

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

VOL. 20.]

TORONTO, CANADA, THURSDAY, JUNE 21, 1894.

[No. 25.

B. C. WINDEYER. B. C. WINDEYER, JR.
Windeyer & Son,
Canada Permanent ARCHITECTS.
Buildings.
18 Toronto Street, Toronto.

EDEN SMITH,
Architect.
14 King Street West,
Toronto.

PRESENTATION
ADDRESSES . . .
DESIGNED AND ENGRAVED BY
A. H. HOWARD, R.C.A.,
53 King St. East, Toronto.



Ornament your homes with **Grille or Fret Work**
For Arches, Doors and Transoms.
Circulars free.
OTTERVILLE MFG. COMPANY, Ltd.
OTTERVILLE, ONT.

The CLERGY HOUSE OF REST
CACOUNA, P.Q.
The House will be opened on the 28th June.
Charge for board and lodging 50 cents per day.
The accommodation being limited, the clergy are
invited to make early application for rooms,
stating the date of arrival and departure.
Applications to be addressed to
MRS. M. BELL IRVINE,
555 St. John St., Quebec.

CREAMERY BUTTER
PLEASANT VIEW Creamery Butter ahead
of all others. Two gold medals, also
silver. Everybody asking for it. Received daily.
PAWK, BLACKWELL & CO., St. Lawrence
Market, Toronto.



OUR COMMUNION WINE
"St. Augustine"
REGISTERED.
Chosen by the synods of Niagara and Ontario for
use in both dioceses.
Cases of one dozen bottles.....\$4 50
Cases of two dozen half bottles..... 5 50
F.O.B. Brantford, Ont.

J. S. HAMILTON & CO
BRANTFORD.
Sole General and Export Agents -

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

F. G. CALLENDER M.D.S.
Dental Preservation a Specialty.
394 YONGE STREET,
TORONTO.

DR. E. A. PEAKER,
PARKDALE DENTIST.
1249 Queen St. West, TORONTO.
Office Hours—9 to 12 a.m. 1 to 6 p.m.
Tel. phone 5150

DR. EDWIN FORSTER,
DENTIST.
OFFICE,
Cor. Buchanan & Yonge Sts. Telephone 641.

DR. A. W. SPAULDING,
DENTIST.
S. E. Cor. Queen & Yonge St.
Residence—43 Lansdowne Ave. TORONTO

DR. R. J. LOUGHEED,
Dentist
TELEPHONE 1943.
Cor. Wilton Ave. and Par-
liament St., Toronto.
Open at Night.

DR. JENNIE GRAY,
263 Wellesley St., 231 Jarvis Street,
Telephone 4202. Telephone 2578.
TORONTO.

A. M. ROSEBRUGH, M.D.
EYE AND EAR SURGEON,
137 Church Street, TORONTO.

DR. COOK, HOMEOPATHIST
Throat and Lungs 12 Carlton Street,
specialty. Toronto.

REMOVAL—DR. WM. L. SMITH, Specialist
in chronic and malignant diseases, piles,
rectal treatment, &c., has removed from Church
Street to 338 Spadina Avenue, opposite D'Arcy
street.

VINCENT BAYNE,
ELECTRO-THERAPEUTIST.
25 Ross St., Cor. College.
Chronic and Nervous Diseases treated.

TO ORGANISTS AND OTHERS
For sale—a four-inch Gurst's improved
organ motor, new and complete, list price
\$145, open to any reasonable offer. The James
Morrison Brass Mfg. Co., Ltd., 91 Adelaide street
west, Toronto.

ORGANIST and Choirmaster—Communicant—
over 20 years' successful experience, Eng-
land and Canada, in choral services, celebra-
tions, boys, etc., seeks re-appointment. A. H.,
274 D'Aiguillon St., Quebec.

WANTED—Probationers for St. Luke's Hospital
Training School for Nurses, Denver, Colo.

CURATE WANTED—Wanted by the Rector, a
Curate for St. Thomas' Church, Belleville.
Please apply by letter, stating age, qualifications,
condition and references, to Reverend CANON
BURKE, Rectory, Belleville, Ont.

Monuments Crosses, Headstones,
Posts and Markers
SELLING AT COAST.
Fonts and Tablets Made to Order.
F. B. GULLETT, CORNER
Sculptor. Church and Lombard Sts.,
TORONTO.

**Cool,
Pretty,**

and durable materials for the warm weather ;
warranted fast colors, and the latest designs in
pattern.
Princess Duck
is the favorite cloth. Woven Figured Muslins,
Crinkles, Linens, plain and fancy, Chambery's
Silk Stripes, Prints, etc.,—every material that is
desirable for warm weather we have in stock, at
reasonable prices.

H. A. Stone & Co.
212 Yonge Street

**Ladies of Taste and
Lovers of Beauty**
and comfort in footwear, are invited to
inspect our stock of **WHITE CANVAS
SHOES**, the lightest and coolest for
summer wear, and the pick of the best
factories in the land, which we are offer-
ing at a reduction of
25 Per Cent.
for the next two weeks.

H. & C. BLACHFORD
83 to 89 King St. E., TORONTO.

MISS PLUMMER, Modiste.
EVENING DRESSES a specialty.
Terms moderate.
Room 28, Oddfellows Bdg., Cor. Yonge & College st.

MISS PATON
Is now prepared to offer her friends and patrons
artistic, fashionable Parisian Dinner and
Evening Dresses at her Fashion-
able Dressmaking Parlors at
R. Walker & Sons, 33-43 King St. E.

You will no doubt
be in our city during the summer
months, when a call on us, we feel
certain, would be to your advan-
tage. We carry a full range of
Tweeds for Summer Suits, as well
as a complete assortment of Gen-
tlemen's Furnishings.
**SPECIAL ATTENTION TO CLERICAL
TAILORING.**
GEO. HARCOURT & SON,
MERCHANT TAILORS,
57 King St. W., Toronto.

\$20.00
will buy the
ODELL TYPEWRITER.
Will do the work of a large machine.
Send for sample of work.
TYPEWRITERS RENTED.
GEO. BENGOUGH,
45 Adelaide St. E., TORONTO.

For Wilting Weather
Airy Hats, Lightweight Hats, Easy-
Fitting Hats.

All the requirements of the season for keeping
the head cool and comfortable on all outdoor occa-
sions are embodied in the stylish hot weather head
wear for gentlemen, ladies and children in W.
& D. Dineen's display, corner of King and Yonge
Streets. An immense stock of fashionable sum-
mer hats remains to be closed out during the
next month or two, and an extraordinary reduc-
tion has been made in the prices.
Men's Straws, 50c. to \$1.50; Boys, new shaper,
25c. to \$1; Children's Straws, 50c., 75c. and \$1.
Light Zephyr-weight Felt Hats for scorching
weather.

W. & D. Dineen,
Cor. King and Yonge.
Branch—254 Yonge Street.

J. YOUNG,
THE LEADING
UNDERTAKER AND EMBALMER
Telephone 679. 347 YONGE ST.

Try **A.G. Westlake** Photographer
\$1.00 a Dozen 147 Yonge
Street,
Toronto

CHINA HALL
IS NOW OPEN.

Hungarian Fruit Trays, Flower Pots, &c.
Bohemian Claret Sets, Rhine Wines, &c.
Rich Cut Glass Jelly Trays, Oil Bot-
tles, &c.
Banquet and Boudoir Lamps
JUNOR & IRVING
49 King St. East, Toronto.
Telephone 2177.

NOW IN STOCK
Sermons by the Rev. J. B. C. Murphy, B. A.
Through Fast and Festival. A complete set of
Sixty Plain Sermons for the Christian Year.
Also Sermons for Guild Anniversary, Choral
Festival, Harvest Festival, and All Saints'
Day. Two vols. \$3.
"They are excellent in every way."—*Church
Times.*
"They are remarkably fresh, vigorous and
pointed compositions."—*Guardian.*
The Seed and the Soil. Twenty-eight Plain Ser-
mons, including four for Advent, also Christ-
mas, All Saints' Day, Harvest and General
Sermons. \$1.50.
"Ideal addresses, being striking and attrac-
tive, able to arouse the attention and retain the
interest of hearers."—*Literary Churchman.*
"We can recommend them to those who wish
to know how to deal with the men of their con-
gregation."—*Church Review.*
The Journey of the Soul. Thirty-four plain
Mission Sermons, including a complete course
for Advent, also Christmas and New Years;
a complete course for Lent, Good Friday,
Easter, and other Church Seasons. Third
edition. \$1.50.
"Always fresh and forcible, and remarkable
for clearness and simplicity of style."—*National
Church.*
Homely Words for Life's Wayfarers. Twenty-
five Plain Sermons, including four Sermons
for Advent, also Christmas, Epiphany, End
of the Year, All Saints' Day, Hospital Sunday
and General Sermons. \$1.
"Can be heartily praised. Never uninstruc-
tive and never dull. The sermons have force,
directness, actuality, with simplicity of style.
Full of brightness and vivacity. Nobody could
go to sleep where such sermons are delivered."
—*Guardian.*

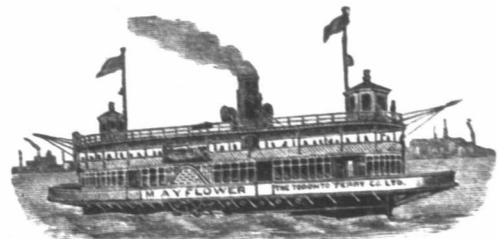
ROWSSELL & HUTCHISON,
PUBLISHERS, BOOKSELLERS, ETC.,
76 King Street East - TORONTO

ards, for oil, gas and
ions and estimates for
issions submitted by T.
ock street, Covent Gar-
angings. Designs, esti-
on application. THOS.
asiastical Embroiderers
Tavistock-street, Covent
om old examples, and
of Church Plate on view
SONS, Church Furnish-
ovent Garden, London,
Bag, Pocket Sets and
& SONS' full descriptive
1. Clergy Stores, Tav-
den, London, W.O., Eng-
variety. Plain and Em-
ach. T. PRATT & SONS,
-street, Covent Garden,
t free.
d
urch
rnishings
tle & Son,
erality St., Montreal
N FENCE CO.
ers of—
ety, Crestings, &c.
Stone Fence Co.,
lphia.
ast, - Toronto.
W., Toronto.
i. Thomas.
g and every Description
Iron Work.
to architect's work,
he hour. Special dis-
es on application.
H LEA, Manager.
ss Work.
ilpits
ns, Ewers
g Fixtures, &c.
d prices guaranteed
mons Co., Ltd.
, Toronto.

Before

Taking that holiday trip of yours look over this list and see if you do not require some of the articles mentioned:

- A Sponge
 - Sponge Bag
 - Bath Towel or Gloves
 - A good Cake of Soap and a case to keep it in
 - Hair, Shaving, Cloth or Tooth Brush
 - Bathing Cap
 - Razor or Strop
 - A Bottle of Hooper's Meloderma to neutralize the effects of wind and weather, and a bottle of Hooper's Lavender to refresh you when weary.
- HOOPER & CO., 43 King St. West.



HOLD your Annual Church Picnic at **Island Park**. The most beautiful picnic grounds in the Province. The Toronto Ferry Company issue very low rates to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail around the Island before landing at the picnic grounds. For further information apply to W. A. ESSON, Manager, 83 Front St. West. Tel. 2965.

Grimsby Park,

Lorne Park & Long Branch Line.

STEAMERS Greyhound and Eurydice will run between Toronto and the above Parks this season. Special trips will be run on May 24th, and commencing June 9th, daily. Fares—**Long Branch and Lorne Park, 25 cents; Grimsby Park, 50c.** round trip. Special rates to Sunday School and Society Excursions. Full particulars on application to **J. OGDEN,** Cor. Queen and Bathurst Sts., Toronto.

Victoria Park

UNDER PROHIBITION.

The Children's Paradise. Fun and Recreation for young and old. Campers' tents to rent with or without board. Electric Cars run to Park Gate. Staunch Steamer "STEINHOFF." Cheapest Excursion Rates. Apply to **A. B. DAVISON,** 92 King St. E., cor. Church. No other authorized agent.

NIAGARA FALLS LINE

DOUBLE TRIPS

Empress of India

Daily at 7.40 a.m. and 3.30 p.m., from City Wharf, foot of Yonge street, west side, for St. Catharines, Niagara Falls, Buffalo, Rochester, New York and all points east and south. This is the only steamer connecting with railway at Port Dalhousie. Family books for sale. 40 trips for \$8. Tickets at all G. T. R. and principal ticket offices.

Niagara River Line

3 TRIPS DAILY (except Sunday)

Commencing Monday, JUNE 4th

Steamers **CHICORA** and **CHIPPEWA** will leave Yonge Street Wharf, east side, at 7 a.m., 2 p.m., and 4.45 p.m., for

NIAGARA, LEWISTON & QUEENSTON, connecting with N. Y. C. & H. R. R., M. C. R. R. and N. F. P. & R. Ry. for Falls, Buffalo, etc. **JOHN FOY,** Manager.

MONREITH HOUSE,

TORONTO ISLAND.

Summer guests, ladies and gentlemen, or families. Under new management. Address **MRS. M. E. ALLEN.**

THE LARGEST ESTABLISHMENT MANUFACTURING **CHIMES & PEALS** in the World. **PUREST BELL METAL (COPPER AND TIN.)** Send for Price and Catalogue. **McSHANE BELL FOUNDRY, BALTIMORE, MD.**



WENEELY & COMPANY, WEST TROY, N. Y., BELLS Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells, also, Chimes and Peals.

The **ARMY & NAVY CLOTHING CO., Ltd.**

CLERGYMEN and Delegates attending the Synod will find our assortment of Men's, Youths' and Boys' Ready-to-wear Clothing the largest and most complete in the city. On taking over this business from the late proprietorship the company made it one of their first aims to produce a superior quality of goods, in this line, to anything that had been heretofore offered. They have succeeded beyond their most sanguine expectations, and now are enabled to show you a **QUALITY, STYLE and FINISH** that the most expert judges can scarcely tell the difference between it and made to measure **CLOTHING.**



In addition to their immense stock of their own manufacture of Ready-to-wear Garments, they carry on probably the most extensive

ORDERED TAILORING

Trade that is done in the Dominion. Employing only the most experienced artists that money can procure in cutters, employing only workmen of known and tried reliability and skill, they are enabled to guarantee to their patrons perfect satisfaction in every particular.

The facilities possessed by the company are on such an extensive scale that a suit perfect in fit and finish can be produced on twenty-four hours' notice, and trousers on six hours' notice.

The company would respectfully solicit a visit and thorough inspection of their goods and prices, and feel satisfied that every one doing so will be well repaid for their time and trouble.



Gents' Furnishing Department

Every requisite is always to be found in this department. The stock of White Dress Shirts, in both laundered and unlaundered, will be found to comprise all the different grades and qualities of the best makers. Gingham, Alpaca and Silk Umbrellas in endless variety, from the cheapest qualities to the best article produced.

In Gloves, Neckties, Handkerchiefs, Braces, &c., &c., patrons will always find everything new and desirable in stock, at such prices that defy competition from the ordinary dealer. An inspection of this department will prove interesting.



Hat and Cap Department.

This department is always replete with all the latest novelties in Children's and Men's Seasonable Goods, and importing direct from the English manufacturers or buying direct from the Canadian manufacturers, they are enabled to save the middleman or wholesaler's profits, and thus place before you this class of goods at absolutely what they cost the ordinary dealer.

The qualities will please you, the prices will surprise you. Two hundred dozen Knit Tam O'Shanter Caps just received, embracing all the leading colors, and suitable for young ladies' outing caps.

GENTS' WATERPROOF COATS of all kinds a Specialty.

ALL GOODS MARKED IN PLAIN FIGURES. SPECIAL DISCOUNT TO CLERGYMEN.

The **ARMY & NAVY CLOTHING COMPANY, Ltd.**

133, 135 King Street East, Opp. St. James' Cathedral.

136, 138 Yonge Street, Cor. Temperance Street.

TO
Subs
ADVE
ADVE
militi
Churce
BIRT
Deaths
THE
a Fair
Canada
CHAN
not on
also th
Disce
receive
time t
dollars
RECE
tion is
postag
or four
CHEC
cents.
CORR
of the
than Fr
AGRN
velling
CHURCH
Addre
NO
Toront
strictly
Offices—
Les
June 24
Mor
Eve
TO
every p
Canada
referenc
NOTI
of "Ti
venient
Court S
"Ti
tized b
meetin
by the
Pope A
covered
over th
Rome.
Cabot,
it to E
Church
cants,
S.P.G.
what it
ARCH
Archde
Toront
the S.
Japan,
he cou
eight
instanc
church,
with ou
has goc
in Japa
on a m
A D
Church
join in
Eastwa
ing Ro

Co., Ltd.

assortment of
and most com-
propriatorship
goods, in this
and their most
d FINISH that



ment.

t is always
est novelties
n's Season-
orting direct
anufacturers
n the Cana-
they are en-
ddleman or
and thus
his class of
what they
er.

please you,
prise you.
Knit Tam
t received,
ding colors,
ladies' out-

ty.
CLERGYMEN.

, Ltd.

t,

Canadian Churchman.

TORONTO, THURSDAY, JUNE 21, 1894.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 2640, TORONTO.

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

Lessons for Sundays and Holy Days.

June 24—5 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 15, to v. 24. Matt. 3.
Evening.—1 Sam. 16 or 17; Malachi 4. Matt. 14, to v. 13.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"THE COLUMBUS CULT" was severely stigmatized by Bishop Perry of Iowa at a recent London meeting of the S.P.G. "Efforts had been made by the Pope of Rome—mindful that the Borgian Pope Alexander VI. had 'given' the newly-discovered continent (of America) to Spain—to win over the new world to the Bishops of mediæval Rome. But it was not Columbus, it was John Cabot, who discovered America, and consecrated it to England's Church and crown. The American Church, with its 80 Bishops and 600,000 communicants, was the brightest jewel in the crown of the S.P.G.—and that Church had not forgotten what it owed to its nursing mother."

ARCHDEACON SHAW, a CANADIAN IN JAPAN.—The Archdeacon—a graduate of Trinity College, Toronto—recently said at an English meeting of the S.P.G.—that "when he first went out to Japan, there was not a single Christian to whom he could look for sympathy. . . . It was eight years since he opened his first church. . . . The 'Church of Japan' was the first instance of the formation of an independent native church, which was at the same time in communion with our own Church." The Canadian Church has good reason to be proud of this pioneer worker in Japan. After twenty years' work, he is now on a much needed furlough.

A DILEMMA IN RITUAL is propounded in the Church Review, whereby a person who refuses to join in the ritualistic posture of worshipping Eastward is convicted of actually himself "imitating Rome" (1) which has abandoned the primitive

customs revived by Anglican ritualists—so that it is not always true that the latter find their inspiration in "apeing Rome," though they do so too often, some of them. One needs to be as careful and circumspect in questions of ritual as in other things, and make correct distinctions of right and wrong.

THE CROSS IN IRELAND AND IN SPAIN.—Circumstances seem to "alter cases" in regard to the sign of the cross as viewed by Irishmen, so as to suggest a little inconsistency ("Irish bull" style) if not "cussedness," as it is termed vernacularly in America. While a certain class of Irishmen are fighting "tooth and nail" against the erection of a cross in a Dublin church, the same persons are enthusiastically supporting the Spanish Reformers who protest against the tyrannical order of the Government to remove the cross (figured in the Rock) on the door of their new church in Madrid. Does it depend on who says "nay"?

"CURSE THE SHEBEENS" was the motto of certain Redemptionist Fathers who recently conducted a mission in Glasgow. The "shebeens" were so completely masters of the situation—the fort which the preachers came to storm at St. Vincent's, Duke street—that Frs. Graham and Shea were impelled to go through a solemn form of malediction, on the lines of the Commination Service, and the old excommunication formula—black stole, crucifix draped in crape, surplice doffed: "every drop of drink, every step of the drinker," etc., was cursed in detail—and the people said, "Amen!"

EXORCISM WITH THE SIGN OF THE CROSS was recently practised in the case of Mamotalabelo, a young Fingo girl in Basutoland. The incident is detailed in both the C.M.S. *Intelligencer* and the S.P.G. *Mission Field*—a rare endorsement! Canon Widdicomb finding her in church in a state of pure frenzy—an incipient convert to Christianity, apparently possessed by a demon—had recourse to the remedy described, and the effect was—as in a Gospel miracle—the demoniac's wild cries sank into silence, and she returned at once to a reasonable condition. Her parents had violently opposed her conversion and do so still.

FR. IGNATIUS TO THE RESCUE!—of the Welsh Church. The *Western Mail* recently contained proof positive that the intrepid though eccentric Anglican monk is ready to champion the cause of the persecuted Welsh Church: "Established by our own king Karadoc in the first century of the Christian era, the Welsh Church has more right to her position and endowments than any other institution in the whole British Empire. . . . To rob the Welsh of their national Church would be eighteen times worse than to rob the good Methodists—who have held their ground for only one hundred years."

"THE LOTTERY CURSE is not yet removed from this country"—says a writer in *N. Y. Churchman*: but strenuous efforts are being devised for the passage of a proposed law by the U.S. Senate "in the interests of the integrity, the morality, and the welfare of the people." In some parts the evil seems to spread like an epidemic of disease, infecting young and old, rich and poor—reducing all at last to one common level of decrepitude and poverty—the natural conclusion of such a pastime!

TABLES TURNED ON A R. C. ARCHBISHOP.—The R.C. prelate Corrigan, of N.Y., having written a letter claiming Irenæus as a witness to Rome's supremacy—"with which all men should agree"—in ancient times, is answered by the note that Irenæus gives the reason as applicable to the Rome of his day, and this reason applied to the Rome of this day, gives the opposite counsel to Christians: "Rome, with which all men should disagree, because it has corrupted the Faith once delivered to the Saints." Its only claim to respect was fidelity, and it has lost that claim long ago.

"SITTINGS" OR "KNEELINGS"?—In answer to the query "How many sittings are there to be in the new church?" the parish paper of Christ Church, New Haven, Conn., says: "This is a point to which we have not yet given particular attention, but we are able to say that ample room is provided for 850 kneeling. Our aim has not been so much to crowd the greatest number of people into the smallest possible space, as to give every worshipper an opportunity to bend his knees in prayer rather than his spine! It will be seen therefore that our church will be considerably larger than one ordinarily built to 'seat' 850 people." Note—the Greeks do not sit in church.

"THE EFFORTS SEEM TO BE PREMATURE," says Gladstone on the subject of Dr. Lunn's effort at furthering reunion of churches. "They seem to me to be such (efforts) as in creating approximation to one set of Christians widen the gap of separation from another." Dr. Lunn seems to have "waked up the wrong passenger" when he wrote to the G.O.M. He does not appear to "take much stock" in Grindelwald and Lucerne, or even Jerusalem picnics, as means to the end of reuniting Christendom.

"NO ONE IS INFALLIBLE, NOT EVEN THE YOUNGEST," is a clever *mot*—among many others—of Archbishop Benson. He had been badgered recently by a number of newly-fledged parsons—"directing me as to what I should say and as to how I should vote?"—and with the power of "dignity rebuking impudence," he lets them down with magnificent gentleness. His Grace seems to have a singular knack of keeping his Archiepiscopal robes uncrumpled amid the often anomalous and difficult surroundings of his position.

THE HOLY COMMUNION.—The Church has always set forth the Holy Communion as a heavenly means of grace, the gift of our Incarnate God. As St. Paul says, "The bread which we break, is it not the communion of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ?" I do not know of one word of Holy Scripture, or of our Book of Common Prayer, or of the liturgies of the Primitive Church, which teaches Christian men that any benefits come to them in this holy sacrament, except in its faithful reception.

A BAD PRACTICE.—There is no authority whatever for the rude exodus, after the prayer for the Church, of those not minded to receive the Holy Communion, or who have received at an earlier hour. It is a breach of good manners, and ought to be denounced by the educated. The Church expects her children to remain for the blessing, which comes at the close of the service; but to

disturb the priest, who is almost forced to stop on account of the commotion caused by the withdrawal of many, borders closely on sacrilege. A similar misdemeanor in polite society would not be tolerated.

HOLY BAPTISM.—Perhaps the most beautiful of many practical features of our holy religion is this, that it embraces and provides for the salvation of children. From their earliest days it claims them, takes them into its loving care, ministers grace to their souls, and places them in the charge of Christian god-parents, pastors, and teachers, that they may be retained in the Church of God, and so be brought up "in the nurture and admonition of the Lord."

TO PARENTS.—Bringing your children to Holy Baptism is the greatest kindness you can show them. The mind of our blessed Lord, the devotion and experience of the ages, the tender solicitude of the parent heart guided by faith in Christ Jesus, and the purpose of the sacrament itself, all demonstrate that the baptism of children is really "mercy to babes." Parents, be not unmerciful. As you love your children, present them in the temple unto the Lord your God.

TORONTO RECTORY FUND.

It is with a feeling of genuine satisfaction that we hear that an amicable arrangement has been reached by the clergy of the City of Toronto, after consultation and conference, for the distribution of the Toronto Rectory Fund. The arrangement reflects credit upon all concerned, for while there are those who stoutly maintain that equal distribution should be the basis for its division, others feel just as stoutly that the fund is intended to supply the ministrations of religion and for the "due and sufficient support and maintenance for the rectors," among the poorer brethren in the city. Having very different views upon the subject, the rectors seem to have been actuated by a desire for peace, a spirit of mutual conciliation, and a willingness to avoid any appearance before the world of want of harmony and good will while prosecuting God's work amongst us. All those concerned have thus been led to set aside any strong feeling on the matter, and to gracefully act upon the principle of self-sacrifice. It is with great pleasure we record the noble generosity of the Rev. Canon Sanson, who notwithstanding a certain amount of remonstrance, cheerfully and willingly offered to relinquish all claim upon the fund, and with determination refused to touch another penny of it. There are some parishes in the city of Toronto that are and always will be so poor that any rector who may take hold of one of them, unless possessed of private means or liberally helped from this fund, must be doomed to lifelong poverty. We think that such men have a righteous claim for a large share of the Rectory Fund, and that there is an unfairness in giving to men possessed of large endowments, or congregations able and willing to contribute largely for their support, money which is absolutely necessary for the supply of a modest maintenance to men not so fortunately situated. Canon Sanson's action appears to evince a recognition of this, and he has not only largely augmented the fund placed at the disposal of the committee appointed by the rectors for allocation, but he has set an example which must have a strong influence upon the conduct of others. We know that already it is beginning to bear fruit.

DIOCESSES—LARGE AND SMALL.

The proposition made by Dr. Mockridge—to relieve the overburdened Bishop of Algoma by enlarging (!) his diocese—is not what is desirable or practical. Its immediate result would certainly be to kill one particular Bishop, and it would provide an effective slaughter machine for decapitating, or rather annihilating, others. In order to get rid of a troublesome member of the Episcopate it would only be necessary to

"SEND HIM TO ALGOMA!"

One looks in vain through the various reports which have appeared in the public press for anything in the shape of argument. It is true that something is said about Algoma being, in its present shape, a very "discouraging diocese," and about the desirableness of "a residence at Barrie in winter" (besides the present "summer see house"): but such ideas seem to be intended more as a sly joke or piece of facetiousness to enliven a dry subject than as serious argument. We fancy that a residence in *Toronto or Montreal* during the winter compares favourably with the Barrie idea, and would afford quite as much

"BACKBONE FOR ALGOMA."

There seems to be a nervous presentiment lest there should be any further subdivision of dioceses, or rather multiplication of them, at present in the Eastern part of Canada. It is contended earnestly that if any new dioceses are to be formed, they should be *in the Northwest*: so one report states. Why Calgary should not be enough for the present necessities of Western Canada, as well as Ottawa for Eastern Canada—is not said. Another advocate of an increased Episcopate, taking much the same line, is only in favour of applying the

"CARVING OUT" PROCESS

to the back parts of the present dioceses of Toronto and Huron. He would "carve out" Peterborough from Toronto, as well as Huron, Bruce and Grey from Huron diocese—oh, yes, and he would throw in Muskoka and Parry Sound, "including islands." If the Bishop is wise he will pray "save me from my friends," for he will see that the sentence so oracularly pronounced on Algoma—"It will kill any Bishop"—is only emphasized and made a "dead sure thing" by the proposed "carving" business. Very nice for the Bishops of Toronto and Huron, though, by the way!

LAYMEN HAVE BEEN MORE PRACTICAL.

One of them—rather modestly, and as it were, apologetically—ventures to hint that "if such places as Barrie and Peterborough had a *bishopric*, there would be such an interest in Church life as would more than meet any additional expenditure." Another is more daring, and declares that "what was needed for the increase of the Episcopate was more men to go out as Bishops who did not wait until an endowment was raised." He suggests that St. Paul would "not wait for an endowment fund—a larger number of centres would give more interest to the laity, representation was killed by long distances." This method of facing matters is evidently the most popular.

WITHOUT AN ENDOWMENT?

—that is the really crucial point. We might have had already Bishops at Barrie, Peterborough, Charlottetown, Ottawa, Stratford, and many other places, but for this fatal "waiting for endowments." The endowments would come in time, as has happened in the case of Algoma—\$50,000 already! The thing is to get your "men at the wheel"—strong, active, popular men—then there will be an end of those pathetic laments: "I have

never been asked by any Bishop how my spiritual life was prospering," "he had almost completed his 40th year in the ministry, and no one had ever enquired into his work and his own spiritual life," "he had been under three Bishops, and had had the same experience." Shame, that such statements should be published to the disgrace of the Church! It is truly said—apart from the "give me an endowment" cry of the House of Bishops—"no Bishop could attempt at present to

FULFIL THE IDEAL OF HIS OFFICE."

He has, to use a common expression, but a very vivid one—"too many irons in the fire." It is no excuse to say that the parish priests are just as badly "handicapped" in their work—hampered by too much parish and too little support. Turn a considerable number of the said priests into Bishops of *small dioceses*, with convenient centres and close personal oversight, and the subsidiary abuses and difficulties will disappear. *Divide Algoma, Toronto, Huron, Ontario, etc.*, making double the number of dioceses at once: and three years will see every one of the new dioceses—as well as the old ones—working comfortably. Diminished distance means diminished fatigue and expenses, as well as increased interest and concentrated energy. The present "Micawbe" policy—waiting for an endowment to turn up—will never mend our present state of apathy and disorganization.

TO KNOW HIS PEOPLE

is, to most Bishops, a practical impossibility, or so nearly so that they seem to give up the effort in despair, and degenerate into confirming machines, with an occasional turn at ordinations. Everything with them—even their addresses—seems to become mechanical, cold, and hard. They act like supernumerary officials of railway companies, who stop off here and there at intervals, but mostly live on railways. The ordinary layman has no more chance of knowing his Bishop personally than if he lived at the antipodes, instead of in some neighbouring city or town. Even in our cities, the only chance of a real friendly intimacy is open to those who have the entry of fashionable dinner-parties—where a "live Bishop" is always in request, for the sake of his dignity, not his sacred office. In such places they can do good—some!—but we should like people to have a chance to say "this man receiveth sinners and eateth with them." Ordinary "sinners" have no chance of episcopal influence, personally, in large and unwieldy dioceses.

GOOD WORDS.

A lady writes: "I look anxiously for the CANADIAN CHURCHMAN each week. I always devote one hour to it as soon as it comes in, and think it is time well spent. I would deprive myself of anything rather than be without it."

* *

A lady from Ontario diocese writes: "I wish more Church families took your valuable paper. I think I have been taking it since it was first published. I would not like to be without it."

* *

A clergyman in Ontario diocese writes: "Enclosed please find my subscription to your admirable paper."

* *

A clergyman in Ontario diocese writes: "I am glad to hear that those in authority take such an interest in the CANADIAN CHURCHMAN."

* *

A subscriber from Quebec diocese writes: "Wishing you the extended circulation which the merits of your paper so rightly deserve."

A layman, in forwarding his subscription, writes: "I am well pleased with your paper, and wish you every success."

A clergyman writes: "I hear the CANADIAN CHURCHMAN quoted often by the clergy; they refer to its articles more than before; it is among them as a thing of life and weight. I wish it prosperity. You have struggled along bravely with it under untold difficulties, and you deserve it should prosper."

A layman writes: "I notice that in your columns the views of different schools are treated with appreciation."

A Montreal lady subscriber writes: "I like the CANADIAN CHURCHMAN very much. It is improving all the time, and there is always so much interesting matter in it."

A clergyman from Toronto diocese writes: "Enclosed is \$1 for another year," and says, "I only wish I could afford to send \$100."

Layman of Niagara diocese writes: "Send me the CANADIAN CHURCHMAN for one year. I only saw a copy last week: I like it well; it is concise and what Churchmen want to stir them up."

A clergyman of Ontario diocese says: "I look for the CANADIAN CHURCHMAN anxiously every week. I find it a great comfort to me, and would not do without it. From beginning to end it is both interesting and instructive."

Church Bells, England, says of the CANADIAN CHURCHMAN: "It is full of news, brightly written, and to use an expressive and comprehensive phrase, well done."

THE PUBLIC READING OF THE CLERGY.

BY J. F. CRUMP.

(Continued from last week.)

In so far as the prayers in the Church Liturgy are to be read, many of the foregoing remarks apply equally to the manner in which that duty is performed. But, in reality, prayers cannot be read in the sense that the Scriptures are. The very fact of their being prayers, that is, supplications, petitions, from the creature to the Creator, excludes the idea of applying to them the same rules. They can only be properly said when the officiant is thoroughly impressed with the solemnity and responsibility of his position as a suppliant for himself and others at the throne of the Almighty. No artificial rules are required to guide him here as to the style and tone of voice he should adopt. It would necessarily be such as would be the natural and spontaneous expression of a devout heart engaged in the most solemn of all duties, and pouring forth its petitions with the urgency and fervour of devotion inspired by the prayers themselves. If it is said that earnestness often turns into excesses and exaggerations which are even more objectionable than a dry and perfunctory rendering; it can only be replied that, generally speaking, the education and intelligence of the clergy ought to be, and generally are, a sufficient safeguard against falling into the error alluded to. In any case, excess in earnestness seems to many a less error than the lifeless, formal, heartless way in which the beautiful prayers of the Church Liturgy are frequently rendered.

Naturally allied to this subject is the style of delivery in the pulpit. When the preaching is extempore the delivery is even then seldom quite natural. The desk seems to have infected the pulpit. There is often the same want of naturalness; the absence of the simple style which man uses with his fellow-man, when he deals with him in the ordinary affairs of life and is desirous of convincing him of any particular opinion, or persuading him to adopt any special line of conduct.

One of the most remarkable things recorded of our Lord's preaching was that "the common people heard Him gladly." Now, if one thing is more certain than another, it is that the "common people" would never have been induced to listen to Him unless He had talked to them in a natural way. A preacher of the present day would stand little chance with a street audience if he used language above their comprehension, or if he talked in a stilted, affected or unnatural style. He would either be laughed at, or treated with indifference.

His audience in either case would soon melt away. Notwithstanding the intrinsic beauty of those

utterances of Christ which so touched the masses of the Jews, is it likely they would have been listened to if they had been delivered as they are often now delivered from the pulpit? Those utterances were stamped with the unmistakable signs of earnestness and sincerity. No one could doubt that they came straight from the heart, spoken as they were with that natural simplicity and earnestness of manner with which all deeply-felt truths must be spoken if they are to carry conviction to the hearers. Preaching, however dignified the term, is nothing but speaking, and the essential condition of all speaking which is to be effective is that it be natural and earnest, or, at any rate, have the appearance of being such. When he ascends the pulpit the preacher often adopts a stilted, generally an artificial manner; the voice kept up at one monotonous pitch, which leaves no scope for the play of feeling or emotion; the style all dry, didactic, or declamatory; and even the eyes, whose variations of expression help the voice so much, are either half closed, or stare at vacancy. The preacher is both literally and figuratively above his audience, and never gets *en rapport* with them. For want of naturalness he fails to establish that sympathy between himself and his hearers which is so essential to success, and which acts and reacts beneficially on both.

How would a speaker at a political meeting expect to obtain and keep a hold on his audience if he adopted the same style as that which often prevails in the pulpit, or how would a barrister expect to persuade or convince a jury if he acted in the same way? The lawyer knows he cannot hope for a verdict from his jury unless he can convince their understandings or appeal to their feelings. For that purpose he uses every available art; he varies his tone according to the exigencies of his speech; he presents his arguments in the plainest and simplest way; he exhibits them in every aspect until he sees they have penetrated to his hearers' intelligence; he appeals to their emotions; he puts on his most winning manner; he endeavours to put the jury in a good humour; he tries to enlist their sympathy; he shows them by his manner that he is thoroughly convinced of the justice of his case; he labours to satisfy them of his sincerity by the earnestness with which he addresses them; he literally pleads with them, and leaves no stone unturned by which he may carry their minds to the conclusion he desires. If an advocate can work so strenuously in a matter where perhaps only a small sum of money is at stake, or some trifling right in dispute, it seems inconsistent that the clergy should not exert themselves in a similar way to carry conviction to their hearers in a matter where the interests at stake are beyond all comparison the highest.

What is here said is not meant to convey the slightest reflection on the real earnestness and sincerity of any of the clergy, but only deals with the manner adopted by so many, which tends to lessen the good effect which their known and acknowledged sincerity ought to produce. The opportunity, as well as the responsibility, of speaking every week to many hundreds of their fellow-creatures, and influencing them for good, is so great, that it is difficult to conceive that those who are seriously impressed with the preciousness of the opportunity and the gravity of the responsibility, can ever be wilfully slack or negligent in using any of the means by which art and culture can enable them to make the best use of their opportunities.

Part of the curriculum for candidates for Holy Orders should be a course of instruction in elocution, with their proficiency duly tested. Certain it is that in the interests of the clergy, as well as of the laity, an improvement should be made in the matters referred to. The clergy owe it to themselves not to be behind the laity in these two particulars of reading and speaking, in which their position, education, and general culture ought to give them a higher prominence, and they owe it to the laity that they should adopt a manner and style of reading and address which shall secure the attention and produce the impressions intended.

It is a sign of the Radical times we live in and of the distance which separates us from the period when none but the clergy knew "letters" (and some of those only indifferently), that a layman should dare to criticise or offer advice to the clergy. Such gross presumption would in bygone days probably have been visited with ecclesiastical censures, if not with more extreme penalties, and perhaps even now will arouse ecclesiastical wrath. But it is better that shortcomings should be pointed out by the hand of well-wishers to the Church than cause should be given to the enemy to "blaspheme," or, in other words, that these faults should be made the occasion for the ill-natured jibes and sneers of those who are only too glad to have an opportunity for finding fault with the Church, her clergy, and her services.—*Jamaica Churchman.*

Horses are so plentiful in Chili and Buenos Ayres that it is not uncommon for beggars to ride.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

LOUISBOURG, C.B.—The 60th meeting of Sydney Rural Deanery was held last week in the parish of St. Bartholomew, Louisbourg. There were present Rev. Rural Dean Bambrick, Ven. Archdeacon Smith, Rev. Messrs. Lockyer and Draper. A vigil service was held in the parish church at 7.30, at which prayers were read by Rev. W. J. Lockyer, the lessons by the Rural Dean, and a learned and instructive sermon by the Archdeacon, on the doctrine of the Trinity. Next morning matins was said by Rev. W. J. Lockyer, after which the Holy Communion (choral) was celebrated by the Rural Dean, assisted by the Archdeacon, the sermon being preached by Rev. W. J. Lockyer. The chapter was convened at the rectory at 3 o'clock; chap. xi. epistle to the Hebrews was read and discussed, and several matters of importance to the deanery and Church at large were considered. Evensong was said at 7.30 in the pretty little church at Lorraine, and a sermon full of instruction was delivered by the Rural Dean, thus bringing to a close another of our very pleasant and edifying meetings, which are always conducted in perfect harmony and filled with the most hallowed associations of God's Church and her divinely appointed service. The two new churches, and the one lately restored, are silent but forcible reminders of the unselfish and untiring efforts of the rector, Rev. T. F. Draper, who has just completed his twelfth year in this his first parish. The next meeting will be at St. George's, Sydney.

QUEBEC.

Ordination.—Mr. W. Curran was ordained deacon at St. John's Church, Melbourne, P.Q., on the third Sunday after Trinity, by the Lord Bishop of Quebec. He will labour in the mission of Melbourne under the Rev. Thos. Rudd, M.A., rector of St. John's Church.

On Tuesday, June 12th, the Lord Bishop consecrated a burial ground at Levis, and on the following day attended the rural-decanal conference which was held at Levis.

The Bishop's Movements.—On Friday, June 15th, he left Quebec by Intercolonial Railway for Dalhousie, N.B., from thence by S.S. "Admiral" to Gaspé Basin. Sunday, June 17th, service and confirmation at Gaspé Basin; Monday, June 18th, confirmation, etc., at Sandy Beach; Tuesday, June 19th, confirmation, etc., at Peninsula. Wednesday, June 20th, leave Gaspé Basin per S.S. "La Canadienne" for the Labrador Coast, where he will spend about a month in visiting the various stations, etc., returning to Quebec for August 1st.

BROMPTON & WINDSOR MILLS.—The Ven. Archdeacon Roe has been appointed to this charge temporarily, in place of the Rev. J. C. Cox, removed to Nova Scotia.

Emigration Chaplain.—The Rev. Thos. W. Fyles, S.P.C.K. Chaplain at Quebec and Levis, gives the following summary of his work for 1893:—"Met 121 ship loads of passengers, crossed the St. Lawrence River 166 times, found 64 situations for immigrants, wrote 819 business letters besides uncounted notes of commendation, made 25 visits to hospitals and other charitable institutions, travelled 6,407 miles, delivered 12 public addresses." The S.P.C.K. are certainly to be commended for providing for such good and practical work.

LENNOXVILLE.—Bishop's College.—The annual convocation of this University, for the conferring of degrees in the Faculties of Divinity and Arts, will be held in the Bishop Williams Hall, Lennoxville, on Thursday, June 28th, at 3 p.m. The meeting for the transaction of business will take place in the College on Wednesday, June 27th, at 8 p.m. The convocation sermon will be preached on June 29th, by the Right Rev. A. C. A. Hall, Bishop of Vermont. Bishop Potter of New York has promised to be the preacher in 1895 instead of 1894, as previously arranged.

ONTARIO.

CORNWALL.—The eighth annual meeting of the Ont. Womans' Auxiliary was held in Cornwall last week. All the officers were present with the exception of the Secretary for children's work. Twenty-five branches were represented by delegates, which is but a small number compared with previous years. The small representation was a great disappointment to Cornwall, for ample accommodation had been provided. The first service was missionary litany and Holy Communion at 9.30 on Wednesday,

the 6th, when a most helpful address was given by the Rev. G. O. Troop on the subject of Ministering to Others, from the words, "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The claims of the heathen millions were earnestly enforced; encouragement was drawn from the fact that even our Lord's life on earth seemed to be a failure, and the thought was impressed that the only true life of liberty is the life of self-renouncing love. Reports showed that eleven new branches had been formed during the year, at Christ Church, Belleville, Napanee, Bath, Newburg, Odessa, Hawley, Amherst Island, Manotick, Ernestown, North Augusta, and Jellyby, making a total of 43 branches, with a membership of 1,440. There are 12 branches of the J. W.A., with a membership of 300, and 14 of the C.C. M.G., with a membership of 286, making a total membership of 2,026, an increase of 131 over last year. The Treasurer reported receipts for D. & F. Missions \$2,040.65, for Diocesan missions \$103.80, and for W. & O. Fund, Ont. Diocese, \$151.72, making a total of \$2,296.17, being an increase of \$294.16 over last year. The Dorcas Secretary's report showed that 90 bales had been sent out this year compared with 79 last year, containing 2,380 new articles and 1,713 second-hand ones. The value of new material and freight amounted to \$1,311. In the bales were 110 quilts and a quantity of groceries. The offertory made for the W. & O. Fund of the Diocese of Ontario amounted, with what had been already acknowledged made up, with a small sum saved from the expense account, to \$400. When the sum was announced the Doxology was sung with great heartiness. An invitation to meet at Perth next year was accepted, and it was decided that the offering at that time should be Ontario's opportunity of joining with the other dioceses in the Woman's Thank-offering for the consolidation of the Church, to be presented at the triennial meeting, to be held in Montreal, September 1895, D.V. The officers of last year were re-elected by acclamation. Letters were received from Miss Smith from Japan, and a report from Miss Brown, lady missionary in the North-west, saying she had reached home strengthened and encouraged by her trip to the East, that she found the buildings much improved, but that the home much resembled a sanitarium, owing to the epidemic of measles and other infectious diseases. She found the boys wearing the remains of clothing made by themselves, and begs earnestly for more boys' and men's clothes in future bales. A pause was made in the proceedings each day 12 o'clock, and a Bible reading given occupying about 20 minutes. A children's missionary meeting was held on the evening of Wednesday; addresses by the Rev. G. O. Troop of Montreal, Miss Tilley of Toronto, and the Rev. R. Samwell of Wales. A very pleasant "At Home" was held on Thursday evening, and the delegates left their hospitable entertainers with much regret.

CORNWALL.—Rev. R. L. M. Houston, R.D., was formally inducted as rector of Trinity Church, last Friday evening, in the presence of a large congregation, including many of other denominations. The induction ceremony was performed by Ven. Archdeacon Lauder, assisted by Rev. Mr. Jenkins of Fort Covington, N.Y.; Rev. R. W. Samwell, Wales; Rev. G. S. Anderson, Morrisburgh; Rev. M. G. Poole, Williamsburgh; Rev. S. G. Poole and Rev. L. B. Stephenson of Cornwall. The ceremony was brief but impressive. After the Ven. Archdeacon had read the commission from the Archbishop appointing Mr. Houston as rector, that gentleman answered in the affirmative certain questions, whereupon the Archdeacon handed him the keys of the church and the Bible and prayer book, and pronounced him regularly installed. The usual evening service then proceeded, with special prayers and hymns appropriate to the occasion. An address was given by Archdeacon Lauder, bearing principally on the mutual relations between pastor and people, reminding the latter that the present age was a restless one, that changes were taking place in the Church as elsewhere, and that for the sake of peace and harmony a good deal of forbearance—give and take—should be exercised, recognizing the fact that the minister was a fallible man like themselves, and that it was impossible for him to please all parties. Instead of saying hard words and leaving the church, as some unfortunately did, it would be much better to consult the minister and have the reasons for changes explained. The Archdeacon paid a feeling tribute to the late rector, Rev. C. B. Pettit, with whom he had been intimate for a life time, and spoke in the highest terms of Mr. Houston, bespeaking for him the friendship and love of the congregation, and a long life of usefulness in his new field.

TORONTO.

St. Matthew's.—Last Sunday week commemorated the 20th anniversary of this parish. The preaching in the morning was the Rev. A. H. Baldwin, rector All Saints', who was one of the officiating clergy

years ago, and in the evening Dean Rigby of Trinity University. Comparison was made by some of the old residents between the original structure (a rough-cast building 40 feet by 30) and the present beautiful church with a seating capacity of 850. St. Matthew's is now a prosperous and increasing congregation, ably served by its clergy, the Rev. J. Scott Howard and Rev. J. W. Blackler.

Trinity University.—The foundation stone of the new eastern wing and gymnasium was laid last Friday afternoon by his Excellency the Governor-General, in the presence of a gathering of distinguished clerics and laymen, the faculties and the students. It was well and truly laid, as all foundation stones are, and the silver trowel which was placed in the vice-regal hand for the purpose was the identical one that Bishop Strachan used, when forty years ago he laid the foundation stone of the original structure. The new building, which will cost about \$20,000, will contain a spacious gymnasium, students' residential quarters and additional class rooms. The Provost read an address of welcome to the Governor-General, to which his Excellency replied with feelings of deep appreciation for the kind sentiment expressed towards him. He congratulated Trinity on its high standing and the good work it was doing, also on its possession of such an admirable Chancellor, and spoke in very high estimation of the Provost. At the conclusion of the ceremonies refreshments were served to the guests upon the lawn.

NORWAY.—The anniversary services of St. John's Church were held last Sunday. Rev. Mr. Abren preached in the morning and Canon DuMoulin in the evening.

YORK MILLS.—The 50th anniversary of the wedding of the rector, Canon and Mrs. Osler, was celebrated on Monday last. A very large number of friends and relatives were present. Canon and Mrs. Osler were the recipients of many loving tokens from their children, grandchildren and other relatives.

St. Luke's.—On Wednesday there will be a grand promenade concert and summer festival at the Granite Rink, Church street. The band of the Royal Grenadiers, by the kind permission of the colonel and officers; the Spanish May Pole Scene and other attractions, with refreshments. The committee, Mrs. F. W. Harcourt, Mrs. E. G. Fitzgerald, Mrs. Wadsworth, under the patronage of Mr. Langtry and other ladies, look forward to this as the event of the season, and it will doubtless be a great success.

NIAGARA.

NANTICOKE.—On the evening of May the 30th, confirmation services were held in Christ Church by his Lordship Bishop Hamilton, when eleven candidates were presented by the Rev. A. Garden, rector, for "the laying on of hands." The Rev. J. R. Newell, of Port Dover, assisted at the services. The Bishop's address to the candidates was most impressive, and made a strong impression on the large congregation which filled the church. Mr. Garden is to be congratulated upon the success of his labours; last fall he had confirmation at Nanticoke, and hopes to have another class ready next fall. A confirmation every six months is quite unusual. Bishop Hamilton visits every parish in his diocese twice a year, and attends besides every half yearly rural deanery meeting of every deanery. Such oversight is certainly encouraging to the clergy.

HAMILTON.—June 12th.—The Synod met to day in Christ Church Cathedral school-room. There was a large gathering of delegates, both clerical and lay. Bishop Hamilton presided. Rev. W. R. Clark was re-elected clerical secretary and J. J. Mason was re-elected secretary-treasurer of the Synod. R. L. Gunn and C. S. Scott were re-appointed auditors. The committee's report on certificates of lay delegates showed that the assessments for synod dues had not been paid by Damascus, Bowling Green, Farmington, Bowes Station, Bullock's Corners, Cayuga, Chippewa, Erin, Hillsburgh, Reading, Fergus, Clifford, Drew, Nassagaweya and Nelson. This afternoon his Lordship delivered his address, in which he feelingly referred to the death of the Venerable Archdeacon McMurray of Niagara, who passed to his reward on May 19th. God's institution of marriage was dealt with at length, the Bishop being of opinion that all the Church people required definite instruction thereon. The principles of matrimony were:—Marriage is God's institution; it was instituted by God in the time of man's innocence; it is the most effective protection against sin, and the most complete provision for the happiness of men; God has consecrated matrimony to such an excellent mystery that in it is signified and represented the spiritual marriage and unity which is betwixt Christ and His Church. A most degrading

view is that in marriage there is something to be ashamed of. Genuine modesty is not weakened by marriage, but is strengthened and refined by it. His Lordship objected to the publishing of banns before or after church service, and he thought there should not be silence on the subject of marriage. He deprecated the fashion of young people going away from home to be married in secret. The Bishop urged upon his hearers the importance of the insurance of the church property. He stated that during the year he had administered the apostolic rite of confirmation 67 times, the number confirmed being 809—334 males and 475 females.

Wednesday.—When the synod assembled this morning it proceeded to elect delegates to the provincial and general synods, and the Standing Committee and the Committee on Discipline.

The election resulted as follows:

Delegates to the provincial synod: Laymen—J. J. Mason, Judge Senkler, John Hoodless, W. F. Burton, W. A. H. Duff, Thomas Burns, Judge Fitzgerald, S. J. Taylor, S. Beaumont, A. Wilson, C. Riseley, William Nicholson. Substitutes—K. Martin, E. Kenrick, B.A., W. Y. Pettit, A. G. Heaven, M. Young, E. A. Gaviller.

Clergy—Archdeacon Houston, Rev. Canon Worrell, Archdeacon Dixon, Canon Bland, Canon Sutherland, George Forneret, Rural Dean Clark, P. L. Spencer, E. J. Fessenden, C. E. Whitcombe, Rural Dean Armitage, and Canon Belt. Substitutes—Revs. R. Ker, Canon Bull, F. E. Howitt, George B. Cooke, A. J. Belt, A. Bonny, J. Fennell and J. C. Garrett, the last five receiving an equal number of votes.

Delegates to the general synod: Clergy—Archdeacon Houston, Rev. Canon Bland, Rev. Canon Sutherland. Laymen—John Hoodless, Judge Senkler, Archdale Wilson.

Committee on the Discipline of Clergy—Ven. Archdeacons Dixon and Houston, Revs. Canon Bland, Rural Dean Clark, Rural Dean Armitage, Canon Worrell, Canon Belt. Substitutes—Rev. G. Forneret, Rev. R. Ker, Rev. Canon Sutherland, the last two receiving a tie vote.

Standing Committee: Clergy—Ven. Archdeacon Dixon, Archdeacon Houston, Revs. W. R. Clark, Canon Bland, George Forneret, W. J. Armitage, E. J. Fessenden, Canon Belt, J. Fennell, Canon Sutherland, C. E. Whitcombe, J. B. Worrell. Laymen—Alfred Ball, Thomas Burns, W. F. Burton, R. Buscombe, W. A. H. Duff, G. Keyes, A. Gaviller, J. Hoodless, J. J. Mason, Charles Lemon, Judge Senkler, A. Wilson.

The Bishop made these appointments to the committee: Revs. P. L. Spencer, Canon Gribble, Canon Hendersson, C. R. Lee, E. A. Irving and G. B. Cooke, Messrs. E. Kenrick, A. G. Heaven, C. E. Bourne, M. Young, C. Hanson and J. H. Land.

W. F. Burton gave a notice of motion that he would introduce a resolution with a view of having the business of the meeting commence at 10 o'clock.

On motion of Archdeacon Dixon, seconded by Archdeacon Houston, a resolution of condolence with the widow of the late Archdeacon McMurray was passed.

Rev. Canon Bull moved, seconded by Rev. C. E. Whitcombe, that the synod learned with surprise and sadness that the English Parliament proposed to dismember and despoil the Church of England in Wales. The resolution was carried.

Considerable discussion took place again to-day over the canon on the aged and disabled clergy fund. After several amendments were made, the canon was referred to a committee, which will report before the adjournment of the synod.

Business was suspended while Rural Dean Jones, of Toronto, addressed the synod in reference to inter-diocesan reciprocity in beneficiary funds. According to the Standing Committee's report, sufficient money has not been raised to warrant the committee in purchasing property for a see house. It was reported that Rural Dean Clark had raised \$2,005, and it was recommended that a canvasser be sent out to collect funds in September.

The claim from the synod of Toronto re commutation trust fund was referred to the committee having in charge the negotiations for a settlement of the disputes between the two dioceses.

The treasurer was instructed to pay \$180.90, the diocese's share of the expenses of the general synod.

At the meeting of the synod this morning, the delegates decided to accept the report of the Committee on Appointments to Vacancies, which makes a great change in the system of selecting clergymen. By the new system the vestry has power to name a committee of five to select the name of a clergyman to submit to the Bishop, the selections to be continued until the Bishop is satisfied with the selection made. Bishop Hamilton expressed his willingness to put the new system to a fair trial, except in unusual cases. Rev. Mr. Mignot moved that the Bishop be authorized to sign the memorial from the Prisoners' Aid Association to the Dominion Government in regard to the proposed prison reform, and the motion was carried. The report of the committee upon the Bishop's address contained a clause

strongly objecting to secret marriages, and recommending that the administration of the Holy Communion and other means of impressing the sacredness of the marriage bond should, whenever practicable, attend the solemnization of matrimony. During the session word was received of the resignation of the Bishop of Algoma.

At this afternoon's session, the question of religious instruction in Public Schools came up, and was warmly discussed. Rev. C. E. Whitcombe introduced the matter in a lengthy resolution, to the effect that as the Holy Scriptures were no longer recognized as a text book in the schools the stability of the Christian faith and the continued existence of the Church were imperilled. A large number of delegates spoke upon the subject, the opinions being about evenly divided, and finally it was resolved to leave the subject with the following committee, appointed by the Bishop:—Revs. C. E. Whitcombe, E. J. Fessenden, P. T. Spencer, Canon Bland and Messrs. John Hoodless, A. G. Heaven, W. A. H. Duff and W. F. Burton. A committee was also appointed to appoint a lay worker's association in the diocese. The synod adjourned at the close of the afternoon session.

HURON.

AILS CRAIG.—Trinity Church.—An excellent ten-day series of evangelistic services held in this church were closed on Wednesday evening, May 30th. The mission preacher was the Rev. J. H. Moorhouse, rector of St. James' Church, Ingersoll. The morning and afternoon Bible readings, as well as the evening addresses, were most instructive, spiritual, and soul-stirring. The necessity of the new life implanted and kept alive by the indwelling Spirit was enforced with a freshness and power which were greatly appreciated. Services throughout were well attended. Many expressed themselves as being greatly benefited, and we trust that good and lasting fruit for the blessed Master will follow as a result of these services.

BRANTFORD.—St. Jude's.—On Monday evening, 4th inst., the congregation gave an "At Home" in the schoolroom in honour of the second anniversary of the Rev. T. A. Wright's entrance upon the incumbency of the parish. Dr. Harris occupied the chair, and an excellent musical and literary programme was given. The chairman drew attention to the general prosperity of the parish, especially during the past year. The success which had attended the rector's labours was beyond their highest expectations, and he was satisfied that we had now one of the most united parishes to be found.

MITCHELL.—The Rev. A. D. Dewdney closed his connection with Trinity Church on the 3rd inst. At the morning service there was a large attendance, nearly every seat in the church being filled. At the close one hundred and twenty partook of the Holy Communion. On Monday evening Bishop Baldwin confirmed thirty-seven candidates in the presence of a large congregation, and delivered an able, impressive, and instructive discourse. The different organizations in connection with Trinity Church presented Mr. Dewdney, before leaving, with a handsome pocket communion service, in a morocco case.

ALGOMA.

I beg to acknowledge a cheque for the sum of \$5, towards a new church at Warren. Also from Nova Scotia the sum of \$4 for the same purpose. These subscriptions are in answer to the Algoma appeal. EDWARD LAWLOR.

BRIEF MENTION.

Frederick the Great left over 100 songs of his own composition.

The underground electric railroad in London is in places 63 feet below the surface.

China has four hundred million inhabitants and but forty miles of railroad.

The falls of Niagara are travelling backward at the average rate of nine feet a year.

Tin plate was manufactured in England and on the Continent as early as 1507.

Rev. Canon Houston has been appointed Archdeacon of Niagara, succeeding the late Archdeacon McMurray.

Mr. David Wilson, the aged hermit, died at Robinson, Ill., recently. He was worth \$130,000.

Some of the large crabs found in India measure two feet each in length.

The Bishop of Huron has offered the incumbency of Trinity Church, Mitchell, to the Rev. J. T. Kerrin, of Bayfield.

The Queen has presented a pair of handsome and costly silver kettledrums to the regiment of Prussian dragoons of which she is honorary colonel.

There are over three thousand ancient towers in Sardinia, the object of which no one, from Aristotle down, has ever been able to determine.

So small is the thread carried by the spindle of the phonograph that the process of threading requires the aid of mechanical device.

Dr. Warre, the head master of Eton, England, has given orders that in future the college museum shall be opened on Sunday afternoons.

The physicians of the Chambers street hospital, New York, have applied castor oil as a cure for hiccoughs, it is stated, with most satisfactory results.

The name Sandwich Islands is English. When Capt. Cook discovered the group in 1779, he christened them in honor of Lord Sandwich, of the English admiralty.

Out of 2,725 Congregational ministers in England and Wales, 2,100 return themselves as total abstainers, in Ireland there are no exceptions, and in Scotland 95 per cent. are abstainers.

The Rev. Samuel Trivett has been transferred to the diocese of Michigan by the Archbishop of Rupert's Land, and has become missionary at Lapeer and Otter Lake.

The railway commissioners of Victoria claim that they have effected a saving of fully \$50,000 by placing women in charge of railway stations.

A sleepless child may be soothed to sleep by gently rubbing its hand or face one way and singing at the same time some low, monotonous song.

No receptacle has ever been made strong enough to resist the bursting power of freezing water. Twenty-pound shells have been burst asunder as though made of pottery.

The most common offence in Jamaica is the use of obscene and offensive language. Over one-fourth of the arrests made last year were on this charge.

Boadicea was a widow when she led the great revolt which nearly ended the Roman power in England. She committed suicide after the defeat of her army.

On the wall of the south aisle of Hereford Cathedral, in England, is preserved the celebrated "Mappa Mundi" (date circa 1282-1300). The map is chiefly filled with ideas taken from ancient historians.

There are no undertakers in Japan. When a person dies it is the custom for his nearest relatives to put him in a coffin and bury him, and the mourning does not begin until after burial.

A frog cannot breathe with its mouth open. Its breathing apparatus is so arranged that when its mouth is open its nostrils are closed.

Dr. Samuel Smiles, author of "Self Help," has just celebrated his golden wedding. He is in his eighty-third year, and still vigorous.

The Right Rev. Lord Arthur Charles Hervey, D.D., Bishop of Bath and Wells, died recently at Basingtoke, Hants, England, aged eighty-six years.

In the museum at Mayence are several piles from a Roman bridge across the Rhine there. They are long and heavy beams, tipped with iron to prevent splitting when driven.

At a public meeting held in Cow Bay, C.B., it was unanimously decided to change the name to "Port Morien," and to take steps to legalize the same.

The Marquis of Dufferin and Ava is said to be the owner of the smallest book in the world. It is an edition of the sacred book of the Sikhs, and is claimed to be but half the size of a postage stamp.

The Chinese have millions of gods—gods of every place, of all trades, professions and callings. There are gods for the doctors, lawyers and thieves, gods of beggars, blind men and tramps; of murderers, constables and executioners.

In a recent lecture, Sir Robert Ball said that a telegraphic message would go seven times round the earth in a second, and if a telegraphic message could be sent to the moon it would reach its destination in a little more than a second. He also thought that it would take something like eight minutes to arrive at the sun.

British and Foreign.

The Presbytery of Newcastle has admitted into the ministry of the Presbyterian Church of England the Rev. Ebenezer Ritchie, late of the "Original Secession" Church at Paisley.

The Bishop of Milwaukee, Dr. Nicholson, is rejoicing over the fact that the debt which has for many years rested as a heavy incubus upon the Cathedral of All Saints, has at last been paid off. The cathedral property is beautifully situated, and is worth over \$150,000.

The Bishop of Goulburn, at the meeting of his

synod last month, reviewed at length various diocesan matters. Incidentally he mentioned that owing to bad investments and other causes, his income is one-fourth less than that of his predecessor.

Archdeacon Green of Ballarat, the lately elected Bishop of Grafton and Armidale, was consecrated in St. Paul's Cathedral, Melbourne, on SS. Philip and James' Day, by the Bishop of Ballarat, assisted by the Bishops of Adelaide and Melbourne.

A requisition has been sent to the President of the English Church Union requesting him formally to convene a special meeting for the purpose of passing a resolution condemning the Higher Criticism.

By 63 votes to 49 the second London Synod of the Wesleyan Methodist Church has resolved to send an overture to the approaching conference urging it to seek powers from Parliament for freedom to alter the poll-deed of the Connexion so as to extend the term of ministerial residence in a circuit beyond three years.

According to a paragraph in the Times, the Bishop of Worcester entirely concurs in the declaration of the other Bishops as to Welsh Disestablishment, and withheld his signature from the recent Manifesto "only because he does not believe that the assault is seriously meant."

The Church Representative body at their last meeting passed a cordial vote of thanks to Principal Reichel for his generous offer of a gift of valuable books from the library of his father, the late Bishop of Meath. The collection is to be given to the Down Connor and Dromore Diocesan Library in Belfast, the Bishop of Down and Library Committee undertaking its safe keeping and all necessary expenses.

Last year and again this year an attempt was made to approach the Legislature of the colony of British Guiana for a grant towards the Bishopric Endowment Fund. In 1893 the then Governor, himself a Roman Catholic, suggested that the sum of £1000 should be placed upon the estimates, but the Colonial Secretary at home would not allow the suggestion to be carried out. This year again the matter came up at the meeting of the combined Court, and though the grant was placed on the estimates and no vote could be taken, yet certain members insisted upon speaking upon the subject, some of the speakers insisting in emphatic terms that the Colonial Government had a right to do as they pleased with their own money without dictation from home.

The Rev. Robert Hannay, D.D., vicar of Belfast, died at Dundrum, county Dublin, on Friday, after a long illness. Dr. Hannay was Secretary for many years of the Irish Protestant Orphan Society, and Chaplain to the troops in Belfast garrison, and was one of the best known clergymen in Ireland. He was educated at Trinity College, Dublin, and graduated B.A. in 1857, proceeding to M.A. in 1870, B.D. and D.D. in 1871. In 1858 he was ordained deacon by the Bishop of Down, and priest in the following year. From 1858 to 1862 Mr. Hannay was curate of Magheralin, county Down; he was perpetual curate of Christ Church, Belfast, from 1862 to 1870; and of St. Anne and Whitehead, Belfast, for the next two years, at the end of which time he was appointed vicar of Belfast, and held that position for nearly twenty-two years.

The Rev. Fr. Hopkins, Superior of the Seamen's Friendly Society of St. Paul, has decided to remain for another five years as River Chaplain of Calcutta. Brother James of the same Order, acting with the sanction of Fr. Hopkins and the Bishop of Llandaff, is about to start a Priory on a small scale at Barry Dock for the training of volunteers. Funds to carry on the work at Calcutta are much needed. Fr. Hopkins writes:—"When I am in England to preach and to lecture funds come in, but when I am away the returns seem terribly inadequate to meet our requirements."

The Bishop of Honduras pleads the great need in his diocese of more clergy and churches. "Contributions," he writes, "will most thankfully be received by me at the Bishop's House, Belize, British Honduras, or may be paid into the account of the Bishop of Honduras' Fund, Messrs. Coutts and Co. Strand. I may add for the information of any of the clergy who may volunteer for work here, that the climate is good, the country beautiful, the people nearly all speak English, and there is no place where their work would be more welcome."

Hopes are entertained that the "exquisite cathedral of Clonfert," as Professor Stokes calls it, may soon be restored in a fitting manner. The ground on which the church stands has been the site of a place of worship since the sixth century, and there is a Norman Gothic doorway in the present building

believed to date from the tenth century. Mr. Skipton, district architect to the representative body, is at work preparing plans for some really needed repairs and improvements. Several friends have promised subscriptions for this work, and others have promised gifts of new books and church furniture. Both the late and present Bishop of Killaloe took great interest in the work.

Among the candidates ordained on June 6th, by the Bishop of Connecticut, to the Order of Deacons, were Arthur James Gammack, M.A., of Trinity College, Edward John Haughton, B.A., of the University, and William Carson Shaw, of Wycliffe College, Toronto. They graduated from Berkeley Divinity School, Middletown, Connecticut. Mr. Gammack will be rector of Colchester, Connecticut; Mr. Haughton becomes assistant at Pottsville, Pennsylvania; and Mr. Shaw will have a charge at Spokane in the State of Washington.

The Bishop of Oxford held his Trinity Ordination in the Church of St. Mary Magdalen, Oxford. A very helpful sermon was preached by Archdeacon Pott, who strongly urged the duty of pastoral visitation, which he feared was being crushed out by a crowd of other engagements. Unlike his immediate predecessors, the Bishop does not ordain at Cuddesdon; and it is questionable whether in the bustle and excitement of an Oxford "Eights" week the candidates are able to secure that quiet retirement and leisure for undisturbed thought which they so greatly need.

The Bishop of Llandaff (Dr. Lewis), who has been engaged on his visitation recently, referred in his charge to the Disestablishment agitation, and showed how little the Church in Wales merits the onslaught which is being made on her. Said the Bishop: "The charge of neglect of her great spiritual work is not one which the most malignant and unscrupulous of her foes will venture to bring against her to-day. For fifty years and more she has been realizing more and more fully on each succeeding day the solemn responsibilities which belong to her, of which the results are everywhere abundantly manifest, both within and without her pale. Her noble cathedrals and the great majority of her ancient parish churches have been restored at vast expense, new churches have been erected by hundreds where the needs of growing populations demanded them. Devout congregations are gathered within her walls. Her educational system for the religious instruction and training of her children has, in the face of well-nigh insurmountable difficulties, been vastly extended. The number of her clergy has been greatly increased, and lay agents, both male and female, necessary for the more adequate prosecution of her spiritual work in all its various branches, have been very largely multiplied. The services of the sanctuary are generally being conducted with decency and reverence."

CONNECTICUT.—The annual commencement at the Berkeley Divinity School, Middletown, Connecticut, was held on 6th June, with unusual enthusiasm. Commencement is the occasion for the reunion of Alumni, and a general gathering of the clergy and laity of the diocese. The Alumni now number a large proportion of the American clergy, and not a few in the Episcopate. Commencement is always marked by the Bishop's promotion of the students in the Divinity School to the office of the diaconate. The service is held in the adjoining parish church of Holy Trinity, and was never more solemn and dignified than on this occasion. The church is admirably adapted for such a function, and a very large number of the clergy had assembled. A new and very beautiful feature in the church was the white carved reredos to the altar; the electric light is so arranged upon it as to give it all the artistic effect of a rich and delicate transparency. Service commenced at 11 a.m., and the long procession was led by a cross-bearer in scarlet cassock and linen cotta. Upwards of forty clergymen, with embroidered white stoles, filled the chancel and part of the nave, and Bishop Williams, of Connecticut, was assisted at the altar by Bishop Niles, of New Hampshire. Litany was said by the Rev. Dr. W. H. Vibbert, of New York, in the usual place in the ordinal. Rev. O. H. Raftery, of Portland, Conn., preached a most effective and appropriate ordination sermon, and ten were advanced to the diaconate. In the afternoon, a reception was held at the house of Rev. John Townsend, and the Alumni took the opportunity of presenting a congratulatory address to Bishop Williams upon this fortieth anniversary of the foundation of the Berkeley Divinity School. The address was read by Bishop Niles, President of the Alumni Association, and a very felicitous reply was made by Bishop Williams, accepting the kind words and the feelings unspoken with utmost gratitude, and touching in his own happy way upon the history and principles of the school. The Bishop was then taken completely by surprise by the pre-

sentation to him of an address from the women of the diocese, and by the gift accompanying it of four thousand dollars to the new library building of the Divinity School. By the address and gift the Bishop was very deeply affected: with the former was presented a handsome volume with the autograph signatures, and by the latter the work of erection can now at once be commenced, as it brings up the sum to the first twenty thousand dollars in hand, and let a beginning be made.

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 Bishop of Algoma's Correction of Statements.

SIR,—The Rev. Dr. Mockridge has recently published a letter in the *Canadian Missionary Magazine* in which he undertakes to answer the question, "What shall we do with Algoma?" I am personally indebted to him for the interest which he has always manifested in my diocese, and especially so just now for the ingenious solution which he has found for the problem, the chief value of which consists in the fact that, putting his theory in a nutshell, he would lighten my burden by doubling my labour. Into the general merits of this theory I do not now propose to enter, my sole object being at present to anticipate and correct a few misapprehensions certain to arise on a hasty perusal of the letter referred to.

(1) The letter is not an official one, representing the views of the Mission Board, but simply a theory propounded by an individual clergyman, and therefore to be taken on its merits.

(2) Dr. Mockridge says, "The best of his clergy leave him," i.e., the Bishop of Algoma. Had he said "some of the best," it would have been more correct. This latter is unhappily the case. Several have left whom he would fain have retained among his co-workers, and another is leaving in a month or two, who finds the attractions of Saskatchewan, both financial and educational, stronger than those of the diocese to which he has devoted twelve or thirteen of the best years of his life for the Christian instruction of the Indians. But all this does not imply, as might be supposed, that the clergy who remain are the "leavings." So far from this, we still have missionaries who are just as "good," by which I mean as devoted and self-denying, as any who have left us—men who have been loyal to the diocese almost from its very foundation—men who, despite the serious drawbacks and disadvantages attaching to their connection with it, have stoutly resisted strong temptations, in the shape of golden arguments held out to them to induce them to transfer their allegiance to other fields of labour. All the best of the clergy, therefore, have not left me, while those who remain are just as deserving of the Church's support and sympathy as any who have gone.

(3) Dr. Mockridge says, "Over \$20,000 was sent to it (Algoma) last year, by and through the D. and F.M. Society of the Church of England in Canada." Of this statement I can only say that I most heartily wish it were true. But round numbers, though very convenient, are frequently misleading. How entirely so are they in the present case may be estimated from the fact that, in reply to a telegram, my Diocesan Treasurer informs me that the sum actually received was \$5,413, not including the Bishop's stipend, or the monies received from individual contributions, all which would bring up the total received, directly or indirectly, "by and through the D. and F.M.B.," to certainly not more than \$13,000 or \$14,000, if so much. While on the subject of accuracy in financial statements, I would take the opportunity of correcting a blunder, not found in Dr. Mockridge's letter, but to be seen in the *Canadian Missionary Magazine*, of which he is editor. The annual report of the Mission Board for 1893 gives, on page 4, a brief summary of the amounts contributed by the several dioceses to the Domestic and Foreign Missions. In this summary Algoma is credited with giving the magnificent sum of \$2 to the former. This report has doubtless suggested some caustic criticisms in certain quarters. "Algoma receives enormous sums, and gives \$2." But the case is not quite so glaring as the statement referred to would make it appear to be. If we turn to pages 17 and 18 in the same annual report, a detail list of parochial contributions by Algoma is furnished, showing a total as printed of \$47.31. But even this is not correct for on adding up the items correctly, the total is

found to be \$111.87. Well, this is not much, but it is something more than \$2, and just as much for Algoma out of her poverty as are the larger sums credited to older dioceses out of their abundance. The blunder just corrected is not chargeable to Dr. Mockridge, as he was not treasurer at the time of the publication of the annual report. I have referred to it simply to shield the reputation of my diocese, and to show that if she has received "freely," she has given freely "as God hath prospered" her.

(4) Some few mistakes are to be found in Dr. Mockridge's enumeration of parishes and missions in Algoma. Eight of the thirty which he gives are only "stations" included in organized "missions," while seven of these organized missions are altogether omitted from the list. But these are merely such mistakes as must inevitably occur where the writer is practically unfamiliar with the details of our diocesan work, and sees his subject only from the outside.

E. ALGOMA.
P.S.—Since the above was written, I have received a telegram from Rev. R. Renison, saying, "Have given up Prince Albert—will stick to my post."

Information Wanted.

SIR,—For my own information and also the enlightenment of other laymen, I shall be glad if you will give me clear straight answers to the following questions:

1. Is there any method whereby a vestry can free itself from the presence of a rector who is neglectful of his duties, incompetent, tactless, and out of touch with his congregation, but with whom there are no ritual disputes nor are there any charges of immorality beyond that of systematic prevarication?

2. Is there power in the hands of the Bishop to deal with incompetence, incompatibility and neglect? If not, why not?

3. Is it a fact that once a man is ordained, no matter what he does or leaves undone (provided he stops short of flagrant immorality, avoids ritualistic disputes), he is a practical fixture for life? It would appear to be so.

4. What rights have the laity in such cases? Are they to remain quiet and continue their attendance at a church where they cannot possibly hear anything "edifying" in the true sense of the word? or are they compelled to attend the services of churches which are not in accord with their views?

5. Is a clerk in holy orders allowed to trample under foot all the vows which he took upon him at his ordination and go unpunished?

6. How often and when during the past ten years did the Archdeacon visit and report upon the condition of the churches and the work carried on in the different parishes in North Simcoe?

7. What means (outside of the Archdeacon's reports) has the Bishop of ascertaining the condition of each parish and whether friction exists? It appears to me that what is required is either an increase in the Episcopate or else the appointment of a number of archdeacons, and for my part I favor the latter. They should be young, vigorous men from 30 to 55 years of age, good organizers, possessed of tact and energy, and should not be residents in the rural deaneries of which they have the supervision. Their visits should not be hurried or formal, but made with a distinct view of smoothing away any differences which may exist between the clergy and their parishioners, and also dealing with irregularities and setting on foot such changes as have proved beneficial in the past. The Bishop, with his multifarious duties, cannot possibly ascertain the position of affairs in country districts where his visits are often three years apart, and his time when he does visit is fully taken up by a confirmation or consecration. I must apologize for the length of my letter, but trust you will find space for it.

COUNTRY CHURCH.

Rushing into Debt.

SIR,—In my last I called attention to the dangerous propensity exhibited in the diocese of Toronto and the country for going into debt. In the city of Toronto alone, a number of new churches have been built, and they are all more or less encumbered. I would venture to say that an aggregate of two hundred thousand dollars is owed by the city churches, paying an interest of some ten thousand dollars (\$10,000). In other words, more is spent on style than missions, and double as much as is required for our widows, who (not the Indians) are threatened with extinction. No one objects to the building of a church, when required, but we feel confident that some of the new churches in the city could have been dispensed with, and other parishes contented themselves with less imposing and pretentious temples. It used to be understood that the religion consisted in visiting the fatherless and the widow; now the widow and the orphan are forgotten, and the glory of God sought in piles of pompous splendour.

ECONOMY.

Sir
at tl
relati
Chur
"V
throu
ture
ancie
upon
zatio
Metro
docur

Sir
great
and v
by yo
propo
agree
but I
is foll
as the
eto
ordain
ordin
comm
follow
admo
godly
cases
imply
their
and a
would
Bisho
exerci
tions
tender
of aut
they v
willing
head
being
more
further
incum
cratio
this v
limited
ther, I
a paris
acts of
who as
curiosi
as to
repute
conditi
is all
Episco
it corr
mere f
and a
exercis
tial an
of the
It is
line on
division
Provin
vince.
last me
the con

June

K.D.
troubles

Will Some Reader Answer?

SIR,—In the report of the committee appointed, at the last Lambeth Conference, to consider "the relation of the Anglican Communion to the Eastern Churches," the following clause occurs:—

More Bishops.

SIR,—I was pleased to see another letter on this great question in the last issue of the CHURCHMAN, and while not fully agreeing with the views expressed by your correspondent "Anglican," yet it is, as you proposed, drawing out opinions on the subject. I agree with "Anglican" as to the want of discipline, but I cannot agree with him that for lack of it "it is folly to expect better results from more Bishops, as the clergy are not responsible to their Bishops," etc.

LAYMAN.

June 13th, 1894.

Blossoms.

Fair pledges of a fruitful tree,
Why do ye fall so fast?
Your date is not so past,
But you may stay yet here awhile
To blush and gently smile,
And go at last.

What were ye born to be,
An hour or half's delight,
And so to bid good-night?
'Twas pity Nature brought ye forth
Merely to show your worth
And lose you quite.

But you are lovely leaves, where we
May read, how soon things have
Their end, though ne'er so brave;
And after they have shown their pride,
Like you, awhile, they glide
Into the grave.

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

Family Reading.

Love's Mastery: Or the Gower Family.

"O yes, they are very lovely, Dr. Argyle. But, did you mean anything?" Stella asked; for the physician was looking deeply and questioningly into her little sad face.

"I was thinking, my dear child," he answered, "that perhaps you were looking a little too far off for hope, when these little frail pure messengers are speaking just beneath your very gaze."

"What do they say?" the child asked, smiling amidst her tears.

"I don't think there is any need for me to tell you," the physician replied; "for you have been taught early to read some of the hard lessons of trust and waiting. And I cannot help believing that, as surely as these spring flowers are showing their blossoms again, so surely will your trust and affection not be disappointed."

Stella thought of the rector's words at the time when there were no snowdrops, and how he had bade her take courage, and go trustfully on, looking forward to the spring.

"O thank you for saying so," she whispered. "And you think that he is not really worse; that he will live?" she continued, looking eagerly into the kind strong face.

"Yes, I firmly believe it—this morning more firmly than before. And now I am going to prescribe for you, my little tired nurse," he said, taking her hand, and feeling the pulse for a few seconds. "Nothing very alarming, do not fear. You must put on your hat, and go down into the garden and gather a good large handful of those snowdrops for me to take to a little friend of mine in Belgrave-square. Yes, there is no need of questions: he is getting on to my astonishment, and will be ready to come to you before you are ready to go to him, if you do not take care."

"And may I pick some for Mrs. Argyle, too?" asked Stella. "Would she like some?"

"Yes, dearly. Get them, my child, while I go and see Miss Gower, and talk to Dr. Mostyn about your brother."

"My prescription has done you good already," the physician said, when, half-an-hour later, Stella came up to him in the hall with her snowdrops carefully arranged in a little fancy basket, a glow of colour on her cheeks, and a smile on her lips, as she thought of who would soon be handling the sweet flowers. "You will go back to your nursing fresher now, and don't be disheartened. You obey all my rules, I hope?"

"Yes, faithfully, Dr. Argyle."

"You go to bed never later than eleven, and take something before seeing your brother and sister in the morning?"

"Yes, always. And I am very well, indeed," she added, pleadingly.

Dr. Argyle smiled as he took the little basket from her hand, and stepped into his carriage. He drew mental similitudes between the fair picked blossoms and the sweet living flower who had just plucked them, as he drove rapidly away, on towards the busy ceaseless whirl of his daily work and duty in the great dim city.

At length the worst was over. By slow and lingering degrees, one stage after another of the fearful malady was met and conquered; and brother and sister both lived. But not unscathed: the fresh and exquisite loveliness of the beautiful Miss Gower was lost for ever. A mournful and touching contrast of the fair blooming creature of a few weeks back, Lora lay on her couch; pale, sunken, unsightly, save to the eyes of those who loved.

Many a tear of anguish was wrung from the eyes of the little tender sister in the silence and secrecy of her own room, over what was lost; for she knew, alas! too well, what that loss would be to Lora. But in her sister's presence during the few short minutes of each day that she was with her, Stella kept bravely up, cheerful, glad, and smiling, and vainly striving to dissipate the shade of sadness which the slow return to strength failed to bring with it.

One morning, one sweet spring morning which

Stella never forgot, she was sitting by Lora's bedside. She had been telling her of Somerset, how much better and stronger he was, and how the change into another room and lying on the sofa there the previous day had done him good rather than harm, and how she hoped that very soon Lora would be able to follow his example.

"Stella, dear," her sister said, after a pause, and speaking with painful effort, "I want you to bring me the little looking-glass from my dressing-table."

The colour, notwithstanding all her efforts to prevent, rushed into Stella's face; as yet, poor Lora had not looked upon her sadly-altered countenance.

"My darling," Stella said, "I can brush out your hair so softly; it will tire you, let me try."

Lora looked steadily into the little face bending over her. "I know what you mean, Stella dear; it is just like your constant thoughtfulness; but it is no use concealing it any longer. I wish to know the worst. Bring it to me, dear."

Reluctantly, and yet half-thankful for her sister to know what she emphatically called "the worst," Stella obeyed. She put the little mirror into her hand, passing her own arm lovingly around her sister's shoulder as a support, and turning her head away to hide her feelings.

She hardly knew how long Lora looked; but the glance of hopeless anguish and distress that met her gaze, as with a sigh her sister dropped the glass and sank back again upon her pillows, Stella never could forget. And the faintly-murmured words, "All over," in a tone of hopeless endurance, caught her ears. A few minutes afterwards Lora said, "there have been many letters for me, Stella dear, I think you said?"

(To be continued.)

Prescience.

There is a strain so full of anguished pleading
For life and love so full of grief to be,
That present joys I pass as one unheeding,
My mem'ry filled with its sweet agony.

There is a strain that echoes through my dreaming,
Nor hath the day its subtle powers withstood,
I hear it still where gayest life is teeming,
It sobbeth in the silence of the wood.

It voices love, a love that knows no ending,
But which in death shall know the end of bliss,
Which feels the pang of that great parting lending
Its passioned clinging to the lightest kiss.

It cries aloud at vision of that hour
When love bereft must live, yet daily die,
And feels in prescience all the awful power
That lieth hid in that one word—good-bye!

Oh, tender strain! with quickened breath I harken
Thy yearning cadence, echoing through tears;
If love, the sun of life, in death must darken,
We cry for strength to meet the empty years.

The Anglican Communion.

The Anglican Communion embraces all Christians in full communion with the Church of England, viz.:

The Church of England, with its 52 Bishops and 80,000 clergymen.

The Church of England in Ireland, with its 13 Bishops and 2,000 clergymen.

The Episcopal Church of Scotland, with its 7 Bishops and 366 clergymen.

The Protestant Episcopal Church in the United States, with its 78 Bishops and 5,000 clergymen.

The Church of England in Canada, Newfoundland, and West Indies, etc., with its 29 Bishops and 1,500 clergymen.

The Church of England in Asia, with its 14 Bishops and 818 clergymen.

The Church of England in Africa, with its 16 Bishops and 400 clergymen.

The Church of England in Australia, with its 21 Bishops and 800 clergymen.

Scattered, 9 Bishops and 200 clergymen.

Bishops resigned, 30.

Say in round numbers, 259 Bishops and 40,000 clergymen.

These different branches of the Anglican Communion are entirely agreed on the three essential points: the Faith, the Administration of the Sacraments, and the three Orders of the Ministry.

Why we Call Ourselves "Churchmen."

Our Lord Jesus Christ did not when incarnate on the earth commit His teachings and embody His life-work in a book. He founded a society—a Church. The New Testament, written years after this Church was founded, and had been spread over much of the then accessible world, reveals to us its writers' record of the setting up of the kingdom of heaven on earth—the institution of the Church of our Lord Jesus Christ—and gives us notices of its history in the years of its first introduction. It does not lay down rules for the organization of the Church, but it proceeds on the supposition that the Church had existed from the start of Christianity, and still existed as Christ established it, and will exist to the end of the world agreeably to Christ's promises which it records. That Church, we believe, has existed from the Apostles' time with its Historic Episcopate, with its threefold ministry, with its Apostolic Succession—"one Holy Catholic Church." We profess our belief in that Church in the Creed. We recognize that Church as existing throughout Christendom. We claim to trace the spiritual lineage of our Bishops and chief pastors through the Christian ages and direct to the Apostles of our Lord, and through them to the Great Shepherd and Bishop of souls Himself. Such is the Church idea. Accepting these postulates, we claim, and profess to be, *Churchmen*.

K.D.C. Pills cure chronic constipation.

One at a Time.

One step at a time, and that well-placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them;
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well,"
Is wisdom's proven rule.

To Church People.

O children of the Church! live in the Church, love her holy ways, walk in her paths of peace, look not beyond! You have naught to do with those who are without, but to treat them kindly, do good to them, and pray for them. In the Holy Catholic Church you have your portion; be content; give God thanks; be at rest. Live by the Bible and the Prayer Book. Begin each day with prayer; go forth to your work and to your labour until the evening; lie down with the eye of Jesus looking upon you, and the holy angels watching around. Do good in your time. Be sober, industrious, true, honest, kind. Fulfil your course. Lay hold on all the helps which the Lord puts within your reach to bring you to heaven. So shall your walk be close with God; so shall you at length rest in Him with the blessing of the Holy Church upon your grave; so shall you wake in the last great morning, to rise and go to your Father's house; to be brought close to that Lord of whose body you are a member, and from whose side you will never be parted; to inherit the kingdom prepared for you from the beginning of the world.—*Bishop Huntington*.

Indigestion is stubborn, but K.D.C. overcomes it.

A Bishop Dispensing Medicine.

Bishop Ridley, of British Columbia, in a letter about his last visitation of the stations around the northern Pacific coasts, gives the following account of the benevolent work he had to do at villages where the steamer stopped only a little while to take firewood on board: "At intervals the steamer stops to load fuel from the long stacks of firewood cut by the Indians, and at every village, wherever there are Indians, I am recognized in a moment, and as the fuel is piled on the ship's deck I am dispensing medicine on the river's bank, surrounded by the sick or their attendants. Time is most precious, as the steamer cannot afford to linger. So the Indians press around me, pouring a clatter of woes into my ears. 'I have a hacking cough; I have ulcers; my eyes are nearly blind; I want Epsom salts; I want eye lotion; give me ointment; my child is dying; look! give liniment, all my joints are swollen; this man's arm is broken; my mother is withering; my heart is sick, etc.' I call out: 'Bring bottles, cups, cans, or any vessel at hand.' The wise who had them at hand are first served. With as much precision, as under the circumstances is possible, I dispense and direct as rapidly as I can, praying in my heart all the time. To each I try to speak, if but one word, for Jesus.

"Scream, scream goes the steamer's whistle. I look round in dismay, for many are still waiting anxiously. I roar at the top of my voice, 'Hold on, captain, wait a bit.' Taking grace from the stopping of the whistle I work faster than ever. The captain is a man of heart and takes in the situation; but times is precious, so at last the whistle screams again. I bundle the drugs into my convenient cassock, a sailor standing by picks up the medicine chest and rushes for the ship. We are off and away from the downcast remnant, who are wailing because I left them without the help hoped for. God help them."

Economy and Strength.

Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently.

How can We Prosper?

Personal prosperity should be sought, because by it we build up character and can better advance the kingdom of Christ. But how can we be surest to thrive? Since mind and motive are most important factors, we begin with spiritual essentials and name the industrial afterward.

1. Live an humble, consistent Christian life. A teachable, spiritual mind, walking humbly with God, is the best fitted for insight, prudence and action.

2. Keep the Lord's Day holy. A religious rest keeps up the tone of mind, invigorates the judgment, and renews the bodily strength.

3. Attend the midweek service, for it is a bulwark against the overweight of care. Active business is promoted by so safe and refreshing a set up in the midst of the six working days.

4. Be regular in family and personal devotions. Thus to keep the affections and motives well balanced is a protection against those misjudgments, notions and mere conceits which are so disastrous to business.

5. Work, but do not overwork. Be busy, but never hurry; energy of will and nerve and muscle must be wrought into every prosperous enterprise.

6. Think. One thought may be worth a hundred blows. It is the mind that manages and finally wins or loses.

7. Watch the important littles. A small waste may consume the narrow margin between profit and loss. To attend to important trifles is high art, but to spend time upon unimportant trifles is "fussiness."

8. Promise only with great care to fulfil. A promise kept is a credit and a source of strength.

A promise forgotten, neglected or broken is a weakness and a damage as well as a wrong.

9. Be careful of debts and credits. Watch the maturity of claims. Pay promptly and collect carefully. Always thank a creditor for notice, but settle without due but courteous notice.

Truth.

It is sometimes affirmed that nothing is easier than always to tell the simple and undisguised truth, and that therefore insincerity is left without the shadow of excuse. This is a most unguarded statement, and is its own refutation. It would almost be nearer accuracy to say that few things were more arduous. There are two serious difficulties in the way of this supposed simple virtue. One is to discover exactly what is true, and the other is to know when, where, and how to tell it, and when to refrain. The more a man cultivates his judgment and educates his conscience the more fully he will appreciate both these difficulties. It is doubtless easy enough for the unthinking and loquacious man to blurt out, in season and out of season, whatever happens to be uppermost in his mind; but, when for that reason he boasts of his truthfulness, we can neither agree with nor commend him, for he has neither taken pains to assure himself of the exact truth of what he utters, nor has he considered whether or not it were better that it should be uttered.

Bishop Tucker's Visit to Singo.

Bishop Tucker writes to England enthusiastically of a visit to Singo, a large province in the north-western part of Uganda, where missionary operations are immediately to be begun. He speaks of the delight he had in the native porters who attended him and his party, many of whom were Christians: "Both night and morning prayers were said, generally being conducted by one of their own number. Before it was light the murmur of voices told me that the men were engaged in prayer, not in my presence, but at a distance, in their own sleeping-place. It was interesting to notice how one was chosen by the rest, and that without any formal election, to be the leader in their devotional exercises. I called him the 'minister,' and certainly he deserved the title; he truly served his people. The whole country of Singo is spoken of as fine open land, and a fair proportion of the people have learned to read. Hundreds of books were sold, and the demand is likely to increase."

—To one who will watch for opportunities to do good they will open up on every side. In the crowded thoroughfare of business, in the social circle, in the quiet of the family, in the intercourse of friends, in the school-room, in the street—everywhere, in fact, may we find occasion to roll away the stone that obstructs the way of some one's happiness or success. And, though such efforts may be desultory and unorganized, though they may appear small and insignificant, though they may not always seem successful, not one of them is lost. In what way they may help we cannot always foresee, but that they will is certain.

—One hundred years ago Benjamin Franklin left a fund of \$5,000 which he directed should be put at interest and left to accumulate for a century. When that time had come round, according to the directions of the splendid old philanthropist, half of the money thus accumulated should go to some good public purpose for the benefit of the people of Boston. The other half was to be put aside, as in the first case, for another century, at the end of which time the state and city should be equal partners in the fund. Now, arising from that \$5,000 there is an aggregate of something near \$700,000, half of which the trustees will use to build and equip an industrial training school, one of the best uses to which the money can be put, and one which Franklin would surely approve, if he were living now. The Board of Aldermen and three ministers of the oldest religious societies in Boston are trustees. Next week they are going to Washington to learn as much as they can about the manual school there, and they will visit nearly all the large cities of the United States on the same mission.

Giving Thanks.

"In everything give thanks," said an aged man softly.

"I don't see what there is to give thanks for." It was Nina who spoke, a bright, intelligent girl of fifteen. She was an orphan, it is true, and poor; but she had a loving grandfather to look after her, and she had good health—a precious gift. Yet Nina had not a thankful heart, and did not count her mercies.

"You have to work hard, grandfather, and at your age too, when most people rest. Robert and I work all day long as well; yet still we are poor, and can afford but soup and dry bread for dinner."

"Ah! child, count your mercies, not your privations or difficulties. Many a girl would be thankful to be in your position. Look at poor Margaret down in the valley; she is just your age, Nina, yet she cannot walk at all, her poor spine is so weak, and you know her aunt grudges her every mouthful she eats, because she can make no return for it."

"I had forgotten her," said the girl slowly, as she glanced at the old grandfather, who so lovingly watched over her.

"You have youth and health, my child; and you are able to work. Between us we earn sufficient to live on, for though it is not much, it is enough. We have a roof over our heads, and comfortable beds. We have God's Word in our hands and freedom to read it. Ah! child, we have much to give thanks for even here on earth; how much more when we think of what God is preparing in heaven!"

Nina could not reply, but there were tears in her eyes, as she folded her hands, while her grandfather returned thanks for the nourishing meal spread for them. But afterwards she sprang to her work with a happier face than she had worn for some time.



Responses in Church.

An essential feature of our "Book of Common Prayer" is its Responsiveness. It provides that a considerable portion shall be said alternately by minister and people. And that there may be no hesitation or uncertain sound on the part of the people, it directs, at almost every change, that they "shall answer with a loud voice." And again, that there may be no ground for timidity, as well as to provide against any singularity, it enjoins that all present—"the minister, clerks, and people"—shall say together the Lord's Prayer, the Creed and other portions. In this respect the English Liturgy is framed according to the pattern of those early Liturgies which were drawn up in the apostolic age. It is an historical fact, recorded both by pagan writers and Christian apologists, that the primitive Christians met together for the purpose of singing hymns of praise to Christ as God, and that the heathen were even attracted to the churches by the singing, for the sound of their chanting rolled from side to side like the waves of the sea; and their Amens were said to resemble claps of thunder. Both comparisons show the heartiness of their singing and responding. The arrangement of frequent re-

sponse, and oft-recurring Amens, besides having the authority of Scripture, and the precedent of the Church's practice in all times, has also been always thought to possess many advantages, united with great beauty, and to be altogether the best and most certain means by which "the great congregation may unite with one heart and one soul, with one mind and one mouth, to glorify God." Now, it is evident that if the people do not take up their part in a prompt, decided, outspoken, hearty manner, the distinguishing feature of this kind of service is destroyed; its beauty marred; its several advantages lost.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla cures.

The Sundays after Trinity.

The date of Easter determines the number of Sundays that shall follow after Trinity, in any particular year, which varies between twenty-three and twenty-seven. In the Book of Common Prayer, Collects, Epistles, and Gospels are provided for twenty-five, and a Rubric directs that, when more are required, as many Collects,

Epistles, and Gospels of those which were omitted after the Epiphany shall be taken as may be needed, and if there are less than twenty-five Sundays then the overplus shall be omitted, provided that the last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.

The teachings of this season are entirely practical. The Collects are for the most part ancient and simple, and founded on general truths; the Epistles are full of precepts exhorting to love and to good works; whilst the Gospels bring us an illustration of some Christian duty or an example of some Christian grace in the sayings or doings of the Lord Jesus Himself.

Rev. H. Burgess, River Philip, N.S., writes: Allow me to thank you for the K. D. C. sent me some time ago. You will be glad to know that in every case where it has been used it has proved beneficial.

Rev. Geo. H. Long, Boissevain, Man., writes: For years I have been a victim of dyspepsia. Became so bad I was put upon a milk diet. Have taken four packages K. D. C. and enjoy better health since I began its use than for years before. I can heartily recommend K. D. C.

Hints to Housekeepers.

To FASTEN THE TEETH.—Put powdered alum, the quantity of a nutmeg, in a quart of spring water for the twenty-four hours. Then strain the water and gargle with it.

STRAWBERRY PUDDING, WITH SNOWDRIFT SAUCE.—Beat the yolks of four eggs and four tablespoons of sugar. Add the juice of one cup of berries and two tablespoons of hot water, and simmer until it thickens. Remove from the fire and stir in the whites of four eggs, beaten stiff with two tablespoonfuls of sugar. Add one quart very ripe strawberries. Serve cold and with sauce made of one-half cup butter and one cup sugar, stirred to a cream and piled on top. Good desserts are strawberry tapioca and berry blanc mange, using a quart of strawberries to one cup of tapioca, one cup of sugar, well soaked, or to a pint of milk made into blanc mange, with a few sprigs of sea moss.

STRAWBERRY SHERBET.—Two lemons, two oranges, one quart of berries, one tablespoon gelatine, half cup cold water. Dissolve and strain the gelatine. After adding one pint boiling water and one pint sugar, squeeze the fruit and add the juice; pour into a freezer. Freeze quickly, else the sherbet will not be clear.

RUSSIAN CREAM OF STRAWBERRIES.—Soak two tablespoonfuls of gelatine in one-quarter of a cup of cold water. Mash one quart of very ripe strawberries to a pulp with one and one-half cup sugar; let this stand half an hour. Pour over the gelatine three-quarters of a cup hot water, stir until dissolved, and add to the berries and press them through a sieve. Mix with one pint of cream whipped to a stiff froth. Turn into a freezer and freeze until it begins to thicken. Then remove the dasher and stir with a spoon. Put the mass into molds, and set them in ice and salt for two hours.

STRAWBERRY MERINGUE.—Make a good puff paste and cut it large and round as a dinner plate. Bake it a light brown in a very quick oven. Draw it forward to the oven door, and cover with berries rolled in sugar. Over the berries spread an inch deep meringue made of the whites of four eggs whipped stiff, with three tablespoonfuls of sugar. Bake a golden brown. It is good cold or hot, and delicious for a small company, served picnic fashion, on the piazza or lawn, when the sunny days grow hot.

SALAD DRESSING.—One cup vinegar, two tablespoonfuls flour, one tablespoonful butter, one egg, one and a half teaspoonfuls salt, one-half teaspoonful black pepper, three teaspoonfuls mustard, a pinch of cayenne. Beat all together and stir while cooking. When cooked and cooled add one cup cream or rich milk and beat thoroughly.

TOMATO BUTTER.—Ten pounds ripe tomatoes, five pounds brown sugar, one pint cider vinegar, one tablespoonful each of cloves, cinnamon and allspice. Boil gently three or four hours.

RASPBERRY VINEGAR.—Take nine quarts of berries, mash them somewhat and cover them with vinegar and let them stand twenty-four hours, then squeeze out the juice and add a pint of sugar to each pint of juice. Boil fifteen minutes and then bottle tightly. A pleasant drink is made by putting two or three spoonfuls of this vinegar into a glass of ice water.

Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters, and can truly recommend it to anyone suffering from this complaint. Mrs. Chas. Brown, Toronto.

I can highly praise Burdock Blood Bitters. My symptoms were dropsy, backache, and sleeplessness, and all these disappeared after using two bottles of Burdock Blood Bitters. Georgina Holmes, Wood Point, Sackville, N.B.

Like Magic. "It always acted like magic. I had scarcely ever need to give the second dose of Dr. Fowler's Extract of Wild Strawberry for summer complaints." Mrs. Walter Govenlock, Ethel, Ont.

For immediate relief after eating use K.D.C.

...
**Sterling
 Mounted
 Cut Glass**
 ...

Claret Jugs and Tumblers, Sugar Shakers, Cologne Bottles, Salts Bottles, Ink Stands, Mustard Pots, Salt and Pepper Shakers, Flasks, Powder Boxes, etc., etc.

...
Ryrie Bros.
 ...

Cor. Yonge & Adelaide Streets.

Grimsby Park

The Great
 Canadian Summer Resort

SEASON OF 1894

The best talent on the continent of America has been secured for Sermons, Lectures, Concerts, etc.

The National School of Elocution and Oratory will hold its Summer Session from July 5 to August 15.

Sunday School Congress will be held from August 13 to 24.

Physical Culture Classes during July and August.

The Park contains 100 acres of forest and greenward; over 200 cottages, two large hotels, general store, telegraph offices, postoffice, etc. The Park Temple, the most unique structure in America, will hold about 6,000 people. Grounds lighted by electricity. Excellent beach for bathing and boating. Grand Trunk station on the grounds.

Steamers "Eurydice" and "Greyhound" will make regular stated trips between Toronto and the Park.

Illustrated programmes, giving full particulars on all points, may be had at the Methodist Book Room, Toronto, and from Mr. B. C. Fairfield, St. Catharines.

NOAH PHELPS, President,
 MERRITTON.
 W. C. WILKINSON, Secretary,
 TORONTO.

Insure in Agricultural Insurance Co.

| | |
|--------------|----------------|
| Capital, | Assets, |
| \$500,000.00 | \$2,262,018.07 |

Deposit with Dominion Govt., \$152,928.00

GEO. H. MAURER, Manager.
 WILLIAMS & DICKSON, Toronto Agents.
 Head Office: Freehold Loan Bldgs., Toronto.

Peninsular Park Hotel

Big Bay Point, Lake Simcoe.

This beautiful summer resort, nine miles from Barrie, opened

MONDAY, JUNE 18

Beautiful playgrounds for children, lawn tennis courts, boating, bathing, and fishing. The house has all the latest modern improvements, including electric lighting, and will be under the most careful management. Table unsurpassed. Rates reasonable.

For terms apply
 M. McCONNELL, 46 Colborne St.

MURPHY

Gold Cure Co.'s Institute

FOR TREATMENT OF
 Alcohol and Morphine Diseases
 AND TOBACCO HABIT.

WM. HAY, MANAGER, 253 Wellesley St., Toronto
 JOHN TAYLOR, Managing Director, Ottawa.
 Patients treated at their Residence when required.
 Correspondence strictly confidential.

Three New Subscribers

We will mail to any person sending us three new yearly prepaid subscribers to the CANADIAN CHURCHMAN, beautiful books artistically illustrated in Monotint and Colour, worth \$1.00.

FRANK WOOTTEN,
 "Canadian Churchman."

Offices—Cor. Church and Court Sts., Toronto.

One New Subscriber

We will mail to any person sending us one new yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 30c.

FRANK WOOTTEN,
 "Canadian Churchman."

Offices—Cor. Court and Church Sts., Toronto.

**WEATHER
 and
 WATERPROOF PAINT.**

PREPARED READY FOR USE

OFFICE AND FACTORY
 122 & 124 Richmond St. E., TORONTO.

MISS DALTON,

356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW.
 MILLINERY.
 DRESS AND MANTLE MAKING.

The Latest Parisian, London and New York Styles.

Little Joy.

Of course that was not her real name, but after you once seen the dear little maid, you would not wonder that "little Joy" was what everybody called her.

Her grandfather began it when she was a wee little baby, with no hair at all on her little head, and not very much beauty either, except in her big blue eyes, which laughed as soon as anyone spoke to her. You did not have to see the smiling lips, and the merry dimples coming and going to know that Joy was laughing. You would know it if you only saw her eyes, for they could laugh as well as her lips.

She was swinging on the gate, one sunny October day, singing a sweet little tune, as she was swinging to and fro, and watched the golden and crimson leaves fluttering down the walk, every time the wind stirred the branches of the tree that grew by the gate. It was a tall old elm, that had kept watch by the gate long before Joy's father was born, and when he was a little toddler had dropped its pretty treasures

SEE THE Unconditional
 . . . NEW Accumulative Policy
 ISSUED BY THE

Confederation Life Association

OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents.

W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.

Don't Wear Pants

That are soiled or baggy at the knees; send them to the British American Dyeing Co., where they will be properly cleaned, well-pressed, and sent home looking as good as new.

British American Dyeing Co.
 GOLD MEDALIST DYERS

Toronto Offices: 90 King Street East, 458 Queen St. West, 426 1/2 Yonge St.
 Telephone 1990.

**MISS VEALS' SCHOOL
 FOR YOUNG LADIES**

50 and 52 Peter St., Toronto,

Well equipped and thorough in all its departments.
 Modern in its methods.
 A large staff of experienced professors and teachers.
 Resident and day pupils.

Upper Canada College.

FOUNDED 1829.

A FULLY EQUIPPED residential Boys School. Beside the classical and science courses, for which the College has long been famous, a thorough business course similar to the one adopted by the London (Eng.) Chamber of Commerce, is now taught. Eight exhibitions entitling the winner to free tuition are annually open for competition. Winter term begins January 8th. For Prospectus apply to

THE PRINCIPAL, U. C. College,
 Deer Park, Toronto.

in the fall, as it was doing to-day for the little daughter.

Joy was looking up into the tree so intently that she did not see a lady coming, until a rustle of the dried leaves made her look around just in time to hear Miss May Disbrow say:

"Will you give me the church key, little Joy? I am going to practise a while."

Little Joy jumped down from the gate, and ran into the house for the key. She liked to go with Miss May to the church, and sit in one of the high-backed pews, and listen to the music when the sweet voice of the organ pealed through the church.

As she handed the big brass key to the young lady, she looked up shyly and said:

"May I go too?"

"Why, of course you can, little Joy," said Miss May, with a smile. "I cannot practise so well when you are not there to listen."

Miss May, the rector's daughter, and little Joy, whose grandfather had been the sexton for years and years, were great friends, and they walked along together to the church, Joy holding Miss May's hand, and making all the noise she could with her little feet, as she walked through the dried leaves which made a carpet everywhere.

For a while after they reached the church, little Joy was content to stand

by Miss May's side and watch the slender fingers moving over the keys, and listen to the sweet music, but after a while she wandered away, going softly with reverent tread along the aisles, standing with clasped hands before the beautiful window, at which she loved to look on Sundays, with the Good Shepherd bearing a little lamb so tenderly in His arms. By and by Joy went to the top of the steps that led down into the cellar under the church. It was very dark, but Joy was not afraid of the dark. It always seemed so soft to her, and she liked to go into a dark room, and imagine that she felt the darkness resting like a tender hand against her face.

Presently she went down the steps, very slowly and carefully, lest she should fall. Perhaps grandfather was down there at work, although she could not hear him. There was a dim light down stairs when she reached the bottom of the stairs, and her eyes grew accustomed to the change. Her grandfather was not there, but little Joy was not afraid, for she had often been there before, and she walked about in the cellar, looking with curious eyes at the large furnaces which heated the church in winter, and then tip-toeing over and looking in at the great mountains of coal all ready for use.

There was a large empty box in one corner, and Joy got into it, and making her little red shawl into a pillow, nestled her golden head upon it, and shutting her eyes, began to imagine all sorts of fanciful day dreams, as she loved to do whenever she was alone.

By and by Miss May finished her practising, and looking about for Joy and not seeing her little companion, supposed that she had become tired and gone home, without waiting for Miss May to come.

The young lady went out and shut the church door, locking it after her, and went home, quite forgetting to stop and leave the key at the sexton's house.

It was nearly nine o'clock when old Matt, the sexton, came to the rectory, looking pale and anxious.

"Why, what is the matter, Matt?" asked Miss May as she saw his troubled face. "Were you worried over the key? I forgot to leave it, but I thought it did not matter, as I could take it around to you early in the morning."

"It isn't the key, ma'am," said old Matt, "it's little Joy. We can't find her nowheres, and I thought maybe she might have come home with you, and forgot to ask leave."

"No, she went to the church with me, but she came away before I did, and I did not see anything more of her," Miss May answered. "Oh, Matt," she exclaimed, suddenly, "I wonder if I could possibly have locked that poor child in the church! I never thought of her being there, but she might have

June 2
 been asle
 you at on
 I hope sh
 not know
 not bear
 being the
 "When
 asked her
 hurriedly
 As soon
 was lost,
 both the
 be allowe
 little Joy,
 went to
 look for t
 In the
 little Joy
 was alone
 notice wh
 was so bu
 but all at
 that Miss
 Going up
 church w
 and that
 and thoug
 the door
 herself ou
 I think
 been sore
 was not a
 know wha
 thing. It
 she did w
 locked the
 from the
 might hav
 It was
 while she
 the cellar
 again.
 "I kno
 to herself.
 send gran
 come quic
 up here al
 She folo
 her sweet
 "Please,
 out, for I
 and pleas
 sake, Am

A

For Bra
 Horsfo
 is, with
 Remedy
 and Ner
 where th
 debilitat
 as a ger
 izer, aff
 both br
 Dr. E. C
 Pa., says:
 and most s
 and genera
 and nervou
 exhaustion.
 Descripti
 Ramford C1
 Beware o

been asleep somewhere. I will go with you at once and we will look for her. I hope she may be there, since you do not know where she is, and yet I cannot bear to think of the poor little girl being there alone in the dark."

"Where are you going, May?" asked her brother, as he saw his sister hurriedly prepare to go out.

As soon as he heard that little Joy was lost, he wanted to go too, and both the younger children pleaded to be allowed to come and help look for little Joy, so it was quite a party that went to the church with a lantern to look for the little missing one.

In the meantime we must see what little Joy did when she found that she was alone in the church. She did not notice when the music stopped, she was so busy with her fanciful thoughts; but all at once she listened and realized that Miss May had stopped practising. Going upstairs, she found that the church was quite empty and deserted, and that the great door was locked, and though her little hands could turn the door handle, yet she could not let herself out.

I think most children would have been sorely frightened, but little Joy was not a timid child, and she did not know what it was to be afraid of anything. It was lonely, to be sure, and she did wish that Miss May had not locked the door, but she did not suffer from the fear that other children might have done.

It was growing dusk, and after a while she went back to the big box in the cellar and nestled her head down again.

"I know what I will do," she said to herself. "I will ask God to please send grandpa to let me out. He will come quick if he knows I am all locked up here alone."

She folded her hands together, and her sweet voice broke the silence: "Please, God, send grandpa to let me out, for I don't like to be here all alone, and please take care of me, for Jesus' sake, Amen."

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. Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Health Built Up

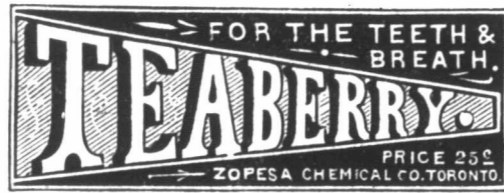
"I had a very bad cold which settled on my lungs. I was under doctor's care and was not able to get out of the house for eight weeks. I did not gain strength very fast and other remedies failing to help me or improve my ease, I was induced to try Hood's Sarsaparilla. I have taken several bottles and my health is improved very much. Since I have taken Hood's Sarsaparilla I feel very much stronger than for a long time past. I have recommended Hood's Sarsaparilla to others, for it truly has been of great benefit to me." JOSEPH NEILEY, North Kingston, Nova Scotia.



Mr. Joseph Neiley very much stronger than for a long time past. I have recommended Hood's Sarsaparilla to others, for it truly has been of great benefit to me." JOSEPH NEILEY, North Kingston, Nova Scotia.

Hood's Sarsaparilla Cures

Hood's Pills are a mild cathartic. 25c.



Then she laid down again and waited for her grandfather to come. She was so sure that her prayer would be answered that she listened every moment for her grandfather's step.

"Perhaps he had to do something else before he could come," she said, as the time passed slowly away. "I am 'most tired staying here all alone." It was a very good thing for the tired, hungry, little girl that she fell asleep, or I am afraid she would have found the time that passed before the party came to look for her very long indeed.

As it was, she started up with a little cry of surprise, to find a lantern flashing its bright gleams into her sleepy eyes, and Miss May kneeling beside her, looking so pleased to have found her, and yet so sorry, too, as she thought how lonely it must have been for the child.

"Oh, how long you were in coming, grandpa!" said little Joy, as she sat up and rubbed her eyes. "I 'most got tired of waiting for you, and I 'spect I went to sleep while I was listening to hear you come in."

"Did you know that I was coming, darling?" asked her grandfather, as he put down the lantern and took his little girl up in his arms.

"Why, of course I did," little Joy answered. "I just knew you'd come 'cause I asked God please to send you, so I knew He would, and He did, didn't He?"

"Yes, my pet," grandfather answered, as he pressed her close to him. It was a happy party that carried little Joy back to her home, where, nestled cozy and warm in her mother's lap, she ate her supper, and told her story.

Joy often tells the story of the time when she was shut up in the church, but she never forgets to add reverently;

"And God listened when I asked Him to send grandpa to take me out, and He sent him to find me. God always listens, you know, when people pray."

Yes, little Joy, and though He may not send just the answer we have asked for, and desire, yet we know that He doeth all things well, and that His watchful love and care are over all His creatures.—New York Churchman.

Influence.

We all have great influence over each other—either directly or indirectly, known or unknown. We cannot stand alone, we are all knit up in each other, we are members one of another; if we think we can sin without drawing others in, we are greatly mistaken. We leave the print of our steps behind us, though we do not look back to see the marks we have made. In every relation of life people have more or less influence. Husbands over their wives, parents over their children, friend over friend, fellow-labourer over fellow-labourer. Although we may not be able to trace it day by day, still it is there. Let us then remember the awful responsibility it is to live, to be the means of perhaps sending a brother to hell by our example. The tempted become in their turn the tempters. What an awful thought!

The Best Place to Beg.

Two beggars met one day, and thus talked as they sat together by the roadside:—

"Ours is a poor trade; I'm getting very tired of it," said one.

"Oh, are you?" said the other. "Well, that's not so with me. I find it a very prosperous business, and like it better every day."

"That's strange enough," was the answer. "There's so many things against us. First of all, one dares not go to the same person too often."

"That's not my experience," said the other. "I find that the oftener I go the more readily I am heard."

"You don't say so!" exclaimed his companion. "Why, I get turned away with 'lazy fellow,' or some such name, and am told to take myself elsewhere. As to money or bread, I may knock pretty often before I get a bit of it."

"Now, I can truly say," said his companion, "that if I don't get just what I ask for, I always get something better instead of it."

"A fortunate fellow you are; and in these times, too, when people shake their heads and declare they need to go a-begging themselves."

"Ah, I am never told that. I go where I know that riches abound, and where there is enough, and more than enough, for all that ask."

"Why," said the other, "if I put on a doleful face they call me a hypocrite; if I put on a merry air they say I am not in want; and there's no knowing how to succeed with them."

"It's not so with me; for when I am in trouble I get pity, and when I am full of praise and joy I get a more abundant blessing."

"This is wonderful. I find they grow tired of my story before I am half through, and they say it is false, without caring much for me, even if it were true."

"How contrary my case is! I cannot tell my sorrows and wants too often. I am told to come with every one of them; and, strange to say, so deep is the interest in my behalf, that what I have to tell is better known where I beg than I know it myself."

"Why, do tell me where you beg?" said the astonished beggar.

"At the gate of Heaven," said his companion. "And where do you beg?"

"Oh, I beg of the world," said he.

"Then no wonder you are tired of your trade. Come and try my gate. If you make your stand at that, you will never be disappointed. You will never, never be turned empty away."

—Cabbage and white veal make an excellent salad. Slice white cabbage fine as for coleslaw and mix with it one-third or one-half as much minced veal, either boiled or cold roast. Dress with mayonnaise, if you choose, but a more delicious dressing for this or for cabbage alone is made in the following way: Mix thoroughly one teaspoonful of prepared mustard, one-half teaspoonful of salt and one-half teaspoonful of sugar. Add one cupful of warm water, and when mixed break two eggs and beat them until light. Stir the warm mixture into the eggs, then stir in one-half cupful of oil, sweet cream or melted butter. Set over hot water, either in a double boiler or in a bowl over the steaming teakettle, until it begins to thicken, then take it from the fire and add one-half cupful of vinegar, slowly stirring all the time.

WE WANT 1000 more BOOK AGENTS
for the grandest and fastest selling book ever published,
Our Journey Around the World
By REV. FRANCIS F. CLARK, President of the United Society of Christian Endeavor. 250 beautiful engravings, steel-plates, etc. *The King of all subscription books. It sells at sight. Agents average \$9 to \$10 a week, and make \$100.00 a month. One sold 120 in his own township; another, a lady, 40 in one Endeavor Society; another, 68 in 10 days. Men and women agents wanted everywhere. Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Quitts, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.*

Coughing

leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It is palatable and easy on the stomach. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!
Scott & Bowne, Belleville, All Druggists, 50c. & \$1.

The Union Loan & Savings Co.

59th HALF-YEARLY DIVIDEND

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

Friday, the 6th Day of July Proxo.
The transfer books will be closed from the 23rd to the 30th instant, both inclusive.

By order, W. MACLEAN, Managing Director.
Toronto, June 6th, 1894.

CINCINNATI BELL FOUNDRY
CINCINNATI, OHIO.
SOLE MANUFACTURERS OF THE **BRYMNER BELLS**
FOR CHURCH SCHOOLS, FIRE ALARMS, &c.
Catalogue with 2500 castings, Prices and Terms FREE.

John Labatt's Ale and Stout



GOLD MEDAL

Nine Gold, Silver and Bronze Medals, and Eleven Diplomas

The most wholesome of Beverages. Always the same, sound and palatable



JAMAICA 1891

JAS. GOOD & CO., Agents, Toronto. Brewery at London, Ont

By the Thousand!
By the Tens of Thousands!
By the Hundreds of Thousands!
By the Million!

Will be the Output this Fall of _____

Cullen's Trees AND Plants

We will make it decidedly interesting this spring. There's sure economy here. See, see!

Roses Hybrid Perpetual, Climbing and Moss. Best varieties; grown in open field. They are strong two-year-old bushes, averaging two feet in height. Clean, vigorous, healthy, well branched and with good roots. They will bloom freely the first season. 30 cents each, two for 50 cents, ten for \$2.

Vines Hardy Creeping. Ampelopsis Veitchii (Japan Ivy), 2 years, 2 to 3 feet, 30c. each, two for 50c., ten for \$2.50. Honeysuckle, 3 years old, 30 cents each, two for 50c. Wistaria, purple and white, 3 years old, 40c. each, two for 75 cents.

Clematis Double Red, Double White, and Double Lavender, 40c. each, or the three for \$1. Single varieties, including Jackmanii, Heneryii, Miss Bateman, Star of India, Ramona and all other single flowering Clematis, 25c. each, 10 for \$2. All our Clematis are two years old and will bloom the first season, and are guaranteed perfectly hardy.

Shrubs Hardy Flowering. Choice sorts, strong, 2 to 3 feet, well branched, and heavy rooted plants; straight, smooth and symmetrical, 30 to 40c. each.

Trees Ornamental. Best varieties, 8 to 10 feet, 50 cents to 75 cents each; \$25 to \$50 a hundred. Also everything else in the nursery line at lowest wholesale price, no matter how small the order.

FREE. To all who send in their orders before the first of July, we will give free of charge a large Flowering Chrysanthemum, the World's Fair prize. Address all Canadian orders to

CULLEN BROTHERS & COMPANY,
NURSERYMEN
298 Sherbourne St., Toronto.

We send plants by mail to all parts of the world.

Unequaled

Best Brussels, \$1.10
Beautiful Velvet Carpets, \$1.00.

CARPETS are the basis of all room decoration. How important that a wise choice be made. It is our place to furnish reliable information to carpet buyers, and out of our exceptional facilities, to do better for them than any one else. We could not afford to trifle with the buying public.

| | |
|--|--|
| HEAVY BRUSSELS In newest designs. No value to compare with this. \$1.10 | VELVET CARPETS Pure Yarn—close pile. Will cause no disappointment in wear. \$1.00 |
|--|--|

JOHN KAY, SON & CO.,
34 King Street West, Toronto.

Gas and Electric Fixtures

LARGE STOCK OF NEW AND ELEGANT DESIGNS IN
Gas, Electric & Combination Fixtures and Globes
Which we are offering at very low prices.

BENNETT & WRIGHT
72 Queen St. East, Toronto.



HANGING BASKETS
BEDDING PLANTS
CUT FLOWERS, ROSES, &c.

Wedding and Funeral Orders
Artistically arranged Floral Tributes shipped safely to any address at shortest notice. Satisfaction guaranteed.

Grainger Bros., Dear Park Conservatories, Cor. Yonge St. & Olive Ave. Telephone 3870.

E. S. BURNHAM'S
Clam Bouillon,
Especially adapted for invalids. can be obtained at

HEREWARD SPENCER & CO.'S
TEA MERCHANTS
63 1/2 King St. West, Toronto. Telephone 1,807

Now it is a Cot
and now a reclining chair—again it is a lounge—and look, it takes the form of a cozy upright arm-chair: "did you ever and changed by a simple twist of the wrist"—really, wonders will never cease—and so cheap.
The Chair-Cot Co., 218 Yonge St.

MONUMENTS
In every variety of Granite and Marble. Fonts, Tablets, etc., of latest designs. Best material and workmanship at lowest living price.
J. HASLETT,
563 Yonge Street, Toronto.

KIDD & CO.,
Room 15, 91-2 Adelaide St. E., Toronto.

AUDITORS AND ASSIGNEES.
Contracts made with firms to post or audit books by week, month, or otherwise.

HO! FOR MUSKOKA.
PAIGNTON HOUSE,
Beautifully Situated at
CLEVELANDS, LAKE ROSSEAU,
Commanding a Fine View of the Lake.

Splendid Fishing, Safe Boating and Bathing.
DAILY MAIL
Good Table and Terms very moderate. Special Rates to families.
SECURE YOUR ROOMS EARLY.
J. F. PAIN, - - Proprietor
CLEVELANDS, MUSKOKA.

The OXFORD PRESS
48 Richmond St. West, Toronto

TIMMS & CO.,
Ecclesiastic, Music and General Printers,
Publishers of the beautiful series of Confirmation Cards, Marriage and Baptismal Certificates, etc.

48 Richmond St. West, Toronto
TELEPHONE 2493
Note our new address.

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

Life Insurance
UNDER THAT MOST POPULAR PLAN

The COMPOUND INVESTMENT
—OF THE—
North American
Life Assurance Co.
Head Office, Toronto, Ont.

Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 10th and subsequent premiums paid thereon is payable.

THE INVESTMENT ANNUITY POLICY
issued by the same company contains special advantageous features not found in any other form of policy contract.
Write for particulars.
WILLIAM McCABE,
Managing Director.

Bates & Dodds,
UNDERTAKERS,
931 Queen St. west,
Opposite Trinity College.

SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No. 511.

ICE Grenadier Ice and Coal Co.

Rates—\$1.50 per month for ten pounds daily; each additional five pounds only costs 1c. per day extra. The only company in the city who have cut and have in stock nothing but pure ice for domestic purposes, as required by Health Act regulations. Send orders early. Full weight guaranteed.
Office—(33)-39 Scott Street. Telephone 217; Ice Houses and Shipping Depot, 5103.

D. McINTOSH & SONS
524 Yonge St. (Opp. Maitland)
MANUFACTURERS AND IMPORTERS OF
GRANITE AND MARBLE MONUMENTS
MURAL TABLETS, FONTS, &c.

We Maintain
the reputation gained years ago of being the best Dyers and Cleaners in the Dominion. We excel in every branch. Gents' Clothing, Ladies' Dresses, or House Furnishings are cleaned or re-dyed with a superiority of finish that defies competition.
British American Dyeing Co.
Gold Medalist Dyers
Toronto Offices—90 King St. East, 454 Queen Street West, 426 1/2 Yonge Street. Tele. 1990.

Wheat, w
Wheat, re
Wheat, s
Barley, g
Oats.....
Peas.....
Hay.....
Straw...
Straw, loc

Dressed h
Beef, fore
Beef, hind
Mutton...
Veal.....
Beef, sirc
Beef, roun
Lamb.....

Butter, p
lb.....
Butter, tul
Butter, fa
Eggs, fres
Chickens,
Ducks, pe

Potatoes,
Onions, p
Apples, p
Turnips, p
Celery, pe
Carrots, pe
Parsnips, p
Lettuce, p
Radishes, p

R FL
Canr
CROSSI

466 GERI

Dr. Peal
The great sp
ons Deblit
Try Gold
Constipation
ative in im
remedies. P
st.

D. L. THO

Ch
Co

Are respect
to HIGH C
to LOW C
but just th
with first-
Therefore
Report is
grammes,
the vestry
wanted, cc
can't satisf
haven't fac
country, O
fair margin

N
N.-W. COR



Toronto Markets.

Table with 3 columns: Item, Price, and Unit. Includes Wheat, Barley, Oats, Peas, Hay, and Straw.

Meats.

Table with 3 columns: Item, Price, and Unit. Includes Dressed hogs, Beef, Mutton, Veal, and Lamb.

Dairy Produce, Etc.

Table with 3 columns: Item, Price, and Unit. Includes Butter, Eggs, Chickens, and Ducks.

Vegetables, Retail.

Table with 3 columns: Item, Price, and Unit. Includes Potatoes, Onions, Apples, Turnips, Celery, Carrots, Parsnips, Lettuce, and Radishes.

R FLACK Groceries and Provisions. Canned Goods in Great Variety.

CROSSE & BLACKWELLS' JAMS, JELLIES Etc.

466 GERRARD ST. EAST, TORONTO

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

Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases.

D. L. THOMPSON, Homeopathic Pharmacist, 394 Yonge St., Toronto

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low.

Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country.

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

\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live.

Address A. W. KNOWLES, Windsor, Ontario.

Wringers.

Why pay \$3.50 for a Wringer when we sell you the same for \$2.75? You don't have to pay for the privilege of buying from us.

AMERICAN FAIR, 334 Yonge Street. Open every evening.

Two New Subscribers.

We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.

FRANK WOOTTEN, "Canadian Churchman." Offices—Cor. Church and Court Sts., Toronto.

J. C. MOOR, St. Augustine Wine Wine and Spirit for Sacramental purposes. MERCHANT

433 Yonge St., Toronto. Telephone 625. Wine Vaults under 2, 4 and 6 Anne st.

UNDERTAKING

THE LATEST.

MR. T. W. KAY has removed to 443 Queen Street West, and has had the premises renovated to suit the requirements of his vast and steady increasing business.

GEORGE MAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK. Office—Court House, 51 Adelaide Street East. House—128 Carlton Street, Toronto.



SPOTS AND BLEMISHES, CAUSED BY BAD BLOOD, CURED BY B.B.B.

DEAR SIRS,—I am thankful to B.B.B. because I am to-day strong and well through its wonderful blood cleansing powers.

I am so pleased to be strong and healthy again by the use of B.B.B. and I can strongly recommend it to every-body.

Home Savings & Loan Co., Ltd.

DIVIDEND NO. 30.

Notice is hereby given that a dividend at the rate of seven per cent. has this day been declared on the paid-up capital stock of the company for the half-year ending 30th June inst.

The Transfer Books will be closed from 16th to 30th June instant, both days inclusive. By order of the Board. JAMES MASON, Manager. Toronto, June 8, 1894.

W. H. Stone, Undertaker.

YONGE 349 STREET

OPPOSITE ELM Telephone No. 932.

A MARVELLOUS BOOK AT A MARVELLOUS PRICE!



Our New Premium STORY OF THE BIBLE

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of \$2.00.

This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.

Write at once for particulars, giving references. Address

FRANK WOOTTEN, Canadian Churchman, TORONTO, ONT.

ALL THE BEST VARIETIES OF

- GRAPEVINES, HARDY ROSES, BOSTON IVY, CLEMATIS, etc., FRUIT TREES. APPLE, PEAR, CHERRY, PLUMS, etc., All Fresh Dug, Healthy Roots, At Lowest Prices.

H. SLIGHT, City Nurseries, 411 Yonge St., TORONTO.

BUCKEYE BELL FOUNDRY THE VANDUZEN & TIFT CO. Best Ingot Copper Cincinnati, Ohio, U.S.A. and E. India Tin CHURCH BELLS, PEALS AND CHIMES. Price & Terms Free. Satisfaction Guaranteed.

SUBSCRIBE

FOR THE

Canadian Churchman

The Organ of the Church of England in Canada.

HIGHLY RECOMMENDED BY THE CLERGY AND LAITY AS THE

Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.

Every Church family in the Dominion should subscribe for it at once.

Price, when not paid in advance \$2 00 When paid strictly in advance, only 1 00 Price to subscribers residing in Toronto 2 00 (paying in advance) 1 50

FRANK WOOTTEN. TORONTO, CANADA. Box 3640.

JAMES PAPE FLORIST

Greenhouses—Carlaw Avenue, King street East. Plants for Table Decoration always in stock. Bouquets for Weddings and Floral Decorations for Funerals a Specialty. TELEPHONE 1461. 78 YONGE ST., Toronto

MENEELY BELL COMPANY

The Finest Grade of Church Bells. Greatest experience. Largest Trade. Illustrated Catalogue mailed Free.

Clinton H. Meneely Bell Co., Troy, N.Y.

MONUMENTS Delivered and set in any part of the United States, Marble, Granite, Stone, Etc. Send for Illustrated Hand-Book. J. & R. LAMB, 69 CARMINE STREET, NEW YORK. MONUMENTS

Dr. Fowler's Ext. of Wild Strawberry Cures COLIC, CHOLERA, CHOLERA-MORBUS, DIARRHOEA, DYSENTERY AND ALL SUMMER COMPLAINTS OF CHILDREN or ADULTS. Price 35cts BEWARE OF IMITATIONS

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

CONSERVATORY OF MUSIC

COR. YONGE ST. & WILTON AVE.

ALL BRANCHES OF MUSIC TAUGHT from Rudiments to Graduation

Graduating Courses; Scholarships; Medals. H. N. SHAW, B.A., Principal Elocution School. NEW CALENDAR of 132 pages, giving particulars of all departments, mailed free.

EDWARD FISHER, Musical Director.

Trinity College School,
PORT HOPE.

SPEECH DAY—FRIDAY, JUNE 29th.

Service in the Chapel at 10.30 a.m., with sermon by the Rev. the Provost of Trinity College. Distribution of prizes by the Right Reverend the Lord Bishop of Toronto 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.

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

Hellmuth Ladies College
LONDON, ONTARIO.

Church School for Young Ladies and Girls
Under the distinguished patronage of

H. R. H. Princess Louise and Her Excellency The Countess of Aberdeen.

Next Term begins March 21st.

Diplomas awarded in the following courses: Academic, Music, Art and Elocution.
For circular and full information address
REV. E. N. ENGLISH, M.A.,
Principal.

DEPOT OF THE
Church Extension Association,
418 QUEEN ST. WEST, TORONTO.

Also at 135 James st. north, Hamilton, Ont.
Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

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

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

THE CHURCH OF ENGLAND
DAY SCHOOLS

FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences Jan. 8th.

Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

You may see on Richmond St., between York and Simcoe Sts., A. James' Dye Works. It is the only reliable house in the city. We pay particular attention to the cleaning and pressing of Gentlemen's Clothes, all kinds of Ladies' Wearing Apparel.

MR. W. E. FAIRCLOUGH, F.C.O., Eng. Organist and Choirmaster All Saints Church, Toronto. Teacher of Organ, Piano and Theory. Exceptional facilities for Organ students. Pupils prepared for musical examinations. Harmony and counterpoint taught by correspondence. 6 Glen Road, or Toronto College of Music.

FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$300 cash, will sell for \$200. Address ORGAN, CANADIAN CHURCHMAN Office, Toronto.

Bishop Bethune College
OSHAWA, Ont.

UNDER THE CHARGE OF

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

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

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

Michaelmas Term. September 7th, 1893.

Bishop Strachan School
FOR GIRLS.

ESTABLISHED 1867.

PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$225 to \$252 per annum, with an entrance fee of \$12. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.

School Re-opens (First Wednesday) in September. Apply for Calendar containing Course of Study, &c., &c., to
MISS GRIER, Lady Principal.

DUFFERIN HOUSE,
TORONTO, ONT.

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

ESTABLISHED 1872.

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

PARK BROS. 328 Yonge Street
Photographers

BANJO.

Thorough Instructor for Parlor and Stage.

RICHARDS' BANJO SCHOOL,
Cor. Yonge and Gerrard Streets.

GEO. F. SMEDLEY,

Banjo, Guitar and Mandolin Soloist.

Instructor University Banjo and Guitar Club and Mandolin Quartette. Teacher Toronto College of Music, Upper Canada College, Bishop Strachan's School.
Residence—98 Nassau St., or Toronto College of Music.

Guitar, Mandolin and Banjo.

MR. BERT KENNEDY, Teacher.
(Telephone 389). Studio—Oddfellow's Building, cor. Yonge and College streets. In studio afternoon and evening.

J. LEWIS BROWNE,

(Organist and Choirmaster Bond st. Con. Ch.) Concert Organist

Pupils received in Organ, Piano, Harmony and Instrumentation.
130 Mutual Street.

USE

Alaska Cream

THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS

And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.

PRICE, - - - 25 CENTS.

MADE BY

STUART W. JOHNSTON, Toronto, Ont.

Stained Glass Memorial Windows
WRITE FOR DESIGNS AND PRICES.
ELLIOTT & SON, 92-96 Bay St., Toronto.

JONES & WILLIS,
Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

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

LONDON, W.C.

AND EDMUND STREET,

BIRMINGHAM, ENGLAND.
Concert St., Bold St., LIVERPOOL.

Church Brass Work.

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

JOHN A. CHADWICK,
MANUFACTURER,

136 King St. East, Hamilton, Ont.

HAMILTON STAINED GLASS WORKS

Church and Domestic Stained Glass

Of Every Description.
HENRY LONGHURST,
60 King William St., Hamilton.

Ornamental Stained Glass

And Wall Paper

Superior Designs At all Prices.

MCCAUSLAND & SON

Show Rooms, 72 to 76 King st. West,
TORONTO.

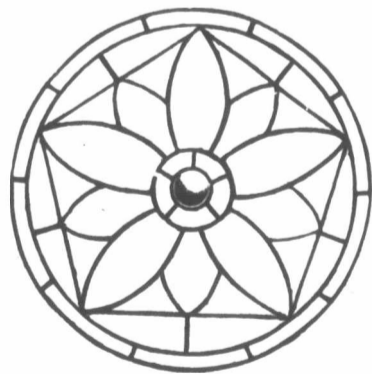
1894 Wall Paper.

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

Novelties for Interior Work,

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

Mullin & Muir, 156 Yonge St., TORONTO.



CHURCH WINDOWS, ECCLESIASTICAL WORK, CATHEDRAL DESIGNS.

HOBBS MANUFACTURING CO'Y,
London, Ontario.

MEMORIAL STAINED GLASS WINDOWS
N.T. LYON, TORONTO

THE Overland and Sea Communion Cases fitted, Registered. Catalogue on application T. PRATT & SONS, Church Furnishers, Tavistock street, Strand, London, W.C., England

SERMON Cases, from 3s. 6d., 5s., 8s. 6d., 9s., 6d., and 10s. 6d., always in stock. T. PRATT & SONS, Complete Church Providers, Tavistock street, Covent Garden, London, Eng. Catalogues free.

STAINED Glass Windows, Memorial Brasses and wall decorations. Estimates free. T. PRATT & SONS, Ecclesiastical Art Workers, Tavistock street, Covent Gdn., London, Eng.

PRIE Dieux, Crucifixes, Vases and Candlesticks for private use. Sketches with prices on application to T. PRATT & SONS, Complete Church Furnishers, Tavistock street, Covent Garden, London, W.C., Eng.

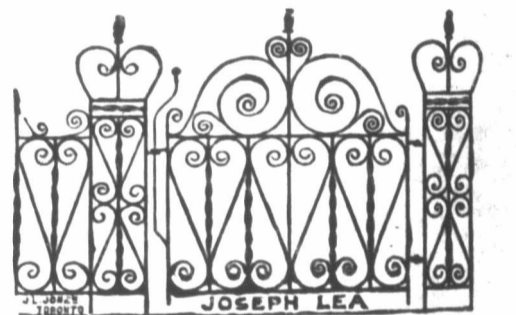
ALTAR Linen. Full size for church use, 21s.; for Private Communion, 10s. 6d.; Linen Altar Cloths, from 12s. 6d. T. PRATT & SONS, Church Embroiderers, Tavistock street, Covent Garden, London, Eng.

STAINED GLASS
And Church Furnishings
Castle & Son,
20 University St., Montreal



CHAMPION IRON FENCE CO.

Manufacturers of Fences in endless variety, Crestings, &c. Agents for the Key Stone Fence Co., of Philadelphia.
21 Richmond Street East, Toronto.



- TORONTO -

Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto. Formerly of St. Thomas. Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

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

Church Brass Work.



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

Designs, workmanship and prices guaranteed satisfactory.

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