was 120 feet high, and covered 1½ acres of land.

Seven members of the British Parliament have 361 directorships in stock companies between them.

The London School Board has decided to spend two hundred thousand dollars on the education of deaf mutes.

The first deaf mute school in Great Britain was established at Edinburgh in 1773.

Some of the British steamship companies employ more men than are enlisted in some of the second-class European navies. The Cunard Line employs 10,000.

A manufacturer of artistic furniture in Paris has just completed a chair, the fore legs of which are of solid gold. It is valued at £7,000.

Rev. James Robinson, formerly of Combermere, lately spending a vacation in England, has been appointed by the Archbishop of Ontario to the Mission of Parham.

Not quite 2,000 persons are living who possess British orders in knighthood, or roughly speaking, only about one in 28,000 of the population.

The Archbishop of Ontario has appointed as a committee to confer with Ottawa Diocese regarding the offensive legislative clauses, Dean Smith, Rev. R. W. Rayson, Chancellor Walkem, Judge Macdonald, E. J. B. Pense, E. H. Smythe.

For letting his dog go unmuzzled, the Bishop of Lichfield has been fined five shillings and sixpence in the police court. Among the other persons fined with him were a prebendary, two of the city vicars, and a town councillor.

The London *Times* reports that in the twenty years from 1871 to 1891 the number of liquor sellers in England declined fifty per cent. in proportion to the population; and the good work is continued.

King Oscar, of Sweden and Norway, is to-day the only monarch who occasionally dons his crown. His Majesty crowns himself every time he faces the parliament of either of his two kingdoms.

St. Edmund's College, Ware, the successor of the English College at Douai, and consequently the oldest seat of liberal education belonging to the English Roman Catholics after the Reformation, has just been affiliated to the University of Cambridge.

Baroness Burdett-Coutts has restored to Corsica the mortal remains of the Island's great patriot, Paoli. They had rested for over a century in Old St. Pancras churchyard at London. The bones of King Theodore of Corsica are still in the unpicturesque cemetery of St. Anne's, Soho.

The Supreme Censor of Russia has given the order that Dr. Geikie's "Life of Christ," which was lately translated at Moscow into Russian, shall be adopted in all ecclesiastical middle schools of Russia.

Rev. G. P. Merrick, chaplain of Holloway gaol, England, told an interviewer that at Millbank there were three and a half miles of cells, and two and a half miles were filled with persons who had committed offences while under the influence of drink.

In England no less than 30 out of 44 training colleges for elementary teachers belong to the established Church; six are in connection with the British and Foreign School Society; two are Wesleyan; three are Roman Catholic, and only three Undenominational.

George Mence Smith, a self-made Scotchman, who died recently, worth over £3,000,000, possessed over 70 stores in London for the sale of lamp oil, kitchen brushes, and other necessities of house keeping. He leaves no less a sum than \$1,300,000 to be divided among the employes of his different businesses.

Sunday.

Sweet day of rest! the very sound is healing—
A hush amid the conflict and the strife;
The calm of heaven is softly around us stealing,
We hear the whispers of a holier life,
Earth's misty veil that hangs so closely around us
Is gently lifted this one day in seven;
And pressing tears which in their net have bound us
Retire, and leave us transient gleams of heaven.
This day on which the Saviour rose to glory
Has left a shining radiance on its track;
Again we hear with joy "the old, old story:"
Our childhood's faith on wings of light comes back.
Oh, wherefore, wherefore should we lose the blessing?
When morn restores the round of earthly care?
Happy the souls who all in Christ possessing,
Breathe, e'en below, heaven's pure celestial air.

The Temple of the Soul.

Unfinished was the temple. Here and there
A stone unpolished lay, an archway flung
One curved arm unwedded to the air.
The shadowed niches, saintless, gaped, and bare,
And on harsh hinge the graven portals swung.

Yet many walked therein. The clangoured aisles
Gave proof of armoured heel and lightest tread:
Legion and phalanx passed in serried files
That wide-browed history alone beguiles
From out the guarded fortress of the dead.

And through the pulsing corridors betimes
Sounded the anthems of the morning stars,
And, chained in meshes of their tuneful rhymes,
The restless tenant heard the vesper chimes
That night flung to him from the sunset bars.

Still at the shadowed altar cool and gray
No footstep paused; no orison arose
To freight the wings of incense on its way;
With slumbrous eyes the taskless Vestal lay,
A poppy-lidded goddess of repose.

Till with a flame the elements drew near:
Formed by an alchemist above—below—
I know not where—for it doth yet appear
(In all its changeable shades of joy and fear),
To mingle Tartarus and Heaven so.

But as it fell upon the sacred place,
A sudden splendour shimmered from above;
The temple quivered through its golden space,
Shook as at throes of birth or death's embrace
And stood—completed—at the touch of love!

For the CANADIAN CHURCHMAN.

EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German.

BY THE REV. W. H. WADLEIGH, B.A.

CHAPTER VI., CONTINUED.

An egg that was richly set in gold and pearls.

"O good Lord," exclaimed the lady, "what a message of joy! O dear Lord, how I thank Thee!" She sank upon her knees and abundant tears flowed down her cheeks. "Yes," said she, "Thou good Lord, hast seen my scalding tears, perceived my stifled sighs, and heard my silent petitions! O Arno, Arno, may the blessed moment soon come when I shall see you again, and bring before you your children, who at the time of your departure were yet but infants; that you may now receive from their mouths the gracious name of "father." "Could you really doubt, strange man," said she to the pilgrim, "whether I yet think of my husband, whether his memory is not effaced from my heart?"

"O my children," she now called out to her two little ones, who stood shyly at some distance, and curiously watched the strange man; "O, come here!" Both children made haste to come.

"You, Edmond," said she now to the boy, as she encouraged him to be, not shy, but brave, prettily.

"Tell the man here the little prayer we pray every morning for father." The little one clasped his hands attentively, as if he must always do so, even though one were only reciting a prayer by heart, and said with visible emotion, with eyes directed heavenward—loudly, and with expression:

"Dear Father in heaven, look down upon us two poor little orphans: our father is in the war; O let him not perish! O we shall be very pious and good, that dear father may rejoice when he sees us again once more; Ah, do Thou indeed grant our petitions!"

"And you, Blanda," said she to the yellow-haired little maiden with the rosy cheeks, "tell how we pray at evening for father, before we lay us down to sleep?" The child clasped her little hands as the boy did, raised her blue eyes up to heaven, and prayed timidly, with soft, lisping voice, "Dear Father in heaven! before we go to rest we pray Thee for our father upon earth; let him rest peacefully, and may Thine angel protect him from the assaults of his enemies. Send, too, soft sleep to dear mother, that she may, for a little, forget her deep sorrows; or if Thou wiltst to withdraw even sweet sleep from her, let it sink softly on father's eyelids. O may this evening be the last of our sad separation! May the joyful morning of that day soon break when we shall see him again."

"Amen, Amen!" said the mother as she clasped her hands and looked up to heaven, weeping.

Now began the pilgrim all at once to weep aloud; in a moment he had thrown away his apparel—hair and beard, pilgrim's mantle and frock—and now stood there in gorgeous, knightly garb, in gold and purple, in youthful beauty, full of strength and life, and stretched out his arms wide to his wife and children, and called out with loud, heart-piercing voice: "O Rosalind, my wife! O Edmond and Blanda, my dearest children!"

The lady was as if bewildered by the sudden transport of joy; the children, who, at the loud weeping of the pilgrim, were just looking up at their mother as if they would beseech help for the man, looked around when they heard their names spoken—and were affrighted at the miracle which they believed they saw; for they thought not otherwise—since their mother had often told them stories from the legends—than that the old man had in a moment turned into a beautiful youth of the sky—into an angel—so handsome did their father come before them! For, as a matter of fact, he was really the finest looking man in all the Christian army. O how overjoyed they were when their mother now told them the fire gentleman was their dear father of whom she had often spoken to them. Father and mother and children felt as happy as if they were already in heaven, and a few hours vanished to them like a few moments.

Rosalind had gathered from her husband's words that under a strong convoy he had ridden hither with all speed, in order to get her here, but that on account of the steep declivities, and the dangerous, rocky pathways, he had left his retinue of horsemen behind, and in the guise of a pilgrim, of which, at that time, persons of rank often made use when they wished to travel without being known, hastened forward on foot the more quickly to be with her, that he might, in this strange disguise, be assured of her good health and the good conduct of his children, and prepare them for his reception. Rosalind asked how it came that he had learned the place of her abode so exactly.

"O Rosalind," said he, "our seeing each other again is the fruit of your kindness toward the poor people, especially toward the children in this valley. Therefore has God given back the father of your children. Without these, your thoughtful plans for doing good, we should not so soon—ah! perhaps never at all—have seen each other again! for you were everywhere encompassed by our enemies, and might easily have fallen into their hands. As soon as I arrived in the mountains with my men, Hanno fled with his over every hill."

He showed her the coloured egg with the motto:

Trust God indeed,
He helps in need.

"See there," said he, "this egg was—in the hand of God—the means of bringing us together again. I had for a long time afterwards sent out people without numbers in search of you, but always in vain. On one occasion, Eckbert, one of my squires, whom I had already believed to be lost, because he had stayed away much too long, came back from a ride; he was pitched into a gulch, and there he soon became very hungry. A strange youth saved him from starvation with a few eggs, and presented him, besides, with this egg with the beautiful motto, as a memento of his rescue.

(To be Continued.)

Our View of the Past.

The men on the deck of a ship see the beauty of the city that they have left behind better than when they were stumbling through its narrow streets. And though the view from the far-off waters of the receding houses may be an illusion, our view of the past, if we see God brooding over it all and working in it all, is no illusion. The meannesses are hidden, the narrow places are invisible, all the pain and suffering is quieted, and we are able to behold more truly than when we are in the midst of it the bearing, the purpose, and the blessedness alike of our sorrows and of our joys

Taking the Air Without Going Out.

Elderly people and others who may be temporarily house-bound and prevented from enjoying a regular daily stroll outdoors, can devise a fair substitute as follows: Bundle up as if for the usual constitutional, select a large, sunny room, preferably at the top of the house, open wide the windows, shut off the heat, and move around briskly, going to the window and inhaling the fresh air deeply through the nostrils. We have often called attention to the fact that house air, with its many impurities, overheated condition, and general lifelessness, is one of the principal predisposing causes to colds and catarrhal affections. Where a patient or invalid is confined to bed, if the shoulders are kept well covered, and the head lightly protected, the windows may be opened and the room flushed with fresh air without any special risk, provided the current does not strike them too directly. The danger from want of proper ventilation is decidedly greater. Deep inhalations of air at the open window, taken gently through the nose, impart an enlivening and tonic influence to the whole nervous system, which can soon be demonstrated by a personal experiment. — *The Health Magazine.*

Earthly Hopes.

Earthly hopes are only the mirrors in which the past reflects itself, as in some great palace you will find a lighted chamber, with a great sheet of glass at each end, which perpetuates in shining rows the lights behind the spectator. A curtain veils the future, and earthly hope can only put a looking-glass in front of it that reflects what has been. But the hope that is set on God draws back the curtain, and lets us see enough of a fixed, eternal future to make our lives bright and our hearts calm.

Hints to Housekeepers.

DANDELION WINE.—To one quart of dandelion blossoms add 2 quarts of water; boil together well. Strain, and to each gallon of the liquid add 3½ lbs. of sugar, and two lemons cut in slices; boil all together. When milk warm, put in a teaspoonful of yeast. Let it stand two days to work, and skim off the scum as it rises. When clear, put in the cask with the lemon peel. Do not cork closely, until it ceases its hissing noise.

TO REMOVE INK FROM CARPETS.—Take up as much as possible of the ink with a teaspoon, then pour cold sweet milk upon the spot, and take up as before, pouring on milk until at last it becomes only slightly tinged with black; then wash with cold water, and absorb with a cloth without too much rubbing.

TO REMOVE MILDEW FROM LINEN.—Two ounces chloride of lime, one quart of boiling water, add three quarts of cold water; soak the linen three hours, no longer.

ORANGE PIE.—The juice and grated rind of two oranges, four eggs, four tablespoonfuls of sugar, one tablespoonful of butter. Cream the butter and sugar, add the beaten yolks of the eggs, then the oranges, and lastly, the whites beaten to a froth, and mixed in lightly. Bake with an under-crust only.

A wash that effectually cleans, beautifies, and strengthens the hair, preserving the colour and preventing falling off, is made by taking 1 oz. of borax and ½ oz. of finely powdered camphor, which dissolve in a quart of boiling water. It is ready to use when cool, and the hair can be dampened frequently with the mixture.

LETTUCE LEAVES.—Spread very thin bread with very thick mayonnaise; lay crisp lettuce over each slice, and allowing the leaves to extend beyond the bread. When the two slices are laid together trim away the lettuce with the scissors. Chopped water-cress may be used instead of lettuce.

EGG SAUCE FOR GREENS.—Put two tablespoonfuls of butter into a saucepan, let it heat and add a half cupful of good vinegar and three chopped hard-boiled eggs. Add the greens, which must previously have been cooked with pork or a ham bone, drained and chopped, and stir until the sauce boils up once, then serve.

Children's Department.

Evening Prayer.

When my evening prayer is spoken
Mother takes the night,
And the darkness lies unbroken
Round my pillow white.

Little lambs are calmly sleeping
'Neath the open sky,
In the shepherd's watchful keeping
Safe and warm they lie.

In the darkness should I waken -
Still I need not fear,
Wherefore should my heart be shaken?
Father, Thou art near -

Eleanor's Text.

Eleanor was a college girl. When she left home for her student-life, she took with her, in addition to her books and belongings, a love of study, a determination to be diligent, and all her Christian principles, with a resolute purpose to be governed by them as fully as when at home.

One sunny morning Eleanor sat in her own room for a short interval between bells, and read a letter which seemed to please her well.

"How good of my old teacher to write," she thought. Then she turned again to a sentence or two near the close of the letter.

"I shall think of you upon your birthday, dear girl. You know I have the date in my book to remind me of it, but I do not need that. Do not forget to select your birthday text, to serve as a motto for your new year. Let me know what it is, that I may mark it in my Bible, too."

Eleanor's thoughts went back happily to the little meetings of the Bible-class at home, when they compared notes, exchanged experiences, and

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free.
Sumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

helped each other by heartsome talks. "To-morrow is my birthday," she said to herself. "I will not forget."

Then the peal of a bell called her to school duty, and she responded at once.

That night Eleanor had a most disturbing dream. She seemed to be called to the bedside of her father, to witness his death in the most distressing manner. She awoke in a quiver of alarm and grief, and the realization that she had been dreaming did not bring relief. The vision seemed too vivid to be unreal, and the young girl slept no more that night.

"I have never believed in dreams," she told herself in the morning. "They never troubled me in the least before, and I will not let this one spoil my peace. I shall have my home-letter to-day, and shall know how they all are."

But in spite of everything her spirits were depressed, and, as she read her Bible at the usual time, and tried to choose, not only a birthday text, but a key-verse for the day from her daily Scripture-portion as was her wont, the feeling of unrest and the fear of evil so oppressed her that the weight seemed heavier than she could bear, preventing all choice.

"When my letter comes, then all will be well, I know," she said to herself again, though with a twinge of remorseful feeling as she discovered in her secret heart more dependence upon that letter for comfort and cheer, than upon the whole word of God.

But the letter did not come. The delay was unusual, and this so increased the burden that the student could with difficulty attend to her regular duties.

"Something must have happened," she repeated over and over. "Perhaps—perhaps—" but here she stopped, reluctant to frame the possibilities she feared in words: Why is it that it is so often, "perhaps, evil," rather than "perhaps, good?"

The troubled heart turned instinctively to God, and tried to pray, although it seemed as if there were no answer, "nor any that regarded." She thought she was trusting her Saviour, but at length a sudden flash of heavenly light showed her that her restless anxiety proved her lack of loving confidence, and then this text from her morning Psalm came to her with a power unfelt when she read it: "What time I am afraid, I will trust in Thee."

"If ever I was afraid in all my life, I am now," she thought, "and I will trust." As she put the emphasis of her strong determination upon the "I will," she felt the first throb of returning peace, and before the day was over it kept her heart and mind and banished doubt and fear.

The next day came the delayed letter, simply detained in the mail, telling that all were well.

"I do not believe in dreams," wrote Eleanor, telling this marked incident to her teacher, "but I believe that this experience proved a test to my faith. I have taken for my birthday-text and motto for the year, 'What time I am afraid, I will trust in Thee.'"

Which was He?

Once there was a poor old man who lived alone with his dog in a small house in the country some distance from neighbors.

One cold winter's night the old man was taken very ill, and fell upon the floor while trying to reach the bed.

In vain he called for help, for none could hear his voice—no human ear, that is, for his dog heard him and tried in all ways he could to help him to rise.

At last, seeing he could do nothing for his master, and doubtless much troubled by the groans he heard, he dashed out of the door, which fortunately was not latched, and ran with all his speed down the road to a neighbor's house, half a mile away. Here he barked and scratched at the door with all his might, till the master came, when he caught hold of the man's trousers and pulled as if to draw him through the doorway.

It was a few moments before the man understood what was meant by this unusual conduct of the usually serious and well-behaved dog, but at last he thought all might not be well at the cottage, so he called his wife and told her his fears. They both thought it best for him to go and see, so with the dog he hurried up the road.

His timely coming probably saved the old man's life; and the dog received his full share of praise for the noble deed.

Perfect Wisdom

Would give us perfect health. Because men and women are not perfectly wise, they must take medicines to keep themselves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the One True Blood Purifier. It gives you health because it builds upon the true foundation—Pure blood.

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

An Arab Legend.

The Arabs have a fable from which we may learn a lesson.

Once upon a time a miller, shortly after he had lain down for an afternoon's nap, was startled by a camel's nose being thrust in at the door of his house.

"It is very cold outside," said the camel; "I only wish to get my nose in."

The miller was an easy kind of a man, and so the nose was let in.

"The wind is very sharp," sighed the camel; "pray allow me to get my neck inside."

This request was also allowed, and the neck was thrust in.

"How fast the rain begins to fall! I will get wet through. Will you let me place my shoulders under cover?"

This, too, was granted; and so the camel asked for a little, and a little more, until he had pushed his whole body inside the house.

The miller soon began to be put to much trouble by the rude companion he had got into his room, which was not large enough for both, and as the rain was over, civilly asked him to depart.

"If you don't like it, you may leave," saucily replied the beast. "As for myself, I know when I am well off, and shall stay where I am."

This is a very good story; we hope the Arabs are all the wiser and better for it; but let us also try to turn it to good account.

There is a camel knocking at the heart of us all, young and old, seeking to be let in; its name is Sin. It comes silently and carefully, and knocks: "Let me in;" only a very small part at first. So in comes the nose; and

5 Sores

In combination, proportion and process Hood's Sarsaparilla is peculiar to itself, and unequalled in true merit.

No other medicine ever possessed so much curative power, or reached such enormous sales, or made such wonderful cures, as Hood's Sarsaparilla.

It is undoubtedly the best medicine ever made to purify, vitalize and enrich the blood.

That is the secret of its success.

Read this statement:

"When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

"One day, a newspaper recommending Hood's Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn't taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood's Sarsaparilla." MRS. ADA L. MOODY, Fay Street, Lynn, Mass.

This and many similar cures prove that

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it is not long before, little by little, it gains entire possession. Once in possession, the master soon becomes the tyrant. Thus it is that bad thoughts enter the heart; then bad wishes arise; then wrong deeds, until evil habits rule. "It is the first step that leads astray;" If the first step is not taken the second will never be known.

Little Holland Girls.

They are taught to knit when only four or five years old. They begin with two needles, and their mothers teach them how to make pretty wash-rags, lamp mats, and ever so many useful things. When they have learned to use five needles they make wrist-bands and stockings, and every Dutch girl gets from her mother a wonder-ball for the first piece of work done with five needles. And no wonder the girls call it a wonder-ball! Candies, trinkets and many pretty things are hidden in a large ball of wool which is put up in a handsome case so, with needles. As the girl knits away one thing after another is brought out from this ball of wool, and when the whole is used up they find in the centre a gold piece or a ring or some fine gift.

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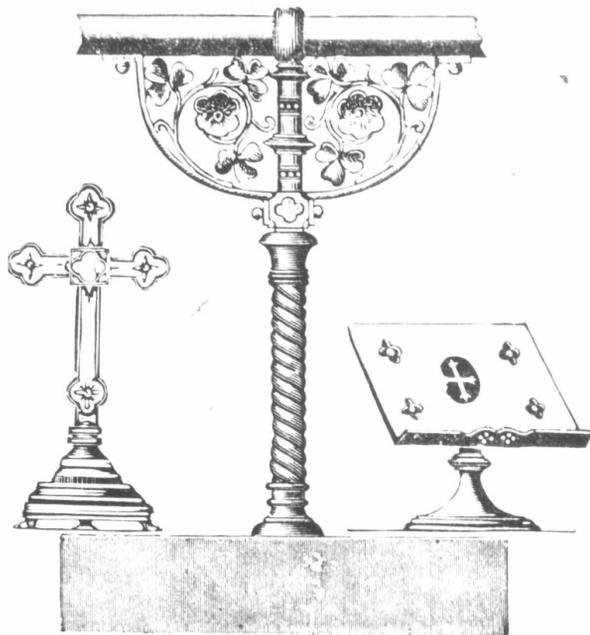
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A Boy in Blossom.

"Oh, grandpa," said Charlie, "what lots of apples there are going to be this year. See how white the trees are with blossoms."

"Yes," said grandpa, "if the tree keeps its promises there will be plenty of apples. But if it is like some boys I know, there may not be any."

"What do you mean by keeping its promises?" asked Charlie.

"Why," said grandpa, "blossoms are only the tree's promises, just as the promises little boys make sometimes are only the blossoms. Sometimes the frost nips these blossoms, both on the trees and in the boy, and they never bear any fruit."

"I see," said Charlie; "then you think when I promise to be a better boy, I am only in blossom! But I'll show you, grandpa, that the frost can't nip my blossoms. I'm going to bear fruit."

"I hope you will," said grandpa, delighted with his answer.

Another Old Idea Exploded.

The old fashioned notion that to keep warm one had to be loaded with a succession of garments till the weight of them was a burden and one felt too bulky to move, has been exploded. The age of common sense and comfort has arrived, when a man can adapt his clothing to suit all weather without swathing himself like a mummy. Fibre Chamois, the interlining which makes this possible, has gained its great popularity because it is an absolute non-conductor of heat and cold. No breath of cold or frosty wind can penetrate it from without, neither can the natural heat of the body escape through it, and it is so light that clothing may be interlined with it, all through, without its adding any perceptible weight.

A Lesson in the Rain-Drops.

The rain poured bountifully on the thirsty earth. We stood in a window watching it as it fell. The early part of the day had been warm and sultry; but the rain cooled off old Nature, and she looked grateful.

Down came the drops, big, honest

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and joyous. The music of their pattering amid the trees pleased us, and we turned our gaze steadily in the direction of the edge of the wood. We then noticed that every leaf, in its turn, bent beneath the rain drops; that not one leaf was missed. Wherever we looked, there we saw the leaf receive its baptism in the rain drops.

Thus, in like manner, do we all receive a drop from the rain of God's blessings which fall upon the world to nurture and refresh the people of the world. None is too insignificant, none too wicked. All, all receive a drop; none are overlooked. If, in His goodness, God sees that not a leaf in the vast forest is left without its due rain drop, so most certainly will He see that not one of His own people goes without his drop of blessing.

Thousands have tested the great building-up power of Hood's Sarsaparilla and have found renewed strength, vigor, and vitality in its use.

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Notice is hereby given that a dividend of 4 per cent. for the half-year ending on the 30th June, 1895, has been declared on the paid-up capital stock, and that the same will be payable at the offices of the company, No. 76 Church St., Toronto, on and after WEDNESDAY, the 6th day of JULY, 1896.

Transfer books will be closed from the 22nd to the 30th day of June inclusive.

WALTER S. LEE, Man. Director. Toronto, May 29, 1896.

Union Loan and Savings Co.

63rd Half-Yearly Dividend

Notice is hereby given that a dividend at the rate of 8 per cent. per annum has been declared by the directors of this company for the half-year ending 30th inst., and that the same will be paid at the company's offices, 28 and 40 Toronto Street, on and after MONDAY, the 6th day of JULY prox.

The transfer books will be closed from the 22nd to the 30th instant, both inclusive.

By order. **W. MACLEAN, Manager.** Toronto, June 1, 1896.

DEATH.

Died suddenly at her residence in Kincardine township, on May 24th, Mrs. John Stringer, in the 53rd year of her age. [Mrs. Stringer was the mother of Rev. J. O. Stringer, of Mackenzie River diocese.]