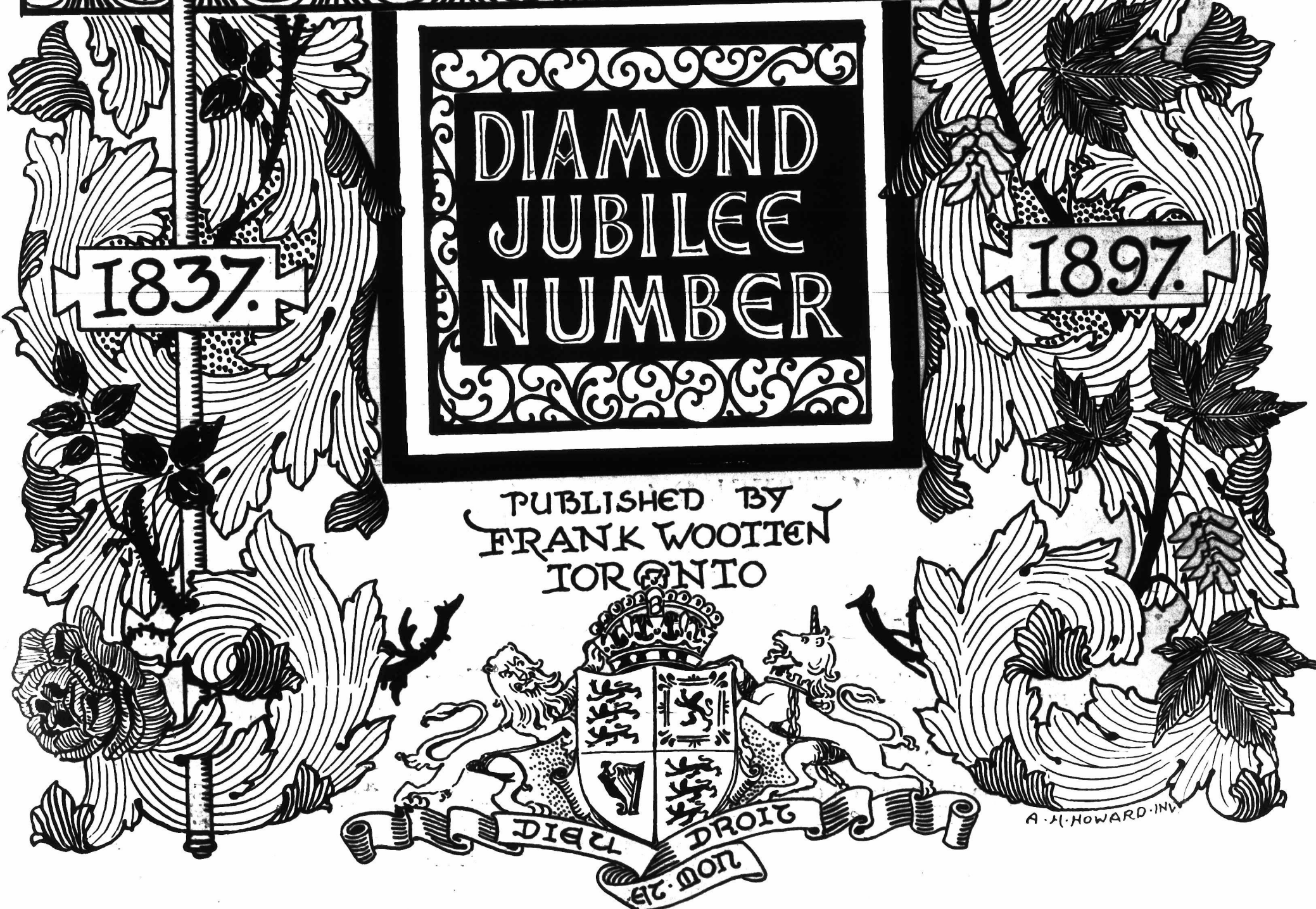




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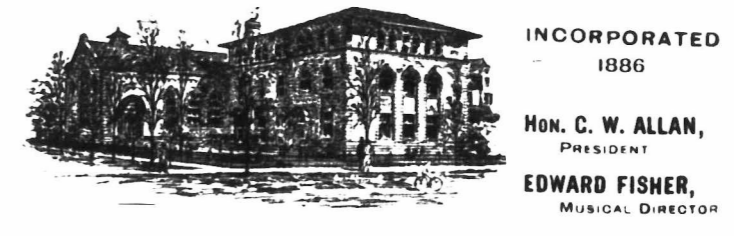
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Vol. 29.]

TORONTO, CANADA, THURSDAY JUNE 17, 1897.

[No. 24.]

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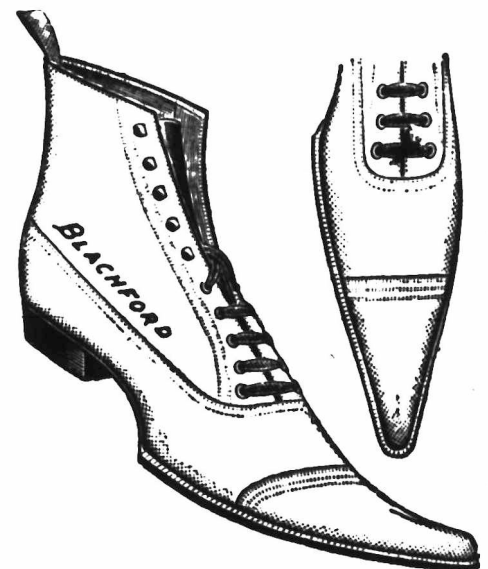
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Lessons for Sundays and Holy Days.

June 20th.—FIRST SUNDAY AFTER TRINITY.

Morning.—Jos. 3, v. 7 to 4, v. 15. Acts 4, to v. 32.
Evening.—Josh. 5, v. 13 to 6, v. 21; or 24. 1 Peter 5.

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

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 192, 310, 323, 555.
Processional: 215, 379, 391, 601.
Offertory: 160, 275, 293, 300.
Children's Hymns: 292, 298, 337, 516.
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SECOND SUNDAY AFTER TRINITY.

Holy Communion: 177, 309, 317, 554.
Processional: 22, 163, 273, 302.
Offertory: 158, 227, 235, 300.
Children's Hymns: 270, 334, 338, 505.
General Hymns: 14, 161, 164, 212, 237, 474.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Epistle for Second Sunday after Trinity.

I. St. John iii. 18. "My little children, let us not love in word, neither with the tongue, but in deed and truth."

Utterances of this kind apt to be regarded as sentimental and unreal. Such a state of mind requires to be examined, for it quarrels with the whole Gospel; which is essentially a proclamation of the love of God, and a demand that we shall learn to love God and man.

i. There is need of this exhortation—

1. All our defects referable to want of love. Take life in general character or in detail. "Love worketh no ill." 2. But a danger re-

cognized by St. John. Profession not principle. Who so fit to teach the lesson as the Disciple whom Jesus loved?

ii. The caution given by St. John—

To love in word, but not in word only.

1. Not merely in word or with tongue. (1) Condemning hypocrisy, never quite unnecessary. (2) Also sentimentality, gush—partly constitutional, partly fostered. Sometimes accompanies genuine affection. Sometimes a substitute, and then bad. (3) Mistaken kindness—A kind of affectionateness, not always true love. To be watched over.

2. Yet also learn the value of words of love.

(1) a mighty power; (2) a duty "a perfect man." (3) And words of love will sometimes be words of remonstrance and rebuke.

iii. But there must be a character behind our words. "In deed and in truth."

1. Words are deeds. True or false, real or unreal. 2. But deeds only when accompanied by external, visible actions; compare St. James ii. 16 (Hypocrisy); 3. And of what nature?

(1.) Of practical benevolence—

"Whoso hath this world's goods" (v. 17.) Difficulties? Yes; but duty.

(2.) Self-sacrifice—

"Lay down lives" (v. 16). The great test of love. Early Christians "counted worthy to suffer." The principle universal. Rebukes sloth, love of ease, passions. 4. Thus alone the true idea, if realized, God glorified—man blessed—personal perfection approximated. God in man. Heaven on earth.

OUR QUEEN, HER LIFE AND REIGN.

If we cast our eyes over the genealogical tree of the Royal Family of England, it is as interesting as it is strange to see how He "by whom kings reign" and in whose hand are the destinies of nations, has brought it to pass, by changing the line of descent, that almost countless millions to-day yield the willing submission of freemen to the benign sceptre and gentle sway of the august lady who, for sixty years, has, in conjunction with the other two estates of the realm, brought the British Empire to be what it is. The same superintending Providence that has ordered and arranged the intricate and interlaced branches of the Saxon, Norman, Plantagenet, Tudor, Stuart, and Hanover family trees, has also in the line of the third son of good King George the Third, secured now for the succession not one or two, but the third generation of monarchs, to wield the sceptre of right and justice over succeeding Englishmen, as it has been wielded, with such advantage to the human race the world over, by the gentle, firm, and truly constitutional hand of her whose Diamond Jubilee we, with all the loyalty and devotion in our power, now commemorate. From infancy, through childhood, girlhood, and up to womanhood, our Queen had been signally blessed in the pure and loving watchfulness of her mother, the Duchess of Kent. Knowing the exalted place her child was destined to occupy, no pains were spared by that

excellent guardian of the Royal infancy to prepare her daughter in every way to rule at some future day the British people and nation. As a religious journal, we would fail in our duty to the Church if we did not allude to another important, and, we believe, potent factor in helping to strengthen, fashion, and mould the mind, habits, and actions of our Queen and Royal Family. Every Sunday, every holiday, every day—for, thank God, the daily service is becoming more frequent in our churches—ascends from millions of loyal hearts to the throne of Grace, this prayer, "That the King of Kings, the Lord of Lords, the only Ruler of princes, would so replenish our most Gracious Sovereign Lady, Queen Victoria, with the grace of Thy Holy Spirit, that she may always incline to Thy will and walk in Thy way. Endue her plenteously with heavenly gifts; grant her in health and wealth, long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity, through Jesus Christ Our Lord. Amen." There is scarcely a service within the covers of our Prayer Book in which prayers are not offered up by the officiating priest for the Queen and Royal Family of this realm and kingdom.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me, night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friends
For so the whole round world is every way
Bound by golden chains about the feet of God."
—Tennyson.

The reign of our Queen is the longest of any monarch in ancient or modern history, with one exception, Louis XIV. of France. "And the days that David reigned over Israel were forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem." If we want to find a longer reign we have to pass over age after age, and period after period, till we come to our own fatherland. Amongst the sovereigns of the Plantagenets we have Henry III. reigning from 1216 A.D., to 1272, a period of 56 years. We travel on down the pages of British history, recording the story of England's mighty dead, and come to the dynasty of the House of Stuart and Hanover, and we have God blessing the good old King, "Farmer George," with the long reign of 59 years, three months and three days. This grand old specimen of English royalty ascended the throne October 25th, 1760, and died January 29th, 1820. The longest reign in all history, with the one exception mentioned already, is that of our present gracious Queen, whom may God bless. On the morning of the death of King William IV., June 20th, 1837, the Archbishop of Canterbury and Lord Conyngham arrived at Kensington, at 5 o'clock, and immediately presented to the Queen. They were ushered into the presence of the Queen, and in a few moments she died. The time in which the dressing and undressing of the

ham, in a few words, and then retired, and as soon as he uttered the words "Your Majesty," she instantly put out her hand to him, intimating that he was to kiss her hand before he proceeded. He dropped on one knee, kissed her hand, and then went on to tell her of the late King's death. She then presented her hand to the Archbishop, who likewise kissed it, and when he had done so addressed to her a sort of pastoral charge, which she received graciously, and then retired." It is 60 years since that scene took place in the young Queen's home at Kensington. "With long life will I satisfy her, and show her my salvation." Would it not be well for those who think that nothing is right but what comes of manhood vote, with all its villainy, corruption, and defilement, to contemplate that scene in the quiet drawing-room at Kensington, the Church and the temporal power of the realm on bended knee, acknowledging the legitimate sovereign?

No matter in what direction we look, we stand amazed at the miraculous expansion of England and English influence in this Victorian era. We have rescued since the Queen came to the throne more than the third part of Africa from darkness. We have found the sources of the Nile. We have traced the great river Congo from its source to its mouth. We have explored the whole of Southern Africa. In Australia we have crossed and recrossed the continent, while in our own country the whole of North America has been taken from the red Indians, and is now settled in almost every part. In this Victorian era we have harnessed steam and made that omnipotent agent as tractable as the ox or horse. We make him, in his willing obedience, lift to its bed in the cliff the massive bracket to form the cantilever bridge, spanning the yawning gorge over which passes the traffic of the world. Prometheus, now no longer in myth or fable, climbs the heavens and brings down the lightning from the clouds, controls him by learning the laws that govern him, and engages him to do the meanest and most menial offices. In all those discoveries and appliances of the hitherto latent forces of nature for the benefit and advantage of the human race, we see one of the principal characteristics of the Victorian era and age. In the higher culture and more complete subduing to the needs and delights of men, of those regions where the faith of Christ is owned, we may see already pledges and promises of that complete restoration of the earth to all its original fertility and beauty, which our Lord's victory over sin and Satan shall one day have brought about. In this direction and towards this glorious consummation the life and reign of our gracious Queen, under heaven, have largely contributed.

Monarchs of England in the direct ancestral line from the first Saxon King to her Most Gracious Majesty Queen Victoria:—

SAXON DYNASTY.

	A.D.
Egbert	827
Ethelwulf	838
Alfred	871
Edward the Elder.....	900
Edmund First	940
Edgar	958
Ethelred	979
Edmund (Ironside).....	1010

NORMAN DYNASTY.

William First	1066
Henry First, married Matilda the Saxon.....	1100

PLANTAGENET DYNASTY.

Henry II.....	1154
John (Lackland).....	1199
Henry III.....	1216
Edward I.....	1272
Edward II.....	1307
Edward III.....	1327
Edward IV.....	1461



THE RIGHT REV. FREDERICK TEMPLE, D.D., ARCHBISHOP OF CANTERBURY.

TUDOR DYNASTY.

Henry VII.....	1485
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STUART DYNASTY.

James I.....	1603
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BRUNSWICK DYNASTY.

George I.....	1714
George II.....	1727
George III.....	1760
Victoria	1837

Whom may God preserve.

"Her court was pure, her life serene,
God gave her peace, her land repose,
A thousand claims to reverence and love,
In her as Mother, Wife, and Queen."

"And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand, and make
The bounds of freedom wider yet.
"By shaping some august decree,
Which kept her throne unshaken still,
Broad based upon her people's will,
And compass'd by the inviolate sea."

THE CHURCH IN THE REIGN OF QUEEN VICTORIA.

The progress of the Church, or even of the Anglican branch of the great tree of the Church, is a subject so vast that we might well hesitate to enter upon it. Yet it may be possible to indicate the principal lines on which such a study should be conducted, and these may be followed up more or less completely by the various classes of readers who may accord us their attention. When we survey the last sixty years we shall experience the power of very varied emotions. What changes have taken place! How, one might even say, the whole face of society, the whole face of the religious world, is altered! Some will say for good, others for evil. Doubtless, there is always gain and loss, and we cannot expect to experience complacency in the survey of every detail. Yet, on the whole, there is immense gain. In Great Britain, in the colonies, gain generally in numbers, and greater gain in life and power and beauty.

If there are any whose memories can travel back to the state of Church affairs in the year 1837, who will now take a tour through any English county, what will they find? They will find, first of all, with hardly an exception, a beautiful parish church, sometimes large, sometimes small, sometimes ancient, sometimes modern, but nearly always cared for, restored, or, better still, preserved in its pristine beauty. So much for the exterior. Let the visitor enter, and what does he find? The same decent, reverent care for all the accessories of Divine service—altar, desk, and pulpit furnished for their respective uses, in such a manner as to show that no part of the service of God is neglected or belittled.

Sixty years ago, he would have found the churches, in many places, neglected and dilapidated, and where they were well kept in repair, this was often done with such hideous taste that the beholder was ready to wish they had been left untouched by the hand of the spoiler. Horrible "three-deckers" stood under the chancel arch, obstructing the view of the Holy Table; high pews stood up as hindrances to common worship, and on the Lord's Day, the service consisted frequently of a mere duet between parson and clerk, whilst the metrical Psalms were sung by a number of charity children, removed from the congregation into a distant gallery.

"'Tis sixty years since"—yes, from the time of the Queen's accession to this day is about the same period as that which elapsed from the rebellion of 1745 to the writing of

"Waverley," and how vast the change! We go into those churches now, and the high pews have disappeared, and the chancel has been restored and occupied by a reverent choir which leads the devotions of the congregation instead of doing the work for them. And the Holy Table is spread, not three or four times a year, as in those days, but at least every month, and in most churches even Lord's Day and holy day. And if we turn from the pew and choir and the altar to the pulpit, the change is no less wonderful.

We are not among those who would speak disparagingly of the English pulpit. Englishmen have not the natural gifts of oratory by which Irishmen are distinguished, nor have they the grace and ease of the Frenchman; but they have a sound and solid common sense which commends itself to their hearers, and a very eminent French historian, who has a very thorough acquaintance with England and its people, has declared that the English sermon, though less brilliant than the French, is probably more useful. But here, also, the improvement is immense. Sixty years ago preaching was generally left to the Evangelicals. The ordinary High Churchman was jealous of the pulpit supplanting the altar. He has become wiser since then. He has learned that it is by the pulpit that he can lead men to the altar, and in this very day the High Churchman is not, as a preacher, a whit behind the Low; and the veriest Evangelical will be forced to confess that, whatever else may be in his sermon, Christ is there—that he "preaches the Gospel," and with effect; for it is almost certain that the communicants of the Church have been more than trebled in these sixty years.

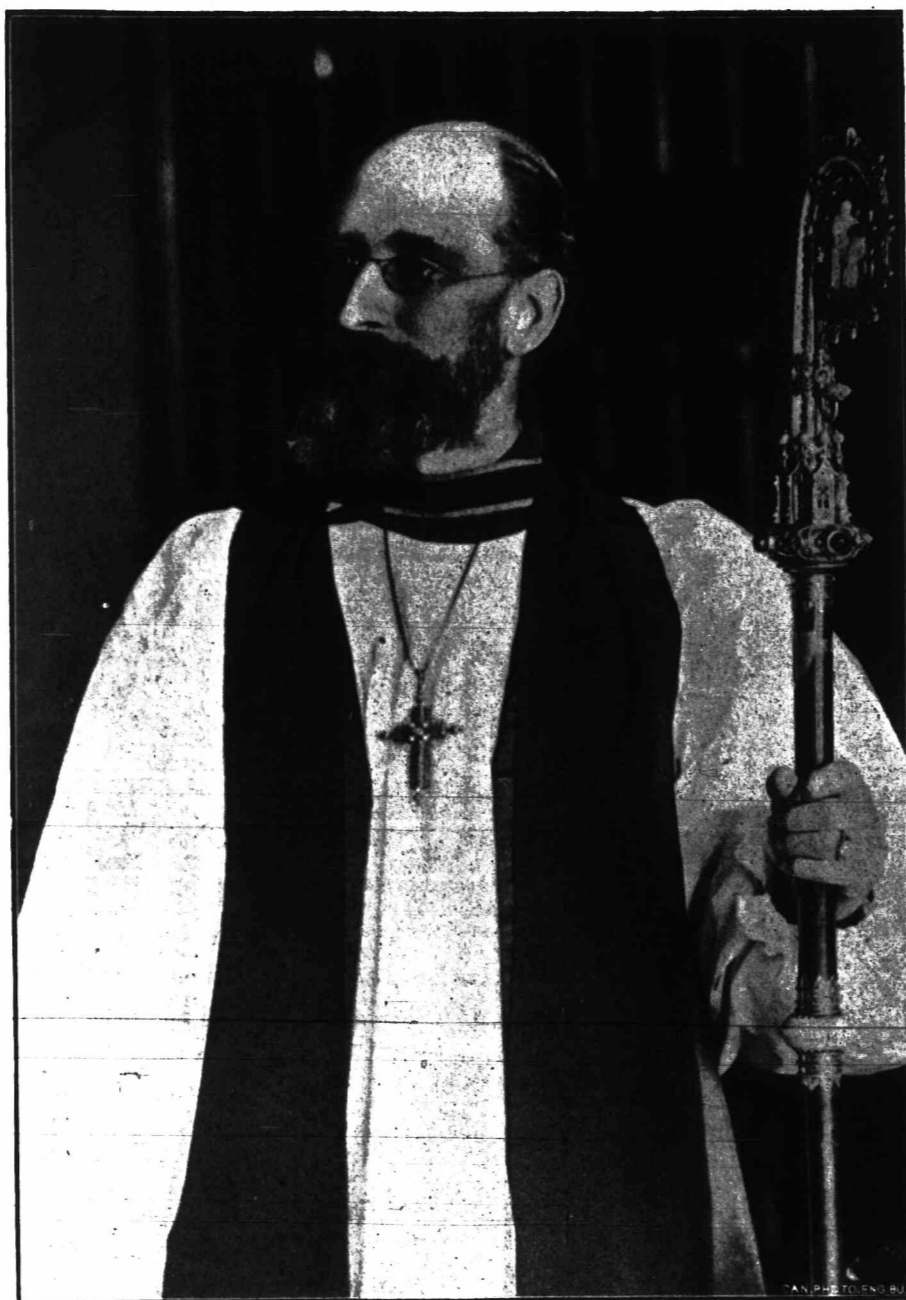
There are other aspects of Church life. Think only of our theological controversies and ecclesiastical trials. If anything in that way has been demonstrated, it has been the uselessness of prosecution for heresy, and the harm which it often produces.

The great old Bishop of Exeter, Dr. Phillpotts, began the warfare by refusing to institute Mr. Gorham in 1847—fifty years ago. The Bishop was upheld by the Court of Arches; but the Privy Council decided against him, and Mr. Gorham and the Evangelical party had their place vindicated in the Church. Yet so far was this decision from overthrowing the belief in baptismal regeneration, that it may be said unhesitatingly that the doctrine was never so well understood or so generally received as it has been since that day. Not long afterwards the other extreme was in the courts. Archdeacon Denison was tried for extreme doctrine on the Eucharist, and here again the Court of Arches was against the accused. But the case fell through, and was afterwards decided on its merits in the Bennett judgment, which legalized the position of the extreme High Churchman, as the

Gorham judgment had done that of the extreme Low.

Between the Denison and Bennett trials came the episode of Essays and Reviews, once so startling and alarming, now almost forgotten, which, however, had the effect of giving peace of mind to the Broad Churchman. It was thought a terrible thing, at one time, that men should have such liberty of speech in regard to doctrinal subjects. But the Law Courts brought out the fact that we had been gathering a quantity of traditional teaching around the literal and grammatical meaning of the articles; and it is by this and not the popular doctrine that the subscribers of the articles were bound.

The results of these decisions have been great. They have given reasonable liberty to the ministers of the Church, and they have helped to make the Church of England more and more what she has always been, the most comprehensive of all the Churches.



THE RIGHT REV. MANDELL CREIGHTON, D.D., LORD BISHOP OF LONDON.

One other thing should be noted. In the enlargement of thought and elevation of worship by which the Church of England has been distinguished in this half century, it is not merely within her own boundaries that the improvement has been witnessed. There is not a society of English speaking Christians which has not been profoundly affected by the life and thought and work of the Anglican communion. Look at their Churches, their hymnals, sometimes their Prayer Books—consider the arrangement of their buildings and of their worship—and everywhere we behold signs which, in the

Church of England itself, would, some years ago, have been regarded as indicative of High Churchism. May we not venture to hope that all these currents and tendencies are preparing the way for a full answer to that great prayer that they will be one.

THE EARLY YEARS OF THE QUEEN'S REIGN.

The sixtieth anniversary of the Queen's accession to the throne will induce persons by courtesy called middle-aged to think of incidents in the early years of the reign which, indeed, frequently are impressed on the memory more than recent events. Some may be interested by such recollections, and the writer recalls one of his earliest, when, as a child and perched on his father's shoulder, he saw her Majesty, who was dressed in white, standing at an open window of the old palace of St. James on June 21, 1837, when she was proclaimed Queen; and a year later, on Coronation day, he remembers seeing the Fair in Hyde Park.

Proceeding to 1840, he remembers the Royal marriage, and later, being sent to a relative with the message—"A Princess"—the Princess Royal, whose departure from London in a storm, after her marriage in January, 1858, he witnessed in Trafalgar Square; the open carriage, containing bride and groom, with Prince Albert opposite them, and the cheers of the immense throng of spectators being distinctly in memory.

The Queen's procession to the opening of the great Exhibition of 1851, in Hyde Park, was also one of the sights, seen from the roof of the house at Albert Gate, well known by many as "Gibraltar"; and it may be mentioned that a catalogue of the Exhibition is still in the possession of the writer.

In December, 1861, less than four years from the happy marriage of the Princess Royal, there came the calamity of the death of the Prince Consort. To many, even in London, the first intimation of the death, so unexpected, was the sound of the Dead March next morning in church; the universal sorrow being manifested by the well-remembered fact that on the Sunday following the funeral there was seen in the large London church but one person who was not in mourning apparel.

In March, 1863, was the semi-State progress through London, made a day or two before her marriage, by the Princess Alexandra, now so beloved as Princess of Wales. The procession, as it passed through St. Paul's churchyard, amid the cheering of multitudes of people, will not be forgotten by those who were present. In Hyde Park the volunteers were formed in two lines, and the Royal party passed between, leaving the park by the marble arch, accompanied by continued enthusiastic cheers. The writer was fortunate in witnessing the progress at both points.

Among events in which royalty had no spe-

dial part, may be said to emanate from the Park and to be given on receipt of the anxiously looked for and most welcome news of the recapture of Cabul in 1842, after the disaster in the Khyber Pass, of which Dr. Brydone was the only survivor. The writer recollects the excitement caused by the salutes, which were heard distinctly over London, and by a departure from ordinary rule, were given at 10 o'clock p.m., immediately on the arrival of the news, with the result that houses were almost deserted, and the streets thronged by eager enquirers. Mr. Punch, of course, had a word to say—that at first the noise was supposed to be “the arrival of Dr. Dee’s overdue earthquake,” foretold but not realized, though expected by many of the less educated classes.

The Crimean war commands a few words. The battle of Inkerman, so glorious for the rank and file, was fought on Sunday, November 5, 1854, and the writer recalls the use in church of the special form of prayer for the day. It was the last time the form was used, and when news arrived of the victory, it almost may be said that public opinion was dismayed at the recollection of the service in use at a time when Roman Catholic soldiers were so bravely and so gloriously holding their positions—shoulder to shoulder with their comrades—against odds almost overpowering.

The Crimean war was quickly followed by the awful events of the Indian Mutiny, beginning with May, 1857, events so relieved by the splendid heroism of Havelock, and the chivalry of Outram. The great achievements of the army, led by many so well known to fame, resulted in the pacification of India, and the proclamation on November 1, 1858, of “Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof, beyond the seas, Queen, Defender of the Faith,” and so ending the rule of the East India Company. The proclamation of her Majesty as Empress of India was not until 1877.

Brief mention may be made of other events of which the writer has clear recollection. The events in Canada, of which the burning of the Caroline was an incident—the rule of Lord Durham as Governor-General, the fires at Quebec, and the collections made in all churches in England for the relief of the sufferers, the first voyage of the Great Eastern to New York, the loss of the President, and the excitement in London on a Sunday when a report was circulated that the missing vessel

had reached Bermuda, the first “penny post” in 1840, the opening train on the London and Southampton railway, the launch of the Duke of Wellington, the largest, as well as the last of the famous “wooden walls,” the public funeral of the great Duke in 1852, and the wreck of the Birkenhead, also in 1852, with the heroic conduct of the troops on board, conduct, it may be said, emulated but lately by soldiers on board the Warren Hastings.

Such are a few reminiscences of one owing to middle age only, of a time when railways were wonders and twenty miles an hour seemed preposterous; when tinder boxes with flint and steel were necessary in every house, and lucifer matches were unknown; when taxes were levied on windows; when electric light was a dream, and electric telegraphs were but in their infancy, and semaphores were used to convey signals from the Admiralty to Portsmouth dockyard; when “the three R’s” were considered sufficient



WEST TOWERS, WESTMINSTER ABBEY.

education for most people, and dame schools flourished; when letters were luxuries for the well-to-do, and penny newspapers were not even dreamed of.

The second half of the Queen’s reign and the wonderful progress made in every branch of knowledge is beyond the scope of this paper.

HISTORY OF THE CORONATION CEREMONY.

BY W. DOUGLAS.

It seems at first sight strange that religious ceremonies of unction and coronation, so prominent in the Old Testament, should not have been introduced sooner after the victory of Christianity. But it must be remembered that though the secular arm intruded, it now seems to us, most unduly on the spiritual jurisdiction, it was exceedingly jealous of any attempt to retaliate. The ceremonies connected with the Emperors’ inauguration were long since fixed by Roman law of custom, and any change was thought unnecessary. Theodosius appears to have been the first Em-

peror who was regularly crowned and anointed by bishops, and not till the time of Justinian was the custom so well established that the pulpit or ambo of Santa Sophia was made a large platform so that Augustus could be crowned in sight of all men upon it. In the west a religious service came into use even later. The title of King meant little more than it now does on the east coast of Africa, and kingdoms rose almost daily, as some bold adventurer could assemble enough soldiers to seize a stretch of land, or else intrigue to make part of a tribe rebel against their lord, and they vanished as quickly whenever a chief grew strong enough to enlarge his territory by wiping out his neighbour. It is therefore hardly strange that Clovis was prouder of the title “Roman Consul” than of being King of Franks, though he had made himself King of Gaul. Moreover, the Emperors at Constantinople were supposed to have a shadowy sort of supremacy over all the rulers of the ancient Empire, and the barbarian chiefs

prided themselves on being members of the Roman Empire and “Princes of the Roman Name,” as the Gelasian Sacramentary, written at St. Denis, in the very heart of France, styles the Kings of the Franks. Yet there was no more idea of any real subjection than in the case of Frederick of Prussia, elector of Brandenburg, to Charles VII., Holy Roman Emperor. In England alone the case was different. When the Kings of Wessex had conquered the kingdom, they claimed that Britain was a Crown Imperial, and styled themselves Basileus, not Rex, claiming the same shadowy supremacy over

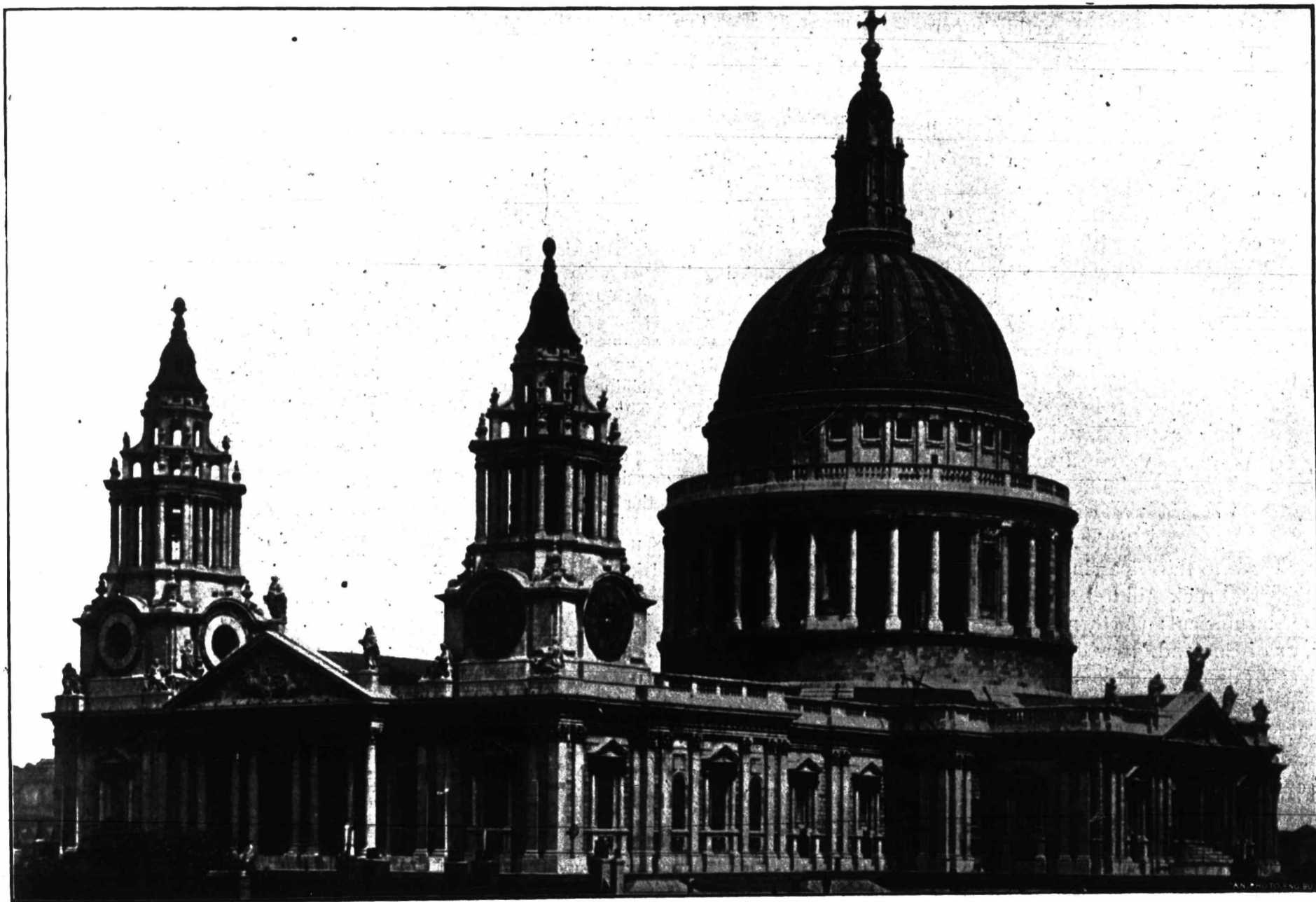
Scotland and Wales that Augustus at Byzantium did over Europe generally, and with little more reality. But this claim helps to substantiate Mr. Maskell’s guess (it is little more) that the English Kings were the first to be anointed and crowned with religious ceremonies. Menard, it is true, alleges that all the Merovingians from Clovis down, duly received unction from the Ste. Ampouille at Rheims, but he offers no proof, and the earliest existing form for crowning a king is plainly copied from one drawn up in England, and copied with such carelessness or haste that the copyist has not even changed Albionis into Francorum. Earlier coronations took place in France, but they were of Emperors, not Kings. In these older orders no mention is made of the Ste. Ampouille, which miraculously descended for the baptism of Clovis. It has been suggested that the Ste. Ampouille and other relics of the same nature, were found in Roman baths in 1864, when the baths at

creves were being cleared out, some sealed vials of unguents were found, the nature of whose contents was still plainly perceptible—some sacramentaries contain the form for exorcising vessels, made by the heathen, found underground. The Tsars of Russia are anointed with balm from the vessel of St. Mary Magdalene, from which she anointed Our Lord's feet. These earlier kings and kaisers are anointed only with chrism, or with hallowed or exorcised oil. It is likely that the Ste. Ampouille first appeared to legalize some usurpation (perhaps that of Hugh Capet), as the vial sent by the Blessed Virgin to the Black Prince did, when wanted to aid in legitimizing the accession of our Henry IV. The Roman Pontifical never allowed anything but the oil, and limited the unction to the right arm and the back, between the shoulders, so

France, at least by way of privilege, whether granted or taken, continued to imitate Samuel the prophet and Zadoc the priest, in pouring the oil on the heads of their kings, as well as their priests; but the Congregation of Rites as yet was not, and Rome had too much to do in securing her supremacy in more important matters to trouble about mere ceremonies. There is a curious illumination of the twelfth century showing the coronation of a French king. Bared to the waist, he kneels before the altar, on which are crown, sword and ring. Before him stands the Archbishop, with the Ste. Ampouille in his left hand, in his right hand the golden needle, wherewith he has extracted the balm with which he now makes a cross on the king's brow. Canon Wordsworth informs me that only four kings were considered worthy of crowning, the

purpose, is still to be seen at Rome, as are the cope of Charlemagne at Metz, worn by the Kaiser in his capacity of canon of that cathedral, and the chasuble of St. Stephen, wrought by his wife, and still worn by the Apostolic kings of Hungary when installed canons of Pesth, or rather of Pressburg. Another sign of the sacerdotal character was the episcopal mitre or tjara worn under the crown, still represented by the velvet cap. But this was the round-crowned cap of some soft material which has so strangely developed by stages, easily traced, into the cleft mitre of the west, and the bulbous mitre of the east.

The Roman Rite has always made a distinction between the coronation of emperors and kings, the latter, *inter alia*, being subdeacons, privileged only to read the Epistle, the former deacons, who might read the Gos-



ST. PAUL'S, LONDON, ENGLAND.

that Durandus, Frenchman and French bishop though he was, writes as though it were a thing unknown that any but bishops should be anointed on the head. But in the earlier coronations, where particulars are given, the head is always specified. So Hincmar of Rheims, at Metz, in 869, anointed Charles II. with chrism on the right temple, across the forehead to the left, and on the head; so the Vienna Codex, long believed to be the actual book sent by Pope Hadrian to Charlemagne, more probably sent by Hadrian II. (867-872), to a later Charles, directs the metropolitan to anoint the King on head, shoulders, breast, and the inside of both elbows. Unluckily, the order for Louis II. in 877, and the Book of Abbot Ratold of Corbie, only say "Here let the King be anointed." However, England and

kings of England, France (eldest son of the Church, Hungary, the Apostolic king), and Sicily; the rest might be satisfied with a simple benediction. It is not generally known that an anointed king partakes of the sacerdotal character. In England the sovereign is to this day by law *persona mixta*, between cleric and lay, by right of coronation, and can hold benefices in the same way as the clergy, a fact of which the Tudors took full advantage. The Queen is still a canon of St. David's cathedral, and in the same quality is Visitor of New Foundation chapters and of Westminster and Windsor. The kings of France held at least six canonries and the emperors were installed as canons of St. Peter's. The splendid blue dalmatic, covered with embroidery, which they wore for that

pel. Both, however, receive communion in both kinds at their "sacring," as the Tsars receive "priest's fashion" at that time only. But the various national rites paid little heed to Roman Use, and kings were often crowned with ceremonies that pertained to emperors. That form must indeed have served as a model, since Charlemagne's coronation probably brought such services into general use in the west. I do not mean, of course, to imply that crowns were not worn as insignia of kingship; but they were not solemnly put on with a religious service. When the chosen sovereign had been accepted by the folk, the nobles, or the soldiers, he was set on some elevation in the place of meeting, on a barrow in Sweden, at Upsala, on a flat-topped rock in Wessex and Kent; or great stone in Ireland,

and hailed king by all the world, while one of the chiefs set on his head the token of his new office, a crown or diadem, a simple circle of gold, or a wreath of laurel or oak. But when Charlemagne was crowned Caesar of the West with unction and prayer, like the Caesar of the East, at Constantinople, there was evident danger that the claims to supremacy, readily acknowledged so long as they could not be enforced by the distant Augustus at Byzant, might be turned from vague shadows into substance. This feeling may be traced, for instance, in the National Epic of Spain, the Ballad of the Cid, in which a whole series of campaigns is invented to show how the hero freed Castile from the overlordship of the emperor, who was regarded to the close of the Middle Ages as a sort of temporal head of Christendom, as the Pope was the spiritual. But from the time of Charlemagne, many sovereigns copied those of England, in claiming a Crown Imperial, without earthly superior, and one good way of fortifying their new pretensions was to secure the sanctions of religion when they took possession of their office. It seems from Abbot Ratold's missal, apparently the oldest form known for a king of the Franks, that those sovereigns, when their crown was definitely separated from that of the Empire, copied the English form, since the Church and nation of Albion are repeatedly mentioned, and those of the Franks only once or twice clumsily interpolated. Doubtless the English drew more or less from the Roman or the Byzantine form (there was then much direct communication between England and Constantinople), which would account for the strong resemblance between so many different forms apparently of different origin. It is, however, not easy to say when the English first began its use. Whether the kings of Kent first came to think passing through the cleft of the great rock still to be seen at Chiddingstone, insufficient; whether the kings of Wessex, or of England, grew dissatisfied with being merely raised to the top of the rock that still adorns the market place of Kingston-Upon-Thames, and so went on to Winchester, to be made kings with chants and incense, and bishops' prayers and unctions in the minister; whether the growing power of the Churchmen made them loath to leave in lay hands the making of the king, it is impossible to say; all we can say is, that a religious service was introduced, that it grew in importance, till the election and acceptance by the people, once all in all, and all sufficient, became a mere episode, and the unction and coronation by the bishop was supposed to be what made the king.

DIAMOND JUBILEE THANKSGIVING SERVICE.

The following Form of Prayer with Thanksgiving to Almighty God, to be used in all churches on Sunday, the 20th day of June, 1897, has been issued by authority, and printed by Messrs. Eyre & Spottiswoode, printers to the Queen's Most Excellent Majesty:—

The service shall be the same with the usual office for Sundays; except where it is in this office otherwise appointed. Morning or Evening Prayer shall begin with the sentence:—

I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all

godliness and honesty, for this is good and acceptable unto God Our Saviour.—1 Tim. ii. 1, 3.

Proper Psalms, xx., cii., cxxi.

Proper Lessons.

The First, Josh. i. to ver. 10, or Prov. viii. to ver. 17. The Second, Rom. xiii. to ver. 11, or Rev. xxi. 22 to xxii. 4.

The suffrages next after the Creed shall stand thus:—

Priest. O Lord, shew Thy mercy upon us.

Answer. And grant us Thy salvation.

Priest. O Lord, save the Queen.

Answer. Who putteth her trust in Thee.

Priest. Send her help from Thy holy place.

Answer. And evermore mightily defend her.

Priest. Let her enemies have no advantage over her.

Answer. Let not the wicked approach to hurt her.

Priest. Endue Thy ministers with righteousness.

Answer. And make Thy chosen people joyful.

Priest. O Lord, save Thy people.

Answer. And bless Thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only Thou, O God.

Priest. Be unto us, O Lord, a strong tower.

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto Thee.

After the first Collect, at Morning or Evening Prayer, shall be used the following Collect:—

O God, which providest for Thy people by Thy power, and rulest over them in love, grant unto Thy servant our Queen, the spirit of wisdom and government that, being devoted unto Thee with all her heart, she may so wisely govern this kingdom that in her time the Church may be in safety and Christian devotion may continue in peace; that so, persevering in good works unto the end, she may by Thy guidance come to Thine everlasting Kingdom, through Jesus Christ Thy Son Our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

If the Litany be sung or said, these Prayers shall follow immediately after the Prayer 'We humbly beseech Thee'; and if the Litany be not sung or said, then these Prayers shall be said instead of the Prayers for the Queen and for the Royal Family at Matins or Evensong.

O Lord our God, who upholdest and governest all things by the word of Thy power, receive our humble prayers for our Sovereign Lady Victoria (as on this day) set over us by Thy grace and providence to be our Queen; and, together with her, bless, we beseech Thee, Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family; that they all, ever trusting in Thy goodness, protected by Thy power, and crowned with Thy gracious and endless favour, may continue long before Thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory by the merits and mediation of Christ Jesus our Saviour, who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

Almighty God, who rulest over all the kingdoms of the world, and disposeth of them according to Thy good pleasure: We yield Thee unfeigned thanks, for that Thou wast pleased (as on this day) to place Thy servant, our Sovereign Lady, Queen Victoria, upon the throne of this realm. Let Thy wisdom be her guide, and let Thine arm strengthen her; let justice, truth, and holiness, let peace and love, flourish in her days. Direct all her counsels and endeavours to Thy glory, and the welfare of her people; and give us grace to obey her cheerfully for conscience sake. Let her always possess the hearts of her people; let her reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. Amen.

A Prayer for Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away

all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one Holy Bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

In the Communion Service, instead of the Collect for the Queen, the Collect, 'O God, which providest,' shall be said after the Collect for the day.

The Epistle. 1 St. Pet. ii. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matt. xxii. 16.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words they marvelled, and left him, and went their way.

Thanksgiving to be said immediately after the General Thanksgiving:

O Lord, our heavenly Father, we give Thee hearty thanks for the many blessings which Thou hast bestowed upon us during the sixty years of the happy reign of our gracious Queen Victoria. We thank Thee for progress made in knowledge of Thy marvellous works, for increase of comfort given to human life, for kindlier feeling between rich and poor, for the wonderful preaching of the Gospel to many nations, and we pray Thee that these and all other Thy gifts may be long continued to us and our Queen, to the glory of Thy Holy name, through Jesus Christ our Lord. Amen.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Woodstock.—The sixth annual diocesan Sunday School Conference was opened in the Parish hall, on Tuesday, May the 18th. The Very Rev. Dean Partridge presided, and the following are among the clergy who were present:—The Archdeacon of St. John, the Archdeacon of Woodstock, Revs. O. S. Newnham, H. Montgomery, G. H. Dicker, W. O. Raymond, R. W. Colston, Scovil Neales, T. Whitcombe, W. B. Bellis, J. E. Flewelling, Rev. Canon Roberts, G. F. Scovil, E. W. Simondson, A. W. Teed, R. W. Slogett (Maine), and H. E. Dibblee. There were also present about 50 teachers, representing different parts of the diocese. The Dean, in his opening address, sketched the important points to be studied in order to make the Sunday school work of to-day effective in training the minds and capturing the hearts of the

youth of our Church. Then followed an excellent and scholarly paper on "The Higher Criticism of the Old Testament Scriptures," by the Archdeacon of St. John. Canon Roberts, rector of Fredericton, also read a paper on "The Witness of the Old Testament Scriptures to Christ." At this stage in the proceedings a committee was appointed to answer questions. The following members of the Conference constituted the committee:—Ven. Archdeacon Neales, Rev. H. Montgomery, Rev. W. O. Raymond, Miss Walker, and Mrs. Howard. Then followed in some respects the most interesting feature of St. Paul's, St. John, gave a model lesson on the baptismal covenant. The lesson was replete with most apt and forcible illustrations. For example, "Born in Sin and the Children of Wrath" was elucidated by the case of Robin Hood, the outlaw, whose son gave over his life of outlawry into which he was born, and was then forgiven by the King and restored to the title and possessions which his father had confiscated. Sponsors in baptism called forth the illustration of the coronation of the infant King of Spain, in virtue

ber, in proportion to the Church population, compared favourably with the number in other religious bodies. Archdeacon Neales contended that as laymen do work in other departments in the Church, such as serving as sidesmen, it goes to show that laymen do not properly recognize their responsibility as Sunday school workers. He would put a note of interrogation before the subject (b) of the paper just read. Laymen have not come yet to recognize their responsibilities in this respect. The Dean thought that there was strong evidence to show that Archdeacon Brigstocke's view was the correct one. He strongly advocated the "cultivation" of Sunday school work, and thought it would be well if the Synod could be prevailed upon to set apart a Sunday in the year when the people would have the special work of Sunday schools brought more prominently to their notice. He hoped a resolution to that effect might be brought before the next meeting of the Synod and favourably considered. In the evening a public meeting, which was largely attended, was held in the Parish hall. The first paper read was on the subject as follows:—"A Retrospect of Sun-

ren, substituted for the worship of the Church. Rev. H. Montgomery next spoke upon the importance of developing the missionary spirit in Sunday schools. Importance of the subject can only be realized when each Sunday school teacher is a true missionary, when he recognizes that the Church of Our Lord Jesus Christ is a great missionary society. Children need always to be impressed with the fact that Holy Baptism imposes upon them certain responsibilities. We need to enlist their sympathies in the Church's work, so that they may always feel that they have a place to fill and a work in the Church to do. They also need to feel that their own diocese has a claim upon each of them. Then try to get them to expand their missionary spirit, to embrace our domestic missions in our great Canadian mission field. If we had \$1,500 from our Sunday school children per annum we could open up three of our vacant missions. Last year they contributed in mission boxes over \$900 to Home missions. The Rev. Mr. Montgomery, in closing, made reference to the sacrifices Englishmen have made in order to come here and work in our mission field. This called forth a gentle rebuke from



ST. PAUL'S UNDER DOME, LOOKING EAST.

of the promises and vows made by his sponsors, etc. etc. A practical paper, intense with matter of fact ideas, was read by Rev. O. S. Newnham, the writer of which was Dr. T. M. Deacon, Mayor of Miltown, Charlotte county, an experienced and successful Sunday school worker. His estimate of the layman's responsibility in Sunday school work elicited the applause of the conference, and called forth a spirited and profitable discussion, which was participated in by Revs. Whitycombe, Newnham, and Archdeacon Brigstocke. The former complaining of the difficulty met with in securing male teachers, called forth the following experience from the Archdeacon:—"I don't want male teachers for my boys. Women teachers I have found are the best in every instance for younger children. While two or three men are essential in a school for keeping up the interest of the older boys, I believe that the majority of Sunday school teachers should be women." Referring to a former paper, Rev. H. Montgomery stated that it should be known that there are about 6,000 Sunday school scholars in the diocese, which num-

ber, in proportion to the Church population, compared favourably with the number in other religious bodies. This was before religion was divorced from secular teaching. The Sunday school took root very early in the history of the Church in this province, but the date is difficult just now to determine. In June, 1836, suggestions were made to form a Church Society, among other objects, to promote the welfare of Sunday schools. In February, 1836, the first application for aid to a Sunday school was made. In 1838 each local Committee was requested to give a list of the Sunday schools set on foot, and requiring aid from the Society. This shows what the mind of the Church was at that early period. There are now about 6,000 Sunday school scholars, 650 Sunday school teachers, and 40,000 Church people. Sunday school work to-day lies open to three evils, first, the danger of parents supposing all religious teaching to be done in the Sunday school; secondly, that religious teaching only needs to last during the period of attendance at Sunday schools, and thirdly, that the Sunday school should be for child-

ren, substituted for the worship of the Church. He said, "If I had the opportunity to-morrow of going back to England, and the offer of a good living there, I would not go." He wished to disabuse the idea that he, at least, felt that he had made any great sacrifices to come and work in New Brunswick. The Rev. T. M. Whitycombe, rector of St. Jude's, St. John, then moved the following resolution:—"In view of the prevailing ignorance of the Word of God, it is imperative that special efforts should be made to promote systematic reading of the Bible amongst our young, with a view of making more efficient the work effected by our Sunday schools." His address was logical and clearly worked out, dealing as it did with the obstacles which stand in the way of a fuller and riper knowledge of the Bible among business men. This resolution was ably seconded by Rev. R. W. Colston, rector of Maugerville. He attributes a large part of this ignorance of the Bible to the fact that some 300 years ago a certain portion of Christendom started out to do away with the Prayer Book, and with the creeds of antiquity. As a consequence,

while there is a great deal of Bible study, there is not the kind of Bible knowledge, or much less of it, that should be to-day. If we have failed to find that settled Bible knowledge, which we should look to find, after so many years of open Bibles, may it not be largely due to the fact that we have allowed too much a man-made system of study to be substituted for the Church's system. To the Church is committed the solemn trust of handing on unimpaired the "faith once for all delivered to the saints." If we want to bring this home to our children, if we want to educate them in the truth of God, as revealed in His Holy Word, what better system of study can we give them than is marked out so clearly in our Epistles and Gospels, and in our Lectionary for the Church's year?

TORONTO.

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

Centre Island.—Services commenced at St. Andrew's church at 11 o'clock last Sunday, and will be taken during the month of June by the Rev. F. W. Shepherd of Haliburton, who has come to Toronto for that purpose and is staying at the Bishop's house on the Island.

Deer Park.—At Christ church last week the Bishop confirmed a class of candidates. He was assisted by the rector, the Rev. Mr. Pattison. The singing was especially good. The church was suitably decorated with white flowers. The Bishop's address to the candidates was a specially earnest and practical one. Gas was used for the first time in this church at the evening service.

A meeting of the Deanery of Durham and Victoria was held at St. John's, Port Hope, on Tuesday and Wednesday, May 18th and 19th. There were present the Ven. Arch. Allen, and the Rev. W. C. Allen, R. D., E. Daniel, and the secretary. The smallness of the attendance was accounted for by the fact that the place of meeting had to be changed at the last moment, and therefore, the notices were late in being sent out. On account of the small attendance the discussions and other business were laid over for the next meeting. I. Tim. ii. was read, translated, and discussed. The next meeting will be held at Rev. W. S. Allen's, Millbrooke, on September 9th and 10th, at which arrangements for missionary exchanges and addresses will be made. The papers which were down for the May meeting will then be read. There will be a missionary meeting on the evening of the 9th, at which Rev. E. Daniel will speak on "Africa," Rev. C. H. Marsh, on "China," and Rev. W. J. Creighton on "Japan." W. F. Creighton, sec.

Peterborough.—The Rev. J. C. Davidson, rector of St. John's, and Mrs. Davidson arrived here this evening (June 4), on their return from a five months' trip in Great Britain and on the Continent. They were tendered a cordial reception by the congregation, who presented the Rev. Mr. Davidson with an address and a handsome dining-room suite in quartered oak. Before the congregational reception the non-coms. of the 57th Battalion presented the Rev. Mr. Davidson, who is chaplain of the regiment, with an address of welcome.

North Orillia.—The beautiful confirmation service of the Church of England was administered at St. Mark's church, North Orillia, last Friday afternoon, June 4th, by the Lord Bishop of Toronto, and will be long remembered by the large congregation present. The church was filled to overflowing, whilst many were unable to obtain admission. Thirty candidates, the majority of them being adults, were presented by the incumbent, the Rev. Arthur Gadd. As this was the first visit of his Lordship to this church, everything was done to give him a right royal reception. The church was most tastefully decorated by the ladies of the congregation, the Misses Watson, Rogers, Simpson, Peters, and Mrs. Link working hard, whilst several gentlemen gave their assistance. A large arch

extended from one side of the church to the other, covered with flowers and evergreens, upon which the words, "Emmanuel" and "God is Love" were prettily inscribed, whilst a Union Jack proudly floated at the entrance of the church. Most of the ladies to be confirmed were arrayed in white, and the service was thoroughly enjoyed by all present. The Bishop's address was very earnest, and he set forth the meaning of confirmation in a very clear and striking manner. He showed the antiquity of confirmation, its appropriateness, but, above all, he urged them to look at it from a spiritual standpoint, and not as a mere external form. The blessings to be derived from daily prayer, reading of God's word, and regular attendance at Holy Communion, were clearly shown, and his address made a most favourable impression. The Fatherhood of God as revealed in Christ and made known to His children by the coming of the Holy Spirit into their lives, was especially dwelt upon by his Lordship, who expressed his great pleasure at meeting such a large number of candidates for confirmation. After the confirmation service, Holy Communion was administered, the Rev. Canon Greene assisting, 50 celebrants being present. From six o'clock until eight o'clock a reception was held at Mr. John Peters', a staunch Churchman at North Orillia, who extended a hearty welcome to all comers. Over 100 partook of tea, and many more would have been present, but several of the candidates had to leave as soon as the service was over, as the roads were in a very bad state, owing to recent heavy rains, for those who had a long distance to go. The Bishop stayed until the reception was over, and then was driven home by Canon Greene, of Orillia, so that he might catch the morning train to Toronto.

NIAGARA.

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

Hamilton.—Bishop DuMoulin held an ordination service in Christ Church cathedral last week, being assisted by the Venerable Archdeacon Dixon, Canon Bland and Canon Clark. The candidates were:—Mr. J. M. McGill, M.A., Trinity College; Mr. Sparks, Wycliffe College; Mr. McNamara, Wycliffe College, deacons; and Revs. Mr. Chadwick, M.A., Trinity College; Mr. Francis, B.A., Trinity College; and Mr. Bull and Mr. Fielding, of Wycliffe College. An appropriate sermon was preached by the Rev. Herbert G. Miller, of St. Thomas' church.

Merritton.—On Sunday morning, May 30th, the Lord Bishop of the Diocese administered the rite of confirmation in St. James' church. Of the forty-seven (47) candidates who had been prepared by the rector, the Rev. L. Skey, one, Miss Clarke, died on Saturday. Another, a young lad, was too ill to be present at the service. After the confirmation was over the Bishop went to the home of the young lad and confirmed him there. This touching incident of warm-heartedness on the part of his Lordship was thoroughly appreciated by the Church people of Merritton. In the evening the Bishop preached to a very good congregation, considering the heavy rain that fell at that time. At the morning service the pretty little church was filled to its utmost capacity. The Bishop, who was the guest of Mr. and Mrs. C. Riordan, St. Catharines, was driven to and from Merritton at each service. On Monday evening the Bishop preached at St. Barnabas' church, St. Catharines, and returned to Hamilton on Tuesday morning.

Milton.—Rev. P. T. Mignot, rector of Grace church, will leave shortly for England. He has been offered a curacy by an English nobleman, and as his health has been poor for some time he has decided to accept it. Mr. Mignot was appointed to the incumbency of Milton a little more than four years ago, and has done an excellent work in Milton. The parish is indebted to his energy for the erection of a new stone church, which is con-

sidered the finest in the Diocese of Niagara outside of the cities, and to his eloquent preaching and faithful discharge of his duties for a large increase in the membership of the congregation. He has been deservedly popular among his brother clergy of the deanery, who on Tuesday last voted him a beautiful address. As a citizen Mr. Mignot has taken an active interest in the welfare of Milton, and his departure will be regretted by all classes of the community.

Hamilton. The annual meeting of the Synod opened in Christ Church cathedral school-house Tuesday morning, June 8th. There was a large attendance of the clergy, but not of laymen, at the preparatory service held in the cathedral. Holy Communion was celebrated by Bishop DuMoulin, assisted by Archdeacons Houston and Dixon, and Rev. Canon Worrell. An eloquent sermon was preached by Rev. Canon Dann, of London, his text being:—"Hold fast that which is good." It was 11.30 when his Lordship, followed by Archdeacons Dixon and Houston and the clergy, all wearing surplices, entered the school-house, and the meeting was called to order shortly afterwards. The auditors reported that they had gone over the books and found them accurately kept. Rev. Canon Clark was appointed clerical secretary, and J. J. Mason lay secretary. J. J. Mason was reappointed secretary treasurer, and C. S. Scott and R. L. Gunn, auditors. Reference was made to the valuable services rendered by the auditors.

The Bishop's Address.—His Lordship then read his annual address, during the delivery of which there were frequent outbursts of applause, especially when reference was made to the Queen's Diamond Jubilee. In opening, the bishop acknowledged the kindness shown him by the people of Hamilton, and the hearty welcome extended to him everywhere throughout the diocese. "This year, 1897," he said, "is one of singular and unparalleled interest, chiefly because in this month will be celebrated the Diamond Jubilee of our Most Gracious Sovereign Queen Victoria. The longest reign in English history has been also the most illustrious. During two generations it has looked down upon the changes and chances of this mortal life. Of all the sovereigns who ruled when our Queen ascended the throne she alone survives, and sixteen who have since been crowned have put off the crown and passed away." Reference was made to the progress in literature, art, industries, and manufactures, and to the discoveries and inventions of the Victorian era. It was a happy coincidence, he considered, that the jubilee day fell on Sunday, June 20, which afforded a most welcome opportunity for an imperial outburst of loyal enthusiasm, for which the Archbishop of Canterbury had prepared a suitable service. It was suggested that the offerings on this occasion be made for the widows' and orphans' fund of the diocese, as the fund is in great need of assistance, and because the object is such as would meet the approval of our widowed Queen. During the year the bishop held three ordinations, confirmed 1,063 persons, preached 107 sermons, and delivered 102 addresses, besides laying a corner-stone, assisting in the consecration of a bishop, attending the General Synod of Winnipeg, Provincial Synod at Montreal, and the convention of St. Andrew's Brotherhood, at Pittsburg, having travelled some 10,000 miles. Reference was made to the increase in the diocesan mission fund, and the decrease in the widows' and orphans' fund, which, the bishop said, was in a deplorable condition, no remittances having been received from forty-eight parishes and missions up to March 31 last. "I feel it to be my duty," the bishop said, "on the present occasion to call the particular attention of the Synod to this great default, and to ask for a strong expression of opinion thereon." Reference was made to the falling off in the table of apportionment of 106 missions and stations; 24 only have made up their apportionment, 72 have fallen short, while 10 have contributed nothing at all. The bishop referred to the purchase of the see-house and the making up of the episcopal endowment fund to \$75,000, thanks to the kindness of the Chan-

(Continued on page 370)

SOME STORIES ABOUT THE QUEEN.

The present will be quite a Queen's year, and already one finds everybody in society discussing the Queen's hobbies, commenting upon her wonderful capacity for work, and relating stories illustrative of her generous thought for those about her. One such anecdote was related to me the other day, only a short time after the incident took place. The mother of one of the sentries at Windsor Castle was seriously ill, indeed in a dying condition, yet the son was required by his superior officer to be on duty as usual. Her Majesty knew of the woman's illness, as, indeed, she knows about everything relating to the family life of her servants; nothing is too trivial for her notice. Assuming that permission would of course have been given to the young sentry to go to his mother's dying bed, the Queen issued no special order to that effect herself. In the afternoon, when returning from her usual after-luncheon drive, she noticed the sentry was in his place at the castle entrance.

Instantly her Majesty ordered her carriage to be stopped, and, leaning out to where the young fellow stood, she said, with terrible emphasis:—"What, you here!" The sentry, my informant relates, not understanding the drift of the royal enquiry, was ready to drop with fright, and possibly expected to be sent to the tower straight away. Needless to say, he was too alarmed to speak. Soon, however, he learned that the Queen's indignation was not against him, but against those who had kept him at his post when a beloved mother was dying. Her Majesty told him to hasten home without delay, and afterwards caused special enquiries to be made as to whether he was in time to see his mother alive, which happily, was the case.

THE QUEEN'S PARASOL.

Her Majesty has all her life had a curious penchant for trifles. In the course of her travels on the continent she will frequently purchase some cheap little thing which has caught her fancy, and insist on having it about her, and sometimes will wear some fancy article picked up in this way, to the infinite concern of the Princesses. During one of her visits to the South of France the Queen noticed in a shop at Nice, I believe, a very pretty little black and white sunshade exhibited for sale at the low price of one shilling. A sunshade for a shilling, and such a pretty one, too! Her Majesty was charmed, and for once in her life experienced the thrill of a real bargain. I have it on authority that rarely had anything so cheap been seen even at a clearance sale.

Alas! for the feelings of her mortified daughters, the Queen carried that "odious" little shilling sunshade in season and out of season the whole summer through. She even desired to return to her first love with renewed ardour the following year, but by dint of much coaxing and persuasion from the Princess of Wales, to whose gentle influence the Queen is very amenable, she was induced to relinquish it upon general occasions, although we believe that she gave it an airing as a special treat (to herself) occasionally. There is no

disloyalty in repeating such little stories, for do we not honour and reverence the Queen because of her simple-hearted womanliness, and we love her none the less that she has her little "ways" just like other dear old ladies whom we love.

ROYAL PRESENT-GIVING.

Royalties are very fond of present-giving, and

fortunate individual whose name is found written therein. At Christmas a huge assortment of pictures, china, knick-knacks, and toys is forwarded to her, and she chooses herself a present for each member of her family down to the third and fourth generation. A "Victoria cake," too, is always baked and sent to every birthday, man, woman, or child. About sixty of these cakes are baked at a time, and owing to their richness they keep well and are always ready for dispatch.

The Prince and Princess of Wales are particularly generous in present-giving, and never forget their friends, however distant or humbly placed in life. Both their Royal Highnesses have original ideas, and are really clever at designing articles of furniture, picture frames, quaint and pretty jewellery, and so forth. The Prince is eager as a boy over the packages which reach him on his birthday and at Christmas, and insists on opening them all himself, refusing even to have the strings untied for him. His sanctum at Marlborough House is as full, I can declare, of statuettes, pictures, photographs and articles of "bigotry and virtue" as the Princess' own boudoir. While the Princess chooses all her Christmas presents from the piles sent her by London tradesmen to Marlborough House, the Prince who likes a little independence (aye, and may even be seen slipping his letters into a postbox himself, every now and again), goes about town in his brougham, shopping first here and then there, at Christmas time. The two young Princesses, too, when paying a visit to the Duchess of Fife, in Portman Square, used to beg their mother to allow them to walk home sometimes by way of the "mean streets." In one of these stands a little old curiosity shop, where they have discovered many treasures and borne them home in triumph. At Sandringham they are fond of decorating the cottages of the good folks upon the estate with all sorts of pretty and useful things, and always make purchases when they come to town for this kindly purpose. The youthful members of her Majesty's family are wont to prepare gifts in needlework for her birthday. And those who have artistic talent offer their drawings or paintings in oil and water colours.

—Queen Victoria has over 70 descendants, over 60 of whom are living. She has had nine children, seven of whom are living, and innumerable grandchildren and great-grandchildren. living are: the Prince of Wales, Her son and daughters, who are the Duke of Connaught, the Duke of Edinburgh, the ex-Empress Frederick, of Germany, the Princess Christian, the Marchioness of Lorne, and the Princess Beatrice. Among her descendants are princes, princesses, dukes, duchesses, one emperor, two empresses, one marchioness and a lady.

—Street lighting was unknown except in the large cities, when Victoria was crowned. New York could boast of only 300 oil lamps and a few lonely gas lamps; in smaller towns, when the moon was not shining, citizens who had to be out after night fall carried lanterns.



From a drawing for a stained glass window, by N. T. Lyon, Toronto.
QUEEN VICTORIA, IN HER ROYAL ROBES

it is perhaps owing to the German blood which runs in their veins that they like to celebrate every little family event by the exchange of gifts. The Queen has a wonderful memory for the birthdays of all her friends and relatives. But it is also a memory which she cultivates, as, I believe, she refers to her birthday book every day of the year, and gives orders that a trinket, a letter, a telegram or message of congratulation should be sent to any

cellor. He expressed regret that there was still a balance due the Chancellor, and hoped the debt of honour would be wiped out before the next meeting of Synod. During the year the following changes were made: Rev. C. H. Snutt, transferred to Albany, Rev. M. Britton succeeding him as rector of St. Barnabas', St. Catharines; Rev. Walter MacWilliams resigned Nanticoke and Cheapside, being succeeded by Rev. H. Maloney; Rev. J. Morton retired from the parish of Flamboro, and Rev. P. T. Mignot from Milton. Two new churches have been built. Dealing with church organizations, the bishop made particular reference to the Brotherhood of St. Andrew and Woman's Auxiliary. Referring to religious education, the bishop said:—"The religious teaching of the young is a subject of foremost and acknowledged importance; thereupon hangs the future of this country; if done through succeeding generations we shall be a prosperous, a moral, and a happy people. Recognizing the momentous character of this matter this Synod has from time to time appointed and kept alive a committee to consider and report thereupon. This committee has carefully done its work. The result will come before you in sound and practicable recommendations. The aim is to give to the clergy the right to impart religious instruction to the children of the Church in the Public schools of this country. We have established amongst us Church schools of acknowledged worth and usefulness. Well it is for them who can make use of them. It might in a few parishes be possible to set on foot voluntary schools, but for the education of the youth of the land generally the Public schools will be widely used. Therefore, our efforts should never be relaxed till we have obtained the right—a right which we believe the Government will be prepared to concede—to impart regularly to our children in the schools the great principle of Christian morality, as the Church holds and teaches the same." The bishop will leave for Europe on June 17, and return on September 1. During his absence Archdeacon Dixon will act for him.

General business.—Rev. Canon Sutherland, Archdeacons Houston and Bland, Chancellor Martin and W. F. Burton were appointed a committee to prepare an address to the Queen. After this resolution was passed the delegates rose and sang the first verse of God Save the Queen. The Synod now holds in mortgage investments \$251,484.68, and in debentures \$117,405.85.

Afternoon.—The report of the Standing Committee was considered clause by clause, and was adopted. There was some discussion about the failure of some parishes to pay their proportion of the widows' and orphans' fund, which is now overdrawn \$786.75. In the absence of Rev. Thomas Geoghegan, Rev. A. E. Irving presented the report of the Committee on Prison Reform. In the discussion which followed it was stated that no meeting of the committee had been held and the report was referred back. Rev. Canon Bland moved that consideration of them be deferred, and that the committee submit a by-law in accordance with the terms of 54 Victoria, chap. 100, and apply for legislation to empower the Synod to acquire and hold the See-house; to acquire, hold and dispose of real estate; to sell or otherwise dispose of vacant church property, and to define the duties and privileges of the disabled and superannuated clergymen of the diocese. Carried. Some time was taken up in discussing amendments to canons. There was a long debate over this clause:—"Provided also that no clergyman shall be entitled to receive any annuity under this canon if he remove from the diocese without the consent of the bishop, or if he shall neglect or refuse to perform such occasional duty as the bishop may from time to time reasonably require." Several of the superannuated clergymen, including Rev. J. Morton and Rev. Mr. Locke, considered that this clause was most unfair. The former thought superannuated clergymen should be allowed to live outside the diocese. He pointed out that pensions were paid British soldiers, who lived in Canada and other places. Several other clergymen spoke in favour of the superannuated ministers, and thought they should be shown every

consideration. Those who supported the clause argued that if the superannuated clergymen were allowed to live outside the diocese when a substitute was required the clergymen would have to send to Toronto. A couple of amendments were moved, but the clause was finally struck out. In the discussion on other changes Archdeacon Dixon questioned the legality of legislation granted some time ago. He contended that the Dominion Parliament was the only body which could amend the Church Temporalities Act. Bishop DuMoulin presided at the missionary meeting held in Christ Church cathedral school-house in the evening. He delivered an interesting address, referring to the brave missionaries who had devoted their lives to the work. He was pleased that the Church was beginning to interest the children in missions, which he considered was a good thing. Rev. Dr. Mockridge referred in his address to the progress made in missionary work during the reign of Queen Victoria. When the Queen ascended the throne there were only seven missions outside of England; now there were 180 bishops, 83 being in the United States, 21 in Canada, 9 in the West Indies, and 20 in Africa. He also dwelt on the great progress the Church of England had made in the United States. Adam Brown was the last speaker. He dwelt on the duty of the laity towards the clergy and the parish, and the necessity of having all work in the interest of missions. Wednesday morning—Most of the morning was taken up in the election of the various committees as follows:—General Synod, clerical—Rev. Canon Bland, Archdeacon Houston, Rev. Canon Sutherland; substitutes, Archdeacon Dixon, Rev. W. J. Armitage. Laymen—J. J. Mason, John Hoodless, Judge Senkler; substitutes, Kirwan Martin, Hon. R. Harcourt. Standing Committee (elected)—Revs. W. J. Armitage, Canon Bland, Canon Belt, Canon Clark, Archdeacon Dixon, George A. Forneret, Archdeacon Houston, Rural Dean Irving, Rural Dean Spencer. Canon Sutherland, C. E. Whitcombe, and Canon Worrell; laymen (elected)—John Hoodless, W. F. Burton, J. J. Mason, W. A. H. Duff, C. A. F. Ball, A. W. Brown, W. Nicholson, S. J. Taylor, Archdale Wilson, C. Lemon, Judge Senkler, George E. Bristol. At a meeting of Standing Committee Canon Sutherland was re-elected permanent chairman, and J. J. Mason, secretary. Provincial Synod, laymen—J. J. Mason, W. F. Burton, W. A. H. Duff, Judge Senkler, J. Hoodless, J. M. Bond, A. Wilson, W. Nicholson, E. Riseley, R. Stanley, J. B. Clark, J. Dearing; substitutes, K. Martin, C. Clark, C. E. Browne, E. Kenrick; clerical, Revs. Canon Clark, Geo. A. Forneret, Archdeacon Houston, Canon Bland, Rural Dean Spencer, Canon Sutherland, C. E. Whitcombe, A. J. Belt, Archdeacon Dixon, Rural Dean Irving, Canon Bull, W. J. Armitage; substitutes, Revs. T. Geoghegan, Canon Worrell, Rural Dean Bevan, W. H. Wade, Rural Dean Fennell, Canon Gribble. Committee on Discipline—Revs. Canon Bland, Canon Sutherland, Archdeacon Houston, Canon Worrell, Archdeacon Dixon, Geo. A. Forneret, W. J. Armitage; substitutes, Revs. Canon Bull and Canon Clark. Religion in the schools.—Rev. G. H. Miller presented the report of the Committee on Religious Education in the School. Reference was made to the conferences held between committees of the different dioceses, and the interview with the Government. The committee approved of the following plan adopted at the conference:—"Religious instruction may be given for one-half hour daily in the Public schools of Ontario by the clergy and ministers of the various Christian communities, or their representatives, to the children of their own communion, and Biblical instruction as hereinafter provided shall be given by one or more of the teachers of the school to all pupils who are not in attendance upon the religious teaching given as aforesaid. In all Public schools in Ontario Biblical instruction shall be given by the teachers of the schools daily for one clear half hour at such period during the morning sessions as the trustees of the school section shall determine. Such instructions shall consist of:—(a) Readings from the Bible, both the Old and New Testaments, as a text book, and the examination of the pupils thereon. (b) Memoriz-

ing the Lord's Prayer, the ten commandments, the Apostles' creed and such selections from the Bible as may be directed in the curriculum hereinafter referred to. (c) The portions of the Bible to be read and memorized shall be those set forth in a curriculum to be issued by the Minister of Education. (d) In case the parents or guardians of any pupils do not desire the attendance of such pupil at this instruction or at the religious teaching herebefore mentioned, they shall notify the teacher in writing of their objection, and such pupils shall be given some exercise to write, or other occupation during that period; or at the option of the parents or guardians, shall be excused from attendance during such teaching or instruction. (e) No denominational teaching shall be given in connection with such Biblical instruction. (f) Any teacher who has conscientious scruples with regard to giving Biblical instruction as aforesaid shall be excused from giving such instruction on notifying the trustees to that effect; and it shall be the duty of the trustees to make such provision as they may deem expedient in every such case so as to secure that the said Biblical instruction shall be given."

The committee considered that the following instructions to teachers, issued by the Minister of Education, showed an advance in the right direction:—

The teacher of every Public and High school (unless excused because of conscientious scruples) is required to open his school with the Lord's Prayer, to be repeated by the teacher alone or preferably by the teacher and pupils in concert. At the closing of school a portion of Scripture shall be read either from the Bible or the selections authorized by the Education Department. The Lord's Prayer, or the prayer authorized by the Education Department shall follow the reading of the Scriptures. The trustees may also order the reading of the authorized selections or the Bible at the opening of the school. The Ten Commandments shall be repeated once a week. The Scriptures are to be read without comment or explanations. The teacher shall, when directed by the trustees, require the pupils to commit to memory appropriate verses from the Scripture lessons. The rights of parents or guardians to withdraw their children from all religious exercises should be carefully guarded by the teacher. (Reg. 99.) Any clergyman, or any person authorized by him, shall have the right to give religious instruction to the pupils of his own Church at least once a week after the closing of the school in the afternoon. When clergymen of more denominations than one apply to give religious instruction in the same school-house, the Board of Trustees shall decide as to the days of the week on which the schoolhouse shall be at the disposal of each of such clergymen. By regulation 15 it is provided that Public school pupils shall assemble for study at nine o'clock in the forenoon, and shall be dismissed not later than four o'clock in the afternoon, unless otherwise directed by the trustees, but in no case shall the school day be less than five hours. Where the clergyman of any denomination applies for the privilege of giving religious instruction, the trustees may close the school at half-past three in the afternoon, or even earlier, if by so doing the teaching term of five hours per day is not reduced. It is the duty of the teacher in connection with the ordinary work of the school "to inculcate by precept and example, respect for religion and the principles of Christian morality and the highest regard for truth, justice, love of country, humanity, benevolence, sobriety, industry, frugality, purity, temperance, and all other virtues."

The committee considered that in order to ensure uniformity and continuity in the reading and memorizing of the Scriptures in the Public schools, it is advisable that the Department of Education should select the portion of Scripture to be read and memorized each day, and that the portions to be memorized should be taken from the portions read. The report was adopted and the committee reappointed, F. E. Kilvert being appointed in place of the late A. G. Heaven.

(Continued on page 382)



VICTORIA DEI GRATIA REGINA

Considerable attention was given to the appointment of a committee to investigate the petition, etc. Some proposals were defeated and the chair was adjourned. The canon on parsonages was passed. Barlow, Cumberland, Supreme Grand President of the Sons of England, occupied a seat on the floor of the house.

Afternoon.—One of the first subjects dealt with was the report of the committee appointed to prepare a loyal address to the Queen, on the occasion of her Diamond Jubilee. The following address, in the preparation of which Canon Sutherland had the chief part, was approved unanimously, and on motion of W. F. Burton was ordered to be engrossed and forwarded to her Majesty:—

We, your Majesty's dutiful subjects, the Bishop, clergy, and lay representatives of the Diocese of Niagara, in Synod assembled, desire to approach your Majesty with the assurance of our unalterable loyalty and of our unfeigned devotion to your throne and person. We gladly recognize that during the sixty years of your Majesty's glorious reign Almighty God has granted to you, His chosen servant, the spirit of wisdom and government, and the people committed to your charge, in ever-increasing measure, wealth, peace and godliness. Marvellous has been the progress during your happy reign in the knowledge of the works of the Lord, in the recovery of the dominion of man over the realm of nature, and in the resulting diffusion of material comfort and of social content. Under the stimulus of your Majesty's example, and supported by your gracious aid, much has been done to make all your subjects, of whatever race or class, realize their common brotherhood, their mutual obligations, and their individual interest in the welfare and honor of the mighty Empire over which, in the good providence of God, you have been set. The rapid growth of the Empire you have watched with untiring care, aiming ever to foster in all your subjects in every clime the assurance that on the throne sits one who will never fail to praise and reward noble deeds, to sympathize with the sorrowing, and to encourage every effort for the succor, help and comfort of the poor, the afflicted and the distressed. We gratefully acknowledge that you have ceaselessly laboured to establish concord among all nations, and especially to secure for those under your sovereignty the inestimable blessings of peace. As Churchmen we feel peculiar satisfaction in approaching your Majesty with grateful loyalty. To you, our anointed Queen, Defender of the Faith, belong the chief government of all estates of this realm, ecclesiastical as well as civil. We rejoice to remember that under your gracious sanction the ancient convocations of Canterbury and York, silent since the reign of your predecessor, the good Queen Anne, resumed their deliberations to the lasting advantage of the Church. We rejoice, also, that, while loyal to the mother Church of England by the dear ties of reverence and gratitude, holding the same doctrine, using the same liturgy, living under the same godly discipline, we enjoy in the fullest measure, local self-government, through our diocesan, provincial, and general synods.

We pray that our Heavenly Father, the only Ruler of Princes, may grant you in health and wealth long to live, and finally, after this life, everlasting joy and felicity.

The Bishop announced the following appointments:—Committee on Discipline—Canon Bull, Rev. G. Johnston, D.D., Rural Dean Spencer, Rural Dean Bevan, Rural Dean Mellish, Canon Clark, Canon Belt.

Standing Committee—Clerical—Canon Gribble, Revs. C. R. Lee, H. G. Miller, W. H. Wade, F. C. Piper, S. Daw. Lay—Thomas Hobson, E. Kendrick, Kirwan Martin, J. M. Bond, Dr. Reynolds and F. W. Holmstead.

Consideration of a number of new canons was then taken up, the following being passed with comparatively little discussion and slight amendments: On the state of the Church, on synodical elections, on the appointment of dignitaries and other officers, on rural deans, their appointment, commission and duties; on the appointment and duties of the registrar and on the Diocesan Clerical Library.

(To be Continued next Issue.)

God always amply supplies revelations of duty in His statements, according to the necessities of the hour and the measure of our faith.

HURON.

MAURICE S. BALDWIN, D.D., FISHER, LONDON.

Ingersoll. Rural Dean Hicks collected \$200 here for the Mission Fund of the Diocese.

Stratford. St. James. Rural Dean Hodgins, of Seaforth, was the preacher here morning and evening, Sunday, May 30th.

St. Marys.—The rector, Rev. W. J. Taylor, was too ill to attend the deanery meeting at Kirkton on June 2nd. His place was filled by Ven. Archdeacon Davis, who spoke on the subject allotted to Mr. Taylor, "What to Say and How to Say It."

Mitchell.—Confirmation took place not long ago here in Old Trinity church, Bishop Baldwin confirming a class of 20. This was the last service in the old church, and it was crowded to the doors, as is usual when the Bishop preaches. Work on the new church is going on rapidly, and it is expected will be complete in November of this year.

Mount Pleasant.—All Saints' has been lately improved and refitted, and on the fourth Sunday after Easter celebrated its reopening with special services. The church was built in 1844, and consecrated by Bishop Strachan in 1853. It is a building of the old style, fitted in the manner so common 50 years ago, with high pulpit and prayer stand on either side looking down upon the altar. These remain, but have been cut down to half their former glory, and the church has been generally redecorated. The rector, Rev. A. B. Farney, preached an appropriate sermon, reviewing the history of the church. Large congregations marked the services. All Saints' had this year a class of 15 candidates for confirmation, but 4 were disappointed owing to illness.

Brantford.—The confirmation services held annually at this season in Brantford took place on the Sunday after Ascension Day, when the Bishop of Huron confirmed in all 106 candidates, at Grace church in the morning, the old Mohawk church in the afternoon, and St. Jude's in the evening. At Grace church in the morning the church was filled with a large congregation, and the service was very inspiring. The rector presented a class of 50 candidates, including 8 members of St. John's mission choir in cassock and surplice. At the old historic Mohawk church in the afternoon, Rev. R. Ashton presented a class of 20 pupils of the Mohawk Institute. At St. Jude's in the evening the church was filled to overflowing, when 30 candidates were confirmed, including 11 who drove in from Mount Pleasant in charge of the rector, Rev. A. B. Farney. After the service the Bishop himself distributed the confirmation memorial cards, giving to each recipient an appropriate text.

Rural Deanery of Perth.—The semi-annual meeting of the deanery met at Kirkton, Wednesday, June 2nd. Holy Communion was celebrated at 10.30 a.m., Rural Dean Deacon and the other clergy present conducting the service. The deanery chapter met at 11.30, the Rural Dean in the chair. The Venerable Archdeacon Davis being present as a visitor, was invited to offer the opening prayer. Rev. T. G. A. Wright, in the absence of the secretary, was appointed secretary pro tem. The chairman reviewed the condition of the Church throughout the deanery, referring specially to the building operations in Listowel and Mitchell, and the proposed division of Millbank parish; the affairs of the Kirkton parish were also considered at length. As Rev. J. H. Fairlie was a member of the deanery prior to

trial School, Winnipeg, the deanery took notice of the attack on his character in the House of Commons and unanimously passed a resolution in his favour, which will be given to the press. The next meeting for business was set for Stratford. This meeting was closed with the benediction. Lunch on the lawn, provided by the kindness of the congregation, was served for all present. The afternoon meeting was held in the Village hall at 2.30 p.m. The Rural Dean was chairman, and opened with an address on "Vital Christianity as it Finds Expression in Objective Worship and in Prayer." His remarks on belief in a personal Christ and on the consciousness of sin were very telling. Rev. W. J. Taylor, of St. Marys, being ill and unable to give his address, his subject, "What to Say and How to Say It," was given to Archdeacon Davis, who gave a capital address on the duty of discreet, faithful, courageous speaking of Christ. The choir then sang a hymn. Rev. J. F. Kerrin read a fine paper on Sunday school work. Its object ought to be to win the children one and all to Christ. Its great incentive was the personal return of Christ. Rev. S. R. Asbury gave an address on "Rural Sunday Schools and Their Defects." The defects were such as want of room, distraction caused by congregation entering, untrained teachers, etc. The remedy seemed to be to abolish the Sunday school and gather the children in houses. This paper was well discussed. Rev. H. Bray, of Exeter, deplored the neglect of parents in instructing the children at home, and thought many of them had the notion that the Sunday school without home training was enough. Rev. D. Williams urged the importance of teaching the historical facts of the Bible to children as the best way to win them to Christ, and said the great need of the Sunday school was to invest the teacher with such power as he had in day school. Mr. Kerrin, in reviewing these addresses, said that home gatherings could and should be held during the week as feeders for the Sunday school, but the Sunday school had a recognized work to do in leading the children to love Jesus. Rev. D. Williams delivered a bold and much needed talk on "Church and Population." It required great courage to say what he did, and he said it well; the birth rate was lower than the death rate in many countries. In France it was only 19 in the 1,000, in Ontario lower still, only 18. Its causes were increased irreligion, keenness in the struggle for existence, but especially child murder, called often by the soiter word "prevention." What was the Church to do? She was to teach responsibility to God for every act in life, to teach that every form of prevention of childbirth was child murder, that maternity was honorable in women, and how to make the struggle for existence easy. Mr. Williams urged the preservation of infants by such means as teaching the duties of parenthood, the right treatment of offspring, the importance of good sanitation, etc. The concluding address was by Rev. T. G. A. Wright, on the creeds and doctrines of the Church. They were regularly taught in the early Church, they form the backbone of the liturgy, they are agreed upon by all the great branches of Christendom and by the blessing of the Holy Spirit they may be a great power in the daily life. Christ came not to destroy but to fulfil (or fill full) the law, and the Christian is likewise to invoke the Spirit to fill the creeds full of their deep practical significance. Not a new faith, but new apprehensions of the faith, are needed. The Rural Dean closed with the Benediction. The evening session was in the church, the Archdeacon preaching, and the Rural Dean and other clergy present assisting in the service. He gave a stirring, practical address on the words "Ye shall be witnesses." The rector, Rev. G. McQuillan, took occasion to express his great satisfaction with the day's proceedings, and to thank the visiting clergymen and delegates. The Kirkton people deserve credit for their hearty hospitality to all comers. The service was concluded by the Rural Dean and thus ended a most successful deanery gathering.

THE ROYAL FAMILY.

By the birth of a daughter to the Duke and Duchess of York the number of the Queen's great-grandchildren is increased to thirty. The Queen's family is now an exceedingly large one, and it is difficult, perhaps to realize exactly what is meant by the phrase so often used, "the Queen and all the members of the Royal Family." If one were to count the Queen and her descendants alone, the bare numbers would come out something like this:

Queen.....	1
Sons and daughters living.....	7
Grandchildren.....	33
Great grandchildren.....	30
—	—
	71

Nothing probably could show more strongly than these simple figures how far we are removed from the fears which were entertained by statesmen sixty or seventy years ago as to the future of the Royal House. In that respect, indeed, no contrast could be greater than that between the circumstances under which the Queen ascended the throne and those under which she is now to celebrate her Diamond Jubilee. It is said that in the coming Jubilee procession four generations of the Royal Family in direct line are to be represented, the Queen, the Prince of Wales, the Duke of York, and Prince Edward of York. Their ages will be:

The Queen.....	78
The Prince of Wales.....	55
The Duke of York.....	32
Prince Edward of York.....	3

Prince Edward of York's birthday, it is interesting to note, will be the day after the Jubilee celebration. He was born on June 23, 1894. It is more than probable, too, that some of the Queen's relatives other than her own direct descendants, will be represented in the Jubilee procession. There are something like 100 cousins and descendants of cousins of her Majesty, and if they are counted with the Queen's own children, grandchildren, and great-grandchildren, the number of the Royal Family is increased to not less than 230.

It is, however, with the Queen's own descendants that we are, says a writer in the Daily News, now most directly concerned. Of the Queen's sons and daughters, the Empress Frederick has six children living, the Prince of Wales four, the Duke of Saxe-Cobourg five, the Princess Christian four, the Duke of Connaught three, and the Princess Henry of Battenberg four; while there are also living five children of the late Princess Alice of Hesse and two of the late Duke of Albany, these making together the thirty-three grandchildren of the Queen shown in the above table. Some of the Queen's children also are now grand-parents. The Empress Frederick of Germany has now seventeen grandchildren, the Prince of Wales five, and the Duke of Saxe-Cobourg three, and there are five grandchildren of the late Princess Alice, making the thirty great-grandchildren of the Queen.

It would be a great task to trace how far the Queen is, through her children and grandchildren, represented in the reigning families of Europe. Probably there never was a time when the Royal Family of England was more intimately linked than now with the reigning families of the world. The Queen's eldest daughter is the Dowager German Empress, and the Queen's grandson is the German Emperor to-day. The Queen's second son is now the reigning Duke of Saxe-Cobourg Gotha.

One of the Queen's granddaughters is now the Czarina of Russia, and it would be wearisome to enumerate all the alliances of the Queen's grandchildren with foreign dukes and princes. Certainly the Royal Family has spread in a manner which Lord Melbourne and his colleagues at the Queen's coronation could not have dreamt of.

To very few sovereigns is it given to see their family spread to the fourth generation, and to see so long a line in direct succession to the throne. But then to no sovereign of England, with one exception, has length of days been given in a greater degree than to her Most Gracious Majesty. The exception, of course, is George III., who lived to be eighty-two, and reigned fifty-nine years. In considering the question of length of days, which enables her Majesty to look upon so many grandchildren and great-grandchildren, it may not be out of place perhaps to note how few of the sovereigns of England have lived to what would now be regarded as ripe old age. George III. died at 82. The Queen is 78. George II. died at 77. William IV. at 72, and Queen Elizabeth at 70. No other king or queen of England has lived to be 70 years old. Again, as to the reigns of queens,

report up to the year 1892, and giving the extraordinary amount of £20,531,402. In these fifty-three years £46,000,000 was thus spent on church building and restoration in sums over £500; were sums under £500 reckoned in, the total amount would not be less than sixty millions. In addition to this, according to the Church Year-book, one million and a quarter per annum has been subscribed for the last five years, and this brings the grand total to not less than £66,000,000.

Among the inmates of Nazareth House, Hammersmith, is an old lady, familiarly known to all in the institution as "Grannie," who, when the Queen ascended the throne in 1837, had already attained to nearly half a century of life. This old lady, who was born in the middle period of George III.'s reign, is now in her 106th year; and, although naturally feeling the weight of her great age, is in remarkable possession of her faculties and appetite, and is in good health. This lady, whose name is Mrs. Flynn, has outlived all her children and grandchildren, save one.

—Since 1837 the increase in the population of England, including Wales, has been from 15,000,000 to 29,000,000. The population of Scotland in 1837 was 2,700,000, and is now 4,000,000; but Ireland, which had at that time a population of 8,000,000, has now only 4,700,000.

From 1837 to 1897 the population of London has increased from 1,700,000 to 5,000,000. Liverpool has grown from 200,000 to 600,000; Manchester, from 220,000 to 405,000, and Newcastle, where the first of the celebrations is to be held, from 68,000 to 190,000. The commerce of England has increased in even greater ratio, and the material wealth of England has more than doubled during the sixty years. But the value of land, particularly agricultural land, outside of the great cities, is less now than it was sixty years ago, and the falling off is so great as to offset even the increase in some of the large cities.

—Within the reign the labours of Carlyle, J. S. Mill, Herbert Spencer, and others gave a fresh turn to philosophic speculation. The Oxford movement imparted a powerful impulse to religious thought. The Cambridge Divinity School did much to strengthen the faith of Christians in the Scriptures. The Palestine Exploration Society threw a flood of light on the sacred topography of the Holy Land. Charities in general, and hospitals in particular, have been happily extended and improved during the

reign. Their annual income, with a corresponding expenditure, amounts to eleven millions sterling. The growth of the London charities has actually been tenfold within the reign.

—It is a happy circumstance that during the reign the condition of women in the educated classes has been remarkably improved, and that the property of married women has been secured to them by legislation.

—It may now be said that, with some exceptions, every child attends school with more or less regularity; and that the whole people, except the elderly ones, whose childhood passed before, say, 1850, can read or write at least in a rudimentary degree.

—Electricity was in its infancy when Victoria became Queen. Electric light, electric power, the telegraph, electric bells—the thousand applications of electricity to every day life belong to the past sixty years.



H.R.H. PRINCE OF WALES.

Queen Mary reigned five years, Queen Elizabeth 44, and Queen Anne 12, making together 61 years, or in all, only about a year more than the Queen has already reigned. Queen Elizabeth, as already said, died at 70, Queen Anne at 49, and Queen Mary at 43.

CHURCH-BUILDING DURING THE QUEEN'S REIGN.

The multiplication of churches during the Queen's reign may be seen from two Parliamentary returns, viz. (1) Lord Hampton's, which covers the period of 1840 to 1873, and reports that an amount of no less than £25,548,793 was raised for the building and restoration of cathedral and parochial churches in those thirty-four years. (2) That made more recently at the instance of the Duke of Westminster, supplementing the former return, carrying on the

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.

The Missionary Scheme of the General Synod

Sir,—I notice that in your issue of the 10th inst. there appears an account of the proceedings of the Synod of the Diocese of Quebec, taken from the Diocesan Gazette. I wish to correct a statement which the writer has inadvertently fallen into with reference to the action taken by the Synod as regards the missionary scheme of the General Synod.

The Synod did not, as is stated, instruct its "delegates to the Provincial Board," i.e., the members of the Board of Management, D. and F. M. S., from Quebec, "to confer" on the subject of the General Synod scheme, but merely to communicate to members of the Executive Committee of the General Board, if any were assembled at Montreal, the resolution adopted on the subject by the Synod of Quebec, which is as follows:—

Resolved.—That the Synod of Quebec, having before it the scheme adopted by the General Synod of Canada for the formation of a General Board of Missions for the Church of England in Canada, to be hereafter embodied in a canon, and in view of the existence of the Domestic and Foreign Missionary Society of the Church of England in Canada, an organization formed by Canon XIX. of the Provincial Synod of Canada, and accountable to it for its proceedings; and in view of the necessity imposed by this fact upon the Church in this ecclesiastical province, that the Provincial Synod should pronounce upon the question of the continued existence or abolition of the Domestic and Foreign Missionary Society before any steps are taken to bring the general scheme into operation:

Hereby appoints, out of respect to the General Synod, a committee, composed of the four elected members of the Board of Domestic and Foreign Missions, to meet any similar committees or delegates from any other dioceses who may be appointed to meet in Montreal on the second Wednesday in October next, under section VI. of the General Scheme, and to convey to them this resolution.

A. A. VON IFFLAND.

Cler. Secy. Quebec Synod.

Quebec, June 11, 1897.

A Visible Head to the Church

Sir, I beg to thank Mr. W. Douglas of Guelph, for his kind letter upon this subject, but nothing that he has written can convince me that the Church, in its organic state on earth, was, is and shall continue to be in a jelly-fish condition, headless and disorganized. How few of us there are who really seem to remember the burden of the Master's preaching, "Repent, for the Kingdom of heaven is at hand." What is the Kingdom of heaven? Is it not the Church? If not, then there is no meaning to words. When was it organized? When Christ called His Apostles. Afterwards, in order to provide for what was about to happen, viz., His departure, and, to give this Church to the world, He undoubtedly gave a precedence to St. Peter—a precedence of parity—when He said, "Thou art Peter," etc., Matt. xvi. 18. Why this selection? why the prominence of St. Peter throughout the Acts of Apostles? It is because the real Head is about to become invisible, and that kingdom which is to take the place of all other kingdoms on earth is about to be formally set on foot for man, by the hands of man, with a man as organizer. The twelve have the outpouring of the Spirit, "as of fire," on their heads, but only one acts prominently,—St. Peter. Who is this man? He is an Apostle, and the de facto first Bishop of Jerusalem. He lays the foundation of the Church in Jerusalem, through the power of Christ, on the first great Whitsunday. He, as an Apostle and

Bishop, then proceeds to fulfil his office, he becomes a missionary (the bishop goes first), and, thereafter reports to the great council to St. James, his successor, and the then bishop of the primal see. This was the carrying out of the commission of Matt. xvi. 18. Christ, however, tells him (He does not so tell the other eleven), "feed my sheep, feed my sheep." How can this be done, let me ask, without a direct succession? It can never be done, but is this "the continuous apostolate" addressed? No. It is the apostleship of St. Peter in succession, and his only. The organization finds its climax in him. Where is this apostleship? It is in the see (in Jerusalem), not merely in the man, otherwise there would be no report to the first Apostolic Council. The moment the Church moved her centre from Jerusalem, the whole fabric suffered, and will ever suffer while we have it so. The Sacred Scriptures freely, fully, and without obscurity, give a pre-eminence to St. Peter and to Jerusalem. It was the false move of Constantine which gave us the developed Papacy and modern anarchy. St. Ignatius is quite right, but when he says the Bishop is as Christ, he is merely dealing with the ordinary case of an instructor, not the particular one of the administrator of the kingdom. St. Cyprian belongs to an age when the Papacy was showing itself in its beginnings, and as a revolt from the semi-political supremacy of the Tiber, he looks to the whole episcopate as an "undivided co-partnership," but he does not solve for us what the Master Himself solved, and if we take Cyprian's position, let me ask, Who of all of these has power to summon all? An imperium in imperio of this sort destroys the entire kingdom unless the imperium finds a lawful expression. Is Mr. W. Douglas prepared to take orders (lawful) from the Sultan of Turkey, the Pope of Rome, the Greek Patriarch of Jerusalem, and all the bishops speaking at once? Which? How? As far as confusion is concerned, the last is worse than the first—it is impossible for these to give orders of themselves, as they should, save by a mouthpiece, i.e., the Greek Patriarch of Jerusalem. In Canada we are ignoring the claims of the primal see—Halifax. C. A. FFRENCH.

The Visible Head of the Church on Earth

Sir,—Regarding the visible headship of the Church on earth, which Mr. French would accord to the Bishop of Jerusalem, I beg leave to ask what reason have we to suppose that purity of doctrine combined with unity of organization and government, would have been preserved by the universal headship of the Bishop of Jerusalem any more than by the Bishop of Rome? And as to St. Cyprian's theory, so readily accepted by Mr. Douglas and many others, is not the truth of it disproved by the history of the Church? Has there ever been unity of doctrine and unity of action in the Church of Christ at large since the primitive Apostolic times? The Apostolate and the Episcopate are not one and the same office, as Mr. Douglas' letter would seem to imply. When St. Ignatius says that the Bishop stands in the place of Christ, he evidently means that he is so in relation to the particular Church in his charge (his diocese), not in relation to the Universal Church. Surely there was a vast difference between the Episcopate of Timothy and Titus, and the Apostolate of St. Paul. A PRIEST.

British and Foreign.

The bishopric of Bristol will very shortly be constituted by Her Majesty in Council.

Lord Iveagh has endowed the Dublin archbishopric with £1,000 a year in perpetuity.

The Lord Bishop of St. David's was enthroned in his cathedral on the 4th inst.

A Church House is to be erected in Liverpool in commemoration of the Queen's Diamond Jubilee.

Canon Moore Ede, the rector of Gateshead, has been elected one of the vice presidents of the Church Army.

Dr. Graves, the Bishop of Limerick, intends to resign his See very shortly owing to old age and increasing infirmity.

The late Lady Victoria Wellesley has bequeathed £14,000 to various societies connected with the Church of England.

The united festival of the ten dioceses in South Africa took place on the 15th inst. The service was held in St. Paul's cathedral.

A memorial window, sacred to the memory of Prince Henry of Battenburg, has been placed by the Queen in the Parish church of Crethe.

The Bishop of London was recently presented with a life-size portrait of himself in oils by the lady of his late diocese (Peterborough.)

A brass tablet which has been placed in the south aisle of Exeter cathedral in memory of the late Prebendary Sadler, was recently unveiled by Prebendary Tudor.

A new ward in memory of A. L. O. E., the well-known writer, has been opened in the Hospital of the Church of England Zenana Missionary Society at Batala, India.

The Parish church of St. Clement's, Leigh, in Essex, was recently struck by lightning, and the turret and belfry were entirely wrecked. About £1,000 will cover the damage done.

The Rev. Canon Churton, D.D., senior fellow of King's College, Cambridge, and Hon. Canon of St. Alban's Cathedral, died very suddenly in an omnibus on the Strand a few days ago.

The death of the Rev. Lawrence Tuttle, Canon of St. Ninian's cathedral, Perth, is announced. He was for some years rector of St. Andrew's, N.B., and was the author of several well-known hymns.

Dr. Naylor, who for some years past has been the organist of York Cathedral, whilst on a voyage for his health, died recently, and was buried at sea between Teneriffe and the Cape of Good Hope.

A Missions to Seamen church and a Sailors' Institute for the use of the sailors frequenting the port is to be erected at Shanghai to commemorate Her Majesty's Diamond Jubilee. The latter is to be called the Victoria Institute.

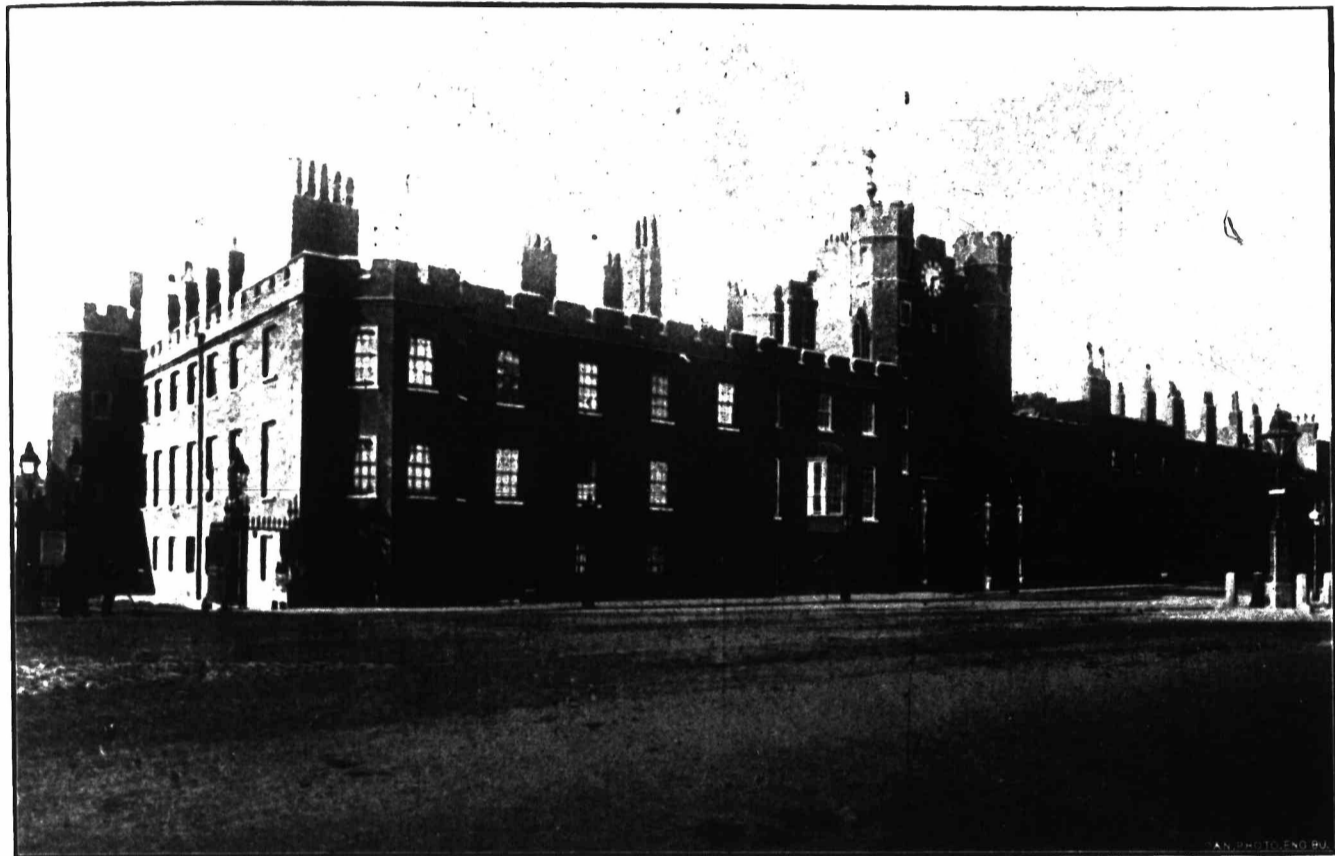
A curious old custom was revived at Hitchin, Hertfordshire, lately. The clergy in full canonicals, attended by the choir, and preceded by a cross-bearer, started in procession from the church, and made a tour of the cornfields and farmyards, where prayers were offered for a blessing upon the young crops.

The consecration of the Rev. Canon Taylor Smith as Bishop of Sierra Leone, took place in St. Paul's cathedral on Ascension Day. The Archbishop of Canterbury officiated and he was assisted in the service by a number of colonial and ex-colonial bishops, including the two African bishops and the Lord Bishop of Ripon. The Rev. Dr. Weller, principal of St. John's hall, Highbury, preached the sermon.

—Canals for the passage of great ships were unknown sixty years ago. To-day these modern engineering triumphs have made wondrous short cuts in travel. Six of these great canals of the world, aggregating 240 miles, have cost the tremendous sum of \$550,000,000.

The National Anthem

God save our Gracious Queen,
Long live our noble Queen,
God save the Queen,
Send her victorious,
Happy and glorious,
Long to reign over us;
God save the Queen.



ST. JAMES' PALACE—THE QUEEN'S RESIDENCE IN ENGLAND.

Thou who for three score years
In sunshine, cloud, and tears,
Hast kept our Queen;
Still be her Guide and Stay,
Thro' life's uncertain way,
Till dawns the perfect day;
God save the Queen.

Thy choicest gifts in store
On her be pleased to pour;
Long may she reign;
May she defend our laws,
And ever give us cause
To sing with heart and voice
God save the Queen. Amen.

Family Reading.

"Umbrella Hospital."

BY L. T. MEADE, AUTHOR OF "THE FLOATING LIGHT OF RINGFINNAN."

CHAPTER I.

(Continued.)

A few other remarks of a desultory nature followed; old Henderson disagreeably dry and caustic, the curate trying to throw oil on the troubled waters.

At last, however, he broached the real object of his visit. He and his rector had a scheme on foot. Feeling the terrible and oppressive heat of this part of London so much themselves, they knew something of the sufferings of those who lived in cellars and attics. Many of the little children were dying from the heat, and close, bad air. These good men were raising money to send as many as possible of the children into the country for a short time.

They had made arrangements with cottagers in the country to receive them, and so well did they manage, that they found they could pay all expenses for a little child, for three weeks in the pure air of the country, for the trifling cost of fifteen shillings and sevenpence per head.

In this good work Henderson was most earnestly asked to join.

"Would he take the whole expense of a child on himself, or half the expense?" Mr. Judson had spoken eloquently; nor did he notice, until he was silent, the expression on Henderson's face.

"You will help us, Mr. Henderson, will you not?" he said but rather more doubtfully.

selves of responsibility concerning them. That is the light in which I view it; but, of course, I cannot expect other people to see through my glasses."

Then the curate took his leave, and old Henderson returned to his interrupted book.

CHAPTER II.

He was a hard old fellow enough, and quite accustomed to having subscriptions asked of him. If the subscriptions had anything to say to the lighting of the church, or pew rents, or such like matters, he did not refuse to subscribe. He gave very little—and that little, ungraciously; but still, believing it was his duty to help in church matters, he did help. But when it came to the pure and simple question of assisting those of his fellow-creatures who were worse off than himself, there old Henderson was firm. He would help no one but himself. He lived—if ever a man in all this world did so—for himself alone. He had neither wife nor child. He had no near relations. He called it hard work, the supporting of himself by his little umbrella hospital; still, he did support himself, laying by also, week by week, a small sum which must come into use in the days when he would be too old even to pursue this light employment any longer.

Occasionally he took something from this sum to buy a book—for books were his great passion; but even for books he did not often take away from his savings. At this moment he reflected with great satisfaction over the knowledge that he had very nearly thirty pounds put away in the savings bank. This sum, with careful management, would go a long way towards the expenses of that time when he could not work, and would also give him a decent funeral.

The curate's visit had not made him at all remorseful for his abrupt refusal of a charitable call; but it set him thinking on the subject of money. He found he could no longer read Plato's Discourses—he put them down, and began to think.

Yes, he was a very hale and strong man. He was, in all human probability, likely to live to be old, perhaps very old; and every year he could put by a trifle—if he was careful.



WINDSOR CASTLE, FROM THE THAMES.

able. So the town children must do without, as far as I'm concerned. That's my answer, sir; sorry not to make it more obliging."

"Thank you for a plain answer, however, Mr. Henderson. I'm sorry, too, that you cannot see matters in a different light. The children are God's children, and as such, we, who are older than they, cannot quite rid our-

Yes; but how could he be careful if he gave to all outside claims? How absurd and unreasonable it was of people, clergymen, and such like, to come to hard-working and poor folks like him, and expect them to give to all their absurd whims and fancies! And this last whim—was there ever anything more absurd? He, indeed, who spent all his own life in

own, and to... day's treat... was to send a dirty little street... for three long weeks this disagreeable child was to enjoy itself at his expense... It really was enough to make a man angry... That young Judson was growing quite intolerable in his demands. If this kind of thing went on much longer, it would end in his leaving this church, for he

The Things that are Lovely.

Some very earnest young Christians make a mistake in putting too light a value upon those graces of manner and little courtesies of speech and conduct which might commend their excellent qualities to others, and give them the vantage ground of personal influence. If a merchant has diamonds to sell he

The Diamond Jubilee Hymn

The following is the text of the hymn written by the Lord Bishop of Wakefield for use as part of the special service authorized for the 20th of June:

O KING OF KINGS.

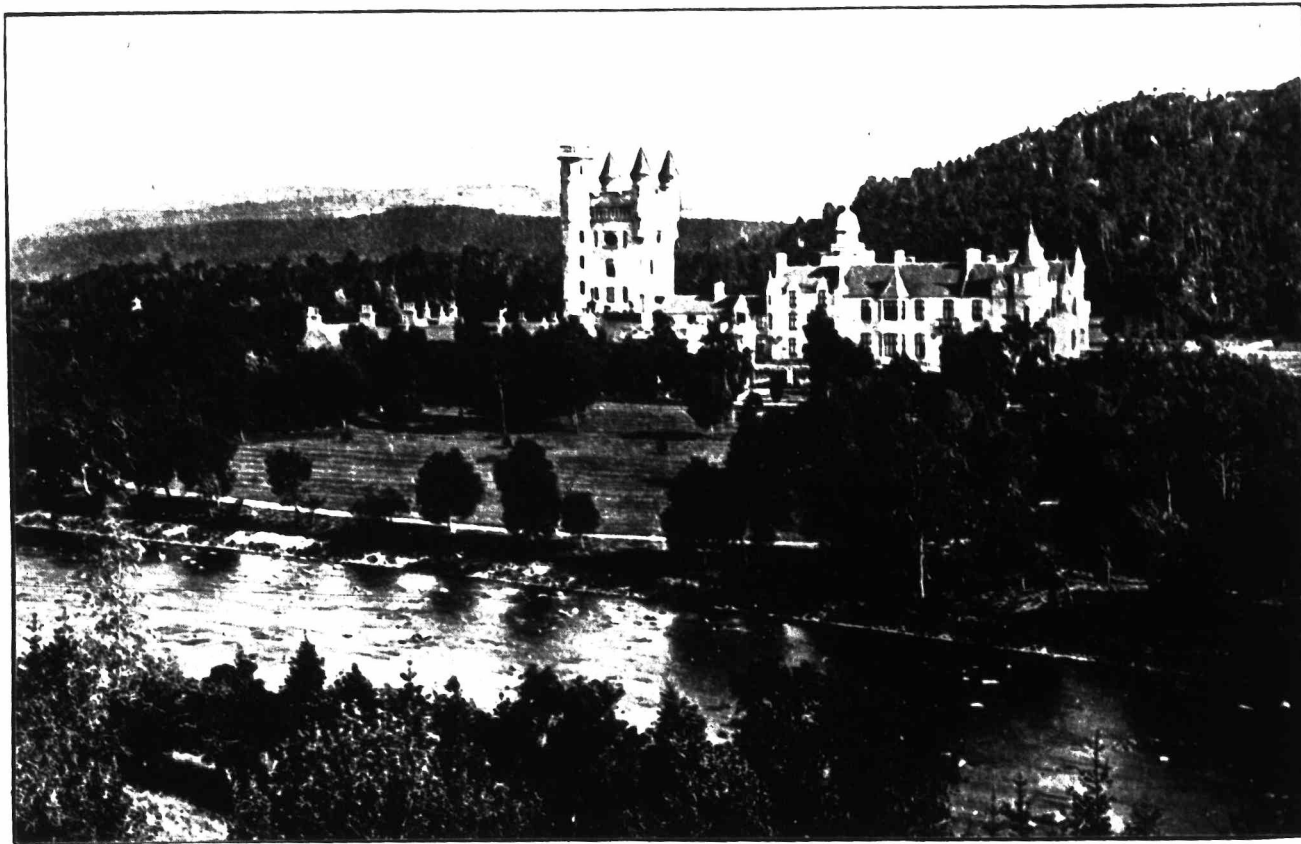
O, King of Kings, whose reign of old
Hath been from everlasting,
Before Whose throne their crowns of gold
The white robed saints are casting,
While all the shining courts on high
With Angel songs are ringing,
Oh let Thy children venture nigh
Their lowly homage bringing

From every heart made glad by Thee
With thankful praise is swelling,
And every tongue with joy set free
Its happy theme is telling
Thou hast been mindful of Thine own,
And lo! we come confessing
'Tis Thou hast dowered our queenly throne
With sixty years of blessing.

Oh! Royal heart with wide embrace,
For all her children yearning!
Oh! happy realm such mother grace
With loyal love returning!
Where England's flag flies wide unfurled
All tyrant wrongs repelling,
God make the world a better world
For man's brief earthly dwelling!

Lead on, O Lord, Thy people still,
New grace and wisdom giving,
To larger love and purer will
And nobler heights of living,
And, while of all Thy love below
They chant the gracious story,
O, teach them first Thy Christ to know,
And magnify His glory.

This hymn, which has been set to music by Sir Arthur Sullivan, is "To be used immediately before Morning and Evening Prayer, or after the Third Collect, or immediately before the Office of the Holy Communion."



BALMORAL CASTLE THE QUEENS RESIDENCE IN SCOTLAND

could not allow himself to be worried. See now, how the curate had spoiled his afternoon. Plato's Discourses had grown quite dull. He put the book back on its shelf, and went again to the street door.

(To be Continued.)

A New National Anthem.

BY REV. G. J. LOW, ALMONTE

O Lord, our God, to Thee,
All praise and glory be,
Thy power we own,
For Thou hast heard our prayer,
Her life in health to spare,
For three score years to wear
This Empire's crown.

To-day, throughout the world,
In every breeze unfurled,
Her standard's seen,
From India's coral strand,
From Africa's golden sand,
Resounds the anthem grand,
God Save the Queen.

And Canada that links
The two great oceans' brinks,
Repeats the strain,
To keep our own wide land
Part of that Empire grand,
We'll work with heart and hand,
With might and main,

Her Empire's vast increase
In power, and wealth and peace,
Her reign has seen;
Of ev'ry race and creed
From all oppression freed,
Her subjects ever plead,
God Save the Queen

—All great modern tunnels of the world have been built during Victoria's reign. The Hoosac, Mont Cenis, St. Gothard, and Arlberg have been completed within the last twenty-six years. The world has 1,142 noteworthy tunnels, over one thousand have been built since 1837.

does not shut them up in a drawer, nor display them in a rough box. He does not say, "Nothing can add to the value of a diamond, and I will not condescend to any tricks to catch admiration or draw customers. If a man really wishes to buy he will come to me."

What he does is to put his jewels upon beds of satin, in cases of velvet; to use every art to display their beauty. He knows very



BUCKINGHAM PALACE FROM ST. JAMES PARK.

well that people who have never thought seriously of buying may be attracted by the beauty that catches the eye and arrests the attention.

Your Christian principles ought to be rendered so attractive by your personality that those who know you will associate goodness with graciousness.

—Gas was unheard of—or rather it was heard of, but there was strong prejudice against it. Candles were used in the churches in the early Victorian days. Two candles, stuck in tin candle-holders, were allotted to each pew. By judicious snuffing they were coaxed to burn during the service, while a diffused odour of smoking wicks pervaded the sanctuary.

Does Life Insurance Pay?



It does when secured in a thoroughly reliable and responsible Company.

THE NORTH AMERICAN LIFE ASSURANCE COMPANY,

has a record for Reliability as attested by the prompt payment of its death claims, the equitable treatment of and liberal dealings with its policy-holders, and the highly satisfactory profit results paid under its matured investment policies. Responsibility, as attested by its progressive, thorough conservative management, and its unexcelled solid financial position; its ability to earn a satisfactory rate of interest on its invested assets and provide an exceedingly large and increasing Net Surplus for the policy-holders, thus placing it in a position to meet all its present and future obligations.

The Compound Investment Policy issued by the Company is a very desirable and attractive form of investment insurance. Copies of the last Annual Report of the Company and pamphlets explanatory of its investment and other advantageous plans of Insurance will be furnished on application to any of the Company's agents, or to

WM. McCABE, MANAGING DIRECTOR.

Our Queen.

"Many daughters have done virtuously, but thou excellest them all."—Prov. xxi. 29.

Beloved Queen and Empress, we
Who kept with joy thy Jubilee,
New songs most grateful raise,
We offer up our praise to Him,
Enthroned amidst the Seraphim,
Who lengthens out thy days.

No reign of all thy noble line
Can be compared at all with thine—
Sixty illustrious years,
A glorious reign! Excelling all,
Yet hast thou bowed beneath the pall,
Baptized with many tears.

Nature's "one touch"—the mourner's tear,
As Wife and Mother, made thee dear
To those oppressed with grief,
From kindly heart thy message sent,
Of sympathy, with sorrow blent,
Has often borne relief.

Sovereign ne'er laid on Patriot's shrine
A heart and life more pure than thine,
Our most beloved Queen!
Vicissitudes and war's alarms
Ne'er found thy Womanhood at arms,
But self-possess'd, serene.

"The meek and quiet spirit" sheds
On earthly courts and crowned heads
A glory all its own,
And as in thee these graces blend,
Thy queenly virtues far transcend
The lustre of that throne.

Which kings and queens have handed down,
Associate with the royal crown
From hoary ages past,
They shine with radiance brighter far
Than "Koh-i-noor" or "Morning Star,"
And shall for ever last!

Toronto, Canada, 1897. —ROBERT AWDE.

The Largest Radiator Manufacturers Under the British Flag.

For ten long Canadian years the Toronto Radiator Manufacturing Company, of Toronto, have been the undisputed leaders in the manufacture of hot water and steam radiators. From the Atlantic to the Pacific coasts they have been placing their radiators against every other form of heater in existence, and have won praise from every user of them. The Toronto Radiator Company's Safford Radiators are made without the use of bolts, packing, or washers. They have no auxiliary elements of any kind or description upon which the connections are to depend. Much has been said and written on how to heat our homes, but here we find the pioneers of the art. The Toronto Radiator Manufacturing Company are the first company in Canada to give complete and comprehensive data upon the subject. They know every defect in the goods made throughout the world, and have in their Safford Radiators an article without these defects, and embodying every improvement known to the mechanical skill of this age. The Toronto Radiator Manufacturing Company made the entire radiators for the new Parliament buildings, Board of Trade, Toronto University, Upper Canada College, and the new City buildings. They have shipped recently thousands of feet of the Safford Radiator to foreign lands, and have, in fact, furnished heating apparatus for fully 80 per cent. of the best buildings erected in Canada since their system has been put upon the market. Among the various styles we find dining-room, stairway, circle, and curved. They can make a radiator in any shape to be conceived of; all they want is orders. Send to the Toronto Radiator Manufacturing Company, 348 to 376 Dufferin street, Toronto, Ont.

— "Our spiritual blessings are far more important than anything else, and if we use them right we will surely express our gratitude for them."

Hints to House-keepers.

Dredge the top of a cake with flour before icing, and the icing will not run.

To keep onions white after boiling do not cook too long, nor in an iron pot. Cooled in agate iron or in porcelain-lined kettle, and removed as soon as boiled, they will be white and good to look at.

Snow Custard.—Take half a box of gelatine, a pint of boiling water, two cupfuls of white sugar, two lemons, and three eggs. Pour the boiling water over the gelatine and stir until it is dissolved; add the sugar and juice of lemons; when nearly cool, add the whites of the eggs beaten to a stiff froth; beat thoroughly all the ingredients for forty-five minutes, and set away to harden. For custard for the above take the yolks of three eggs, and one pint of milk; sweeten to taste, and set in a kettle of boiling water; stir constantly until done; when done flavour with vanilla.

Egg Salad.—Twelve hard-boiled eggs, one-half pint of cream, butter the size of an egg, a little parsley, chopped fine, one tablespoonful of flour. Take cream, butter, parsley, and flour, mix and cook until thick. Slice the eggs, and after each layer of eggs add one of bread crumbs, over which pour the cream to cover. When the dish is full bake till brown. Garnish with parsley and serve hot.

When meats are being roasted and there is danger of their becoming too brown, place a basin of water in the oven. The steam will prevent scorching, and the meat will cook better.

Meat Gems.—Remove all pieces of fat, bone and gristle from cold roast beef or pork that is very lean, and chop fine or put it through a meat cutter. To one large cup of chopped meat add an equal quantity of bread crumbs, half a teaspoonful of salt, a saltspoonful of pepper, and a teaspoonful of butter; moisten with half a cup of milk and beat thoroughly. Then fill gem pans nearly full with the mixture; break an egg on the top of each, and bake until the egg is cooked.

Children's Department.

Baby's Hands.

Dainty, dimpled little things,
Soft as angels' plumed wings,
Naught to do but grow,
Awkwardly you move about,
Up and down, and in and out,
Tell me, do you know
Why such antics you go through?
What you're trying now to do?
Where you want to go?

Dainty, dimpled little things,
Clutching, as your cradle swings,
At thin nothingness,
Who can tell what you will hold
When your grasp is firm and bold?
May be honour—may be gold—
May be nothingness!

Dainty, dimpled little things,
Whatsoever the future brings,
There'll be work for you
Though you still be soft and white,
You cannot your duties slight
While there's work to do
There'll be burdens to be lifted,
From the bad good must be sifted,
From the false, the true;
And though you're so soft and small,
Of this work, a part will fall,
Little hands, on you.

—What Hood's Sarsaparilla has done for others it will also do for you. Hood's Sarsaparilla cures all blood diseases.

A Plodder.

"Jack is such a plodder!" said one young fellow of another. "He's so slow that I can't bear to have anything to do with him. When we try to do anything together, we never get on. I want to be through, and he wants to see how well he can do. He won't commit anything to memory till he understands it, and it takes a long time to do that. I've no patience with Jack."

"But," said the other friend, "you know very well that if Jack plods, he doesn't do it by fits and starts; he keeps right on. I think Jack is splendid, because no matter how hard

A Tonic

For Brain-Workers, the Weak and Debilitated.

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

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

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R.I.

For sale by all druggists.

Beware of Substitutes and Imitations

New Hot Water Heating System

Low in Price
Very Efficient in ...
Operation

THE MOST ECONOMICAL SYSTEM OF HEATING YET INTRODUCED.

Astonishing Results in

ECONOMY OF FUEL

were obtained last winter wherever our

New System

was introduced.

Circulars, Prices, and Full Information sent upon application.

CLARE BROS & COY,

PRESTON, ONT.

Miss Dalton, 356 1/2 Yonge St., TORONTO

Dress and Mantle Making MILLINERY
All the season's goods now on view. The latest Parisian, London and New York styles

it may be to do a thing, he keeps right on till it is done."

And the gentleman who was looking for a boy to do odd jobs out of school overheard the talk, and instead of taking Jem, who always wanted to hurry through, and who was full of starts and stops, he offered the work to Jack, who plodded on patiently and did not stop till all was done.

Better by far work slowly and keep at it, than go by fits and starts, working fast and then stopping before the work is finished. If a boy has a mile and a quarter to go, and runs a mile and then stops, all his swift running for the first part of the way won't make up for stopping short a little before the end; while a boy who walks, but keeps straight on, will be sure to finish the journey.

Always felt Tired.

"I suffered with severe headache and loss of appetite and always felt tired. I concluded to try Hood's Sarsaparilla and after taking one bottle my headache disappeared. I continued taking it until now I am never troubled with headache and my appetite is good." Laura Garland, 247 Claremont St., Toronto, Ont.

—Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

"His Way."

Ned came in and tossed his cap upon the table, looking flushed and angry.

"What is the matter, Ned?" asked his father.

"If you have any more errands to Squire Harrison, papa, I wish you could send somebody besides me. He answered me as roughly as if he suspected me of being a pickpocket."

His father laughed. "You need not have minded," said he. "I forgot that you were not very well acquainted with the squire. He is a very good-hearted man indeed. That is only his way."

"Well," said Ned, "all I have to say about it is, that it is a very bad way."

Listening quietly in my corner, I felt that I quite agreed with the lad's opinion. Then I fell to asking myself some questions to which I could make no satisfactory answers at all.

Why should the same action be considered an unpardonable rudeness in one person, and only the "way" of another?

Has discourtesy only to become a habit in order to be excusable?

Has anybody any right to a "way" which interferes with the comfort or happiness of other people?

How is one to expect figs from thistles, or to detect a "good heart" under a boorish manner?

If one must have "his way," what possible reason is there that it should not be a winning way?

Three Weeks in Agony.

Inflammatory Rheumatism so Acute he could not Attend to his Daily Duties—Lived Three Weeks in Agonizing Pain when that "Good Samaritan" of all Cures, South American Rheumatic Cure, Passed his way—it Helped in a few hours, and Speedily Cured—Cost 75 cents.

Mr. E. A. Norton, a well-known citizen of Grimsby, Ont., was severely attacked with inflammatory rheumatism some 20 years ago—after a time he recovered, but five or six weeks ago the dread disease returned so violently that he had to give up work. For nearly three weeks he lay in bed suffering terrible agony. Another resident of the town who had been cured by South American Rheumatic Cure persuaded him to try it, and, to his great surprise, after using the medicine but one week, he was so far recovered as to go about town. From the first dose taken he felt marked improvement, and to-day he is most enthusiastic in singing its praises. No case so severe for South American Rheumatic Cure to check in six hours, and cure permanently.

Willie was Right.

"Is that your cat, Willie? Come on, let's have some fun, then. My dog Trip will fight her in a minute, if I set him on."

"Oh, don't, Dick!" begged Willie, hugging his kitten tight. "It isn't right for dogs and cats to fight."

"Tisn't wrong, anyhow," said Dick, "cause they don't know any better. They haven't souls, you know."

"Well," said Willie, stopping a minute to think, "we know better, and if we make 'em fight, it's wrong for us. It hurts them when they bite and scratch each other, and mamma says it spoils them for pets. She said never to let Snowball get mad and scratch, and she shan't if I can help it. I'm not going to fight, myself, and my cat mustn't either. It would be bad to make her."

And Willie was right.

Merit Talks

"Merit talks" the intrinsic value of Hood's Sarsaparilla.

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

Hood's Sarsaparilla

Is the best, in fact—the One True Blood Purifier. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills Do not purge, pain or gripe. All druggists. 25c.

Little Stitches with a Paint Brush

A TOUCH here and there with a paint brush will keep a home clean, bright and attractive. It will add 10 per cent. to its selling value. Our booklet "Paint Points" tells how to use paints—what kinds to use for different surfaces. Write us to-day to send a free copy.

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will make buildings ornaments—not eyesores. It's made for outdoor wear. Ready to use just open can, stir paint, and dip brush. The Sherwin-Williams Paints are the best paints manufactured. Different and special paints for different surfaces. Sold by 10,000 dealers.

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—Happiness is composed of so many pieces that one is always missing. — Bossuet.

The Bell Organs

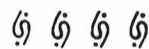
Are pre-eminent in Beauty of Design and Pure Tonal Quality. They easily occupy the first place in Canadian musical instrument building, and are admittedly the leaders of all reed organs



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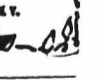
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The Man of Sorrows.

Were you ever in the Picture Gallery in London? There is a very large picture there called "Christ leaving the Praetorium," or the Court of the Roman ruler, Pilate. There is a long flight of steps, and at the top you see some fine houses, towers, pillars, and arches, shining in yellow light. At each side of the steps you can see a crowd of people. There are some great strong Roman soldiers, with javelins or swords in their hands, and helmets on their heads. There are some of the Jewish scribes and priests, with bright red, white or purple dresses, and some of them are howling and groaning. There are some poor women there; one is fainting with grief, and others are wringing their hands.

All these men and women, friends and enemies, are looking at one Man, who is slowly coming down the steps. His hair, hanging in long locks, is clotted with blood. His face is very grave and sorrowful. There is a thorny crown on His brow. He is not saying anything, but He looks as if something terribly sad had just happened. He has been listening to some cruel words: He has been bearing some cruel blows.

Before Him a dark slave is dragging a great wooden cross down the steps, which falls with a loud stroke on one step after another.

The Man with the grave sad face is "The Man of Sorrows." They are just leading Him forth to be crucified. Soon He will have to lift up that great cross on His own back, which has been torn with whips. The loving face was only half-an-hour ago spitted upon by rough soldiers. Some of them had hit Him on the cheek with their hands.

In a short time He will be at Calvary, and there the dreadful cross will be laid on the ground, and Jesus Christ will be placed lying down on it, His arms stretched out, and a soldier will take a hammer and a great nail and strike it through each tender hand.

Ah! you do not like to think of it. It is so dreadful; for He was the sweetest, kindest Friend that poor sinners ever had. Why do they treat Him thus? And listen, He is saying, "Father, forgive them!"

It is dreadful to think that sinful men should so hate the Holy Son of God and crucify Him. But we must thank Him that He gave Himself into the hands of sinners to die. For the Bible tells us He died for us. If Jesus had not come to live and die for us, we could not have been brought back to our Father. We could not enter Heaven. When you think how pure and good He was, and how dreadfully sinful men treated Him, I am sure you will say, "O Lord, help me to hate my sins, and forgive me all I have done wrong, and oh, let me never, never displease or hurt the Blessed Jesus, who bore so much to save us from our sins."

HAIL DEATH WITH JOY.—"I was a great sufferer from Heart Disease. The distress was so great I was confined to bed for days. I often thought I could hail death with joy. No physician could give me relief. I procured a bottle of Dr. Agnew's Cure for the Heart; the first dose gave me almost instant relief. I have taken four bottles. I never felt better in my life."—Mrs. Margaret Smith, Brussels, Ont.

The greatest events of all ages are its best thoughts. Thought finds its way into action.—*Boice.*

Listowel, Sept. 22nd, 1896.
Edmanson, Bates & Co.

Gentlemen,—I have pleasure in saying that Dr. Chase's Ointment, Pills and Catarrh Cure and Linseed and Turpentine are selling well, and are giving every satisfaction. Many of my customers have spoken highly in their praise. Yours truly,
J. A. Hacking.

—The light of friendship is the light of phosphorus—seen plainest when all around is dark.

Souris, Man., Sept. 21, 1896.
Messrs. Edmanson, Bates & Co.

Dear Sirs, I find your goods taking remarkably well with my customers and they appear to give every satisfaction, as indicated by the fact of our having sold one-half gross of your Kidney-Liver Pills alone during the month of August.

S. S. Smith, Souris, Man.

—What is resignation? Placing God between us and our troubles.—*Madame Swetchine.*

Scurfy Head.

If a child's head is scurfy, do not comb the hair, which is apt to scratch and irritate the scalp, but brush gently. After washing the head thoroughly, dry it, and apply Dr. Chase's Ointment.

—The trouble we expect scarcely ever comes. How much pain the evils cost us that have never happened.

Peterborough, Oct. 22, 1896.
To Messrs. Edmanson, Bates & Co., Toronto.

Gentlemen,—I take great pleasure in testifying to the merits of Dr. Chase's K. & L. Pills. They prove themselves to be just what they are recommended for, and are one of the best selling pills that I have ever handled.

J. D. Tully, Druggist.

—Sometimes it is wisest to stay and fight out a battle with temptation. Again, it is best to show a clean pair of heels and run; with a care, too, that no arrow flies and strikes the heel as we run. Nor is that to be a coward. We shall know very well when we are to be left in the wilderness. Let us not forget that then we are to have the ministry of angels.

Shattered Nerves and Paralysis.

Shattered Nerves Developed Nervous Prostration—Nervous Prostration Developed Total Paralysis of one side—Great South American Nervine in the Teeth of most Adverse and Complicated Circumstances Overcomes all, and Restores Wife and Mother in good Health to her Family—these are the Written words of Edward Parr, Surry Centre, B. C.

—My wife was taken bad last August with nervous prostration, which later on developed into paralysis of one side. We tried many remedies, but all in vain. I thought I would try South American Nervine, having seen it advertised in the New Westminster B. C. papers, and I am glad to be able to say that the result after taking three bottles was an astonishment to myself and family. It worked wonders for her and was a relief to her highly of this great remedy. It was too acute or of too long standing. It is a wonderful merit.

None so little enjoy life, and are such burdens to themselves, as those who have nothing to do.

Kidney Pain.

John Snell, of Wingham, Ont., was in a Maelstrom of Pain and Agony from Diseased Kidneys—South American Kidney Cure was the Welcome "Life Preserver"—it Relieves Instantly and Cures Surely

"Five years ago I had a severe attack of La Grippe which effected my kidneys and caused intense pains in my back and urinary organs. I suffered untold misery, at times I could not walk, and any standing position gave me intense pain. I became alarmed. Just at this time I noticed South American Kidney Cure advertised. Although I had little faith left in any remedy—having tried so many worthless ones—but a drowning man will grasp at a straw, and I procured a bottle. In a few days it had worked wonders, and before half a bottle was taken I was totally relieved of pain and two bottles entirely cured me."

—People seldom improve when they have no other model but themselves to copy.—*Goldsmith.*

FOR PILES USE DR. AGNEW'S OINTMENT—It saves many a painful surgical operation, gives quick relief in most irritating cases of Itching, Bleeding, and Blind Piles. One application gives relief in a few minutes, and 3 to 6 nights will cure chronic cases. 35 cents.

—Wit generally succeeds more from being happily addressed than from its native pugnancy.—*Goldsmith.*

INSTANT RELIEF AND SURE CURE.—No matter in what form or how long standing, Catarrh readily succumbs to the influence of that magical Catarrh cure—Dr. Agnew's Catarrhal Powder. Volumes could be registered and written of true and honest testimony in cases where it has cured when all other treatments have failed. Dr. Agnew's Catarrhal Powder acts quickly, is easily applied, is harmless and pleasant.

Wait a Minute.

A second is such a tiny measure of time that sixty of them seem to amount to little. Yet a minute and what is done in it, often makes a great difference in what comes after.

Minutes must not be wasted. Do not wait, even one, before doing what is known to be right. But there are times when it is best to hesitate.

Wait a minute, and the hot word bubbling on the lips may cool. Wait a minute, and think before deciding. This may give a chance to change the

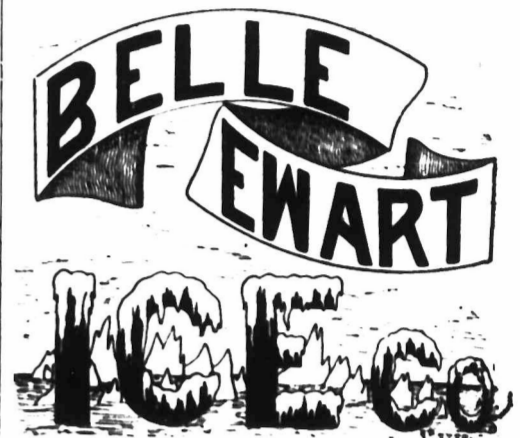
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mind for the better. Don't be in such a hurry that a minute can't be spared to help some one else along the way. Just a minute may give somebody a lift.

Minutes are precious because they are all we have at once, and they count up astonishingly. Sometimes the best way to spend one is in waiting. If stopping a minute gives a chance to do good, or keeps one from doing wrong, it is never wasted, but is time well spent.



Joy and Smiles In place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash.

The Girl We Like.

First and foremost she is an unselfish girl. She has learned that there are other people in the world with rights as valid as her own.

In the second place she is a "sunshiny" girl. Frowns and sulkiness find no abiding place with this cheery maiden.

She is, moreover, a modest girl. Modest in her dress, speech and behaviour. She knows the difference between true modesty and prudishness.

This maiden we all adore is a kind-hearted girl. She has learned to respect the feelings of others, and never allows herself to indulge in unkind remarks, even for the entertainment of friends.

The girl we like is an honest girl. Honest in her opinions and in her professions; not given to flattery nor resorting to deception.

—Good actions give strength to ourselves, and inspire good actions in others.—Samuel Smiles.

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PORT HOPE.

SPEECH DAY, Wednesday, June 30th

Service in the Chapel at 10 A.M., with Sermon by the REV. PROF. WOKKILL, M.A., Royal Military College, Kingston. Distribution of Prizes in the Speech room at 12 o'clock.

The parents and friends of the boys, the "old boys," the clergy, and other friends of the School, are cordially invited to be present.

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Visitor, the Lord Bishop of Toronto.

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

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Apply for Calendar to MISS GRIER, Lady Principal.

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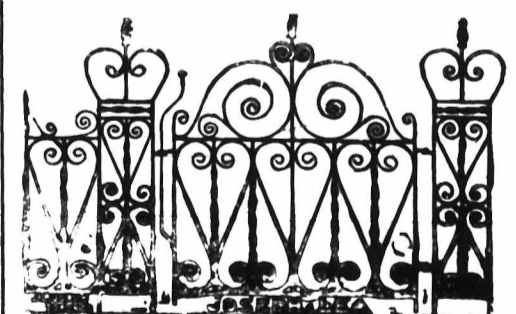
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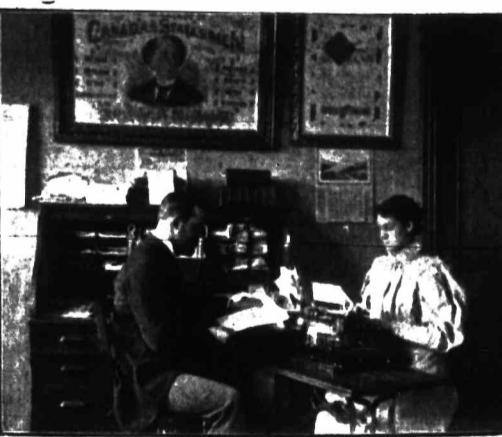


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The Sceptre Life, also a British Company conducting its business on the same lines, shows a mortality for its last quinquennial of 56.63 per cent. of the expectation in its Temperance Section, and 84.80 per cent. in its General Section, a saving of 43.37 per cent. in its Temperance Section, and 15.30 per cent. in its General Section.

The Australian Temperance and General Mutual Life Assurance Society reports for its last quinquennial period a mortality of 59.2 per cent. in its Temperance Section, and 89.7 per cent. in its General Section, a saving of 40.8 per cent. in its Temperance Section, and 10.3 per cent. in its General Section.

The Temperance and General Life Assurance Company follows the same method of classification as the above Companies and feels itself warranted in offering distinctly lower guaranteed rates to total abstainers who are first-class risks, than are offered by any other Company in the world.

No Total Abstainer living in Canada should insure his life without carefully considering the PLANS AND POLICIES OF THE TEMPERANCE AND GENERAL with a representative of the Company.

Hon. G. W. ROSS, Pres. H. SUTHERLAND, Man. Director.

Head Office: Globe Building, TORONTO.

Federal Life

... Assurance Company.

Head Office:
 HAMILTON, CANADA.

	1895	1896	Increase
Total Income.....	\$ 277,576	\$ 336,742	\$ 59,166
Dividends to Policyholders.....	30,141	42,756	12,615
Total Payments to Policyholders,	115,224	131,856	16,632
Total Disbursements	211,024	229,824	18,800
Excess of Income over Outgo....	66,552	106,918	40,366
Capital and Assets	1,119,576	1,226,416	106,840
Amount Assured	10,664,227	10,864,982	200,755

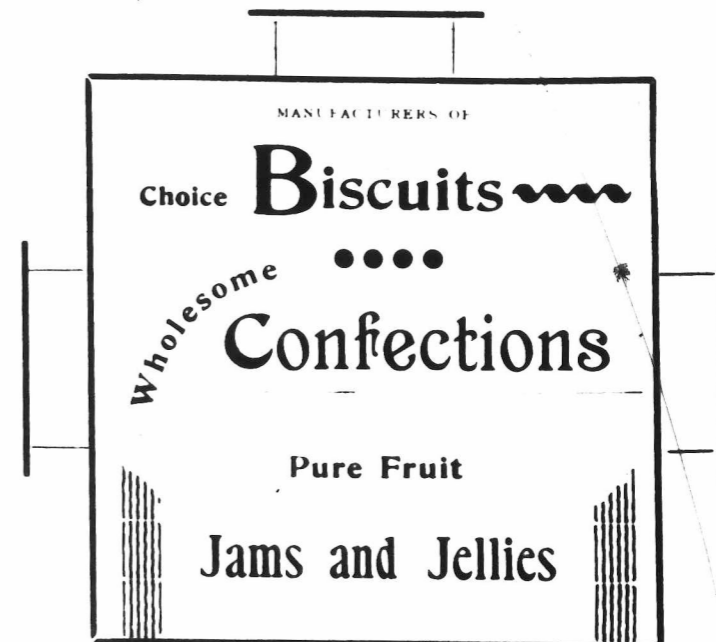
JAS. H. BEATTY,
 President.

DAVID DEXTER,
 Managing Director.

TORONTO

A. W. PORTE.
 S. R. PARSONS.

Biscuit and Confectionery Co.



Our "CREAM SODAS" are particularly fine, always crisp and delicious. ... We have recently produced three very dainty lines in Confectionery, ... packed in pretty boxes for retailing, viz.: "QUEEN VICTORIA ... CHOCOLATES," "ROYAL SATIN CREAM CHOCOLATES," ... "ROYAL SATIN MOLASSES CANDY." Ask your grocer or confectioner for our goods.