

Canadian Churchman

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

Vol. 23.

TORONTO, CANADA, THURSDAY, JULY 29, 1897.

[No. 30.]

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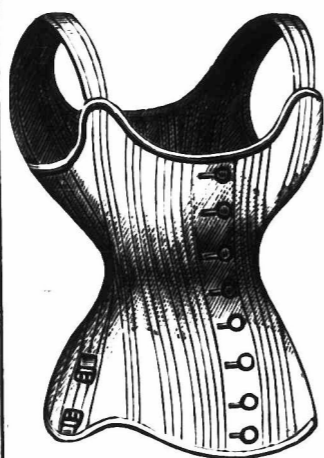
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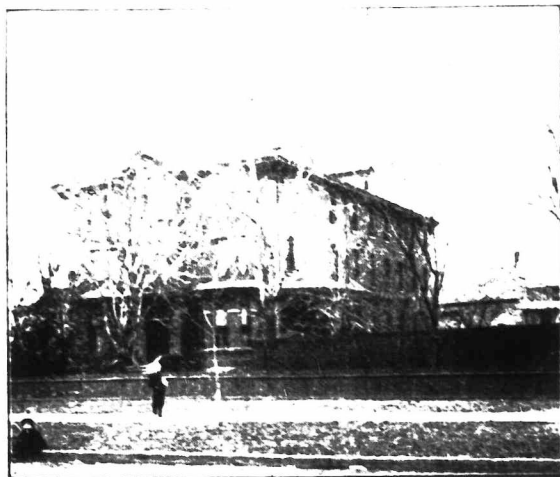
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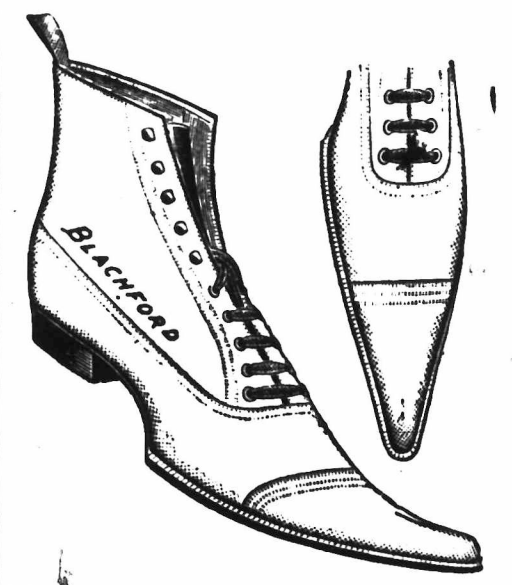
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Evening. - 1 Chron. 22, or 28, to v. 21. Mat. 16, v. 24 to 17, v. 14.

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

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion : 309, 312, 523, 558.

Processional : 175, 291, 298, 460.

Offertory : 179, 295, 309, 518.

Children's Hymns : 170, 334, 337, 568.

General Hymns : 191, 233, 263, 401, 477, 522.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion : 177, 310, 313, 554.

Processional : 35, 274, 281, 390.

Offertory : 214, 223, 276, 293.

Children's Hymns : 236, 337, 340, 567.

General Hymns : 21, 209, 266, 282, 517, 524.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Ninth Sunday after Trinity.

I. Cor. x. ii.: "Now, these things happened unto them by way of example; and they were written for our admonition." "Written for our admonition." How many care to be admonished? Many prefer to remain in self-complacency and the ignorance which permits of it. But, persons of another class - much in earnest. For these no better guide than the history of the past. One history of special interest and guidance—the history of the chosen people.

i. Reminded of our privileges as the people of God. As the Israelites a "holy nation," so the Christian Church.

1. To some such special privileges seem unfair.

(1) At least a fact. Equality not found. Differences of endowments everywhere. (2) And reasons for this; privileges are evil only when duties neglected. All history shows these to be ultimately inseparable.

2. Note the correspondence between Israel and the Church. Baptism. Eat. Drink.

3. But specially that all have the same privileges.

Thus taught (1) Failure not from want of opportunity. (2) Privileges no guarantee of success. Hence:

ii. Reminded that, like the Israelites, we are exposed to dangers.

The possession of privileges brings obligations, duties. These may be neglected. Guilt. Loss. Suffering. And dangers in opposite directions. (1) Despising. (2) Abusing.

1. Danger of despising privileges—as the Israelites "thought scorn," and turned back, so may members of the Christian Church. (1) Seen in neglect of Divine ordinances, Holy Communion. Public worship. Private prayer. (2) In neglect of God and His service. "No pretensions to be given."

2. An equal danger of abusing privileges. Perhaps this the emphatic note here. A people having all ordinances, yet using them so as not to profit. So now. (1) A mere external use of the means of grace. (2) Sinful lives while using.

iii. Reminded of liability to punishment.

1. The lives of the Israelites two-fold. (1) They regarded their privileges as an evidence of superiority. (2) And a guarantee of its continuance. Whereas, all God's gifts of grace, and with many not well pleased. Overthrown.

2. Here is the fruit of the Apostles' warning. As then, so may be now. No guarantee of beneficial effect. They never reached Canaan; and we may fail.

3. Teaching confirmed by Scripture and experience.

(1) A natural repugnance to punishment. (2) Suppose we drop that word, at least the law of sinning and reaping persists. (3) And this not merely remedial. To imagine so, to ignore facts. A subject most solemn and profitable for us. (1) Warning. (2) Encouragement. (1) "Let him that thinketh be standeth, etc." (2) "No temptation hath taken you, etc." A true heart has God on its side. "If God be with us, who can be against us."

Epistle for the Tenth Sunday after Trinity.

I. Cor. xii. 1: "Now concerning spiritual gifts, brethren, I would not have you ignorant."

Human knowledge we all acknowledge to be limited. Some things we cannot know. Other things we do not care to know. But there are some things the knowledge of which has been brought to us, and ignorance of which is disgraceful. Such are the kingdoms of God—the gifts of the Spirit. Life in

God. The Corinthians were deeply interested in these things, and St. Paul was afraid of their falling into errors. Hence his resolve in the text. Spiritual things of two kinds. (1) Graces, (2) Gifts.

i. Consider the grace given to all members of Christ. The foundation of all that is good in man. Without this gifts unprofitable.

1. Has its source in God. Is an attribute of God.

2. Hence the life of grace—the life of God. A new life generated by the action of the Holy Spirit, producing a distinction between the natural man and the spiritual man. (Godly and ungodly, etc.) Important that we should not be ignorant of this character.

3. A life distinguished by certain characteristics. (1) A life of conscious union to God. "If any man in Christ, a new creature." Old things pass away. Faith, fellowship, service. (2) A hidden life. With Christ in God. Within the veil. In the secret of the heart. In the secret of God. (3) Yet also a life which is manifested. All life thus known. Its sources are secret; its fruits manifest.

ii. Gifts by which individuals are distinguished. The same Spirit, but diversity of gifts (Charismata—depending on Charis—grace). They may be natural gifts, directed by spiritual motives and spiritual ends.

1. Each Christian has his own place and gifts. In a well-ordered community it is so. Nothing lacking, nothing superfluous. Position, gifts, duties. So in the Church.

2. Dangers connected with such gifts. (1) Ostentatious display. Shocking when source remembered. Corinthians erred in this manner. "Came behind in no gift." Puffed up in consequence so often. (2) Neglecting to use them at all. Another fault. How many seem to contribute nothing to the good of the community.

3. A serious question: How shall we use our gifts? (1) Recognize God as source. What have we that we have not received? (2) Cherish a sense of responsibility to the Giver. To Him we must give account. (3) Use His gifts in a spirit of faith—since they are of Him, they are for good. (4) With a sense of dependence—not in our own strength. Finally, consider the solemn account to be given.

1. "Occupy till I come."
2. "Give an account of thy stewardship."

OUR NEXT ISSUE, AUGUST 19TH.

As the Holiday Season is now on, we are taking our Annual Holiday, therefore the next issue will be August 19th.

HOLIDAYS.

By Rev. Frederick Vaughan.

Holidays! What a world of delight springing from hope or from memory, this one word opens! It is a word of much greater significance and far wider application than it was some fifteen years ago. The need

of holidays has been increasingly felt, and we have been learning how to appreciate and how to use them. There was a time when holidays were for boys and girls coming home from school at the end of each "half." Such holidays have multiplied, of course, since schools adopted "terms," after the example of the universities. But it is of their elders we are thinking now, who in these hurrying days need times of relaxation and change, and of a kindly and happy "carelessness." A holiday comes after work. The idle man and the mere pleasure-seeker can never really enjoy a holiday. It is after work, honestly and thoroughly done, that a holiday may be enjoyed. And though work may have been hard, and even strenuous, nature's recuperative powers are truly wonderful. Surely He who adapted this human frame, so "fearfully and wonderfully made," to the universe in which He placed it, wills that it should sometimes have its holiday! It was partly, though by no means entirely, because the Apostles had been working hard and even then "there were many coming and going, and they had no leisure so much as to eat"—that the compassionate Lord said: "Come ye yourselves apart into a desert place and rest awhile." Therefore, amid the anxieties, excitements, distractions and exhaustions of these latter days of the nineteenth century, we may look for a blessing upon a holiday honestly earned, and rightly used. And all the happier will such a holiday be if some thought has been bestowed upon the holidays of others. A holiday comes before work. There is a future as well as a past. Rest is recreation. With body, soul and spirit braced and refreshed and strengthened, we are to return to our accustomed tasks, or to new tasks, and to endeavour to make our work the very best that we have ever done; and this it will be, if done as all work should be done—to the glory of God. The word "holiday" means "holy day;" so it is a word full of meaning. It reminds us of the link between the Church and the holiday, and that happiness and holiness have a very real connection. When our Lord addressed the twelve with a call to rest, He said—not "Go," but "Come," and He went with them. Happy, indeed, that life which, whether in its work or its leisure, is spent in companionship with Him.

OUR GIRLS' SCHOOLS.

We recently pointed out that the chief argument in favour of voluntary schools was that the heavy taxation for school purposes in towns and cities was spent on the families of the middle class, while those of the professional and rich class, which contribute probably two-thirds of the money, receive nothing in return. Mr. Baldwin's remedy, a partial one at best, but apparently the best possible, is to pay to schools, established by private enterprise and conducted under proper restrictions, a fair share of the taxes. Such a scheme does not interfere with the movement in favour of religious instruction in schools. It has been suggested that most opponents of religious instruction are found among the classes which at present monopolize the bene-

fits of the school tax. This may or may not be the case, but the private schools which have sprung up in the centres of population all advance as the reason of their existence the necessity which their supporters feel of giving such teaching and want of it, in the provincial schools. All are agreed that necessary as it is to train all youth in the nurture and admonition of the Lord, no class requires more careful looking after than our girls. To every movement for such purpose we have always given our warmest sympathy and encouragement. While acknowledging with gratitude the institutions of other religious bodies, we can justly claim for our own that they are at least equal and probably superior to any competitors. Those of our readers who studied the account of the Bishop Strachan School in our last issue, must have observed the high ideal kept before the students, and the pains taken to fit them for the greatest usefulness in this life, founded on the highest motives. As one of the best writers of the day said: "The fruitfulness of the fattest of all ploughing is that by the thoughts of your youth, on the white field of imagination." Believing that our Church is the highest, noblest and truest branch of the Christian Church, surely it is incumbent on us all that our daughters should grow up within it and not be transferred to teachers in another fold, or worse still, left outside of any Christian influences. Fortunately, the reproach that our people are selfishly thinking only of their own daughters in establishing ladies' schools, cannot be urged against us. A reference to our advertising columns will show their number, variety and reasonable cost. But of all the sacrifices made for this purpose, the greatest is that made by those excellent ladies commonly known as the Kilburn Sisters. Nothing that could be written would equal the knowledge which our lady readers would gain by visiting their establishments in Toronto, Hamilton, or Ottawa. Their schools deserve all sympathy and assistance, very much more than they have hitherto received; they succour the very poor girls and fit them for the station in life to which they have been called. People too often forget how intimate young children are with their nurses, and the servants, and that the earliest of the most enduring teachings are given by them. What honour or assistance is too great to give to ladies who give up everything to elevate their minds and morals!

REVIEWS.

Equality. By Edward Bellamy, author of "Looking Backward," etc.; pp. 412, 75c., paper. Toronto: George N. Morang.

The study of socialistic questions is evidently demanding attention, and the clergy can hardly stand aside and disclaim responsibility. There are many wrongs somewhere in the relations of society, and our safety lies in discovering the leak. Mr. Bellamy's present work has the merit of great clearness of argument, and deserves to be carefully read. It presents the economic questions often as in a nutshell, and never descends to railing or abuse. The situations and scenes are very cleverly conceived, but the interest lies really in the discussions upon social, religious, and industrial economics, and upon the want of

equality in our distinctly human relations. Upon the common fund belonging to humanity the rich are becoming richer, and the poor must be poorer, so that the gap is widening and the end must come. Mr. Bellamy attacks without mercy the principles underlying our accepted political economy, and the fundamental ideas belonging to the rights of property, where the capitalist accumulates what he never produced, and the labourer dies because he does not own even his own products. If it be the duty of society to safeguard its members in the rights of their life and liberty, and if the financial devices of rents, profits, dividends, interests, etc., are directly inimical to these, there is surely some need of revision if we are to be preserved from some violent upheaval. Away down in the social scale there has come to be a chronic discontent, while the capitalists are piling up their millions. On this side the Atlantic we are having our aristocracy of wealth, and money is the universal talisman to what we wish. But the same process is going on in both the Old World and the New, and Mr. Bellamy sets himself fairly to give the cause and the cure. He adopts the device of giving a man the sleep of fully a century, and we see the new scheme of things after the occurrence of the great social revolution. The criticisms of Dr. Leece and his family upon the principles and working of the former century are very amusing and telling. And we hope your readers will as much enjoy the small book as we have, in seeing how true it is that the poor we must always have with us, and how easy is the descent of Avernus.

The Church in Nova Scotia and the Tory Clergy of the Revolution. By A. W. Eaton, B.A., Presbyterian of the Diocese of New York; 2nd ed., pp. 320; 50c. paper. New York: Thomas Whittaker.

We are glad to see this work placed in "Whittaker's Library," as it is of genuine interest as regards the Church's life in that colony last century. The biographies are valuable for details in family history, and always curious in depicting the fortunes of the U.E. Loyalists, who preferred safety upon British soil to the tender mercy of the New England Whigs. The index is very useful, and fairly full.

Lectures on Ecclesiastical History, delivered in Norwich cathedral, with preface by the Dean of Norwich. Pp. xii., 502, \$2.25. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

These fifteen lectures are valuable for many reasons, and not the least for the proof of what teaching power still remains in the cathedral institutions when duly utilized. They have taken up ground that has been often traversed, and yet there is a freshness in the treatment that reflects credit on the workmanship and leaves us amply satisfied. The lectures are the result of careful study, not only with an eye to individual characters, but as relating them to their present position and their future influence upon the Church's thought and system. They deal with the best-known Churchmen of past days from St. Ignatius to St. Augustine of Hippo, but in the setting of all their surroundings. Two lectures may be classed as supplementary, upon Aristides, the first Christian apologist, and upon the Roman catacombs, their history, condition, and Christian teaching; it is not a little pleasing to find the old quarry theory never alluded to. Special attention is given to Tertullian in two chapters or sub-lectures and the labour is well bestowed. Outside his Montanism and proceeding from his strong personality, he has made a deep impression upon the theological aspects of the Gospel; he was a powerful apologist for the Church, and an honest exponent of her general teaching, while he has also left his mark upon the spiritual, especially the severer fea-

tures of our Christian life. The lecture upon the Life and Times of St. Ambrose is particularly worthy of notice, as it shows how the old Roman patrician did the work of consolidation in the Western Church at the time when the man was required to bring order out of chaos. Similar care is given to depicting the life and times of others like St. Athanasius, St. Chrysostom, and St. Augustine in east and west. St. Jerome's work upon monasticism and Biblical revision is brought out with much sympathetic feeling, yet discounting the tendency to a vein of florid exaggeration. The account of the Vulgate is exceedingly happy. The lecturer says: "Long use had so enshrined the older Gallican Psalter in the affections of Christians that it was felt impossible to substitute the more accurate version. Just so, the revisers of our Prayer Book in 1662 declined to substitute the Psalms from the Authorized Version for the older familiar words. As the Gallican Psalter held its own in the Authorized Vulgate, so the incomparable rhythm and poetry of Cranmer's version still remain in our Prayer Book version of the Psalms." (p. 465). After re-arranging the lectures in the chronological order of their subjects, we find the volume replete with most instructive reading, and the genius of the student finds content in the even balance of the estimate made of the historical characters. St. Athanasius, as well as Origen, had a niche which he alone could fill, and with the need the man came to meet it, however imperfectly. Each should receive historical justice, and this appears to be aimed at in these lectures.

THE MISSION FIELD.

The Bishop of Mashonaland recently visited the "perfectly savage chief M'tasa," among whose people mission work has been started. M'tasa had been drinking, and was in a morose and sullen mood. He said the teacher was his friend, but why did the white man take his country and his cattle and his women? The Bishop replied that he had nothing to do with the Government, and that he had to pay taxes and obey the Queen's laws as well as himself, and that the laws were for his protection as well as others. The Bishop then rebuked him for allowing white men to bring whiskey amongst his people, and warned him that the Great Spirit would take the kingdom away from him unless he protected his people from evil, and governed righteously. M'tasa said we might teach his people, and the missionary was his friend. M'tasa is the paramount chief in this district and represents the old dynasty of the Monomotopo, dating from 1000 B.C. at least, but how degenerated by their native worship! their Baal and Astarte, their Chium and star-gods, their Moloch, the fire demons, their divinations and their sorceries, their animal and material worship, and their degradation of all national, social, and the individual life by the triple tyranny of slavery, polygamy, and witchcraft.

The Bishop of Chhota Nagpur has long desired to have something done to assist the Christian blind—not excluding the idea of helping heathen, of course—to do something towards self-support, and also to read for their own edification. A beginning was made nearly three years ago by a class of blind mendicants who were taught orally once a week. Out of this grew a small daily school for the blind. There are at present seven pupils—six men and one woman. Of the men, four are Christians and two of these had previously gained a certain amount of proficiency in bamboo chair-making. One is making progress in the famous Braille type for the blind. The others, less intelligent,

are working at the Gospels of St. Luke and St. John in the simple Moon's type with the catechist Davadham. They can nearly all now earn something—to them considerable—by cane and bamboo work; but funds are much needed to keep up the payment of a skilled native teacher of these handicrafts, to buy tools and materials, and to support, while learning, pupils otherwise destitute. Singing hymns and regular teaching on religious subjects have been part of the routine, except when Mrs. O'Connor has been laid up with fever. Two or three other heathen blind came at first, but they left, deterred probably by the prospect of work, and finding lazy mendicancy pay them better as regards this world's goods.

East Africa.—The C.M.S. have received an interesting letter from a Central African king—Kasagama, King of Toro—who was baptized at Mengo on March 15th, 1896, receiving the name of "Daudi," or David. On February 1st last he dictated to Mr. A. B. Lloyd the following letter, which he wished should be sent to Europe. The translation is literal—in the king's own words: "To my dear friends the elders of the Church in Europe. I greet you very much in our Lord Jesus Christ, who died for us on the cross to make us children of God. How are you, sirs? I am Daudi (David) Kasagama, King of Toro. The reason why I commence to tell you that is because I wish you to know me well. God our Father gave me the kingdom of Toro to reign over for Him, therefore I write to you, my brethren, to beseech you to remember me and pray for me every day, all the days. I praise my Lord very much indeed for the words of the Gospels He brought into my country, and you, my brothers, I thank you for sending teachers to come here to teach us such beautiful words. I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for him only, that all my people may understand that Christ Jesus, He is the Saviour of all countries, and that He is the King of all kings. Therefore, sirs, I tell you that I have built a very large church in my capital, and we call it 'the Church of St. John.' Also that very many people come every day into the church to learn the 'Words of Life,' perhaps 150, also on Sunday they are very many who come to worship God our Father in His holy church and to praise Him. I also tell you that in the gardens near here we have built six churches. The people of this place have very great hunger indeed for the 'Bread of Life,' many die every day while still in their sins because they do not hear the Gospel. The teachers are few, and those who wish to read many. Therefore, sirs, my dear friends, have pity upon my people, in great darkness; they do not know where they are going. Also I want to tell you that there are very many heathen nations close to my country—Abakonio, Abamba, Abahoko, Abasagala, Abasongola, Abaega, and many others in darkness. We heard that now in Uganda there are English ladies; but, sirs, here is very great need for ladies to come and teach our ladies. I want very, very much that they come. Also, my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out, in this land of darkness. Also I wish to make dear friends in Europe, because we are one in Christ Jesus our Saviour. Now, good-bye, my dear friends. God be with you in all your decisions."

YUKON DISTRICT.

The editorial secretary of the Canadian Church Missionary Association, Rev. F. H. DuVernet, received via San Francisco two interesting letters from missionaries in the Upper Yukon district. N.W.T.—one from Bishop Bompas, who has been

over thirty years in the far north, the other from Rev. F. F. Flewelling, who left Toronto for this field in the spring of 1896.

Bishop Bompas writes from Buxton mission, Upper Yukon river, and says: "This district is likely now by present appearances to develop rapidly. The valuable gold mines opened up this winter about 50 miles south of this place have already gathered to them about 1,000 miners, and 5,000 more are expected this summer. Some of the mining claims there are estimated to be worth half a million dollars, and there is a good deal of excitement about them. Such a large influx of people demands more churches and schools. We must trust to a kind Providence to supply men and means.

The sudden rise of this cold, bare, and neglected region from poverty to wealth is a singular instance of God's wonderful working. He putteth down one and lifteth up another."

Rev. H. A. Naylor was admitted to priests' orders and the Rev. F. F. Flewelling to deacons' orders on the 28th of March. They are both doing well. I anticipate that it may be expedient to locate them both for next winter at Dawson City, in the neighbourhood of the new mines, the Rev. Mr. Naylor principally for the whites and Rev. Mr. Flewelling specially for the Indians."

How the Gold is Obtained.—Mr. Flewelling writes later from Dawson City, N.W.T., under date of June 17th. He says: "Klondyke, Dawson City, as it is now called, is a town of three or four thousand inhabitants this spring. The placer mines have proved to be wonderfully rich, it is claimed the richest in the world. A few days ago one man brought into town on pack horses 637 pounds of gold dust, about \$130,000, as the result of his winter's work, and that after having paid probably \$20,000 in wages. The claims are 500 feet in length. The miner carefully considers where the bed of the creek formerly lay, and sinks a hole to the bed rock. This is done in the winter time on what is known as 'winter diggings,' which these are, by thawing the frost and ice out of the ground a few feet with a fire at night, and in the morning shovelling out the loose earth, using a windlass and bucket as the hole grows deeper, until bed-rock is reached. A washing pan is then filled with the earth and gently washed with a circular motion in a tub of water until the dirt has all washed out and left the gold in the bottom. If it is then found that the 'pay streak' has been struck, they go to work to throw up all the earth along this ledge into 'dumps' or heaps. These are washed in the spring by means of 'sluice boxes,' and a strong head of water, ridges in the trough catching the gold. The gold is then carefully washed again and dried, after which it is 'blown,' to remove any refuse still remaining, and is then ready for use. In this country there is scarcely any coin, but business is transacted with this gold dust, and every man carries his 'gold sack,' a bag made of moose skin, sometimes holding only a few ounces, or again holding two or three hundred ounces. The dust passes at the rate of \$17 to the ounce. The other diggings are nearly deserted, and all the miners are here. The miners, as a class, are good-natured, free-and-easy sort of men, but inclined to be ungodly and rough. Many of them only make money to squander at the saloons in awful corousals. Liquor is never scarce, while men often suffer from hunger. Because more money is made on liquor it is brought in first, food supplies afterwards. This was the reason why some of the boats laden with provisions were caught in the ice last autumn, causing great suffering, while the boats with liquor arrived in the summer.

Some of the Hardships.—At the stores here goods cost from four to ten times as much as outside. Flour, \$12 per 100 lbs. Canned goods, fruit, meat and vegetables, 75c. per can. Kerosene, \$1 per gallon, etc. The missionaries buy their supplies in Victoria and ship them by the Alaska Commercial Company, of San Francisco. Freights costs about 10c. per pound. A missionary coming here should bring at least a year's supply of clothing, etc. In winter it is sometimes 70 degrees below zero, and in summer 110 degrees above. A differ-

ence of 70 in 24 hours is not unusual, from 30 degrees above to 30 degrees below, or from 110 above to near freezing point.

"My work is chiefly with the Indians in this place. Last autumn the Indians sold their rights to the old village site, being influenced by some white men, and so this spring were obliged to move off. The land question is rather complicated here. The nearest plot of undisputed ground lies about two miles below the old village, and to avoid any future trouble I made application to buy 40 acres there for an Indian village. I am now living in a tent on this new site, and have men at work up the Yukon getting logs for my mission house, while I am busy clearing the ground healthy, but blistering, work. Owing to lack of funds I can at present only put up one building, which will have to be used as dwelling house, school, and church; this will cost \$1,200, of which the Bishop allows \$500, and a Christian miner has given \$700. The Indians like to come to the services, and join heartily in the singing.

"This is our spring season, and the flowers are in bloom. There are many varieties, and some very familiar ones, but all without scent. The prevailing colour is purple. This is the mosquito season, too, and they are maddening. They are everywhere in myriads, and their humming makes even the stout-hearted tremble. One has to eat, sleep, write, and do everything else that keeps one still under mosquito netting. The work is hard and discouraging, but when done for Christ's sake, and in His name, hope brightens, and there is more than a reward even here in the peace and quiet of His presence."

THE RELATION OF THE ANGLICAN CHURCH TO THE CHURCHES OF THE EAST.

By the Right Rev. G. E. P. Blyth, Bishop in Jerusalem and the East:

"It is my privilege to represent our communion at the mother city of Christianity, where representatives of all other Churches have right of presence, without detriment to the Episcopal jurisdiction of the throne of St. James of Jerusalem; just as their Apostolic founders had a common home at the Holy City. I represent there also the missionary character of our communion amongst those who certainly do feel that missionary spirit is the life of a Church, and whose own responsibility is primarily in the missionary enterprise of the Church of Christ in the East. This society has, therefore, a right, which I gladly meet, to ask from me information on this subject. . . . And there is another aspect of the society's aim, the indirect missionary importance of which I am (jointly, I may say, with the Bishops of Gibraltar and in Northern Europe) very sensitive, having English chaplaincies to oversee in foreign parts; I mean that aspect of her mission which regards ministrations to Europeans resident in the lands of other Churches. Some of these chaplaincies are of the first importance (witness that at Constantinople) in bringing us into contact with our brethren of the East and West, and as setting before them our own method of fulfilment of the missionary commission of the Church.

"In these few words of preface I have acknowledged the nature of the claim which I feel the society has upon me. I have also stated the Catholic aspect of our representation at Jerusalem. But whilst I am saying that we of the Anglican communion share the common right of the branches of the Catholic Church to Episcopal representation at the mother city of Christianity, both as an independent Apostolic Church and as a missionary Church, I do not forget that the throne of St. James has been more prompt than most of ourselves to acknowledge this. It was with true brotherly sympathy that the Patriarch of Jerusalem desired the revival of the Anglican bishopric (in which he had had the concurrence of the Patriarchs of Antioch, Alexandria, and Constantinople), in order that our communion might have representation at the Holy City. And the same prelate stated to me his understanding and acceptance of the

missionary character of our Church. I was speaking to him of what many Anglican Churchmen feel a tender ground, the missionary work of our Church in the three Patriarchates of the East with which in whose jurisdiction I represent you. He said: 'The missions of the Church of England, when not aggressive upon Christian Churches, and especially missions amongst Jews, have my sympathy and my blessing; we are not now able to undertake them ourselves.' In these terms his benediction evidently claimed a missionary responsibility which the late Archbishop of Canterbury acknowledged. And I think, too, he has (identically with the consequences of the Archbishop's words) forecast some future connection, which the Anglican communion, in days of more intimate unity, may retain in missions to the sons of Abraham, whether Jews or Arabs, a prospect of common responsibility and of brotherly association. The Archbishop's words are so true of the East, and so strongly to the point in considering the relations of the Anglican Church to the Churches of the East, that they cannot be too widely understood. He said (I have but time to quote the leading words of an address of very great value):

"The Eastern mind must be approached by Oriental missionaries. The Apostles were Oriental missionaries. Our only hope of influencing the world on that side is through the Oriental Churches. We must make the Oriental Churches what they once were. . . . Let them rise to the cultivation and the knowledge of Scripture, which we seek, and to a certain extent obtain, and they will fall into their places directly. They are still, I am certain, Christ's great instrument for converting half the world."

I would add to the Archbishop's words the thought that Oriental missions of the future (including, surely, the revival of the missionary Church first planted, the Church of the Hebrews), may be very materially influenced by Anglican Church sympathy, experience, and co-operation. It is an unhappy and culpable misconception which undervalues the position and prospects of Oriental Churches, or which aggresses on them. They not only share with ourselves the eclipse which the un-Scriptural and unhistorical shadow of the Patriarchate of the West has cast over the Christian world, but they have to witness for Christ under an oppression which we ought not to forget. It was hard enough upon the English Church to wait for a pallium from Rome during certain centuries; but what would have been the condition of the English Church, in education, in knowledge of Scripture, in missionary activity, had the names of candidates for the Archbishopric of Canterbury, from the date of St. Augustine until now (for that about covers the duration of Church oppression in the Patriarchates at least of Jerusalem, Antioch, and Alexandria), to be referred to the Ruler of Islam, for the rejection of names favourable to the spiritual and educational growth of the Church, and had the chair of Canterbury then been left to the ambition of the highest bidder? Those who remain what they are under existing circumstances must have been preserved as by a miracle for some noble destiny presently to be revealed to them. It is due from us that we should be just to them; it is in our interest to desire their sisterly aid in advancing the cause of Christ. And over all is the constraining influence of His will that there should be no severance, except by His excision, amongst the branches of the True Vine. The discords of Christianity are its chief hindrance in the East, but the will of Christ is its unity. It is most touching to hear, as I commonly hear, prelates of the East speak of this will of Christ, and say that with our back to our differences, and our face to the common creed, we ought to pray for its fulfilment. Their expressions are not those of men who say sweet words which have no meaning. They are the grave plea of sisters of the Church who have been in bondage for thirteen centuries, and they are addressed to a communion which is spiritually free, and is powerful throughout their older world, and in those new colonies and mission fields which have been opened to the world of to-day. They see that difference—and is it not for the free and

powerful to make the first move? But if there are real difficulties of action on their part, there are restraints placed also upon ourselves. The first thing that seems to strike an English mind with regard to the subject of intercommunion between Churches (though the shock is less prominent to the conservative Oriental), is, 'What a tremendous plunge it is!' Is it really so? Or is it that we want time and information for the entrance of a new and foreign idea? We cannot, of course, orientalize the West or occidentalize the East in ways of thought or liturgical habits. But our Lord did not found two Churches, but one Church. And the Church had one creed. And let us ask what normal step was taken on either side, and when, to repudiate or excommunicate the other? We know communion is suspended between us; but does not suspension suppose a position which, having never been denied, requires only to be reaffirmed? I put that thought, only a few days since, to three prominent Bishops at Jerusalem, and they accepted it. There has been severance between the East and West, but that severance was the act of Rome. And we are not Rome. When did the Anglican Church take any normal action against the Oriental Churches? An article of ours says they 'have erred,' and *humani est errare*. So did various Churches come under the censure of Apostolic writers? And have not we erred? Whence arose Non-conformity? But there are other things to note also. A Patriarch of the Orthodox Church said to me (and we must remember that his ecclesiastical rank is equal to that of the Patriarch of Rome): 'I acknowledge the apostolic descent of the orders of the Anglican Church, but I am somewhat doubtful about some of your baptisms. We require total immersion.' He admitted, however, that the validity of the Sacrament does not depend on quantity in the outward sign; and that there is not actual denial of the sufficiency of affusion, by the Orthodox Church. Upon this my chaplain read to him the rubric of the Church of England, which prescribes total immersion, but accepts affusion, and does not recognize any other mode of administration. I told him that, of my own knowledge, total immersion was not infrequent, wherever asked for, in English missions in the East; and that I had myself lately immersed infants. He replied, 'Then such baptism is also valid.'

"I can imagine one of my hearers saying: 'How is it that we hear so little of what goes on between our representatives in the East and our brethren of Eastern Churches?' Let me give an illustration, as briefly as may be, of the difficulty of publication of matters connected with those who are not free, as we are, but are tied by many restraints, political and ecclesiastical, and who naturally do not speak for the interviewer. Some years ago the Patriarch of Jerusalem gave permission to a distinguished American prelate, then a dean, and to our Canon Liddon, to celebrate the Holy Eucharist in the Chapel of Abraham, in the Church of the Holy Sepulchre. He said: 'Yours is the only Church which has no representation here; but, because of various ecclesiastical and political difficulties, I can do but little to remedy that. But I can do this—I will allow to any Anglican priest who brings a recommendation from his Bishop, occasional permission to use the Chapel of Abraham.' Of course this gives us no footing there, but merely a permission, which has since been renewed as frequently as desired. About three years ago we proposed to the Patriarch to be allowed to make certain repairs in the chapel, as a token of appreciation of this kindly act. This was cordially accepted. The plans were in every detail submitted to the Patriarch, and approved by him. The work was executed in Italy and sent out to be fitted; and the occasion was one of much friendly feeling between us. But unfortunately, before the work was put in hand, a thoughtless English tourist, who held it nearly as bad as coquetting with Rome to use a Greek chapel, said, scornfully, in the chapel itself: 'So, is this the English chapel?' The words were noted. And about the same time a correspondent of the Church Times wrote an innocently jubilant letter about the use of the

chapel, in which he put forward the English occupation of it, not the fact that such use was a concession on each separate occasion. Both these stirred up the susceptibilities of a national Church of the Greek communion, whose Church papers said, 'Here are these English claiming a chapel as their own, while we who are in full communion with the Patriarchate have no such privilege.' And at Constantinople it was supposed that we were after the usual game of fighting politics with Church weapons. So tense is the feeling about rights in the Church of the Holy Sepulchre, that a great Ottoman statesman once declared, as a way of keeping Europe employed, 'We have only to remove the guard of soldiers from the Holy Sepulchre to produce half a dozen European wars.' The consequence was that we had to hand over our materials to be fitted by Greek workmen, not without disappointment on both sides. And there were other consequences more serious than that. There is, I need not say, no political ambition whatever in any matter of friendly intercourse between ourselves and other Churches; but as politics are so commonly pressed in the Holy Land after this fashion, it is difficult to persuade our neighbours that we are not mischievous, especially when we are so given to writing to the papers.

But such difficulties as these do not exist in dealing with national Churches of the Greek Communion, or exist only in a limited degree. And we may expect to find, at any time, that the most important movements may be inaugurated through these national Churches, and notably through the good will and intelligence of the powerful Church of Russia. At the same time we must not forget, and she will not wish us to forget, that the four thrones of the East are the four Patriarchates; and that these act in concert with each other in Church matters, and that their action is necessary.

A few words here on the subject of intercommunion are not foreign to the purpose of this paper. It has two aspects, one between ourselves and other Churches, and the other regarding intercommunion amongst Churches severed from each other. The act of intercommunion is, of course, a very serious question, which has to be carefully, theologically, and prayerfully considered on both sides. But to many minds it is a sort of bugbear. Their thought of intercommunion is not associated with the sanctity of our Lord's will, but with the horrors of sectarian prejudice. What is it really in its simplest form? Well, if you go and reside in some village, say of Armenia, Syria, Russia, where there is no service of your own Church, though there is between yourselves and the people the difference between Orientals and Europeans, you see that 'God has made of one blood all nations of men to dwell on the face of the earth'; and you sympathize with them, and they with you, in the ties of a common humanity. And so in their religious life, you see the parish priest instructing his people faithfully, and they worshipping according to their orders, with sincerity as real as your own. Christ has given to all Churches His one creed, and you feel the ties of a common Christianity. At last, perhaps, on some great festival, you think, 'This priest's apostolic descent is as valid as that of my own clergy, and his ministrations as duly authorized. Why should I be cut off from communicating with Christ's people because I do not endorse all the specialties of an Oriental Church?' You ask permission to communicate, say, on Easter Day, and are permitted with readiness and sympathy. This was the line adopted by that great missionary Bishop French, when studying Arabic in an obscure village in Syria. Now this would be an act of private and unauthorized intercommunion. But the case would be different were you able to say, 'My Church and your Church acknowledge each other's orders and administration of Christ's sacraments, and are on terms of formal intercommunion. I claim, therefore, the right, as an English Churchman, of communicating at your altar, under the present circumstances.' That act would be based on the rights of intercommunion of Churches, not on those of private Christian charity. Where is the terror of

it? It will have to come as inevitably as international travelling and telegraphy. Time fails me to do more than glance at the intercommunion of Eastern Churches. But it is a happy thought that if we can presently enter into formal and authorized intercommunion with one of these sisters of the Catholic Church, our Church may have grace, of our common sisterhood, to bring together those who are severed less by theological differences (which time has made mere films) than by political, natural, or geographical rivalries. You will scarcely believe, until you examine the theological points, how near some of these severed communions are to each other, except in pride.

'I have said enough to convince you that there is a very fine and wide field open to us, under the commonest Christian charity, and within the present conditions of our intercourse with the East and West. And the aim of promoting Christ's will is worthier the ambition of a pure and Apostolic Church than is the Phariseism which stands apart from sister Churches, or would Anglicise them, were that possible. It is English isolation which misrepresents to itself the case, and strikes against obedience to the charge of Christ. It is very easy to say the Churches of the East are superstitious, ignorant, debased, idolatrous. They are Oriental, which is not always intelligible; and they are under thralldom, which is not always remembered. But I would ask one of those who hurl such vain prejudices against the Rock of Christ's will, to show me a more learned, more spiritual-minded, more charitable, more enlightened Catholic Churchman of their own party, than was the late Patriarch Gerasimos, of Jerusalem. I should be honoured to meet him.

'Let me give a practical finish to so tempting a subject. I have now been your representative Bishop for more than ten years at the mother city of Christendom—long enough to be trusted, I hope, by many. I have heard a world of sentiment, pro and con, with regard to that side of my Bishopric which touches our intercourse with Churches episcopally represented there. I went out to the East with the Oxford protest tied to my feet, and very heavy it has been, and Oxford has as yet made no counter movement. And I still wait for clergy and means to enable me to meet the challenge of a late Patriarch. We have done all that social kindness can do; it is time to essay something further.'

'Why does this venerable society make the natural and becoming request to hear me on these matters? Is there one present who will do what a dozen might do, were we at Keswick, rise up and proffer help in such a cause? I want scholars—Christian scholars—and they will want means.'

OUR LETTER FROM ENGLAND.

From Our Own Correspondent.

The great commemoration has come and gone, and leaves the pleasantest of memories behind it. Deep, true, keen thankfulness is the feeling of every loyal Briton in regard to the magnificent royal progress and the appropriate religious services of praise and thanksgiving. It was in every way fitting that there should have been the significant recognition that the Queen-Empress is what she is by the grace of God, and that we are what we are as a people and an Empire by the same grace and power from on High. Church and Empire have been suitably and so beautifully united in the jubilant commemoration of the record reign. You must let me congratulate you on your admirable Jubilee number of *The Canadian Churchman*. I can assure you that for get-up, and for fullness and variety of matters, it will compare very favourably indeed with similar papers in the mother land. And that last word reminds me how mother land and daughter lands have been drawn together during and by means of the Diamond Jubilee. You own able and eloquent Premier has voiced the sentiments of the other parts of farther and greater Britain, as well as those of the great Canadian section, and his action in the direction of preferential trade will doubtless be followed by other parts of the Empire. This year will stand

out in later times as having been a remarkable one in many significant ways.

Among many other ways of being in evidence, I may mention the great double gathering of the S.P.G. at St. James' Hall, at which so many of the Anglican Bishops were present. I had the great satisfaction of hearing nine of them read their papers on the work done in their respective jurisdictions. It is well that alongside of the signs and symbols of the world-wide secular power of Britain there should be also the outward proofs of the equally widespread spiritual power of the Church. Never in the history of the world has there been such missionary and ministerial activity, and the presence of so many of its living agents should give that glorious and universal work a mighty forward impulse. One of the most cheering features of the Diamond Jubilee has been the public dinners to the poor. The Princess of Wales visited three out of the many places where the dinners were given, and in each case received a hearty, not to say boisterous, reception. Touching, indeed, were the remarks made by the recipients as this true Lady Bountiful passed through their ranks. 'God bless your sweet face,' said one; 'Wish yer luck, lidy,' said another, in proper Cockney fashion. Everybody has relished the joyous time the more through knowing that the submerged tenth has had its share in the good things of the season.

Many readers of novels will feel a personal loss in the death of Mrs. Oliphant, whose writings have been so numerous and so sweet and wholesome. I had laid aside a new volume from her pen called 'The Ways of Life,' intending to call your readers' attention to it. The main thought of the book is the sad one of knowing the high tide of life has been reached, and that we are slowly yet surely drifting out on the receding one. The moral will hardly apply to the gifted writer. In parting with Mrs. Oliphant one thinks of Miss Charlotte Yonge, who has just ventured on a sacred historical novel, in her *Pilgrimage of Beriah*. One is reminded of Ben Hur, a book which has given great delight to many readers. Miss Young, in dealing with the Old Testament, has had the harder task of the two, but many thoughtful readers will say that she has succeeded in that beyond expectations.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Montreal.—Episcopal Appointments.—His Lordship the Bishop of Montreal has made the following announcement of his appointments in the Deanery of St. Andrew's during the next fortnight: Thursday, July 29. Como—The Rev. James Carmichael; address, Hudson. Friday, July 30. St. Andrew's—The Rev. J. W. Dennis. Sunday, Aug. 1. Lachine—The Rev. A. B. Given. Sunday, Aug. 1. Lakefield—The Rev. A. E. M. Mount. Monday, Aug. 2. Mille Isles—The Rev. R. C. Brown. Letters may be addressed until July 23 to Montreal; July 26, to Grenville; Aug. 1, Lachine.

Rawdon.—The annual picnic in connection with the Anglican church, came off on Thursday last at Mr. Skelly's grove. The gathering was unusually large this year—far beyond expectation. The day proved most favourable, and was thoroughly enjoyed by those who came for a day of pleasure. A party from the city, staying with Mr. Henry Copping, contributed materially towards the success of this picnic. The part they took in the programme was highly appreciated and applauded. The proceeds realized was higher than ever, and will be given towards church improvements. The incumbents of Iron Hill and North Shefford respectively, addressed the assembly briefly, as did also the Rev. W. T. Keough, M.A., of the Methodist chapel. The incumbent, the Rev. W. Davies,

reimbursed thanks to all who had assisted in making the picnic such a decided success. After the singing of the National Anthem, the crowd dispersed, well satisfied with the proceedings of the day.

Personal.—Rev. C. Cameron Waller, M.A., who has been in England for the past two months, has recently returned, only, however, to say good-bye to the numerous friends he has made during his stay in Canada, and to take back to England his accomplished work. Many will regret their departure from Canada, where for some years Mr. Waller has been working acceptably on the staff of the M.D.F. College, as well as in other Church societies. Mr. and Mrs. Waller sail per steamship Labrador, 31st inst. (July). Address in England, St. John's Hall, Highbury, London.

Boys' Brigade.—The Montreal and St. Lambert battalions of the Boys' Brigade go into camp at Sorel on Saturday evening next and remain there until August 2. The train will leave Bonaventure station at 7 p.m.; the Montreal companies are requested to meet at the station. They will be camped at St. Lambert station by the St. Lambert battalion. All interested in the work of the Boys' Brigade are invited to visit the camp on visiting days, Wednesday and Saturday. For any further information parties communicating with Captain Kerr, of 411 Bourgeois street, will be promptly attended to.

Abbotsford.—The Lord Bishop paid his annual visit to this parish on Monday, July 19th, when he administered the rite of confirmation to two candidates. The service began at 2.30 p.m. and was most impressive throughout. His Lordship was assisted by the Rev. Canon Mussen, of Farnham, and the Rev. H. E. Horsey, rector of this parish.

Bedford.—The Bishop visited this parish and confirmed to persons on the 19th inst. His Lordship was accompanied by the Rev. A. French, of St. John the Evangelist church, Montreal, who acted as chaplain, and by the Rev. C. G. Rollit and A. C. Wilson, rectors of Stanbridge and St. Armand West. There was a very large congregation who listened with rapt attention to their chief pastor's earnest address. The church was tastefully decorated, and the whole service was very bright and hearty.

TORONTO.

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

Whitby. There was a large gathering of the Sunday school teachers of the Church of England in the Rural Deanery of East York, held at the school room of All Saints' church, Whitby, on Tuesday, July 6th, for the purpose of forming a Sunday School Teachers' Association. Representatives were present from Port Perry, Oshawa, Brooklin, Scarborough, Pickering, Uxbridge, St. John's and All Saints', Whitby—including the following clergy: Rev. Rural Dean Fletcher, J. H. Talbot, J. H. Harris, A. J. Reid, J. W. Cooper, A. U. DePencier, of Toronto; H. R. O'Mally, of Lindsay; McNamara, of Diocese of Niagara; and J. S. Broughall, the rector of the parish. The day began with a celebration of the Holy Communion at 8 a.m. in All Saints' church. The morning session opened at 10.30 with a Bible reading, on St. Luke xv., by Mrs. Broughall, of St. Stephens', Toronto, which was full of helpful thoughts and suggestions. This was followed by an extremely well put paper on "Catechising and Questioning," by Rev. A. U. DePencier, which opened up a very useful discussion. At mid-day the association adjourned for lunch, which was served and enjoyed under the trees in the church grounds. The efforts of the good ladies of All Saints', Whitby, met with hearty appreciation. The afternoon session was opened by C. R. W. Biggar, Esq., Q.C., of Toronto, with a paper on "Discipline and Management in Sunday School." Unfortunately Mr. Biggar, who had not been well for a few days past, was unable to complete his interesting paper, to the extreme regret of all present. After a pro-

longed discussion on the subject, during which an interesting speech was made by C. W. Scott, Esq., of Oshawa, Miss Osler concluded the afternoon's work with a model lesson, which was a splendid example of simplicity, depth and spiritual power. Votes of thanks were passed to those who came from Toronto and helped so much to make the convention a success, as well as to the ladies of Whitby for their hospitality. After tea, which was served on the church lawn, evensong was said in the church, at 7.30, with a large congregation present. The Rev. A. U. DePencier preached an outspoken, eloquent and stirring sermon.

Longwood Mills.—The church was filled on Sunday, July 18th, when the service partook of a preparatory nature for the mission services, the incumbent, the Rev. Arthur Gadd, preaching from the words, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Holy Communion was afterwards administered to the largest number of communicants in the history of the church. The Rev. H. C. Dixon, who has recently been appointed by the Bishop of Toronto as the missionary of the diocese, commenced his 12 days' mission on Monday, July 19th, and his labours are being much blessed, the attendance being excellent. He is a most powerful speaker, setting forth the old, old story in the most effective manner, whilst his wide experience of social, religious and philanthropic work for many years, is invaluable, and above all he is thorough. The following is a copy of the Bishop's letter, which Mr. Gadd read in the church on the eagerly consecrated to the Master, he so faithfully Sunday previous to the mission: "I have had much pleasure in granting to the Rev. Hillyard Dixon, deacon, my license to serve as a mission preacher in the diocese, in places where the parochial clergyman shall invite him to do so. Mr. Dixon has had many years' experience in this kind of work, and in evangelistic effort of various kinds; and under God, has been the means of accomplishing much good. He has always manifested the utmost earnestness and devotion in the cause of philanthropy and moral reformation, as well as in the preaching of the Gospel, and I have every confidence in his loyalty to the Church of which he is an ordained minister. On these grounds I cordially commend Mr. Dixon's services to the clergy of the diocese. Arthur, Toronto."

NIAGARA.

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

Queenston. The gypsy tea in Mrs. Durand's grove, in aid of St. Saviour's church, on the 20th, was most successful. At the deanery meeting, recently held here, it was moved by Canon Mackenzie, and seconded by the Ven. Archdeacon Houston, that a cordial vote of thanks be presented by the rural deanery chapter of Lincoln and Welland to Mrs. Fessenden, for the valuable books given by her from the library of our late esteemed fellow-member, the Rev. E. J. Fessenden.

St. Catharines. The prospective loss of Rev. W. Armitage, rector of St. Thomas' church, is felt very much by his many friends, and the Church at large, in his diocese.

St. Stephen's and Christ church, Niagara Falls, with the All Saints', Drummondville, and Stamford Sunday schools, hold their picnic at Port Colborne on the 20th inst.

British and Foreign.

The Ven. T. Olphat, Archdeacon of Derry, has been appointed Dean of Derry.

A memorial to the late Dean Goulburn, who was for nine years head master of Rugby, is to be placed in the school chapel very shortly by some of his old pupils.

Eight new dioceses have been founded in England during the Queen's reign.

The restoration of the north-west gable of Peterborough cathedral has been completed.

The committee of the C.M.S. propose to send out 120 missionaries during the present year.

The Rev. W. Colquhoun, incumbent of Glenferriet, has been appointed Archdeacon of Derry.

The death is announced of the Very Rev. Joseph Gregg, who was Dean of Perth (W. Aus.), from 1875 to 1887.

The Rev. J. E. Newsome, curate of Cannock, has been appointed vice principal of King's College, London.

The Rev. A. J. Robinson, rector of Holy Trinity, Marylebone, has been appointed rector of St. Martin's, Birmingham.

Several missionaries of the C.M.S. and C.E.Z. M.S. lost their lives at the time of the wreck of the P. & C. steamship "Alden."

An impressive scene was witnessed on the Admiralty pier at Dover when the Archbishop of Finland took his departure for home.

The Rev. Canon Elwyn, Master of the Charterhouse, has been appointed chaplain of the Clergy Orphans' School for Girls at Bushey.

The Rev. S. R. James, M.A., one of the assistant masters of Eton College, has been appointed to the head mastership of Malvern College.

The Bishop of Down has conferred the Chancellorship of his cathedral upon the Rev. H. W. Stewart, M.A., rector of Knockbrioda, Belfast.

Mr. W. F. D. Smith, M.P., laid recently a memorial stone in St. Clement Dames' Parish House, which has been erected in memory of his father.

The Council of Keble College, Oxford, have elected the Rev. W. Lock, D.D., warden of the College, in the place of the Rev. R. J. Wilson, deceased.

A brass tablet has been placed by H. M. the Queen on the south wall of the private chapel at Windsor Castle, as a memorial to the late General Sir Henry Ponsonby.

A large number of the Archbishops and Bishops who are attending the Lambeth Conference were entertained recently at the Mansion House by the Lord and Lady Mayoress.

The Rev. F. W. Osborne has resigned the post of vice principal of the Theological College, Edinburgh, and will shortly become associated with the Charterhouse mission in South London.

The Rev. D. J. Thomas, M.A., vice principal of the Winchester Diocesan Training College, has been elected principal of the Home and Colonial Training College, which is situated in Gray's Inn road, W.C.

One hundred and thirty bishops will visit Glastonbury on Aug. 3rd. A short service will be held in the Abbey ruins with an address by the Bishop of Stepney. Seats have been provided in the choir of the Abbey for 4,000 clergy, in addition to the seats for the accommodation of the visiting prelates.

The Archbishop of Finland and Viborg orientated in the Greek church, Moscow road, Bayswater, on Sunday morning, July 4th. The same evening his Grace left Victoria station for Dover, en route for St. Petersburg. The platform was packed with men, women and children, among whom were many Anglican clergy. The Archbishop was ac-

accompanied by the pastor of the Russian chapel, and for twenty minutes before the train started he moved up and down, blessing the people as they knelt. He kissed the men on the right cheek and the children on the forehead, and the ladies were allowed to kiss his hands. During this ceremony the choir of the Russian chapel sang a chant, and then the Archbishop said a few valedictory words to the assembled crowd. On arriving at the Admiralty pier, Dover, his Grace was received by a number of the local clergy, who, with their choirs in cassocks and surplices, had assembled to bid the Archbishop farewell.

Correspondence.

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

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

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

RELIGIOUS PARASITES.

Sir, To understand fully the expression religious parasites, as applicable to a large class of nominal Christians, let us bear in mind what is meant by a vegetable parasite and an animal parasite. A vegetable parasite is a plant that takes its support and derives its growth second hand. That is, instead of sending its roots and fibres into the ground, it clings to some other plant for a supply of the nourishment it requires. An animal parasite is an animal that feeds upon the animal in which it imbeds itself, and thus takes all its support, as the result of the exertion of the animal upon which it feeds. A religious parasite is a nominal Christian, who takes no responsibility of the work of religion and its support upon his own shoulders, but who permits others to bear the whole burden; and expects the pastor and the church to be at his beck and call; is one who, if by hard persuasion he consents to give a mere pittance to the support of the church, at once sets his mind to find some poor excuse by means of which he may escape even this. Such a thing as giving systematically and proportionately out of his income to God's work, or of assuming his share of the burden of the church, never enters his mind. In other words, he feeds religiously upon the labour and self-denial of other men. The religious parasite, in my mind, in fact, in my parish, is not the good specimen of a parasite, such as Dr. Drummond so ably describes. Dr. Drummond's parasite is a man who wants the parson and the Church to do all his religious duties for him, but he is quite willing to pay to have his religious duties done for him, whereas the religious parasite who exists in almost every parish in the proportion of 3 to 1 of non-burden bearers and burden-bearers, wants not only other people to do his religious duties for him, but expects other people to do all the paying to have his religion made ready for him. Reader, are you a religious parasite?

SUBSCRIBER.

VOLUNTARY SCHOOLS.

Sir, The discussion at the recent session of the Toronto Anglican Synod on the scheme by which it is proposed to affiliate voluntary schools with our present Public school system, was unfortunate to one advocating it, for this reason: At the end of a late evening session I was called upon to move the adoption of the report, when I had barely time to outline the general principles of the scheme, and naturally waited for the better opportunity in a reply to answer any questions raised by the discussion and to point out more clearly the many reasons why some such scheme is most likely to meet all difficulties in the matter of a national education system. By the application of the "closure" the following day I was deprived of my right to reply, by which I might hope to

clear away some misunderstandings and misconceptions which alone gave any grounds for the remarks made in apparent opposition to the scheme. As the subject is of interest wider than the members of the Toronto Synod, I ask space in your columns that I may reply in some measure to the speeches made at the Synod, while the subject is still fresh in the minds of many.

Mr. Blake made much of the threatening "demolition" of our Public school system, which he conceived would follow the recognition of voluntary schools. This was a mere statement of his own opinion. He adduced no facts. He did not point to the practical experience of other countries where voluntary schools are in existence. He did not because it is impossible to do so and yet maintain by such evidence any statement that the introduction of voluntary schools must demolish our Public schools, or as a matter of fact in any way weaken the educational work accomplished in them. I challenge Mr. Blake, or any other, to point to one example of the "demolition" of Public schools by any such voluntary school scheme. The evidence is all the other way.

Mr. Blake did admit that voluntary schools might be workable in Toronto, but "do not," he said, "let us discriminate in favour of Toronto." Why, I would ask, should we discriminate against Toronto, or any other locality where voluntary schools are possible? Can we argue that because a town with a population of, say, 4,000 cannot afford to have a complete waterworks system, therefore Toronto should not be allowed to embark in any such venture? Mr. Blake's argument was just as illogical.

An interesting article appeared in the Canadian Magazine for May, 1897, by P. T. McGrath, editor of the Evening Herald, of St. John's, on Newfoundland's school system, in which he says: "The system in operation in this colony is denominational in its widest sense, adopting the principles of mutual toleration and the recognition of denominational rights...thereby promoting peace and concord throughout the land. The most marked effect to-day is in the levelling up of educational work, the widening of the aims and scope of the different schools, the tolerance and mutual respect engendered, and the healthy rivalry caused by the efforts of each denomination to make the best possible showing." All this in Newfoundland, where, in 1891, the total population, according to the census of that year, was only 197,934. What becomes of Mr. Blake's argument that voluntary schools must weaken the Public school system? We see in Newfoundland, in Nova Scotia, and elsewhere, the most beneficial results from the recognition of denominational schools under proper regulations. Such would-be supporters of our Public schools pay their system a poor compliment when they fear the competition of private enterprise, as found in voluntary schools, whereby parents might be enabled to exercise some direct personal influence in the educational work of the schools in which their children attend. Mr. Blake certainly was unhappy in his reference to the bigotry exhibited quite recently in Toronto in reference to the school games, which he rightly deplored, and well he might, for this bigotry came not from the denominationalists, but, alas! from the managers of our own much-lauded Public schools. I quite agree with Mr. Blake that we should show a united front to the Government. The pity is we do not. I note that even he and Dr. Langtry are not at one in the matter of their own scheme. But what point did Mr. Blake wish to make by his remarks in reference to the Legislature? The report on voluntary schools did not even mention the Legislature—it contained no recommendation that we should appoint a deputation to wait on the Government. All the committee suggested was practically this—here we have a scheme which, in our opinion, ought to work out satisfactorily. We can see no reason why it should not. We ask to be reappointed that we may go and confer with our friends and neighbours, discuss the details with them, and next year we will come back to the Synod and report how it has been received, what suggestions have been made,

and our recommendations as to future action. Surely the Synod might have adopted such a course. It was all the committee asked. Mr. Blake's remarks about the Legislature were quite beside the mark. Canon Sheraton set forth very clearly the adaptability of voluntary schools to our Public school system in his reference to the Nova Scotia schools. There we have a Public school system which in no way provides in direct terms for denominational schools; yet the system is worked out in practice with such fairness and justice towards any religious body desiring to add religious instruction to the ordinary secular work of the Public school, that we there find voluntary schools in practical operation. In the same way they might be introduced here under existing circumstances without any amendment to the present Public School Act. Canon Sheraton said that "any denominationalism in the schools under clerical control is injurious." This at once seems strangely inconsistent with his position—a cleric in charge of one of our educational institutions representing not a denomination but a part of a denomination. This reference to clerical control is but a red herring drawn across the scent. There is not one suggestion in the proposed voluntary school scheme by which such schools come under clerical control. The establishment of voluntary schools is dependent upon the financial support of laymen; and I greatly mistake the lay mind if such financial support does not carry with it the direct control of such schools in the hands of the lay supporters. However, there are many laymen who have more confidence in the clergy than Dr. Sheraton seems to have in members of his own profession.

Dr. Langtry emphasized the fact that if we go to the Legislature with a divided front we fail. This is strongly in favour of the voluntary schools scheme proposed. In order that we may all unite on a scheme it must be of sufficient elasticity to meet all difficulties, satisfying not only the various Christian communions, but also the Hebrews, and any "Trades and Labour Council" or other organization who are opposed to their children receiving any religious instruction in the day school. This can be accomplished in some such scheme as I have proposed. I might here note that in Montreal there exists to-day what is practically a Hebrew voluntary school receiving aid from the school rates. If the religious sentiment in Ontario is not strong enough to find some means for introducing religious instruction into our Public schools, in some form or other, at least, there should be no unreasonable interference with those who desire to make provision for religious instruction in the schools to which they may send their children; and so far as such schools accomplish the same work as the Public schools, they are surely entitled to a fair amount of financial support from the school rates.

Mr. Blake and Dr. Sheraton, speaking as residents of a city, wisely did not attempt to refute the committee's contention that the scheme would be found an economical one. I can treat their omission as one of admission on this point. Mr. Owen spoke as a country clergyman, resident in a village where the population is only about 800. The establishment of voluntary schools in any one locality is dependent on two true economic principles—demand and supply. From Mr. Owen's account of Creemore, neither of these would there exist, with the natural consequence that the rate-payers would not think of asking for voluntary schools. In many places in England Non-conformists unite with members of the Established Church in opposing the introduction of board schools because they do not wish to be called upon to supply by taxation the necessarily increased cost of board schools. Again I reiterate that the necessary demand and supply must co-exist before a voluntary school can be established. Where these do exist, there I contend that voluntary schools must be found an economical feature in our municipal accounts.

LAWRENCE BALDWIN.

Toronto, June 15th.

ENGLISH SPEAKING DISSENT.

Sir, In the very many of your readers I have been much interested in the sermon preached before the Synod of Toronto by Rev. Herbert Symonds, and published in your issue of the 15th July. As, however, I believe this discourse is calculated to produce a very dangerous impression on the minds of many of our people, kindly allow me to say that I do not for one moment believe that the *modus vivendi* proposed by Mr. Symonds is the true one at all. I cannot accept the position of the late Bishop Phillips Brooks and that of Rev. H. Symonds, that "there would appear to be nothing in the New Testament that conflicts with the statement that—'Christ did not order the details of the Church's government, or appoint the grades or functions of its ministers, etc.'" How can we dare so say this in face of (1) Matt. xvi. 18; (2) The appointment of the seventy; (3) The having the twelve only at the celebration of the supper; (4) John. xx. 21; (5) Acts. ii.; and (6) the Epistles of St. Paul. It is beyond question that in the New Testament the Church and only the Church is God's accredited agency for the evangelization of the world. The secret of our success is not to lie in Romanism or English speaking dissent, but in national Churches. (vide St. Matt. xxviii. 19). I have seen not a little of the English speaking world (parts of England, Ireland, Scotland, Canada, U.S.A.), and the more I travel and observe, the more fully am I persuaded that the amount of mischief done by Rome and dissent, (1) socially, (2) nationally, (3) spiritually, to the nations (for we are not one nation), is incalculable. Has not Ireland been blasted for centuries? Has not Scotland been simply dragged alongside the chariot wheels of England since the days of James I.? Is it not a fact that to day, after 400 years, there is no such thing as a native Canadian or American religion, outside of paganism, or a few forms of low sectarianism? Where are the Churches of Canada and America? Never thought of. Why? Because "dissent" has the lead, and it is propped up on all occasions by a false sympathy that is as anti-national as that of those who can only see union through Roman spectacles. No patent medicine whatsoever, consisting of a certain amount of Anglicanism, Romanism, and dissent, even though bottled and held by an episcopal rubber cork (orders) can cure the spiritual ills of the English speaking world. We must go back to the sovereign remedy given us by Christ national churches, yes, and independent national churches, too, or let us forever give up all hope of converting humanity. Patent medicines are popular, no doubt, but hardly reliable as a substitute for a proper training of men, and, is the body of less account than the soul?

C. A. FRENCH.

CHRIST AND THE CHURCH.

Sir, The Rev. Herbert Symonds, M.A., in his sermon, preached before the Toronto Synod, commends the following to the consideration of the Church: "The Anglican Church throughout the world, if she is ever to be the Church of the English speaking peoples, must combine the conservative and the liberal elements in religion which have since the Reformation been sundered." Another preacher, Bishop Newman (Methodist), speaking to the Epworth League delegates, gave it as his opinion that "one characteristic of this age was preciseness of thought and of accurate definition." Now, may I venture in the same spirit of humility with which the Synod preacher approached the great subject, "Christ and the Church," to ask for some further light from the talented rector of Ashburnham? There is, for me at all events, very little evidence of "preciseness of thought," whatever there may be of "accurate definition" in the terms "conservative and liberal elements in religion." In Hebrews vi. 1 and 2, certain elements in religion are called the principles or foundation doctrines of Christ. Are we at liberty to treat these as part conservative and part liberal elements? It is true they have been "sundered since the Reformation," not by the

Church, but by Non-conformists, who have dropped at least one of these elements entirely from their systems of faith and practice. But the Church cannot, in any case, combine for Non-conformists those principles which the latter have, by their departure from primitive Catholicity, sundered. This may serve, by way of sample, to show the impossibility of the task which Mr. Symonds would impose upon us. The elements of religion, whether regarded as conservative or liberal, were, I take it, committed to the Apostolic Church when as an undivided whole she received from the mouth and from the pen of inspired teachers the faith once delivered to the saints. And must we not conclude that the Acts of the Apostles afford the best and only reliable commentary upon the statement made by St. Luke regarding the instructions given to them by the Lord during the great forty days—instructions which had to do exclusively with the things concerning His Kingdom or Church which He was to build upon themselves as its foundation stones and pillars? That which the apostles did they did in strict accordance with those instructions, or when anything occurred to them as necessary or useful to be taught, but which was not found in that code, they were careful to inform their hearers that now "I speak and not the Lord." And whilst St. Paul, it is true, did in a measure declare his own independence of apostolic aid in the formation and formulating of his system, he did so not as implying a better inspiration on his part than the apostles were able to claim, but only as having received his instructions independently of theirs, though from the self same source as that from which theirs had come. Is it not the duty of the Church rather to conserve than to liberalize the truth? Will it not serve our turn better than anything else to day if we make up our minds to treat with rigid illiberality every species of coquetry with the presumptuous liberalism which thinks to do God service under the term "Broad Church," but which is in reality Latitudinarianism, making ultimately for the baldest secularism, and whilst we so treat this spurious charity, let us never forget to treat with the very widest liberality every soul which under its influence is hoodwinked by its plausibilities and wheedled into a use of its diet of milk and water. What we all need to day is the strong meat of sound uncompromising adherence to that which in the preciseness of thought and accuracy of definition can only be styled Catholic truth and Apostolic order. The "Elements in Religion" are things of God, and it is ours not to emasculate them, but to conserve their strength, that all who name the great strong name of Jesus Christ may grow strong in the Lord and in the power of His might. We see too much as it is of present day efforts to liberalize and caricature the elements of religion. As given at the first they stand out for our guidance bold points of light in a clear sky, and nothing but fear of man, as well as a blindness to present triumphs, and forgetfulness of those gained in the past, as the result of consistent conservatism on the part of godly and devoted men in Home and Foreign Mission fields, are leading so many to flounder amidst the waves of easier method—more popular delivery—greater elasticity and other subtleties which go to make up the new Gospel of so called liberal religion. Is it then too much if we should ask that the talented preacher of the Synod sermon be called upon to give us what the Non-conformist Bishop calls preciseness of thought and accuracy of definition, in this matter of the conserve and liberal elements in religion? Define them for us, and then perhaps we shall be in a better condition than we are to-day, to lend our humble aid towards the task of combining these, since the Reformation, sundered elements. In the meantime we of the Anglican communion belong to a Church, One, Holy, Catholic, and Apostolic—a Church bearing all the marks of the Saviour's ideal kingdom, and needing nothing but increase of His Holy Spirit—grace to carry out the ideal in all the fulness which He alone can grant. The Church is working as she never worked before, strictly on the lines of the great Divine ideal. What we need is not so much a combination of any sundered elements, as a waking up all along the line

of builders of that spirit of loyalty and devotion to the ideal which characterizes to day the best and purest of her workmen. Let all strive to emulate the example of the best and busiest builders, and no matter how many things which God had joined together, the Reformation or any other period of stress may have sundered, honest work will toll, for to it ample grace will be vouchsafed. Let the Church's life be lived, the Church's language spoken, the Church's creeds believed, and every blessed privilege which is ours in her be valued at its fullest worth, and all which is not built true to these divinely given lines must fade and fail, whilst she, great by reason of the truth which is in her, must live, as she is destined to live that glorious life of strength and majesty against which the gates of hell shall not prevail.

P. P.

Diocese of Niagara, July 17th, 1897.

WHY TERM THEM CONVERSATIONS?

Dear Churchman, A kind friend has drawn my attention to a sermon preached before the Synod lately assembled in Toronto—a sermon printed in *The Churchman* of the 15th July. It will be readily conceded, I suppose, that when discourses preached upon such important occasions appear in Church publications, it is not amiss to take exception to, or call in question, any hasty statements or unwarrantable assumptions with which one may meet as he reads. In the first and second paragraphs of the Synod sermon there is plenty of time honoured and widely accepted truth. In the third section and in the conclusion, questionable, if not mischievous matter, is on hand in abundance. Take an instance: "The narrative of the Acts (we suppose the preacher meant the Acts of the holy apostles) leads no support to the hypothesis that these conversations related to organization." Indeed, Mr. Preacher, then why not suggest or state what they did relate to, or else to what subject they were likely to relate. In addition, why term them conversations? Were they not rather instructions or commands? The written history, the sacred records as we have them, and also such perceptions as we have of the becoming, the fitting, the reverent, all together lead us to infer, rightly as we think, that the apostles had not a great deal to say to their risen Lord. Knowing, as He certainly did know, what was passing in their minds, the great need was to learn. Take as an instance the silence imposed upon the so far impulsive St. Peter. He asks the needless question: "Lord, and what shall this man do?" He is answered and silenced by the searching question: "What is that to thee?" Further still, he hears the command, "Follow thou me." The most wholesome clue, the surest guide to the will of the Master, what is it? What is it, indeed, save the course upon which the apostles entered to a man. When you see a body of men—there being no doubt that each one has a will of his own—unite in act or acts as one man, you justly settle it in your mind that they have a commander, that they are acting in obedience to his commands, that they are not each one doing as he pleases, that each one is obeying, that is to say, submitting their several wills to that of the one in authority. In all that the apostles and the Church did during the days and years and centuries immediately succeeding the Ascension, we have the most trustworthy, the most reliable indication regarding the will of the Lord, of which no record has come down to us. We picture to ourselves the far-famed charge of the Light Brigade during the Crimean war. Did each soldier like it? Certainly not—they had no word, no will in the matter. They were obeying the commands of a superior officer. During the great forty days the general attitude of the Apostolic College was one of waiting, sitting still. One thing they did. A simple member of the original body had followed his own sweet will, had done as he liked. He became the first irreclaimable schismatic. He is sent to his own place. The eleven waited. They sought the Divine guidance. Their act was as the act of one. They chose Mathias to fill the

devotion, the best strive to est build- such God any other work will not. Let language and every valued at it true to and fail, which is in hat glori- which the

P. P.

HOUS?

drawn my the Synod printed in it will be discourses appear in take ex- asty state- with which and second s plenty of r. In the restionable, in abund- tive of the he Acts of the hypo- organiza- y not sug- or else to . In ad- Were they ds? The s we have have of the all together it the apos- tis n Lord. what was as to learn d upon the ne needless man do?" searching Further thou me. guide to the at is it, in- apostles en- ly of men- as a will of n, you justly commander. commands. he pleases. submitting in authority. did during ediate suc- the most n regarding rd has come ves the far- during the it? Cer- in the mat- ds of a sur- ty days the ge was one of ey did. A had followed liked. He tic. He is ited. They act was as is to fill the

vacancy. Further still, at the earliest possible moment at which we might expect it, while the baptism of the Holy Spirit was still powerful in its influence upon the Church, while the words of the commands of the Master were still fresh in the minds of the disciples, the most gifted and painstaking minds of the Church have seen distinctly traced three orders in the ministry, and this during the days of miracles and martyrs, confessors and saints. We may assume, if we will, that three orders were evolved from one. What is the difference? Certainly the process of evolution was not long delayed; and the government, by bishops, with the at least slightly perceptible disparity between the power they exercised, and that of the elders or priests, of whom they were overseers, and the subordination of the deacons to both, was the general, we might say the universal, unquestioned, undisputed usage during long centuries of the Church's most active and hallowed existence. In the face of all Church history and practice, what do the unguarded, unqualified, slapdash negatives of Bishop Phillips Brooks amount to? What weight have they? Not much, indeed. The days are gone by, and we trust for ever, when Churchmen are found so omnivorous as to swallow every confection stamped with a bishop's name. The Brooks' negatives are such as these: The Lord did not make bishops, priests and deacons, did not establish any pattern of worship, did not declare how or when His sacraments were to be administered. Then follows the assertion: All these things shaped themselves out of the free life of the Church. They are free to change, as the Gospel, always the same, changes its attitude towards each changing age. Such negatives and assertions, what signification could they have, fine as it all is, to ninety-nine out of every hundred of those who were compelled to listen? Towards the Gospel the attitude of the peoples may change. The truth itself is like its Giver, the same yesterday, to-day, forever.

There are other points upon which, Mr. Churchman, I hope to have your kind permission to offer a few observations in a future issue. In the meantime I subscribe myself,

WORKMAN.

VOLUNTARY SCHOOLS.

Sir, The writer of the editorial on voluntary schools in your issue of the 15th instant, was wise in stating that there existed a great deal of misapprehension as to the purport of the movement looking to the affiliation of voluntary schools with the present Public school system, as it is apparent that he is under some misapprehension himself in the matter. In its inception the voluntary school scheme was a substitute for an alternative scheme. The first proposal was made in a resolution moved by Dr. Langtry in the Toronto Synod, seconded by Mr. Blake, which sought to make provision for religious instruction being given during school hours by the ministers of the various Christian communities or their representatives to the children of their own communion. This proposal was referred to a special committee (of which I was a member), with instructions to act in conjunction with other Synod committees and committees from the other religious bodies. Before this special committee attempted to confer with others in the matter, the members of the committee desired the fullest information on the subject that they might know how the proposal would work out in practice, and thus hope to be able to induce others to take it up. After the fullest consideration, with regard to the number of Public schools, the number of rooms which might be available for the purpose, the number of parochial clergy, the committee came to the conclusion that the proposition as it stood in the Synod resolution was impracticable, or at least of so little use as not to be worth striving for. It was quite apparent to the committee that the necessary information had not been before the Synod when the resolution was carried with practically no critical debate. Then came Mr. Blake with his proposition for indefinite undenominational teaching, and at the same time I brought forward the voluntary school scheme, believing that it

would more nearly approach the aim of the Synod resolution. However, Dr. Langtry, as chairman of the Special Committee, ruled my proposition out of order, and accepted Mr. Blake's proposal. Therefore, at the following Synod, I introduced the question of voluntary schools in a substantive resolution and obtained a Special Committee to consider the proposal. Inasmuch then as I thought that Dr. Langtry's proposal would be found inadequate, if not worse than useless by itself, I proposed as a substitute the voluntary school scheme, embracing as it does a provision for religious instruction in all Public schools. I know Dr. Langtry thinks that the two propositions may dovetail in with one another. If Dr. Langtry's proposal is at all workable this might be arranged. A complete system of this kind would resemble what I understand is now the Irish system. One statement in your editorial, I must confess, surprises me, namely, that I have "injured the cause of religious teaching in all schools!" This is a serious indictment, to which I plead "not guilty." I would therefore be glad if you will show more clearly in what way I have done an injury to the cause of religious teaching.

LAWRENCE BALDWIN.

Toronto, July 20th, 1897.

[Mr. Baldwin's letter shows that the introduction of his scheme as a substitute, has confused the question of religious teaching, and we fear injured its general acceptance for some time. Ed. C.C.]

Family Reading.

AFTER TRIAL.—GRACE.

The summer sun shone bright and hot,
Then after that came rain,
The air grew cool, the breezes blew,
And life seemed life again.

So woes and trials come to us
Before grace finds its way;
Before we yield to God ourselves
For guidance every day.

May the good God grant His children
Such grace on earth to love,
That in the heavens hereafter they
May worship Him above.

—C. Wilfred Balfour.

LOSING AN INTEREST IN THINGS.

No purpose, interest, or enthusiasm, lives forever on a single impulse. Electricity must have relays, the richest soil must be now and again fertilized, and every cause, however good, needs new blood and new minds to bring it to success. We all know the experience of finding that something which has long enlisted our enthusiasm has suddenly lost interest for us. We cannot understand, we seem to ourselves not to be the same people, and are tempted to believe that our former zeal was almost hypocrisy. It seems as if the interest would never come back, and life suddenly looks dull and profitless. When this mood comes upon us it is often because we have trusted that simply because a thing was good in itself it would continue forever without any renewing. We have ceased to supply our impulses with new momentum, and they flag. A geyser rushes up out of the ground, seemingly inexhaustible while it plays, and then dies away, and is silent. But people have learned that the geyser may be started again by rolling stones into it. It is much the same with sleeping interests. They need to be disturbed by some new activity. Life is a series of renewals, and there is always a world full of things which we may use to stir up our drowsy powers. An apparently lost interest may be simply a sleeping interest.

WHEN TROUBLE COMES.

When trouble comes, don't let despair
Add to the burden you must bear,
But keep up heart, and smiling say,
"The darkest cloud must pass away."

Don't sit and brood o'er things gone wrong,
But sing a helpful little song,
Or whistle something light and gay,
And whistle half your care away.

The man who sings when trouble's here,
From trouble has not much to fear,
Since it will never tarry long
When stout heart meets it with a song.

Then don't forget, when things go wrong,
To try the magic in a song;
For cheerful heart and smiling face
Bring sunshine to the shadiest place.

SOMETHING WRONG.

There is a decided moral defect in the character of every boy who is habitually discourteous to his mother and sisters. His politeness to other women and to other girls in no way atones for his disrespect to the members of his own family. I have in mind such a boy. He is so bright and agreeable in many ways that I wonder how he can steadily treat his three sisters as though they were in every way his inferiors. I have heard him say to them:

"Oh, girls don't know anything!"

He would feel that he was lowering himself in his own esteem if he added "please" and "thank you" and "I beg your pardon" to the vocabulary set apart for his mother and sisters. He reserves these little courtesies for the mothers and sisters of other boys.

He is unaware of his boorishness and discourtesy when he appropriates the best of everything in the house and at the table to his own use, regardless of the rights of others. I have heard him say to his own mother and to his sisters when they were patiently trying to do things he had almost commanded them to do:

"Oh, hurry up, can't you? Don't be so slow!"

There is, I repeat, a glaring defect in that boy's moral make-up. He is not manly. He is not a gentleman. Most and worst of all, he is not a Christian.

Sweet and gracious courtesy marked every act of Christ's life. It breathes forth from all His teachings. It is one of the sweetest flowers in God's beautiful garden of love.

—Whatever their religious faith may be, Japanese families carry out uniformly, throughout the country, the verbal teaching of morality, religious or philosophical, in their own homes. The elders of the house are the instructors of the younger, practising as many rites of reverence and worship in the house as in the temple; every household, however humble, having a family ancestral altar and several domestic shrines of gods, where daily sacrifices and ceremonies are invariably performed; scrupulously preserving the adjusting the external proprieties of etiquette, as well as the inner consciousness of juniors in the presence of seniors; pious devotion to the memory of ancestors, filial piety, loyalty, fraternal affection, faithfulness of husband and wife, respect to the old, kindness and sympathy to the young and weak, charity to the poor, and help to relations, being inculcated by the family teaching. In short, the ethics of the Japanese people are cultivated and kept up, in great measure, by domestic instruction.

PRAYER FOR GRACE.

O what can little hands do
To please the King of Heaven,
The little hands some work may try
To help the poor in misery,
Such grace to mine be given.

O what can little lips do
To please the King of Heaven,
The little lips can praise and pray,
And gently words of kindness say,
Such grace to mine be given.

O what can little eyes do
To please the King of Heaven?
The little eyes can upward look,
Can learn to read God's holy book,
Such grace to mine be given.

O what can little hearts do
To please the King of Heaven?
Young hearts, at God His Spirit and
Can love and trust their Saviour, Friend,
Such grace to mine be given.

Though small is all that we can do
To please the King of Heaven?
When hearts, and hands, and lips unite,
To serve the Saviour with delight,
They are most precious in His sight,
Such grace to mine be given.

THE NORMAL CHRISTIAN LIFE.

The normal Christian life is the life of perpetual, habitual converse with God, converse about everything. And such converse has everything to do with the unanxious life. The man who would be unanxious is to cultivate the practice of reverent, worshipping, thankful, detailed prayer; so shall he enter into peace. Here is a large subject; it is inexhaustible; from every aspect prayer is wonderful, and there are many kinds and types of prayer, as to the act and exercise of it. But the all important thing to remember here is that we are called to pray as the great means to a divine unanxious peace; and that we are called to pray in the sense of "making our requests known in everything." Shall we, in the grace of God, set ourselves to do it? Shall we remember the presence of the Hearer, and "practise the Presence"? Shall we act upon it? More and more, and always more, shall we really "in everything" turn to Him, and tell Him? Thought is good, but prayer is better; or rather, thought in the form of prayer is, in ten thousand cases, the best thought. Let us make it a rule, God helping, "in everything" which calls for pause, for consideration, for judgment, to pray first and then to think.

PRETTY NOTHINGS.

There is a great difference between talking and saying something. Anybody can string a lot of words together in a sentence, as worthless glass beads are clustered together on a card, but the person who knows enough to string a multitude of golden rings on the thread of sensible thought is rather a "rare bird."

What many utter in ordinary conversation are the pretty nothings which sound very finely, but on being thought over afterwards are found to contain no ideas worth mentioning. The expressions which pass the lips of most people are the commonplace remarks which even a child is capable of uttering, and which are quite unnecessary to repeat because everybody knows them already. Every now and then some slang phrase becomes "the rage," and is said over and over again under all variety of circumstances, so that one comes to wonder at last whether the speaker

ever possessed an idea, or ever had a serious thought in his life.

Other expressions, however, may not be positively silly, but contains no depth of meaning or power of influence for good. Perhaps they have a seeming grace, and are considered quite the polite thing to say every now and then. They pass for "conversation," though quite unworthy of bearing that title. They are in short pretty nothings. Nobody knows any the less or any the more after they are said than before they were uttered. They have added nothing to the sum of human knowledge, nor brought any higher inspiration to duty to any life. There is no real comfort as there is certainly no wit in them. They simply serve to fill a gap in speech or while away an idle moment or two.

But no earnest soul will wish to make his whole stock in trade to consist of such meaningless commonplaces. Pure fun and nonsense is one thing, while continuous buffoonery and silliness argue an empty head and a shallow heart.

The best rule for anyone, whether a public speaker or a private conversationalist, is first to find something to say and then to say it, and not to say what he has not really discovered and proved. Not by pretty nothings of oratorical and polite phrasing, but by solid somethings of oaken fact and chain like argument, is credit brought to a speaker and profit to his hearers.

CANADA'S GREATEST CELEBRATION OF THE JUBILEE YEAR.

Fully alive to the times, the management of the Toronto Exhibition, or as the title runs this year, "Canada's Great Victorian-Era Exposition and Industrial Fair," is to be conducted on a scale, from August 30th to September 11th, that will even transcend any former effort made to promote this, the most popular, most comprehensive and most attractive annual show held on this continent. Already a sufficient number of applications for space and of notifications of entries have been received to warrant the highest expectations. The management have increased the number of medals to be awarded and have made many improvements to the buildings and grounds, showing that they are resolved to leave nothing undone that will enhance the pleasure and comfort of both patrons and exhibitors. They have also determined on a special feature that promises to prove the greatest outdoor spectacle in the way of entertainment that Toronto or any other city has ever known, outside the world's metropolis itself. This spectacle will take the form of a reproduction of the wondrous Diamond Jubilee procession in London. Agents are now across the water hiring and buying the necessary properties and costumes, which will be an exact replica of the uniforms and costumes worn by the soldiery, the sailors, the nobility and the yeomen of the guard in the magnificent procession. Scenes will also be reproduced of the ceremonies at Buckingham Palace, St. Paul's Cathedral and other places along the line of route. Many interesting specialties will also be introduced, while at night the effect will be heightened and magnified by brilliant illuminations and fireworks. Not only will spectators have brought home to them the grandeur and unity of the Empire, but they will be practically taken home to Old London. While dwelling on this grand feature the material aspect of the Exhibition must not be lost sight of, therefore it is well to mention that entries of live stock, and the majority of the departments, close on Saturday, August 7th. Programmes containing all details of the attractions will be issued about the 10th of August.

SIX AND SERVICE.

Even the mistakes and the sins of the past should not draw our eyes back. Sins should instantly be confessed, repented of and forsaken, and that should be the end. To brood over them does no good; we can never undo them, and no tears can obliterate the fact of their commission. The way to show true sorrow for wrong doing is not to sit in sackcloth and ashes weeping over the ruin wrought, but to pour all the energy of our regret into new obedience and better service. The past we cannot change, but the future we can yet make beautiful if we will. It would be sad if in weeping over the sins of yesterday we should lose to-day also. Not an instant, therefore, should be wasted in unavailing regret when we have failed; the only thing to do with mistakes is not to repeat them, while, at the same time, we set about striving to get some gain or blessing from them.

THE INFLUENCE OF PRAYER.

It is quite impossible that there should be much prayer in a life without that life being marked or altered by it. In the nature of things, it must be so, quite apart from the supernatural effects of prayer in the answers to petitions for grace and strength and holiness. Frequent intercourse even with an earthly friend, if he be of a strong and marked character, quickly makes itself seen in its influence upon us. We grow more and more like those with whom we associate, and, especially if we admire and look up to them, we unconsciously imitate them. It is so no less in our intercourse with God. The more time we spend in His presence, seeking His face, and communing with Him in prayer, the more surely will godly graces and tempers spring up within us, and bear fruit in our lives. The more we love to meditate upon our perfect Example, and to hold converse with Him, the more assuredly will men be able to take knowledge of us that we have been with Jesus. Do you know any one peculiarly Christ-like in character—meek and lowly in heart, pure, patient, loving, unselfish, calm, truthful, happy? Such an one has become what he is by prayer.—Bishop Walsham How.

TIPS TO HOUSEKEEPERS.

Rice omelette is good for breakfast or luncheons. It is made from one cup of boiled rice, a little salt, three eggs, beaten separately and then together, and four tablespoonsful of milk. Cook as any omelette.

When putting up fruit in jars, simply set the jars on a towel doubled several times and dipped in hot water. Keep the jars away from draughts of air while canning. In eight years we have had but one jar break while filling in this way.

Hydrangeas require a good deal of water when grown indoors, and a florist says those who keep them seldom give enough, so that the plants generally last but a short time, and thus have got out of favour.

A most delicious tomato salad is made of raw tomatoes, peeled and chilled, and cut in thick slices. Mince fine a stalk of white celery for every slice of tomato; make a dressing of a saltspoonful of salt, half a saltspoonful of pepper, two wooden saladspoonfuls each of vinegar and oil. This quantity is sufficient for two heads of celery. Dip the slices of tomato in the dressing and heap each one with the chopped celery that has previously been dressed; or peel and chill the tomatoes, make them into little cups by scraping out the inside, and fill them with celery, cut in squares and dressed with French dressing or mayonnaise. Serve each tomato cup on a crisp leaf of pale green lettuce.

Children's Department.

THE FLOWERS.

Without the sun, nor hill nor plain
Could yield us fruit or flowers;
Nor could they flourish, if the rain
Fell not in gentle showers.

'Tis thus within each infant heart,
No holy seed can grow,
Till Jesus doth His grace impart,
And light and warmth bestow.

GLAD TO HELP.

Bessie is a Chicago girl, who works as book-keeper for a leading insurance firm. She has been with them for four or five years, has a responsible position, and earns a good salary. This she is not able to spend according to her own inclinations, for she has three sisters to provide for. She is not a strong girl, and the steady work in the office, day after day, wears upon her. But she is faithful to duty, and every day sees her at her desk.

In the winter she began to think and plan for the vacation that would come sometime during the summer, and little by little laid aside money, which she had saved through careful economy, to pay the expenses of a vacation trip. She looked forward eagerly to the time when she could get away from the city for a while, even if only for a few days, to some quiet place, where she would not have even to think of her work. The little fund that was laid aside grew slowly but surely, and as the bright, sunny days of June dawned, the vacation began to seem very near.

There was one thing, however, that troubled her a good deal and threatened to cast a cloud on the brightness of her well earned holiday. Her brother was out of work, and depending upon her for his daily bread. Day after day he walked the streets of Chicago, looking for work. Every night he returned with the same old story. There seemed to be no work. Bessie

Delicious Drink

HORSFORD'S ACID PHOSPHATE

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations

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

Hood's Sarsaparilla

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

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

scarcely knew what to do. The money she had saved was not enough to set her brother up in business, and there seemed to be no way in which she could help him. Usually he came home moody and discouraged with his lack of success.

One evening, however, there was a gleam of hope on his face. "If I only had a wagon," he said, "I believe I could get started. A man that I know, who's out of work, too, has a horse. If only we had a wagon, we could go to work peddling vegetables, and I believe we could do pretty well at it. There are a good many in the same line, but they all seem to make a living."

"How much would the wagon cost?" Bessie asked, thinking of the sum laid away for her vacation.

Her brother told her, it was less than the sum she had saved, but there could be no vacation trip if the wagon were bought. Bessie did not hesitate, however.

"I will give you the money to buy a wagon," she said to her brother. His surprise and gratitude were very great. She did not tell him for what she had meant to use the money, but without further words handed him the amount he needed.

"I can spend my vacation in the city," Bessie said to herself. "I can go to the parks, and I can use the little bit of money that is left for an excursion or two on the lake."

Thus cheerfully she gave up the prospect to which she had looked forward with such pleasure, and settled down to spend her vacation time in the city which is the scene of her daily toil. It is such sacrifices as this, made quietly and with a glad spirit, that add fragrance and beauty to the wearisome round of everyday life.

AFTER A SEVERE COLD.

"Hood's Sarsaparilla has cured me of scrofula. I was weak and debilitated and Hood's Sarsaparilla built me up and made me strong and well. After a severe cold I had catarrhal fever. I again resorted to Hood's Sarsaparilla, which accomplished a complete cure." Sarah E. Devay, Annapolis, Nova Scotia.

—Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

GAIN AND LOSS.

Harry was on his way to school along a country road, carrying his dinner-basket. Suddenly he heard a cry in a field near, and saw a boy, a little younger, floundering in a mud hole where a shallow stream had made the ground wet and last night's thaw had made it worse.

In getting over the fence to help the boy, Harry found he must put down his basket, which he did, and left it, to run as fast as possible to do what he could for the stranger. It was a stranger, but Harry did not stop to think of that or of anything but helping. He was not very big, but he had strength enough to help the little fellow up, and get him on his feet.

"You're ever so good," said the boy. "I'll go home by the road now. If it hadn't come through this short way, I wouldn't have fallen in the mud."

He ran off as fast as he could, and Harry went to look for his basket. It was gone. A hungry dog had made off with it!

That was a sad loss, wasn't it? But Harry trudged on, saying cheerily, after the first disappointment. "When I feel hungry at noon, I'll think how glad that boy was to get out of the mud!"

After Harry had eaten his supper, he forgot all about the hunger of noon, but the boy was his friend always. He lost a dinner, but gained a friend and did a kind deed. The gain was greater than the loss, after all.

—We know the great cures by Hood's Sarsaparilla are genuine because the people themselves write about them.

ONE RAINY DAY.

"Oh, dear! Oh, dear!" cried three sad little voices one June morning. For it was raining. Not a little rain when one can don rubbers and waterproof and run between the drops and have such fun, but a big downpour when it seemed as if a river was running out of the sky.

Then it began to rain in the house from two pairs of brown eyes and one of blue.

"It 'most always rains when you don't want to have it," sighed Connie.

"And when it's your birthday," sobbed Nan.

"And when you're going to dear Uncle Paul's," cried Ted.

Then the door flew open and Clement came in, shaking the rain from his hat and slipping off rubber coat and boots.

"Well, isn't this a glorious rain!" he cried. "Why the very trees are clapping their leaves for joy, and the flowers are almost laughing outright. Every man I met between here and the village had a broad smile on his face and called out: 'Won't this make the corn grow!' or, 'This will give the grass a start.'"

"When I came by Uncle Peter's he was out in his garden and he said: 'Bress de Lawd! de garden's pickin' right up and de chillun is sated from starbin'."

"And the Widow Graham, who washes for people, to get bread and molasses for her three little children, is so happy to think her cistern is running over, and she will not have to bring all her water from the brook. Why! I do believe you youngsters are crying. What is it all about?"

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President. Manager, Toronto.

Then the three children hung their heads for very shame.

"We're not crying—I don't s'pose," said Connie. "Not now, anyway."

"We're glad it rains," said Nan.

"We love to have it—sometimes—don't we, Ted?"

"Yes," said Ted, "we forgot that it was God that made it rain. I'm sorry I was cross about it."

"We need the rain as much as the sunshine," said Clement. "God knows best, and we must not be selfish."

Then the sun shone from two pairs of brown eyes and one of blue.

CULTIVATE CANDOR.

An excellent way to cultivate character is to cultivate candor, to acknowledge it when you are wrong. It will inspire self-confidence, open the door of knowledge to you, and you will have the sweet consciousness of always being right in excluding at once all the spurts of wrong.

—The love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.

THE FIRST LESSON

Is it so hard to learn
This simple A B C?
And yet, my teacher grave and stern
Is "grammatically" to thee.

She teaches with a smile,
The tender smile of age;
And lures thee, with her pleasant wile,
Along the open page.

Thy days are scarce begun,
But in the coming years
Life's higher wisdom must be won
Through weariness and tears.

Through errors not a few,
Through sorrows sharp and sore,
Thy soul shall reach God's knowledge true,
And rest for evermore.

He will thy teacher be
Till lesson days are past;
From strength to strength He leadeth thee
To know Himself at last.

HOW TO BE HAPPY.

"How is it, mamma," said a thoughtful child, "that you are so happy? for I often see other people who are not so. Are you ever unhappy?"

"Well, my dear boy," replied his mamma. "I can truly say that I have not known what it is to be unhappy for a very long time."

"I wish you would tell me the reason why you are so happy, mamma."

"I will do so with pleasure, my dear. It was God who was pleased to teach me how to be happy, and I will tell you how He taught me. He gave me a kind mamma, whose face looked so smiling and sweet that I used to love to watch her while she talked to me. She used often to call me to her side, where I would sit on a little stool. She said that if I wished to be happy, I must try to be like Jesus Christ; and then she would tell me how kind He was; how gentle He was; how forgiving, and how patient, too; that He was more lovely than any one who had ever lived, either before or since. She used to say that she wished I would try, and that if I tried, God had promised to help me, and I should be sure to become kind and lovely too. Then, as soon as I really believed this to be true, I used to wish, O how I should love to be like Jesus! I would think about Him until I could not help crying, because I felt so unhappy at being so unlovely. Then God put it into my heart to ask Him to help me to put away my unkind thoughts, and everything that displeased Jesus. I always found that He did help me, and this led me to ask again and again. The more I asked Him, the more he helped me. The more He helped me, the more I believed He would, and this, mamma said, was having faith in God, which pleased Him. I then began to love God more for putting these desires into my heart; and this was how God taught me to be happy. Will you try in the same way? People who love God are sure to be cheerful and happy, and are able to make other people more so. Happy, contented people are sure to be beloved. Now, dear boy, think about these things, and another time I will tell you something else that will add to your happiness."

ONE OF GOD'S LITTLE MINISTERS.

One night when a family were all gathered around the fire a little girl looked up and asked: "Papa, why

does everybody like Eva, our neighbour's little girl? She has got a weak back, and can't play like the rest of us, and isn't often at school, and yet everybody likes her. How's that?"

"Why," said her father, "look at that lamp, it is a very frail thing, and doesn't make any noise, yet it makes this room very bright and pleasant, does it not? The lamp gives light, and little Eva gives love; and that is why people love her."

Yes, that was it; Eva was always "ministering before the Lord," for they who love do always that. Won't you try, each of you, to be one of God's little ministers?

SPEND YOUR TIME WELL.

Spend your time in nothing which you know must be repented of. Spend it in nothing on which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

Wickedness may prosper for a while; but in the long run he who sets all knaves to work will pay them.

SCURFY HEAD.

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

Nothing is so contagious as example: we are never either much good or much evil without imitators.

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

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

—To smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.

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

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

—The nerve that never relaxes, the eye that never blanches, the thought that never wanders, are the harbingers of victory.

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

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

KEEP UP THE BARS.

When the bars are down, all manner of things can get in. Once in, there is no telling what harm the intruders may do. The wise way is to not let down the bars.

Keep pleasant, and hateful things will be barred out. Unkind, envious, disagreeable thoughts, angry and troubled feelings, will have no chance to get in if the bars are up. How can one person make another quarrel, if the one who is scolded or teased resolutely keeps pleasant?

Keep cool, and hasty and heated temper will not get over the bars. Keep loving, and uncharitableness can't get in. Keep the rules, and disobedience and punishment will have no chance to bring unhappiness. It takes watching, and it takes perseverance, and often self-denial, to keep up the bars, and most of all it needs great help from above; but there is help to be had. Keep the bars up.

—To encourage children in some form of charitable work is a valuable lesson in coming good citizenship. If it is only saving pictures to make scrap-books for hospitals and taking care of toys and books that they may have a second life in some less favoured household, the interest aroused is a healthful one. In a suburban home near Philadelphia the children of the family have, during the summer months, a flourishing vegetable garden whose proceeds are devoted to a special philanthropy in which the family is interested. At English country homes this garden is a part of the establishment, though it is not always kept up for charitable purposes. It is a recognized source of pocket money for the children, who are always paid market prices, and always, too, paid as scrupulously as any tradesman would be.

There are people who would do great acts; but because they wait for great opportunities, life passes, and the acts of love are not done at all.

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BEGIN BETIMES.

Edwin had a task to do which he was not pleased with, so he put off beginning it.

"I'll work fast when once I get at it," he said, and kept on with something that pleased him better, till he was very late in undertaking the work that had to be finished by a certain time.

The consequence was that he was obliged to hurry far more than was best, and when the day was over the work was not done. On being questioned by his father, who had set the task, Edwin had to confess what the whole trouble was.

"Don't get into lazy ways, my boy," said the father warningly. "You always lose more than time by putting off your work, for you lose something that goes to make up good habits and character even promptness, which is worth much. You can't catch up by going faster. Remember what wise Benjamin Franklin says, 'He that riseth late must trot all day and shall scarce overtake his business by night.' Beginning late is just as bad."

To do more we must be more. To be more you must see more of God. It is the divine appearing that liberates and reveals the forces of the soul.

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THE GROWTH OF HABIT.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that expresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.

God does not give grace until the hour of trial comes. But when it does come, the amount of grace and the nature of the special grace required is vouchsafed. Do not perplex thyself with what is needed for future emergencies: to-morrow will bring its promised grace along with to-morrow's trials.

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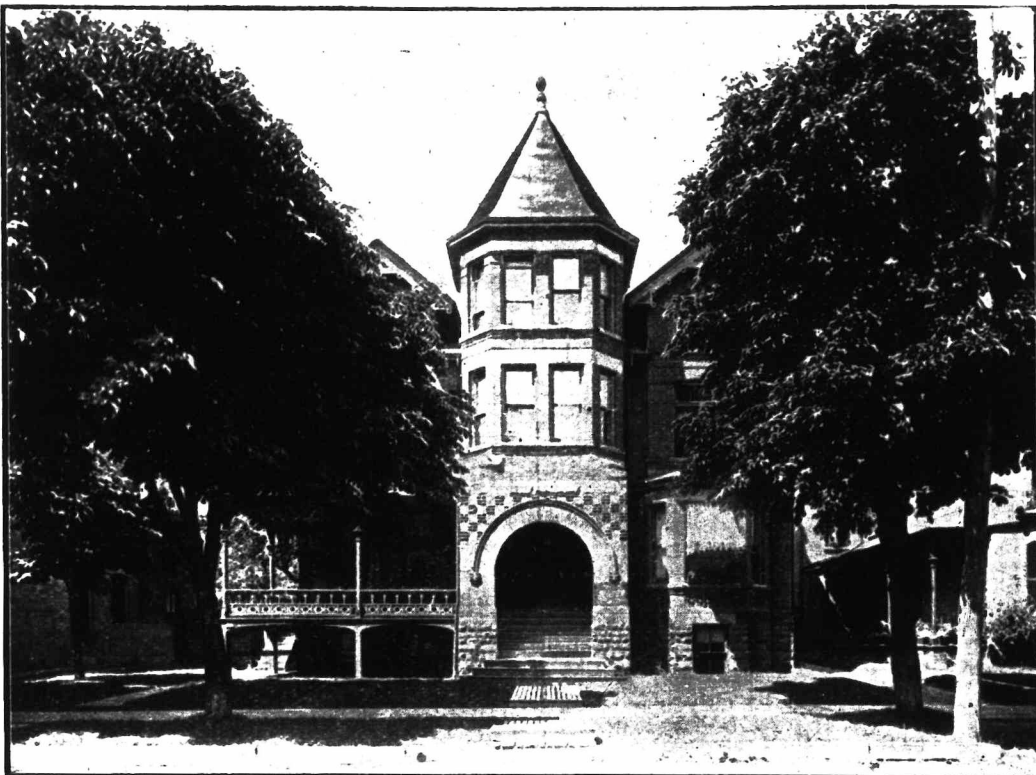
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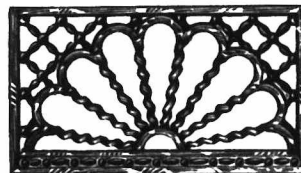
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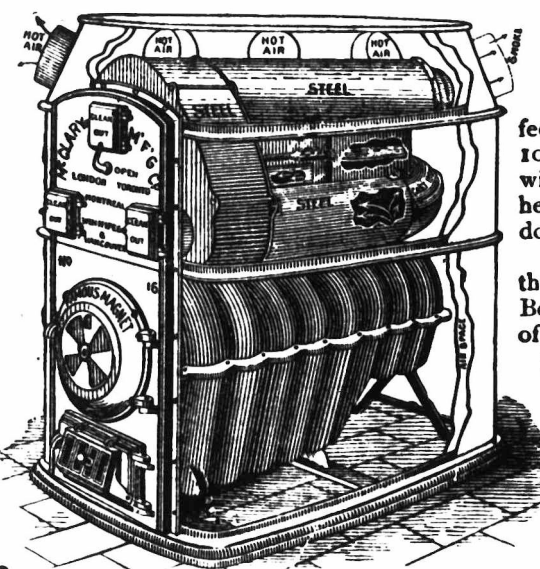
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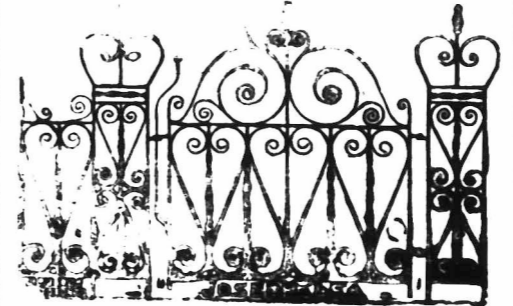
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