

Canadian Churchman

AND DOMINION CHURCHMAN.

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[No. 80.]

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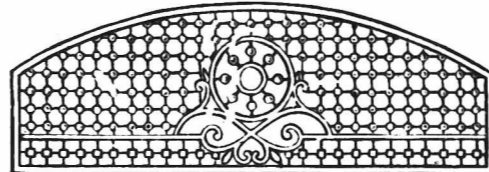
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Processional: 165, 189, 218, 601.
Offertory: 227, 235, 365, 541.
Children's Hymns: 228, 336, 339, 566.
General Hymns: 12, 170, 211, 264, 467, 531.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 181, 312, 324, 557.
Processional: 176, 197, 273, 478.
Offertory: 27, 203, 226, 293.
Children's Hymns: 270, 342, 343, 573.
General Hymns: 185, 212, 237, 266, 511, 544.

EIGHTH SUNDAY AFTER TRINITY.

Having been planted in the courts of the Lord's house, we are watched over by the special care of His good providence. The same merciful Lord Who engrafted us into His Church on earth, still gently guides and leads us, not in the paths which we think best, but in those which will most safely lead us to His courts in heaven. Such is the blessed lesson which is set before us this day. All mankind indeed are His care. This truth, which the opening of the collect teaches us, Holy Scripture everywhere confirms. God giveth to all "life, and breath, and all things." He looketh down from His throne in heaven, and beholds all the children of men. He "fashioneth all the hearts of them, and understandeth all their works." "All nations before Him are as nothing." He "ruleth the kingdoms of this world, and giveth them to whomsoever He will." Thus does the never-failing providence of God rule and govern all men, as well those who know Him as those who know Him not. While, however, all mankind, heathens as well as Christians, are thus compelled to feel the mighty hand of God "or li-

ing all things in heaven and earth," it remains for Christians only to trust themselves (as we do in the second part of this day's collect) to the protecting hand of God's good providence. God's dealings are often far above the understanding of our mortal minds. It is often "hard" for us to understand why those things which seem to be for our wealth, prove to us occasions of falling, while trials most grievous to bear are sent in mercy for our good. Only when we go into the sanctuary of God to "ponder these things" are we allowed to "see in them the loving kindness of the Lord." But what the collect, epistle and gospel teach us by precept, the lessons would seem to carry out by example. In them we behold the never-failing providence of God overruling and directing the affairs of men for their good and His glory. First, we see His hand in the reproof of the wicked king Jeroboam; and then, no less clearly, though less directly, do we trace His dealings in the lives of the other scripture characters who are brought before us this day. We see in them how God may bring mercy out of chastisements, life out of death. In the history of the disobedient prophet, read to us this morning, we have an instance of one who, yielding to the temptations of the flesh, was punished by the hand of the Lord. The very means which he used to preserve temporal life were to him the occasion of temporal death. Had he remained without food at the Word of the Lord, the providence of God could have sustained him; the food which he took in disobedience to God's command, cost him his life. Thus it is that things in themselves "profitable" may, if used without God's blessing, prove to us "hurtful." Yet in the midst of chastisements, God remembers mercy. We are taught, then, on this day to "commit our way unto the Lord, and put our trust in Him, knowing that He will give us those good things which are truly profitable for us," to "cast all our care upon God, for He careth for us." When He sends us prosperity, we may take it joyfully, love it as His gift, and use it to His glory; when He sends us adversity, we must receive it as a chastening profitable to our soul's good. Thus will "all things work together for good to those who love God." "All the paths of the Lord will be mercy and truth to those who keep His covenant and His testimonies." Even the chastening, which for the present seemeth to be not joyous but grievous, afterwards yieldeth the "peaceable fruit of righteousness to them who are exercised thereby."

THE PAPAL ENCYCLICAL.

Although we, as yet, have only an abstract of the forthcoming Papal Encyclical on Christian union, this abstract is published by authority, so that there is no doubt as to its meaning and contents. The following outline of a discourse on the Encyclical, preached by Professor Clark at St. Margaret's Church, Toronto, may therefore be of interest to our readers. Prof. Clark began by remarking that when the first bishop of the Christian Church spoke to them, common courtesy required that they should give some attention to his utterance; and besides this, if they remained unconvinced by his appeals and arguments, they were bound to have clear, distinct, and well-grounded reasons for refusing to make the submission required of them. With a good deal of the contents of the papal letter Anglicans had no

quarrel. They also asserted that God makes use of human instruments to effect the sanctification and salvation of men. In order to perpetuate the mission of the Son of God, He chose Apostles and disciples to hand down the teachings and commands which He had spoken; and the nations of the earth were required to accept and obey their authority. Anglicans are also in agreement with the Pontiff when he declares that there is a visible Church on earth, that this Church is the body of Christ, a living, organized society, animated by a supernatural life, the Holy Spirit of God. We must further agree with the statement that Christ intended His Church to be one, although the precise nature and conditions of that unity may be a matter of controversy. And here a number of questions emerge which must be answered before the demands of His Holiness can be accepted or rejected. For example, he tells us that, if the members of this body are separated from one another, they cannot be united with the Head; and we want to know the exact meaning of this statement. Does it mean that any Church which is not in communion with Rome is cut off from Christ? Is this a repetition of the saying: Out of Peter, out of Christ? In that case the whole of the Eastern Church, as well as all non-Roman Westerns, would be left to the uncovenanted mercies of God. Nor this only, but every diocese which, during the whole history of the Church, may have been placed under the ban of Rome, was, for that time, separated from Christ. In that case, those oriental Churches with which Bishop Victor of Rome broke off communion, because they celebrated Easter differently from his Church, were also cut off from Christ! The determination of questions of this kind, however, depends upon some others: and here let us note again that we quite agree in regarding schism as an evil and even as a sin. But the sin depends upon the seat of the responsibility for the schism. The Bishop of Rome would not maintain that unity is to be preserved under all circumstances. If, for example, a moment should arrive when a heresy had a majority in the Church, as was the case for a brief period with Arianism, then the minority would be justified in refusing to submit. Further, we are agreed with the Pope when he points out that in order to the sanctification and salvation of men in the Church, two things are required, a true faith and the due administration of the Sacraments, and to this end also a duly authorized ministry. In regard to the first of these, the Church of England teaches the primitive, Catholic faith. No doctrine promulgated by authority in the first five centuries is denied or ignored by the English Church. No opinion condemned during that period is accepted by the English Church. We teach the ancient Christian doctrines, not the modern doctrines, promulgated for the first time in the nineteenth century. As regards the Sacraments, we use the matter and form prescribed by Christ. As regards our orders, if they are not valid, we may confidently declare that none are valid. But behind all this lies the serious question which divides us from Rome—the supremacy and now the infallibility of the Pope. It was the contention of Rome that Christ had constituted St. Peter His vicegerent on earth, and that St. Peter had transmitted his powers to the Bishops of Rome as his successors. For these statements, we declare, there is no authority. "It

cannot be doubted," the Pope says in his circular letter, "that the Church by the will of God rests on St. Peter." If he means that the words in St. Matt. xvi. 18: "Thou art Peter," etc., can have only this meaning, he must know perfectly well that fathers of the highest authority have given different explanations of these words. If he means that, by these words, or in any other way, St. Peter was invested with any authority to teach or to govern, not possessed by the other Apostles, then the whole testimony of the Scriptures is against it. Peter was foremost among the Apostles—call him Prince if you please—but he had no authority over them. At the first Council of the Church, held in Jerusalem, James was president—as bishop in his own diocese. When Paul went up to Jerusalem "to them which were Apostles before" him, when he went up "to visit Cephas," and saw also "James the Lord's brother,"—"those who were reputed to be somewhat"—they, he says, "imparted nothing to me." Even although he had been a persecutor and was only a recent convert, Peter exercised no authority over him. On the contrary, it was Paul who subsequently corrected Peter. "I resisted him to the face," he said, "because he stood condemned." But whatever the authority of St. Peter may have been, there is no trace of his having transmitted his powers to the Bishop of Rome in particular. St. Peter was not, in the strict sense of the word, the founder of the Church of Rome, although there is good reason to believe that it was organized by him and St. Paul. The only testimony of importance to the authority of the Roman Church (not of the Papacy) is Irenæus, about the end of the second century. Speaking of the new opinions of the heretics, he confutes them by an appeal to the Apostolic Churches, and to that which is chief among them, the Roman Church. But there is not a word of the supremacy of Peter or of the Pope, or of the Pope having derived his authority from the Prince of the Apostles. The two Apostles, Peter and Paul, are mentioned together as the founders of the Church, and then it is said that the doctrine of the whole Church is preserved at Rome, because everyone comes to Rome. Irenæus has been appealed to by Roman Catholics; but he simply does not prove, but indirectly disproves, the very point which they contend for. The case of reunion with the Roman See was difficult enough when it was only the primacy of the Roman Bishop that we were required to acknowledge. A primacy was conceded to him by the Councils of Constantinople and Chalcedon; and with proper explanations it might be conceded still. The case was not then quite hopeless. Protestants like Leibnitz and Gallicans like Bossuet, for a time at least, entertained the hope that conditions of peace might be found. Dr. Pusey began an Eirenicon, in which he attempted to show that by means of mutual explanations communion might be restored. But whilst he was thus engaged, a shell burst, that disturbed his meditations and made him drop his work—the promulgation of the doctrine of the Papal Infallibility. Even he was forced to feel that the case was now hopeless, and he dropped his unfinished work. There is a favourite phrase in use at Rome, when the supreme authority is unable to grant some request or to make some concession: "*Non possumus*," we cannot. We also, as we read the kindly, earnest, and undoubtedly sincere appeals of the aged, learned, and pious Pontiff, we also have no choice but to give back the same response: "*Non possumus*."

THE MARRIAGE ACT, 1896.

The Act of the Ontario Legislature passed last session, entitled "The Marriage Act, 1896," which consolidates and amends the Acts relating to the Solemnization of Marriage, will come into force on August 1st. Copies of the Act in pamphlet form will be supplied by all clerks of the peace at ten cents each copy, and as there are many alterations, important to be known by the clergy, there should be many enquiries for copies. The Act declares who, only, may solemnize marriage in Ontario, viz.: Clergy, etc., who are resident in the Dominion (and it may be added that penalties are imposed by the statutes of Canada on those who officiate without lawful authority). Banns are to be published (though on one Sunday only), one week before a marriage, in the parish or municipality, etc., in which each party lives, when they live in different parishes, etc., and a certificate of the publication, when in two parishes, is to be given to the minister who solemnizes the marriage. Licenses are to be issued on affidavits to be made by both parties, and the degrees of affinity which bar marriage are to be printed on the affidavits, and to be explained to applicants. Banns and licenses to lapse if the proposed marriage be not solemnized within three months. Marriages may not be solemnized between 10 o'clock p.m. and 6 a.m., except under special circumstances. Two adult witnesses are to sign the register, and some changes are made in register books. Several of the provisions need revision, and some changes and corrections are desirable.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$385 18
Marriage Fees.....	2 00

THE BISHOP'S APPROVAL.

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

CHARGE OF THE BISHOP OF JERUSALEM.

The Anglican Bishop of Jerusalem has published his third triennial charge—a very important document which should be considered by all who are interested in the Holy City and in the work of Christianity in the East. We sincerely wish we could place the whole document before our readers, but its length renders that impossible. We must, therefore, content ourselves by pre-

senting the introductory portion, and some details in regard to the general character of his work. The bishop begins:

"The date of this, my third charge, is that of the completion of nine years of episcopate in, perhaps, the most interesting of the foreign bishoprics of our Church. They have been years of much anxiety, of constant strain, and, I trust, of some success. I have desired to keep ever before me the fact that I hold an outpost of our Church which should be one of peace; of encouragement to such as work loyally under the banner of the Anglican Church, and of goodwill to the sister churches around us. I think I may assert that although misgivings prevailed in the minds of many Churchmen as to the expediency of the revival of this bishopric, these are passing away; whilst the position of the Anglican bishopric in Jerusalem is widely felt in these lands to be one of peace, in the 'City of Peace.' Eastern Churchmen from the first, and consistently since, have discerned that the position of our bishopric is a Catholic one; that it is open to us, as to every other sister Church already personated here by her bishop, to exercise the right of representation at the mother city of Christianity, without prejudice to the territorial rights of the successor of St. James. For so were our Apostolic founders at home here, without detriment to the episcopal rights of the first bishop of the Holy City. If this view was not at once apparent in England, amidst the apprehensions of some of our leading Churchmen in 1887, I feel thankful that it is now generally understood; and that the resolution of the Archbishop of Canterbury for its restoration is recognized as not inferior to other far-seeing decisions which he has been guided to make, in the front of mighty Church movements of the day. This bishopric has two aspects. It is, first, representative of the Anglican Communion—that is, of the English, Irish, Scottish, American, Indian, and Colonial churches—amongst the sisters of the Catholic Church; and the revival of the East, preserved for service of eminence in the cause of Christ, may well claim this mission of sympathy and support from a communion so apostolic, pure, and free as our own. For who can limit the consequence for good which may result from that support when it shall be more freely and generously given than it is now? The bishop is also representative amongst these churches of the missionary spirit of our communion, which spirit is our own very life; for it is of the life of Christ, and the source of our present greatness and strength. And again, who shall limit the force of that example before the Churches of the East, in days when once again that strangely neglected half of missionary enterprise, the evangelization of the Jews, stands in the rising daylight? I cannot determine the prospect of the position we occupy here; I can only feel the restrictions which personal defect, and the present want of adequate support, impress upon the enterprise before me. Still, taking the widest aspect of my commission, I see that it is a commission of goodwill and peace, and that it has not become one of strife."

The Bishop points out the difficulties involved in the working of different societies, directed by different organizations in England. He remarks:

"It would, I think, be more conducive to success if, instead of one society separating off the Jews in one direction, and another the Gentiles, and both from the bishop, towards London, the work of the two societies were seen to meet together in Jerusalem, at a common 'Mission Board,' under the presidency of the bishop. And in many stations of the country the work of the two societies might meet in much closer sympathy than it now does. There is no objection to children of the different races being under education in the same school; nor to their parents, where they understand English (or whatever be the language of the service), worshipping in the same church. The Church of Christ ought to emphasize the fact that 'the middle wall of partition' (Eph. ii. 14) has been broken down in the Holy Land; the separate society system erects it. I trust that, as the missions in my own hands develop and expand, I may be able to show to those who are certainly earnest in their work the advantages which may be gained by bringing both Jews and Gentiles together. They are not separated in my missions, and I have seen no cause for their separation."

The Archbishop of Canterbury has written a second graceful letter in reference to the good offices rendered by the Breton fisherfolk in connection with the "Drummond Castle" disaster. It was called forth by a note from Sir Donald Currie to the Archbishop, thanking him for his letter to the Cure of Molene.

*March 25th, 1896. The Feast of the Annunciation of the Blessed Virgin Mary.

THE MISSIONARY FIELD.

The Archbishop of Canterbury has selected the Rev. P. K. Fyson for the new bishopric of Hokkaido, Japan. Mr. Fyson took both a first class in the classical tripos, and a first class in the theological tripos, with the Hebrew prize at Cambridge University. He was ordained in 1871, and went out to Japan as a missionary in 1873. His was one of two names submitted to the Archbishop by the committee of the Church Missionary Society.

The annual report of the S.P.G., just issued, states that the work of the society is now being carried on in fifty-five dioceses in foreign parts, and that 769 ordained clergy and 11 bishops are maintained by the society. In five important missions the work is carried on by communities or brotherhoods, who live together under simple rules, but without vows. These are Delphi, Cawnpore, Hazaribagh, Lebombo, and Corea. The total income of the society for the year 1895 was £118,258. Of the 16,254 churches in England and Wales, only 8,560 support the society. It is assumed that very nearly the whole of the other half contribute to the work of the C.M.S.

The Rev. R. M. Benson, in a deeply interesting article on "The Conversion of India," says that the Mediterranean Christianity which sprang up in the first five centuries was very different in its conditions from anything that could be looked for in India. Christianity came to them in the language with which they were familiar, and they had been prepared for it by the discipline of Hebrew religion and Greek philosophy; but in India, the culture of the high-class Hindu closes his mind with prejudice against the foreign teaching. These Eastern nations have to be prepared to welcome the education of the West before they can accept the matured theology of the Christian Church. Consequently, when we compare the progress of Christianity in India with that of the early ages, we have every reason to be encouraged. The editor of the *Church* in China says that this is a remarkable confirmation of their experience in China.

The missionaries in Kaffraria are passing through a time of trial, which demands our sympathy and prayers. From almost every station comes the same tale of famine and fever. Archdeacon Chamberlain writes from Clydesdale: "I can never remember such sad and trying times as these through which we are passing; prolonged droughts, locusts, rinderpest in cattle carrying off thousands of them, typhoid, dengue, and other fevers, with influenza, as plagues everywhere. Wars in the north, and restlessness among the tribes in the south and east." The Archdeacon's horses are in such poor condition from want of proper food, that he can hardly make his necessary tours. A skilled workman is much wanted at Clydesdale to take charge of the carpenter's shop, and assist in mission work as a layman. £50 and free rooms could be guaranteed, and opportunity for undertaking work privately, after the pupils have been attended to. A man with the missionary spirit would find such a position a very happy and useful one, and lay-helpers are almost as much needed as priests. Two ladies are also required to undertake the school, in which are about a hundred children. The Archdeacon says there is practically no limit to the good work such ladies might do, if they are competent teachers. An unfurnished cottage and £70 per annum can be offered. The Archdeacon is single-handed, save for the help of his excellent native deacon, Mr. Gewense. After a long service of 25 years, the bishop is about to ordain him priest. A magic lantern with slides, religious and secular, would be a great acquisition at Clydesdale. More than one village church still requires internal fittings of all kinds, even doors and windows!

AUSTRALIA.—Bishop Camidge, of Bathurst, in his address at the recent meeting of his Synod, said: "An addition to the size of the diocese, which most people would think quite large enough, has been made, at the request of the

Bishop of Newcastle, by taking in Wollar and Bylong. I visited the former place on the 1st of June in last year, and also this year, and the latter on the 21st of September. In both of these I held confirmations, and received a most hearty welcome. The Goulburn River is now our boundary, and I think the change has been for the benefit of both dioceses; the Bishop of Newcastle no longer having to cross the treacherous river, and we obtaining a number of loyal and earnest Church people. This diocese, by far the largest in New South Wales, has an area of some 120,000 square miles, being thus very nearly as large as England, Scotland, Ireland and Wales, which have an area of 121,115 square miles. The population is, of course, very different so far as numbers are concerned, for whilst Great Britain and Ireland have a population of upwards of 38,000,000, we cannot have more, even with the recent additions in the goldfields, than 130,000."

The *Review of the Churches* has suggested the formation of a commission of examination into the progress of Foreign Missions all the world over, and has invited several distinguished persons interested in missions to give their opinions on the subject. The suggestion emanated from Chicago, and Dr. R. N. Cust says he cannot see what possible good results could flow from a mission to British India of American philanthropists from Chicago. He thinks there should be a conference of "missionary experts" of all denominations, to discuss the short-comings of Foreign Missions. Among the things to be condemned Dr. Cust suggests the discussion of "the blending of matrimony with evangelization; the prodigal waste of the alms of the Churches on paid officials, widows and children who ought never to have come into existence; the sending out to the foreign field untrained men and untrained women in shoals." Mr. Eugene Stock, editorial secretary of the C.M.S., replies to Mr. Cust with considerable vigour. He shows that the learned, retired Indian civilian is what is called in this country a "crank," in his criticism of the weaknesses of modern missionary work.

REVIEWS.

"WAYS TO WIN." Thoughts and Suggestions with regard to Personal Work for Christ. By Dyson Hague. London: Marshall Bros. 1896.

"This little book," the author tells us, "was originally published in Canada, under the title of 'St. Andrew Work.'" The Canadian edition was unknown to the present writer; but we are glad that the English reprint has come across the Atlantic, and has reached our hands. It is an excellent and most serviceable manual from which nearly every one will receive guidance in "bringing souls, one by one, by personal effort, to Jesus, just as St. Andrew did." This is what the writer calls the "starting point." Every Christian must do some work for Jesus; every Christian, by his baptism and confession of Christ, is pledged to personal service for the Master. That being so, most persons who carry any deep sense of responsibility will ask how they can respond to this claim. Mr. Hague replies that first there must come "personal experience," which he describes and explains. Then in chapter three, he speaks of the longing for souls, and in chapter four, of effort and actions. Chapter five, on "methods, ways and means," is, perhaps, the most important of the whole. Under this head the author considers: 1. Invitation; 2. Definite prayer for individuals; 3. Watching for openings; 4. Personal conversation; 5. Correspondence; and under each head there are remarks of value. The last chapter is given to the worker's needs and encouragements. We should mention that at the beginning of each chapter there is an excellent selection of texts in illustration of the contents of the section. We strongly recommend this little volume.

THE SWORD OF ISLAM, OR SUFFERING ARMENIA: By J. Castell Hopkins. Bradley-Garretson Co.: Toronto and Brantford. 1896.

We can confidently recommend this well written volume to all who are interested—and who

are not?—in the Eastern question. The first half of it is dedicated to the origin, rise and character of the Turkish rule. Even here most readers will find much information. But still more, probably, will the latter half on the history of Armenia, its religion and characteristics, be new and full of interest to a large number, even of well-read men and women. We venture to say that even those who are best acquainted with the shocking story of Turkish misrule, will hardly be prepared for the narrative of horrors here presented; yet, as far as we are able to verify the facts, we believe there is no exaggeration in any of these statements. The book will be of the greatest service to those who wish to take an intelligent interest in the development of the Eastern question.

MAGAZINES.—*The Expository Times*. (July) has very much that is excellent and interesting—comments, sermons, sermonettes, outlines—material of every day use to preachers and teachers. We might direct attention to an interesting notice of the article on Abraham in the second part of the new (the third) edition of the well-known *Theological Encyclopædia*, originally edited by Herzog. It would appear that this *Encyclopædia*, while using the services of the most advanced scientific theologians, is not prepared to give up the historical character of the father of the faithful. We strongly recommend this new edition to all who can read German. The discovery in Egypt of a slab with an inscription declaring the destination of Israel, is discussed by several divines, who suggest widely different explanations of its meaning. But perhaps the most interesting item in the present number is the reference to the increased adhesion to what is called the doctrine of Conditional Immortality—that is to say, the doctrine that immortality is not an attribute of our human nature, but the gift of Christ, and that all who remain out of Christ will, after a certain period of positive punishment, be annihilated. It appears that, with many others, Mr. Gladstone is adhering to this doctrine. It is a subject of great importance, and our readers may be interested to know that one of our contributors is preparing a series of papers which will discuss the whole question at length. The first of them will appear before long.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—The 24th session of the Synod of the diocese assembled in St. Luke's Cathedral on Friday, the 26th ult., when the representatives listened to a powerful, eloquent sermon by the Rev. Dyson Hague, the esteemed rector of St. Paul's, from these words:

But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth—Acts, 1st chapter, verse 8.

"The work of the Church," said the preacher, "is the perpetuation of the acts of the Apostles, or rather the perpetuation of the acts of the Holy Ghost, who was the divine agent in continuing all that Jesus began both to do and to teach. The disciples whom Jesus left behind were solemnly reminded that the supreme object of their being was to witness to Himself. Their office, function, end, was to offer a consistent, permanent, substantial testimony to a living person, whom they knew and loved, and adored and represented, the sovereign of souls and the Saviour of men, the Lord Jesus Christ, to whom the Father Himself, the Holy Spirit, the sacred Scriptures, the inspired prophets, the predicted Forerunner, and His own dynamic deeds had borne convincing and authoritative attestation. In order that they might rightly fulfil this lofty obligation, and be true witnesses they were:

1. Associated with Christ in the most intimate fellowship. Association with Christ was then and ever to be the main preparation of his servants (Mark. iii., 14.) He appointed twelve that they might be with Him, that they might live in His blessed presence, gaze upon His divine glory, and catch the magnetic power of His life, and have glimpses of His love. "That they might be with Him." This was to be their education in doctrine, and their growth in grace; their dogmatic theology and training in homiletics. "With Him" they were to learn

the beauty of meekness and the intensity of love, the fervor of self-sacrifice and the power of patience. "With Him" they were to find solutions for problems, explanations of doubts, the power to work and the methods to win. "Ye shall also bear witness, because you have been with me." This is what He said (John xv. 27), and

2. Endowed with that supernatural power which was promised and received, and then and ever to be the dominant force of the Church of the living God, the power of the Holy Ghost, without which whosoever liveth is counted dead before God, and all witness for Him is vanity. After that the Holy Ghost is come upon you, ye shall be witnesses of Me! After and not before; for before He did anything with them or they for Him they had to be baptized with the fire baptism of the Holy Ghost, and being baptized therewith, they who before were babes became mighty men; they who before were learners became teachers; they who were followers became leaders; the doubters became convinced and convincers; the dull and unresponsive—the instructors of the ages, the deserters, the heralds of a world conquering evangel. They moved on a new plane of life. It was God's old, old story: "Not by might, nor by power, but by My Spirit, saith the Lord." This is the eternal standing order of the Church of God: "Ye shall be witnesses unto Me," and this promise is the everlasting Gospel in this dispensation, to the individual, the minister, the worker, the congregation, the Communion, and the Church: "Ye shall receive power after that the Holy Ghost is upon you."

The mightiest conceivable power in the universe was put at their disposal. And so it came to pass at Pentecost. We say it is wonderful; and yet it was not wonderful. It was just God fulfilling His promise, and that is not wonderful. Their weakness became strength. Their tongues were touched with the fire of enthusiasm, and the might of conviction. The Scriptures became luminous with supernatural light. The whole body was imbued with a joyous, generous, aggressive, and victorious Christianity. They were all baptized with the Holy Ghost. It was a corporate impress. They went out to witness to the world with the indescribable and ineffaceable force of unity. Though some with mightier effect, they were all imbued with the spiritual; though some with greater prominence, they were all living witnesses for Christ in the dynamic force of the Holy Ghost. And so they won the world for Christ. "Ye shall be witnesses for Me." This is the supreme function of the Christian Church to day. To witness to Jesus Christ the Lord, with the witness of a supernatural conviction, a supernatural power and a supernatural life.

1. First of all, the witness of the Church must be characterized by a profound and supernatural life. Christ is the truth. God is the living and true God. God's word is the truth. The sons of God before the world's representative in this day, as the Son of God before Pontius Pilate in His day, must witness the same good confession. To this end have I been born of God, and for this cause am I come into the world, that I should bear witness to the truth. Truth, objective, the truth incarnate and revealed; truth subjective, believed and embodied in conviction. A witness is literally one who knows. The preacher said: "I am more and more convinced that one of the chief, if not the chief, requirements of the witnesses of Christ to day, whether clergy or laity, is the personal knowledge of the basal verities of our religion, the experienced forgiveness of sins, the personal knowledge of Christ as Saviour and Lord of life, the confident assurance of the absolute verity of the supernatural facts and doctrines of Christ's revelation, and the profound conviction of the inspiration and authority of the Holy Ghost. It is natural to doubt. We all have doubts. Like Carlyle's Professor, in this age of downfall and disbelief we all perchance have heard the everlasting "no," and reached the centre of indifference. But if we would witness for the Lord Jesus Christ in the power of a convincing testimony, we must pass, like Him, to the everlasting "yea," possessed by a conviction invincible by mere reason, and impervious to the assaults of doubt. There must be a calm and confident assurance in the absolute authority of the inspired revelation of God, through that greatest of all attestations, the demonstration of the Spirit. Reason, conscience, judgment, the tradition of the fathers, and the judgment of the Church, may contribute to establish us in the conviction that the Holy Scriptures are a revelation from God. But there is a higher source of conviction, the testimony of the Holy Spirit, a supernatural testimony, which makes him who receives it believe with a firm and irresistible conviction that Holy Scripture is indeed the word of the Lord. It is the proof of proofs. It is the seal of sealed. It is the amen of God to the assurance of man's faith."

The preacher said: "Let the minister of Christ, therefore, be strong in faith. Let him be an apostle of positives and absolutes. Let him beware of casting a shadow of suspicion upon the absolute verity

of the inspired word of God. If he has doubts, let him keep them. If he has scruples, let him be silent till he has settled them to himself. Let him fight his own fight. If he has suspicions, let them be quelled, not to be given publicity, and beware of giving place to the devil by making others partakers of his imaginations. Let him believe in order that he may understand, and illustrate supposed defects and discrepancies to his own understanding. The man who as a minister sows the seed of suspicion and doubt, is guilty of high treason against Christianity. There is enough agnosticism in the world already. Alas! when Christians encourage it, and those whom men expect to oppose, befriend. "Give us your beliefs," cried one of the greatest of modern thinkers, "I have doubts enough of my own." Agnosticism! It is in the very air of the 19th century in countless invisible germs. It steals into the mind of the child; it captivates the young lad and undermines the faith of youth and the maid; it fortifies itself in the high places of the land; it invades the sanctuary, it troubles the belief, it fastens upon the very minister of God. It has poisoned the fountain of the intellectual life of England, so that to-day, as a modern writer says, in the University of Oxford and the University of Cambridge the prevalent attitude towards religion is agnosticism, and the majority of the undergraduates of Oxford and Cambridge are without, or prefer to be without, any religious beliefs at all, and the avowal of unbelief is regarded as a hall mark of intellectuality, and the symbol of intellectual manhood. Never was there such a call to the Church of the living God to go forth rooted in faith and clothed with certainty, with an absolutely unassailable conviction that the ways whereof we speak and the truths in which we believe are true, eternally true, and that we know them to be true because we have the seal of the living God, the witness of the Spirit. "What is the great hope of the future?" said a gentleman not long ago to the Right Hon. W. E. Gladstone. Mr. Gladstone paused for a while and then answered, "I should say we must look for that to the maintenance of faith in the Invisible. That is the great hope of the future, and by that I mean a living faith in a personal God. I do not hold with streams of tendency. After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of the reality and the nearness of the personality of God." Yes, it is of the first necessity that Christ's witnesses believe and are sure. If they are not certain, let them tarry until they be endued with that power from on high which alone brings conviction.

Again, the witness of the Church of the living God must be characterized by a searching and supernatural power—that of the Holy Ghost. God is the God of power. Ye shall receive power after that the Holy Ghost is come upon you. The power to arrest, to save, to convert, to make men obedient, strong; to bring them into captivity to Christ. He said: "The laity and the clergy must let their light shine in the parish and pulpit, that men may see their good works and glorify God. Above all, the Church in its corporate capacity must be above suspicion, and give a clear witness for Christ in this complicated age. It must resist the tendencies of the age, not accommodate itself to it. Where is the authority in the Holy Scriptures for the Church adapting itself to the spirit of the age? The world is never impressed by compromise; it is impressed by separation. When the Church says to the world "we will stoop," the world responds, "we will not rise." It is time for the Church of the living God to cast aside the spell of a falsely so-called charity and breadth, and resist the flood of worldliness. The prevalence of fancy fair religion, the abominable methods of raising money for Church needs, the transformation of religious buildings into theatres and dancing halls, these things void the witness of the Church, and make religion a mockery among men. It is the duty of each member of the Church of England to incorporate this sacred ideal of supernatural witnessing to Jesus into the fibre of our personal and parochial life. We believe that there is no Church that stands fronted with such a future and inspired by such prospects as the Church of England; no Church has such a record in the past, such a field in the present, such a prospect in the future. Her standard is the word of God alone. Her creeds the creeds of the undivided Catholic Church. She seems, as a great bishop has said, to be the centre around which may yet be gathered the scattered forces of Christendom. But in order that the Church may take her place as a living witness to the living Christ, we must realize that we have been redeemed by Christ and empowered by Christ to be His witnesses with the certainty of supernatural conviction, the force of His supernatural supply, and the convincingness of His supernatural life.

(To be continued.)

The Rev. Father Hopkins, Superior-General of the Order of St. Paul, leaves for India shortly.

QUEBEC.

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

LENNOXVILLE.—Convocation week, June 21st to 25th. —The Convocation of the College and the closing of the School this year, were particularly satisfactory. Since its jubilee, celebrated with so much *eclat* here last summer, the College and School seem to have started in on an era of increased prosperity, and both promise to be before the public even more prominently than before. Convocation week began its proceedings on Sunday, the 21st June; at the morning service the Principal gave his valedictory sermon in the chapel. The service was followed by the Baptismal service, in which the Rev. H. J. Petry, M.A., of Quebec, administered the sacred rite to the infant daughters of the head master and of Mr. Brockington respectively. In the evening a joint service of the parish and college was held in St. George's Church, when a sermon was preached by the Rev. W. Robinson, of Bradford, Yorkshire, organizing secretary of the S.P.C.K. for the North of England, who has been visiting Canada for the last few weeks. The sermon was an admirable summary of the work of S.P.C.K., showing how that society strove to combat and remove three disorders: (1) That between man and man—by its mission work in England, striving to allay political strife and to bridge over the differences between capital and labor and to further Christian emigration; (2) that between man and himself—by its Christian evidence publications, striving to remove the causes of scepticism; (3) that between man and God—by its publication of Bibles, prayer books and devotional works, and by promoting the founding of bishoprics and the endowment and aid of colleges. On Monday the boys of the Chess Club gave a very successful concert in the Bishop Williams' Hall. The annual cricket match of the School versus the Old Boys was another event. In the evening an old student preached a Divinity Baccalaureate sermon before the representatives of the University. Rev. G. Abbott Smith, of Montreal, was the preacher. The sermon was one of two exercises for the B.D. degree. Wednesday, the 24th, being the nativity of St. John the Baptist, began by a celebration of the Holy Communion at 7.15 a.m., followed by Mattins at 8.45 o'clock. During the later morning and afternoon, the School athletic sports attracted a large gathering of interested spectators. Members of Convocation reluctantly left these Isthmian games to assemble for their business meeting, at which degrees were passed for those who had qualified for the same. A report was given of the conference of representatives of Church Universities, held in Montreal, June 18th, to consult as to the practicability of a union for degrees in arts, analogous to the actual union which now exists in degrees in divinity. The proceedings of the Executive of Convocation were confirmed, and Sir Henry Joly de Lotbiniere was re-elected as non-official member of that board.

Convocation.—Thursday morning, as is usual, began with Mattins and Holy Communion at 7. At 9.30 the annual meeting of the Alma Mater Society took place with Archdeacon Roe, D.D., D.C.L., in the chair. The following officers were elected for the ensuing year: President, G. H. Balfour, Esq., of Montreal; Vice Presidents, G. R. Hooper, Esq., Montreal, and the Rev. Canon Thorneloe, D.C.L., Sherbrooke. Committee, E. G. Joly de Lotbiniere, Quebec; Rev. R. Hewton, Lachine; Rev. Prof. Parrock, Lennoxville; Secretary-Treasurer, Ernest B. Cochrane, Esq., Lennoxville. At 11 followed the Convocation service—choral celebration of Holy Communion to Mr. Arthur Dorey's setting. Those taking part in the service were, the Lord Bishop of Quebec, celebrant; the Rev. W. Robinson, organizing secretary of S.P.C.K., gospeller; the Ven. Archdeacon Roe, epistoller, and the preacher was the Rev. John Ker, D.D., rector of Grace Church, Montreal. His sermon was scholarly and very suitable for the occasion. At the conclusion of the service, dinner was partaken of by a great many of the clergy and visitors in the large dining hall. The public Convocation began at three o'clock. R. W. Heneker, Esq., D.C.L., Chancellor of the University, was in the chair. With him on the platform were the Bishop of Quebec, Archdeacon Roe, Canons Foster and Thorneloe, Dr. Ker, A. D. Nicholls, Esq., registrar; Rev. W. Robinson, Rev. E. A. Dunn, bishop's chaplain; Dr. G. T. Ross, H. J. H. Petry, M.A., head master of the School; the professors of the College, and others. The Bishop Williams' Hall was crowded to the doors, and the proceedings were, as usual, of an interesting character. The Chancellor opened the proceedings with an address, in which he reviewed the events of the past year and spoke cheerfully of the present position and future prospects of the College. The progress of the Jubilee Fund was spoken of and the need of endowments. His Lordship the Bishop of Quebec followed with an able address, reviewing at some length the work of the College in the past, emphasizing its increased prosperity at the present time and the

liberal donations which the University had lately received. He spoke particularly of the fact that the School was not set apart entirely for those of the Church of England, but was non-sectarian. He referred, too, to the grand work the S.P.C.K. had done in Canada for the Church and education, and concluded an entertaining address amid great applause. Then came the principal's report prefaced by a few remarks:

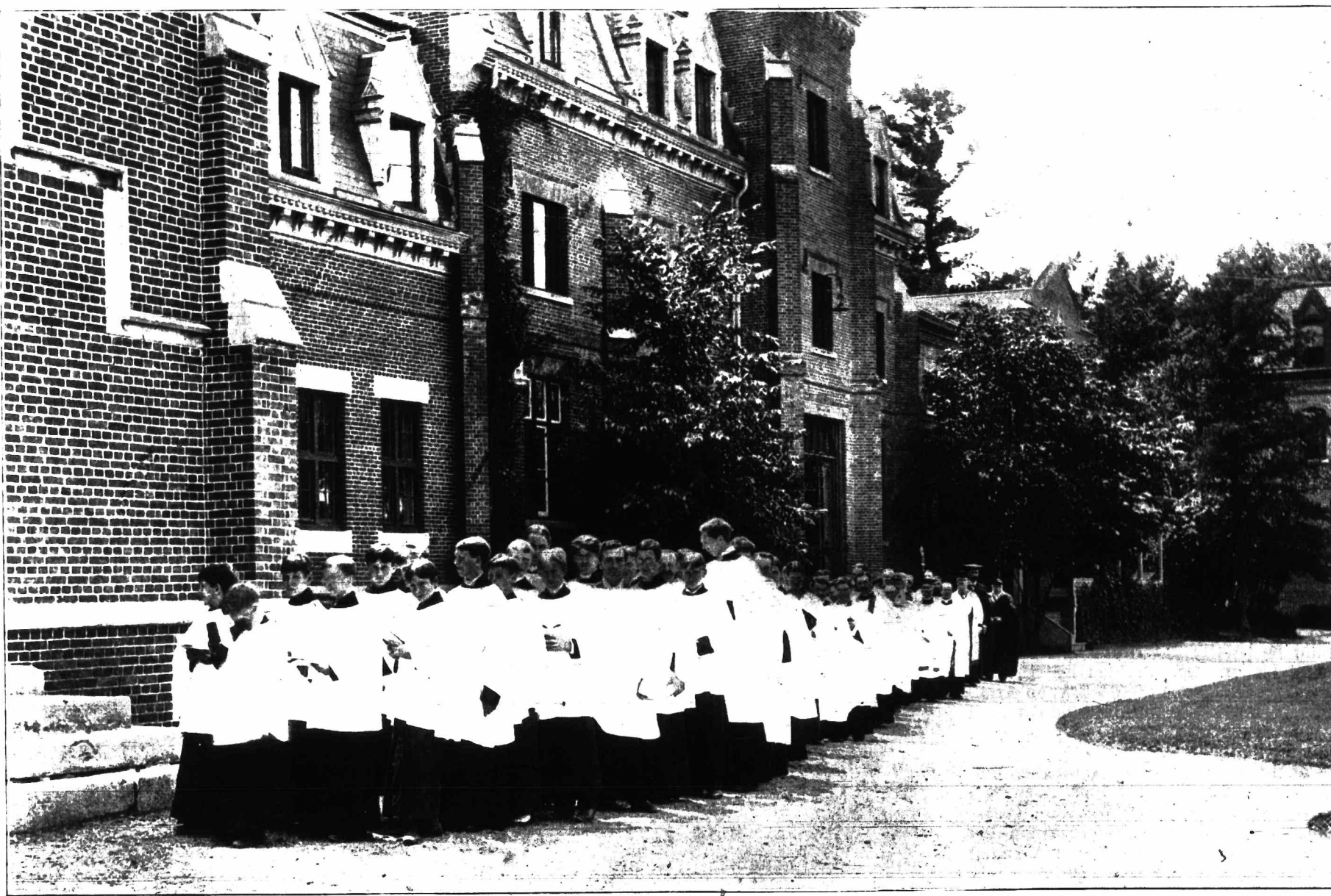
The Principal's Report.—The principal's report stated that the general results of the work of the College had been satisfactory. Forty-five students were reported in the College, and ten in the Divinity Faculty were all graduates. Thirty-three were in Arts, of whom twenty-seven were fully matriculated. Only four graduated this year, one taking classical honours. The new calendar contained not only a reference, the report said, to the work of the College and School and Medical Faculty, but also an account of the Dental College of Quebec, recently affiliated, and of the Dominion College of Music, also recently affiliated. A proposal from a Ladies' College in Ontario had been declined with regret. The work of special faculties had been satisfactory. The number of students there was the largest on record in both faculties and the same might be said of the Medical Faculty in Montreal. It was his impression that in no year of recent times had

Mias Walker, \$100; Sir Henri Joly de Lotbiniere, D.C.L., \$100; collection, St. Augustine's, Kilburn, London, Eng., per Lord Bishop of Quebec, \$62 50; Armitage Rhodes, Esq., \$50; Dr. Robertson, Lennoxville, \$50; Dr. and Mrs. Montizambert, \$50; A friend, per A.D.N., \$50; Dr. C. E. Elliott, Quebec, \$50; W. E. Paton, Esq., \$30; Rev. R. Tambs, Magog, \$30; Mrs. Rhodes, \$25; Rev. T. W. Fyles, Lewis, \$25; Rev. J. Kemp, B.D., \$25; F. J. Bacon, Esq., B.A., \$25; Mrs. Lucke, Sherbrooke, \$25; J. Dunbar, Esq., Q.C., \$25; I. Wood, Esq., \$20; Rev. J. Hepburn, \$20; Rev. Dr. Ker, Montreal, \$20; Robt. Mitchell, Esq., \$20; Rev. H. J. Petry, M.A., Quebec, \$20; G. W. Parmelee, Esq., B.A., \$20; Rev. I. N. Kerr, Labrador, \$15; H. Bruce Kippen, Esq., \$15; Dr. Ward, Hawkehurst, \$15; Mrs. Boswell, Quebec, \$10; Rev. H. E. Wright, Sherbrooke, \$10; T. Eckroyd, Esq., Montreal, \$10; Rev. G. R. Walters, \$10; Rev. A. H. Moore, B.A., Sawyerville, \$10; Rev. F. Boyle, Frampton, \$10; J. A. Ready, Esq., Sherbrooke, \$10; Harcourt Smith, Esq., Quebec, \$10; W. Darby, Esq., \$5; Rev. J. A. Shaw, Cobden, \$5; H. R. Godday, Esq., Quebec, \$5; Rev. G. H. A. Murray, Dixville, \$5; Mr. Basil Carter, Quebec, \$5; Mr. Caffin, Bishop's College, \$5; Rev. J. N. Hunter, Magdalen Island, \$2; Rev. J. Prout, Magdalen Island, \$2. Total to June 26th, 1896, \$11,485 32. The whole fund, therefore, stands as follows:—

vices have been increased from 5,113 to 16,127 last year; when week day services, originally almost nil, were 8,600. The churches have increased in the 32 years from 88 to 239, valued now at 1,802,192, or nearly a million of an increase. Taking the now reduced Ontario Diocese by itself, it showed last year an increase of 248 families and 200 communicants. It contains 25,334 persons, with 7,752 communicants. Last year 29 parishes reported increases, 21 presented losses, and 11 showed no change. There was a general growth in the Sunday-schools. Five new churches increased the number to 156, with Church property valued at \$665,550. The diocesan givings increased \$5 369, being \$76 865 in all. The bishop had confirmed the grand total of 37,000 candidates. The report was heartily applauded, and its publication requested.

It was resolved to grant \$200 to Algoma Diocese, half of the grant from the old diocese. The printing of 500 journals of the session and Synod, with a reduction of the volume of contents, was ordered.

Rural Dean Carey presented the report of the Rectory Lands Committee, and Mr. Pense, treasurer of the Synod, read the report on the Floating Debt. Three reports followed, viz.:—On the Diocesan Library, by the Rev. A. W. Cooke, which acknowledged the receipt of several valuable contributions to the library last year; on the Divinity Students'



BISHOP'S COLLEGE, LENNOXVILLE—PROCESSION AT CONVOCATION SERVICE, JUNE 25TH, 1896.

there been better work and general conduct on the part of the students, and of all the members of the institution than in that present year. He had noted with pleasure that some of their recent graduates had done well in teaching and were taking the headships of important local schools. The missionary work of the College had been well illustrated by the labours of Messrs. Ker and Bishop in Labrador. The Chancellor was then called upon to confer the degrees, which was performed amid enthusiastic applause. The conferring of the dental degrees and those of Archdeacon Roe and Rev. G. Abbott Smith brought out prolonged applause. It will be noticed that the degree of B.D. was conferred upon Rev. G. Abbott Smith, M.A., curate of the Church of St. James the Apostle, Montreal; also Ven. Archdeacon Roe, Archdeacon of Quebec, received the degree of D.C.L. (*honoris causa*).

The Jubilee Fund.—The following is the state of the \$10,000 fund required to secure the \$20,000 offered by Mr. Hamilton:—Subscriptions to 19th May, previously acknowledged, \$9,073.82; R. R. Dobell, Esq., \$500; A friend, Sherbrooke, \$300; E. N. Robinson, Esq., \$200, increased from \$25, add. \$175; the Medical Faculty of Bishop's College, Montreal, \$200; Ven. Archdeacon Watkins, \$100; Angus Hooper, Esq., \$100; Rev. R. Hewton, \$100;

Robt. Hamilton, Esq., D.C.L., Quebec, \$20,000; subscriptions as above, \$11,485 32; J. H. R. Molson, Esq., Montreal, \$5,000; Hon. E. J. Price, D.C.L., Quebec, additional for endowment, \$5,000. Total, \$41,485.32. Besides this the S.P.C.K., London, Eng., has promised £1,000 conditionally, and Rev. Dr. Mountain, Cornwall, Ont., \$2,000 subject to a life interest. To secure the offer of the S.P.C.K. the sum of nearly \$5,000 is still required.

ONTARIO.

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

KINGSTON.—*Synod of Ontario Concluded.*—On Thursday afternoon, the 9th inst., the Rev. J. K. McMorine, chairman, reported on the state of the Church in a beautifully-expressed review of the progress of the diocese since its inception in 1862, and its condition in a new career as a divided See. In 1862 the territory that became the Ontario Diocese had 81,000 adherents, according to the Government census, though the clergy in 1864 could only report 40,000. Now they report 54,000. In 1864 there were 6,500 communicants; now there are 16,840; and 5,645 Communion celebrations were held last year, as against 526 in 1864. Sunday Ser-

vice, by the Rev. Prof. Worrell, who reported 11 students receiving aid from the fund, which showed a balance on hand of \$416; and the report of the Registrar, read by Mr. James Shannon, which gave a list of the conveyances, ordinations, consecrations, confirmations, accessions, removals, clerical changes and deaths for the year.

The Rev. J. K. McMorine presented his report of the state of the Church, in which he exhibited the progress which had been made since the diocese was established in 1862, and then from the annual returns noted the advance in the now reduced Diocese of Ontario since last year.

Prof. Worrell read a report on the Religious Instruction in Public Schools, which asked for a committee to confer with committees from other dioceses and other religious bodies on the matter. The rules of order were here suspended, and a motion to assume the obligation in payment of the stipend of the Bishop of Algoma was presented and carried.

Rev. R. W. Rayson requested a committee to confer with a committee of the Diocese of Toronto on the matter of Voluntary Schools. The matter was referred to the committee on Religious Instruction in Schools.

The special committee reported that an agreement with the Synod of Ottawa, which seemed

distant a few hours before, had been reached with general satisfaction. Chancellor Walkem submitted the terms, signed unanimously by the eight members of the committee and approved by Judge Senkler, who came with full power of settlement under resolution and seal of the Ottawa Synod. The settlement disposes of \$606,191. The Episcopal Fund will be divided at the voidance of the Ontario See, and one-third given to Ottawa, practically \$20,000 less, \$2,800 to be retained as indemnity for share of support and depreciation of See House, being in full acquittance of that claim. The Clergy Trust Fund, to be divided equally, except \$12,432, a trust under the Macaulay award, to provide an annual sum of \$345 for the bishop and \$400 for an Archdeacon at the then rate of interest, six per cent. The Ontario Synod claimed that this was indivisible, and this question was referred to the arbitration of Mr. J. A. Worrell, Toronto. The rest of the fund of \$263,000 is now used to pay twenty five benefits or pensions. The original commutators under the Clergy Reserves Act, still living, are paid annually these amounts:—Archbishop Lewis, \$600; the Rev. R. Lewis, \$480; Canon Mulock, \$400; the Rev. F. W. Dobbs, \$300; Archdeacon Lauder, \$400; Canon Pettit, \$400; Canon Worrell, \$400. Payment of the first three will be made by the Ontario Diocese, and of the last four by the Ottawa Diocese. Upon their death the fund will be at the full disposal of the respective dioceses. The fund is divided down to \$20, being that much in Ontario's favour.

The other beneficiaries, those who succeeded to the fund on the death of original commutators, receive \$400 a year each. They were apportioned thus—to Ontario—Canon Tane, Rural Deans Stanton, Loucks, Grout, Archdeacon Jones, the Rev. W. Lewin, Canon Spencer, the Rev. S. Tighe. To Ottawa—Rural Deans Baker, Emery, Bogert, the Rev. Messrs. J. Fleming, Nesbitt, Austen, A. W. Cook, T. Garrett. To be paid jointly—The Rev. E. W. Beaven. The expectancy of life in each case was duly considered in making the allotments.

The Sustentation Fund is to be equally divided, Ontario to retain all trusts, but to allow Ottawa cash for an amount equal to half of the Labatt, Keefer, and McMillen bequest, about \$6,800 as an equitable grant. The Gainsford and Watkins legacies remain with Ontario absolutely, without advantage to Ottawa, about \$18,000 in all.

The Widows' and Orphans', Superannuation and Divinity Students' Funds will be equally divided, and each Synod will have a right to arrears of the Assessment Fund due within its own limits, Ottawa Diocese to pay a share of the overdrafts on the various funds, and to forward delinquent canonical collections prior to May 1st. Three commissioners from each Synod to make the division of cash mortgages, debentures, lands, and other securities, to name in advance an umpire to settle disputed points.

The Archbishop hailed the settlement as a fair one. The point referred to arbitration he felt clearly was in favour of a permanent trust, yet he was willing it should be legally determined. The \$400 trust to the Archdeacons was divided by consent, not legally, and the arrangement lapsed when Archdeacon Lauder left the diocese and the fund reverted to Ontario. The report was carried at once with hearty and continued applause.

The officers of the Synod were by resolution empowered to sign the legal agreement, and on motion of the Rev. W. B. Carey, Chancellor Walkem, Treasurer Pense, and the Rev. S. Tighe were appointed commissioners for Ontario, the Bishop confirming this as being a selection of the best posted men in the Synod.

Judge Senkler, for the Ottawa Diocese, made a fraternal address on the happy agreement of mother and daughter, a happy augury of a future of good work hand-in-hand. Then the doxology was sung with fervour.

TORONTO.

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

St. Matthew's.—The handsome edifice of this church looked particularly attractive last Thursday evening in the setting given it by the bright colours of its garden party and promenade concert, which was in every way a great success.

The boys of the Boys' Church Brigade are having a most enjoyable camp this year on Mr. Allan McLean Howard's grounds, and a large number of visitors daily inspect with interest the camp. Sentries are placed at each gate, and it was found necessary to incarcerate one youthful offender in the guard-house yesterday, which was done with military discipline. The regular Thursday evening service was held in the Pavilion Tent.

The next meeting of the Rural Deanery of Northumberland will be held at Stony Lake at the residence of Mr. Tate, on Tuesday and Wednesday, July 28th and 29th.

WESTON.—The new bell at St. Philip's Church was rung for divine service on Sunday morning, 12th inst. It is the fourth bell hung at the church since its erection in 1831. The first was cast in Hull, England, about that time, but was unfortunately cracked in the ringing, and now lies in Mr. Coulter's iron foundry. The second appears to have met with the same fate as its predecessor, and was left hanging in the belfry with its successor, and both were melted in the fire which destroyed the church in 1886. The new bell was cast in the well-known foundry of the Meneely Bell Company, Troy, N.Y., manufacturers of the Columbian Liberty bell at the World's Fair, weighing 13,000 pounds, beside which St. Philip's bell of 1,200 pounds, including bearings, must indeed appear small. At the same time we may state that it is one of the largest, if not the largest, bell of any country place in the province, and one of which the Weston people may justly feel proud. It's true B flat is very pleasing, and its general finish reflects credit upon its makers. Considering its size it's a little disappointing that the sound does not carry further. This, however, appears to be due rather to the construction of the church belfry than to any fault of the bell, and can possibly be remedied. It bears the following appropriate inscription: "Glory to God in the Highest and on earth peace, good will toward men." The fourth bell of St. Philip's Church, Weston, donated by the ladies of the congregation. Incumbent Rev. C. H. Rich. Church Wardens—Wm. C. Grubbe, Ed. J. Musson."

PORT HOPE.—In our sketch of Trinity College School, we omitted to mention that Mr. J. M. Gauder of Toronto was the contractor for the plastering, and did the work, as usual, in a most satisfactory manner.

BOND HEAD.—The Right Rev. Arthur Sweatman, D.D., Lord Bishop of the Diocese of Toronto, visited the parish of Tecumseth, on Wednesday, July 8th, for the purpose of administering the Apostolic rite of laying on of hands. Two services were held, one in St. John's, Tecumseth, at 3 p.m., at which there were two hundred and eighty-one persons present, and one in Trinity Church, Bond Head, at 7:30 p.m., at which there were two hundred and twenty-five persons present. The rector, the Rev. H. C. Watt, presented sixty-one candidates to his Lordship for confirmation—forty-one in St. John's Church, Tecumseth, and twenty in Trinity Church, Bond Head. The Rev. H. V. Thomson, M.A., of Newmarket, the Rev. E. Chilcott, M.A., of Bradford, and the Rev. H. M. Little, of Holland Landing, assisted at the services. Miss Milligan very efficiently presided at the organ in St. John's Church, Tecumseth, and Miss Leatherland, ably assisted by Mr. H. Dunning, as cornetist in Trinity Church, Bond Head. An offertory in behalf of the Mission Fund of the diocese was taken up at each service. His Lordship's plain, earnest addresses to the candidates on the subjects of "Making a Choice for Christ," and also on "Our Sonship," made deep impressions on the minds of the candidates and congregations. The people of the parish of Tecumseth and the rector feel greatly encouraged in the work of Christ's Church by the recent visit of his Lordship, the bishop of the diocese.

NIAGARA.

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

NIAGARA-ON-THE-LAKE.—This historic parish was the place of meeting for the Ruri-decanal Chapter of Lincoln and Welland on the 2nd inst. The members were pleased to have with them two clergymen and a candidate for the Diaconate from the neighbouring Diocese of Western New York. Beginning with Holy Communion in St. Mark's Church, the day was delightfully and profitably spent in study and discussion. In the capacious and well-built rectory, the clergy devoted the morning to the reading of part of Gen. i. in Hebrew, the critical examination of several verses of Eph. v. in Greek, and the careful consideration of two clauses of the Apostles' Creed. The afternoon was largely occupied in conversation elicited by the reading of a well-prepared paper on "The Adaptation of the Services of the Church to the Needs of People at New Stations," by Rev. S. J. Woodroffe. The evening was devoted to a service in the church and a delivery of addresses by Rural Dean Armitage and Rev. P. L. Spencer on "Loyalty to Church and Country." This meeting, the 12th since the organization of the Chapter, prepared a good programme for the autumn gathering, thus endeavouring to sustain the interest of the clergy of this large deanery in subjects theological and ecclesiastical. The proposal to use the offertory collections for the purchase of books to be presented to the members, will be considered next time, the meeting to be held at Niagara Falls South.

ST. ANDREW IN THE VALE.—This station is a mis-

sion originated and carried on in connection with the parish of St. James', Dundas. The first service was held on Thursday evening, 19th June, 1890, in a room of Mr. William Raspberry's residence, West Flamboro'. Permission having been obtained from the trustees, the service was transferred to the section school-house. Having succeeded in securing a good week-night attendance, a Sunday afternoon service was attempted (24th August, 1890), and shortly afterward the Methodist minister having ceased to hold any service in the district, the old Methodist chapel, with contents, including a new and very good reed organ, together with one-seventh of an acre of land, was purchased from the Methodist body for a very reasonable amount, the trustees of that connection showing a very friendly disposition in the transaction. The services have since been kept up for some time by the aid of very efficient lay readers from Hamilton (Messrs. Lancefield, C. S. Scott, Holcombe and others), and lately by members of the Dundas Chapter of the Brotherhood of St. Andrew. The mission is necessarily small, being only some three miles from Dundas and the same distance from Hamilton, Aldershot and Bullock's Corners. The character of the roads during a certain portion of the year makes travelling difficult, however, and the services are found useful to the families living in the immediate neighbourhood. The congregation pays its way and has no debt. Two years ago the priest in charge was presented with a horse, buggy and harness, the gift of the valley people and their friends, which obviated the necessity of his serving the mission on foot, as had been his use previously. No help has been received from the Mission Board, nor has any such been applied for—on the other hand a small assessment is made on account of the Mission apportionment, and this, together with other appeals, is being met in full. Messrs. T. Greentree and Henry Almas are churchwardens, and the former of these gentlemen represents the mission on the floor of the Diocesan Synod. Several of the accessories of Anglican worship are badly needed, and, to put the property in good repair inside and out, some money. Last year the roof was nearly shingled at a cost of some sixty or seventy dollars; previously a fine driving shed was erected chiefly by the gratuitous labour of the men of the congregation. The lot needs fencing and gates. The building needs painting inside and out, and for the interior a font and other "ornaments" are needed. Mr. Henry McLaren, of Hamilton, has proved a generous friend to the Mission for several years past. Friends of Church extension having means at their disposal, are invited to co-operate with Rev. E. A. Irving and the congregation of St. Andrew in the Vale, in the work of placing this Mission on a more satisfactory basis as regards external decency and stability. A very pleasant social gathering was held at the residence of Mr. and Mrs. Kidby on Thursday, July 9th, but owing to the threatening aspect of the weather, the attendance was smaller than anticipated. There are about twenty-five children attending the Sunday-school, and upwards of twenty communicants on the roll.

HURON.

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

STRATFORD.—Rural Dean Deacon has in contemplation, at an early date, a visitation of all the parishes in his deanery. Mr. F. W. Gearing, of the well-known law firm of Mabee & Gearing, Stratford, and a member of St. James' Church, died suddenly in consequence of a surgical operation. Mr. Gearing was one of the newly appointed Q.C.'s, but was not long permitted to enjoy the promotion.

The 12th of July.—Rev. J. T. Kerrin at Mitchell, and Rev. T. G. A. Wright at Millbank, addressed large gatherings of Orangemen in their respective churches on Sunday, 12th, and on Monday, the 13th. Monster celebrations were held at Goderich and Listowel, about 1,000 present at each place; Rev. Wm. Stout, of Holmesville, and Dr. Freeborn, of Clinton, addressing the Goderich gathering, and the Rev. Mr. Wright, of Millbank, the Listowel gathering.

POINT EDWARD.—By the action of the Executive Committee at its last meeting, a new parish has been created, consisting of Pt. Edward, assessed at \$260, and a house, Sarnia Mission Chapel, assessed at \$100, and Sarnia Reserve, assessed at \$50.

LEAMINGTON.—Leamington and Wheatley assessed at \$450 and \$100 respectively, have been created into a parish; also Kingsville, Ruthven and Grangers, assessed at \$400, \$25 and \$50, into another parish.

ALGOMA.

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

SCHREIBER.—On July 1st, a bazaar, festival and concert was held by the Women's Auxiliary of St

John's Church, and the sum of \$100 was cleared, which goes towards the paying off the debt on the parsonage. The next bazaar will be held in December next. I beg to acknowledge a bale of clothing for the Indians from the Women's Auxiliary of the Church of the Ascension, Hamilton; also some fancy articles from Mrs. J. Johnston, and friends in Pembroke and Dartmouth. Will some person kindly present to the church tables of Creed, Lord's Prayer and Ten Commandments?

British and Foreign.

A second church was recently opened in the parish of Llangewad, near Carmarthen, amid much enthusiasm.

It is stated that Prebendary Acland, sub-Dean of Exeter Cathedral, has decided to resign the vicarage of Broadclyst, which he has held for fifty-one years.

The new Church of St. Peter's, Eastbourne, was consecrated by the Bishop of Chichester recently. There was a large attendance of clergy and laity at the ceremony.

The appointment by the Bishop of Liverpool of the Rev. Robert Irving, M.A., vicar of Christ Church, Sefton Park, to be an honorary canon, has given rise to general satisfaction.

Missionary zeal is hereditary in the family of the Bishop of Exeter. Amongst the missionaries joining the Uganda Mission this autumn is Dr. A. R. Cook, one of the bishop's nephews.

There is much regret in Oswestry at the acceptance by the Rev. Cecil Hook, formerly vicar of All Souls', Leeds, and a son of the late Dr. Hook, of the living of All Saints', Leamington.

At Manchester recently, the bishop laid the foundation stone of a new church which is to be built for the parish of Christ Church, Moss-side, in the place of the old church which has been demolished.

The Bishops of Peterborough, Lincoln and Ely took part recently in the opening of the new wing of St. Peter's Training College, at Peterborough, for elementary schoolmasters for the three dioceses.

The Rev. P. K. Fyson, Bishop-designate of Hakkaido, Japan, will be the thirty-fourth missionary of the Church Missionary Society raised to the episcopate. Of these thirty-four, three have been Africans.

At the weekly meeting of the Finance Committee of the Liverpool City Council, held lately, the terms of the bishop of the diocese—£95,000—for the commutation of the parish churches chargeable to the Corporation were agreed to.

The Bishop of Honduras preached three sermons at Brighton recently, in behalf of the needs of his diocese. The bishop's brother (the Rev. F. A. Ormsby) is assistant priest at St. Martin's, and is well known as an eloquent preacher.

The Bishop of Llandaff, who is constantly opening new churches in his populous diocese, has dedicated a new church for Brynethin, a mining village in the parish of St. Bride's Minor, South Glamorgan. The parish, which contains a population of 3,000, is worked by two clergy.

The Bishop of Chichester lately visited Seaforth for the purpose of dedicating a lych gate at the parish church, erected at the expense of a visitor who desired to remain unknown, and also to consecrate a portion of the new cemetery laid out by the Seaforth Urban District Council.

The appointment of the Rev. Arnold Pinchard to the living of St. Jude's, Birmingham, is still exciting much interest. Catholics are very glad that there is now a prospect of having in the very centre of Birmingham a church where the faith will be taught in all its full strength and beauty.

Mr. Gladstone's learned and pathetic letter on "Christian Reunion," and his appeal to the Pope on the question of Anglican orders, have as yet received no direct reply. Judging from the vague encyclical which the Pope has just issued, there can be no approach to union with the Roman Church.

The Diocese of Meath has determined to set apart the rectory Ardbraccan as a See House for its bishops. The old palace of Ardbraccan was sold years ago as being unsuitable for the bishop's residence, since when the Meath bishops have resided out of their diocese which is not thought expedient.

The Bishop of Rochester preached one morning recently at the early weekly services for working men at All Saints', South Lambeth. Some 500 were present, 300 being working men, who, as on former occasions, took from the church a large bouquet, the flowers having been sent from all parts of England.

The forty-eighth annual festival of the Missionary College of St. Augustine, at Canterbury, was held on St. Peter's Day under most favorable circumstances. The festival began on Sunday evening with compline in the college chapel, and on the morning of St. Peter's Day, the choral celebration of the Holy Eucharist followed.

Last month there passed away at Venice the oldest English chaplain in Italy, the Rev. Cavaliere J. D. Mereweather. He was eighty-one years of age, and was able to go about until a couple of months ago. He began work in Venice in 1855. He was a well-read man, and wrote a book or two, his "Seven Words from the Cross," a Lenten exercise, being extensively known.

The Archbishop of York, speaking at York recently, said he felt truly thankful for the postponement of the Education Bill. He was quite sure that the supporters of voluntary schools had not made up their minds about it. He hoped before next session they would have been able to consider together in a friendly way, and that they might agree upon a beneficial measure.

Recently the Dean of Westminster escorted over Westminster Abbey representatives of Evangelical Christianity from the European continent, from Turkey, Egypt, Palestine, Canada and the United States of America, who had arrived in London to attend the jubilee celebration meetings of the Evangelical Alliance, which were held recently at Exeter Hall and the Conference Hall, Mildmay Park.

The Girls' Friendly Society, which was founded twenty-one years ago, kept its anniversary recently. In answer to a request that the Queen would allow a history of its work and development, now being prepared by Miss Agnes Money, to be dedicated to her, her Majesty has, in a letter to Mrs. Maclagan, of York, given permission, and once more expressed her interest in and approval of the methods and objects of the society.

The resignation of the Bishop of Sierra Leone, which we reported recently, will take place in August. Dr. Ingham has filled a difficult and physically trying post with conspicuous zeal. Thirteen years is a long episcopate for a diocese of the repute won by Sierra Leone. One of the bishop's predecessors died at sea, and another of fever, two years after his consecration. There was also another, Dr. Bowen, who succumbed to the climate in less than two years.

On Monday (St. Peter's Day) the Archbishop of Canterbury, assisted by the Bishops of Exeter, St. Albans, Rochester, Rockhampton and Mashonaland, and Bishop Hornby, consecrated, in the parish Church of Bethnal Green, the Rev. Philip Kemball Fyson as Bishop of the Church of England in the Islands of Hakkaido, in the Empire of Japan, and the Rev. John Edward Hine, D.D., M.D., as Bishop of the Church of England in Likoma (Nyasaland), Central Africa.

The new Rural Dean for the deanery of Usk, Monmouthshire, is the Rev. John Jones, of Llangwm Uchaf and Isaf, near Usk. There is a noted peculiarity about those two parishes, in that the parish churches of either are only separated by a field. The former church, dedicated to St. Jerome, is a building of the thirteenth century, carefully restored from designs of the late Mr. Ewan Christian, and containing a rood-screen, considered one of the finest in that part of the kingdom.

On June 27th, the new Church of St. Columba, Clydebank, was formally opened by the bishop of the diocese. There was a large gathering of the choir, greatly reinforced by a contingent from Dumbarton, where the mission took its rise. It was a memorable day. No "token" had been left between Glasgow and Dumbarton for over 200 years, until it pleased God to put into the heart of Mr. Claude Hamilton to grant a site upon which has been placed this little church, the child of many prayers and labours.

The city of Norwich was keeping high festival recently in the celebrating of the eight hundredth anniversary of its noble cathedral. The day began with an early choral Eucharist, the bishop being celebrant, Canon Robinson Epistoler and the Dean Gospeller. Prior to the services there was a procession, during the course of which the hymn, "Christ is Our Corner-stone," was sung. At 10 o'clock the

doors of the cathedral were again opened, and soon all the parts of the great building were crowded with people. The band of the 7th Dragoon Guards accompanied the singing with stately effect. The Archbishop of Armagh, Dr. Alexander, preached the sermon.

Correspondence.

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

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

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

Religious Education in the Schools.

SIR,—The question of religious education in the schools has for some years engaged the attention of the different Synods of the English Church and the assemblies and conferences of the other religious bodies in Ontario. But, so far, very little progress has been made towards inducing the Government to make a change in the law. May not this be due to a want of generalship in the treatment of the question? A wide question must be treated by wide methods, and its solution must be based upon wide and accurate knowledge. If action is required of the Provincial Government, the question must be approached from the Government point of view, and it is reasonable to suppose that the Government, before taking any action in the premises, would ask for a united expression of opinion on the principle involved, not only from the English churches, but also from all the principal religious bodies which would be affected, and any specific suggestions as to the amendments which should be made in the law would be taken for what they are worth. What, as a matter of fact, is the course which has been adopted? Not only has there not been any united action between the different religious bodies, but, up to the present year, the different Synods of the English Church have been taking separate and independent action, and much valuable time has been wasted by the discussion, without sufficient knowledge, of the methods which might be adopted in the schools. Time, we say, has been wasted by such discussion; for the information which it would be necessary for our Government to have before them in deciding upon any suggested changes in the law, is not at present available to the ordinary citizen. We can, it is true, draw our deductions from the statistics of the increase of crime in countries where religion is not taught in the schools. But we have not, at present, the means of learning the lessons which have been taught by the experience of others in different sections of the Dominion and other parts of the world. Religion, for instance, is taught under different regulations in the Protestant schools of Quebec, the public schools of New Brunswick and the schools in New Zealand. In these days of modern civilization, it is, surely, very unnecessary to try experiments, when we can, with little trouble, reap all the benefits of the lessons which have been taught by the experiments of others. And the question is, surely, of sufficient importance to warrant us in taking that trouble. It would, presumably, be necessary that a commission should be appointed. That work, however, we submit, would be rather with the Government than with the Churches, or any one Church. And the Government would be right to incur that expense, so soon as they receive a request from those who represent all the people who are anxious for a change in the laws, for the information is of great importance to every one who has any opinions on the subject at all. We would suggest, then, that the Provincial Synod should unite with the other religious bodies in the country in a petition to the Provincial Government that more attention should be paid to the teaching of religion in the schools, and that a commission be appointed to investigate and report on the strong and weak points of the methods which have been tried elsewhere. Upon the return of this report the representatives of the different religious bodies might unite in deciding upon some method which would be acceptable to all. The Government would then be in a position to act upon their unanimous decision. These suggestions may not commend themselves to our readers, but the writer's object will be gained if those who are interested in the religious teaching of their children outside the home are impressed with the necessity of directing their immediate attention, not to the discussion of suggested methods, but to devising a workable, businesslike scheme of united action that will lead to a satisfactory solution of a question so important to the well being of the rising generation in Canada.

ERNEST HEATON.

Religious Education in Public Schools.

SIR.—Theoretically, "A Mother" is quite right. Practically, she is quite wrong. The responsibility of educating children in every way rests primarily upon the parents. But "A Mother" evidently does not think she evades this responsibility by sending her children to day school for secular education. She recognizes that she herself is incompetent to teach them all they should learn. Is she not equally incompetent to teach them all about religion? She herself admits that it is so by speaking of "instructions they are able to give." And as we have to face "facts, hard facts," such as that very few parents know their own Bibles, and still fewer understand them thoroughly, we cannot surely be satisfied with home training. Often, indeed, the Sunday-school has to counteract the home influence, which is either indifferent or downright bad. I have had some eighteen years experience in England and Canada, and can safely say that the instruction given in school or Church is with the great majority (at least of the poorer classes) the only religious instruction given at all. How would "Mother" remedy this without more religious schools?

ROBT. W. RAYSON.

Is the Church of England Catholic or Protestant?

SIR.—For many years I regarded the agitation over ritual in our Church as a battle concerning trifles, and devoid of any deep significance. In the light of later developments I see my mistake. True, an ornate ritual may quite consist with the strictest Protestantism; and services even gorgeously ceremonial may be free from the faintest trace of doctrinal error. Ritual of this mild, though florid type, may be fairly held to be innocuous, and largely a matter of taste or predilection. Not so the ritual rooted in transubstantiation. The idolatrous Church of the dark ages—the whole fabric of Mediævalism—rested on this rock. It was, and is, the main pillar of Romanism. Wyckliffe loosened it, and Cranmer tore it out, to the down-fall of the walls and towers of superstition. The "Oxford Movement" meant simply a replacing of this stone, and a re-erection thereon of the old edifice of error. And the ritualist clergy of to-day are at work on this building, diligently restoring these ruins. The question is: Shall the work go on? If so, where will it end? Is the Church of England to topple back into the slough whence the Reformers plucked her? It looks like it; that she is reeling to that fall is only too clear. The "Oxford Movement" had Rome for its goal, whether visible or not to its authors. The logic of Tractarianism lands it under the dome of St. Peter's. Short of that there is no rest for the sole of its foot. Newman went, and Pusey stayed, their logic being unequal. "Full Catholic ritual" means, at last, full-blown Mediævalism: that is to say, the pure, sweet, simple doctrine of the Gospels buried under mounds of priestcraft's idolatrous inventions. This is just what the vaunted "Catholic revival" means. A hard saying, but true. At the first this final issue was not so clear, but now, from mid-journey we see the end. From high noon we have sped back to dusk, drifting towards midnight; Newman as pilot; Pusey at the helm, most of the passengers and crew quite unconscious of the destination! Our younger generations, duly drilled, march Romeward with facile step, not knowing whither; and under officers in like case with themselves—so all-permeating is the delusion. From the Oxford of fifty years ago flows a stream of theology tainted at its very source, and doubly be-fouled in its later affluents, from which all but all now drip, from college don down to peasant's child. Theologic hall, pulpit, treatise, review, Bible-class, Sunday-school, Church literature generally—all tinctured or saturated with a teaching utterly erroneous, because based on a false premiss. If this sounds immodest from little me, then let rubric, article, homily speak. If these be right, Tractarian doctrine and practice are wrong—wrong throughout, because wrong at the start. What is that start? A mediating priesthood. This first link, connecting an otherwise valid chain with Bible truth, is a gossamer filament. This premiss, on which the new teaching wholly rests, and which, by an inexorable logic, lands us in the Vatican, is simply and utterly worthless. For—a mediating priest does not exist. If he does then is Protestantism an impertinent and rebellious impiety? Given such a personage, all the rest of necessity follows. From this premiss the new apostasy started. It is the corner-stone on which rests the stately edifice of the Tractarian Theology. Take it away, and down tumbles the structure. And what is easier to do? In fact this stone is nil. In all Christendom is no such thing as a mediating, sacrificing priest. Since Christ was slain on that last altar at Golgotha, there has been no altar, no victim, no priest save Himself. The New Testament knows of no priest in the Church of Christ. The undeformed Church of England had neither altar

nor sacrificing priest, nor sacrifice, save that "of praise and thanksgiving." Deliberately, and of set purpose, did she cause the table to displace the altar? And she has never restored it. How then has it got back, to stand in almost all our chancels? Smuggled back with other contrabands. Why? Because consistency demanded it. What was a priest without an altar? An altar without a sacrifice? A sacrificing priest must have somewhat to offer, and something to offer it on. So the altar was re-built when this new priest arose. Now is he ready to offer. Offer what? A ram? A bullock? No. Christ, the Son of God! Of wine and water he makes his God, and sets Him on the altar! Either he has power to do this, or he has not. If he has, he towers above earth's greatest princes and Heaven's Archangels; and are not his prostrations most seemly, his rituals a necessity? If he has not this power, what words can paint the awfulness of the pretence? But he has not. His Prayer-Book tells him he can make no God; for that, after all his manipulations, "the bread and wine remain still in their very natural substances." Could he, the ritual follows; and because of this vain pretence it exists. Cut out this fatal false doctrine, and its ritual off-shoots will die. Banish the mediating priest, and with him go altar, incense, genuflections, absolutions and the rest. But do the Tractarian clergy believe in transubstantiation? Perhaps some of them do not. This I know: the belief is general in something so like it as not to mar the cogency of my argument. There is a suspicion of vagueness in the dogma as held by some of them, yet is it sufficiently definite to form the root, heart and centre of an extensively empoisoned teaching, utterly alien to the Church's voice. From this dogma, whether nebulous or clean cut, flows all, as does itself from that of a mediating priest. The priest sets God on the altar, or not, at will. Surely one who can do this may take His place in probing consciences and pardoning sins! And if so, secret confession is not optional, but imperative. As a matter of course the priest shuts and opens—holds the keys of heaven and hell. So we are home at last with St. Peter's successor—so direct, so inevitable the steps from Oxford to Rome. First step, the priest; second, the altar; third, the sacrifice; fourth, confession; fifth, absolution; sixth, the keys; seventh, the Vatican. All sedulously taught to day in the English Church; and all flat against her mind as voiced in rubric, article, homily and canon. Perchance the new light has shown these latter to be all wrong; then, why not burn them as their authors were burned? Right or wrong the portentous fact stands out, clear and incontrovertible, that the whole trend of the "Anglo Catholic" theology is antagonistic to the faith and practice of the English Church as settled at the Reformation, and utterly subversive of the great emancipation. Truly Newman and Manning and Pusey did not live in vain, whatever may be said of Cranmer and his co-martyrs! *Sic transit gloria ecclesiae.* The outlook is dark. And the gloomiest feature of the situation is the wide spread infection of the young with this deadly disease. This being ever increasingly the case, arrest of the distemper seems hopeless. Meantime their less teachable elders are driven forth. I have been denounced for ascribing Church losses to a neglect of conversion. I ought to have coupled with it Romish teaching. The two combined thin the ranks daily. Simultaneously we build up Rome and Dissent. We lead one man to Rome. We goad another to Geneva. We repel a third, never in history, but for this bar, so ready as now to enter our fold—a three-fold process, whose net result is numerical retrocession. Unconversion and priestcraft drive out the ins, and keep out the outs. All of which will be questioned. Well, I leave the verdict with the people. At any rate, whatever the cause, our Church does not grow as she ought. From the nature of her public worship she ought to be the most popular [Church in Christendom—the one Church that gives the people a full share in the service. Surely, above all others, she ought to "draw." And yet, which of them draws so feebly or drops so freely as she? Surely there is a solution of this enigma? It is not to be found in her polity, in her Prayer-Book; nor yet in the social environment of a democratic age. Two words solve the riddle: Unconversion and priestcraft. Upraise conversion and sink the priest, and the Church is saved.

JOHN MAY.

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

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

REV. AND DEAR BROTHERS,—I am confronted with a financial crisis which demands the most serious attention of the Church at large. My "General Mission Fund," from which grants are made towards the stipends of the clergy, the erection of churches and parsonages, and other diocesan objects, is now

\$6,000 in arrears. Such was the intelligence with which our diocesan treasurer greeted me on my return, when about to resume my missionary work with new heart and hope, in the health and strength which God has, in His great goodness, restored to me. The causes leading up to this lamentable condition of things are manifold: (a) The extension of our work in the occupation of new missions, and the sub-division of old ones, involving a corresponding increase in the number of my co-workers.

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

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

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

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

July, 1896.

E. ALGOMA.

Voluntary Church Schools.

SIR,—I present herewith a synopsis of the scheme for voluntary Church schools presented by Mr. Baldwin to the Toronto Synod, and to consider which a committee has been appointed. I welcome the publication of this scheme for many reasons, notably because for the first time the Church public are enabled to grasp what voluntary schools mean, and just how much or how little they need interfere with the present public school system. What is the scheme like? I have no hesitation in saying that the scheme in its broad principles is an admirable one. It throws the burden of building Church schools where it properly belongs, on the shoulders of Churchmen. It claims boldly the right of Churchmen to share in the public taxation when they are doing a public work. It minimizes as much as possible the difference between the public and voluntary schools, and keeps them in direct competition with each other by means of inspection and examination. It conserves the right of every parent to have a controlling voice in the religious education of his

children, and it also claims the first half-hour of each day for the subject of first importance. But as is natural in a first draft, however carefully considered, it contains some matter very open to criticism, and as fair criticism can only be helpful to those who have its consideration in hand, I point out those proposals which appear to me most objectionable. It will be noticed that in addition to the cost of providing and maintaining their own school buildings, Mr. Baldwin proposes to make voluntary school supporters contributors to a general building fund which is to be used only for public schools. I fail to understand the justice or wisdom of such a plan. It seems unjust, because it proposes that Churchmen shall build or assist in building two sets of schools; and unwise because in many cases it would defeat the object of the whole scheme. The object which appears to underlie it is good enough. It is apparently intended to prevent wealthy parishes from selfishly building a school of their own, and then claiming exemption from the duty of helping poorer neighbours. But it does not do this. The burden of this common building fund is placed on rich and poor alike, and while the richer parishes and those already possessing school buildings might start voluntary schools, poor parishes would be placed at a terrible disadvantage. For not only would a double burden be upon them, but help from their fellow-Churchmen would be largely cut off. "We already have built our own school and paid building fund rates; we really cannot afford a third school tax," would be the ready excuse. This proposition, then, must be amended, either so as to exempt Church people entirely from public school taxes, or to give poor parishes a first claim on the taxes of their wealthier fellows. A second point which is fairly challengeable is the proposal to use only public school text books. Some of these, notably the history, have been condemned by our Synods over and over again, and as the imperfections complained of are one of the many reasons for which we seek our own schools, it seems very inconsistent to propose to use the same book when we obtain them. Of the requirement of public school certificates for the teachers, I highly approve, as also of the maintenance of a common system of inspection for both voluntary and public schools. The idea of a common text book of religious teaching in the public schools is more questionable, but as much depends on the character of the book, I prefer to withhold criticism until further information respecting it is forthcoming. Now as to the whole scheme, I earnestly hope all will give this scheme in its main features a hearty and intelligent support. The clergy especially should provide for its discussion at representative meetings of clergy and laity. All predispositions and prejudices in favour of a common school system should be set aside. The experience of Australia, the States, Holland, Belgium and Germany are all against it. Every one of these three last has tried and abandoned the common system of secular schools. In Canada it is increasingly felt that the religious teaching at present given is insufficient, yet no proposal to improve it seems practicable. A united front, and bold demand for our unquestionable rights, must prevail, and we should bend all our energies to securing as perfect a scheme as possible before the Government is approached again on the subject. And whatever scheme is eventually adopted by our Synod, should receive the loyal support of all, even though details run counter to their own wishes or opinions.

CHURCHMAN.

Conversion.

SIR,—I am sorry to have troubled you at all on this question of "Conversion," *re* Mr. Hewitt's letter. I want to say a word or two in closing, for I do not intend writing again on the subject, as Mr. Hewitt has avoided all through the main question at issue, and space has been taken up which you might have put to a much better use. In closing, I would say—Mr. Hewitt's answers have been evasive all through this controversy. He infers in his letter of Feb. 6, what he has not had the courage to state boldly or clearly—but has been shirking the question, hiding his position behind the rubrics, at the same time implying a meaning which they do not convey. Thanking you for your kindness.

ALPHA BETA.

BRIEF MENTION.

Prof. Henry Drummond, the author, is lying completely prostrated at Tunbridge Wells, England. He has been confined to bed since Christmas.

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

The late "Tom" Hughes is to have a permanent memorial at Rugby in the shape of a block of marble in the open air.

Sardou is said to be writing a play for Sir Henry Irving with Robespierre for the central figure.

London society was startled on a recent Sunday by seeing half a dozen jinrickshas drawn by coolies at the Church parade in Hyde park.

English bishops receive from \$12,500 to \$50,000, and each is provided with a palace in which to reside.

Ex-Queen Liliuokalani has been baptized and confirmed by Bishop Willis, the Anglican bishop. She has not hitherto been a member of any church, although a regular attendant.

There are 322 varieties of wheat which have a botanical difference from each other, and a great many others whose differences are mostly in the name.

A George half-noble was recently sold for £275, and a double sovereign of the first coinage for £115.

Horseless mail wagons, propelled either by electricity or naphtha, will soon be running through the streets of Boston.

Baron Hirsch's widow has donated four million pounds to promote the emigration of Russian Jews to Argentina.

Sir Edwin Arnold would like to see in all Christian governments a Minister of State charged with the interests of the birds, beasts and fishes.

A scheme is on foot to erect a gigantic model of the globe in London, on a scale of one-five-hundredth of nature.

Vidal, one of the most famous sculptors of France, was stone blind at the time when he executed some of his most famous works.

Thieves broke into the vestry of St. George's Cathedral, Kingston, and, after drinking all the wine in sight, ransacked the box containing the Archbishop's vestments.

A museum in Berlin has secured possession of Luther's Bible which he used in his study. Its margins are covered with notes in the Reformer's handwriting. It was printed in Basle in 1509, and is in an excellent state of preservation.

The Archbishop of London estimates the contributions of Churchmen to religious objects during the last 25 years as amounting to about \$400,000,000. Over \$105,000,000 has been spent in elementary education.

Rev. Dr. Nimmo, rector of Trinity Church, Brockville, will take a three months' leave of absence shortly for a trip to New York, combining business with pleasure.

It is rumoured in English official circles that Prince Alexander of Teck is anxious to join the Soudan expedition. It is unlikely, however, in view of the death of Prince Henry of Battenburg, that he will be able to obtain the Queen's consent.

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

Parental authority is rapidly losing ground in European codes of law. In France the formalities for dispensing with parents' permission in marriage have been simplified, and the age up to which it is required reduced, and now Germany has cut down the age up to which parental assent is needed to 21.

In the Church of England during the last fourteen years, according to figures compiled by the Tourists' Church Guide, in 1882 daily Communion was administered in 123 churches in Great Britain, in 1896 in 474 churches. Incense, used in nine churches 14 years ago, is now used in 307. The figures for churches using lights on the altar are 581 and 3,598; for those where vestments are employed, 386 and 1,632; and for those where the worshippers face the east, 1,662 and 5,964. The change indicates in many cases some change in doctrine.

Family Reading.

Church Terms Explained.

Litany.—In the 4th century this name began to be applied to a Form of Supplication used in times of need, which was sung in procession with hymns and frequent responses and with collects at the various halting places.

The English Litany was translated in 1544 by Cranmer, and sung in churches as a separate service on Wednesdays and Fridays only.

Litany Desk.—A portable desk at which the Litany is sung, usually placed just below the steps of the choir, or standing in the choir between the stalls.

The Litany should be sung or said on Sundays, Wednesdays and Fridays, from a desk just outside of the screen, or in the midst of the choir. Custom allows a Layman to sing the Litany, which being an independent service, may be used also in the afternoon or evening, at the option of the clergyman.

Christmas Day, Easter Day and Whitsun-day, being so much superior to the days of the week they fall on, take precedence, and are exempt from rules which govern other days. The penitential nature of the Litany is not in keeping with their great festal character; and as the rule for Christmas shows, the *intention* of the Church would be carried out by omitting the Litany on those three days.

A Prayer.

Father above, lead him who stands alone,
Waiting the dawn of day, Thy light to see.
Oh, Saviour, in Thy mercy leave him not,
Lest from the steep path he slip for even a little way.
Grant him Thy strength, make, keep him all Thine own,
Show him Thy beauty, fill his soul with Thee,
Be his heart's friend, his more than comforter,
The journey through.
His desolation—feeling earth's friends untrue,
Unkind, all loving though they be, yet frail,
Unwise and full of imperfection—
Is of Thy love, from Thee.
Show him 'tis so, and best that for awhile
He lean on Thee alone.
His drear and weary path Thou hast made so,
In tenderness, knowing it leads unto Thyself;
But pity, Lord, his bruised feet.
Through green and pleasant pastures lead the way
Beside the waters still.
Pour peace into his stricken soul, now lying
In the dust because one dear has failed to satisfy.
There are so many lonely in this life—
Oh, send him one of these, if best it be,
And so restore, in Thy good time,
His tender joy of life.
Let not the strife be unavailing;
More with him are, we know, than can against him be.
Thine arm about him, and Thine all-prevailing prayers.
Leave him not struggling feebly, nor in vain.
Give him Thy Spirit's counsel,
As he prays for his own soul, and that
His life be Thine, and useful to his fellows.
Teach him to wait and listen for Thy voice,
And sweet truths learn—not bitter when from Thee.
And for those friends who cause him pain, we pray,
Thou knowest, Lord, what is their need of Thee
And all Thy Spirit's gifts.
Be gracious unto them,
Pity their ignorance and forgive the ill they daily do
And all the good they leave undone,
And for their wrong unto Thy "Little One"
Grant that somewhere in all the ceaseless round of busy life
It may be theirs to help, uplift and
Strengthen by Thine own assisting power,
Some other, if not him, whose hope is gone.

All the People

Should keep themselves healthy, and especial care should be given to this matter at this time. Health depends upon pure, rich blood, for when the blood is impure and impoverished, diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures effected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.

Sunday.

Sweet day of rest! the very sound is healing—
A hush amid the conflict and the strife;
The calm of heaven is softly round us stealing,
We hear the whispers of a holier life.

Earth's misty veil that hangs so closely round us
Is gently lifted this one day in seven;
And pressing tears which in their net have bound us
Retire, and leave us transient gleams of heaven.

This day on which the Saviour rose to glory
Has left a shining radiance on its track;
Again we hear with joy "the old, old story;"
Our childhood's faith on wings of light comes back.

Oh, therefore, wherefore should we lose the blessing?
When morn restores the round of earthly care?
Happy the souls who all in Christ possessing,
Breathe, e'en below, heaven's pure celestial air.

Doorways to the Heart.

A renowned singer tried hard to win the applause of those who listened to her. Her notes were as clear as a bell; her voice was under perfect control; her enunciation distinct. She had mastered the most difficult work of the old masters and rendered it perfectly. Still she failed to secure the appreciation she so much sought. The audience admired coldly; that was all. Then the singer, in a voice of exquisite purity, sang a simple lullaby song, just as her mother used to sing it years ago at bedtime, and the audience burst into a torrent of sympathetic applause, which could hardly be stayed, and she was the heroine of the hour.

What made the difference? The song of home and childhood found its way to the hearts of the listeners.

After all, that is the secret of this life—to find the doorway to the hearts of those about us. Who are our greatest poets? Those who have put into verse the things of every-day life. Who are earth's most successful artists but those who have the genius to put upon canvas scenes which recall something in our own experience? Who are the authors whose names will linger longest in our memories but those who have studied the world and have written of it as they found it?

The weary traveller, distant from home, listens almost unmoved to the most classic music, be it ever so artistically rendered; but the little songs which charmed away childhood's cares and wooed the sweet sleep of forgetfulness stir his heart and bring the tears to his eyes. How often, when wandering far from the scenes of his youth, has the sight of some picture brought to mind home, friends, and dear ones never more to be seen on earth.

Along the road travelled by us poor mortals, there are all too many things which have a tendency to close up the doors leading down into our affections. For much of this we have only ourselves to blame. Selfishness, avarice, ambition, pride—a thousand things continually close the avenues of the heart, and rank weeds spring up along the untrodden paths thus deserted and lonely.

Blessings on the one who drops a word which helps to throw open the doorways to the heart! Blessings on the voice that calls back the memories of laughing, happy bygone days! Blessings on him who by voice, look, or act, helps us to keep bright the hinges which swing back and forth, admitting to our souls better thoughts, purer motives, more generous impulses, and holier aspirations.

The Virtue of Patience.

You are well and strong, and you don't think of the virtue of patience that might show itself in consideration for the one who is always sick. In the first place do not find it necessary to tell her every time you see her how dreadfully she is looking, but if she finds a certain pleasure in telling you of her worries and woes, listen to them with patience, while at the same time you do your best to change the subject to one which is proper and which will be really better for her. If you live in the same house with an invalid, learn that every

time you slam a door it makes each nerve in her body quiver. Every time you speak loudly it causes her mental teeth to be set on edge, and every time you laugh in your loud, startling way, you make her sufferings as much greater as if she had really undergone something in the way of blows. Take some of the sunshine of your life and give it to the one who is always sick. Do not allow yourself to believe that anybody finds pleasure in it, or that anybody is in bed, or claiming to be in pain—as I have heard cruel or thoughtless people say—from mere laziness. Now, if in your life in any way there comes an invalid, I want you, like the good girl you are, to practice on her the virtue of patience, and be sure blessings will come to you.

A Word about Prayer.

It is a preparation for danger, it is the armour for battle. Go not, my Christian friend, into the dangerous world without it. You kneel down at night to pray, and drowsiness weighs down your eyelids. A hard day's work is a kind of excuse, and you shorten your prayer and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or done with irregular haste. No watching unto prayer.

Why Many Miss the Way.

Many do not find the life work God designed for them because of indolence; the path seems one of toil; they are without energy to pursue it. Others fail from pride and earthly ambition. God intended them to rise by slow degrees and make the last step a short one, but pride destroyed patience. Many fritter life away in profitless experiments, and more paralyze themselves with discontent by judging their attainments by worldly standards. Most have missed the main chance by looking for something great; waiting so long for the stage that never came, they find it too late to walk; watching for the star that never rose, they have neglected the star that ever twinkled before them.

Appreciate Your Parents.

One of the saddest stories ever written is Shakespeare's tragedy of King Lear. Kingship was no source of happiness, and in a forlorn and deserted old age the kind-hearted, generous king became insane, because he had been forced to feel "How sharper than a serpent's tooth it is to have a thankless child."

"A thankless child!" Could there possibly be a more cruel combination of words! "Thankless,"—without gratitude or appreciation for benefits conferred, for sacrifice made, for time and love and labour. Every effort gone for naught. "Child,"—the dearest object to a parent's heart. Most fathers and mothers will make any sacrifice for their children. Often the restraints that seem so irksome to youth are really great sacrifices for the parents. It would be so much easier to indulge; but thoughtful fathers and mothers plan not only for this life, but for the life to come; not only for the pleasure of the moment, but for future years. They study the best plans for the mental, moral, and physical growth and development of their children, and spend their lives in carrying them out.

A mother whose children are very charming and widely beloved once said: "Sometimes I am very strict with them, and it is so hard when I think how little they are; but love is the best thing in this world, and I want my children to have it. They are dearly loved now; but that affection will be lost, if the little people grow up selfish and inconsiderate; so, small as they are, I try to check all these unlovely impulses."

What a work it was and how many heartaches were encountered in the determined carrying out of this course of training! Think of the mother's anguish if her children's love had been denied her!

It is not to be supposed that many young people are so heartless as King Lear's elder daughters; but many young people are thoughtless and inappreciative of the efforts their parents make for them.

A careful consideration of father's and mother's wishes will afford more pleasure than the child can understand. Do not let the caresses bestowed upon your mother be so few and far between that she will be not only pleased when she receives one, but surprised as well. Do not imagine because your father is engrossed in business that he will not care for attentions from you. One of the busiest of men, who was influential in very weighty matters and was honoured by distinguished people, found the brightest spot in his day made by his daughter always being at the window watching for him when he came home at night. He never had to use a latch key or ring the bell to enter his house, for a loving hand always turned the doorknob when he was coming up the steps. Can not you find some such sweet ways of showing thankfulness for all that is being done for you?

Hints to Housekeepers.

CHICKEN SALAD.—Cut meat from your cold chicken, add equal quantity of shredded lettuce; when you have cut chicken into narrow strips two inches long, mix in bowl and prepare following dressing, beat yolks of two eggs, salt lightly and beat in, few drops at a time, four tablespoonfuls salad oil, then as gradually three teaspoonfuls extract celery. The mixture should be thick as cream. Pour over meat and lettuce. Stir up with a silver fork; place salad in dish.

POTATO SALAD.—Slice one and one-half dozen large, cold boiled potatoes, put into salad dish and season as follows: Two tablespoonfuls best salad oil, one-half teaspoonful sugar, same of pepper, made mustard and salt, and about same of celery salt. Rub to smooth paste, and whip in, teaspoonful at a time, five tablespoonfuls best vinegar. When thoroughly mixed pour upon salad and serve.

TOMATO SALAD.—Pare, slice and lay in salad bowl. Make dressing as follows: Work up salt-ponful each of salt, pepper and fresh-made mustard, with two tablespoonfuls of salad oil, adding only a few drops at a time, and when thoroughly mixed whip in with an egg beaten four tablespoonfuls of vinegar; toss up with fork.

LOBSTER SALAD.—Cut the meat of two small lobsters into small pieces. Then season with salt and pepper, and pour over enough mayonnaise dressing to moisten well. Put in the middle of a platter, garnish with lettuce leaves, pour over the remainder of the dressing, and put slices of boiled egg and olives over the top.

CABBAGE SALAD.—Chop the cabbage fine, sprinkle with salt, and let stand over night; beat one egg thoroughly, and add to one-half pint boiling vinegar; rub two spoonfuls mustard into more vinegar to form a smooth paste; add this to the boiling vinegar; pepper to taste. Let all come to boil, and pour over the cabbage, stirring thoroughly.

BEETS.—Do not break the skins in washing or they will lose their colour in cooking. Boil one hour in hot, slightly salt water. Rub off the skins, split in half, dish, and pour on them a boiling mixture of one tablespoonful of melted butter, two of vinegar and a little pepper and salt. Serve very hot.

TOAST WATER.—Bread for toast water should be toasted as brown as possible without burning, and covered with boiling water. When cold strain off the water and sweeten if desired. It may also be flavoured with a little orange or lemon peel.

CHICKEN TEA.—Cut in small pieces a chicken from which the skin and fat have been removed. Boil the pieces in one quart of water, with a little salt for twenty minutes. The tea should be poured from the chicken before the meat is quite cool.

SNOW PUDDING.—Dissolve one-half box of gelatine in one pint of cold water; when soft, add one pint of boiling water, the grated rind and juice of two lemons, and two and one-half cups of sugar. Let stand until cold and begins to stiffen. Then beat in the whites of five eggs, well beaten. Pour into a mould and set on ice. Serve with custard sauce.—One quart of rich milk, the yolks of five eggs, with two extra eggs added, one-half cup of sugar. Flavour with vanilla.

Children's Department.

The Dreadful Surmise of Polly.

Little bald head on the pillow,
Little red face under the
And puckers and wrinkles galore,
And never a sign of teeth.

Such a queer little, dear little morsel
Is Polly's little new brother
That, at first sight, she isn't quite cer-
tain
She's satisfied, somehow or other.

"I like him, nurse—of course so,"
Says this dubious little maid.
But he looks so dreffully 'culiar,
He's a foreigner, I'm afraid."
—Youth's Companion.

Keep Your Promises.

A promise made should be kept, no matter how hard it may be to keep it. "I entirely forgot my promise," one says,—as if forgetting it were much less a sin than deliberately breaking it. We have no right to forget any promise we make to another. If we cannot trust our memory, we should make note of our promises and engagements on paper, and then keep them scrupulously on the very minute.

Kind-hearted Nellie.

"Do you think they will come soon now, mamma?"
"Well, Nellie, I don't think you will have to wait much longer. But you see it is only three o'clock yet, and Ethel and Winnie have a long drive before they can reach here."
"I do hope they started early," sighed Nellie. "It is such a lovely afternoon for a birthday party. May I run down to the gate and see if they are coming along the road, mamma?"
"Yes, dear, I think you may as well if you like."
So Nellie stationed herself at the garden gate, and was soon rewarded by seeing the carriage containing her friends, who were coming to spend the

Delicious Drink

Horsford's Acid Phosphate.

with water and sugar only, makes a delicious, healthful and invigorating drink.—

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

DR. M. H. HENRY, New York, says:—"When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Bumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

afternoon with her. "How hot poor Prince looks!" said Nellie, when the greetings were over. "I think he ought to have something nice and cool before taking that long run home again"

"And running into the garden, she soon returned with some fresh green leaves, which Prince took with great relish.

"There now," said Nellie, "we can enjoy ourselves. I am sure I should have been very unhappy at the thought of poor Prince going home so thirsty and hot."

And I am sure that the thought of kindness done to others gives us far more true happiness than we get from merely selfish pleasure.

A Chance for us all.

The possibilities of winter comfort seem now to be only limited by the extent of the spruce trees in the land. So long as a "wooden cloth"—and this is practically what Fibre Chamois is, can be had for a trifling expense to line our outer garments with, no one need ever suffer from the sharpest winds or frostiest air of winter. An absolute non-conductor of heat and cold, Fibre Chamois is also durable, light and pliable, so that the presence of a layer of it through a coat is never felt save by the protection it gives from a roaring gale of icy temperature. As its thorough worth has long since been proved, there is no possible chance of disappointment in preparing to enjoy the healthful warmth it always provides.

The Sympathy of Jesus

Jesus suffered. He suffered that He might personally know what His people have to endure and pass through. He wished to know all about us—to be as nearly like us as He could. He now knows not only what we feel, but how we feel.

No angel in heaven knows this; no angel can, for an angel never suffered. The tenderness, therefore, of Jesus is far beyond the tenderness of an angel; yea, of all the angels in heaven.

He knows what bodily pains are; and He knows what mental agitation, dejection, and agony mean. His nerves were shaken. His soul was troubled. His body suffered from hunger, thirst, cold, weakness, and wounds. He suffered in every part, and from every possible cause.

And He knows, therefore, the strength necessary to bear, and the comfort needful to sustain. He feels for us. More, He feels with us. He is our Head, and we are His members. The sympathy of the Head with the members is quick and constant, tender and perfect. Such is the sympathy of Jesus.

Sure to Win.

The people recognize and appreciate real merit. That is why Hood's Sarsaparilla has the largest sale in the world. Merit in medicine means the power to cure. Hood's Sarsaparilla cures—absolutely, permanently cures. It is the One True Blood Purifier. Its superior merit is an established fact, and merit wins.

Hood's Pills are easy to take, easy to operate. Cure indigestion, headache.

Resisting Temptation.

It is sometimes easier to resist a great temptation than a little one. We do not realize the lowering effect of a succession of trifling transgressions, and so we make no effort to say No to them as they confront us one

by one. But we do realize the probable consequences of yielding to that which stands before us in the guise of a great power, and we the more resolutely withstand it. The Christian who could not be induced to entertain the proposal to indulge in a gross immorality for once when he is at home in the winter-season, will go away in the summer, and, inch by inch, give way to the trifles that may lower him more in the end than if he had yielded to the seemingly worse temptation which he found himself able to cope with. In some respects he is morally worse off because the succession has degraded him below the moral level of the acts themselves, by forming in him a habit—and a habit is a more serious evil than an act. Persons sometimes wonder how great a temptation they could resist; but it might be a good moral exercise to try how small a one they can withstand.

Taken in time Hood's Sarsaparilla prevents serious illness by keeping the blood pure and all the organs in a healthy condition.

They Deserved It.

"We've both finished our work, father," Tom Walton said to his parent one Saturday morning. "After Sam filled the wood-box, he helped me to clean up the yard, and then I helped him to clean the harness. May we take the horse now?"

"Most certainly you may," was the hearty reply. "You've earned your drive. Be careful now, and get back in time for lunch, so as not to worry mother and keep her waiting."

Away the brothers went, happy and light-hearted, and it is not hard to imagine that each would have a better time for having helped the other and for having worked in harmony.

To-day, not To-morrow.

There are duties that must be done at a particular moment, or they cannot be done at all. It is to-day the sick neighbour needs your visit, your help; to-morrow he may be well, or others may have ministered to him, or he may be dead. It is to-day that your friend needs your sympathy, your comfort; it may not be of use to him to-morrow. It is to-day that the tempted one needs your help in his struggle; to-morrow he may be defeated, lying in the dust of shame. It is to-day you must tell the story of the love of Christ; to-morrow it may be too late. Learn well the meaning of "Now" in all life. To-morrow is a fatal word; thousands of lives, and countless thousands of hopes, have been wrecked on it.

A Strong Incentive.

"Will you do it?"
"N-o," hesitatingly. Then with gathered courage and emphasis, "No," and there was no mistaking the syllable, this time.

Some Academy boys were urging one of the students in the preparatory department to do something unworthy a good student.

"Why won't you?" came the question, in a contemptuous tone.

"Ellis White wouldn't do such a thing, and if he wouldn't, I won't."

Arthur Gaynes turned and left the little group, and no one followed him.

"Do you know, old fellow, that Arthur Gaynes has taken you for a model?" asked Herbert Grey of his

Merit

Made and Merit Maintains the confidence of the people in Hood's Sarsaparilla. If a medicine cures you when sick; if it makes wonderful cures everywhere, then beyond all question that medicine possesses merit.

Made

That is just the truth about Hood's Sarsaparilla. We know it possesses merit because it cures, not once or twice of a hundred times, but in thousands and thousands of cases. We know it cures, absolutely, permanently, when all others fail to do any good whatever. We repeat

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

friend Ellis, a day or two later. "It is true," he went on. "Dave Perkins told me they couldn't get him to go with them last Friday because he said you wouldn't do such a thing, and he wouldn't. He must be glad now that he took your example for a guide, for the rest of the fellows were caught and punished. But it is wonderful how that boy looks up to you. He thinks what you do is exactly right."

Ellis flushed uneasily and turned the conversation. When he was alone he took up a book his mother had sent him the day before and opened it at random. His eye fell upon these words from Thoreau, at the head of a chapter: "Can there be any accident so sad as to be respected for something better than we are?"

Ellis closed the book. "I will not do it," he said aloud, though he was alone. The words so firmly spoken announced a victory that Arthur Gaynes had helped him, all unwittingly, to win. He had been tempted to take unfair advantage of another in his class. The knowledge of the regard of a younger boy urged him to be worthy of it.

Ah, the responsibility of those who are heroes and models in the eyes of younger boys!

A Bit of Sunshine.

He was a real boy, not the hero of a fancy sketch, and he flashed a bit of sunshine very unexpectedly upon me, while we were in a train upon Christmas day, when I saw him for the first, and, unless our paths should very unexpectedly cross each other again, for the last time. He was sitting beside his sister, looking out of the window, which was raised some six or eight inches, and he seemed to be taking even more interest than most boys would, in everything which could be seen from the car windows.

Presently some one behind him felt the air coming in from the open window, and leaning forward asked him to close it.

"All right," he answered cheerily, and promptly did as he was asked, but there was a little shadow of disappointment on his face; and wondering why he had wished to have the window open, I could not resist asking

a little later, when his eyes met mine and I could lean forward and speak to him:

"Did you wish to have the window open for any special reason?"

His face lighted up, and coming over to me so that he could better show me his camera, he exhibited a small kodak which had evidently been a recent gift.

"Yes'm, I did, but it don't matter much," he answered. "You see I want to get some views as we slow up, and I thought if the window was open I could take anything the moment I saw it, without waiting to open the window. We are going along so fast, that I might miss something while I was getting the window open, but it don't matter. I guess I will have time enough if I see anything. It won't take long to open the window. That will be all right."

Such a cheery voice, one that made you feel as if the very spirit of Christmas was in the boy's heart, and as if the whole world was full of peace and good will.

He was a little fellow, though he must have been at least fourteen years old, judging from his face. It was a frail, slender body, which held the brave sunshiny little soul, and the poor back was sadly mishapen and crooked. There were lines upon his face which told of suffering, but there was also the expression of patience that told of brave uncomplaining endurance. One could not be anything but overwhelmed with pity for the boy who had to go through life handicapped at the very outset by lameness and weakness. Yet looking into his clear blue eyes, one forgot to pity him, when one saw his bright happy spirit shining in his face and making his voice so joyous.

"Have you got a camera?" he asked, and he launched out into an eager explanation of his instrument, telling me how successful he had been with his last pictures, and how he intended to get a splendid view of the river when we should cross the bridge a little later.

"And you see that's why I was so anxious about the window," he concluded. "I got on the train early, so that we could get a seat on the right side for the sun, but I shall know before we get to it, and I am sure the gentleman won't mind its being up just for a minute or two."

"Suppose you change places with me," I suggested, "and then you can keep the window up without the air blowing against any one."

He was delighted to make the proposed exchange, and soon was happily watching for the river, keeping a watch at the same time for any other good views which might present themselves. Presently I heard a click, and the winding up of the film, and I knew he had taken one shot with his camera.

He came over to tell me about it, and we had another pleasant chat, and then he went back to be ready for the special view that he was so anxious to take.

As we rushed along we began to leave the brightness of the sunshine behind us. The sky was slightly overcast, and finally the sun suddenly hid itself behind a bank of clouds, and looked as if it had bidden farewell to us for the day.

"How disappointed my boy friend will be," I thought as I looked up at the sky to see if there was any hope of the sun coming out again in time to let him take his picture. The

clouds were completely concealing it, and I knew his cherished plan would have to be given up.

He put the camera back into its case, and looked over at me for sympathy, still smiling and cheery.

"I am so sorry the sun went under just then," I said as we came to the river and swept across the bridge from which he could have taken a fine view if the tricky sun-beams would only have peeped from behind the clouds.

"There, I meant to take it just here," he said, coming over to make another little visit. "You see how the train slows up here, and there is such a beautiful chance. Wouldn't that make a pretty picture?"

"Yes, indeed," I answered. "I wish the sun had lasted just ten minutes longer. It is almost more disappointing than if had been cloudy from the start, isn't it?"

"Yes," he admitted; "but then," and there was a whole world of cheeriness in the bright boy face and the happy tones, "maybe the sun will be out when we come back again, and I can get my picture then. It will be all right. The sun always does come out again, you know, and it isn't likely that it will cloud over again just here. It will be sure to come out again presently. The clouds will be gone by and by."

"There will always be sunshine where you are; of that I am sure," I answered, marvelling at the cheery hopefulness with which he had borne what was a very considerable disappointment. Dear brave little heart!

His words flashed a bit of sunshine into my heart, which will linger there for many a day. "The sun always does come out again, you know."

Dear boy, with your patient endurance of pain and weakness, with your cheery acceptance of disappointments, and your hopeful prophecy of sunshine to come, you helped me, as many another boy has done, where those who count themselves wise in earthly love have failed. Through the cloud of disappointment I shall always hear the cheery ring of your joyous voice, and I shall know that for me as well as for my boy friend, "the clouds will be gone by and by."

Speaking Twice.

Grandma sat in the shaded parlor hushing Richard to sleep on her lap. Philip came under the portiere. His eyes were large with a hint of wet in them: he walked on his toes, and held out his hands with all the fingers spread. This was a way he had, when distressed. He said in a lamentable voice:

"I b'lieve I'm going to cry!"
"I wouldn't cry, not for a dollar!" said grandma cheerfully. "Come here, and tuck your head into my neck, and tell me all about it."

Philip ran on his tiptoes to put his head in what had seemed to him, since he was a day old, a very good refuge.

"Mamma speaked sharp to me," he mourned.

"Did she?" said grandma, sure that there must be very good reason for such conduct on mamma's part. "What were you doing?"

"Playing with the hydrant."
"Oh! Yes, I see; somebody's clean kilt is wet."

"And mamma's dress is wet, too!"

"Dear me!—mamma's nice new dress! And mamma said kindly, 'Don't do that, Philip,' didn't she?"

"Ye-e-e-s," admitted Philip.

"And you did not pay attention? You did not mind mamma; you went right on playing with the hydrant?"

"Ye-e-e-s," said the little boy.

"And then mamma spoke out, 'Philip! come away from there, instantly!'"

"Ye-e-e-s."

"If you do not wish mamma to speak so firmly, why don't you mind when she speaks softly?"

Philip did not answer.

"It is because, just then, you do not want to mind at all."

"Yes, I minded, gramma!"

"Because you had to, but not because you wanted to. When I was little, my grandpa used to tell me that waiting for two speakings was only half-minding. It shows that the little child would not mind at all if it did not have to: it is not glad-minding, love-minding, but must-minding, for fear you may be put to bed, or sent to a corner. To wait for two speakings is not honouring minding—and you have just learned, 'Honour thy father and thy mother.' That is what God says. Will you not mind God?"

"Oh, yes, I will," said Philip, smiling. Then hearing mamma in the hall, he ran to meet her.

"Here I am, mamma! I love you! I am a good boy now!"

How Edith's Vacation was Spoiled.

It was a bright, sunny afternoon, but the little girl who stood drumming on the window-panes was anything but bright and sunny. Her face looked as though a thunder storm were not far away, there was such a dark frown upon it. And sure enough, before long, the great tears began to roll down the rosy cheeks, while the frown grew darker and darker.

Perhaps you may wonder what dreadful thing had happened to cause all this sorrow. The trouble was this: Edith's mother had invited an old auntie of hers to come with her little granddaughter for a two weeks' visit.

Now, there were just two weeks of Edith's vacation left, and she had planned to have all sorts of frolics.

This troublesome little visitor, whom

she had never seen, would spoil everything—so Edith thought. Her mother tried to make Edith see that she could have just as good a time, by taking her little visitor to these frolics. But Edith shook her head. She didn't want to be bothered with a stranger.

When Emily and her grandmother reached the house, Edith was more sulky than ever. Emily was a plain little girl, very still and quiet. Romping Edith was sure she would never, never like Emily.

That night when the two little girls had been snugly tucked in Edith's bed and left to pleasant dreams, Edith turned her face to the wall and gave way to her disappointment in tears. The last two weeks of vacation spoiled! It seemed very hard.

Suddenly a smothered sob came from Emily's side of the bed. She was having a hard time, too, poor child! It was the first time she had ever been away from home, and she longed to see her father and mother. Then there was another trouble. She felt that Edith did not like her, and she couldn't bear the thought of staying two weeks with that pouting, sulky little girl. So you see, she, too, had a good reason for crying.

When Edith heard that sob, she sat up in the bed and looked at Emily. The tears rolling down the thin, pale face made Edith very uncomfortable.

She felt that she had not treated her visitor as her mamma treated those who came to see her. She remembered that her mother had said that Emily did not have nice dolls and toys, as Edith did. She began to feel very sorry for the poor little girl who was lonesome and homesick, and decided that Emily should have a good time even if her own vacation was spoiled.

Emily did have a good time. She soon got over her homesickness and romped and played as much as Edith could wish.

When Emily's visit was over and Edith was getting ready to go back to school, her mother said to her: "Well, dear, was your vacation entirely spoiled?"

"Oh, no, mamma," answered Edith: "it was much nicer than I thought it was going to be before Emily came."

"I'm glad of that, deary," said her mother, giving her a loving kiss. "And the reason it was so nice was because you unselfishly gave up your own plans and did all that you could to give Emily a good time."

Free to Men.

Any man who is weak or nervous, can write to me in perfect confidence and receive free of charge, in a sealed letter, valuable advice and information how to obtain a cure. Address with stamp, F. G. Smith, P. O. Box 388, London, Ont.

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ad not treated
amma treated
her. She re-
other had said
nice dolls and
e began to feel
little girl who
esick, and de-
d have a good
vacation was

od time. She
resickness and
much as Edith

was over and
to go back to
to her: "Well,
ation entirely

answered Edith:
an I thought it
Emily came."
ary," said her
a loving kiss.
s so nice was
gave up your
that you could
me."

n.
or nervous, can-
fidences and re-
a sealed letter,
mation how to
s with stamp-
k 888, London,

Day
out the
works
pest.
eff.

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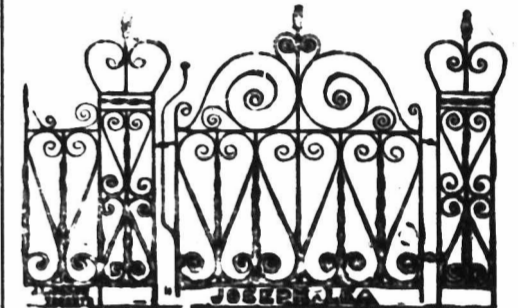
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