

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, JULY 18, 1895.

[No. 29.

Toronto General
AND
Safe Deposit Trusts Co.
Cor. Yonge & Colborne Sts.

Capital, - - - - - \$1,000,000
Reserve Fund, - - - - - \$250,000

Hon. Edward Blake, Q.C., M.P., President.
E. A. Meredith, LL.D. } Vice-Presidents
John Hoskin, Q.C., LL.D. }

Chartered to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc., and for the faithful performance of all such duties its capital and surplus are liable.

All Securities and Trust Investments are inscribed in the Company's Books in the names of the Estates or Trusts to which they belong, and are kept separate and apart from the assets of the Company.

The protection of the Company's vaults for the preservation of WILLS offered gratuitously. Safes in their Burglar-proof Vaults for Rent.

J. W. LANGMUIR,
Managing Director.

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

HO! FOR MUSKOKA.

PAIGNTON HOUSE,
Beautifully situated at
CLEVELANDS, LAKE ROSSEAU,
Commanding a Fine View of
the Lake.

Splendid Fishing, Safe Boating and Bathing.
Daily Mail.
Good Table and Terms very moderate.
Special rates to families.
SECURE YOUR ROOMS EARLY

J. F. PAIN, Proprietor
MINETTE, MUSKOKA.

Miss B. PATON,
THE FASHIONABLE DRESSMAKER
Has removed from R. Walker & Sons to 5 King street west (over Michie & Co.), Room 5, 1st floor, where she will be pleased to meet her many patrons and friends. The latest French, English and American Fashions always to date. Prices very moderate Ladies' own material made up.

MRS. ADAIR,
326 Spadina Avenue (opp. D'Arcy)
TORONTO,
Artistic Dressmaker
Special attention given to Evening Dresses, Millinery, and Mantles. The celebrated McDowell, New York, System of Cutting taught.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.
Chas. P. Lennox & Son,
DENTISTS
Rooms C & D, Confed'n Life Bldg.,
Cor. Yonge & Richmond Sts.
TORONTO. TELEPHONE 1846

DR. J. W. OAKLEY,
DENTIST,
Has resumed practice at 187 College St.,
Corner Henry St., Toronto. Open evenings.
Telephone 1672.

DR. A. W. SPAULDING,
DENTIST.
S. E. Cor. Queen & Yonge St.
Residence—1070 Bathurst St. TORONTO

DR. C. P. COBBAN, L.D.S.
DENTIST
537 She-bourne Street,
Between Earl and Isabella Sts.

DR. G. L. BALL, Dentist.
Office—"THE FORUM," Yonge st. Tel. 2138.
Hours—9 to 5. Residence—84 Bedford Road.
Tel. 4067. Hours—8 to 10 p.m.

DR. G. STERLING RYERSON
Eye, Ear and Throat
60 COLLEGE ST., TORONTO.

H. A. GALLOWAY, Dentist.
N. E. Cor. Queen & Yonge
Entrance 24 Queen East.
Crowning and Bridging a specialty.

COOK, MACDONALD & BRIGGS
Barrister, Solicitors, Notaries, etc
William Cook, B.A. 1 Adelaide St. E.
J. A. Macdonald,
A. W. Briggs, M.A., LL.B. TORONTO, - ONT

BROADWAY CREAMERY
406 & 408 Spadina Ave. and 84 Queen W.
Headquarters for Choice Butter and Newly Laid
Eggs, Maple Syrup and Honey.
Telephone 2097. **M. Mover & Son**

IMPORTANT BOOKS

Fifty Years and Beyond; or, Gathered Gems for the Aged. By Rev. B. G. Lathrop, with introduction by Rev. Arthur Edwards, D.D. Cloth, 12 mo. 400 pages. Price postpaid, \$1.25.
Seed Corn for the Sower; or, Thoughts, Themes, and Illustrations for the Pulpit and Platform. Original and selected. By Rev. C. Perren, Ph. D. Cloth, gilt, large. 12 mo, 423 pages. Price postpaid, \$1.25.
Psalmody of the Church, its Authors, Singers and Uses. By Rev. William H. Parker. Cloth, gilt, 4to. 270 pages. Price postpaid, \$1.25.
The Secret of Success; or, Finger Posts in the Highway of Life. By John T. Dale, with introduction by John V. Farwell. Cloth, gilt, 4to. 400 pages. Price postpaid, \$1.25.

CHAS. J. MUSSON,
BOOKSELLER, STATIONER and
PUBLISHER
240 Yonge Street, Toronto

The CLERGY HOUSE OF REST
CACOUNA, P. Q.
Under the Management of a
Committee

The house will be open for the reception of guests on Thursday, the 27th of June. Charge for board and lodging 50 cents per day. The accommodation being limited the clergy are invited to make early application for rooms, stating date of arrival and departure. Rooms will be assigned according to priority of application.
Apply to

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

Geo. Harcourt & Son,
Merchant Tailors, Robe Makers
and Outfitters
Business Established 1842
Write for Circular or call on us
when in the city.
57 King St. West, TORONTO

Shoes for Tender Feet
Ladies suffering from the above affliction should bear in mind that

H. & C. BLACHFORD
keep full lines of Boots and Shoes specially adapted to give comfort, and as all their lines are kept in different widths and half-sizes, they can give a perfect fit. Gentlemen's Fine American Footwear a specialty.
83 to 89 King Street East,
Toronto

New Dressmaking Parlors
MRS. JOAN BISHOP
----- Modiste
Over Messrs. John Catto & Son's new warehouse,
King Street, Toronto.

The MIKADO . . .
Has re-opened in a new departure of Japanese Goods. Unexcelled in greatness of variety, unique in style, and unsurpassed in quality. We acknowledge no equal, being the only house in Canada making personal selections from Japan. We give you the best possible value and thoroughly maintain our already established reputation. Come and investigate and advise your friends.
Shimamura & Co.
39 King Street West

Massey Music Hall
EVERY EVENING
WEEK of JULY 22nd

THE FAMOUS PICTURE PLAY,
"Miss Jerry,"
A Love Story Illustrated from life.
Presented by the author.
250 Beautiful Pictures.

"Wholly Charming."—*New York Sun*.
"New and Delightful."—*Boston Herald*.
"Miss Jerry took the house."—*Washington Post*.
"A Charming Story."—*Harper's Bazaar*.
GEORGE EWIN,
Issuer of Marriage Licenses. County Clerk. Office—Court House, 51 Adelaide Street East. House—299 Gerard St. East, Toronto.

W. & D. Dineen,
STORE CLOSSES AT 10 TO-NIGHT
To-day we offer special bargains in
Men's Straw Hats
Men's Felt Hats
Men's Stiff Hats
Men's Travelling Caps
Men's Silk Hats
Boys' Straw Hats
Boys' Fedora Hats
Boys' Stiff Hats
Boys' Caps
Holiday Hats of all kinds at Bargain prices.

W. & D. DINEEN
Cor. King and Yonge Sts

It is the worst of
Extravagance
to buy new when proper treatment will make the old as good as new. Be sure and send your parcels to Parker's; they will be done right if done at

R. Parker & Co.'s
Dyers & Cleaners
Works and Head Office—787 to 791 Yonge Street,
Toronto, Ontario.
Country customers send goods by express.

LATEST DESIGNS IN
Perfume Large variety of New Perfumes. Elegant assortment of large bath-sponges and ladies' toilet articles.
ATOMIZERS
Local & Foreign Prescriptions Dispensed by Competent Assistants at **HARBOTTLE'S**, 106 King St. W.

MISS DALTON,
356 1/2 YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.
The Latest Parisian, London and New York Styles.

New Books.

THE OLD TESTAMENT AND THE NEW CRITICISM. By Alfred Blomfield, D. D. Bishop Suffragan of Colchester. 12mo, cloth 182 pp., 75 cents.

A SERVICE OF ANGELS. By Rev. Henry Latham, M. A., author of "Pastor Pastorum." \$1.25.

GOD'S CITY AND THE COMING OF THE KINGDOM. By Rev. Henry Scott Holland, M. A., Canon of St. Paul's Cathedral. \$2.25.

NOTES ON EPISTLES OF ST. PAUL, from unpublished commentaries. By the late J. B. Lightfoot, D.D., D.C.L., etc. Lord Bishop of Durham. \$3.75.

Rowell & Hutchison,
Publishers and Booksellers
76 King Street East,
Toronto

Canadian Churchman.

TORONTO, THURSDAY, JULY 18, 1895.

Subscription, - - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,

Box 9640, Toronto.

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

Lessons for Sundays and Holy Days.

July 21—6 SUNDAY AFTER TRINITY.

Morning.—2 Samuel i. Acts xxi. 27 to xxii. 23

Evening.—2 Samuel xii. 24; or xviii. Matthew x. 24.

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

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 323, 553.
Processional: 35, 165, 260, 601.
Offertory: 36, 179, 215, 259.
Children's Hymns: 231, 329, 335, 575.
General Hymns: 22, 171, 193, 220, 517.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 192, 318, 319, 514.
Processional: 4, 189, 219, 302.
Offertory: 20, 174, 216, 308.
Children's Hymns: 291, 336, 341, 572.
General Hymns: 178, 211, 308, 474, 512.

SIXTH SUNDAY AFTER TRINITY.

Meditating upon the "good things God has prepared for them that love Him," and upon His gracious promises to us, which "exceed all that we can desire," will help to fill our hearts with the blessed gift which we beseech Him in the Collect to pour into them. And surely loving each other will help us also. The more we love our dear ones here, the more we shall love God who gave them to us, so long as we remember that He gave them. The very happiness we feel in human affection teaches us a little of what the perfect blessedness must be of loving God Himself. And the more we love each other, the more grateful we should be to our Heavenly Father who gives us to each other, and so learn to love Him "above all things." Nor need we fear that doing this will diminish our affection for earthly friends, for we shall love each other more, not less, when we love God most. Our Saviour has taught us how we may find out whether we do love God—how love will show itself? It will be shown by obedi-

ence: "He that hath My commandments and keepeth them, he it is that loveth Me" (St. John xiv. 2). While we pray, then, that we may love God and obtain His promises, let us remember the vow of obedience which we made at our baptism—that baptism of which the Epistle reminds us—turning our thoughts back to the great lesson of Easter—that as Christ rose from the dead, so we, who are buried with Him in baptism, must rise to newness of life, keeping all those commandments we have promised and vowed to keep, and of which, in Christ's own words, the "first" and "greatest" is this, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind" (St. Matt. xx. 37).

IRREVERENCE.

The clergy generally will, we are sure, be grateful to us for reminding them that the most careful and minute instruction often needs to be given to our congregations with regard to their behaviour at the occasional services. We have been present at several confirmations recently, where few of the candidates knelt in prayer either before or after the imposition of hands, while the bulk of the congregation invariably sit and stare. Either standing or kneeling would be more appropriate. Marriages and baptisms are also occasions when a little previous instruction would prevent a great deal of apparent, but unintentional irreverence.

LITTLE THINGS.

LATE COMING INTO CHURCH.

There are some people who have a habit of coming late to the services of the church. These good people very likely have no evil intention of any kind, yet such conduct is quite reprehensible. If they would stop and think, there are some thoughts that must surely strike them. What a different thing a service is to a person who has come in good time, and had a time for reflection and prayer. There are so many things to meditate upon in God's house, all of which do so much to produce a quiet mind, that it is really worth making a great effort. A state of calm and a gathering up of strength in the intellect, affections and will, are most necessary for satisfactory enjoyment of the work of worshipping God. Then again, no one will think that it is treating God reverently to come in after His Worship has commenced. It is really a mark of great disrespect. We should not easily forgive such careless indifference if our friends at some social function were to treat us in that way. There is also substantial loss to ourselves. If a man misses the confession and absolution, and if it has been done in sinful carelessness; or if he comes into church late at a service of Holy Communion, perhaps during the reading of the commandments, or at the time that the epistle or gospel is being read, what a deprivation has he inflicted on his own soul! When God, through His Scriptures and by His Priest, spoke His love and His will, he was absent and did not present himself before Him that he might hear. Lastly, is it not very wrong and disrespectful to the congregation? Surely those who are in church have a right to a due consideration, and ought to be spared the infliction of distraction when late comers enter, a thing both distasteful and hurtful to sincere wor-

shippers. If anyone has thoughtlessly fallen into a habit of late coming, we beg them to try the other plan, and see for themselves what a vast difference it makes.

LEISURE THOUGHTS.

"Out of the abundance of the heart the mouth speaketh"; and not only out of that which at the time a man may choose for utterance: "His heart gathereth iniquity to itself; and when he goeth abroad, he telleth it." It is a grave and anxious thought, surely, that there is this law of unconscious self-revealing in human life; that whether we wish it or no, what we are, or what we fain would be and are striving to become within, will come out somehow, even in this world, forestalling in part that bare and utter disclosure when this world is done with. We have all known, I trust, something of that gracious and unstudied radiance which issues forth from a pure and true and loving character; that air of joy and health which some men seem to bring with them wherever they are; the inevitable self-betrayal of moral beauty, of fair thoughts and hopes within. Must it not be true that (however it may be checked and counteracted by the grace of God, or the ministry of angels) there is also some unconscious effluence of gloom, distrust, unkindness, or impurity from the mind that is habitually allowed to drift in its solitude or leisure towards uncomely, or greedy, or suspicious thoughts? The inner habit is always tending to work its way out. "Do not think," wrote a great Bishop of our day, "that what your thoughts dwell upon is of no matter. Your thoughts are making you. We are two men, each of us—what is seen, and what is not seen. But the unseen is the maker of the other."

NOTES ON PREACHING.

NO. I. THE PREACHER.

There is not very much to be said on the subject of preaching which has not been said, and well said, long ago. Those who have mastered the Rhetoric of Aristotle, Cicero on the Orator, and Quintilian's Institutes, will not have a great deal to learn on the subject of public speaking and oratory. Still the principles which are eternal have ever new applications; and on a subject of such general interest as preaching there is much to be said, which, if not exactly new, yet takes on new forms and suggests fresh modes of thought and expression. We say that preaching is of general interest—we might say universal, or almost universal. Laymen care as much for it as the clergy do; and perhaps it is hardly less necessary that the laity should know what is the true kind of preaching than that the clergy should know it. For the clergy have, in various ways, the making of their pastors, and if it is true that the spirit of the pulpit is found in the pew, it is no less certain that the spirit of the hearer reacts on the preacher. For these reasons we have resolved to present to our readers some brief essays on this subject, based more or less on "Lectures on Preaching," delivered last year in the Cambridge Divinity School by the Bishop of Ripon, and recently noticed in these columns. Few living English preachers are better qualified by knowledge and practice to write on this subject than Dr. Boyd Carpenter. The Bishop (1891)

appropriately with the preacher. The preacher, he says, should be a "man of light," an unfold-er of truth. He must have a message which brings light to the minds of men, he must be an inter-preter of the eternal moral order, of the significance of life, of the subtle processes of the heart of man, or, to translate the same thought into sacred and familiar language, he must have an eternal Word of God to deliver to men, a message which is more than man's word. But the light which the preacher sheds upon men must be transmitted to them through the medium of his personality. It is here, says the Bishop, that the human touch is felt. He is not like the discoverer, or inventor, or the mathematician, whose personal qualities are of no moment; his personality will affect every-thing he says and does. The real self of the man cannot but make itself felt in his work. In the sermon, self-suppression is not merely impossible, it is undesirable. To speak or to preach as though the message we have to deliver were a matter of indifference to ourselves, is to invite its rejection. How can we persuade others, if we are not persuaded ourselves? It is this deep and real influence of personality which makes so much difference between preachers. The same message delivered by different men often becomes almost, or altogether, a different message. One delivers it with geniality and conciliation, another with a tone which provokes resentment. Or again, whilst preachers may be quite agreed as to the contents of their message, one delivers it in a cold, indifferent, perfunctory style; another in a hard and peremptory fashion; whilst a third speaks his message persuasively, as though his heart were in it, and as one who is alive to the meaning and purpose of the message itself. The first leaves us unmoved, the second excites our opposition, whilst the third attracts and persuades. This is the reason why we never can gain from printed sermons an explanation of the effect which they produced when spoken. Thus with the sermons of Whitefield, or Chalmers, or even Newman—the individuality of the preacher is lacking, and nothing can supply its place. There is a quality in the artist which we call genius. The corre-sponding quality in the orator is sincerity, conviction, and in order to this, he must not only think something and believe something, he must *be* something. "Take heed unto *thyself* and unto the teaching," said St. Paul. There are two condi-tions requisite in order that the preacher make his personality an efficient force. First, *he must be himself*. Nothing is more ruinous to the preacher than the effort to be or to seem some-thing different from what he is. "Be yourself," says Bishop Carpenter, "and never let admiration for another's gifts betray you into the folly of copying that which is another's." "I shall not preach like them," said Massillon, after hearing the great preachers of his day. He would take his own course. A foe to this simplicity is our natural impatience. We hear a preacher and admire him. It seems so hard to work one's own way; might not one, at a leap, by imitation, reach the goal? It cannot thus be done. If we would do our work truly and effectively, we must do our own work in the exercise of the gifts which we have ourselves received, not by imitating the gifts of others. A second rule given is "suppress yourself." We are to be ourselves, yet place our-selves under restraint. "I, yet not I." The man must be himself, but he must crucify self. The powers of our nature need careful development, and this cannot be done without self-suppression and self-restraint. The Bishop draws an interest-

ing parallel between the spontaneous work of genius and the work of the preacher who has no thought of self, but only of the message of God. The word of the Lord is as fire in his bones. Necessity is laid upon him. Another thing is urged: Not merely must the preacher forget himself, but he must lose the thoughts of self in the remembrance of God. The sense that there is something which God would have us to do, which He has ordered for us beforehand, raises us above the passing emotions, dreads and failures of the present. We give the Bishop's closing words: "If success, or popularity, or encouraging appre-ciation be not given to you, remember the heav-ely way of earnestness, of honesty, of God's ap-proval, is still open. If there be few to listen and none to applaud, that none the less your whole spirit and soul are God's, and that they must be in this work; for only thus will you become, what I am sure you desire to be, real, efficient and whole-hearted ministers of Christ."

PAPAL INFALLIBILITY AND SUPREMACY.

BY THE BISHOP OF RIPON (DR. BOYD CARPENTER.)

The Bishop, on the occasion of his third epis-copal visitation to Bradford, devoted his address to a criticism of the claim of Papal infallibility and supremacy, and to a proof of the obstacles which these particular dogmas offered to the prospects of reunion. If those claims were based on indisputable evidence, were harmonious with the facts of history, consistent with Catholic thought, and justified by primitive and spiritual teaching, objections would lose much of their weight and many difficulties would disappear. But he was afraid that those claims could not submit to any of those tests. They were inconsistent with history, they violated the principles of Catholicity, they found no justification in primi-tive and spiritual teaching. The claims put forward were twofold. There was the claim of in-fallibility and there was the claim of supremacy. Those two claims were, indeed, distinct, but they had a close connection with one another. The claim of supremacy fell short of that to infallibil-ity, but the claim of infallibility involved that of supremacy. If infallibility were conceded, sup-remacy followed. On the other hand, if the claim to supremacy were set aside, the claim to infallibility would hardly stand. In investigat-ing these two claims the evidence concerning them might be conveniently treated together. But before entering more particularly on this task he would like to remind them that the claim to infallibility was a new one and was not always admitted by Roman divines. It was proclaimed in 1870, and proclaimed notwithstanding the protests of the best and ablest divines in the Latin communion. It led to a schism, in which the Latin Church strained to the breaking point the allegiance of some of its ablest and most de-voted adherents. The majority of the divines and teachers submitted—yes, that was just it—they submitted. Did they receive it with ac-clamation? Did they heartily agree? Did they even acquiesce? They submitted. Noble souls were driven into sullen silence, they acted with that loyal reticence which sons show to a foolish father or a loquacious mother when they are too intelligent to approve and too affectionate to show dishonour. But the victory would more than alienate some of the highest ornaments of which the Church could boast in 1870. It seemed to show how completely the new Roman doctrine was at variance with the teaching and utterances

of the most admitted orthodox sons of the Roman Church in days gone by. Let them step back 200 years. The foremost name which the Latin Church could boast in those days was that of Bossuet. He proposed to quote him when he appeared as the champion of Catholics, writing with eloquence and the certain confidence of one who was quite clear as to his position, against the burdens of the Reformation. Bossuet repudiated the idea that the Pope was infallible. It was a Protestant fiction, and the reformed contro-versialist ought to know that was no doctrine of the Catholic Church. Was Bossuet so ignorant of the position of the Church he defended as to mistake a tenet of his Church for a calumny of its foe? His Lordship proceeded to quote from other authorities. They had, said His Lordship, several Popes convicted of error. It was only fair, however, to say that the dogma of infallibility was expounded by the divines of the Roman Church (for instance, by Cardinal Manning) as not claiming personal infallibility for the Pope, but only the special faculty which enabled him when exercising the office to keep free from error. It was clear, therefore, what it was we were to look for. We were to search how far the doctrine that the Pope, speaking *ex Cathedra*, and not from the consent of the Church, was a doctrine accepted by Catholic Christendom. Cardinal Manning was quite sure that it was. He told them that so sure were the members of the Vatican Council on the subject that the question whether the doctrine was a true one was never discussed in the council nor proposed to it. Ac-cording to his view, nobody in the council doubted it. The only doubt felt was as to the expediency of defining the doctrine, or of defining it at that time. The opinion of those who desired to have the doctrine defined was stated as follows: "The universal and constant tradition of the Church, as seen both in facts and in the teaching of the Fathers, as well as in the manner of acting and speaking adopted by many councils, some of which were œcumenical, teaches us that the judgments of the Roman Pontiff in matters of faith and morals were irreformable." It would be observed that there was a certain cautious hesitation about these words. They read like a statement made by one who felt that he was not treading on safe ground. The constant and uni-versal tradition found evidence in many councils, not in all, and even of these many councils, only some were œcumenical. There was a prudent res-triction here. It must be inconvenient to ask in how many œcumenical councils the manner of act-ing and speaking showed that the doctrine of in-fallibility was held. It was certainly important to know how many councils could fairly be reckoned œcumenical; and here they might remind them-selves that no council could claim to be œcumeni-cal which did not embrace representatives of the whole Christian Church. They could not reckon any council as such, for instance, in which the Greek Church had no representation. Councils held within the limits of the Latin communion, and attended only by members of the Roman Church, might be synods, or provincial councils, or patriarchal councils, or whatever the phrase; but œcumenical councils they certainly were not, any more than a meeting of the Imperial Federation League attended by representatives from British colonies was a congress of nations. With this in mind, they could not reckon more than six or seven general councils. Was anything of Papal infallibility known to these councils? Certainly the ancient councils afforded no countenance to

the claims of infallibility or supremacy. The very idea of supremacy was everywhere contradicted. With regard to the testimony of the ancient Fathers, Tertullian had no idea of this supremacy of Rome, for when he counselled the heretics he advised them to seek the guidance, not of Rome, but of the nearest Apostolic Church. The teaching of Cyprian, too, respecting the government of the Church, was well known and clear: "By Christ there is one Church throughout the whole world divided in many members; for the Episcopate is one, diffused by the harmonious host of Bishops, and this, according to the tradition of God, is the connected and everywhere conjoined community of the Catholic Church. The Episcopate is but one, of which a part is held by each Bishop with an interest in the whole." Cyprian, it would be observed, gave no hint of any supremacy conceded to Rome. When he wrote to the Bishop of Rome he gave him no title of supremacy; he was his "colleague," his "fellow Bishop," his "brother." When he mentioned the precedence which Rome had over Carthage, he did not ground it upon any rule or supposed claim of supremacy; but solely on the relative sizes of the two cities. Plainly, he said, on account of its magnitude, Rome ought to precede Carthage; but it was a precedence of rank, of size, of dignity—not of authority or of supremacy. Such a claim would, in the writer's view, have constituted an act of tyranny. From Cyprian let them turn to St. Augustine, the greatest of the Latin Fathers, and one who had written more on questions of Church unity and Church authority than all the other Fathers. He was praised by Pope Pelagius I. for "being mindful of the Divine doctrine which places the foundation of the Church in the patriarchal sees, and teaching that they are schismatic who separate themselves from the communion of these patriarchal sees." In the mind of Pelagius there was more than one patriarchal see, and the foundation of faith belonged to no one of them, but to all. Neither Augustine nor Pelagius, therefore, knew anything of an exclusive privilege belonging to Rome. Alexandria, Antioch and Jerusalem, as well as Rome, were patriarchal sees, and the rights of all patriarchal sees were the same and equal. But more remarkable than any quotations was the silence of the Fathers upon this claim of supremacy. In the writings of the Greek doctors, said Dr. Dollinger, Eusebius, St. Athanasius, St. Basil the Great, the two Gregories and St. Epiphanius, there was not one word of any prerogatives of the Roman Bishop. The most copious of the Greek Fathers, St. Chrysostom, was wholly silent on the subject—and so were the two Cyrils; equally silent were the Latin Fathers, Hilary and St. Ambrose. For thirteen centuries, said Dollinger, an incomprehensible silence on this fundamental article reigned throughout the whole Church and her literature. The Roman Bishops took no leading part in the great controversial questions which agitated those early days. But there were three controversies in which the Bishops of Rome did intervene—the controversy about Lent, about heretical baptism, and that about penance. But when they intervened they did not succeed. The other Churches maintained, in spite of the Bishops of Rome, their own independent usages. At the Council of 381 the Church of Rome was not even represented. The Senate of Paris in 824 spoke of the absurdity of Pope Hadrian, who had, they said, "commanded heretical worship of images." The African Bishops resented, and rejected a

claim on the part of the Pope to bind the Bishops, assisted by a Romae legate, to deal with some difficult cases. "We are resolved," said these African Bishops, "not to admit this arrogant claim." His Lordship, in conclusion, pointed out that his object in dealing as he had dealt with the claims of Papal infallibility and supremacy was to show that these claims constituted a real obstacle to the reunion of Christendom. He had endeavoured to deal with them, without presuming to judge, in a Christian and brotherly feeling towards the Latin communion. It was only fair to show how very much the peculiar attitude of the Roman Catholic Church hindered the prospect of a united Christendom, and that the basis of such a reunion must ultimately be in the acceptance of simpler creeds, and these creeds, which dealt rather with the personal relationship of God to the soul of man, as set forth in the Nicene and Apostles' Creeds—these creeds were not cast in the form of dry propositions, but in simple, real facts and relationships which were dear and helpful to the hearts of men.

To OUR READERS.—We are unavoidably compelled to hold over a large amount of Diocesan News and Correspondence for want of space.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

MONCTON.—The annual meeting of the Diocesan Church Society was held in this place, beginning on Tuesday, the 2nd inst. The opening service took place on Monday evening, July 1st, in St. George's Church. About twenty-five of the clergy had already arrived and were assigned seats in the chancel. The service was of a missionary character throughout. The Rev. J. M. Davenport sang the service, the Rev. Canon Forsyth and Ven. Archdeacon Brigstocke reading the lessons. His Lordship the Bishop gave a practical and stirring address upon the missionary work of the Church. The choir, which had been augmented by the addition of several members of the Choral Society, acquitted itself to the satisfaction and delight of all. Hymn 860 (A. & M.) is particularly deserving of mention. A more artistic and beautiful rendering of that grand hymn was seldom, if ever, heard. Too much praise cannot be given to Mr. Watts, who so skilfully presided at the organ. At 7 a.m., on Tuesday, there was a celebration of the Holy Communion. Shortly after 9 a.m., the clergy and lay representatives being assembled in the Odd Fellows' Hall, the Lord Bishop called the meeting to order, and, prayers having been said, business was at once proceeded with. The roll showed about 60 of the clergy and about 40 lay representatives to be present, at the first and subsequent sessions. The minutes of last annual meeting were adopted as printed in the year's report. The secretary then read his report for the year, in which he first took occasion to refer to the fact that the present year was the jubilee year of the diocese. He stated that five or six missions are still vacant, and that new and promising fields are waiting the advent of a missionary. Reference was made to the statistical returns, which are most encouraging, showing a considerable increase over last year in the amount of voluntary contributions, in the number baptized and confirmed, as also in the number of communicants. Two of the society's venerable missionaries have died, and each has left a bequest to aid the objects of the society. The society has also lost three life members, Henry Garbutt, of London, Eng., Norris Best and Judge Peters. The reports of the various missionaries were then read. Taking them *en masse*, we may say that they were even more encouraging than usual. Noticeably is this the fact in all parishes which have been preserved from the element of unrest and division which has crept into a few localities during the past year. From every quarter of the diocese, where the good old Anglo-Catholic principles are being taught by faithful and loyal priests, bright reports of spiritual and material growth came into the General Committee. The treasurer's report showed a small balance on hand. The total amount disbursed for missionary grants, salaries, contingencies, etc., was \$26,107.82. The report is generally conceded to be most satisfactory.

The report of the Executive Committee for the past year was of unusual interest owing to the fact that an unique case, in connection with the Widows' and Orphans' Fund, had been dealt with. The Rev. Finlow Alexander, who last year became a convert to the Church of Rome, made application for the refund of the total amount of his premiums paid into the W. and O. Fund. The committee reported that his case and application had been duly considered, but that it was deemed impossible under the regulations of the fund to repay Mr. Alexander his premiums. The offer of the committee, which seemed a fair one, was to allow Mrs. Alexander to draw the pension of \$200 per annum, in case she should survive her husband, and on condition of a yearly premium of \$17.95—providing also that Mrs. Alexander is a member of the Church of England—while drawing the aforesaid pension. Additions were reported as having been made to the Incapacitated Clergy Fund, making the amount at the present time \$25,500. The fund for the education of the children of the clergy was stated as being at present \$3,000. From the Book Depository a report was received stating that the total amount of sales for the year were \$1,021.15, upwards of \$100 more than during the preceding year. The value of stock on hand at the beginning of the year was \$2,124.80, while there have been \$1,254.65 worth purchased, and added to the stock during the present year. Rev. Mr. Eatough, from the D. C. S. Sunday-school Committee, reported the sum of \$909.81 received during the year from the Sunday-school children of the diocese. The report of the Board of Home Missions showed a small balance on hand, owing to the fact that several missions had been vacant during a considerable part of the year. The report calls for a more generous contribution for the ensuing year. The estimated expenditure is \$27,419, while the estimated income from aided missions is only \$22,628. It is thus apparent that \$4,791 is required from the self-supporting missions in order to make the income balance with the expenditure. This calculation leaves out of account the reduction of £100 which has been lately made by the Society for the Propagation of the Gospel in its annual grant to the diocese. It is hoped, however, that in this jubilee year of the diocese, an earnest effort may be put forth by Church people to make up the threatened deficiency. The Board of Home Missions for the ensuing year is made up as follows: The Lord Bishop, the Very Rev. the Dean, Archdeacons Brigstocke and Neales; Revs. E. B. Hooper, Canon Roberts, J. M. Davenport, O. S. Newnham, and Messrs. C. N. Vroom, W. S. Fisher, W. M. Jarvis, G. A. Schofield, Hurd Peters, John Black, Governor Fraser, and the deanery representatives, Revs. Canon Forsyth, J. T. Bryan, Chas. Fullerton, H. Montgomery, Scovil Neales, L. A. Hoyt, and S. J. Handford. The following laymen were elected to serve on the Executive Committee: W. S. Fisher, Judge Hannington, H. A. Harvey, Hurd Peters, John Black, J. Roy Campbell, George Burchill, C. W. Welden, A. O. Fairweather, A. A. Sterling, John Moore, C. A. Macdonald, F. C. Allan, G. F. Kinnear, A. G. Beckwith, Judge Wilkinson, Henry Wilmot, H. C. Lilley, A. F. Street, T. B. Robinson, J. B. Forster, A. Porter, R. W. Hewson, H. L. Sturdee. The bill to consolidate the Diocesan Church Society and Synod was considered and passed after a few trifling amendments had been made. The bill provides for the legal union of the two bodies, to take effect on January 1st, 1898. The Sunday-school Committee for the year is composed as follows: Revs. W. Eatough, Canon Roberts, H. Montgomery, A. J. Cresswell, W. Barnes, A. B. Hooper, A. G. H. Dicker, and Messrs. H. B. Schofield, R. W. Hewson and R. E. Cowper. The Book Depository Committee for the year is as follows: Rev. Messrs. Dewdney, Barnes, Eatough and Montgomery, and Messrs. C. E. L. Jarvis, C. F. Kinnear, J. Roy Campbell and T. Barclay Robinson. Rev. W. A. Raymond was re-elected secretary, and Mr. George E. Fairweather, treasurer. Mrs. G. Sidney Smith and James S. Beek were elected auditors. After the usual votes of thanks the meeting of the Society adjourned.

Note.—In our next issue we hope to publish a report of the Synod of Fredericton, which met at Moncton on Wednesday, July 3rd.

QUEBEC.

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

Pastoral Tour.—The Lord Bishop of the diocese returned from a confirmation tour in the Eastern Townships of a month's duration, on the 2nd inst. He left again on the 9th inst. to visit the parishes and missions on the Gaspé coast, which will occupy him for three weeks, and on the 31st inst. he takes the Government steamer, "La Canadienne," at Gaspé Basin, for the Magdalen Islands.

QUEBEC.—The Cathedral.—During the absence of the Very Rev. the Dean, who sailed for England on the 30th ult., he will be replaced by the Rev. George W. Dumbell, D.D., rector of Castleton, N.Y.

The Rev. R. A. Parrock, B.A., Bishop's Domestic Chaplain, sailed for England on the 7th inst. on a visit to his family. On his return in September, he will assume his duties as Professor of Classics in Bishop's College University.

The Rev. Wm. Brooke, M.A., vicar of Frenchay, Bristol, Eng., a relative of the Lord Bishop, who has spent three weeks in Quebec on a visit, returned home per S.S. "Numidian" on the 7th inst.

CACOUNA.—The Rev. Canon Thornloe, M.A., rector of St. Peter's, Sherbrooke, has charge of the church at this place for the month of July.

HATLEY.—The Right Rev. Dr. Paret, Bishop of Maryland, U.S., has taken a cottage at this place and will spend the summer here. He takes a very active part during his stay, visiting and preaching in many of the adjoining missions.

The Right Rev. Dr. Courtney, the eloquent Bishop of Nova Scotia, spent the 3rd Sunday after Trinity in the city of Quebec, on his way from the jubilee celebration at Bishop's College, Lennoxville, and preached at St. Matthew's in the morning and at the cathedral in the evening.

LABRADOR.—Mr. G. W. Willis, lay-reader and teacher on the Labrador Coast, returned to Quebec on the 29th ult., on a short visit to his friends. He states that the report widely circulated during the winter that the Rev. Isaac W. Kerr, the missionary on that coast, had lost both hands through a gun explosion, is entirely without foundation. A very pretty little church is in course of erection at Mutton Bay, the headquarters of St. Clement's Mission. The division of the extensive mission of Labrador, extending over 300 miles of coast, has at last been accomplished, and the Rev. C. E. Bishop, of Bishop's College, ordained on Trinity Sunday, will shortly go down to assist the Rev. Mr. Kerr. There will also be sent to the Coast an additional teacher, so that this distant district will be better looked after, and the people will have more frequent services and more schools than it has been possible to supply them with in the past.

Appointments.—The Lord Bishop of Quebec has appointed his son, the Rev. Edward Arthur Dunn, B.A., of Pembroke College, Cambridge, to be his domestic chaplain, in place of the Rev. R. A. Parrock, B.A., who assumes his post as Professor at Lennoxville next term. The Rev. Mr. Dunn also assumes the editorship of the Quebec *Diocesan Gazette*. The Bishop's second son leaves in September for Pembroke College, Cambridge, to go through a four years' course.

LENNOXVILLE.—*Jubilee of Bishop's College.*—From the 23rd to the 27th of June, 1895, have been the most eventful days in the history of the university of Bishop's College, Lennoxville, not only on account of the many and important events of the days themselves, but also because this is the fiftieth year since the founding of the College. On Sunday, 23rd June, we had the pleasure of a visit from a prelate of the sister Church in the U.S.—the Right Rev. W. Paret, D.D., Bishop of Maryland, who preached at evening in the chapel on the subject of the right occupation of time, basing his remarks upon the words, "Why stand ye here all the day idle?" On Monday at 10 a.m., the Lord Bishop of Quebec held an ordination in the chapel, when Messrs. A. H. Moore, B.A., and C. E. Bishop, B.A., students of the college, were made deacons; the sermon was preached by the Principal, the Rev. Thomas Adams, D.C.L., from I. Tim. iii. 18. The Bishop was attended by his chaplain, the Rev. R. A. Parrock, B.A., the newly appointed Professor of Classics. Many of the neighbouring clergy joined in the procession. The candidates were presented by the Rev. Professor Allnatt, D.D., Dean of the Faculty of Divinity. The Rev. A. H. Moore, B.A., was appointed to read the Gospel. In the evening at eight o'clock, in the presence of a large congregation, including many friends and parents of the candidates, eleven boys of the school were confirmed. The Bishop delivered two instructive addresses. The candidates were given an opportunity of making their first communion with their friends and schoolmates on the following morning at seven o'clock. On Tuesday, 25th June, after the usual daily matins, the Principal spoke a few kindly words of farewell and advice to those students and school-boys who were leaving at the end of this term. The tenor of his remarks was that unlike those bodies in the physical world which absorb but do not radiate heat, they should in their future lives both absorb, retain and radiate good. All were moved by Dr. Adams' heartfelt words. During the day the cricket field was the point of interest, where the Old Boys of the school gathered to decide the annual match with the Present Boys. It proved to be a most exciting contest; the present scholars, being too strong for those who had left the school,

eventually won by four wickets. Scores—Old Boys, 50 and 53; Present Boys—44 and 59 for six wickets. For the Old Boys McLea made 21 and 27, and for the School, Rothera contributed 26 and 22, and Hutchison 7 and 18. At eight p.m., Mr. Arthur Dorey, F.C.O., organist of St. Peter's, Sherbrooke, gave an organ recital in the chapel. Mr. Dorey's artistic taste and finished style were displayed to advantage in the choice and execution of his programme. He was assisted by Mr. H. R. Fraser, vocalist.

On Wednesday, the 26th, the cricket field was again the centre of attraction, for there the annual sports of the School, for which the boys had been practising some weeks, took place. The various events were hotly contested. The Governor General of Canada and the Countess of Aberdeen, who had graciously accepted the invitation of the university authorities to be present at the Jubilee Convocation, arrived in the afternoon by special train, placed at their disposal by the Quebec Central Railway Co., and were met at the station by the Bishop of Quebec, the Chancellor, Principal, staff of the College, and headmaster of the School. Their Excellencies were then driven to the cricket-ground, where they were welcomed with prolonged cheering, the band playing the national anthem. After spending an hour in viewing the sports, they were driven to the Lodge, the residence of Principal Adams, which had been placed at their disposal during their stay here. A luncheon was held at one o'clock, under the auspices of the Alma Mater Society in the College Dining Hall, which was attended by about 100 visitors and old students of the College and old boys of the School. The following points may be selected from the report of the Society, drawn up by Mr. H. G. H. Petry, M.A., Secretary: That although the College only dates from 1845, the School had its origin in 1838 or '39, under the Rev. Lucius Doolittle, but in '45 was reorganized in connection with the College, Dr. Miles becoming rector of the School and Professor of Mathematics in the College, and the late Mr. Edward Chapman, M.A., having been Headmaster from '42 to '45. That the committee of the society had decided to mark the celebration of the Jubilee by an effort to raise \$10,000 (\$2,500 to complete the furnishing of the chapel, and \$7,500 for a new gymnasium). The work of the College and School was reported upon, as well as that of the Medical Faculty. The new School building was stated to have cost \$57,000.

On Wednesday evening, in the Bishop Williams' Hall—Convocation Hall—the School-boys' annual closing dance was given. The hall, as well as the School corridors and rooms, was brightly illuminated by electricity and decorated for the occasion. The building was thronged with guests, and the spectacle was a brilliant one when the Governor-General's party entered at ten o'clock. The proceedings were opened with a quadrille of honour led by His Excellency with Mrs. Adams, and the Countess of Aberdeen with Mr. Petry, Headmaster of the School. Her Excellency presented the prizes to the winners of the sports during the evening. Much care had been bestowed upon the appearance of the buildings and grounds. Everywhere was to be seen purple and white, the university colours. An arch of evergreen was erected over the main entrance to the grounds, which harmonized with the well-clipped hedge surrounding them. Many additional electric lamps brightened the effect at night. A mitre, composed of 100 electric lights suspended in front of the College, made the lawn and surroundings almost as bright as day. This, as well as the other special illuminations, was furnished by Sherbrooke Gas & Water Co., as a compliment to their Excellencies. A pleasant feature of the week was the return of so many old boys, now occupying prominent positions throughout Canada, to the familiar scenes of their school days, to renew old ties and look once more upon the surroundings of Bishop's College and School—the hills, valleys and rivers for which they are justly famous. The present headmaster of the School, Mr. H. J. H. Petry, M.A., is himself an old scholar of Bishop's College School and a graduate of the College; and is the first layman to hold the headmastership. He is a native of this province, being the son of the Rev. H. J. Petry, of the cathedral, Quebec. He took his degree in 1883, with first-class classical honours, winning the Prince of Wales' medal.

Thursday, the 27th, Convocation Day, was, of course, the most important day of the week. It was begun, very appropriately, with a celebration of the Holy Eucharist at seven o'clock. The chief service, however, the university service, was the choral celebration at 11 o'clock, at which their Excellencies and Staff and many distinguished visitors were present. A procession, numbering nearly 100, consisting of the choir, students, visiting clergymen and staff of the College, their Lordships the Bishops of Nova Scotia and Quebec with chaplains, the Registrar and the Chancellor, was formed in the College and moved to the west door of the chapel and there opened out to allow the Bishops and others to pass

on to the sanctuary. The scene was a very imposing one, not likely to be readily forgotten by those who had the good fortune to be present. Many handsome gifts have been recently made to the chapel, including ten stained-glass windows, white altar frontal, white dossal, altar vessels, credence table, fald stool, re-table, carpet and kneelers for the sanctuary, white book markers and 200 Prayer and Hymn books. The altar was the most conspicuous object, looking very chaste with cross and flowers, and the new hangings, worked by the Guild of St. Matthew's Church, Quebec. The Bishop of Quebec was celebrant, the Dean of Quebec, Gospeller, and the Dean of Ontario, Epistoller. The celebrant, during the service, solemnly dedicated the new gifts to the service of God, and commemorated those benefactors of the college who are deceased and those in whose memory the gifts were made. The university sermon, by the Lord Bishop of Nova Scotia, was a masterly discourse on St. John iv. 38. The service was choral throughout, the music having been specially composed for the occasion by Mr. Dorey and dedicated to Principal Adams. The *Te-sanctus*, *Benedictus* and *Agnus Dei* are especially touching and reverent compositions. The procession returned to the College in the same order singing the hymn, "For all Thy Saints, who from their labours rest." Convocation followed at three o'clock. Long before the members of Convocation entered, the hall was filled to overflowing. The Governor-General, with Mrs. Adams, was first to enter, followed by the Countess of Aberdeen and Dr. Adams. After they were seated on the dais the procession entered, composed of the graduating class, members of convocation, those about to receive honorary degrees, A. D. Nicholls, Esq., B.C.L., M.A., Registrar, the Very Rev. R. W. Norman, D.D., D.C.L., Dean of Quebec, Vice-Chancellor, R. W. Heneker, Esq., D.C.L., Chancellor, and the Bishops of Nova Scotia and Quebec, all in gown and hood except the Bishop of Quebec, who wore his scarlet Convocation robes, and the Bishop of Nova Scotia cassock and pectoral cross. The Chancellor, having declared the Convocation open, read and presented a handsomely engrossed and illuminated address to His Excellency the Governor General, who replied in a most happy strain, exhibiting a keen interest in educational matters generally and an appreciation of the unique position occupied by Bishop's College as an Anglican institution in the Province of Quebec. His remarks met with much applause. An address was also presented to His Honour the Hon. J. A. Chapleau, Lieut.-Gov. of Quebec. His reply was full of lofty sentiment couched in choicest language. The Chancellor's address to Convocation followed. It dealt with the history of the College and School from their earliest days to the present time, touching reference being made to the memories of Bishops Mountains and Williams, the Rev. L. Doolittle, Rev. Jasper H. Nicolls, Mr. Chapman, Dr. Miles and the Rev. Dr. Lobley, who devoted so much time and effort to bring the institutions through many early struggles and difficulties to their present state. He stated incidentally that the buildings and investments of the College aggregated \$260,000. At the conclusion of this speech the Registrar read a list of those from whom letters of regret had been received, including the Archbishops of Rupert's Land and Ontario, the Bishops of Montreal, Niagara, Newfoundland, Fredericton, Jamaica, New York, Vermont, Maine, New Hampshire and Maryland; Sir William Dawson, Sir W. H. Hingston, M.D., and J. H. R. Molson, Esq., Governors of McGill University, Dr. Johnson, Acting Principal of McGill, Chancellor Allen, and the Rev. W. Jones, Acting Provost of Trinity College, Toronto; Chancellor London, Toronto University; Sandford Fleming, Esq., C.M.G., Chancellor of Queen's University; Dr. J. G. Bourinot; the Rev. Abbe Laflamme, rector of Laval University; the Rev. Canon Henderson, Principal Montreal Diocesan Theological College; Hon. G. Ouimet, Hon. W. B. Ives, Principal Grant, Queen's University, and many others. The regular business of Convocation was then proceeded with, when the following degrees were conferred: D.C.L. (Honoris Causa).—The Governor-General, the Lieutenant-Governor of Quebec, Hon. L. O. Taillon, Premier; the Bishop of Nova Scotia; Sir Alex. Lacoste, C.J., Queen's Bench; Sir Napoleon Casault, C.J., Superior Court; Mr. Justice Andrews; Hon. Boucher de la Bruere, Superintendent of Public Instruction; Hon. E. J. Price, the Ven. Archdeacon Roe, the Ven. Archdeacon Lindsay, the Rev. Canon Thornloe, F. W. Campbell, Esq., M.D., Hon. J. S. Hall, James Dunbar, Esq., Q.C. D.D. (jure dignitatis)—The Very Rev. Dean Carmichael, the Very Rev. Dean Buxton Smith, D.D. (ad eundem)—The Rev. J. Ker, D.D., Trinity College, Toronto. C.M., M.D.—Messrs. T. Bannerman, Gustave Lewis and G. L. T. Hayes; Miss E. H. Clendinning. M.A. (ad eundem)—R. N. Hudspeth, Esq., M.A., Trinity College, Toronto. M.A. (in course)—Rev. T. W. Bail, Rev. J. B. Pyke, Lawrence D. Von Iffland, B.A. (in course)—N. C. Lyster, F. G. Vial, J. P. Turner, W. R. Hibbard, George Pye, Cecil T. Mundy, Thomas Dow-

dell. Nearly all those receiving honorary degrees made speeches. Especially noteworthy were those of the Governor-General, whose remarks were replete with kindly feeling and congratulation to the university. The Lieutenant-Governor, the Hon. L. O. Taillon (who spoke in French), Sir Alexandre Lacoste, Sir N. Casault, the Lord Bishop of Nova Scotia (representing the Diocese of Nova Scotia and the university of King's College, Windsor), who greatly impressed his hearers, not only by his dignified bearing and commanding presence, but by his eloquence, wit and pathos; the Dean of Montreal made a most humorous speech, Dr. L. H. Davidson and Rev. Dr. Ker (representing the Synod of Montreal), all of whom expressed the cordial feeling existing in the hearts of Montreal Churchmen towards Bishop's College. The Hon. J. S. Hall, the Hon. Mr. Justice Andrews, the Hon. Mr. Justice Archibald (representing McGill University), the Hon. Boucher de la Bruere, Dean Buxton Smith, Dean Norman and Archdeacon Lindsay, also spoke. Amongst those who were not present to receive their degrees were His Grace the Archbishop of Ontario, the Bishop of Maryland, J. G. Bourinot, D.C.L., Hon. W. B. Ives, and Rev. Principal Grant. H. W. Reyner, Esq., Dr. Adams and Mr. Petry gave accounts of the year's work in College and School respectively. Never has such a noteworthy gathering occurred within the walls of Bishop's College as sat upon the platform in Convocation Hall, including so many dignitaries of both Church and State, representatives of the leading English and French families of Lower Canada, and several prominent laymen of the Roman Communion. The university showed its comprehensiveness in honouring itself and these men, irrespective of their varying spheres of life. On the platform besides those already mentioned were Sir Henri Joly de Lotbiniere, Rev. Professors Allnatt, Scarth, Wilkinson and Parrock; the Rev. Canons Davidson, M.A., Fulton, M.A., and Foster, M.A.; the Hon. M. M. Tait, D.C.L., Acting Chief Justice, Hon. M. F. Hackett, Q.C., M.L.A., F. W. Campbell, Esq., M.D., D.C.L., Dean of the Faculty of Medicine; G. T. Ross, Esq., M.D., Registrar of the Faculty of Medicine; the Revs. J. Kemp, B.D., E. A. W. King, M.A., R. C. Tams, M.A., J. J. S. Mountain, D.C.L., T. Blaylock, M.A., Albert Stevens, M.A., D.C.L., Lennox Williams, M.A., F. G. Scott, M.A., A. H. Robertson, L.S.T., T. H. Lloyd, M.A., G. G. Nicolls, M.A., J. Hepburn, M.A., G. Abbott Smith, M.A., H. E. Wright, M.A., A. J. Balfour, M.A., G. H. A. Murray, M.A., Reginald King, Esq., M.D., W. White, Esq., Q.C., the Rabbi Veld, H. R. Fraser, Esq., LL.B., W. Morris, Esq., LL.B., Arthur Jarvis, Esq., M.A., Monroe Ferguson, Esq., A.D.C. to His Excellency the Governor-General, W. T. S. Hewett, Esq., Secretary to His Excellency the Governor-General, Captain Shepherd, A.D.C. to the Lieut.-Gov. This evening in the Convocation Hall was held the annual conversation, at which the College and School prizes were distributed by the Earl of Aberdeen. Many handsomely bound volumes bearing the College and School arms were handed to the winners. His Excellency, in each case, making a few felicitous remarks. Dancing was afterwards begun, and continued till one o'clock, when the gathering broke up. During the evening, much amusement was caused by the school-boys "bouncing" the Governor-General's A.D.C., the masters and the smallest boy in the School who had won the handicap half-mile race. Thus ended a week which will ever be memorable in the annals of Lennoxville. The Rev. Thomas Adams, M.A., D.C.L., a member of St. John's College, Cambridge, and a wrangler of his university, has been successful in making Bishop's College even better known and more popular than it ever was before. Already the Arts Building is filled up for the session of 1895-96.

ONTARIO.

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

AMELIASBURG.—A successful strawberry festival was held by the ladies of St. John's Church, Carrying Place, on June the 27th, on the church grounds. A good programme, consisting of recitations, music, speeches, was presented. Proceeds towards liquidating the church debt. Sixty dollars and seven cents was taken in from the sale of tickets and the candy stall.

FRANKVILLE.—We regret to announce the death of the Rev. L. B. Stephenson, rector of Frankville, who fell asleep on Monday July 8th. The cause of death was typhoid fever. It will be remembered that Miss Lily Stephenson, sister to the deceased clergyman, met her end in a very tragic way only a short time ago. Our sympathy is offered to the surviving members of the family.

KINGSTON.—A general ordination was held in St. George's Cathedral on Sunday, 7th of July, by the Archbishop of Ontario. Messrs. H. J. Spencer (gospeller) and W. E. A. Butler were admitted to the

Diaconate, and the Revs. E. Costigan and Ernest M. Rowland were ordered Priests. In the evening the ordinands assisted in the various city churches.

Editors of secular, or indeed any, papers dislike to be told how to run them, but they are often able to tell the clergy how to conduct service, and even how and what to preach. A Kingston paper has been doing this pretty often of late.

BARRIEFIELD.—On the evening of July 7th the Archbishop of Ontario confirmed a class of 17 persons, chiefly of mature age, in St. Mark's church. The service was chorally rendered, and very well done. Fourteen of the candidates were females.

TORONTO.

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

St. Matthias.—The annual Sunday-School picnic was held in Howard Park on Tuesday, the 9th inst. About 200 children and a large number of their parents and friends were present, and appeared to thoroughly enjoy themselves. The Sunday-School Superintendent, Mr. Davis, and the large staff of teachers, exerted themselves in their usual way and contributed not a little to the success of the day.

PORT HOPE.—Trinity College School. Prize list, 1895.—Prizes for General Proficiency—6th Form—The Chancellor's Prize, S. B. Lucas; 5th Form—The Rev. F. A. Bethune Scholarship, W. W. Francis; 4th Form—G. B. Strathy; 3rd Form—R. E. Macgregor; Upper 2nd—R. P. Jellett; Lower 2nd—G. W. Morley; 1st Form—L. M. Rathbun.

Divinity—5th Form—The Lord Bishop of Toronto's Prize, S. B. Lucas; 4th Form—The Rev. Canon DuMoulin's Prize, H. S. Macgregor; 3rd Form—R. E. Macgregor; Upper 2nd—E. P. Morphy; Lower 2nd—G. W. Morley; 1st—W. M. B. Ker.

Mathematics—5th Form—The Governor-General's Medal—S. B. Lucas; 4th Form—The Rev. Professor Jones' Prize, A. L. Palmer; 3rd Form—Professor Fessenden's Prize, C. M. Shadbolt; Upper 2nd—R. P. Jellett; Lower 2nd—S. M. Thorne; 1st Form—Rev. Professor Jones' Prize for arithmetic, C. R. Spencer.

Classics—5th Form—Mr. E. Martin's Prize, W. W. Francis; Greek grammar—The Rev. A. J. Broughall's Prize, G. B. Strathy; 2nd Form—The Headmaster's Prize, R. P. Jellett; Latin grammar—Mr. J. A. Worrell's Prize, P. B. Tucker; 1st Form—Mr. Marling's Prize—C. R. Spencer; French—5th Form—Rev. Sutherland Macklem's Prize, P. B. Tucker; 4th Form—G. B. Strathy; 3rd Form—R. E. Macgregor; German—4th Form—A. L. Palmer.

History and Geography—5th Form—The Rev. Professor Clark's Prize, P. E. Henderson; 4th Form—A. L. Palmer; 3rd Form—A. Morrow; English literature—5th Form—Mr. James Henderson's Prize, P. B. Tucker; writing—Prize, S. M. Thorne; book-keeping—not awarded; Church history—Rev. Canon Cayley's Prize—not awarded.

The Bronze Medal—E. P. S. Spencer.

The following boys obtained "honourable mention" in the various subjects of examination: General Proficiency—5th Form—P. B. Tucker; 4th—Palmer, Rogers; 3rd—Morrow, G. Ireland, Tighe; Upper 2nd—Morphy, Watkins, Hammond, G. Renison, Turner, Chapman; Lower 2nd—S. M. Thorne, Piercy, Ridout, J. C. Patterson; 1st—G. Ramsay, K. Ramsay, E. Kerr, Cooper, Cooke; Modern—Macfie.

Divinity—Scripture History—5th Form—W. W. Francis, Henderson; 4th—Duggan, Palmer, G. B. Strathy; 3rd—Creighton, Morrow, Labatt, Hampson; Upper 2nd—R. P. Jellett; Lower 2nd—E. F. Osler, Piercy, Street, L. G. P. Montizambert; Christian Doctrine—5th Form—Gillmore, Marling, F. W. Walker; 3rd—Tighe, Morrow, Carter; Lower 2nd—Cooke, S. M. Thorne, Piercy, E. F. Osler, Murphy, Cooper, Mackay, H. F. Osler, S. C. Metzler, Ridout, Wright, Clark, McLaren, L. G. P. Montizambert, C. K. Spencer; 1st—E. Rathbun; Greek Testament—W. W. Francis.

Mathematics—Euclid—5th Form—Plummer, E. P. S. Spencer, W. W. Francis, A. L. Ireland, Marling, Robertson, P. B. Tucker; 4th—Rogers; 3rd—Chapman, Hampson, R. E. Macgregor, Morrow, Macfie, G. B. Strathy; Upper 2nd—Labatt, G. Ireland; Lower 2nd—Morley, Piercy, Cotton, Ridout, Cooke, L. G. P. Montizambert; Algebra—5th—W. W. Francis; 3rd—R. E. Macgregor, Macfie, G. B. Strathy, Chapman; Upper 2nd—Morphy, Turner, Watkins, G. Ireland, Hinds; Lower 2nd—Morley, Syer, Ridout; Arithmetic—3rd—R. E. Macgregor, G. B. Strathy, Chapman; Upper 2nd—Morphy, J. C. Patterson, Budge, Hammond, Watkins, G. Ireland; Lower 2nd—Morley, Syer, Cooper, Murphy, Piercy, G. Renison, Ridout; 1st—L. M. Rathbun, Clark.

Classics—Latin—6th Form—Lucas; 5th—P. B. Tucker, Henderson, Marling; 4th—G. B. Strathy, Palmer, H. E. Macgregor; 3rd—Morrow, R. E. Mac-

gregor, Tighe, G. Ireland, Shadbolt; Upper 2nd—G. Renison, Morphy, R. P. Jellett, G. C. P. Montizambert, Turner; Lower 2nd—Morley, Ridout, S. M. Thorne, J. C. Patterson, Piercy, McLaren; 1st—L. M. Rathbun, Cooper, Forest, Adams, E. Rathbun, Street; Greek—6th—Lucas; 5th—Marling, Henderson, Bethune; 4th—G. B. Strathy, H. S. Macgregor; 3rd—G. Ireland, Morrow, R. E. Macgregor, Shadbolt, Tighe; Upper 2nd—R. P. Jellett, Watkins, G. C. P. Montizambert, Hammond, G. Renison, Hinds, Walsh.

French—4th Form—H. S. Macgregor; 3rd—Morrow, Osborne, Holcroft, G. Ireland, Hampson; Upper 2nd—R. P. Jellett, G. Renison; Lower 2nd—Morphy, Morley, Walsh, S. M. Thorne, J. C. Patterson, L. G. P. Montizambert, McLaren, Chapman.

German—Bridges.

History—5th Form—P. B. Tucker, Lucas, W. W. Francis, Plummer; 4th—H. S. Macgregor; 3rd—Osborne, Hampson, R. E. Macgregor, Carter; Upper 2nd—Morphy, Hammond, Cotton, R. P. Jellett, J. C. Patterson; Lower 2nd—Morley, Adams; 1st—K. Ramsay, G. Ramsay.

Geography—3rd Form—Holcroft, Hampson; Upper 2nd—Morphy, Cotton, Turner, Walsh, R. P. Jellett; Lower 2nd—Morley, Murphy, Piercy.

English—4th Form—G. B. Strathy, Rogers; Upper 2nd—Morphy, Walsh; Lower 2nd—Cooke, Piercy, Ridout, Morley, Street, Murphy; 1st—L. M. Rathbun, G. Ramsay, E. Ker, K. Ramsay, E. Rathbun.

Owing to the want of accommodation in the temporary quarters occupied by the school, "Speech Day" and the distribution of prizes have been postponed till the Autumn. The work on the new buildings is progressing rapidly, and it is confidently expected that they will be ready for occupation on the re-opening of school on the 19th of September next. Large additions are being made, and everything is being done to render the new structure thoroughly comfortable and fully equipped with all modern improvements.

St. Stephen's.—A farewell At Home to the Rev. E. Vicar Stevenson, curate of this church, was held at the schoolhouse on Thursday evening last. A large gathering of his friends assembled. On the platform were the rector, the Rev. A. J. Broughall, the wardens and a number of the prominent members of the congregation. The rector, as chairman, after passing a glowing eulogy on Mr. Stevenson's valuable work in the parish during the past three years, and expressing his regret at his resignation, called upon Mr. Canavan, who read a beautifully illuminated address, expressive of the esteem in which Mr. Stevenson is held. Accompanying the address was a purse of \$100 in gold, which was handed to Mr. Stevenson by Mr. E. B. Temple, the people's warden. Mr. Stevenson made an earnest, eloquent reply. Mr. H. R. Young, on behalf of the Boys' Brigade, also presented a handsome testimonial in recognition of Mr. Stevenson's work amongst them. Mr. Stevenson has accepted an appointment in Peterboro, whither he goes bearing the best wishes of his many friends in Toronto.

The Rev. D. Convers, of the Mission Church of St. John the Evangelist, Boston, a well-known mission preacher, preached last Sunday morning and evening in St. Stephen's Church.

NEWCASTLE.—The grounds of Mrs. Farncombe, of Port Newcastle, on Wednesday evening, July 3rd, were the scene of a very pleasant and enjoyable garden party and strawberry festival, given by the ladies of St. George's congregation in aid of the Sunday-school. The beautiful garden was brilliantly illuminated by Chinese lanterns and other coloured lights, and the several booths at which ice cream, strawberries and other delicacies were dispensed, were located under the magnificent shade trees which adorn and are interspersed throughout the garden, and were generously patronized by the youth and beauty of the village and adjacent parts, and a very handsome sum was realized. The pleasures of the evening were much enhanced by the presence of the Newcastle Brass Band under their indefatigable band master, Mr. Pickard, of this place, who rendered a number of select pieces in his usual acceptable manner. Advantage was taken of this occasion by the ladies, on behalf of the congregation, to present to the Rev. Mr. Carswell, late curate of this parish, the following address, accompanied by several useful and handsome articles:

"REV. AND DEAR SIR.—The members of the congregation of St. George's Church, Newcastle, now that you are about to sever your connection with this parish, beg to express to you their appreciation of your services rendered whilst among them, and to assure you of their sincere respect for you as a clergyman and spiritual adviser. Your increasing attention to your labours as curate of this parish, and your earnest devotion to the church work, we beg to assure you are recognized and thankfully accepted, and we trust that, in whatever sphere your

future labours may be cast, you will receive, as we are sure you will merit, the approbation of those to whom you will minister. In further evidence of our regard and kindly feelings towards you, we beg your acceptance of the accompanying articles. With our best wishes for your future and hoping that God's blessing may attend you, we subscribe ourselves

THE MEMBERS OF ST. GEORGE'S CHURCH.

Mr. Carswell made a suitable reply, expressing his regret upon leaving the parish and thanking the parishioners for their many acts of kindness to him during his three years sojourn among them. Rev. Canon Farncomb, the newly appointed incumbent of the parish, also addressed the assembly, expressing the pleasure he experienced in addressing so many of his former friends. The party broke up at a seasonable hour, each and every one expressing herself and himself as having spent a most delightful evening.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

HAMILTON.—A meeting was held in the Church of the Ascension schoolroom on the 27th and 28th of May, 1895, to consider the advisability of forming a Canadian Council of the Daughters of the King. Representatives from various Chapters in Ontario were present, and it was unanimously resolved to form a Canadian Council with power to amend the constitution and act as they should see best for the welfare of the Order. The proceedings of this meeting have since been ratified by the General Council in New York and the revised constitution accepted. The aim and objects of the Order of the Daughters of the King are but little known in Canada, and it is hoped that the formation of this Council will be the means of awakening interest in the work of the Order, as in parishes where Chapters are already formed good work has been done in the building up of the spiritual life of the members and in assisting the rector of the parish. The Daughters of the King is not a charitable society, nor is it for raising money for church purposes; the one great object is for the extension of Christ's Kingdom among young women, and the strengthening of parish life. A good deal of attention was devoted to this at the meetings, and the hope expressed that this object will always be kept in view by those who enter the ranks of the Order. An evening meeting was held, when reports of Chapters and papers by delegates were read and addresses given by Rev. Mr. Wade and Rev. Mr. Howitt. Rev. W. H. Wade, rector of the Church of the Ascension, Hamilton, was elected chaplain for the ensuing year. A convention will, D.V., be held in Hamilton some time in May of next year, when it is hoped that many more Chapters will be represented. Any information that may be desired will gladly be given by Miss Downie, Watford, president of the Council, or Miss K. Sadleir, Hamilton, secretary-treasurer. Constitutions, applications for charters, badges, etc., may be obtained upon application to the secretary.

NORVAL.—Mr. C. P. Sparling will take charge here during the summer months. This mission is to be congratulated on obtaining the services of Mr. Sparling.

FORT ERIE.—Owing to various circumstances the summer meeting of the clergy of the Rural Deanery of Lincoln and Welland, held in this parish on Tuesday, July 2nd, was not as largely attended as is the average meeting. The proceedings, however, proved interesting to both the clergy and the congregation. Beginning with Holy Communion in St. Paul's church at 8 a.m., the day was chiefly devoted to religious study and work. Passages in both the Old Testament and the New were critically examined, the original in each case being read and carefully considered. A Prayer Book subject also occupied the thoughtful attention of the members for a time. The Chapter, moreover, discussed the proposed re-arrangement of dioceses in Ontario. In the evening addresses were delivered by Ven. Archdeacon Houston and Rural Dean Armitage on the subjects Rest and Worship respectively. These themes were deemed peculiarly suited to the community, which is more or less disturbed on Sundays by excursionists from the city of Buffalo, who make the day a time for pleasure, resorting for this purpose to the hotels and parks in the vicinity of the village and creating much noise and disquiet. The members, before separating, agreed to watch the correspondence published in a certain Buffalo newspaper on the subject of religion, and, when necessary, to reply to the insidious attacks on the Christian faith.

Another accession to our Church of England is the Rev. T. Prout, Baptist minister at Coventry for the last eight years, whom the Bishop of Worcester has provisionally accepted as a candidate for holy orders.

RUPERT'S LAND.

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

(Synod Meeting, continued from last week.)

We had the great pleasure last year of visits from the Rev. W. Osborn B. Allen, secretary of the S. P. C. K., and the Rev. Baring Gould, secretary of the C. M. S. In accordance with the resolution of the Synod, committees of the Synod met them and expressed to them the Synod's deep appreciation of the valuable help given to the diocese by these societies. Both visits were short. I had arranged to take Mr. Allen along three of our lines of railway so that he might have seen some of our mission work, and especially a number of the churches whose building has been so encouraged and aided by the generous grants of the S.P.C.K., but he could not give the time. The visit of Mr. Baring Gould was also short. He visited St. Peter's, Dyuevor, and he addressed a large and influential missionary meeting in Winnipeg, as also several other gatherings. But that large meeting was calculated to give him a mistaken idea of the capabilities of this country, and St. Peter's mission, which is no longer a C.M.S. mission, could give him no conception of the poverty and unsettled character of our interior missions. The college has had a prosperous year. The attendance of students was large, and many of them distinguished themselves and carried off honours and scholarships of the university. The college school has never quite recovered the depression on account of scarlet fever two years ago. We have not yet reached the old numbers, but the record of the school continues good. One of our young boys gained the first scholarship in the university preliminary scholarship among 106 candidates. What gave this additional pleasure to us was that he was a son of the late Dr. Lynch, who had so endeared himself to us as a physician. The last Synod passed a resolution that I should ask St. John's College to formulate at once some scheme for systematically canvassing the diocese in the interests of the college. But the critical condition of the mission fund and the general depression both here and elsewhere, in the opinion of the college, made an appeal inopportune. I hope, however, circumstances may so change as to enable an effort for raising an endowment for a mathematical teacher to be made. The college could not with safety invite a competent teacher simply on a promise of annual subscriptions. It will always be a pleasure to me to be of any assistance in the tuition of the college, but it will be a relief to me to be quite free in making engagements and in meeting calls for my services.

The School Question.—And now I feel it is my duty to make some remarks on the subject of primary education, on which I have several times addressed the Synod. It is now receiving a good deal of attention in consequence of the decision of the privy council, and what has followed from it. I thought it well to lay before the Premier of the Dominion the views of our Church as indicated from time to time by resolution of the Synod of the diocese. My main object in this was to deprecate the entire secularizing of the schools by the exclusion from them of all religious exercises. I have abstained from any further action, as I could see at present no probable way for securing such adequate religious instruction as we desire. But in addressing you I feel it a first duty to re-affirm my sense of the grievous injury being done our young people and our country by the absence of religious instruction in our public schools. We must not shut our eyes to the real position. There is no religious instruction at the present time. In the giving of moral lessons there may be the teaching of the ten commandments, and it surely should be a great advantage to the teacher to have Divine sanction for his teaching on that subject. Experience has practically shown that there is no other satisfactory for moral instruction. But this is not proper religious teaching. Nothing is brought before the children of the relation of men to God. Nothing of the revelation of the good news of our Lord and Saviour. Nothing of His Divine life, example, sacrifice. Can we have any doubt of the coming evils of this course? Are there not sufficiently clear indications outside of us, as in the diminution of juvenile crime in England, where with sufficient secular education, religious instruction is so generally given, and on the other hand in the increase of juvenile crime in France, where with efficient secular education, religious instruction and religious exercises are excluded. But it seems to me we have the clearest object lesson in the United States—a nation in which religious influences once predominated, and where there is much intelligence and much education, but with little or no religious instruction. I pass over the lawlessness and contempt of life and bold defiance of law in a great part of the United States, without parallel, I believe, to day in any other civilized Christian country, and simply point to very widespread signs of deterioration of character from a religious point of view. There is an abstention from Church attendance and the ordinances of reli-

gion on the part of a great majority of the population. Dr. Ramsford said lately that the spirit of Christian Humanitarianism has engrafted itself on the community, and there was a great aggregate of Christian effort, yet year by year it was becoming more difficult to bring the general run of people to the Church, and the outlook for Church work was not encouraging. The Rev. Josiah Strong, a Congregationalist, lately published a work in which he gave the following facts: There are 95 towns and plantations in Maine where no religious services of any sort are held. Along the Erie canal for miles were scattered hamlets containing a considerable population where there was no religious service of any kind from one year's end to another. These are said to be fairly representative of many rural districts in New York. There are large city populations where there is only one church to 10,000, 20,000 and even 40,000 souls. The average membership of over 80,000 churches is found to be 101. Then there is a great and almost flaunting immorality destroying the home life and purity—divorces bear a grave proportion to the number of marriages—and there is a marked unscrupulousness in money matters. It is vain to attribute all this simply to the blighting presence of socialistic and irreligious immigrants from the continent of Europe. It is largely the offspring of religious indifference of which the rejection of religious instruction for the young, I am convinced, is a potent cause. But in thus insisting on religious instruction, I have not at all in view the teaching of what may be considered peculiar to the Church of England. I am not insensible of the privilege of the full presentation of truth according to our Church enjoyed by so many parishes in England. But I know we cannot dream of that, and I fully recognize that there can be very satisfactory religious teaching in the day schools without this. The special teaching of the sacraments and of confirmation, and perhaps in some cases of the Articles and Church history, can be given in the Sunday school and in Bible and confirmation classes, but happily with all our divisions there is a great deal of religious truth of first importance common to all the great Christian denominations, and on that account regarded by the English educational authorities as unsectarian. Thus not simply the reading, but what is a very different thing, the teaching of a large part of the Bible, including the historical incidents of the Old and New Testaments, the Lord's Prayer and the Ten Commandments, and also the Apostles' Creed, is so classified by them. That would fully satisfy me, and I see no reason why our Public schools should not enjoy much of this as well as the Public board schools of London. I believe the Protestant Separate Schools of Quebec have a fair amount of such religious instruction. Some object that the State has nothing to do with the Christian religion; that to provide for instruction in this is to go out of its province—that prayer is no more in place in school than in the business of a shop. This view of the duty of a Christian State in the training of the young seems very defective. The duty of the State is certainly to do all in its power in the proper region of its influence for the glory of God and the advancement of His kingdom. No doubt there is a great difference between a Christian State and the Jewish State when directly governed by God, but this difference does not affect the duty of promoting what is believed to be Divine truth, but only of enforcing that truth on those not accepting it.

Others object that it is unjust to have religious instruction in schools attended by those whose parents disapprove of it, but who yet bear their share in the support of the school. But a majority has right to the carrying out of the wishes, as long as it relieves from their effect those who have conscientious objections. There would be a hardship in the State enforcing religious instruction on all pupils, but there is no hardship in securing religious instruction for the children whose parents desire it.

There is a further and more serious objection that the teaching of religion may be thrown on men with no religious feeling or fitness. This is an evil, but of that class that can never be wholly excluded in this imperfect world. An unworthy parent conducts family worship. There is no Church without its unworthy ministers. On the whole my experience of Public schools in Scotland, which in my time had considerable religious instruction, leads me to attach little weight to this objection.

But some are not satisfied with the absence of religious instruction, but would exclude all religious exercises. This is sometimes suggested as a means of removing any ground for Roman Catholic objection. But though the Roman Catholic body will object to the present schools because there is no religious instruction in them approved by their Church and taught by teachers having their confidence, those schools will only be more objectionable to many of their members if there is no acknowledgment of religion. Last year a teacher in a London Board School was accused of teaching Unitarianism from a Bible lesson. The London School Board, to prevent this, issued a circular requiring all religious instruc-

tion to be in accordance with the orthodox view of the Holy Trinity. There was much discussion. The election of the new School Board shortly followed. Cardinal Vaughan issued a pastoral directing Roman Catholic voters in every district where there was no Roman Catholic candidate to support candidates approving of the circular and the religious instruction of the Board Schools, in preference to those opposing the circular or favouring secular schools.

The exclusion of religious exercises has also been advocated as securing what are called national schools, by which are meant schools the same for the whole community—for those of any race or religion, Christian or Jew, believer and infidel alike. But experience has shown that national schools embracing the nation can never be so obtained. They may satisfy the Jew and the unbeliever, but they will antagonize a far larger number of Christians. Mr. Fitch, one of Her Majesty's chief inspectors of schools, was commissioned by the British Government to report on the school system of America and France. He summed up the result of his observations in these words:

"When the State system absolutely excludes religious instruction from its purview, there grows up side by side with it a rival system outside the national school organization, and in part hostile to it, administered by religious bodies, maintaining at their own cost and that of the parent, and receiving neither aid nor supervision from public authority. Experience seems to prove that in such circumstances the number of voluntary and denominational schools tends to increase, and the separation in feeling and interest between such schools and the common schools to become more marked, while the area of the State's influence over public schools becomes 'pro tanto' restricted." And this was his conclusion, "A secular system pure and simple, it would appear, is incapable of becoming a truly national system."

It might be some time, with our meagre resources, before the experience would be repeated among ourselves, but it would only be a matter of time, and as means increased the action would not be confined to the Church of England and the Roman Catholic Church. It is true that at present some of the warmest supporters of the American secular schools are to be found among the Bishops and clergy of the American Church. I have sometimes wondered at this, but there are signs of growing dissatisfaction with the results. Only lately one of the dioceses pronounced in favour of the establishment of parish schools, and I believe the feeling of apparent contentment with the general school system that still exists is largely a resenting of what is considered the aggressive intriguing and grasping policy of the Roman Catholic Church, and of the unfair playing into their hands of political parties.

That feeling certainly led the last general convention of the American Church to decline any further Government grants for their Indian schools. Sometimes ridicule is thrown on the use of religious exercises from the alleged thoughtlessness or irreverence of teachers or scholars. But this, however regrettable, can never be an excuse for the abnegation of duty by the State or ourselves. Such a line of argument would put an end to family worship, and even the services of the sanctuary. I have heard of an earnest Christian man objecting to children being taken to church unless they wished themselves to go. The Divine command is, "Train up a child in the way he shall go." It was by living up to the duties of his position that Abraham uttered the blessing: "For I know him," the Lord said, "that he will command his children and his household after him." Grievous, then, as is the want of religious instruction, it is of no small importance that, with the State's sanction, prayer can be made in our Public schools for the Divine blessing on the studies and work of the day, and that the Word of God is read daily as a book by itself, and is thus set forth to the young as the book that should "be a lamp unto their feet and a light unto their path." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."

Further, it may well be asked how much of our literature could be taught if, on religious grounds, even the reading of a passage from the Bible is excluded; for how, in that case, can the Bible be honourably referred to and the allusion explained? I am aware that many opposed to religious exercises refuse to see this consequence from the exclusion of the Bible, but conscientious teachers, even if no one objected, would soon find the difficulty. One of the Victoria inspectors of schools reported of the prescribed moral teaching, "That the teachers feel that in giving these lessons they are treading on debatable ground, while the sanctions of Scripture are expressly forbidden by the department." It is but a step further for convenience to publish, as the Victoria Government did, expurgated editions of standard literature, excluding sentences having reference to what would touch religion, as the stanza

referring to Christ in Longfellow's "Wreck of the Hesperus," and the verse about "The Big ha' Bible" in Burns' "Cotter's Saturday Night." Thus the Word of God, or what is gathered from it, is removed from the perusal of the young, just as are immoral passages in heathen classical writers. If that is the outcome of our divisions and separations, does it not condemn the greater part of them?

I confess I have wondered at the complacency with which so many ministers regard the removal of religious instruction from our schools, especially those who should know how much the Scottish character has been built up by the religious training of the parish school. I can only ascribe it to want of experience of the subtle character of an up-bringing in which religion is put in a subordinate position. With much of religion in their own homes and the circle in which they move, they cannot credit or realize the effect, even in moral and honourable families, of its absence from school instruction. Yet one would think that they should feel it strange to cross sea and land to carry the Word of God to heathen souls and missionary schools, and yet refuse it to the young in our schools at home; for surely no one can deny that with a large, and, as our population increases, it will be an increasing number, this must mean the educating practically in entire ignorance of the Word of God. "The fact has to be faced," says a Victoria inspector of schools, who also had large experience as a teacher, "that State school pupils are growing into adult life with little or no knowledge of the Bible." I believe I have heard a remark of this kind already with respect to some parts of our own province.

But deeply as we may regret the want of religious instruction in our schools, it is difficult in the present state of public opinion, and, in fact, in the circumstances of the country, to suggest a practical remedy. While, on the one hand, we feel that religious instruction is invaluable, and we recognize the obligation on the State to meet by any practicable means the wishes of parents who feel this and are called on to bear their share in the support of the Public schools; yet, on the other hand, we must acknowledge the necessity of a sufficient secular education for the young, that they may grow up intelligent and useful citizens, and also the duty of the State and of all citizens to secure this. We have also to bear in mind the very limited means of our people and the heavy burden of taxation upon them in the support of a population not nearly that of my native county, Aberdeenshire, of a Provincial Government and Parliament, so many municipal bodies and nearly 1,000 Public schools, the making and keeping up of roads and bridges over such an extensive territory, a large portion of the maintenance of charitable institutions, in older countries entirely supported by endowments or voluntary contributions—not to speak of the main portion of the means of grace. In these circumstances the large number of Public schools, the creditable efficiency and the excellence of our charitable institutions are beyond praise and most honourable to our small community.

We must also admit that if the State gives assistance to denominational schools, it can only justly be, as in England, on the condition of full efficiency, and that to secure this all such schools, as to the condition of the schools and their grounds, the qualifications of the teachers, the course and subject of study, the inspection and other tests of efficiency, be equally subject to the regulations of the Government as the Public schools. The English plan, by which the State simply gives grants in aid to schools built and otherwise supported by religious denominations, would be altogether insufficient here. Only the wealth of England and the large population over the country make it practicable even there, and there is a general feeling among Churchmen in England that without more aid from the State many of the present denominational schools will not be able to meet the increasing demands of the Government's regulations. If, then, we are to have any system for maintaining denominational schools, outside a few stronger parishes, they would require, for efficiency, not only the Government grant, but an equal share of the rates with the Public schools, or else the power of levying by law rates on the members of the denomination having the school. The first of these methods would lead to an unfair, and, indeed, impossible charge on the community, and could not be thought of, while the second could not, I am sure, be worked with proper efficiency in the schools, while if two or three bodies availed themselves of the privilege in any district there would be such confusion as to make the carrying on of the Public schools impossible. As the Roman Catholics are, to a great extent, settled together in isolated settlements, the latter method might at present be worked more easily by them, and, though I could not be an advocate for special privileges for that body, and do not think that they could have efficient schools where they were few in number or poor, yet, if on the State giving them that advantage, the other bodies would join us in securing in the Public schools what is considered in

England unsectarian religious education, I should be very much reconciled to our denominational disadvantage, as I believe the general result would be for the good of the community. But, though I consider that it is not practicable in the present state of the country to have with fairness and efficiency any general provision for denominational schools, yet, if the State desired, as I think it should, to meet the wishes of any parents anxious for religious instruction for their children, there might be some way of attaining this most desirable end.

I would, therefore, draw your attention to an arrangement which I understood from the Bishop of Salisbury has been found to work very happily in New South Wales and Tasmania, by which, without any sacrifice or compromise of opinion on the part of anybody, religious instruction may be given where it is desired. The teachers give a limited amount of unsectarian religious instruction, and a portion of the time is set apart during school hours when ministers or others authorized by them or by a religious denomination meet weekly the pupils belonging to their own body. I believe it is essential for the success of this arrangement that the instruction be given in school hours. The Bishop of Manchester says an attempt of the kind out of school hours entirely failed. Such additional instruction could only be very partially given in the present circumstances of this country, but it would be of great importance so far as it went, and in time would become more efficient. I see that the Synod of Toronto has unanimously resolved to petition the Legislature of Ontario for such an arrangement. Mr. S. H. Blake, in supporting the proposition, said: "Everything else that had come before the Synod was of little moment as compared with this question. In an age of anarchy and communism they could not exaggerate the importance of taking warning by the fate of France, due to the exclusion of the Bible from the schools, and they should see that they also fail not in their duty." He said that all the three R.'s were utterly weak in attaining the education they wanted without the fourth R., i.e., religion.

Personally I am not wedded to any particular method for securing religious instruction, nor to any particular amount of it; but considering how many desire religious instruction for their children, and will make, as soon as possible, great sacrifices for it, I think every endeavour should be made by the State to meet their wishes, or as far as it can be done without inefficiency or unfairness to others; and, if this is not done, parish schools will rise up here as elsewhere, as soon as people have more means, and there cannot but be with this a sore feeling of hardship.

I have occupied your attention so long that I cannot enter upon other subjects. I would, therefore, in conclusion, commend our deliberations to the blessings of God and the guidance of His Holy Spirit, that all we do may be not only for the well-being of our beloved branch of Christ's Church, but for the glory of God and the salvation and edification of souls.

The service was read by Rev. Canon Coombes, and the lessons by the secretary of the Synod, Rev. George Rogers. The Very Rev. Dean Grisdale took part in the communion service. After the delivery of the Archbishop's address, the celebration of the Sacrament of the Lord's Supper took place.

Immediately following the service in the church, the Synod met in the school-house for business, when the proceedings were opened by the Synod secretary.

Rev. A. E. Cowley presented the report of the Committee on Credentials, which was accepted. The roll of the Synod was then called.

On motion of the Dean, the Rev. George Rogers was cordially and unanimously re-elected secretary of the Synod, and, on motion of Rev. A. W. Goulding, Mr. C. C. Castle was chosen as lay secretary.

(To be continued.)

British and Foreign.

The Bishop of Chichester on Waterloo Day—he was twelve years old when that famous battle was fought—presided at the Triennial Festival of the Chichester Theological College. During the day he made three speeches, one of them an important and exhaustive one, and he highly commended the Bishop of Winchester in his choice of Dr. Awdry as his suffragan. The Bishop of Southampton was at one time Principal of Chichester Theological College.

The new chapel at St. Peter's College, Radley, was consecrated by the Bishop of Oxford on St. Peter's Day. It has been erected at a cost of about £12,000.

The five Bishops who were consecrated by the Archbishop of Canterbury, in London, on St. Peter's Day, were Canon Awdry, Suff. Bp. of Southamp-

ton; the Rev. W. M. Richardson, Bp. of Zanzibar; Archdeacon Maples, Bp. of Likoma; Dr. Dart, Bp. of New Westminster, B.C., and the Rev. E. A. Anderson, Bp. of Riverina, Australia.

Archdeacon Bardsley, for some years past the vicar of Bradford, Yorks., has been appointed to the vacant residential canonry in Ripon Cathedral in succession to the late Archdeacon Cuzt. He will especially devote his time to the direction of the various missionary clergy in the diocese.

Archdeacon Woosman, who for the past sixteen years has held various chaplaincies in connection with the missions to seamen, has lately been appointed a vice-president of that society in recognition of the good work which he has done during that time for the benefit of both sailors and fishermen.

The annual meeting of the Oxford Mission to Calcutta was held recently in London. The Bishop of Marlborough presided. The Bishop of Calcutta was the principal speaker and he gave many interesting details concerning the mission.

The memorial effigy of the late Dr. Harvey Goodwin, Bishop of Carlisle, will be unveiled by the Archbishop of York in Carlisle Cathedral on Sept. 17.

The dedication of the new parish church of Craithie, near Balmoral, took place lately. Her Majesty the Queen was present at the service, as well as many other members of the royal family.

The University of Oxford, on June 27th, conferred the honorary degree of D.D. upon the Rt. Reverend J. Dart, the new Bishop of New Westminster, B.C.

The Bath and Wells diocesan choral association held their festival services at Taunton lately. There was a morning choral celebration at St. John's and in the evening choral evensong was sung at St. Mary's, at which the Ven. the Archdeacon of Barnstaple preached the sermon.

On St. John the Baptist Day the Holy Communion was celebrated at All Hallows in the city, and St. Philip's, Dalston, in the Hebrew language, in connexion with the East London Mission to the Jews. The Rev. Michael Rosental is the vicar of the church at Dalston.

A beautiful new side chapel in the Church of St. Peter, Eaton Square, was consecrated on the evening of St. John the Baptist's Day by the Bishop of Stepney. It is situated on the south side of the chancel.

A very pleasant gathering of old members of Trinity College, Cambridge, took place recently. The Master and Mrs. Butler held a reception at the Lodge which was very largely attended. Amongst those who were present were two clergymen who took their degrees as far back as 1825.

The crypt of St. Bartholomew the Great, W. Smithfield, recently reopened by the Duke of Newcastle, will in future be used as a mortuary chapel. It has been fitted with an altar, chairs and a raised stone base to take the bier, which is flanked by six candelabra. In this chapel the dead of the parish will be placed before burial.

It is stated that Father Chapman, formerly priest in charge of St. Patrick's Roman Catholic Church, Widnes, has been received into the Anglican Communion. Father Chapman laboured in Widnes for a number of years, and was, we are told, highly esteemed by members of every religious denomination in the town for his earnest work among the poor.

Nonconformist services have been commenced at the Aston Union Workhouse, Birmingham. The Church of England chaplain took part in the first service, and expressed his pleasure at the new departure.

On Ascension Day, the 23rd May, the Bishop of Peterborough reopened the old peal of eight bells at St. Giles's, and dedicated the two new bells which have been added to the peal by Mr. M. H. Holding, A.R.I.B.A., Northampton, and his two sisters, in memory of their father and mother. In addition to the new bells some new chimes have been added, and the clock has been repaired.

Testimonials are being got up for presentation to Archdeacon Farrar on his elevation to the deanery of Canterbury, and to the Rev. J. E. Kempe, who is resigning the living of St. James's, Prebendary, Piccadilly, in his eighty-sixth year, after 42 years' incumbency. Nearly £500 has been sent in for the former object; and a singularly representative committee—including several Nonconformists—has charge of the latter scheme.

The school-children's service at St. Paul's Cathedral, which has not been held for many years, was revived lately, the arrangements having been supervised by the Archbishop of London and Canon Scott Holland. About a score of schools were represented, including those of St. Botolph, Aldgate (founded 1688), St. John of Wapping (1695), St. Anne, Soho (1699), St. Bartholomew the Great (1702), and others equally well known. The dainty little girls of the St. Marylebone School, in their spotless pinafores and white Flemish caps adorned with blue ribbon, were seated under the dome. Behind them were the girls of Wapping, Southwark, Billingsgate, Bethnal Green and Walworth. The service began with the hymn, "Once in royal David's city." Psalm ciii. was sung to an easy chant. The *Magnificat* was a familiar single setting by Sir John Stainer. Archdeacon Sinclair read the lesson, and Canon Scott Holland intoned the service. The latter delivered a brief address on the special joys of childhood.

A handsome new clergy house, near Whitechapel parish church, was opened recently by the Bishop of Stepney, in the presence of a large company, which included the Head Master of Highgate School, and many of the East-end clergy. The name of the new centre of Church life and parochial activity is the "Clergy House and Highgate School Mission Buildings."

Recently the Bishop of Meath was present in Kilbixey Church and dedicated a beautiful stained glass window, erected by Mrs. Malone in memory of her husband, the late Mr. J. Malone, of Barnston. The following day a similar ceremony was performed in Ballymore Church, when three windows were dedicated, erected by the same lady in memory of her husband, his mother, and his son, Col. Malone.

The Bishop of Ballarat (The Right Reverend Dr. Thornton) has nominated the Ven. Archdeacon Cooper, M.A. for the position of Suffragan-Bishop of the diocese. The new Bishop will take his title from a town named Warrnambool.

BRIEF MENTION.

The Rev. Prof. Body, D.D., D.C.L., of the General Theological Seminary, N.Y., is to pass the summer in Europe.

A new English church at Richard's Landing Algoma, has been opened.

A Bronte museum has been opened at Haworth in Yorkshire, the birthplace of the author of "Jane Eyre."

K.D.C. "the household remedy for stomach troubles.

It is stated that the life of the Prince of Wales is insured for three million two hundred and fifty thousand pounds.

A fashionable designer in the west end of London is computed to make on an average between \$25,000 and \$30,000 a year.

Professor Ferguson, Kingston, preached last Sunday in St. John's Church, Brookville.

Russia has five female astronomers who have submitted papers to the Academy of Science.

It is said that there are 2,000,000 acres of deer forest in Scotland, and that about 5,000 stags may be shot annually.

At a revise of examination papers at Trinity University the name of Mr. Charles J. H. Mockridge, of this city, was added to the list of passed candidates for the degree of B.A.

The great wall of China is 1,200 miles in length. It is 20 feet in height, and in thickness 25 feet at the base and 15 feet at the top.

K.D.C. Pills cure chronic constipation.

Rev. Principal Miller, of London, left for England last Thursday. Before his departure he was presented with a gold watch by representatives of St. George's Church, London West.

Sir Frederick Bathurst is about to sell the historic estate of Clarendon, near Salisbury. Its palace was the residence of the English kings from Henry I. to Edward III. The present modern Doric mansion is a mile from the old palace.

A measure against slavery prepared by Sir John Scott will shortly be submitted to the Egyptian Government. If adopted it will result in the complete abolition of slavery in Egypt.

The Right Rev. Dr. Hunter Dunn, Lord Bishop of Quebec, resumed his pastoral tour last Tuesday, leaving Bishopsthorpe that day by the Intercolonial Railway for Bonaventure, Gaspé, the Magdalen Islands and the eastern portions of his diocese.

K.D.C. the mighty curer for indigestion.

Confirmation took place in St. Alban's Church, Stella, last Tuesday evening. Bishop Lewis was present, also Rev. W. B. Carey and Rev. Mr. Baker, Bath. The church was filled; about seventeen were confirmed.

The grave of William Penn, in the old Quaker graveyard at Jordans, in Buckinghamshire, England, is visited annually by many members of the Quaker sect. Penn was buried on August 5th, 1718, and the day is celebrated every year by a pilgrimage undertaken by Quakers from all parts of England.

The Rev. F. R. O'Meara, a graduate of St. John's College, Winnipeg, has been appointed to Killarney, Man., to succeed the Rev. W. R. Johnson, who has gone to St. Andrew's.

On Sunday morning Rev. Mr. Shore, Anglican clergyman, Vienna, occupied the pulpit of the Methodist church, preaching with great acceptance to a good congregation.—*St. Thomas Journal*.

K.D.C. cures dyspepsia.

Professor David Masson, who for thirty years has been Professor of English literature in the University of Edinburgh, has announced his intention of retiring. He was appointed Professor of English literature and rhetoric at that university in 1865, in succession to Professor Aytoun. Professor Masson has been a prolific writer, probably his best-known work being "Masson's Milton." Two years ago he received the appointment of Her Majesty's Historiographer Royal of Scotland.

"The American Church Almanac and Year Book for 1895" contains many interesting facts. In the Church there are 68 institutions. One hundred and fifty-six ministers have been ordained during the year; two new Bishops have been consecrated; 58 ministers have been deposed. In New York City there are 86 churches and chapels. The whole number of parishes and missions in the United States is 4,780; the number of ministers, 4,323; the number of communicants, 580,507. During the year there were 42,385 confirmations and 60,317 baptisms.

Family Reading.

Life's Conflict.

BY ALBERT E. HUNT.

When in the hours of the silent night,
Come thoughts to torture every high belief,
And doubts oppress me like some fearful blight—
Why life should be, and, being, fraught with grief.

Why only tears and woe and burning care
Should, by decree of unrelenting fate,
Becloud a world elsewhere so bright and fair,
Then comes a calm which makes my heart elate.

For then I muse on all the wondrous gifts
Which He, in His great wisdom, hath bestowed—
Of mercy, love and all the rest that lifts
The soul of man to ease the earthly load.

Of sorrow. Ah, would only man believe
That each hard burden had a cause to be;
That one man's joy must sure another grieve,
In working out a vast eternity.

One grief the less our doubting souls would bear;
One joy the more would help to ease the pain,
And praises rise in place of pleading prayer,
To find how great and glorious was the gain.

The Cathedral of Mexico.

One of our esteemed lady subscribers in Texas writes us:—"I can testify to your last item in 'Brief Mention' of the fourth of July, in reference to this grand cathedral, as quite correct. For, on the 17th of June, Miss P. and I stood before seven in the morning at the top of one of the towers of that grand old cathedral, and saw the wonderful City of Mexico, with its flat chim-

neyless roofs extending about three miles square. In the plaza below us were gathered, for roll call, hundreds of soldiers looking like toy men, two hundred feet below. Mountains stand all round about the city, and to the west the ever snow clad peaks of Popocatepetl and Iztaccihuatl rising over sixteen and seventeen thousand feet. The scene was one not soon to be forgotten, and we felt more than rewarded for our early breakfastless climb. The cathedral, the first stone of which was laid in 1573, is grand in its proportions, being 387 ft. long, 177 wide and 179 high, all interior measurements. It was completed in 1792 at a cost of two millions of dollars—its largest bell alone costing ten thousand dollars—built of gray stone, with white marble statues, relieves, friezes, and capitals. Contains two very fine organs, carved choir seats, and many fine paintings. Altars of white onyx with green onyx pillars, etc., pulpits and reading desk also of white onyx. I am quite in love with Mexico, its climate, vales and mountains, its parks and streets, and the dear old churches, with their decorations, pictures, towers and sweet bells (we spent nine days in the city). Added to all these is the charm of a most kindly, courteous people with their refined manners and old customs.

By-and-By.

Be quiet, restless heart! The long light lies
In gleams of lingering sunshine on the hill;
The home bound swallow, twittering as it flies,
Makes silence seem more still.

The shadows deeper grow, and in the woods
The air a lent sweetness holds in fee;
An odor faint of yet unblossomed buds—
So like, dear heart, to thee!

Far distant in the soft, cerulean deep,
Where the horizon bounds the nether world,
Great ships becalmed, like brooding birds asleep,
Lie with white sails loose furled.

In peace the day is ended, and the night
Falleth as doth a veil upon the sea;
Along its bosom come with swift winged flight
The gray mists, silently.

O-anxious heart, how Nature speaks! Her power
How leisurely she uses! How intense
The infinite peace of her most fruitful hour!
How soft her influence!

Time hath she for her storms to sweep the main;
To rock the tree-tops with her winds of wrath;
To bring forth fragrance in the summer rain;
And time for snow she hath.

So, dear, for all thy eager soul desires,
She keeps sweet times and seasons. In her mood
Are hid for thee all passion's subtle fires,
To round thy womanhood.

Cease, then! and in this dewy twilight move
As one who asks not whither, cares not why;
This gift for all holds still the Eternal Love—
God's endless by-and-by.

Being Thankful.

Has it ever struck you that when you kneel down to say your prayers, there is something else to do besides asking. That is important, but it is not all. We have not only to get, but we have to give too.

People don't always think of that, however, do they? A good many are pretty sure that they get good by praying, and of course this is quite true. But there they stop short. They never think that there is something higher and nobler than asking for and getting even the very best things in all the world.

That something is Giving.

What can you give to God? Or, at least, what can you offer Him? That is, hold it out to Him that He may take it. You are inclined at first to answer, "Nothing. God is so great that He does not want anything. And certainly nothing that I could give Him."

Are you quite sure of that? Get your prayer-book and look at the 50th Psalm.

"Offer unto God Thanksgiving."

What does that tell us? That God loves to have our thanks. And that we may and can offer them. Why does He care about our thanks, do

you think? For just the same reason that your father likes you to smile and look pleased, when he gives you some nice present. A book on your birthday, for instance. It is ungrateful, and it is also sadly ungracious not to show you are pleased. Well, I am afraid a great many of us are sadly ungracious to God!

What do you think? Out of every hundred people who say prayers to God, is there more than one who remembers to thank Him? Ninety-nine forget it and one remembers it! Don't you think that is about the proportion?

Or shall we say one in every ten gives God thanks? Well, it is best to be on the hopeful side, and there is another reason too why I say one in ten. Do you guess what it is?

Why, because there is a story in the Bible that points to this conclusion, as you will see.

Once when Jesus was going about from place to place, He reached a village where He saw a group of ten men standing by themselves, apart from everybody else, not daring even to come near Him. What was the reason? Why, they had every one of them a terrible disease. That was leprosy. People who had it could not mix with their friends and neighbors, but had to live apart, quite by themselves. They could seldom or ever get cured, and after a time one limb after another would actually drop off, until at last death came to end their misery.

What a fate! Don't you think a leper would have given anything, all he had in the world to get well? No words can describe the blessing that would be to him. And no words, we should think, would be strong enough to express his gratitude, if he did get cured.

Well, what happened? The ten men did not dare to come close to Jesus, but they could call out to Him. They said, "Jesus, Master, have mercy on us." And then in a moment, a wonderful thing happened. When they had spoken, the group of lepers probably moved further away. And as they did so, they found the leprosy had gone, they were quite well!

Now what did they do next? Didn't they thank Jesus fervently, with all their hearts? Oh, no. Nine of them never spoke a word, not a single word of thanks. They simply walked away. One only turned back and "glorified God." Why didn't the others do the same? Perhaps it was too much trouble. When they were cured, they were some distance from Jesus. So it would have been a little trouble to go back and thank Him. And they were in a hurry, I dare say, to get to their friends, from whom they had been parted some time. So it was easier not to give thanks at all.

The story shows that people are not very ready with their thanks, doesn't it?

Did you ever go into a hospital? I dare say you have. Well, I wonder if seeing the sad pale faces made you thankful for your own health and strength. Thankful for the ease with which you could run up the hospital stairs, stairs that are like mountains to the poor sick people.

I have felt ashamed of myself sometimes, at seeing how thankful sick people can be. Once a lady was shut up in a sick room for many months. And it was a room that had no view from the window; at least so most people would have said. For there was only a slate roof and some chimney pots and a bit of sky to be seen.

"How dull you must be," a friend said one day who called to see her.

"Dull!" she exclaimed. "Why, I'm always seeing wonderful changes there." And she pointed to the sky. "I've been watching the clouds, and they have changed three or four times to-day. Rosy first, and then white, and now golden! And I don't know which are the most beautiful. Surely God is very good to me."

What have you to thank God for? "Food and clothes," is always the answer. Well, God certainly does give you those. The wisest and cleverest man in the world couldn't make a grain of corn come out of the ground, although he might put it into the ground. And he couldn't make the wool grow on the sheep's back, or the cotton come into the pod, and without wool or cotton we shouldn't have clothes to wear. So there is something to thank God for on quite common days,

when we do quite common things, like eating and dressing.

Dressing in the morning, too, recalls the delightful refreshing feeling with which most of us wake up, ready and eager to begin a new day.

Above all, there ought to be thankfulness in every human heart that God so loved the world as to give his only Son, Jesus Christ, to be our friend and Saviour.

Redeemed from All Evil.

There is a difference as deep as eternity between natural attractiveness and the true character of redeemed humanity, wrought by however slow degrees in the servant of God by the regenerating, renewing influences of the Holy Ghost. It is best, after all, to be indeed on God's side in this world. Brightly as the morning of the man of the world may glow with all the glorious colors of the molten light, it must end in darkness. Showy and attractive as are youthful frankness, joyousness, and daring, there is a poison which pervades and at last destroys all worldly things which are not sanctified by the presence of God; whilst the path of those who walk with God is like the shining light, which shineth ever more and more unto the perfect day. As Jacob draws nearer to his end, the halo round his withered brow glows with yet brighter colors. The sorrows of the past are a departing vision. All, one by one, melt away in the distance. The one remaining and ever-increasing idea of that life is the presence of God with it; the vision before his going down into Egypt gradually expands over and covers the canvas. Other voices die away; this only he hears: "I am God, the God of thy fathers; fear not." And round his dying bed the powers of the world to come arrayed themselves, and then fell on him the breath of clear, exalted prophecy. From the shadows of his own coming end, his eye ranged on along the ages, until, in prophetic foresight, he saw the conqueror of death; and then, after that, what could he do more than gather up his feet into the bed, and yield up the ghost?—
Bishop Wilberforce.

"Let God be True."

Let God be true and every man a lie. Unless there is a heaven, He has flashed before us an illusion like that which has tempted many a wanderer into the bog to perish. He has fooled us with a *mirage*, which at the distance looked like palm-trees and cool flashing lakes, and when we reach it, it is only vibrating sand, strewn with bleached bones of the generations that have been cheated before us. "God is not ashamed . . . for He hath prepared a city."

Faith and Love.

"Putting on the breast-plate of faith and love." These two are, as it were, welded together, or, as you sometimes see in ancient specimens of suits of armour, the iron is inlaid with gold. The breast-plate is damascened with lovely patterns in enamel or precious metal, and beneath the beauty there lies the strength of the steel. So faith is, as it were, the underside, and on it is laid, with it there is fused together, or on it there is plated, love, and the two together make the breastplate of defence.

Our Common Need

I remember seeing somewhere that a great surgeon had said that the late Emperor of Germany would have had a far better chance of being cured if he had gone *incognito* to the Hospital for Throat Diseases. We all need the same surgery, and we must be contented to take it in the same fashion. So some of us recoil from humbling equality with the lowest and worst.

A Hint for Western Brides.

A young Japanese lady, a Christian, was about to be married at a time during which a church was being built for her congregation. Being an earnest Christian, she wished very much to contribute also, and not being very well to do, she persuaded those concerned to allow her to dress so much more plainly for the wedding and give the balance to the church.

The Hidden Treasure.

CHAPTER XVI.

ANNE.

Jack had hoped his explanations with Anne might have cleared up matters between them, but to his sorrow he found that their intercourse was more constrained and on a more uncomfortable footing than ever. Anne's treatment of her brother had hitherto been rather negative than positive. She had avoided all private conversation, and had kept him at a distance, but that was all. Now, however, she was absolutely unkind and harsh, and in a very vexatious way. She treated him with that sort of contempt which is very hard for young people to bear. Jack was naturally fond of talking about his life and experiences in the country, and his father and Cicely liked to hear him, but Anne took special pains to show that she took no interest in the matter, and changed the subject as soon as possible. She constantly and scornfully contradicted him, put wrong constructions on all he said and did, and seemed to find special pleasure in speaking slighting of his most revered friends—Master Fleming and Sir William Leavett. Jack turned the tables on her one day by remarking on her inconsistency.

"You are shocked at my father for finding fault with the pride and insolence of the prior, and the rapacity of some of the priests, because you say we ought to reverence the clergy and not to criticise them; but I do not see why you are not just as bad yourself. Sir William is a priest, and an old priest as well, and one whom everyone allows to be a man of most saintly life and conversation. Why is it not as irreverent in you to find fault with Sir William, as it is in my father to laugh at the prior?"

Anne had no answer ready, but she was not the more amiable on that account. In general it must be confessed that, considering his naturally hasty temper and disposition, Jack bore his sister's treatment with wonderful patience. Sometimes, indeed, he would show a flash of the old fire, and turn on her sharply enough; but he was always sorry when he was tempted to do so, for it did no good and only burdened his own conscience. Both Master Fleming and Madam Barbara counselled him to patience and forbearance.

"You cannot tell what is passing in Anne's mind!" said Madam Barbara. "The poor girl is very unhappy, of that I am sure, and it is suffering which makes her so fretful and sour!"

"She need not visit her unhappiness on my poor father!" said Jack. "That does not make her feel any better."

"No, it is the last way to find comfort!" replied Madam Barbara; "but it is very common conduct nevertheless."

In truth Anne was very unhappy and that for more reasons than one. She would have repudiated the charge with indignation and contempt if anybody had told her that she was jealous of her brother, but such was the case. Anne had in fact a great conceit of herself. Whether consciously or not, she cherished the idea that she was altogether superior to the other members of the family. Her childish fancy for playing at nuns was considered as a wonderful instance of a religious vocation in so young a child, and she was praised and petted for it accordingly, not only by her mother and her gossips, but by the nuns in the convent, where, at her mother's express desire, she was sent to be educated. Anne found her convent life very pleasant. She had a fine voice and a taste for music; she was really religiously inclined, and she was constantly held up as an example to the other pupils in the convent. Her opinion was always appealed to and considered of weight in the matters of decorations and music for festival occasions, and she was spoken of in her hearing as a young person of singular piety and talent, and one likely to rise to a high place in the sisterhood—for her taking the veil was considered by herself and others as a settled matter. At home she was only little Anne Lucas, petted indeed by her father and Cicely, who came to rule the house after Dame Lucas' death, and indulged in all reasonable matters, but not considered as of any great weight in the family, and now and then decidedly set down by her father, when she took too much on herself. It was no

wonder that Anne liked the convent best, and fully decided to make a profession when she was old enough. Then came the death of the old confessor, who loved ease and comfort too well to deny it to other people, and the advent of Father Barnaby, who never spared himself nor anyone else. The old nuns grumbled at the new discipline, and the prioress now and then rebelled, and that successfully, for she was a woman of spirit and ability, and had no notion of being made a cypher in her own house; but the younger sisters, with but few exceptions, were enthusiastic partisans of Father Barnaby, and none more so than Anne Lucas. No penance was too severe for her, no service too long. She was bent on becoming a saint upon Father Barnaby's pattern, and the confessor encouraged her in the idea. All this helped to keep alive in her mind the idea of her own superiority. She was a good deal shaken indeed by her friend's disgrace and the part she had taken in bringing it about, and for a little time she was thoroughly humbled in her own eyes; but the penances she enjoined upon herself, with a view of expiating her own offences and those of her friend, seemed to build her up once more in her own self-esteem. These penances she continued, as we have seen, in her own father's house, when she was sent home for a year before taking the veil. Her father, with his bustling business habits, his love of moderate good cheer, and his perhaps too outspoken contempt for the monks and the religious houses generally, was a worldly-minded sinner in Anne's eyes. Cousin Cicely, whose whole life had been one long self-abnegation, but who could hardly read, and write not at all, was a mere housewife, fit for nothing but her kitchen and her storerooms. Jack was but an insignificant chit of a boy, to be patronized and brought into the right way by his sister's influence. Jack was to become a priest, and perhaps be a bishop, while she was abbess of some great religious house (for already her ambition soared far beyond the little sisterhood at Nunwood), and Jack was to owe all to her influence and direction. It was a great shock to this fine castle in the air, when Jack utterly refused to leave Sir William Leavett's church and teachings for the spiritual guide she had selected for him. Jack declared that Sir William was a good man and kind to him—that he loved him dearly, and would not leave him for any of the fathers at the convent, and Master Lucas sustained him in his refusal, adding that, in his opinion, Anne would do well to consult Sir William herself. Anne had performed many humbling penances—she had made a great many "acts of humility," but, strange to say, when it came to a real contradiction, these penances did not help her in the least. She was as angry at Jack for presuming to have an opinion of his own, as if she had never kissed the feet of the sisterhood, or knelt on the floor while they were at dinner.

(To be continued.)

Alone with Thee, O Lord.

We need not bid, for cloistered cell,
Our neighbour or our friend farewell;
Nor strive to wind ourselves too high
For sinful man beneath the sky.—*Kettle.*

I find some holy men that have gone aside from the world into some solitary wilderness, that they might have their full scope of enjoying Thee, O Lord, freely, without any secular avocations. Surely I could easily admire the report of their holiness and emulate their mortified retiredness, if I did not hear them say, "The world dwells in the wood," and that they could as soon leave themselves, as the world behind them. There is no desert so wild, no mountains or rocks so craggy, wherein I would not gladly seek Thee, O my God, if I could hope that solitude would yield a spiritual advantage of more enjoying Thee; but, alas! I find our weak powers are subject to an unavoidable lassitude, and we can no more contemplate always those divine objects than our bodily eyes are able to fix themselves on the body of the sun in his brightest splendour. But, O my God, do Thou so fix my soul upon Thee, that whatever occasion shall take me up I may never be out of Thy blessed society; and make me so insensible of the noise of the world, that even in the midst of the market I may be still alone with Thee.

Hints to Housekeepers.

STRAWBERRY SHERBET.—One quart of berries mashed; sprinkle over these one pint of sugar, add the juice of one lemon, and a half pint of water in which has been dissolved a tablespoonful of gelatine. Freeze as you would ice cream.

FRUIT SAUCE. Take one quart of any kind of ripe fruit, as red raspberries, strawberries, or peaches; if the latter they must be very ripe. Pare and mash the fruit with a potato masher. Add one tablespoonful of melted butter and one cup of powdered sugar. Stir well together, and set on the fire until warm.

ICE CREAM WITHOUT EGGS.—Scald two quarts of milk, wet four tablespoonfuls of corn starch with cold milk, put into the scalding milk with four cups of sugar, and boil until the taste of the corn starch is gone; when quite cold add one quart of thick cream beaten to a stiff froth.

CHOCOLATE PUDDING.—Let one pint of milk come to the boiling point, add one-half cup of sugar, two tablespoonfuls grated chocolate, one large spoonful corn starch, boil until thickened, pour into a mould and place on ice. Serve with sugar and cream.

ORANGE CREAM.—One-half pint of good cream whipped to a froth, three oranges, the juice only used, three tablespoonfuls of white sugar, one lemon, the juice only used, rub the rind of one orange smooth in the sugar, then scrape off with a knife; mix all together and add three tablespoonfuls of gelatine boiled in one-half pint of water; stir all together and set away in a mould. When wanted turn out and serve with cream.

ORANGE PUDDING.—Pare and slice five or six oranges; pour over them a coffee cup of sugar; make a boiled custard of one pint of milk, one tablespoonful of corn starch and the yolks of three eggs; when cooked, pour it over the sugared oranges. Beat the whites of the eggs to a stiff froth, and add one tablespoonful of sugar; spread over the top of the custard, and warm in the oven. Eat cold.

Fried tomatoes are quite as good done from the halved tomatoes in cans as from the freshly gathered garden product. Turn them cut side down, well flavoured and seasoned, in the hot pan to brown for a few moments, so that some of the juice may run out and mix with the half and half "butter and lard" that this hot pan holds. Then turn them up again carefully and cook for a few minutes longer. Lift them out on a hot platter and set them in the oven while you add a little milk and some more seasoning to the gravy in the pan. When this is quite thick and boiling hot, pour it over the tomatoes, cover them with a planished dish cover and serve.

Sufferers from dyspepsia or gout, who are not permitted many uncooked fruits nor sauces as rich as preserves or marmalade, can usually safely eat chopped figs or dates or baked apples, and find it to their advantage to do so. They may be taken as a breakfast fruit with the morning cereal. The juice of the pineapple or the syrup of the canned fruit, containing very little sugar, is also a fruit recommended for this class of invalids.

"That Sluggish Feeling"

Rev. D. L. Joselyn, Crystal City, Man.: "I found real benefit from your medicine K.D.C., in saving me from that sluggish feeling caused by my food not properly digesting. I consider it a very valuable medicine to all under like conditions to myself. I have heard of K.D.C. working some marvellous cures among acquaintances, and have recommended it favourably many times."

Marvellous cures are indeed affected by K.D.C. Every man, woman and child throughout Canada, who suffers from any form of indigestion, should test its merits.

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

—When one has enough light to perceive that one is mistaken, and two much vanity to own it, and instead of turning back one goes still deeper into one's errors, it is the progress and the consolation of pride.

"The
by a go
teaching

"Wh
forth to
now, is

"Wh
gently.

"Ou
voices.

"Ye
dears, t
daily, b

His bar
through
Now di
comma

alone?
"No

"Of
diers.

you an
be som
soldier

our ov
patient
Can yo
crosses

Hor

M

disor
tem,

inuti
whic
of th

Phos
phat
exha

Dr.
says:
cases
tion, a

I shall

Des
tion t
Rumf

Bew
For

Fry Fish

and other food in Cottolene and there will be no complaint of indigestion or dyspepsia. It is more *healthful*, more *economical*, better in flavor than any other shortening. Genuine put up in one, three and five pound tins with trade mark—steer's head in cotton-plant wreath—on every package. Made only by

THE
N. K. FAIRBANK COMPANY,
Wellington and Ann Sts., MONTREAL.



Who Follows in His Train?

BY MIRA L. COBBE.

(Continued.)

"That hymn, Charlie, was written by a good man who put into it the teachings of the Church."

"What does it mean? Who goes forth to war? There's no fighting now, is there?"

"Who can tell me," said the teacher gently, "who the Son of God is?"

"Our Lord," answered several voices.

"Yes, our Blessed Lord. Now, my dears, the war on which He goes forth daily, hourly, is the war against sin. His banners are blood-red because it is through His blood that we are saved. Now did any of you ever hear of a commander going forth to fight all alone?"

"No, ma'am, no, ma'am."

"Of course not. He leads His soldiers. And who are His soldiers but you and me? Well now, if we want to be something more than mere common soldiers we must fight against sin and our own wicked feelings, and bear patiently whatever cross is sent us. Can you tell me, Charlie, what our crosses are?" turning to Charlie, who

was looking up at her with great wondering eyes.

"I guess they are things we don't like."

"Yes, my dear, troubles and sickness and pain. All of these will come to us, but if we bear them patiently we will be true soldiers and followers of our Commander."

The bell rang for the closing exercises, and Miss Dorsett was forced to content herself with saying gently:

"I want you all to try to live this week just as our Commander would have you live, and bear patiently any cross which is sent."

The following Sunday a seat was vacant in her class, Charlie Farmer's roguish little face was gone, and upon inquiry as to the cause of his absence she gained the answer:

"Yes'm, Charlie was run over by a grip car on Friday. Guess he'll lose both legs."

Horrified beyond measure, Miss Dorsett, as soon as her duties at Sunday school released her, hurried to the address given her by one of the boys, without waiting to go home.

The door was opened by Charlie's mother, who immediately ushered Miss Dorsett into the room where he lay motionless on his narrow bed.

"Charlie, dear," said Mrs. Farmer, "here's your Sunday school teacher you wanted to see so much."

The great blue eyes opened, and a wan smile flicked on the pale face.

"I'm doing it, teacher, I am. When Mike Donahue pushed me off on the grip, and I felt them wheels going over me, first I wanted to swear, but then I remembered:

"In midst of mortal pain
He prayed for them that did the wrong,
and when they picked me up, I said,
"I forgive you, Mike," and then I fainted. I'm trying to follow in His train," ain't I, mother?"

"Yes, yes, my darling," sobbed the poor mother.

"Yes, and, teacher, the doctor says that perhaps I won't have to have my legs cut off, if I'm good and patient. You know how it goes:

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

"Oh, that's a bully song. It's helped me lots."

"He's singing that to himself all the time," whispered the mother softly, as Miss Dorsett buried her face in Charlie's pillow.

As she left the little cottage an hour

later, Miss Dorsett murmured to herself:

They climbed the steep ascent of heaven
Through peril, toil, and pain,
Oh God! to us may grace be given
To follow in His train.

That scrofulous taint which has been in your blood for years, will be expelled by taking Hood's Sarsaparilla, the great blood purifier.

Cousin Bell.

Cousin Bell has a very pretty home in the country. When she first went there to live, there was not a flower growing in the yard, and Bell thought it was not nice at all. But her papa told her he would show her how to plant flowers, and make them grow, and she could have as many as she pleased.

Bell has been living there five years, and she has a yard full of flowers, and vines are growing all around her window.

Bell is a young lady now, but she does not forget to take good care of her flowers every day.

Sunny People.

There is a certain old lady, who lives in a little old house, with very little in it to make her comfortable. She is rather deaf and she cannot see very well, either. Her hands and feet are all out of shape and full of pain because of her rheumatism. But in spite of all this, you would find her full of sunshine, and as cheery as a robin in June, and it would do you good to see her. I found out one day what keeps her so cheerful.

"When I was a child," she said, "my mother taught me every morning, before I got out of bed, to thank God for every good thing that I could think of that He had given me—for a comfortable bed; for each article of clothing; for my breakfast; for a pleasant home; for my friends; and for all my blessings, calling each by name; and so I begin every day with a heart full of praise to God for all He has done and is doing for me."

Here is the secret, then, of a happy life, this having one's heart full of praise; and when we do as this dear little old lady does—that is, count our blessings every day, in a spirit of thanksgiving for them—we shall find many a reason why we should praise God.

The Genuine Merit

Of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. To have perfect health, you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humours, and at the same time builds up the whole system.

Hood's Pills are prompt and efficient. 25c.

Monuments

SELLING AT COST, TO SAVE EXPENSE OF MOVING TO OUR NEW STAND, 740 YONGE ST. CALL EARLY.

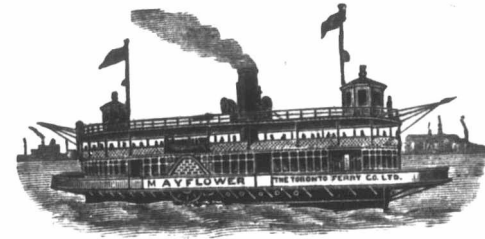
F. B. GULLETT

Cor. Church and Lombard Sts.

AGENTS! AGENTS! AGENTS!

The grandest and fastest selling book ever published is **DARKNESS DAYLIGHT** or LIGHTS AND SHADOWS OF NEW YORK LIFE By Helen Campbell, and Supt. Byrnes, with introduction By Rev. Lyman Abbott.

It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from flash light photographs of real life. Ministers say "God speed it." Everyone laughs and cries over it, and Agents are selling it by thousands. \$27, 1000 more Agents wanted—men and women. \$100 to \$200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.



Hold your annual church picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issue very low rates to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail around the island before landing at the picnic grounds. For further information apply to W. A. EISSON, Manager 83 Front st. west. Telephone 2965.

DOUBLE TRIPS

The Steamer Empress of India

And G. T. R. and Erie R'ys.

Daily at 7 40 a.m. and 3 30 p.m., from Yonge St. wharf (west side) for St. Catharines, Niagara Falls, Buffalo, Rochester, New York and all points east. Through trains. Low rates to excursion parties. Family Books for sale. Tickets at all G. T. R. and leading ticket offices, and at office on wharf.

LORNE PARK.

Steamer Tymon

Daily 10 a.m. and 2 p.m., from Yonge St. wharf. 20 book tickets, \$4.00. For excursion rates apply to A. B. DAVISON, 44 Front St. east. Telephone 2819.

OAKVILLE

STR. GREYHOUND

DAILY.

Leaves Oakville at 8 a.m. and 3 p.m. Leaves Toronto 10 a.m. and 5 p.m., east side of Yonge street. Return tickets 25c. Children under 12, 15c. Books of 10 return trips \$2. For freight rates apply W. A. GEDDES.

The TORONTO & MONTREAL STEAMBOAT CO. Ltd.

The People's Favorite

STEAMER PERSIA

J. H. SCOTT, Master

Lighted throughout by Electricity. Running weekly between Toronto and Montreal. Leaves Toronto (Yonge st. wharf) every Tuesday, 3 p.m. Kingston, Wednesday, 8 a.m. Brockville, Wednesday, 1 p.m. Prescott, Wednesday, 2 30 p.m. Montreal, arrive, Thursday, 9 a.m. Leaves Montreal every Friday, 7 p.m. Prescott, Saturday, 7 p.m. Brockville, Saturday, 8 30 p.m. Kingston, Sunday, 3 a.m. Toronto, arrive Sunday 7 30 p.m. St. Catharines, Monday morning. Hamilton, Monday noon. Every comfort for and attention to passengers. For tickets apply to W. A. GEDDES, 69 Yonge street.

PALACE STEEL STEAMER

GARDEN CITY.

EXCURSIONS EXCURSIONS

Societies and church organizations can obtain very low rates for excursions by this popular steamer to Wilson, St. Catharines, or any port on the lake. Special inducements for small parties from 50 to 300 persons on Wednesday and Saturday mornings to Wilson.

The popular Wednesday and Saturday 2 p.m. trips to Wilson, returning to Toronto 8 30 p.m., commence June 22nd. Fare, 50c. Family book tickets now on sale at all leading ticket offices and on wharf. Very low rates for moonlights.

W. N. HARRIS, Agent, Steamer Garden City Office, Geddes' Wharf. Tel. 235. THOS. NIHAN, Manager.

McConnell & Johnstone

BAKERS AND CONFECTIONERS

S	Cream Puffs	S	Wafers
P	Cream Rolls	P	Rolls
E	Mince Patties	E	Pies
C	Lady Caramels	C	Cakes
I	Butter Cakes	I	Pastry
L	Fruit Cakes	L	Confectionery
L	Communion Bread	L	

106 Queen Street East, TORONTO

Nervousness

Horsford's Acid Phosphate.

Many diseases, especially disorders of the nervous system, are attributed to a diminution of the phosphates, which are found in every fibre of the body. Horsford's Acid Phosphate supplies the phosphates, and relieves nervous exhaustion.

Dr. Gregory Doyle, Syracuse, N.Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue its use."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

berries
gar, add
water in
of gela-
kind of
ies, or
Pare
Add
cup of
set on
quarts
starch
lk with
of the
dd one
ilk come
gar, two
spoon-
into a
gar and
cream
ice only
gar, one
l of one
off with
despoon-
water;
When
or six
sugar;
ilk, one
of three
sugared
to a stiff
spread
the oven.
from the
freshly
cut side
the hot
some of
half and
an holds.
I cook for
on a hot
you add a
the gravy
d boiling
m with a
are not
sauces as
ally safely
, and find
y may be
ing cereal.
of the can-
is also a
alids.
an.: "I
e K.D.C.,
caused by
sider it a
conditions
king some
and have
" by K.D.C.
at Canada,
n, should
Co., Ltd.,
et, Boston,
receive the
to own it,
still deeper
the conso-

What God Gives a Boy.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpolluted by tobacco or whiskey, and to speak true, kind brave words; but not to make a smokestack of or a swill trough.

A pair of ears to hear the music of bird and tree and rill and human voice; but not to give heed to what the serpent says, or what dishonours God or his mother.

A pair of eyes to see the beautiful, the good, and the true—God's fingerprints in the flower and field and snowflake—but not to feast on unclean pictures or the blotches which Satan daubs and calls pleasure.

A mind to remember and reason and decide and store up wisdom and impart it to others, but not to be turned into a chip basket or rubbish heap for the chaff and the rubbish and sweepings of the world's stale wit.

A soul as pure and spotless as a new fallen snowflake, to receive impressions of good and to develop faculties of powers and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.

Deacon.

My name is Deacon, and I am a fox terrier. The first thing I can remember is tumbling around in a big box with my five brothers and sisters; and after that I remember I was taken each day with one of my brothers to a place on Twenty-third street, in New York, where our owner hoped to sell us.

Sometimes he held us in his arms, and sometimes we were put down on the sidewalk to run about. At first this used to frighten me, and I was always being stepped on and fallen over by some of the passers-by. But soon I learned to dodge around between them, and that startled them instead of me. Some people seemed to be amused, and stopped to speak a word or two, while others would try to kick, and mutter: "Little beasts! What a nuisance!"

One day, while our owner was holding us in his arms, a gentleman and a little girl passed, and the little girl, noticing us, exclaimed:

"O papa! please let me stop and pat those dear little dogs!"

The gentleman smiled, and seemed quite willing, so the little girl ran up and began to caress us.

Of course our owner, being anxious to sell us, mentioned that he would take what he called a "terribly low figure," and I was very anxious lest the gentleman might decide not to buy us. At last he said he would buy one, and the little girl chose me, because she said I was such a "funny, solemn little puppy"; and though I was very sorry to leave my brother, I was glad to go with people who looked so kind. So they took me then to my new home; and because my new master said I looked "as sober as a deacon," the name has stuck to me ever since.

I am quite happy now, but I don't like being made to do so many tricks. My little mistress told me, soon after

she bought me, that her mamma had died a short time before, and as she often was very lonely I must try to amuse her all I could. So whenever she says: "Now, Deacon, I want you to make me laugh," I know I must jump up on my hind legs and waltz about the room, or lie down and pretend to be a dead dog. Sometimes I have to sit up quite straight and balance a lump of sugar on my nose, which is very tiring; and I should be happier if some one would make my mistress understand that even a dog doesn't like to be funny to order, and that he has a back and four legs that do get awfully tired.

Inquisitive: or What is It?

A grand game of Hide and Seek has been going on, with Kitty on one side and her tail on the other. Over goes the sunshade as she tries vainly to catch the unruly member. Suddenly she sits down to consider a new plan, when there comes a bit of sunshine and lights on the edge of the parasol. "What can it be?" purs Kit—"Surely it can't be a very tiny kitten with wings."

Slowly the paws are made ready for a voyage of discovery. Now for a spring. But puss stops. The sparkling wings flit away the little body to another perch, and away goes Kitty in pursuit. And so the game of curiosity goes on till the butterfly thinks discretion the better part of valour.

"Ah!" says Kit, as she laps some milk with the old cat an hour after, "I saw a funny little creature to-day."

"A bumble bee?" says the old cat. "Did it buzz?"

"It made a flappy noise," answered Kit, "and I ran after it, and then it flew away."

"You've had an escape, my kitten. Never go near a bee or a wasp, or you'll live to repent it."

But kittens must live and learn by experience. Next day our pussy had a game with a different insect, that carried a sting in its tail; and though "Curiosity" did not "kill the cat" it certainly "cured the kitty."

Wait till you know a wasp from a butterfly before you make friends, applies to human "pussies" as well as to the fluffy little kit; so let our word to the young folk be "Have a care—Beware."

Come Out to Drink.

How pleasant is life on a farm in the summer time! First thing in the morning the shed door is thrown wide open, and the gentle cows, with their pleasant smell, come slowly out to drink, before they go to the meadow. John, the labourer, goes to the pump, and soon brings plenty of clear, fresh water into the long trough, while the cows eagerly avail themselves of the refreshment.

The cocks and hens have been awake ever so long, enjoying the bright sunshine, and wondering that everybody is not up and awake too.

Have you any idea what an intelligent animal a cow is, if kindly treated? I will tell you a true story of one.

A little girl lived in the north, where her father farmed his own land. There was one cow which was very much attached to her when she was a little maiden of eight summers. This cow grazed in a field with many others, but if the child entered the field, even at the farther end, the cow would at once see her and run to meet her, lowering its head with its formidable

Rich Red Blood

In the body of an adult person there are about 18 pounds of blood.

The blood has as its most important elements, small round corpuscles, red and white, in proportion of about 300 red to 1 white one.

If the number of red corpuscles becomes diminished and the white ones increased the blood is impure, thin, lacking in the nutrition necessary to sustain the health and nerve strength of the body.

Then That Tired Feeling, Nervousness, Scrofula, Salt Rheum, or others of the long train of ills, according to the temperament and disposition, attack the victim.

The only permanent remedy is found in a reliable blood medicine like Hood's Sarsaparilla, which acts upon the red corpuscles, enriching them and increasing their number. It thus restores the vital fluid to healthy condition, expels all impurity, cures Nervousness, That Tired Feeling, Scrofula and all other diseases arising from or promoted by low state of the blood.

That these statements are true we prove not by our own statements, but by what thousands of perfectly reliable people say about Hood's Sarsaparilla. Read the testimonial in the next column from a beloved clergyman. Then take

Hood's Sarsaparilla

The Blood Purifier and True Nerve Tonic.

horns, in a manner that would have frightened any stranger. But little Annie would hold out her arms, and run to meet her friend in a warm embrace. It was a pretty sight to see the child's arms round the cow's great neck, while she kissed its brindled coat, and the gentle creature licked with its rough tongue the little maid's golden curls.

You would not think a cow could show so much affection, would you? Yet love begets love, even when shown to a cow; and it is better to have the animals friendly towards us, than to see them run away or grow angry when we come near them, is it not?

Not Ready to Come In.

"I don't want to come in! I don't want to come in!" And the little fellow burst into tears and sobs, with his head against the gate post. It was just at dusk of a summer evening. He had been enjoying himself on his bicycle, and now his mother had called to him to come in for the night, as she stood with kindly look at the door of an attractive home, and spoke to him in loving tones. But he would not come in, and at every repetition of the warm invitation he moaned and sob-

"In view of the benefit I have had from Hood's Sarsaparilla I wish to give the following testimonial. I have several times been badly

Poisoned With Creeping Ivy.

As the old school of medicine simply tried to remove the symptoms instead of the sources of them, much of the poison was left in my system to appear in an itching humor on my body with every violent exertion in warm weather. At all times there were more or less indications of poison in my blood, up to a year ago last winter, when

Large Sores Broke Out

on my body. I then purchased a bottle of Hood's Sarsaparilla, and after using that and a half of another bottle, the sores and humor disappeared. I attended the Christian Endeavor Convention in Montreal and also visited the World's Fair in the hottest weather of the summer. Was on the goal the time, but

Had No Recurrence

of the burning and itching sensation which had marred every previous summer's outing. I have reason, therefore, to be enthusiastic in my praises of Hood's Sarsaparilla." SAMUEL S. SCHNELL, pastor of Free Baptist Church, Apalachin, N. Y.

bed the harder. There were many little fellows in the city where he lived whose hearts were aching, at that very hour, because they had no home to go to for the night, and no loving voice proffered them a welcome. How strange that boy's sorry reluctance! And yet how very human was his conduct! The loving Father speaks in tender voice invitingly to His children, asking them to come home and rest in His care, and they moan out: "I don't want to come in! I don't want to come in!" They would rather remain out in the night, seeking pleasure for the hour in their chosen enjoyment, than to find shelter and rest and love in their Father's home. The Father waits and calls, and the silly children refuse with tears His loving invitation.

The Horse's Nose.

In my stable, alongside of each other in stalls, live a little brown pony and a large grey horse: they are only separated by a wooden partition, on the top of which are iron railings. Nora, the pony, and Joe, the horse, are great friends, and have many a conversation through the bars. Out of each feed of hay given to Joe he reserves some for Nora, poking a mouthful at a time over the partition, and following it with his nose till it is well within her reach.

The last time, however, that I visited the stables, poor Joe had a wounded nose—the pony having bitten a piece out. The groom explained to me that the horse had been feeding his favourite with hay as usual, and when she had eaten all, he had offered her a mouthful of straw, at which Nora was so angry, that she snapped at his nostrils. The man evidently credited Nora with spitefulness, but personally I believe it was pure greed on her part. Joe will soon forget his injury and continue to try to share his meals with Nora, but she will now be tied up too closely to reach the hay he would wish to give, so her sin has speedily brought its own punishment.

Walter Baker & Co. Limited,

The Largest Manufacturers of

PURE, HIGH GRADE
COCOAS and CHOCOLATES

On this Continent, have received

HIGHEST AWARDS

from the great

Industrial and Food

EXPOSITIONS

IN EUROPE AND AMERICA.

Caution: In view of the many imitations

of the labels and wrappers on our

goods, consumers should make sure

that our place of manufacture,

namely, Dorchester, Mass.,

is printed on each package.



SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. LTD. DORCHESTER, MASS.

Wheat.
Wheat.
Barley.
Oats.
Peas.
Hay.
Straw.
Rye.

Dressed
Beef, for
Beef, hi
Mutton,
Beef, si
Beef, ro
Lamb, s

Butter,
lb.
Butter,
Eggs, fr
Chicker
Turkey
Geese, 1

Potatoe
Onions,
Apples,
Celery,
Carrots
Parsnip
Lettuce
Radish

R F

ORC

4

Dr. F
The gre
ous D
Try
Consti
tative
remedi
st.

D. L.

The

The
All me

W

YO

C

H.

Hea

Order
SLIG

Me

TR

Toronto Markets.

Table with columns for Grain, Meats, and Dairy Produce, listing items like Wheat, Beef, and Butter with their respective prices.

Table with columns for Farmer's Prices and Vegetables, Retail, listing items like Butter, Eggs, and Potatoes with their respective prices.

Dr. Pearson's Hypophospherine. The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.

R FLACK Groceries and Provisions. Canned Goods in Great Variety. GROSSE & BLACKWELLS' JAMS, JELLIES Etc. 466 GERRARD ST. E. TORONTO

Dr. Pearson's Hypophospherine. The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.

The Banner Laundry. The Offices—387 Queen St. West. 607 Queen St. West. The Works—424 Adelaide St. West. All mending done free. Telephone 45

W. H. Stone, Undertaker. YONGE 349 STREET. OPPOSITE ELM. Telephone No. 932.

Crimson Rambler. Buy the New Climbing Rose. Fine Plants only 75c. by mail. Finest Climbing Plant ever sold.

H. SLIGHT, City Nurseries, 411 Yonge St., TORONTO. Headquarters for Cut Roses, Fine Wedding Flowers, Floral Offerings.

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

Pelee Island "St. Augustine" Wine (in quantities to suit purchasers) \$1.50 per gallon. All orders outside the city carefully packed and promptly executed.

BANJO. Thorough Instructor for Parlor and Stage. RICHARDS' BANJO SCHOOL, Cor. College & Spadina Ave

Life Insurance. UNDER THAT MOST POPULAR PLAN. The COMPOUND INVESTMENT OF THE North American Life Assurance Co.

THE INVESTMENT ANNUITY POLICY issued by the same company contains special advantageous features not found in any other form of policy contract.

THE OXFORD PRESS. The Old-Established Church Printing House. Church and Society printing of all descriptions at moderate rates.

G. PARKER. Successor to Timms & Co. 33 Adelaide St. West, Toronto, Ont. PLEASE NOTE THE NEW ADDRESS

USE Alaska Cream. THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS. PRICE, - - - 25 CENTS.

TORONTO STEAM LAUNDRY. COLLARS AND CUFFS PER DOZEN 25c. PER PIECES. York Street (2nd Door North of King), G. P. SHARPE.

Begin. The New Year with a supply of good TEA and COFFEE. Get it at Hereward Spencer & Co.'s 63 1/2 King Street West Toronto Phone 1807.

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING

Monetary Times Printing Co., Ltd. N.-W. COR. CHURCH & COURT STS., TORONTO



Boarding School for Indian Children. MEDICINE HAT, Assa. Help is urgently needed to complete the above with doors, windows, flooring, plastering, and to furnish.

OUR OFFER OF Historical Pictures

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

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

Beautifully Illustrated Books Booklets and Cards

In Monotint and Colour, for the Season, at greatly reduced prices, as follows:

- List of booklets and cards including 'The Rest of Faith', 'Dear Baby', 'Something Cheap', 'Song of Innocence', 'My Darling Shoes', 'Somebody's Mother', 'Spinning', 'Bring Flowers', 'Driving Home the Cows', 'Picturesque Wales', 'An Evening Song', 'Christmas Bells', 'Evening Hymn', 'New Years Bells', 'In the Country'.

Packets of Beautiful Cards, Flowers and Verses. 12 in Packet, price 10 cents.

- List of cards and verses including 'The Robin's Song', 'Buttercups and Daisies', 'Coralis', 'Sunlight and Shadow', 'My Lighthouse', 'Winter (Shakespeare)', 'Snow Flakes', 'Twilight Fancies', 'Winter Roses', 'Artist Gallery', 'The Hermit Thrush', 'Jesus, Lover of My Sou', 'Meadowsweet', 'Bertha and the Birds', 'Christmas Night', 'Friendship Greeting', 'A Visit from St. Nicholas', 'For Auld Lang Syne', 'Water Lilies', 'All's Well', 'My Greeting', 'Hymn to the Flowers', 'Give my Love Good Morning', 'Scott Pictures', 'Shakespeare Pictures', 'Pictures from the Holy Land'.

"Bible Ravs." 12 Illustrated Little Books with Verses. Price in box, 20 cents.

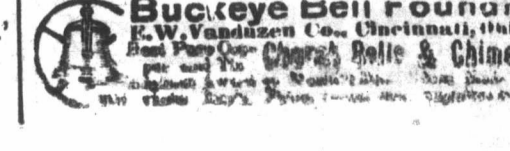
- List of 40 cent books including 'Golden Leaves', 'Country Sunshine', 'The Birds' Christmas', 'Autumn Leaves', 'Evergreen', 'The Time of Roses', 'In the Springtime', 'Tollers of the Sea', 'Cloudland', 'Winter Snow', 'Christ Stilling the Waves', 'Harbour Lights', 'Poet's Greeting', 'Fair Flowers', 'Seasons', 'Haunts of Bryant'.

- List of 50 cent books including 'Love Lyrics', 'Morning Songs', 'Hymns for Children', 'Spring Songs', 'The Path of Hope', 'Constant Christmas', 'The Shepherd's Daffodil', 'His Loving Kindness', 'Noon Song and Sketches', 'Summer Songs', 'Children's Prayers', 'The Glad Year Round', 'White Shepherds', 'Walking in the Light', 'We are Seven', 'The Shepherds Fold'.

- List of 60 cent books including 'Dickens' Christmas', 'By Stormy Seas', 'Spring Flowers', 'The Heavenly Way', 'Patch Work Quilt', 'Harpstrings', 'In the Harbour', 'Lucy'.

- List of 85 cent books including 'Thistle-down', 'The First Christmas', 'The Old Farm Gate', 'The Halo!', 'The Old, Old Story', 'Golden Harvest', 'Granny's Glasses', 'Holy Childhood', 'Love Divine', 'Spirit of the Pine'.

Canadian Churchman. BOX 2,640, Toronto, Ontario. Office—Cor. Church and Court Sts.



INCORPORATED 1888 **TORONTO** HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

COR. YONGE ST. & WILTON AVE.

EDWARD FISHER, Musical Director

SPECIAL SUMMER SESSION, JULY 2 TO AUG. 3

60 LECTURES AND CLASS LESSONS designed for music teachers and advanced music students.

H. N. SHAW, B.A., Principal Elocution School

Special Session for Teachers, Public Readers, Clergymen and others.

Calendar and Prospectus sent free.

Trinity College School, PORT HOPE.

Will re-open (D.V.) after the summer holidays in the new building

On THURSDAY, SEPT. 19th, 1895

Applications for admission or for a copy of the School Calendar may be made to the

REV. C. J. S. BETHUNE, D.C.L., Head Master.

HELLMUTH LADIES' COLLEGE, LONDON, ONT. CIRCULARS.

DEPOT OF THE

Church Extension Association,

418 QUEEN ST. WEST, TORONTO.

Also at 135 James st. north, Hamilton, Ont.

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

Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

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

MONSARRAT HOUSE

Holiday address, EAST TORONTO P.O.

DAY SCHOOL FOR YOUNG LADIES.

Next Term commences Sept. 10th.

MISS VENNOR, PRINCIPAL. (Late Trebovir House, London, Eng.)

A thorough course of instruction will be given in English, Mathematics and Modern Languages. Pupils prepared for University examinations.

Miss Veals' School

53 & 52 Peter Street, Toronto

Miss Veals has made arrangements for the removal of her school in September next to a commodious residence—now in course of alteration and enlargement—situated on Spadina Ave., between Harbord and Bloor Streets; one of the most desirable parts of the city.

The house, being specially planned for the school, fulfils all the requirements of modern science necessary to health and comfort.

Applications will be received by Miss Veals at 50 and 52 Peter Street until August 15th; after that date at 651 Spadina Avenue.

50 Peter Street, June 1st, 1895.

Star Life

ASSURANCE SOCIETY Of England

Established 1843.

FEATURES

- Every description of life assurance business.
- World-wide policies.
- Fair rates.
- Large and increasing bonuses, constituting the society's policies a first-class investment.

Reliable Agents wanted.

Head Office for Canada, J. FRITH JEFFERS, 29 Richmond St. W., Toronto. Sec. for Canada Toronto.

TORONTO

GLOVE WORKS

F. HALL & SON
259 QUEEN ST'W

Bishop Bethune College

OSHAWA, Ont.

UNDER THE CHARGE OF

The Sisters of St. John the Divine.
Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to THE SISTER IN CHARGE, or to

The Sisters of St. John the Divine,
Major Street, TORONTO.

Trinity Term, April 21st, 1895

BISHOP STRACHAN SCHOOL FOR GIRLS.

ESTABLISHED 1867

President—The Lord Bishop of Toronto. Prepares successfully for University Matriculation, with honors, situated near the city and accessible by street cars, yet surrounded by beautiful and secluded grounds. Exceptionally healthy. Resident French and German Governesses. Best masters in music, etc. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing), \$252 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen.

School re-opens First Wednesday in September. Apply for Calendar to Miss Grier.

N.B.—Kindergarten to be opened in September, \$7 per term of ten weeks.

SCHOOL OF THE Sisters of the Church.

HAMILTON, Ont.

Boarding and Day School for Girls will open September 10.

For particulars address

SISTER IN CHARGE
66 Hannah St. E.

DUFFERIN HOUSE, TORONTO, ONT.

Miss Dupont's Boarding and Day School for Young Ladies.

ESTABLISHED - - 1872.

The course of study comprises all the requisites of a thorough English education—Latin, the Foreign Languages, Music, Drawing and Painting. The best masters in the city attend the school, and good resident and foreign governesses. The House is situated in an open and healthy part of the city, with ample ground for recreation, and offers all the comforts of a refined and pleasant home. For terms and circulars apply to MISS DUPONT, 196 John Street.

The Kissock Homes.

BLOOD RESERVE, MACLEOD, ALTA.

URGENT APPEAL

We earnestly appeal for funds to enable us to continue the work of the above Homes. We are trying to raise these little destitute ones from a life of degradation and heathenism, obeying the words of Christ, who said, "Suffer the little ones to come unto Me and forbid them not." Seventy-five children in the Homes; \$900 owing to the treasurer. Let us not ask in vain.

REV. FRANK SWAINSON.

Moving Season

M. Fisher's Express Line

Office, 553 Yonge Street.

Furniture, Pianos, Baggage, etc., removed to all parts of the city or country at moderate rates. All orders promptly executed and satisfaction guaranteed. Double van, per hour, 60c.; per day, \$5. Single van, per hour, 40c.; per day, \$3.50. Telephone 3091.

TORONTO RAILWAY

SERVICE OF CARS INTO THE PARKS

King Street cars run to Balsam Avenue, close to Victoria Park, every six minutes. Nearly all these cars are open. Connections are made at Woodbine gate with the Scarborough cars, which run direct to the park every fifteen minutes.

HIGH PARK—There is a ten minute service on Carlton and College route, and a ten minute service on College and Yonge, making a direct service of five minutes from College and Yonge into the park. Special cars may be chartered for school or church parties. School tickets are accepted for children at all hours during the summer season.

JAMES GUNN, Superintendent.

JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET,
(Opposite the British Museum.)

LONDON, W.O.

AND EDMUND STREET,
BIRMINGHAM, ENGLAND.

Concert St., Bold St., LIVERPOOL.

Church Brass Work.

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

CHADWICK BROTHERS
(Successors to J. A. Chadwick)

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

McCAUSLAND & SON Memorial Windows

Superior General Church Glass

HIGHEST AWARD CHICAGO.

76 King Street West, Toronto.

1895 Wall Paper.

Our Showroom at 156 Yonge St. is filled to the ceiling with all the

Novelties for Interior Work,

Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir,

156 Yonge St., TORONTO.

High Class Church Windows!

Hobbs Mfg. Co. London, Ont.

Ask for Designs

THE CANADIAN PHOTOENG BUREAU

ENGRAVINGS OF EVERY DESCRIPTION, BEST METHODS, BEST WORK

SEND FOR SAMPLES
16 ADELAIDE ST WEST TORONTO.

J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER

Telephone 679. 347 YONGE ST.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS IN THE WORLD

BEST BELL METAL (COPPER AND TIN.) Send for Price and Catalogue.

McSHANE BELL FOUNDRY, BALTIMORE, MD.

Church Brass Work.



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

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd.
111 King St. W., Toronto.
Write for Catalogue.



Fence & Ornamental Iron Works

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

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

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

JOSEPH LEA, Manager.

Good Things for Garden and Greenhouse

A full assortment of Fresh Flower & Vegetable Seeds

Plants All kinds of Bedding, Decorative and Hardy.

Cut Flowers. Designs

Send for Catalogue, free. Wedding Decorations at lowest prices.

Grainger Bros. DEER PARK CONSERVATORIES

Folding Screens

Oak & White Enamelled Easels

Grilles and Moorish Fret Work

The largest makers in Canada of these goods. Circulars free

OTTERVILLE MFG. CO., Ltd. OTTERVILLE, ONT.

Please mention Canadian Churchman.

Telephone 1206.

The Bassinette,

11 King St. West, Toronto.

Full line of Ferris Bros' Good Sense Corset Waists for ladies and children. Also "P. N." Corsets, Watch Spring Corsets and other fine makes.

Ladies' Underclothing and Baby Linen in large variety and fine quality.

PRESENTATION ADDRESSES...

DESIGNED AND ENGRAVED BY

A. H. HOWARD, R.C.A.,

5 King St. East, Toronto

Vol. Tor Safe Va Capital Reserve Hon. E. A. M. John H.

Charter TRATO NEE, C etc., and duties its All S are insc in the to whic arate Compa

The pr the pres Safes Rent.

TAILO CH No. 8 A mu Charges

HO PAI

CLE

Splend

J. I

Mi Has re street where patrol fish e Prices made

N

Ar