

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, MAY 18, 1899.

[No. 20.

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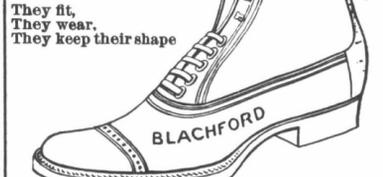
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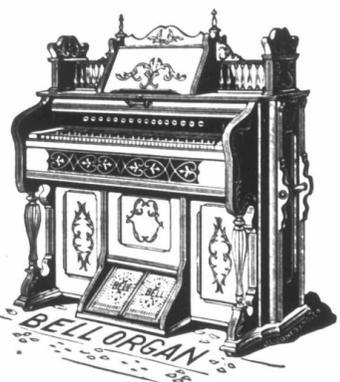
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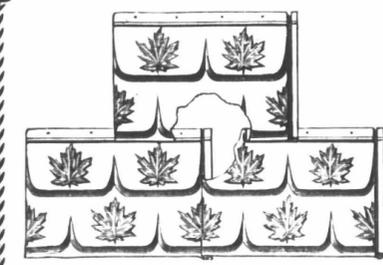
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BY REV. PROF.

Isaiah vi., 3 is the Lord o Moses pray Philip said, "Consciously c uttering the d pressed in all forms. To m Himself. Not i. The occa: Most High.

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TORONTO, THURSDAY, MAY 18 1899

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### WHITSUNDAY.

Morning—Duet. 16. 1-18; Rom. 8. 1-18.  
Evening—Is. 11 or Ezekiel 36. 25; Gal. 5. 16 or Acts 18. 24 to 19. 21

Appropriate Hymns for Whitsunday and Trinity Sunday, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

### WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.  
Processional: 152, 211, 224, 232, 508.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

### TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.  
Processional: 161, 165, 166, 167, 179.  
Offertory: 162, 164, 170, 172, 275.  
Children's Hymns: 169, 330, 335, 336.  
General Hymns: 160, 163, 509, 514.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Isaiah vi., 3. "And one answered—Holy is the Lord of Hosts."

Moses prayed: "Show me Thy glory."

Philip said, "Lord, show us the Father."

Consciously or unconsciously they were uttering the deepest need of man—a need expressed in all human history under different forms. To meet this need God has revealed Himself. Note:

i. The occasion of this manifestation of the Most High.

1. God required a messenger to send to Israel and Judah; and to prepare Israel for that, revealed Self.

2. So now, and always, God has work for His people. To bring them to the knowledge of themselves and Him. To publish His work—to extend His Kingdom. (1) The work and the workers different at different times. Prophets. Apostles. (2) Essentially the same work. All have a vocation—a calling of God. Ministers. Stewards. (3) And all need the same preparation—revelation of God. Note:

ii. The Nature of the Divine Manifestation.

A vision of awful glory. Lofty throne. Train. Burning seraphs.

1. A prophetic revelation of the Holy Trinity.

(1) How far known to the Saints of the Old Covenant uncertain. Widely different belief in a Trinity among heathen. (2) Yet implied in the words of the seraphim. (3) And this truth brought out in the Revelation of Christ—Gradually discloses the whole mystery of God. Recall Baptism at Jordan—Dove—Voice. Promise of Comforter. Day of Pentecost. (4) Therefore on Trinity Sunday—Octave of Pentecost—celebrate the eternal Truth of Trinity.

2. Revelation of a Being of absolute Purity and Holiness. Holy—Holy—Holy. No words adequate. Pure love unsullied by cloud of evil. Consuming fire. Significance of all revelation. Every judgment says: Be ye holy.

iii. The effect of such a manifestation.

1. Primarily. To produce awe, terror, self-abhorrence. "Thou canst not see My face and live." Even seraphs veil their faces. (1) Unclean lips. How utter thoughts in such a Presence? (2) But deeper—"A people of unclean lips." Not excusing personal sinfulness, but acknowledging depth. (3) Such a conviction ever wrought by revelation of God. Job: "Now mine eye seeth Thee." Peter: "Depart from me." (4) The beginnings of all true life. Knowledge of God. "Fear of the Lord the beginning." Then knowledge of selves.

2. But afterwards Purity and Power. Cleansing. Stimulus. Live Coal. (1) Two ideas: Coal and Altar—Sacrifice and Fire. Fire must cleanse, but fire from Altar. (2) Thus sacrifice of Christ made effectual by the Holy Ghost. Sacrifice a necessary preparation for His work. But needs to be applied by Him. "The Blood of Jesus Cleanseth." "Sanctification of the Spirit."

Instruction here for all time.—Here words written about the time of the founding of Rome; long before the palmy days of Greece. Yet as fresh. And the same problem. God and the world. Work for Him. Preparation. If only thus touched, we may say: "Here am I; send me."

## WHITSUNDAY.

Pentecost is the culminating point of Divine Revelation, and it is certainly not too much to say that this great Festival, the Commemoration of the Gift of the Holy Ghost, receives a very inadequate amount of attention. And this not merely in the sense in which the same may be said of all the great Days of the Church. For Whitsunday is the only day in which we specially commemorate the work of the Holy Spirit; and the work of our Lord is directly commemorated on three great Festivals—Christmas, Easter, and Ascension Day, not to mention the Epiphany, and other secondary festivals. Now, the Holy Ghost, according to the teaching of the Bible and the Creed of the Church, is very God, no less than the Son. Nor can it be said that His work holds a subordinate place to that of the Son in the Scriptures, seeing that the Presence of the Spirit is represented as the end outcome of the work of Christ. "The Holy Ghost was not yet given," says St. John, "because Jesus was not yet glorified." "Behold," said our Lord, when parting from His disciples. "I send you the promise of the Father." And His strong statement of the value of this gift may show us that it is impossible for us to estimate it too highly: "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send Him unto you." What words could express more impressively the tremendous importance which our Lord attached to the Advent of the Paraclete? How could it be otherwise; seeing that this event was the coming of God to dwell with man, to dwell within his heart, and to dwell forever. "When He ascended on high, He led captivity captive, and gave gifts to men," says St. Paul, and these gifts were the outcome of one great gift, the gift of God to dwell with men on the earth; for the passage (Ps. lxxviii., 18), quoted by St. Paul, has an additional clause—"gifts among men, yea among the rebellious also, that the Lord God might dwell with them." It is on the ground of this stupendous truth that we are bidden to be "filled with the Spirit," not to "grieve the Holy Spirit of God," and the like.

Every virtue we possess,  
And every conquest won,  
And every thought of holiness  
Are His alone.

Our "sanctification" is "of the Spirit." And alienation from the Spirit is a loss of holiness and of God. Would it not, therefore, be well that we should make this season a new starting-point in relation to these great truths? Have we not reason to examine ourselves as to our love and gratitude and devotion to the Divine Spirit? Without Him it can never be well with us. If we grieve Him, we vex the Holy One of Israel, we drive away from us the power of good. If we would grow in grace, we must seek

and cherish the presence of the Paraclete. God grant that this season of Whitsuntide may prove to us a season of refreshing from the presence of the Lord.

#### PARLIAMENT AGAIN.

There is, among English Churchmen in general—a strong disinclination to have Church matters brought before the House of Commons, and perhaps it might be said, there is an equal indisposition on the part of the Parliament to take such matters into their consideration. Nevertheless—as we recently pointed out—there is frequently evidenced, by Parliament, a desire to deal favourably and even generously with the Church. The small vote taken the other day was really an evidence of this desire. It showed merely that a great many members of Parliament did not want to interfere in the business at all. A great many of them—particularly the Irish members—were Roman Catholics. Not a few were Presbyterians, members of the Established Church of Scotland, or of denominations dissenting from the Established Churches. It may therefore be assumed that those who did vote—on either side—were really interested in the question before the House. Again, it would be a mistake to suppose that the large majority that voted for Mr. Bartley's "Rider"—if it may be so called—were either what might be called "Low Churchmen," or opponents of High Churchmen in every sense of that word. This is clearly shown by the names to be found in the majority. Of course, there is a certain number of men who would be glad to drive every kind of High Churchman out of the Anglican Communion, who would gladly destroy the comprehensive character of the Church and make her as decidedly Protestant as the Reformed Churches of the European continent. But this is not the mind of the House of Commons, nor is it the mind of the people of England. We are persuaded that the English people desire, as they have always really desired, a Church large, liberal, comprehensive, in which men of widely different opinions might be united. Does not this explain the apparent oscillations of opinion at the time of the Reformation? Neither extreme could maintain itself; and it was the glory of the Elizabethan settlement that it afforded a large and liberal, but also a reasonable measure of comprehension. What the House of Commons undoubtedly meant by the largeness of its vote was, to express the determination of its members to put an end to anarchy. Liberty, by all means, they seemed to say, but liberty, of which we understand the limits, liberty which must be defined by Law. And indeed there is no other true liberty. Now, the more recent vote of the House of Commons, in which Mr. McArthur's Bill was rejected by 310 against 156, shows quite clearly that the House is not to be carried away by a panic; that, whilst they are determined to put down lawlessness, they are not disposed to use any means which may be immediately suggested to them. The exact terms of Mr. McArthur's Bill are not given in the

despatch, which we have seen; but it was evidently intended to override the authority of the Bishops by the power of the civil courts—probably in the direction of the Public Worship Regulation Act. At any rate, the number found to support the measure was comparatively small. The Attorney-General, in return, moved a resolution which showed the true mind of the House, and was carried without division. It was to the effect, "That the House, while not prepared to accept a measure which creates fresh offences and ignores the authority of the bishops in maintaining discipline in the Church, is of the opinion that if the efforts now being made by the bishops and archbishops to secure the obedience of the clergy are not speedily effectual, further legislation will be required to maintain the existing laws of the Church and the realm." The fact that this resolution was carried "without division," would show it expressed essentially the mind of the House, and this confirms the judgment we have ventured to give on the previous action of the same assembly. It is not pleasant to hear of measures being taken to "secure the obedience of the clergy," seeing that the clergy are the representatives of authority, and are the natural examples of obedience; but we are also sure that such a phrase does injustice to the great body of the clergy, and is practically applicable to only a small minority among them.

#### DR. RAINSFORD'S DEFENCE.

(Communicated).

It is a good many years since Dr. Rainsford passed out of the religious life of Toronto, and it is nearly as long since he last stood in a Toronto pulpit. But it will be a great deal longer before his individuality and influence are forgotten in this city and in this country. It is, therefore, quite natural that his public utterances should be recorded among us, and his schemes for the improvement of society should receive consideration among us. It is also quite natural that these utterances and plans should sometimes be misrepresented and misunderstood. This has happened recently. Dr. Rainsford speaks with so much impulsive energy that he is not perhaps always careful to secure absolute consistency of thought or speech. Consequently, he has sometimes to complain of unfair inferences being drawn from his words. This, he says, a New York paper has recently done, and he sets to work to correct misrepresentations by a letter addressed to the Toronto "Mail and Empire." We need not trouble our readers with the misrepresentations of the newspaper, which do not seem to be very serious. It is of more importance to ascertain what Dr. Rainsford's special message to the Modern Church may be. We therefore quote his own words, as follows: "As to my sermons, or series of sermons, what I hold to be the truth of God, and what I have tried to say is about this: 'That the Gospel of Jesus is a two-fold Gospel. It deals with the regeneration of the individual man—that's the first half. The second half is the

regeneration of society or the Kingdom of Heaven. You cannot build up a regenerated society out of unregenerated men, and therefore as the basis of everything, first there must be regenerated men—men born again. But we must not stop there. For we too have got to proclaim the Kingdom of Heaven to men, the Kingdom of Heaven that has come to them now that is working among us here, working as the yeast works in the flour, working as the salt preserves the meat, by penetrating it until the whole of the flour is leavened, until the whole of the meat is salted. This is the teaching of Jesus, and no fancy of my own—and this is the mission of the Church." Now, all this is excellent to discern the element of novelty in it.—Dr. Rainsford's aims, as indeed he remarks, are the aims of the Gospel and the Church from the beginning. Whatever difference or novelty there may be in Dr. Rainsford's methods, proceeds from the enthusiasm and devotion of the man. But in the postscript to his letter he brings forward another aspect of his work, which probably gave more occasion for remark and criticism. He says: "I do advocate with all my heart and soul the providing for our people places where they can amuse themselves without vice, saloons where they can drink and eat, read, and hear music, if they wish it, at reasonable prices, without being tempted to get drunk—places where, in honest and sober fashion, the young people may meet to dance and play. Why, sir, the people who criticize such movements as these do not know what they are talking about; they do not know the humdrum lives of the poor. They do not know what an outrage it is that these, our brothers and sisters, should be forced to amusements that are tainted by vices, or have no amusement at all, because they cannot afford them. My soul is sometimes filled with wrath against those ignorant or hypocritical men, who pervert the missions and slander the lives of those who are promoting reform in these directions." These are brave and manly words, if they are not entirely intelligible to some readers, that may arise from differences in their circumstances. Men who see around them the manifold and perplexing problems, by which such men as Dr. Rainsford are confronted in New York, will understand the obligation imposed of dealing with those problems in many different ways. We believe that the Church has never made a greater mistake than when it has opposed every form of popular amusement. People will be amused. People ought to be amused, and if lawful amusements are forbidden to them, they will find unlawful ones. Every such effort as that which Dr. Rainsford is making should be regarded with profound interest, sympathy and goodwill, even if mistakes should be made (and we do not know that any have been made); let us remember it is far better that work should be done imperfectly, than that it should not be done at all. Leaders in all movements have received unkind criticism. Perhaps sometimes they have deserved it. When Dr. Rainsford's theories have been more largely

reduced to practice of their character they be more w

Adventures of C. Hyne. Price, Co., 1899.

We do not know the author of this story it is a real or I he may be, he t tive of the "Adv takes him first does a little smu and then to Cl ventures, and t Japan, and oth doings come to or even the pos life from begin grudge the tim

The Epistle to Study. By 7s. 6d. Edin onto: Revell

Dr. Bruce C Hebrews as "t tianity," and h to his previou God," and "St tianity." We its author, an work of Mr. in these colu mentary in th consecutive ve of the nature of this reason wi readers a goo ment of the e The analysis i and difficultie There is muc judgment disp places we find freedom by c We quite agr meant for Je remarks on t specially goo this Priesthod (3) Peaceful. These points We are not the writer in at the begin of those whi ing away. E ly, learned, qualities, car agree with I

Mr. Dooley Toronto:

Mr. Doole who sticks to politics. We in dialogue partly almos ing and ch have been s that they ap like his Pez War, altho the class to these dialog frivolous; b many enjoy

The Chief Price, \$1. Co., 1899.

reduced to practice, it will be easier to judge of their character, and to decide whether they be more widely adopted.

REVIEWS.

*Adventures of Captain Kettle.* By Cutcliffe Hyne. Price, 50 cents. Toronto: Morang Co., 1899.

We do not remember the name of the author of this story, nor do we know whether it is a real or fictitious name; but, whoever he may be, he tells a story well. This narrative of the "Adventures of Captain Kettle," takes him first to the Cuban war, where he does a little smuggling, and gets little thanks, and then to Chili, where he has surprising ventures, and then to the Red Sea, and to Japan, and other places, in all of which his doings come to the very limit of the probable or even the possible. But the story is full of life from beginning to end, and we do not grudge the time bestowed upon its perusal.

*The Epistle to the Hebrews. An Exegetical Study.* By Alex. B. Bruce, D.D. Price, 7s. 6d. Edinburgh: T. and T. Clark; Toronto: Revell Co., 1899.

Dr. Bruce describes the Epistle to the Hebrews as "the first apology for Christianity," and he puts it forth as a companion to his previous works on the "Kingdom of God," and "St. Paul's Conception of Christianity." We think this volume worthy of its author, and a very useful sequel to the work of Mr. Milligan, already commended in these columns. It is not exactly a commentary in the sense of dealing with the consecutive verses of the book, but has more of the nature of a flowing exposition, and for this reason will be most useful as giving its readers a good hold upon the general argument of the epistle and its successive parts. The analysis is careful, minute, and accurate, and difficulties are dealt with as they arise. There is much freedom and independence of judgment displayed throughout; and in some places we find ourselves exercising the same freedom by disagreeing with the author. We quite agree with him that the epistle was meant for Jews and not for Gentiles. His remarks on the Melchisedec Priesthood are specially good. He specifies five notes of this Priesthood. (1) Royal. (2) Righteous. (3) Peaceful. (4) Personal. (5) Eternal. These points are all carefully brought out. We are not quite sure that we can go with the writer in all his remarks on first principles at the beginning of Chapter VI., nor on some of those which follow on the subject of falling away. But Dr. Bruce is always scholarly, learned, and reverent, and, with such qualities, can teach us much whether we agree with him or not.

*Mr. Dooley in Peace and War.* Price, \$1. Toronto: Morang, 1899.

Mr. Dooley is an Irishman in the States, who sticks to his saloon and does not go into politics. We have here his utterances, partly in dialogue with his friend, Mr. Henneny, partly almost in monologue. They are amusing and characteristic. As 40,000 copies have been sold in four months, it is evident that they appeal to a large constituency. We like his Peace-sayings better than those on War, although, we dare say, both represent the class to which he belongs. To some these dialogues will seem a little forced and frivolous; but tastes differ, and evidently many enjoy them, or at least buy them.

*The Chief Days.* By Rev. A. W. Snyder. Price, \$1. Milwaukee: Young Churchman Co., 1899.

A set of excellent papers on the Seasons of the Christian Year. They are constructed on a very useful plan. For example, take the article on Ascension Day. The author begins by saying what the day means. Then he refers to the Epistle and Gospel. Then he speaks of the types of the Ascension, which form the subjects of the first lessons at Matins and Evensong. Then he speaks of the teaching of the Psalms. Having thus brought out the teaching of the Prayer-Book he proceeds to explain the manifold meaning of the Festival for ourselves. The writing is clear, terse, and suggestive. The book will prove most useful to parents, teachers, and preachers.

*A Duet with an Occasional Chorus.* By A. Conan Doyle. Price, 50 cents. Toronto: G. N. Morang. 1899.

A very clever book, indeed, and one which illustrates remarkably the versatility of the author. Few, we think, would recognize Mr. Conan Doyle, as they knew him, in these pages. The duet is between a lady and her lover, and the chorus brings in some other characters. The book begins with a very amusing correspondence fixing the marriage day. Then comes the marriage, then the honeymoon, with amusing incidents. Shortly after this an incident which threatens to bring the ship into troubled waters, but which speedily passes away and leaves all serene. We do not often read a more entertaining volume.

*Some Thoughts on Christian Unity.* By S. J. Andrews, Hartford, Conn.: Brown and Gross.

This pamphlet contains a letter addressed to the late Bishop of Connecticut: "A Plea for the Headship of Christ in His Church." Nothing could be better than the spirit and tone of this letter. The writer does not tell us that he is an "Irvingite," but he evidently is this, and accordingly seeks for the rectification of the Church in the restoration of Apostles. But what if no more are now granted. The last of those supposed to be called to the office is now a very old man, and there is no appearance of one coming to take his place.

*The Cloud of Witnesses; A Sermon.* By Rev. J. de Soyres, M.A. Cambridge: Deighton, Bell & Co., 1898.

This is an excellent sermon, preached on a very interesting occasion. It was the 550th anniversary of Cain's College, Cambridge; and we have in the pamphlet before us the "Order of Service," a very interesting function, and the sermon preached by Mr. de Soyres, a distinguished graduate of that college. Very properly then is here an interesting historical commemoration of the Founders and Benefactors of the college, and most appropriately a Hymn by one of the most illustrious members and fellows of the college, Bishop Jeremy Taylor. The text of the sermon is from Hebrews xii., 1, and the discourse is eminently adapted to the occasion. Mr. de Soyres claims that "our Society" (Cain's College), "reflects, as perhaps no other college does so fully, the best characteristics of the English nation. It never had the narrowness of a seminary or the pedantry of one exclusive study. It never reflected the passions of one party." This is excellent, and we believe it is substantially true. The procession of worthies belonging to the college, which Mr. de Soyres brings forth, is certainly one of which any college may be proud. The sermon, of course, is of special interest to Cambridge men, and to members of the college, but it may be read with pleasure and profit by many others.

*The Battles of Peace.* By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. 12mo., pp. 273. \$1. New York: Thomas Whittaker; Toronto: Rowse and Hutchison.

In all Dr. Hodge's work there is an earnest vigour of thought and directness of address, that makes its study pleasant, while specially profitable. These twenty-four addresses are carefully-studied productions, and in the truest sense they are strictly practical. The ninth, for instance, takes up a great theme, "Jesus in subjection," and gives a wealth of original treatment. The word-painting that describes Jesus' position in Nazareth is very striking and beautiful, and is calculated to make a decided impression upon the minds of the young, ambitious and restless. Jesus' life was all full of contrasts, and the greater part of his life is unknown. It was passed in the monotony and obscurity of the Galilean country village, and Jesus was known to his neighbours as the carpenter; yet though unknown to the world, he was maturing for His great work, and when the call came He went forth prepared. He was content to wait, and retire within Himself, and perform His present duty, until the Baptist gave the signal to the great preacher of righteousness. The twenty-third address, "The Prayer-Book Churchman," is very characteristic of Dr. Hodges, not quite new or altogether true, and yet wonderfully clever and attractive. The collection is a welcome addition to our library and work-table.

The Churchwoman.

This Department is started for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

ONTARIO WOMAN'S AUXILIARY.

The thirteenth annual meeting of the Ontario W.A. will be held in Prescott on June 6th, 7th and 8th. At the meeting there will be a special offering for the Mission Fund of the diocese.

TORONTO WOMAN'S AUXILIARY.

The monthly board meeting was held in St. James' schoolhouse on Thursday, May 10th at 2.30 p.m., the president, Mrs. Williamson, being in the chair. The recent annual meeting was referred to as having been successful in every way and affording much encouragement for the future. The treasurer's receipts for the month were \$1,260.71, the P.M.C. amounted to \$337.66, which was allocated in the following manner: Diocesan Missions, \$286.46; Algoma, \$16.70; Northwest, \$25.50; Foreign, \$7.70; Jews, \$1.05, and Chinese in British Columbia, 25c. The Extra-Cent-a-Day Fund amounted to \$50.86, and was unanimously voted to the Bishop of Mackenzie River for the purchase of necessaries in the diocese. The new secretary-treasurer of the Literature Committee, Miss Constance Laing, was introduced to the members of the board, and presented an excellent report of the committee's work during the past month. The Toronto W.A. has been asked to furnish a paper on Selkirk and All Islands for the Canadian Church Missionary Magazine in October next, and in order to assist the Literature Committee in doing this members are asked to send any information they may be able to secure about the diocese of Selkirk or All Islands to the convener of the Literature Committee. The W.A. lending library is now in St. James' schoolhouse, and the librarian is in attendance on Tuesdays from 10 to 12 a.m. to give out books. The members of the Auxiliary are endeavoring to assist in furnishing the clergy house, which is shortly to

be opened at Minden, Toronto diocese. Any further donations should be sent in to the Central Rooms before the last Friday in May, or if any members can provide large pieces of furniture they are asked to communicate with the Deceas secretary, who will arrange for the transportation. The correspondence included a wonderful letter from an Indian, Chief Axe by name, also a long letter from Rev. George Holmes of Lesser Slave Lake, N.W.T. The latter writes of a vast district near him where there is no mission or school of any kind, and about two hundred Indian children are growing up in the barbarity and superstition which abound in that region. It was resolved that the Parochial Missionary Collections' Committee and the Hospital Committee should be enlarged to include one representative from each parish in Toronto. The next board meeting will be held in St. James' schoolhouse on June 8th at the usual hour, 10.30 a.m.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

St. Margaret's Bay.—The Rev. W. J. Arnold, rector of this place, met with a painful accident on Tuesday afternoon, May 2nd, by which he broke his leg. He was on a street-car, when he signalled the conductor to stop. Mr. Arnold, however, was in a hurry, and did not wait for the car to stop, but got off whilst it was in motion. His foot slipped, he fell, and his leg broke, as mentioned above.

Springhill.—The Rev. W. Chas. Wilson, who has been rector of this mining town for the past thirteen years, resigns, to the great regret of his people, the living, at the end of next September. He intends to devote his entire energies to the All Saints' Cottage Hospital, of which he is superintendent and chaplain. His future work for some years will be the securing, D.V., of a partial endowment for the hospital. There is a beautiful new modern church with a mixed surplice choir, and about 160 communicants. There is also a first-class parish house fitted with reading rooms, recreation rooms, guild rooms, etc., in fact, all the modern machinery for live and aggressive parish work. There is a good opportunity here for some active, modern spiritual worker, not afraid of enduring hardship, and rejoicing in labours abundant. The churchwardens would be glad to hold communication with such a man.

### FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

Fredericton.—In looking over the statistical returns of the diocese, as given in printed form, in the journal of the Synod for 1898 (the last returns), we learn several things of importance. Returns, such as these, are more or less incorrect always, because some fail to make the returns required of them; some appear to mistake the meaning of the questions they attempt to answer in their report. But taking the returns as they stand, as the best means of judging what the Church is doing, we notice the following: "The total amount raised by the Church for all purposes is \$78,421.29. Of this amount, \$15,086.88 is the return from glebe lands, Church lands, or moneys invested from the sale of these, and from local endowments. This means that only \$63,334.41 is raised in the way of free and personal offerings, including, as it of course does, the amount of collections in churches, pew-rents, subscriptions, etc. The thought which very naturally suggests itself upon this, is, how many individuals are there to give? The Church population is returned as 17,060—families, 4,272. This would mean that individually \$3.71 is given,

for all purposes to such a glorious cause as the maintenance of Christ's Church, and from families about \$15. But this is an over estimate. Strange to say, Fredericton and St. John (excepting three of the smaller parishes), make no returns of the number of Church families or of the number of individuals belonging to the Church. These parishes do make the financial returns, so that while the finances stand very nearly as stated in the report, the Church population of the diocese is very much larger than that reported (17,060). All the Church people of St. John and Fredericton, added to the population as returned, and the result taken as to the amount of individual contribution to the Church by the members of the diocese, does not present a flattering result. It would be closely in the neighbourhood of \$2. The Church people should know this. No one person or class of persons can be blamed probably for it. Once upon a time the amount given met the requirements. It is thought, no, presumed, that it ought to do so now. It cannot be thought to be enough. Endowments have decreased in value with the decrease in rate of interest; the English grants to the diocese have been cut down, as they should have been, in the proportion that our people have become able to make increased offerings to the Church, and one of two things must necessarily follow; either a greater number must come into the Church, or those in her must increase their offerings in the proportion that God has given to them. The Church people want to know what the facts are. It probably is ignorance of what is needed and of the response which is now made to meet that need. And when they are awakened to know this, we may expect to hear many say that their contributions have been determined by the past—that they continued to give what their fathers gave, or what they themselves gave when younger and starting in life, with insufficient thought as to giving "proportionately." It is very satisfactory, however, to examine into the report of the Board of Home Missions of the Synod, and see how little more they ask for. If a little more would make their account balance and prove that the Church's present work is being maintained with a contribution amounting, in all, to about \$2 from each of her children, what might be done if the Mission Board had the funds to handle, which they may well expect, when those who are being helped gratuitously do a simple duty?

Simonds.—The Rev. L. A. Hoyt, rector of this place, has been appointed rural dean for St. John, in the place of the late Ven. Archdeacon Brigstocke.

St. John.—Trinity.—The Ladies' Bible Class of this church have decided to present the church with a beautiful altar cross in memory of the late Venerable Archdeacon Brigstocke. It is understood that the reredos, the plans of which were approved by the late lamented rector of Trinity, will be erected at a no very distant date.

St. Mary's.—The Rev. W. O. Raymond, rector of this parish, has been elected by the members of the chapter to the position of rural dean.

### QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Quebec.—The Bishop's engagements for the remainder of this month are as follows: Saturday, May 20th—Travel to West Frampton. Sunday, May 21st (Whitsun Day)—Celebrate the Holy Eucharist, West Frampton, 7.30. Confirmation, East Frampton, 10.30 a.m. Confirmations West Frampton, 3 p.m. Monday, May 22nd—Drive to Cranbourne. Confirmation, 2 p.m., and return. Lecture on "Queen's Jubilee," at West Frampton, 7.30 p.m. Tuesday, May 23rd—Return to Quebec. Thursday, May 25th—Celebrate the Holy Eucharist, St. Matthew's church, 7.30 a.m., with

a view to seeking God's blessing upon the ministrations of the new rector. Hold confirmation, St. Matthew's church, 10.30. Hold service for the institution and induction of the new rector at St. Matthew's church, 8 p.m. Friday, May 20th—Celebrate the Holy Eucharist, cathedral, 8 a.m., with a view to seeking God's blessing upon the labours of the new dean and rector. Hold service for the institution and induction of the new rector, and for his installation as dean, at cathedral, 8 p.m., and preside at social gathering after service at the Cathedral Church Hall. Saturday, May 27th—Travel to Richmond and drive up to St. John's, Melbourne. Confirmation at St. John's, Melbourne, 7.30 p.m. Sunday, May 28th (Trinity Sunday)—Confirmation, Melbourne Ridge, 10.30 a.m. Confirmation, Rockland Quarry, 3 p.m. Confirmation, St. Anne's, Richmond, 7 p.m. Monday, May 29th—Drive to Denison's Mills for confirmation, 3 p.m., and return. Lecture at Richmond, 8 p.m. Tuesday, May 30th—Consecration of Graves, Kirkdale, 10.30 a.m. Confirmation, L'Avenir, 3 p.m. Confirmation, South Durham, 7 p.m. Wednesday, May 31st, return to Quebec. The inductions of the Very Rev. Lennox Williams, as rector of the Cathedral, and of the Rev. F. G. Scott, as rector of St. Matthew's, will take place on the 25th and 26th insts. The special preachers will be the Ven. Archdeacon Roe and the Rev. Dr. Dumbell, rector of Sherbrooke.

St. Paul's.—Miss Kennedy, who has been assistant organist of this church for the past seven years, was, on Low Sunday last, after the evening service, presented by the members of the congregation with a handsome gold watch and a beautifully illuminated address, as a small recognition of her valuable services, both at the organ and in the choir. The presentation was made on behalf of the congregation, by the rector, the Rev. E. A. Dunn. Miss Kennedy acknowledged the gift in suitable terms. She is leaving the parish.

St. Matthew's.—The Rev. B. Watson, of Bishop's College, Lennoxville, has been appointed curate of this church. He will probably be ordained to the priesthood on the 1st Sunday after Trinity (June 4th).

New Carlisle.—The Rev. E. B. Husband, rector of this parish, is about to exchange livings with the Rev. E. K. Wilson, of Marbleton.

Lennoxville.—At a large and enthusiastic meeting of the members and friends of the university of Bishop's College, held on May 4th, in Bishop Williams' Hall, Lennoxville, under the presidency of the Lord Bishop of Quebec, the project of erecting a suitable memorial to the late Mr. Robert Hamilton, D.C.L., benefactor of the university, was finally approved. This memorial is to take the form of an extension and enlargement of the Arts buildings. The cost will be upwards of \$200,000. The plans, which have already been prepared, provide for a spacious and suitable principal entrance, an improved and enlarged library, a better Principal's lodge, more and larger lecture rooms, separate, large and handsome dining halls for students of the college, and boys of the school, rooms for thirteen more students, with improved baths and offices, together with harmonious and appropriate elevations both in front and rear. The name and benefactions of Robert Hamilton will be set forth on a memorial brass, to be erected opposite the central entrance, immediately over the new door leading to the college library. The Bishop announced that the Memorial Fund had already been started, and the appeal well responded to, Hon. Senator Price and the Lord Bishop of Quebec had each promised \$2,000, and many other friends had given liberally. The students had quite outgrown the accommodation afforded by the Arts building, which was erected gradually bit by bit, and which consequent-

ly needs to be shall stand up surroundings, as The proposed Hamilton will be con Roe, Rev. P. G. W. Dumbell, enthusiastically he had been co forty years, and in number of st improvement, an friends and suppl ville were called Robert Hamilton itself benefit this paid a tribute t Hamilton. He and most gener university. Bot gratitude, and s suitable memori province of Qu not received aic Robert Hamilt Bishop's Colleg ly by his gene Memorial Fun treasurer, Mr. Quebec, and p extend over th hon.-secretary, Rector, Quebe

WILLIAM BEN.

Montreal.—S diocese admin this church o forty-nine can males, and tw didates were Canon Dixon from the wor on them and Acts vii., 17. first communi

St. Andrew immigrants, s pagation of C pool Self-Hel Hutton, proce to the North this home. sociation with ple sent out The Rev. J. been extreme looking aito train, caring seeing them St. Andrew's England, wh arily, speak been felt by

Diocesan this college 2nd inst., fo Rev., the L. accompanyin half-hidden in the audi michael, th Archdeacon Mr. Justice Charles Ga Mr. Georg Revs. Can Dixon, Fr Strong, H Elliott, F

ly needs to be dealt with in such a way that it shall stand up amidst its unique and beautiful surroundings, as a great and harmonious whole. The proposed general memorial to Mr. Robert Hamilton will be to this end. The Ven. Archdeacon Roe, Rev. Prof. Allnat, B.D.; Mr. Petry, Dr. G. W. Dumbell, and Rev. Prof. Scarth, all spoke enthusiastically of the project. Prof. Scarth said he had been connected with the institution for forty years, and had seen its wonderful increase in number of students, and the general signs of improvement, and emphasized the fact that all friends and supporters of the college in Lennoxville were called to help erect to the late Mr. Robert Hamilton a suitable memorial which would itself benefit this beautiful town. Bishop Dunn paid a tribute to the memory of the late Mr. Hamilton. He was one of the kindest friends and most generous benefactors of the diocese and university. Both owed him an eternal debt of gratitude, and should unite in erecting to him a suitable memorial. There is hardly a parish in the province of Quebec, said the Bishop, that has not received aid in time of need from the late Robert Hamilton, and Bishop's College and Bishop's College School have both benefited greatly by his generosity. Donations towards the Memorial Fund will be received by the hon-treasurer, Mr. J. Cape More, Merchants' Bank, Quebec, and promises, which may be made to extend over three years, should be sent to the hon-secretary, the Rev. A. J. Balfour, St. Peter's Rectory, Quebec city.

MONTREAL.

WILLIAM BENNETT BOND, D.D. BISHOP, MONTREAL.

Montreal.—St. Jude's.—The Lord Bishop of the diocese administered the rite of confirmation in this church on Sunday evening, April 30th, to forty-nine candidates, of whom nearly half were males, and twelve of the number adults. The candidates were presented to the Bishop by the Rev. Canon Dixon. His Lordship addressed them from the words, "Then laid they their hands upon them and they received the Holy Ghost," Acts vii., 17. The newly-confirmed made their first communion on the 7th inst.

St. Andrew's Home.—A large party of English immigrants, sent out by the Society for the Propagation of Christian Knowledge, and the Liverpool Self-Help Society, in charge of the Rev. J. Hutton, proceeded on the 2nd inst. over the C.P.R. to the North-West, after having passed through this home. The societies mentioned work in association with this institution, so that all the people sent out are handled by the local officials. The Rev. J. F. Renaud and his assistants have been extremely busy during the last few days in looking after this large party, meeting them at the train, caring for them at the home, and finally seeing them off on their journey. The work of the St. Andrew's Home is becoming better known in England, while those who have used it temporarily, speak of it as meeting a need which had long been felt by Church of England immigrants.

Diocesan Theological College.—The fine hall of this college was well filled Tuesday evening, the 2nd inst., for the annual convocation. The Right Rev., the Lord Bishop of Montreal presided, and accompanying him on the platform, which was half-hidden by beautiful bouquets of flowers, or in the audience, were the Very Rev. Dean Carmichael, the Ven. Archdeacon Mills, the Ven. Archdeacon Evans, Mr. A. F. Gault, the Hon. Mr. Justice Davidson, Mr. James Crathern, Mr. Charles Garth, Dr. Johnston, Mr. George Hague, Mr. George Drummond, Mr. Leslie Gault, the Revs. Canon Norton, Canon Ellegood, Canon Dixon, Frank Charters, F. H. Graham, I. J. Strong, H. R. O'Malley, C. C. Rollitt, J. A. Elliott, E. McManus, T. E. Cunningham, H.

Gomery, Prof. Abbot-Smith and W. W. Craig. The Bishop, in the course of an address, eulogized very highly both Mr. A. F. Gault and the Rev. Principal Hackett, who, he said, by his zeal, devotion, his high Christian character and his conspicuous learning and talent had won their confidence and affection. His Lordship also spoke appreciatively of assistance rendered by the clergy of the city, and especially the Dean, the laity on the Board of Governors, the Rev. Professor Abbot-Smith, and the Rev. W. W. Craig. The Rev. Principal Hackett said that when six months ago he was approached by one of those friends of the public, the press interviewer, as to his plans, he had replied that his only plans were to keep his eyes open. After six months' experience, he might still say the same. He wished to take the opportunity, however, of expressing publicly his appreciation of the kindness showered upon him from all sides; from the Bishop, the Educational Council, governing body, clergy and others. He realized that they regarded him as one in a new country, and therefore rallied to his support. Proceeding, the Principal related something of the internal working of the college, and announced the engagement of the Rev. F. W. M. Barnes, of the Sabrevois Mission, to have charge of the probationers' class and to be resident lecturer. Dr. Hackett emphasized the need of three things. The first, additional endowments; to place the foundations of the college upon a stable and durable basis, they needed at least \$50,000. He noted that the Rev. Principal George had gone to Europe to raise money for the Congregational College, and he wished him God-speed; but he felt that they had no need to go to England, when there were men in the community, who had made their money here, able to afford all the assistance required. The second need was for three new scholarships of \$200 each, as those offered by Mr. Gault, Mrs. Gault, and Mr. Hague, were tenable for two years at a time, and would, therefore, not be open to competition in 1900. The third need was for books of reference for the library. Principal MacVicar had related to the speaker how he had once placed a similar want before the public at a Presbyterian convocation, and two years later received a magnificent gift of four hundred volumes of original Greek and Latin patristic authors from Mr. Peter Redpath. He would leave the incident with them. Looking back upon the past year, the Principal said, in conclusion, they could thank God, and could look forward in the certain hope that He who had guided the college from small beginnings, through great difficulties, would be with them to the end, crowning their labours with success. At the close of Dr. Hackett's speech, the various prizemen were presented by the different lecturers and then followed short speeches, couched in congratulatory terms, by the Rev. Frank Charters, the Ven. Archdeacon Evans, and the Very Rev., the Dean of Montreal (Dr. Carmichael). All of these addresses were well received and at their close the Doxology was sung, and the Bishop dismissed the meeting with the Benediction.

The Bishop has made the following appointments for June and July: Sunday, June 4th, St. Johns—Rev. W. Windsor; Monday, Iberville—Rev. B. P. Lewis; Tuesday, Farnham—Rev. Canon Mussen; Wednesday, Waterloo—Rev. T. B. Jenkins; Thursday, Knowlton—Rev. W. I. Chambers; Friday, Cowansville—Rev. J. A. Elliott; Friday, Adamsville—Rev. R. D. Irwin. Sunday, June 11th, Bedford—Rev. Rural Dean Nye; Monday, West Shefford—Rev. R. Emmett; Tuesday, Iron Hill—Rev. G. A. Mason; Wednesday, Brome—Rev. E. P. Judge; Thursday, Stanbridge—Rev. W. Harris; Friday, Phillipsburg—Rev. W. C. Bernard. Sunday, June 18th, Frelighsburg—Rev. Canon Davidson; Monday, Dunham—Rev. N. A. F. Bourne; Tuesday, Dunham Ladies' College (closing)—Rev. N. A. F. Bourne; Wednesday, Sutton—Rev. E. Capel; Thursday, Abercorn—Rev. E. Capel; Friday, Glen Sutton—Rev. J. H. Lackey.

Sunday, June 25th, Potton—Rural Dean Brown; Monday, Bolton—Rev. N. P. Yates; Tuesday, Eastman—Rev. A. F. Buckland; Wednesday, Boscobel—Rev. C. P. Abbott; Thursday, North Ely—Rev. C. P. Abbott; Friday, North Stukely—Rev. J. Garland. Sunday, July 2nd, Abbotsford—Rev. H. E. Horsey; Monday, Rougemont—J. Water-son; Tuesday, South Roxton—Rev. R. McEwan; Wednesday, Granby—Rev. Rural Dean Longhurst; Thursday, Granby—Sunday School Institute. Bishop's address, June 4th to 9th, care Rev. J. A. Elliott, Cowansville; June 11th to 16th, care Rev. W. C. Bernard, Phillipsburg; June 18th to 25th, care Rev. Rural Dean Brown, Mansonville; June 25th to July 5th, care Rural Dean Longhurst, Granby.

The quarterly meeting of the Executive Committee of the diocese of Montreal was held in the Synod Hall, Bishop Bond presiding. There were also present: The Very Rev. Dean Carmichael, Ven. Archdeacons Naylor, Mills and Evans, Rural Deans Longhurst, Brown and Robinson, Rev. Canons Norton and Dixon, the Rev. J. Ker, Chancellor Bethune, Dr. L. H. Davidson, Dr. Alex. Johnson, Major E. L. Bond, Messrs. Geo. Hague, E. P. Hannaford, W. H. Robinson, E. A. Dyer, Richard White, F. Wolferstan Thomas, Charles Garth and J. McKinnon. The Mission Fund Plan Committee reported that a number of parishes had failed to comply with the regulations governing the plan. Authority was given to enforce the stipulations of the canon. The question being asked by the secretary, the committee decided that absence from Synod of either clergyman or delegates, or both, does not exempt a parish from payment of its assessment for Synod expenses. A temporary grant of \$100 to Sabrevois was referred to the Mission Fund Plan Committee with favourable endorsement. A petition from Portage du Fort, regarding an increased grant, was referred to the same committee. Archdeacon Naylor raised the question of difficulty, owing to expense and time required, of members living in the country being able to attend sub-committee meetings, and it was decided to recommend the chairman of sub-committees to call these meetings so as to meet the convenience of members, particularly with reference to the quarterly meetings of the Executive Committee.

Glen Sutton.—The Rev. I. H. Lackey has been appointed to the charge of Hemmingford parish and the Rev. J. M. Coffin, of Bristol, is to succeed him at Glen Sutton. The change is to be effected about May 24th.

Sorel.—Christ Church.—The Willing Circle of the King's Daughters and Sons held their social and sale on April 28, in the schoolhouse. The quaint old room was brilliant with numerous lights and looked picturesque decorated and draped with the colours of the order. The Rev. L. DesBrisay acted as chairman, and after a short but very interesting programme, the young ladies took their places at the different tables of which they had charge. The "Remembrance table," which was furnished by gifts from former residents of Sorel, being the feature of the evening, was presided over by the oldest members of the Circle, Mrs. Findlay, Mrs. Wright and Mrs. DesBrisay; the officers, Miss Grace Wright, leader; Mrs. A. W. Shepherd, secretary, and Miss Johnson, treasurer, taking an active part. The table was prettily draped in white and purple and well laden with handsome gifts; and from a white background prominently stood the word, designed in purple flowers, "Remembrance." The fancy table was taken charge of by Miss McKenzie, of St. Lambert, and Miss Lily Wright; the candy table by Miss Bramley and Miss Beerwort, of Clarenceville; and the children's table by Miss Mabel Sheppard and Miss Nelson, all of which were well patronized. After the sale refreshments were served by the members, and the singing of the National Anthem brought the very pleasant evening to a close. Many kind friends assisted in furnishing the tables. Over \$100 was realized and the

King's Daughters and Sons have decided to place the proceeds to the repairing and painting of the exterior of the church, which shall be a remembrance for years to come of the many kind friends of "Auld Lang Syne."

#### ONTARIO.

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

Lyndhurst.—St. Luke's.—The Bishop of Ottawa held a confirmation service here on May 4th at 10.30 a.m. There were 34 candidates, several of whom were brought up in the various sects. The address to the candidates was a beautiful one. The Bishop has the faculty of putting the matter in such a way that the youngest person confirmed could understand. The altar that was erected to the memory of Rev. W. Moore was dedicated. More than half of the large congregation received the Holy Communion. Rev. Rural Dean Wright and Rev. A. L. McTear assisted in the service.

Lansdowne Front.—The Lord Bishop of Ottawa visited this parish on Friday last, May 5th, and administered the Apostolic rite of confirmation to 31 candidates. After the morning service at St. Luke's Church, Ballycanoe, a handsome new buggy, made by Mr. D. Fisher, of Athens, was presented to Rev. C. J. Young, the incumbent, which was chiefly subscribed for by his congregation there. Having expressed his appreciation of the gift, and after refreshments had been partaken of at the house of Mrs. Jas. Williams, near the church, the Bishop was driven in this to Lansdowne, where evening service was held. A large congregation assembled and listened with the greatest attention to the very instructive and encouraging address from the Bishop. His Lordship's visit will doubtless be productive of much benefit to this parish, the rear parts of which had not received an Episcopal visit for upwards of twenty years.

Deseronto.—St. Mark's.—Mrs. Stanton and the Misses McGreer have organized a branch of the J. W. A., with which is affiliated a sewing class for the instruction of the little girls who attend Sunday school. The meetings of the J. W. A. and the sewing class are held simultaneously on Saturdays at 2 p.m., and are well attended. The officers of the J. W. A. are Florence Stewart, president; Grace Hinchey, secretary; Bertha Donnelly, treasurer. The Church Lads' Brigade, under the charge of Mr. Holmes, is daily becoming more efficient. The weekly drills are well attended, and we are negotiating with the Militia Department with a view to securing an issue of rifles. The following are the officers of the brigade: Mr. Holmes, drill instructor; John Jackson, captain; Gordon Thomas, lieutenant; Harold Davey, sergeant.

Belleville.—St. Thomas.—The Lord Bishop of Ottawa, on behalf of His Grace, the Archbishop of Ontario, held a confirmation in this church on Tuesday evening, the 9th inst., when he conferred the Apostolic rite upon forty-one candidates, nineteen of whom were males and twenty-two females. The candidates were presented to His Lordship by the rector, the Rev. Canon Burke. The Bishop before confirming the candidates delivered a very thoughtful and earnest address. There was a large congregation present who listened attentively to the Bishop's words of fatherly advice and counsel.

Kingston.—St. James'.—On Monday, the 8th inst., the Lord Bishop of Ottawa administered the rite of confirmation to thirty-six candidates, eighteen young men and eighteen young women. One was from Bath and three from Barriefield. His Lordship officiated at the Communion service, Rev. J. K. McMorine being gospeler, and Rev. E. T. Evans, Bath, epistoler. The Bishop made an address to the candidates and to the congregation, which latter filled the church. His earnest manner, sympathetic voice and intense spirituality make his public utterances deeply interesting. He especially

denounced a lack of reverence for the Church in the province of Ontario. In the main it was simply regarded not as a Divine institution but as a good society like all other societies of man's creation. All the candidates partook of the Holy Sacrament. In the evening the first choral service held in the church for over fifty-two years was successfully conducted by Rev. J. K. McMorine, who intoned, and by the choir under the leadership of Mrs. Betts, with Miss Fortescue as organist. To those who reverence such a service, and whose name is legion in the churches of this city, it was a pleasing indulgence. The choir was assisted by several volunteers, including some old members, who returned with pleasure. The seats were filled to a much greater extent than is usual in the evening, although St. James' never lacks large attendance. Those who applied to the vestry for this service, and to whom it was granted, do not desire to interfere with the feelings of the congregation further than that a comparatively few services shall be devoted to the choral plan, that those who like it and feel that it is necessary for a complete worship may have its privilege. It is trusted that no one could see in the service last evening the slightest deviation from the old forms of St. James', with this exception, that the responses were sung instead of said, a privilege granted for centuries by the Prayer Book.

#### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Ottawa.—The Rev. Canon Hanington has completed his annual statement of the Diocesan Mission Fund. It shows the fund to be flourishing. Following is a statement of the receipts and expenditures for the past year: Receipts—Balance brought forward, \$1,382.72; Trinity collections, \$342.30; Advent collections, \$388.79; Missionary meetings, \$1,069.78; parochial card collections, \$3,874.13; special collections, \$32.52; interest on capital of Sustentation Fund, \$649.20; total, \$7,739.44. Expenditure—Grants to Missions—Deanery of Carleton, \$830.97; deanery of Lanark, \$750.00; deanery of Pembroke, \$1,245.84; deanery of Prescott and Russell, \$1,281.25; deanery of Renfrew, \$1,351.40; deanery of Stormont, \$1,187.18; assessment, \$250.00; expenses of delegations, \$118.81; printing reports, \$130.95; general printing, \$11.50; expenses, \$11.55; books and stationery, \$10.32; balance on hand, \$559.67. The capital of the Fund has been increased by \$9,000.

South Mountain.—The Chapter meeting of the Rural Deanery of Stormont was held in this parish on May 3rd. Evensong was held at the Church of St. Peter at 7.30. The pretty village church was filled with a large and reverent congregation; the sanctuary with its handsome white dossal and altar vested in white, the chancel stalls filled with the clergy, the hearty responding of the congregation, all tended to make the service a very helpful one to those engaging in it. The Prayers were read by the Rev. T. J. Stiles, the Lessons by the Rev. Canon Mountain, D.D., and the Rev. G. S. Anderson. The Rev. J. M. Hunter delivered a thoughtful address on "The Atonement," and the Rev. J. M. L. Houston spoke to the congregation as its Rural Dean, words of loving and helpful counsel on the blessing and privilege of self-denial. At 7.30 the next morning there was a celebration of the Holy Communion. The Rural Dean being the celebrant; the priest in charge, the Rev. W. A. E. Butler, epistoler, and the Rev. G. S. Anderson, gospeler. For the size of the parish, there was a large number of the laity present, all of whom communicated. The offertories amounted to \$5.65. The Chapter met for business at the parsonage at 9.30, when the Rev. A. H. Whalley was elected chapter clerk. The statistical returns to Synod from the various parishes of the deanery were carefully considered. The following papers were appointed to be read at the Rural Deanery meeting to be held in Cornwall in the autumn: 1. "The most promising and effective methods of extending the Church and her influence

in our cities and rural districts," by the Rev. J. M. Hunter. 2. "The best illustrations of the fact that at the Reformation the Church of England sought to release herself from the doctrines and practices which were modern and peculiar to the Church in Western Europe, while she carefully retained all that the Catholic Church in her purer centuries, prior to the Papal system, had been wont to teach and observe everywhere and always," by the Rev. C. E. Sills. 3. "The Church in Britain prior to the coming of the Monk Augustine and the Italian band of missionaries in A.D. 597," by the Rev. R. W. Samwell. 4. "The relationship of the Church to the various Christian bodies around us, our true attitude and bearing towards their members and the best ways of winning them to share with us our advantages and privileges," by the Rev. A. H. Whalley. The Rev. Dagg Scott, representing The Canadian Churchman, was present, and spoke on behalf of his important object—the placing of a Church paper in every Church home. A motion of thanks to the former Chapter clerk, the Rev. R. W. Samwell, for his efficient work during his term of office, was unanimously carried, as well as a motion of thanks for kindness and hospitality to the incumbent of South Mountain, the Rev. W. A. E. Butler and his parishioners. The Rural Dean pronounced the Benediction and the Chapter adjourned until next autumn.

Stafford.—St. Stephen's.—The annual meeting of the Rural Deanery Chapter of the Deanery of Pembroke was held in this church on the 3rd and 4th inst. All the members of the Chapter were present except the Rev. Edward Pick of Beachburg, who was unable to attend owing to the bad condition of the roads. The Chapter opened with Evensong in St. Stephen's church on Wednesday, conducted by the Rev. Chas. O. Carson, rector of the parish, the Rev. Montague Gower Pool, of Cobden, read the lesson, and the Rev. Rural Dean Read, of Pembroke, preached a most interesting and instructive sermon on the Church Missionary Society, taking as his text Psalm xlv., 1, "We have heard with our ears, O God, our fathers have told us what Thou hast done in their time of old." Thursday morning the Holy Communion was celebrated at 8 o'clock by the Rural Dean. The clergy then met in the rectory to examine the statistical reports of each parish, and on the whole found them to be most satisfactory—increasing being shown in the Church population and also in the money expended for all the purposes of the Church to the amount of over \$2,000. Improvements were reported from most of the parishes—among them being a new church completed for service and opened at Haley's, and a reduction of the debt by the ladies of St. Paul's Guild of Cobden. At Westmeath a very good and substantial stone church has been built, paid for and consecrated. Holy Trinity church, Pembroke, has undergone a thorough renovation. In Stafford a new organ has been purchased for St. Stephen's church, the rectory grounds well fenced, with new fence and horse-shed at St. Patrick's. Petewawa has been entirely freed from debt through the untiring efforts of the Rev. John Fairbairn. At Mattawa, owing to the energies of the Rev. E. A. Anderson, the mortgage of \$1,000 of the Rev. E. A. Anderson, the mortgage of \$1,000 has been reduced by \$400 with \$270 in hand to meet further payments when due.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Trinity University.—Now that the Divinity year is over, the most of our men are taking duty in different parts of the province—Mr. McCausland is at the Humber; Mr. Walker at Millbrook, assisting Rev. Rural Dean Allan; Mr. Richards at Killaloe, diocese of Ottawa; Mr. McDonald at Clairville; Mr. Musson at Swansea, and Mr. Spencer is at work in the diocese of Algoma under the direction of the Ven. Archdeacon Llwyd. Messrs. Madill, Steacy, McCausland, Johnston, Ryerson and Broughall are preparing for the Trinity ordination.

The college was the members of B.A., who has had diocese of Ottawa, sion was opened some three summered square miles, services must be h The Rev. J. E. F. the mission of M he is to be assi Ryerson. The H built up through vering work, will charge.

St. Mary Magd Darling, accompa from New York c will be in Europe

All Saints.—Th a confirmation ser of Ascension Day seventy-one candi the Church. The ent, and the proo impressive charac

St. John the I held in this churc bration of Ascen Toronto to the r a body and occu the Rev. A. Wil priate to the occ was a feature of the full choir, as soloist. The sin of the boys' cho

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Brotherhood c the resolution p day, June 4th, Sunday through meeting of the invitation of the St. John, N.B., ion Convention day, Friday, Sat 27th, both inclu the office of ge Webber has res

The Toronto meeting on the occasion being taken by the pr his opening rei terest in the w erally, the hum spond most hea tors. Mr. J. J read the repor year. As has l less death for a temporary int was recommenc of educational a liberal distri vice and couns and Bands of I defenceless ani officer Chapm ness on the par and of constat fenceless anim report was mo vice-president highly interest

The college was visited a short time ago by one of the members of our society, Mr. H. J. Johnson, B.A., who has had charge of the mission of Killaloe, diocese of Ottawa, since last September. This mission was opened up by the Rev. G. A. Field, '97, some three summers ago. Its area is fourteen hundred square miles. In it there are no churches, but services must be held in schools and private houses. The Rev. J. E. Fenning is about to take charge of the mission of Minden. After the June ordination he is to be assisted by Messrs. Broughall and Ryerson. The Humber mission, which has been built up through Mr. Fenning's faithful and persevering work, will now be under Mr. McCausland's charge.

St. Mary Magdalene.—The Rev. C. and Mrs. Darling, accompanied by their son, Basil, sailed from New York on the 6th inst. for London. They will be in Europe for about three months.

All Saints.—The Lord Bishop of the diocese held a confirmation service in this church on the evening of Ascension Day, the 11th inst., when he admitted seventy-one candidates into the full membership of the Church. There was a large congregation present, and the proceedings throughout were of a very impressive character.

St. John the Evangelist.—A special service was held in this church on Thursday night last in celebration of Ascension Day. The Knights Templar of Toronto to the number of seventy-five attended in a body and occupied the front seats. The rector, the Rev. A. Williams, preached a sermon appropriate to the occasion. The musical service, which was a feature of the celebration, was rendered by the full choir, assisted by Mr. A. L. E. Davies, bass soloist. The singing was very attractive, the work of the boys' choir being exceptionally good.

The Lord Bishop of the diocese and the Rev. B. C. H. Andrews sail from New York on the 10th June for England. Mr. Andrews will be away for a couple of months.

Brotherhood of St. Andrew.—In accordance with the resolution passed at the last convention, Sunday, June 4th, will be observed as Brotherhood Sunday throughout the Dominion. At the last meeting of the council it was decided to accept the invitation of the clergy and Brotherhood men of St. John, N.B., and consequently the next Dominion Convention will be held in that city on Thursday, Friday, Saturday and Sunday, August 24th to 27th, both inclusive. Mr. Young has retired from the office of general secretary, and Mr. Horace J. Webber has resumed that post of work.

The Toronto Humane Society held its 12th annual meeting on the 9th of May at St. George's Hall, the occasion being a gratifying success. The chair was taken by the president, Mr. W. R. Brock, who, in his opening remarks showed that an increased interest in the work was evinced by the public generally, the humane subscribers never failing to respond most heartily to the yearly call from collectors. Mr. J. J. Kelso, one of the vice-presidents, read the report of work accomplished during the year. As has been in the past, a speedy and painless death for animals was strongly advocated, also a temporary interval of rest for over-worked horses was recommended. It was shown that a vast amount of educational work had been done in the matter of a liberal distribution of literature in aiding by advice and counsel the formation of humane societies and Bands of Mercy and by lectures on kindness to defenceless animals illustrated by views. Humane officer Chapman's report told of faithful watchfulness on the part of the officer, of stock-yards visited, and of constant vigilance in the interests of defenceless animals. The adoption of the Society's report was moved by the Rev. Canon Sweeney, a vice-president of the Association, who spoke in a highly interesting way of the inner workings of the

Society, and from the standpoint of an active worker. Dr. Sweeney's remarks were highly appreciated by the large audience. Mr. Boyd in a few words, showing interest in the cause, seconded the adoption of the report. The Rev. Prof. Clark, LL.D., and Rev. Dr. Teefy, of Trinity and St. Michael's colleges respectively followed, and in eloquent addresses advocated the noble aims of the Society. Mrs. S. G. Wood read a paper on "Humane Education," a subject which has ever been one of the foremost aims of the Humane Society. Mrs. Savigny followed with a paper on "The Protection of Birds," in which she proved the disastrous results of promiscuous slaughter, famines being threatened in various parts of the world by reason of the cruel carnage; millions being killed annually for the wearing by women. Mrs. Savigny is a member of the English and Austrian Leagues for Bird Protection.

Hastings.—A most successful rural deanery meeting of the Northumberland deanery was held here on May 8th and 9th. The Rev. Rural Dean Webb, of Colborne, presided in his usual bright and happy manner. The following clergymen were also present: The Rev. Canon Spragge, the Revs. Cooper, Symonds, Davidson, Armitage, Scott, Bushell, Creswick, Carson, Weaver, French and Gadd. In the unavoidable absence of the secretary, the Rev. Arthur Gadd was appointed to report the minutes of the meeting. There was a public meeting on Monday evening on Sunday school work, when a paper was read by the Rural Dean on "The parents' influence on the scholars." He pleaded for support of the teachers' work in the Sunday school and suggested many ways in which the parents could help, especially in seeing that their children learned the appointed lessons, and put down the habit of fault finding, so prevalent at the present time. The Rev. A. Gadd gave an address on "How to keep our elder scholars." He said that the teachers were sometimes to blame and declared that spiritual men with sanctified common sense were needed. Looking at the question from the scholars' standpoint he said that whilst definite spiritual teaching must not be neglected we should keep in touch with the scholars in the matter of reading and also amusement. Scott, Dickens, Henty and Kingsley would be far better in our Sunday school libraries than the goody-goody type of literature. As for amusement it should be adapted to the wants of the neighbourhood, as lacrosse and football might be popular in one place, and baseball or cricket in another. There was a fairly good attendance. Tuesday's proceedings were opened by a celebration of the Holy Communion, the celebrants being the Rev. Canon Spragge and the incumbent of Hastings, the Rev. R. L. Weaver. The business part of the meeting was opened by a discussion upon the Episcopal Endowment Fund, and after that there was a discussion upon the Canon re the settlement of differences between clergymen and their parishioners. The Rev. J. C. Davidson, rector of Peterboro, brought forward a proposal, "That obituary notices be further emphasized by the more general participation of the whole Synod," which motion was seconded by Rev. H. French, rector of Grafton, and carried. The Rev. W. L. Armitage read a paper on "The Visitation of the Sick," throwing out invaluable hints, in which the pastoral visit was made more effective by a knowledge of how to treat the body as well as the soul. He spoke so well that one could not help but think that his parish must be a delightful place to be convalescent in, as bed sores, improper nourishment and long tedious visits must be unknown there. The Rev. Canon Spragge, rector of Cobourg, who received a hearty welcome from the rural deanery after his severe illness, read a most thoughtful paper on Canon Gore's book on the "Epistle to the Ephesians." He gave a short synopsis of the book and the chapters dealing with the Catholicity of the Church and its unity was the subject of a very interesting discussion conducted in the most friendly spirit. Indeed this was the prevalent spirit of the rural deanery meeting

throughout, which seemed to take for its motto the former's saying: "In things essential unity, in non-essential liberty, in all things charity." I have not quoted it in Latin, for amidst a country parish one forgets there is such a barbarous language, which is only used in law courts, or haunts one in the form of a goose waiting to be plucked at examination time. The Rev. H. Symonds, whilst recommending the book as a most admirable one, thought the author showed a tendency of reading into the epistle thoughts that belonged to a later period and contrasted it with Prof. Hort's book upon the same epistle. He thought the latter book was more scientific and scholarly, but strongly recommended the clergy to read Canon Gore's book also. The Rev. W. E. Cooper thought that the solution of the socialistic problem was contained in the Epistle to Ephesians, and especially emphasized the remark in Canon Gore's book, "The spirit of Christ harmonizes diversity, making us all one in Him." A discussion then followed on Mr. Tate's great kindness in regard to the summer residence which has been so generously promised for the use of the clergy, and a discussion arose as to how it could best be utilized. A committee, consisting of the Rural Dean and the Rev. W. Creswick, was appointed to wait upon the authorities at Lakefield in regard to the matter. A paper was then read on "The Progress of the Church in South Burleigh," by the Rev. W. Creswick, which was most interesting to the majority of the clergy present, as they knew the field well and were glad to hear of its progress. It was decided to hold the next meeting at Stony Lake, where we are looking forward to having as enjoyable and profitable a meeting as the present one, which has been a success in every sense of the word. Praise is due to the incumbent and people of Hastings for so hospitably entertaining the members of the Rural Deanery.

Cookstown.—St. John's.—The Rev. C. H. Shortt, M.A., chief warden of the Church Boys' Brigade of Canada, visited this place on May 9th, and organized a company of the C.B.B., No. 78, in connection with this parish. The boys display great enthusiasm and several applications are in for membership at our first meeting. At St. Luke's church, Pinkerton, the Rev. J. McKee McLennan, the incumbent, has re-organized the Sunday school for the summer months. Renewed interest is being taken in the work. The Church people have just finished erecting a neat fence around the church.

Stouffville.—The general diocesan fund will benefit to the extent of \$8,000, under the will of the late Miss Mary Ann Kennedy of this place. The deceased lady also left \$500 apiece to the Church Missionary Society, the Church Pastoral Aid Society, the British and Foreign Bible Society, the Colonial and Continental Church Society, and the Society for Promoting Christianity Amongst the Jews.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Cayuga.—St. John's.—This beautiful church, without and within, the interior fittings and furniture alone being valued at upwards of \$3,000, has had placed during the past week in its battlemented tower a splendid bell from the well-known foundry of Meneely & Co., West Troy, N.Y., weighing 1,051 pounds, and in the key of "A." It was rung for Divine service for the first time on Sunday, May 7th, and its clear and far-reaching tone has given great satisfaction to those who have heard it. The inscription on it reads as follows: "Church of St. John the Divine, Cayuga, Ont.; J. Francis, B.D., rector; A. K. Goodman, LL.B., S. N. Davis, M.D., wardens, 1899."

Milton.—Grace Church.—The Chapter of the Rural Deanery of Halton was convened in the school-house on Monday evening, the 8th inst. The full number of clergy were present. Amongst other important items for discussion, was the preservation

of the sanctity of the Lord's Day, and a resolution was passed requesting the Synod to take such steps that the Church may act, in her corporate capacity in defence of the sanctity of the Lord's Day. The Deanery of Halton held a S. S. Convention here on Tuesday, the 9th inst. The day was all that could be desired,—the fine weather and dry roads contributing much to the success of the meeting. The delegations from the several parishes numbered about one hundred, notwithstanding the fact that the Burlington and Acton delegates were unable to be present. Perhaps the most attractive feature of the convention was the service which preceded the programme, at which the Lord Bishop of Niagara preached in his own able and eloquent manner, and the delegates and a large number of others received the Blessed Sacrament, the Bishop being celebrant and the rector assistant. The service would sufficiently repay the delegates for coming together; but in addition there was an excellent programme; papers and addresses were given by the Revs. Dr. Caswell of Meaford, Canon Worrell of Oakville, C. P. Sparling of Lowville and Messrs Jas. Woods of Galt and E. W. Boyd of Milton. The only feature to mar the completeness of the proceedings was the unavoidable absence of Mr. S. C. Morgan, Barrie, whose place, however, was well filled by Dr. Caswell. The programme throughout was very interesting and notably the addresses given by Dr. Caswell on the charts prepared by himself. The ladies of the parish provided lunch and tea in the spacious drawing rooms of Mr. and Mrs. Young's residence, which had kindly been placed at the disposal of the convention. The hearty votes of thanks manifested the convention's appreciation of the programme, and of the great kindness of the Bishop by his liberal assistance in preaching and also presiding at the meetings, to whom the success of the convention was so largely due. This is our first Sunday school convention, and the results called forth the unanimous wish that they shall henceforth be annual. The next will (D.V.) be held at Oakville.

Arthur.—Grace Church.—A Sunday school convention was held here on Tuesday, May 2. At 10.30 we assembled in this church with a goodly number of delegates present from all parishes in the deanery of Wellington. The proceedings began with a short service, followed by an address from the Rural Dean, in which he emphasized the use of conventions for deepening interest, and for practical help obtained from each other's experience. The Rev. Thos. Smith, of Elora, read Mr. Henry Clark's paper, in his absence, on "How to teach a Bible Class." He pointed out the necessity for teachers' meetings and for thorough preparation of the lesson by the teacher. The teacher should be enthusiastic and thorough, and should be familiar with Jewish, Roman and Egyptian history, geography, etc. His work should lead up to regular and devout attendance at the services, and especially at the Holy Communion. Miss Holmes, of Guelph, then conducted a model class of junior scholars. It was noted in the discussion that followed that Miss Holmes was thoroughly prepared and was full of animation throughout. She used many illustrations. She first imparted instruction and then proceeded by question and answer gradually to draw out the knowledge of the children, keeping her eye steadily on the children, and so keeping up their interest to the end. The use of the blackboard and pictures was favourably commented upon. An adjournment was made at 1 p.m. to the Orange Hall, where the ladies of the parish had provided a bountiful repast. To them and to the Rev. F. A. P. Chadwick, incumbent, a very hearty vote of thanks was passed. In the afternoon on the general subject of "Helps and hindrances to successful Sunday school work," Mr. G. B. Kirkpatrick, of Toronto, read his paper on "Marking." When he came to the marks for punctuality he asked the question, "Is the teacher punctual?" and the good conduct marks, "Is the teacher quick-tempered or lax or indecisive?" He also dwelt on the use of periodically written examinations. Mr. Adam Turner, of Orangeville, in his

paper desired to further discipline in the school and efficiency of the teachers. Teachers were often ignorant, had lack of judgment, were irregular and not religious; instead of Bible reading often some funny story was read to the children. Superintendent and teachers should ever be on the alert to maintain discipline, especially for the infant class there should be a kind but firm teacher. Clergyman and superintendent should consult with parents regarding absentee or irregular or boisterous scholars. The clergyman should have regular times of catechizing and should know what is being taught and what is not being taught in the Sunday school. Mr. Woods, of Galt, delivered a very feeling address, touching on the apathy of parents. No portion of their daily conversation has any bearing on the Christ-like life. When parents do attempt to teach they are unreal. Regarding disorder he said the superintendent can have just what order he wants. The scholars don't like disorder. A good plan for ensuring the study of the next Sunday's lesson was the handing to the children a list of questions to be looked up during the week and have children write down their answers. Miss Ridgeway, of Guelph, read a well digested paper on "The Sunday School as a feeder to the Church." The clergy of the deanery were so pleased with it that they have asked The Canadian Churchman to print it. In the discussion which followed helpful hints were given by Dr. Hopkins and Mr. R. A. V. Preston, of Grand Valley, Miss Mitchell, of Mt. Forest, and the Revs. J. H. Ross, F. A. P. Chadwick, M.A., Thos. Smith, R. A. Robinson, J. Fletcher, H. J. Leake, M.A., Dr. Caswell of Meaford, and A. J. Belt, M.A., Rural Dean. Dr. Caswell having attended a huge Sunday school convention in Washington just after the Spanish war delivered a message of loving greeting to the convention from our American co-workers. On the day following the convention the clergy met in Chapter of the Deanery. The morning session was taken up in discussing the practical working out of the rubrics after the Nicene creed in the Communion office, and in the study of St. John xvi., 5-15. The study of the statistics furnished by the parishes of the deanery occupied the greater part of the afternoon. In the evening a service was held in the church at which short addresses were given by the Revs. J. H. Ross and R. A. Robinson.

Guelph.—St. James'.—Special sermons on "Practical Christianity" are being delivered in this church. The general subject treated in the various sermons is "How can a man best direct his life under modern conditions." Those clergy who have already preached are the Revs. T. C. Street Macklem, M.A., rector of St. Simon's church, Toronto; the Rev. Carl S. Smith, M.A., rector of St. John's church, Berlin, and the Rev. Canon Forneret, M.A., rector of All Saints', Hamilton. Next Sunday the special preacher will be the Rev. Professor Cayley, M.A., of Trinity University, Toronto, and he will treat the subject from the Church point of view, "As a Churchman" being the title of his address.

#### HURON.

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

London.—The attention of the clergy and laity in this diocese is called to the programmes given below for two meetings to be held in this city during Synod week. The object of these meetings is to promote greater fellowship among the clergy and to turn Synod week to greater account in a spiritual and educational direction. The first meeting is for considering church topics, which will be of special interest to Church people. The second is for a message to men, regardless of their Church connection after the example of the workingmen's meeting at the annual Church Congress in England. The first meeting, though held at Huron College, is unconnected with any college, and is therefore open to every clergyman in the diocese of any college, and also to the laity. Men of learning and experience will deliver the addresses and general dis-

ussion will ensue for the more complete understanding of the various subjects. After this meeting an informal conference of clergy will be held to consider the holding of similar meetings in future. At the second meeting the addresses will be of a more general character, and are intended to inspire busy and hard working men with hope and zeal in the midst of life's trials and cares: I. Meeting at Huron College, Monday evening, June 19th at 8 o'clock. Chairman, the Rev. A. K. Griffin, Dresden. 1. Address, subject, "Article XVII.," the Rev. Provost Watkins, London; 2. Song, "Come unto Me," the Rev. H. H. Hancock, Wallaceburg; 3. Address, subject, "Sick Visiting," the Rev. James Ward, Haysville; 4. Song, selected; 5. Paper, subject, "Confirmation," the Rev. John Berry, Amherstburg; 6. General discussion, led by the Rev. Carl Smith of Berlin and Rev. G. F. Sherwood, Thamesville; 7. Informal conference of clergy. II. Meeting on Friday evening, June 23rd at 8 o'clock. Place to be announced later. Chairman, the Rev. J. H. Moorhouse, London. 1. Address, subject, "Some features of to-day," the Rev. C. R. Gunne, Parkhill; 2. Address, subject, "The life that now is," the Rev. J. T. Kerrin, Mitchell; 3. Bright singing, etc. Any correspondence regarding these meetings may be directed to the Rev. T. G. A. Wright, Meaford P.O., county Perth, Ontario.

London Township.—St. John's.—An Archidiaconal Conference to which all clergy, churchwardens, Sunday school teachers and lay workers of the diocese of Huron are cordially invited will be held (D.V.) in this church on Whit-Tuesday, May 23rd, 1899. The conference will be held under the presidency of the Archdeacon of London, with the concurrence of the Rural Dean of Middlesex, the usual May meeting of the Chapter Sunday School Association and Lay Workers' Association will be merged in the Archidiaconal Conference. The proceedings will be as follows: 11 a.m.—Morning Prayer and Holy Communion; lunch at noon. 2.30 p.m.—Archdeacon's address. 3 p.m.—Presentation of following topics in order and discussion thereon: (1) "Pastoral Visiting," the Rev. J. H. Moorhouse, London; (2) "Christian Liberty," the Rev. Rural Dean Ridley, Galt; (3) "Church Growth and Expansion," Mr. Chas. Jenkins, Petrolia. 7.30 p.m.—Evening prayer and sermon by the Bishop of Huron on "The Work of the Holy Spirit." The congregation of this church tendered a reception to their new rector, the Rev. Canon Richardson and his wife, at the residence of Mrs. B. E. Sifton in the village of Arva, on Tuesday, May 2nd. The spacious rooms were well lit up and decorated and the verandahs and grounds brilliantly lighted with Chinese lanterns, presenting a pleasing appearance. Crowds of people assembled from all parts of the parish, including Emmanuel Church, and a large number drove or wheeled out from the city. Among the guests were His Lordship the Bishop and Very Rev. Dean Innes. A bountiful repast was furnished by the ladies, after which an address of welcome was delivered by Mr. J. H. Marshall, ex-M.P., in behalf of the congregation, making feeling reference to honoured men who had preceded the present rector, including Bishops Cronyn and Du Moulin, and Archdeacons Brough and Marsh, and expressing satisfaction at the appointment recently made. Canon Richardson in reply expressed his gratification at the kind reception which had been given him and at the munificent provision they had made for his comfort in the purchase of a splendid rectory. He invited their cordial co-operation in all departments of Church and parish work. Appropriate addresses were then given by the Bishop, the Dean and Canon Smith, all of whom joined in congratulations and wishing Godspeed to the parish under the new auspices. A programme of vocal and instrumental music followed, among those taking part being ladies of Hellmuth College, Messrs. Lefroy, J. W. Ferguson and Master Lockhart. The evening passed off very successfully.

Hanover.—To meet Mrs. Bray, April 25th came sympathy of every family, but especially the Rev. H. E. Br to his four young Throughout the Huron diocese. A She was the daug London, Ont., an were on a few we sad event took p lered as endowed truly remarkable. death is all the m skill of doctors an away after an illn whom at various vineyard gave fitti their sympathy in Prominent among St. Stephen's cl which Mrs. Bray tender tokens of friends in Marke Mr. Bray has be who had met Mr course of Church the brightness of her life. In Ch readily filled. H one or two bran known as a kindl in times of troub still more intima loving mother parish of Hanov been appointed going immediat to see was to ad her bereaved h count but little will draw from who in the fuln own together of

Woostock.—erend the Lord services in this large and attent to urge upon h mission field in the services we Mission Fund Fund, and the noon the Bisho day school.

Milverton.—( dergoing repair and grained, w pearance.

NIKTON.—E changed on M Wright of Mil "St. Patrick," has made an e of the diocese and has comr clusions in the clearness and many others of financial a meets on June

GEORGE THOR Schreiber.— recently been before leavin was previous walking stick

Hanover. To all whose pleasure it has been to meet Mrs. Bray, the sudden news of her death on April 25th came as a sad shock. The heartiest sympathy of everyone will go freely out to all her family, but especially to her grief stricken husband, the Rev. H. E. Bray, incumbent of this parish, and to his four young children now left motherless. Throughout the Dominion, and particularly in Huron diocese, Mrs. Bray had a host of friends. She was the daughter of T. F. Kingsmill, Esq., of London, Ont., and it was while she and Mr. Bray were on a few weeks' visit to her father's that the sad event took place. Mrs. Bray will be remembered as endowed with a lively spirit and an energy truly remarkable, so that the suddenness of her death is all the more surprising. In spite of all the skill of doctors and all the care of nurses, she passed away after an illness of one short week. Those with whom at various times she has laboured in Christ's vineyard gave fitting expression to their sorrow and their sympathy in many beautiful floral offerings. Prominent among them was a handsome one from St. Stephen's church, Thamesville, a church to which Mrs. Bray was dearly attached. Many other tender tokens of sympathy came not only from friends in Markdale, Bothwell and Exeter, where Mr. Bray has been rector, but also from persons who had met Mrs. Bray only once or twice in the course of Church work, but who had not forgotten the brightness of her company and the goodness of her life. In Church circles her place will not be readily filled. Her chief energies were devoted to one or two branches of work, but to all she was known as a kindly hostess, a cheery companion, and in times of trouble a veritable angel of light. Those still more intimate with her knew her as a good and loving mother and a most devoted wife. The parish of Hanover, to which Mr. Bray had just been appointed and to which Mrs. Bray intended going immediately, has by her death, lost one whom to see was to admire and to know was to love. To her bereaved husband all earthly sympathy can count but little beside the priceless comfort that he will draw from his faith in the Heavenly Father, who in the fulness of His time will bring all His own together once again.

Woostock.—New St. Paul's.—The Right Reverend the Lord Bishop of Algoma preached at three services in this church on Sunday, the 7th May, to large and attentive congregations, and took occasion to urge upon his hearers the great needs of the mission field in his diocese. The offerings at all the services were in aid of the Algoma Diocesan Mission Fund and the Bishop Sullivan Memorial Fund, and the collections were large. In the afternoon the Bishop addressed the scholars in the Sunday school.

Milverton.—Christ Church.—This church is undergoing repairs. It has recently been kalsomined and grained, which has added very much to its appearance.

NIJON.—The rector, the Rev. Wm. Stout, exchanged on May 7th with the Rev. T. G. A. Wright of Millbank. Mr. Wright lectured here on "St. Patrick," on Monday, May 8th. Mr. Stout has made an exhaustive analysis of the expenditure of the diocese extending over the last eleven years, and has commenced the publication of his conclusions in the London News. They are models of clearness and well repay study. Mr. Stout and many others are preparing for a lively discussion of financial affairs at the coming Synod which meets on June 20th.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE. Schreiber.—The Rev. J. P. Smithson, who has recently been appointed incumbent of this parish, before leaving Korah, Sault Ste. Marie, where he was previously, was presented with a handsome walking stick having a silver handle, suitably in-

scribed. Mrs. Smithson also received several valuable gifts. Mr. Smithson's present mission extends 250 miles along the C.P.R. from White River to Port Arthur. There are some Indians at Nepigon who speak the Ojibway language, and Mr. Smithson is learning that tongue in order to be able to preach to them.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE, WINNIPEG, MANITOBA.

Winnipeg.—Holy Trinity.—The Rev. R. H. O'Malley, M.A., of Montreal, has been appointed to the curacy of this parish in the place of the Rev. C. C. Owen, who has been appointed rector of the Bishop Cronyn Memorial Church in London.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER

New Westminster.—The Easter meetings have revealed continued progress in this diocese. This is noticeable in the increase of clergy, building of churches and the general improvement in finances in most of the parishes. The salaries in the Mission are still very inadequate. In Vancouver Christ Church and St. James' are both preparing to obtain curates. St. Paul's, Vancouver, has relinquished the portion of the parish south of False Creek, and the Archdeacon will shortly organize it as an independent mission and place a clergyman in charge. For the present it will be associated with North Vancouver. When these changes are made, Vancouver will have three additional clergy, an increase very much needed. In the Slokan Lake Mission Rev. C. F. Yates has a church at New Denver, almost completed. At Fernie, the coal mining town on the Crow's Nest Pass Railway, a small church has been built without any outside aid, and the Rev. T. Greene, vicar of Kilorona, in the Okanagan Valley, has just built a small church at Trout Lake. Archdeacon Pentreath is busy visiting parishes and missions on the coast in the interest of the Home Mission Fund. The success of his plan of annual subscriptions on cards instead of offertories is shown by his recent visit to Chiliwack on the Fraser River. The average offertory used to be \$10. The Archdeacon asked for \$50 and received pledges of \$53.50. Bishop Dart is expected back from England at the end of June.

British and Foreign.

The Rev. Canon D. H. Powell, D.D., has been appointed Archdeacon of Cork.

The Bishop of Stepney is to marry Lady Ulrica Duncombe in September next. Great interest is being taken in the forthcoming marriage.

The Archbishop of York recently consecrated the new church of St. Stephen, Newport, near Goole, which has been erected at a cost of £10,000.

The Irish bishops do not at present see their way to proceed to consecrate a bishop for the Lusitanian Church in connection with the Portuguese Reformers.

The C.M.S. Centenary celebrations in London were, it is calculated, attended by as many as 50,000 people who came to the metropolis from all parts of the world.

The Religious Tract Society has just been celebrating its centenary. It was founded on May 9, 1799, in St. Paul's Coffee House in St. Paul's churchyard, at a breakfast which was held therein at 7 o'clock on that morning.

A vestry has been erected at Corwen Parish Church in memory of the late Archdeacon Richard-

son, who was rector of that parish for 31 years. It was dedicated by the Bishop of St. Asaph in the presence of a very large congregation.

The contractors for the restoration of Peterborough Cathedral have been authorized to proceed with further works at a cost of £964. The principal item in this total is repairs to the pinnacles, etc., of the southwest flanking tower.

A beautiful stained-glass window, the gift of the officers and men of the Northamptonshire Regiment, as a memorial to comrades who fell in the Northwest frontier campaign in India in 1897, has been dedicated in St. Sepulchre's church, Northampton, by the Bishop of Peterborough.

The tomb of Archbishop Benson in Canterbury Cathedral will be unveiled on July 8th next. It is expected that the Duke and Duchess of York will be present as well as the Archbishops of Canterbury and York, and Mr. Balfour, Lord Halifax and Lord George Hamilton.

The Bishop of Lichfield has dedicated a series of gifts which have been made to St. Michael's church, Lichfield, by Mr. and Mrs. E. W. Colt of that city. The gifts include the relaying of the sanctuary floor in marble and alabaster, and a handsome brass altar rail. There was a large congregation present at the ceremony of dedication.

The Bishop of London and many other clergymen of standing have been considering an interesting addition to the Church of England Prayer Book. It is felt that in view of the very rapid increase of cremation there ought to be a new form of religious services before committing bodies to the flames. The committee, which was appointed to consider the new form of service, has completed its labour, but what that form is has not yet transpired.

It is intended to enlarge the historic church of St. Katherine's, Milford Haven, which was built about 100 years ago by the great Lord Nelson, to whose memory a stone is erected inside the church. The enlargement will consist of an extension of the chancel to a distance of forty feet. The expenditure will amount to about £2,500, exclusive of a new vicarage, which is also to be erected at a cost of £1,100.

Queen Elizabeth of Roumania has recently completed a very interesting and beautiful work of art, which she has presented to the church of Curtea d'Argesch. It is an Evangelium according to the Greek use, which Her Majesty has herself written and illuminated on parchment. Each sheet has a border of massive silver, and these are bound together with gold hinges, while the whole is covered with a glass dome, on which is a Royal crown surmounted by a cross in gold. The work, which occupied six years, was undertaken as a memorial of her daughter, Princess Marie, who died at an early age.

The redecoration of the tomb of Archbishop Chichele in Canterbury Cathedral, the main portion of which was recently carried out by All Souls' College, Oxford, has just been completed by the erection in position of twenty figures of various kings, saints, and others, the work of Mr. J. E. Kemp. They are of wood, coloured and gilded, in keeping with the highly ornate appearance which the tomb presents. The figures are those of William Wykeham, Henry VI., the Virgin Mary, Henry V., Catherine of France, St. Alphege, the Duke of Clarence, St. Gabriel, Mary Bohun, St. Dunstan, St. Anselm, St. Augustine of Hippo, Abraham, St. Gregory, St. Thomas of Canterbury, St. Augustine of Canterbury, St. Jerome, St. Michael, St. Ambrose, and St. Edmund. All Souls' College enjoys the traditional privilege of restoring the tomb from time to time, but, until the present renovation, had not exercised it for many years.

## SUNSHINE AFTER RAIN.

Come! sunshine after rain,  
After mourning joy again;  
After heavy, bitter grief  
Dawneth surely sweet relief!  
And my soul, who from her height,  
Sank to realms of woe and night,  
Wingeth now to heaven her flight.

None was ever left a prey,  
None was ever turned away,  
Who had given himself to God,  
And on Him had cast his load.  
Who in God his hope hath placed  
Shall not life in pain out-waste;  
Fullest joy he yet shall taste.

Every sorrow, every smart,  
That the Eternal Father's heart  
Hath appointed me of yore,  
Or hath set for me in store,  
As my life flows on I'll take  
Calmly, gladly, for His sake;  
No more murmurs, faithless, make.

I will meet distress and pain,  
I will greet e'en death's dark reign,  
I will lay me in the grave,  
With a heart still glad and brave;  
Whom the strongest doth defend,  
Whom the Highest counts His friend,  
Cannot perish in the end.

—Paul Gerhardt.

## FROM EARTH TO HEAVEN.

If it be that there is a day beyond, and that Christ's folk are "children of the day," then "let us not sleep as do others, but let us watch and be sober." We have to cast ourselves on Him as our Saviour, to love Him as our Lord and friend, to take Him as our pattern and our guide, our help, our light, and our life. And then we shall neither be deceived by life's garish splendours nor oppressed by its gloom and its sorrow; we shall neither shrink from that last moment as a night of inaction, nor be too eager to cast off the burden of our present work, but we shall cheerfully toil at what will prepare us for "the day," and the bell at night that rings us out of mill and factory will not be unwelcome, for it will ring us into higher work and nobler service. The transition will be like one of those summer nights in the Arctic Circle, when the sun does not dip. Through a little thin film of less light we shall pass into perfect day, where "the Lord God Almighty and the Lamb are the light thereof," and there shall be no more night.—Dr. McLaren.

## JEMMY'S MOTHER'S BONNET.

"I want you to put jes' as many v'lets on as you ken for twenty cents, right there in the front, so't they'll stick up an' look kind o' stylish." It was a thin, sickly-looking little boy that spoke. The young girl behind the counter smiled, but there were tears in her eyes as the grimy fingers undid the ungainly newspaper bundle, and took out a rusty black straw bonnet, which had seen a great deal of service.

"It's fur my mother," he continued, "an' it's a surprise. Do you think you ken git it done fur me by the time I take my papers down to the office and git back?"

"Oh, yes," said the girl; "only don't hurry too much. What is your name?"

"Jem," answered the boy; "an' I won't. An' there's the twenty cents. I'd wait fur it a couple o' hours, if I had to."

He passed out, whistling cheerily. The clerk opened her shopping-bag, and, taking out a bottle of shoe polish, began applying it vigorously to the faded straw.

"Are you really going to try to fix up that old thing?" enquired another clerk, "and take your noon hour, too? Catch me! Why didn't you give him the violets and let him go? Twenty cents worth—humph!"

"Indeed, I am going to fix it up for the poor little fellow," was the earnest reply. "Just think, Mary; I suppose he's saved up that twenty cents for weeks! I'm so glad I happened to get this blacking this morning. You can't tell the bonnet when I get through with it; see if you can!"

She hummed a happy little song as she went, putting on coat after coat, daintily turning the straw up here and down there.

"Mrs. Brown," she said, as the proprietor of the store entered, "will you give me thirty-five cents' worth of violets at wholesale? A poor little boy has brought me his mother's bonnet to trim, and I want to add a few violets to what he has ordered and make it just as pretty as I can."

"Indeed, I will," the proprietor answered; "and good measure at that! And so it came about that the poor black bonnet was transformed into a beautiful "shiny" one, with bunches of violets peeping out here and there from the ribbons, so cunningly arranged that the worn, faded parts could hardly be discerned.

"Oh, you don't mean it; you don't mean that's my mother's bonnet, and all fur twenty cents?" exclaimed Jem, coming back just as the finishing touch was being given. "Oh, what lots o' v'lets! How did you git it so shiny? Oh, she'll be jes' tickled to death!"

It was a wonderfully happy little boy who gazed from the bonnet into the clerk's face.

As the door closed behind him, one who had been a silent spectator of it all went up to the young girl, and, laying her hand on her shoulder, said: "This has been a lesson to me, my dear—a lesson that I can never forget. Out of the abundance with which the Lord has blessed me, I have begrudged to the poor and needy within my gate. Please God, it shall never happen again!"

In her simple way, the girl pondered upon the woman's words, and wondered what her life had been, and what it would be. Ah, who can say? As the circles of a pool, into which a pebble has been cast, widen and widen until the ripples reach beyond our sight, so the influence of a noble, generous act, though one the world might call a small one, goes on and on through all eternity.

## HOW PUSEY LIVED AT HOME.

Dr. Pusey lived at Christ Church, with his son Philip, who died shortly before him. Each morning at 8.30, when Philip returned from the daily college service in the cathedral, the household assembled for family prayers in Dr. Pusey's study. He used to kneel at his table with Philip, who was very deaf, close by his side, and looking over his book. When in health he always attended matins and evensong in the cathedral, unless prevented by some unavoidable engagement. . . . The whole day was spent in literary work, lecturing and preparing for lectures, attending university meetings, writing letters, and in seeing all who came to him. . . . His meals were of the simplest character. After many years of struggle with his doctor he was forbidden to fast, but every meal was rigidly plain. At his six o'clock dinner there were never more than two courses; there was neither soup nor fish. . . . Even at seventy years of age, he would make appointments for seven a.m., and continue working until eleven and twelve o'clock at night. . . . At the age of sixty it was his habit to celebrate the Holy Eucharist in his own house every day, generally at four o'clock

in the morning.—From Dr. Pusey's Spiritual Letters.

## ACUTE VISION OF BIRDS.

Birds have very acute vision, perhaps the most acute of any creature, and the sense is almost more widely diffused over the retina than is the case with man; consequently a bird can see sideways as well as objects in front of it. A bird sees—showing great acuity in consequence—a hawk long before it is visible to man; so, too, fowls and pigeons find minute scraps of food, distinguishing them from what appear to us exactly similar pieces of earth or gravel. Young chickens are also able to find their own food, knowing its position, and how distant it is, as soon as they are hatched, whereas a child only very gradually learns either to see or to understand the distance of an object. Several birds—apparently the young of all those that nest on the ground—can see quite well directly they come out of the shell, but the young birds that nest in trees or on rocks are born blind, and have to be fed.

## HINTS TO HOUSEKEEPERS

Eggs for Supper.—Take a little nicely-flavoured brown gravy, and put it into a shallow pie-dish, which has been well buttered. Place it in the oven, and let it remain until it boils, then take it out and break into it as many eggs as will lie side by side together. Sprinkle seasoned bread crumbs over all, and place the dish again in the oven, until the eggs are set. Have ready one or two rounds of toast. Take the eggs up carefully with a slice, lay them on the toast, pour gravy over all, and serve hot.

Cheese Fritters.—Slice thin half a dozen large, tart apples, and prepare half as many thin slices of cheese. Beat up one or two eggs, according to the quantity required, and season with salt, mustard and a little pepper. Lay the slices of cheese to soak for a few minutes in the mixture. Then put each slice between two slices of apples, sandwich style, and dip the whole in the beaten egg. Fry in hot butter and serve hot.

Tapioca Fruit pudding.—One-half teacup of tapioca; wash nicely and let it soak in a pint of water over night, or until it swells. Then add boiling water and a little salt, and let it simmer slowly until clear, like starch, and of about the same consistency; add a little white sugar. Take a pudding-dish and put in a layer of tapioca while hot; then a layer of fruit until the dish is full. Bake until clear. Unless the fruit is of a kind that bakes quickly, it will be found better to stew it tender first. Eat cold with cream.

Hasty Pudding.—Put a quart of milk in a crock and set it on the stove to cook. As soon as it comes to a boil, sift in the flour, a little at a time, stirring it well till it is thick and stiff. Serve with sweetened cream or thickened milk, made in this way: Take a piece of butter the size of a walnut, one heaping tablespoonful of sugar and one of flour. Cream this together, and pour on a pint of milk. Let this cook ten minutes. Flavour to suit the taste.

Asparagus Soup.—Break into pieces enough asparagus to fill a quart cup, put into a quart of boiling water and cook until tender. When done, add as much water as soup is required, a half cup butter, salt and pepper to taste, also three eggs. For thickening reserve part of an egg, into which sift flour enough to keep from sticking. Rub between the hands until free from lumps. Stir into the soup. Serve with soda biscuits.

## Children's

## THE BOY

I know a funny boy,  
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## LOST

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if a dozen f as many me or two quired, and the pepper. for a few each slice wich style, g. Fry in

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of milk in a cook. As the flour, a l it is thick cream or ay: Take a t, one heap- ne of flour. n a pint of Flavour to

nto pieces cup, put in- cook until ch water as er, salt and For thicken- o which sift ing. Rub om lumps. oda biscuits.

Children's Department.

THE BOY WHO LAUGHS.

I know a funny little boy The happiest ever born : His face is like a beam of joy, Although his clothes are torn : I saw him tumble on his nose, And waited for a groan— But how he laughed! Do you suppose He struck his funny bone? There's sunshine in each word he speaks. His laugh is something grand : Its ripples overrun his cheeks Like waves on snowy sand. He smiles the moment he awakes, And till the day is done— The schoolroom for a joke he takes— His lessons are but fun. No matter how the day may go, You cannot make him cry : He's worth a dozen boys I know, Who pout and mope and sigh.

LOST OR WON?

Joseph Brunson and Fred. Bell belonged to the same Boys' Brigade. Joseph was captain, while Fred. was 1st lieutenant.

There was to be an election of officers in a few days, and Joseph knew there was a chance of Fred's promotion and of his return to the ranks. However, as he said to his mother, "I'll do my best; be promptly on hand for every drill, and maybe I can keep my place."

"So you believe in second terms," said his mother. "I guess I do," laughed Joseph; "when the second term means myself."

"Don't be selfish, my son." "I'll have it honourably, or not at all, mamma; but I think it's only right to do the best for one's self that a boy can."

"But I'm not sure a second term is best for you," said Mrs. Brunson.

"Well, I must be off for drill or be late, and Lieutenant Bell can drill the boys in first-class shape; that's a fact."

Drill hour came, but where was Captain Brunson?"

"Let's wait a few moments," said Lieutenant Bell. "Our captain has always been on time before."

"Well, he isn't this time," said John Osborne, who saw a good opportunity to show off to advantage his candidate for captain.

What boy could refuse? Not Lieutenant Bell, although he looked down the road to see if Captain Brunson was not yet in sight.

What a drill that was! Lieutenant Bell did his best, and his best was so good that he won so many to his side that his election was then and there assured. But where was Captain Brunson?

The shorter way to the drill ground was through an alley just back of a tenement row where lived the poorer families of the city. As he was hurrying along he thought he heard a child crying. Stopping to listen, the sound seemed to come from the basement of one of the lower flats. He said to himself, "I've no time to stop. They're always some of 'em crying."

But Joseph had a kind heart and could not go on without finding out if there was real distress. So he ran down the rickety steps and opened the door, and there was a little child, not more than three years old, which had strayed away from home and shut herself in a vacant room. The baby had been crying, and rubbing her eyes with her dirty little fist until her face was anything but lovely, but as she reached out her hands to Joseph to be taken, she said, "Oo take me home."

"But where is your home?" Joseph asked.

"In papa's house," said the baby. "Who is papa?"

"Papa's papa, and mamma's mamma, and I want mamma," and baby began to cry.

What was to be done? It was drill time and here was the baby.

"I'll call the police," thought Joseph, and turning to the baby, he said, "I'll get someone to take care of you."

"Me go wif oo."

So Joseph carried the child up the steps. But when he found the policeman the child hung to him, saying, "Me's fwaid of 'at man. Oo take me home."

To make the story short, Captain Brunson spent the next two hours taking care of May, while the policeman looked up her home.

This is how Lieutenant Bell had the opportunity to drill Company A. of the Boys' Brigade, and, as I said, he did it so well that he won a majority vote at the election next day.

Was Joseph sorry he stopped when he heard the baby cry and thus lost the election? I leave the question for you, boys, to decide. One thing I do know; there were two happy mothers—little May's mother, in the safe return of her lost baby, and Joseph's mother, as she said to her boy the night after the election, "My son, some battles are better lost than won."

ONLY A TIE.

"How do you like my tie, Clara?"

"Well, to tell you the honest truth, Nan, I do not like it at all. How came you to choose such a loud one?"

Nan's face flushed in an instant, and with her usual hasty speech, when she was offended, she retorted in an angry tone, "I'll give you to understand, Clara Roberts, that I pick out things to suit myself, not you."

"You asked me a direct question, Nan, and I answered it honestly."

"It shows what sort of taste you have, Clara, for May Curtis was in here a few minutes ago, and when I asked her, she said it was lovely."

Nan did not know that as soon as May started for home she said to her companion, "What a horrid tie that is of Nan's? She asked me how I liked it, and of course I had to say it was lovely, or else she would have been very angry."

An Outline of Christian Theology By PROF. W. N. CLARKE, D.D. Colgate University, Hamilton, New York. \$2.50 Professor Clarke here tells clearly, but in moderate compass, what theology is, what it aims to do, and how it sets about it. This work covers the whole ground in the light of modern investigation, yet in a spirit of reverence, and letting go of the old only to take hold of what is clearly better. For this constructive attitude, and for the breadth, candor, and originality of the presentation the volume is noteworthy. PROF. MARCUS DODS writes: "Has it ever happened to any of our readers to take up a work on systematic theology, with the familiar divisions, 'God,' 'Man,' 'Sin,' 'Christ,' 'The Holy Spirit,' 'The Church,' 'The Last Things,' and open it with a sigh of weariness and dread, and find himself fascinated and enthralled, and compelled to read on to the last word? Let anyone who craves a new experience of this kind procure Dr. Clarke's 'Outline.' We guarantee that he will learn more, with greater pleasure, than he is likely to learn in any other systematic theology." "He never presses his point too far, never overlabors an argument never obscures the essential features by introducing a crowd of non-essentials. There is no polemic, no overt reference to other men's opinions, no reference to books and authorities; all is clarified to absolute lucidity. We have received from America many useful contributions to theological literature, but few that surpass this either as theology or as literature."—The British Weekly. Upper Canada Tract Society, 102 Yonge Street, TORONTO

You know she has a temper of her own, and when she gets offended with anyone, she keeps it up ever so long. Once she did not speak to me for a month for some little offence."

The conversation in the sitting-room was going on in a very high-voiced, emphatic manner, as Nan's unreasonableness had aroused Clara's indignation. The maids heard it, and said to each other: "Miss Nan and Clara are having some words." The mother heard it upstairs and came down, holding her hands on her head.

"Girls, I am ashamed of you!" she exclaimed. "I want you to stop quarreling this moment. I have had a sick headache all day, as you know, and I should think you would have more consideration for my feelings. What is this turmoil about?"

"Its all about Nan's tie," spoke up the little brother, who was playing cars on the floor. "Clara doesn't like it, and she said so."

"Of course she said she didn't, when she didn't, said little Flossie, who was getting her doll ready to take a journey in the little brother's cars. "If Clara said she did like Nan's tie when she didn't, then she would have told a very wicked lie."

"Nobody asked you for your opinion," snapped Nan.

"I should think you would both be humiliated to the last degree to think you have made such a disgraceful scene, and have shown such unkindness to each other be-

fore your younger brother and sister. A very bad example to set before them," the mother said, in a choking voice. "And all this uproar and temper over a tie!"

The girls went up to their own rooms, where they renewed the attack on each other, bringing up disagreements they had had before that bore no relation whatever to the new tie. It was two days before they spoke to each other. And this scene of disagreeable, uncontrolled bad temper was in a cultivated, refined, Christian home, and over a very little matter, which kindled a great fire. How sad it is that such unreasonable temper will mar the happiness of a beautiful, loving home circle, and how strange, too, that we can so often hurt the tender feelings of our dearest and best in such ways.

A little book, entitled, "The Power of the Will," gives this most excellent counsel: "A good time in which to commence this exercise of the will-power, is when things have gone wrong in the home. The sooner you begin the easier the task will be. When you are under very great provocation, when you are just about to retort with one of your most crushing sarcasms, with words that sting, inflict a wound, and long leave a scar, however earnestly love may afterward try to heal, master yourself just at that point, and pull yourself up with all the vigour of which you are capable; either say nothing, or try the practical application of that Scripture in which

you profess to believe, and give the soft answer that turneth away wrath."

"It may have been a sweet thing that you were about to say. It may be that you have put up with that sort of thing quite as long as you felt able to. Do not waste your time and energy in the discussion of such considerations, but just try how far you have got in this mastery of self, of which we have seen that the cultivation is so desirable. A little forbearance, common sense and will-power will, if properly directed, save much heart-burning in the present, and prevent many bitter and unpleasant memories from obscuring the felicity of future moments.

HANNAH.

After ten years, Mary Roberts had come back to spend the summer in the old house, where she had lived as a child, and with the people among whom her father had laboured for so many years.

As she sat in the church on Sunday, she could hardly realize that it was the same place. There were the same high, white walls, the same bare floor, and pine reading-desk, but a strange preacher looked down from the pulpit, and another generation filled the pews.

Mary wondered if the women looked as tired in her father's time as they did now; and if the children rolled on the floor, and ate ginger cakes and occasionally cried as they were doing to-day. She felt sorry for the young minister, who was striving so hard to teach the way of life, and much more sorry for the people as she looked about her. How pathetic were their careworn, tired faces, and how wistfully they looked up at the minister, as in a mute appeal for something to make their dull, poverty-stricken lives easier. She could understand now, as never before, the motives which had made her father devote so much of his life to this handful of people in an out-of-the-way corner of the earth. She tried to fix her attention upon the sermon; but somehow her eyes wandered back to the farmers and their wives, who sat about her. Surely that could not be Hannah Wahn sitting across the church. She remembered Hannah as a rosy, black-eyed girl, fond of pretty things, and the belle of the neighbourhood. This woman, dressed in a bad coloured calico, and struggling to listen to the preacher, and nurse two tow-headed children at the same time, looked like the ghost of the girl she had known. The tragedy of hard work, and disappointment, and poverty was but too plainly written in the sad face and dull eyes.

"Their lives are like their coun-

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try," sighed Mary home with her husband, colourless, and dragging these fields when tugging to grow betw

Monday morning at Hannah Wahn's miserable little home, the simplest convenience. The children play or hung to Hannah, tried to do the family cook the family dinner. She was pained by the visitor, a few moments' children and the leave. As she d

a bundle to simply: "Here is brought you, Ha will accept it, fo times." Hannah took opened it in silen

pattern of pretty figure on a gro soft as a baby's looked at it wit then she put her table and began her hand on he and the childre open-eyed amaz are a luxury se Stony Corner I sion. "It is not tha to you, Miss M at length, raisi trying to stifl know why I at have little that that belongs to He does his be make a living don't want to c I woke up thi debts, and the Lord must sur us, and I almo all dead. It c people here, t ticular, ever g are in their g just as I was t you come, sp bringing me ent. It mean to me, you unc It is sort of clouds, a sign forgotten us, been wicked, promises and providences."

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Mary was Corner peop surprised to l sometimes fe there were n pleasure to people which thought than

Ada, her s ing in the h upon the por to tell her of "Why, M

May 18, 1899.]

try," sighed Mary, as she drove home with her husband; "flat, and colourless, and dreary, just like these fields when the corn is struggling to grow between the stones."

Monday morning found Mary at Hannah Wahn's door. It was a miserable little house, without the simplest conveniences or comforts. The children played on the floor, or hung to Hannah's skirts, as she tried to do the family washing and cook the family dinner at the same time. She was plainly embarrassed by the visitor, and Mary, after a few moments' chat about the children and the farm, rose to leave. As she did so she handed a bundle to Hannah, saying simply: "Here is something I have brought you, Hannah. I hope you will accept it, for the sake of old times."

Hannah took the package and opened it in silence. It was a dress pattern of pretty muslin, a delicate figure on a ground as fine and soft as a baby's dress. Hannah looked at it with lips quivering, then she put her head down on the table and began to sob. Mary laid her hand on her head in alarm, and the children looked up in open-eyed amazement. Even tears are a luxury seldom indulged in. Stony Corner believed in repression.

"It is not that I am unthankful to you, Miss Mary," said Hannah, at length, raising her head, and trying to stifle her sobs. "I don't know why I am so foolish, but I have little that is pretty, and little that belongs to me now-a-days. He does his best, but it is hard to make a living at Stony Creek. I don't want to complain; but when I woke up this morning to the debts, and the hard work, and all the troubles, it seemed that the Lord must surely have forgotten us, and I almost wished we were all dead. It don't seem as if we people here, the women in particular, ever get any rest till they are in their graves. And then just as I was thinkin' all that, here you come, speaking so kind and bringing me such a pretty present. It means more than a dress to me, you understand, Miss Mary. It is sort of like the bow in the clouds, a sign that the Lord hasn't forgotten us, though I have been wicked, a doubtin' of His promises and a complainin' of His providences."

Mary walked home in a thoughtful frame of mind. "My father gave his life for these people, and my Saviour died for them, and I, unfaithful and slothful, have forgotten them for ten years."

Mary was not rich. The Stony Corner people would have been surprised to know how poor she sometimes felt; but she knew that there were many ways of giving pleasure to these simple country people which took more time and thought than money.

Ada, her sister-in-law, was singing in the hammock, as she came upon the porch, and Mary stopped to tell her of her visit.

"Why, Mary Roberts!" she

cried, "you don't mean to say that you gave away that expensive dress? What do you suppose that country woman is going to do with such a delicate thing—if it had been a calico or something dark and serviceable!"

Mary laughed. "Do you suppose that poor people wear ugly things from choice? Hannah likes pretty things as much as you and I do. It is economy, not preference, which dresses her in ugly things. No; I can't afford to buy myself another muslin, and I think that this one has fulfilled an unexpectedly blessed mission in making Hannah so happy."

"But you will need it," urged Ada.

"Well, perhaps I shall; but we must not offer to the Lord of that which costs us nothing, you know, my dear, and it is the Lord, in the least and humblest of His servants.

"It seems to me, perhaps, that you and I have been sent to Stony Corner this summer on a mission—a mission to the unhappy, and the tired, and the forgotten. Christ came to the unhappy as well as to the sinful, and how can we follow His example better than in just trying to make these people happy?" And Ada, looking up, was surprised to see her sister's eyes full of tears.

#### PUSSY'S MID-AIR VICTORY.

A cat belonging to a farmer of Herrick, Pa., was strolling out toward the barn, carrying in her teeth a piece of meat for her young. A bald eagle, which had been hovering about, suddenly descended upon her and whirled her upward in a rapid vertical flight.

The path of ascent was clearly indicated by loose feathers violently tossed from the point of combat. After a time the struggling pair came to a standstill in the sky. The eagle's wings had drooped now and then, and he had given plain evidence of pain and terror, yet not once had his awful grip appeared to relax. At length a descent was begun, with a rapidity which increased every moment and the two animals struck the ground at the point where they had at first encountered each other, but the eagle was dead, and the cat as soon as she felt the earth beneath her feet, shot away for the barn, still carrying her bit of meat.

Investigation proved that the cat had cut the eagle's throat and so lacerated its breast that its body was literally laid open. After the death in mid-air, however, the cat had been too clever to relax her hold and thus fall to the ground, but had let her enemy serve as a parachute to ease her descent.

#### BOBBY'S COMPOSITION.

Parents.

Parents are things which boys have to look after them. Most girls also have parents. Parents consist of Pas and Mas. Pas talk a good deal about what they are

going to do, but mostly its Mas that make you mind.

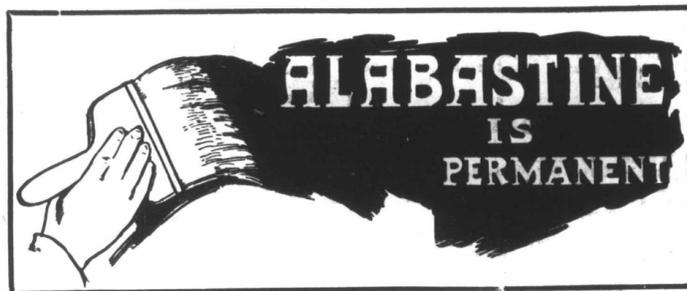
Sometimes it is different, though. Once there was a boy came home from college on a vacation. His parents lived on a farm. There was work to be done on the farm. Work on the farm has to be done early in the morning. This boy didn't get up. His sister goes to the stairway and calls: "Willie, 'tis a beautiful morning. Rise and list to the lark." The boy didn't say anything. Then his Ma calls: "William, it is time to get up. Your breakfast is getting cold." The boy kept right on not saying anything. Then his Pa puts his head in the stairway, and says he, "Bill!" "Coming, sir!" says the boy.

I know a boy that hasn't got any parents. He goes in swimming whenever he pleases. But I

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am going to stick to my parents.

However, I don't tell them so, 'cause they might get it into their heads that I couldn't get along without them.

Says this boy to me, "Parents are a nuisance; they aren't what they're cracked up to be." Says I to him, "Just the same, I find 'em handy to have. Parents have their failings, of course, like all of us, but on the whole I approve of 'em."

Once a man says to me, "Bobby, do you love your parents?" "Well," says I, "I'm not a quarrelling with 'em."

Once a boy at a boarding-school went to calling his Pa the Governor, and got his allowance cut down one-half. His Pa said he ought to have waited till he was going to college.

Much more might be written about parents, showing their habits, and so forth, but I will leave the task to abler pens.

—Strive to keep a pure, clear conscience, for "a good conscience is to the soul what health is to the body," says Addison.

#### LOVING SERVICE.

A lady was walking homeward from a shopping excursion, carrying two or three packages in her hand, while by her side walked her little boy. The child was weary; the little feet began to lag, and soon a wailing cry arose:

"I'm too tired! I want somebody to let me wide home!"

The mother looked about her, but there was not a street-car going in her direction. She took one of the parcels and gave it to the child.

"Mamma is tired, too, and Willie must help her to get home. She is glad she has such a brave little man to take care of her and help her to carry the bundles."

Instantly the little fellow straightened, his step quickened, and he reached for the offered parcel, saying, stoutly:

"I'll tarry 'em all, mamma."

It was only the old, old lesson that our Father is always teaching us: "Is the homeward way weary? Try to lighten another's burden, and the loving service shall smooth thine own path."

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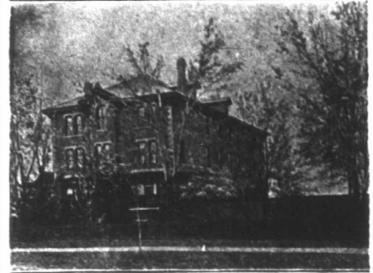
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