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(ILLUSTRATED)

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TORONTO, CANADA, THURSDAY JUNE 10, 1897.

[No. 23.]

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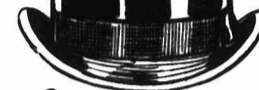
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 10, 1897

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Lessons for Sundays and Holy Days.

June 13th.—TRINITY SUNDAY.

Morning.—Isaiah 6, to v. 11. Rev. 1, to v. 9.
Evening.—Gen. 13; or 1 & 2, to v. 4. Eph. 4, to v. 17; or Matthew 3.

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

TRINITY SUNDAY.

Holy Communion: 164, 311, 317, 553.
Processional: 22, 162, 392, 538.
Offertory: 159, 160, 227, 295.
Children's Hymns: 160, 236, 343, 573.
General Hymns: 168, 161, 163, 479, 509, 505.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 192, 316, 323, 555.
Processional: 215, 379, 391, 601.
Offertory: 160, 275, 293, 300.
Children's Hymns: 292, 298, 337, 516.
General Hymns: 166, 219, 378, 477, 544, 546.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for First Sunday after Trinity.

I. St. John iv. 18. "Perfect love casteth out fear."

Fear an evil and a torment. If ever good, only as pain is good, as a warning. To be welcomed or tolerated only while needed as a warning against evil; whatever will cast it out must be welcome. Now—

i. *Man's natural condition one of fear.*—So much so that an Atheist said, "Fear made gods." A nobler origin for the idea of God; yet intelligible.

1. *Whence arises this sense of fear.*—Fear arises from thought of power and ill-will. Also from a sense of uncertainty and power. Case of time of peace or of war. A great host approaching. May be friends or foes—cannot tell. Only when the friendly banner recognized does deliverance

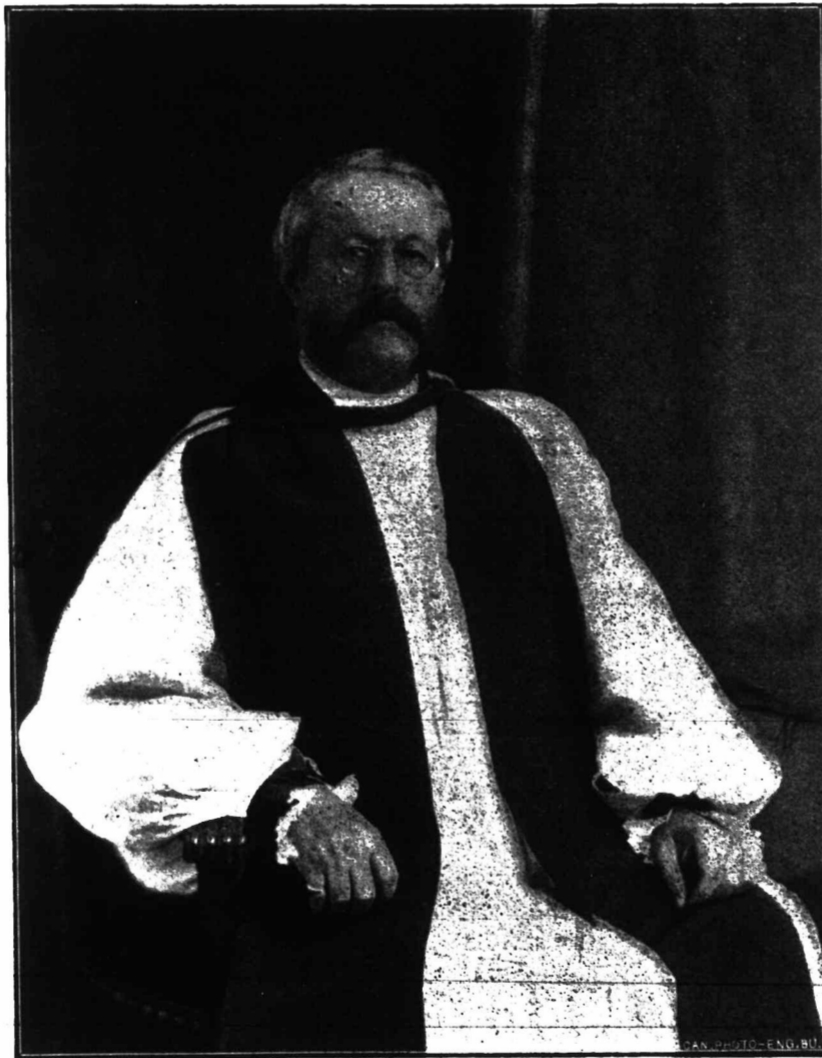
come. Sense of uncertainty, thought of danger and of fear.

2. *The life of man without God is a state of fear.*—No cowardice in being afraid of the omnipotent. In many ways life itself terrible. (1) Uncertainties connected with it. Person—property—friends. (2) And the unknown—God. A Being of awful power. Do we know His mind towards us? He may be hostile.

3. *A condition of great misery.*—(1) Pain and suffering. (2) Bondage—no freedom. (3) Mars all the life.

ii. *Perfect love casteth out fear.*—1. Just as power and ill-will bring fear. So power and love drive it away. 2. Gospel alone brings this deliverance. Ignorance of God—terrible. But even the knowledge of God by itself insufficient (case of Jews). Christ alone brings deliverance.

3. And how? New Testament tells, and Christian experience confirms.



ARTHUR SWEATMAN, D.D., BISHOP OF TORONTO, AND DEAN OF ST. ALBAN'S CATHEDRAL.

(1) *By dispelling false notions of God.*—Not selfish—vindictive—or indifferent. (2) Revealing a God of infinite love. A Father—giving His Son. Dwelling with men as a friend. Drawing by bands of love.

4. *The effect demonstrated.*—(1) Not casting out reverence—increasing. (2) But fear. Let a man realize this truth, and life and death and things present and things future leave him untroubled. Life no fears. Death no sting. "O taste and see how gracious the Lord is."

ECONOMY IN ORDER.

We have been, and still are, passing through a most serious monetary and commercial crisis, and it is the bounden duty of all now attending the annual Synods to do their utmost that the good ship—the Church—in the management of her temporalities, shall not drift, through faulty steer-

ing, on the shoals and rocks where many a seemly bark has come to grief. Let the captain and crew of the minor craft—to still keep up the metaphor—see to it that all connected with the tiny skiff they have command of is secure, and each and all the crew faithfully attend to their individual duties, till the good ship sails again into the placid waters of prosperity. The various funds of the Church in the dioceses were not difficult to manage as long as the investments were limited by Act of Parliament to government, city, town and township debentures, but now, when the area of investment is widened to mortgages, the question of investment bristles with difficulty and danger, and the eagerness—only natural—to get a higher interest has been attended, since the change, with trouble, annoyance and loss to the capital. It becomes then, all our committees to gird up the loins, and carefully watch, and, above all, it becomes the investment

committees, while losing no opportunity for safe and remunerative investments, to be most cautious with the Church's funds now pooled, and under their control, that none of them may be impaired or diminished by any fault of theirs. We give all praise and honour both to the clergy and laity composing these committees for the voluntary attention and care they have bestowed upon the work assigned to them by the Synod. We know, too, that in a commercial crisis such as is upon us now, funds managed by the most skilled paid agency do not pass through it without suffering loss, and we hope that a large amount of the Synods' money, invested by the voluntary and gratuitous agency of the investment committees, and now in apparent jeopardy, may not all be sacrificed. We hope satisfactory explanations will be given by the investment committees in their reports, and, without gloss or gilding, when the truth is stated, the outlook may not be so dark as a superficial and distant view presents, and that the voluntary

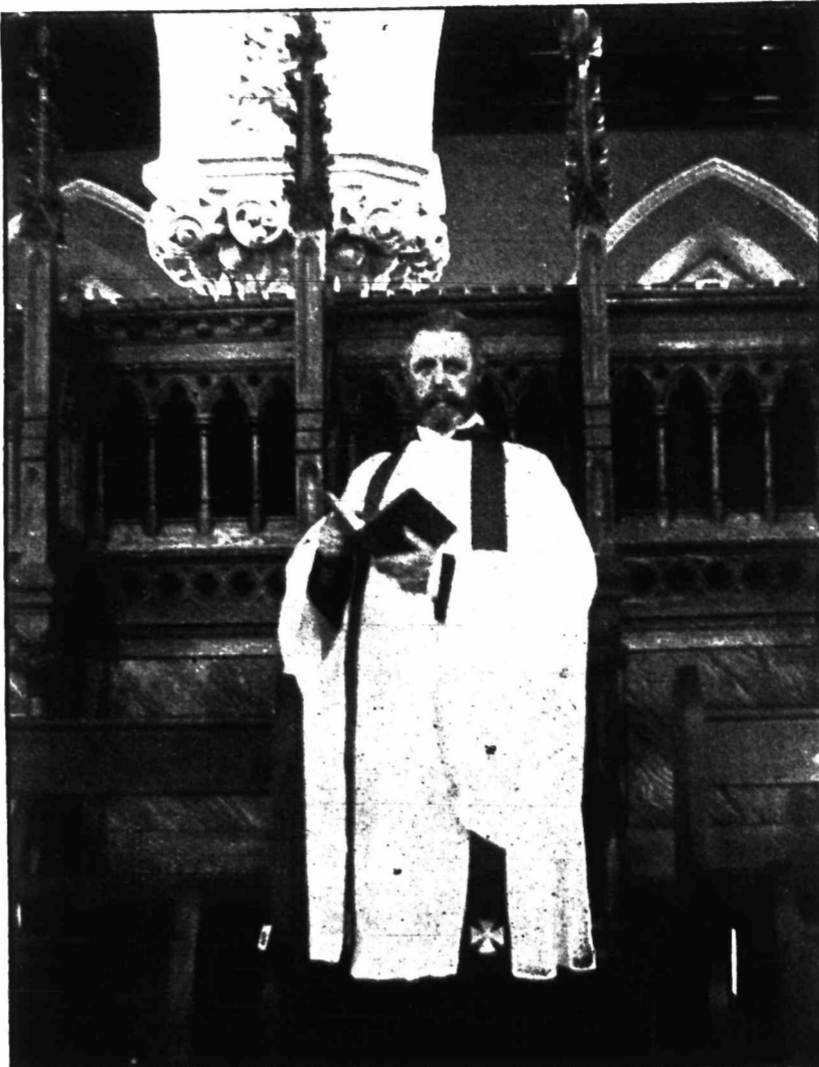
management by the gentlemen composing the most important committees, may rank as high as those managed by paid agents. We might get an act passed empowering the Synods to invest all their funds in government security; this would end all danger and risk at once, but there would be no elasticity in it; should business recover and times improve, there would be no improvement in the earnings of all our funds so invested, and the interest being so low, the income of our clergy, small and insufficient as it is at present, would be reduced almost to one-half. Looking over the whole, our only plan is the one now in use, and with the needful and necessary caution we may hope for better days. We would like to see the utmost care and supervision exercised in the matter of law costs. Let every committee do its utmost to settle all its affairs within itself, and only, as a matter of sheer necessity,

have recourse to the costly luxury of a lawyer's opinion.

ST. ALBANS CATHEDRAL. TORONTO.

It may seem tiresome to many to have their attention drawn to this important matter again, but to the true members of the Church the subject of securing the property and the building of the cathedral of the diocese in the future can never be anything but a labour of love—a sacred duty lying close to the prayerful heart, a duty we owe to ourselves, our diocese, our bishop, our Church and our God. We flatter ourselves that the articles which it is the pleasure of the CANADIAN CHURCHMAN to publish from time to time, are helping to keep alive in the diocese and country a feeling of kindness and consideration for this great and important undertaking which lies so near to our bishop's heart, and has become to him a cause of so much anxiety. We rejoice to hear that the scheme presented to the city churches last year, namely, of each adult contributing twenty-five cents every three months, is working satisfactorily, and that the churches in the rural districts and parishes throughout the diocese are voluntarily taking it up, and determined to work it as it should be worked. The question is, shall we have a cathedral—a grand rallying centre of Church life—in the chief city of our diocese, or shall we stand by in cold indifference and let the project collapse and fall to pieces? Look, fellow Churchmen, at this matter in the true light, as members of the family of God. What interest has our bishop in this undertaking? Why is it? Ask yourselves, did he ever commence it? Will the building and completion of it augment his scanty income or add to the comfort of himself or his family? No. It is more labour, more toil, more mental anxiety, but as a soldier of the Cross he is willing to spend and be spent if only he can raise a structure to the glory of God and befitting the chief diocese in this Canada of ours. Among the pleasant spots in our Christian career that we look back to with delight is the preparation for the "laying on of hands," and all the blessed thoughts and holy resolves of ardent, loving hearts, as the day for holding confirmation approaches. The Father-in-God who laid his hands on our heads and breathed over us the prayers of the Church has always the place of love, respect and attachment in our breast. How often do we hear the expression, "Bishop so and so confirmed me." I remember well, a good many years ago, being confirmed by our good bishop in the old parish church," etc., etc. Now we think the human heart is still as grateful as ever it was, and ready to do something in return for the countless blessings that follow in the train of being made the recipient of the spiritual gifts of confirmation. Since our bishop came to preside over this diocese he has confirmed no less than twenty-eight thousand candidates. This Christian host comforted and established, and strengthened, are, we trust, not forgetful of the blessings they received when the hands of their earthly Father-in-God were laid upon their heads. Twenty-eight thou-

sand make a goodly "army of the living God." This article we trust will be read by many of them, and we hope and pray that the hints here thrown out may awake in the breasts of many of these thousands, scattered over the diocese, a resolve fixed and sure to contribute themselves



REV. A. MACNAB, M.A., CANON OF ST. ALBANS CATHEDRAL.

and enlist others to join in gifts and bequests until the Church shall have St. Albans out of debt, its spires, towers and pinnacles pointing



ST. ALBANS CATHEDRAL.—SOUTH SIDE OF CHANCEL.

heavenward, a pride and glory and rejoicing to every loyal Churchman in this fair city and diocese.

TORONTO DIOCESAN SYNOD.

In consequence of the early departure of the bishop to England the Synod meeting in Toronto promises to be more uninteresting than usual. Year by year the Diocesan Synod becomes duller, and it is a matter of regret to observe the little interest taken in it. True, there have been flashes of excitement, but of a character which none of us can think of with any other feeling than profound regret. The monopolizing tendency of Toronto is greatly to blame for this state of things. The diocese is a difficult one—one large city, a few large towns and the usual village parishes and missions from which there is a constant drift to the city. The country parishes are represented by Toronto people as their lay delegates, and these gentlemen attend the Synod in the intervals of business, and during the rest of the year form the overwhelming majority of the committees. It is difficult to overcome this evil, but the danger should be recognized and may be largely mitigated. Suppose that next year the Synod met in Peterborough, a beautiful situation and as easily accessible as Toronto. The Toronto delegates would be fewer and those who would be present would be there for business only. In every direction they would find much instruction, and a few excursions would teach them more of the needs of the country than many Synods in Toronto. It might even happen that some of our clerical delegates, seeing the bright side of a country life, might be self-denying enough to exchange their city rectories for backwoods parishes. Another matter in which we think a considerable saving could be effected, and which therefore is well worth the attention of the Synod in these times, is the utilizing of the Toronto rectory buildings now on the hands of the Synod, as far as we can do it. We are paying a large rental for the accommodation which the Merchants' Bank gives. Why not make use of one of the two houses on King street? A little alteration would make them most suitable quarters for the Synod's offices. The Church property would be improved and a step taken to do something towards using one's own and benefiting oneself in place of paying a large rent to outsiders.

THE LAMBETH CONFERENCE.

The Archbishop of Canterbury has authorized the use of the following prayer for the conference of bishops to be held this year, being the same as the one authorized in 1888:—"O Lord God Almighty, Father of lights and Fountain of all wisdom; we humbly beseech Thee that Thy Holy Spirit may lead into all truth Thy servants the bishops now (to be) gathered together in Thy Name. Grant them grace to think and do such things as shall tend most to Thy Glory and the good of Thy Holy Church: direct and prosper, we pray Thee, all their consultations, and further them with Thy continual help, that the true Catholic and Apostolic Faith once delivered to the Saints being maintained, Thy Church may serve Thee in righteousness of living and in all godly quietness: through Jesus Christ our Lord. Amen."

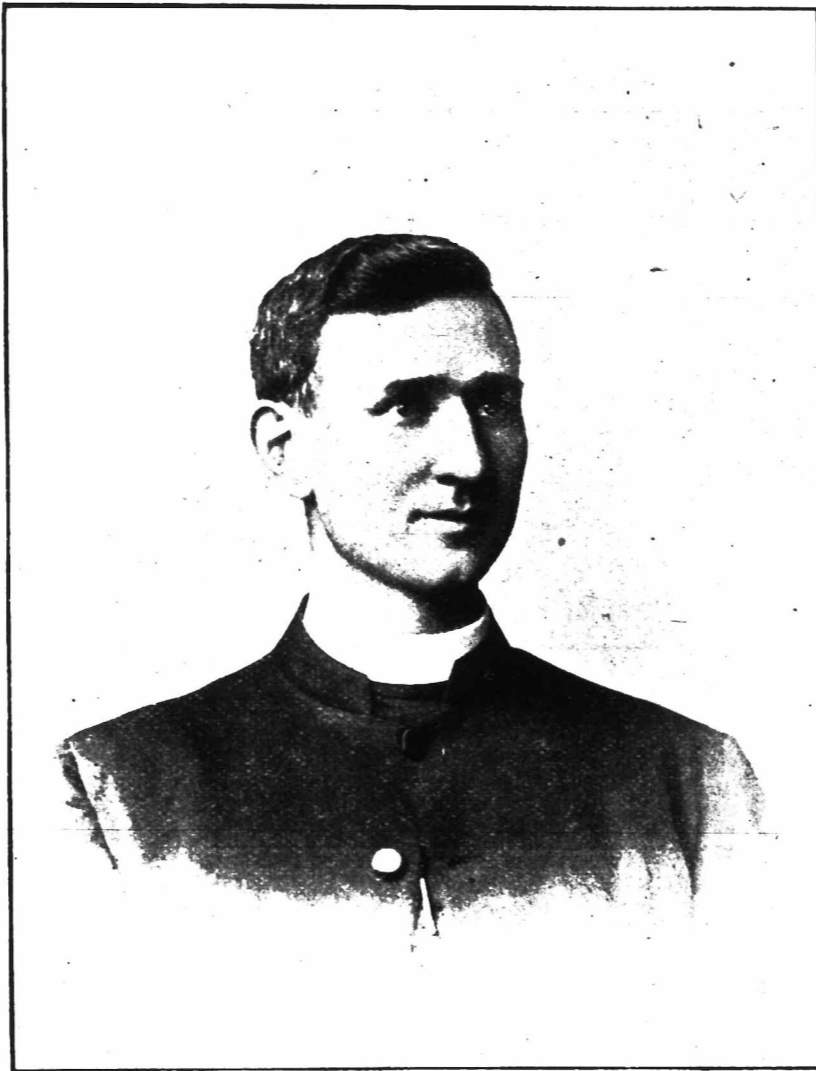
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OUR LETTER FROM ENGLAND.

(From our Correspondent.)

You can well understand, Mr. Editor, how as June 20th is approaching, the old Mother Land is getting excited. Each new arrangement disclosed to mark the day with becoming significance makes our patriotic blood run, beat fast and full. The coronation day falling on Sunday is singularly happy, for in our churches especially will all thoughtful and thankful Englishmen like to be, when they shall be permitted to recall the many national, social, educational and spiritual favours which have been showered on the Sovereign and her loyal people during the past sixty years. The special form of Thanksgiving service is already published. In addition to this, in many parts of England some form of united service for all denominations is contemplated. Some of the finest panegyrics on the Sovereign have come from Non-conformists, as for example, from Dr. Parker, of the City Temple, who recently took exception to the undue emphasis laid upon the Queen's long reign. "We do not celebrate the Queen's long reign, but the Queen's good reign." "She has done us good, and not evil, all her days. What wonder we hold her in affectionate regard?" He pointed out how, by her exemplary conduct on the throne, and especially in the home, she has made it difficult for any one to succeed her. The moral standard of the throne has been fixed, and woe to him, though he be of the Queen's own household, if he lowers that high standard. It is carefully explained that the Queen's temporary halt in front of St. Paul's, and the very short service then and there held, is only an episode in the procession. The Queen will offer her special thanksgiving in her own chapel, and on the same day as her people, June 20th. The Queen's good and long reign has brought out splendid reviews of the wonderful changes for the better which the nation has experienced during the sixty happy years—*Blackwood*, *The Quarterly* and *The Nineteenth Century* being especially remarkable. The holding of the Lambeth Conference one year earlier than usual is a very happy arrangement not only because it will enable so many of our over-sea bishops to participate in person in the Empire's rejoicing, but because the growth of the Anglican Communion is thus vividly brought before the minds of Churchmen at home; 1897 is a striking date from which to reckon backwards, and by going back to 1837 we have a period during which there have been magnificent additions made to the Empire, and much of that Empire has, during that period, been brought under the sway of the Great Head of the Church. What the Bishop of Durham once wrote about the two Empires—Rome and Christianity—can apply to the two Empires of today, that of the Empress Queen and that of the Lord Jesus Christ. The aim of our spiritual rulers is to make them conterminous, and much has been done to make the ideal a reality. It is interesting to note that some suitable addition is to be made to the Queen's title, so that the colonies as well as India shall be recognized therein. I see that the question of making some alteration in the Colonial Clergy Act is being pressed, and not a moment too soon. Whatever may have been its necessity twenty or thirty years ago, there is little need for it now. I know from experience how stringent are the examinations in the colonies, and since I have been home I have learned a great deal about the English practice, and I can honestly say that the daughter churches are quite as strict, in some cases more so than the Mother Church herself. With the proper papers, therefore, no difficulty ought to be thrown in the way of those who, after a fair and satisfactory career abroad, wish to cast in their lot with their brethren at home. Whether it would be wise for them to do so is quite another question, and one that requires the most careful consideration. My vocation takes me much amongst the home clergy

and I can truly say that I have found much poverty and consequent misery amongst them. For the sake of those who do not see reviews of good books, you will, I am sure, allow me to call attention now and then to such as I know to be worthy of notice. Your distant fellow countrymen are much favoured by the Macmillans by getting their colonial editions so cheaply. You were reading Nansen's book almost as soon as we were, and were able to get it at tenth of the price, and without abridgment. You can now get *Saint Floriel*, *Captain Kidd's Millions*, and *The Master Beggars* in the same way, and most sound and healthy and stimulating fiction they all are. Romance proper is very rightly coming into fashion, and very welcome; the change is from the "problem" and the "neurotic" vogue. I have been much interested in the Master of Marlborough's new book—*Religious Teaching in Secondary Schools*. Knowing the man the book has the greater charm. Your readers must not expect a treatise on the method of teaching, but rather some very sensible suggestions as to the quality of the religious teaching too often given, not only in secondary, but also in our elementary and Sunday



REV. A. U. DE PENCIER, M.A., PRIEST-VICAR IN CHARGE OF ST. ALBANS.

schools. Touching the Old Testament Dr. Bell says: "But the religious teacher will be wise if he omits many of them (details) in the Old Testament, and selects only those which are useful for his special purpose; for there is urgent need for economy of time in order to find space for matters of great intrinsic importance. Under the present system it is common for boys and girls to know facts about insignificant persons and places, and yet to know practically nothing about the religions of the law, the prophets and the psalmists; or about the Gospel of St. John; or the ethics of Christianity diffused through the Gospels and Epistles (except so far as they are included in various catechisms); or the influence of such men as Athanasius, Chrysostom, Augustine, on the history of the Christian Church; or the evidences of Christianity. It is full time to plead for careful reconsideration of the method of dealing with this important and difficult subject of Old Testament history."—Page 43. The remarks on the necessity for preparing youthful minds for modified ideas of the actual meaning of the Bible are as wise as they are necessary. Another most helpful book is Dr. Gifford's *Incarnation*—scholarly, devout and practical.

HOLY BAPTISM.

A REPLY TO CERTAIN VESTRYMEN OF ALL SAINTS' CHURCH, COLLINGWOOD, BY THE BISHOP OF TORONTO.

A.—*Immersion*.—1. The Church of England plainly recognizes immersion (in the case of infants "dipping") as the ancient and normal mode of baptism. An adult person coming to be baptized has a right to require immersion. Parents bringing an infant to be baptized have a right to require that it shall be dipped. 2. The Church permits the pouring of water upon the child as an alternative mode in case of bodily weakness. This mode is plainly not only an alternative, but an equivalent. In the Rubric for the public baptism of adults this is manifest. 3. "From comparatively early times, especially in the West, from considerations of climate and convenience, and possibly for the avoidance of scandal, the affusion of water, originally supplementary to the immersion, became a not unfrequent substitute for it; and has gradually come, in despite of old custom and the literal directions of the Rubric, to prevail almost universally. The variation of custom does not touch the essentials of baptism, which are simply the use of water in the name of the Holy Trinity." (Bishop Barry in the Teachers' P.B.) 4. The almost invariable practice of the Church of England for more than two centuries, in common with the Roman Catholic Church, the Presbyterians, the Methodists and all Christian bodies, except the Baptists and allied sects, has been baptism by affusion. 5. The validity of such baptisms is not to be questioned.

B.—*Hypothetical Baptisms*.—1. The only case for which so-called hypothetical baptism is provided or permissible is when "it cannot appear that the child was baptized with water, and in the Name of the Father, and of the Son, and of the Holy Ghost." (Rubric). A doubt as to the validity of a baptism administered by the pouring on of water or so called "sprinkling" (a term not recognized by the Church) does not justify its use. 2. Such a doubt is a denial of the teaching of Scripture and the Church, and the practice of almost the whole of Western Christendom. 3. The use of the hypothetical form in the case of a person who is known to have been baptized with water in the Name of the Holy Trinity, must be condemned as only escaping by an equivocal formula the sacrilege of re-baptizing.

C.—*Baptismal Regeneration*.—1. Our Lord declared that except a man be born again of water and of the Spirit, he cannot enter the Kingdom of Heaven. Accordingly, the Church of England teaches her children that in holy baptism they experienced a death unto sin and a new birth unto righteousness, and were therein made the children of God. 2. Immediately after the act of baptism, the congregation are called upon to give thanks unto Almighty God, "Seeing, now, that this child is regenerate." 3. Christian baptism is "With the Holy Ghost" as well as with water, plainly assuring us that that Sacrament was instituted by Christ to be the means of imparting to man that forfeited gift of God's Spirit by which alone he can be born again and spiritually live, which He won back for man by His conquest over death and sin, and received from God for man by virtue of His triumphant ascension, and bestowed upon His Church on the Day of Pentecost. 4. Nowhere is baptismal grace or the gift of regeneration made to depend upon the faith of those who bring the child to be baptized. It is inherent in the Sacrament by Christ's appointment. 5. Regeneration in this sense is not to be confounded with conversion. Baptismal grace may be lost by neglect or forfeited by wilful sin; but one who has been made partaker of the Divine life is still of the family of God, though an outcast, and may be restored and renewed on repentance and faith. The prodigal, through all his wanderings and degradation, was still a son.

THE MISSIONARY FIELD.

Shantung is one of the provinces of China most free from the opium vice, and it is also one of the most receptive of Gospel truth, while Shansi being one of the worst for that vice, is one of the least receptive.

In connection with the parish church at Doncaster, England, there is a "Do without Missionary Society," which in 1896 raised \$1,850 for foreign missions.

The Rev. Mr. Goddard writes from China that of the one hundred and forty-three Church members at Gak-li ang, half of whom have joined within the past year, four months of bitter persecution have only turned back six or seven.

There are, connected with our mission in Hankow, China, eight free day-schools where poor boys can get the rudiments of a Chinese education, and at the same time learn about Christianity. Of course the latter is the main aim.

The new Christ church in Kanda, Japan, has been consecrated. The building is of brick and will seat two hundred and fifty people. The entire cost of land and building was 4,200 yen. The cost of the building was 2,600 yen, which was given by the Rt. Rev. C. M. Williams, D.D., who has always been a large giver to the missions in Japan.

A missionary in India writes: "By a process of degradation, the four original castes have been subdivided and multiplied, so that now, in all India, there must be about 100,000 caste divisions."

In a letter concerning the fifth convocation of Rio Grande do Sul, Brazil, the Rev. J. W. Morris says: "We think the results of the year are most encouraging. The native Church contributed over thirteen cents, which amounts to about \$2,500, in nine months; there are nearly 300 communicants, and there are four young men anxious to enter the ministry, and awaiting only the opportunity of preparing themselves thoroughly.

The church in Contracto is finished, and Grace chapel in Viamao is already under roof.

Mrs. Isabella Bird Bishop, in a stirring appeal for prompt and large reinforcements to the work in Korea, writes: "The Pyeng Yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. The Spirit of God still moves on the earth, and the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity of holiness, have the same power as in the apostolic days to transform the lives of men."

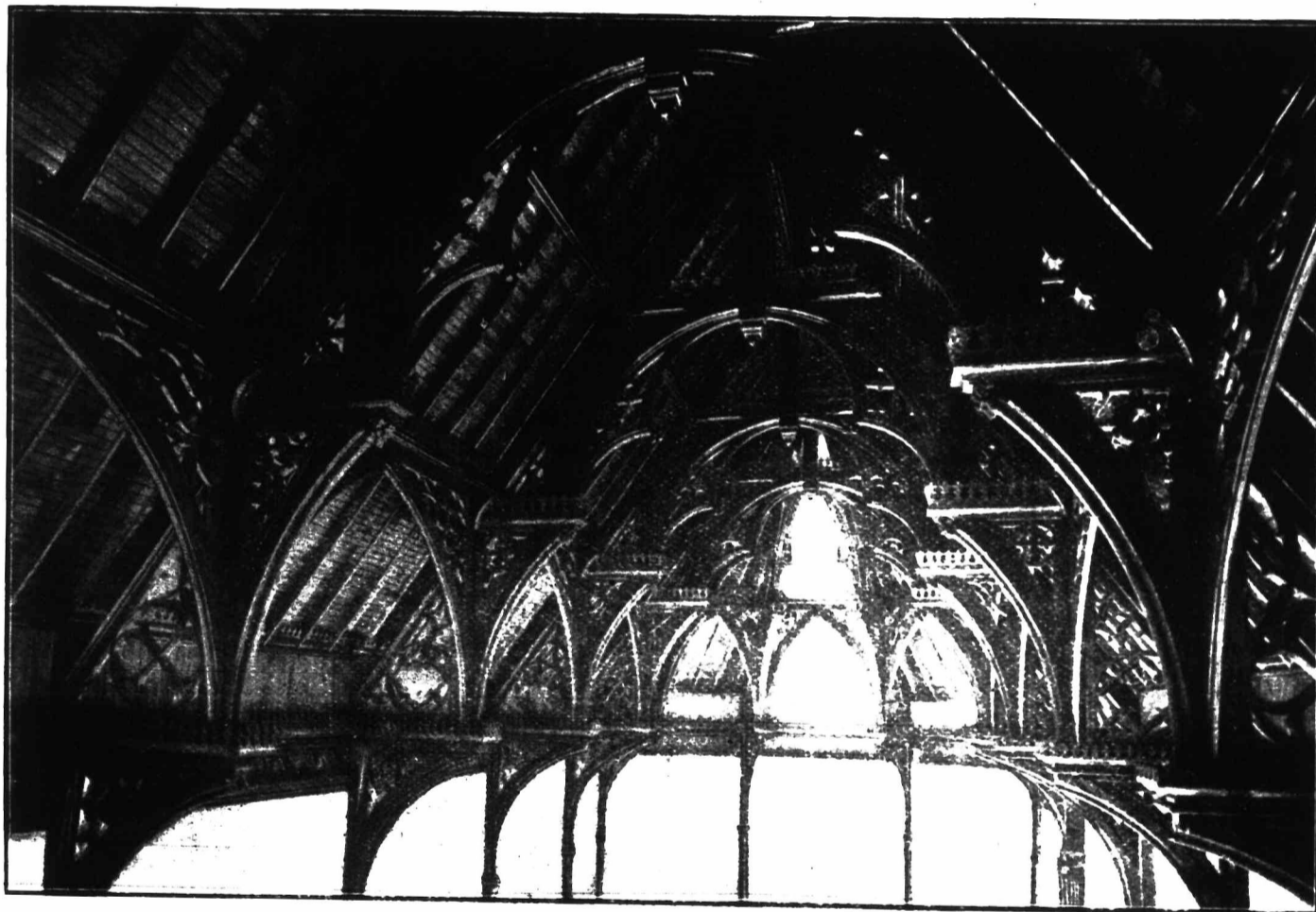
The Rev. L. S. Osborne, rector of Trinity Church, Newark, N. J., said in a recent sermon: "Show me a man (or a parish), on fire with the missionary spirit, and I will show you one who thoroughly and devoutly believes in Jesus Christ. Show me one who sneers and jests at foreign missions, and I will show you one who, in spite of all his ritual precision and theological quiddities and dogmatic soundness and orthodoxy, no more believes in Jesus Christ than does the veriest pagan suckled in a creed outworn."

The Rev. D. T. Huntington writes in *The Church in China* on "A trip to Hsinti." This is a place where two native catechists have lately

been stationed. Mr. Huntington says: "Tuesday morning I celebrated Holy Communion with seven persons present, all of whom had been confirmed in other places, as there had never been a class to confirm at Hsinti. That evening we had evening prayer, with about the same thirty present as came to see me the night before, and I preached my first sermon in Chinese."

The committee of the Church of England Zenana Society intend to mark the sixtieth year of Her Majesty's reign by a special effort to send forth sixty additional ladies for missionary work in India, China and Ceylon. Their appeal is inserted in this month's *C. M. Intelligencer*. We are sure that this opportunity of making a thank-offering to the Lord for His manifold blessings to us as a nation, and at the same time of helping to extend those blessings to others, will be warmly welcomed by many of our friends. We earnestly bid our sister Society godspeed in this new enterprise, and pray that if it be in accordance with the Divine will, both the messengers and the means for their support may be granted. —*Church Missionary Intelligencer*.

—Truth is a pillar erected by God, and upholdeth the universe.—*J. Linen*.



ROOF OF CHANCEL—ST. ALBANS CATHEDRAL.

THE BISHOP OF WAKEFIELD ON "THE IDEAL CLERGYMAN."

His Lordship said: In choosing the subject of the "Ideal Clergyman," he was departing from the more usual course of discussing subjects affecting the general welfare of the Church, for he had abundant opportunities of bringing such matters before them. It was very probable that that might be his last visitation, and he longed to speak words which might be spiritually helpful to the diocese. He had once heard a devout clergyman say he always judged of a clergyman by thinking whether he was the sort of man he would like to send for to visit him on his deathbed. Surely he was right. If a man were not living a life of faith in the unseen, a life of prayer, and a life of love to God and to man, no outward propriety of conduct or regard for his duties would avail. Souls were not often converted by an unconverted man. As the saintly Bishop Wilson said, "More sinners had been converted by holy than by learned men." Having pointed out how completely the Church assumed that the Bible would be the rule and the substance of all the teaching of the clergy, he said that second to this it was plain that the ideal clergyman would accept the principles and teach-

ing of the Church as embodied in the Book of Common Prayer as his guide and standard. He would also seek to make the services in his church reverent, helpful and devotional. He would repress efforts after display, and would not care that the services should attract by mere outward beauty of expression apart from a corresponding care for the reality and spirituality of worship. It would seem to him of far more importance that his congregation should be devout than that they should admire the skillful singing or ornate ritual of their church. Perhaps there was no part of his work the responsibility of which the ideal clergyman would feel so deeply, as there was certainly no part of the work from which he could draw so much thankfulness and comfort, as the patient and painstaking visiting of the sick. In ordinary pastoral visiting the difficulty most commonly felt was that of making the visit really pastoral, and not merely friendly and social. No doubt it was difficult to strike the happy mean, and neither on the one hand to visit as any chance acquaintance might, nor, on the other hand, to force religious conversation unnaturally or upon reluctant listeners. All, however, would really depend upon the clergyman's own character and motive. He thought St.

Paul would suggest a good deal of very earnest personal dealing with souls when he spoke of "warning every man and teaching every man" that he might "present every man perfect in Christ Jesus." He could not understand any clergyman with a high ideal of his work and office not doing all in his power to teach and train the children in his parish. Having impressed the necessity of effectual public catechising in church, the bishop said the ideal clergyman would not only not be himself quarrelsome or hasty, or touchy, or resentful, but he would do his best to draw others together and to be the peacemaker of his parish. He would try to lead

and not to drive, to influence and not to dictate. The ideal clergyman would not lack sympathy with the manly amusements of his parishioners, but whether he took part in them himself or not (and it was sometimes of great service to do so), he would take care to avoid all secularism of tone and manner, and to remember wherever he was that he was still the ordained minister of Christ. As to politics, he would no doubt have very definite opinions and be ready to express and defend them when necessary, but he would certainly avoid taking any public part in political meetings and the like, knowing that by such party action he would be sure to offend and alienate many in his parish, to whom it would make it more difficult to minister in the things of God.

Temptation is not Sin.

No temptation or evil suggestion to the mind becomes sin till it is tolerated. Sin consists in yielding to temptation. So long as the soul maintains its integrity, so that temptation finds no sympathy within, no sin is committed, and the soul remains unchanged, no matter how very protracted or severe the fiery trial may prove.

ASCENSIONTIDE APPEAL, 1897.

REVEREND SIR,—It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses, on Sunday, May 23rd, 1897, and that the offerings of the people on the following Sunday be given to Domestic Missions.

J. T. ONTARIO, Metropolitan.
 W. B. Montreal. Charles Ottawa.
 Arthur Toronto. F. Nova Scotia.
 H. T. Fredericton. A. H. Quebec.
 Maurice S. Huron. J. Philip Niagara.

GEORGE ALGOMA.

To the Reverend the Clergy and the Laity of the Church of England in Canada:

BRETHREN BELOVED IN THE LORD,—Time in its yearly course has again brought us to the period when we have to appeal to our people in behalf of what are called "Domestic Missions," i.e., missions within the Dominion of Canada, but outside the settled dioceses of this Ecclesiastical province.

As we examine carefully the present condition, and the needs, present and future, of Domestic Missions, we are driven to the conclusion that there never was a greater call for practical faith and prayer than at present. Past success has entailed the necessity for fresh efforts.

1. The first claim upon your sympathy and generous help is of course our own missionary Diocese of Algoma. Here there is much to encourage us. Its Mission Fund for carrying on the general work of the Church, indeed, was in arrears last year to the amount of \$3,200. But on the other hand we have the encouraging fact that the Episcopal Endowment Fund has now become available for the bishop's stipend. This sets free the assessments hitherto levied for that purpose upon the other dioceses of Eastern Canada. The Provincial Synod has appealed to these dioceses to continue paying these assessments for the present, and to give them to the *Algoma Mission Fund*, out of which the missionaries of that diocese are paid. We feel assured that all the Synods will cheerfully comply with this appeal, as several of them have already done. There is abundant evidence that the hearts of our people are with the loving and devoted bishop who, at the call of the Church, has given himself to the work in Algoma; and we trust that your largely increased offerings on Sunday next will make it clear to him that he possesses in fullest measure the confidence and sympathy of the Church.

Bishop Thornloe asks, first, for annual contributions, to keep up for the future the work so well begun by his devoted predecessors. He next suggests that an Endowment Fund should be begun, so that the mission work may be permanently established. A third need, perhaps more urgent, for which he pleads is that of a Superannuation Fund for aged and infirm clergy. Besides these greater matters, there are of course constant local needs, where the people are poor and churches have to be built or enlarged.

Lastly, there are the missions to the Pagan Indians, and the religious education of the Christian Indians in the Shingwauk and Wawanosh Homes—the latter for the moment in abeyance—which must be maintained and if possible enlarged. The work being done in the Shingwauk Home is reported by Bishop Thornloe to be of the most satisfactory character.

2. Passing, now, to *British Columbia and the Great West*, mention may be made, first, of the *Diocese of New Westminster*, in which, besides the wants created by a growing white population, there are some 7,000 Chinese, with about the same number in the adjacent Diocese of Columbia. These natives of a

great Pagan Empire have in God's Providence been brought to our shores, and are here isolated from many of the heathen influences which oppose their conversion in their old homes—for what purpose but that we should do our best to win them to the Gospel of the Son of God?

The development of the gold and other mining interests, in Kootenay especially, calls for missionaries to minister to the large bodies of men who are there being brought together. If this want be met at the present time to any adequate extent, it is likely that with the great increase of population self supporting parishes might easily be formed.

3. The needs of the *Ecclesiastical Province of Rupert's Land* are many and pressing. The Archbishop, in his appeal to the S.P.G. to postpone the final cessation of its grants, shows that their wants are in some cases the result of the rapid growth of railways, in the midst of a territory thinly peopled. To enter into detail, the Bishops of Moosonee, Athabasca, Mackenzie River, Selkirk, and Saskatchewan need help for their Indian Missions. The In-

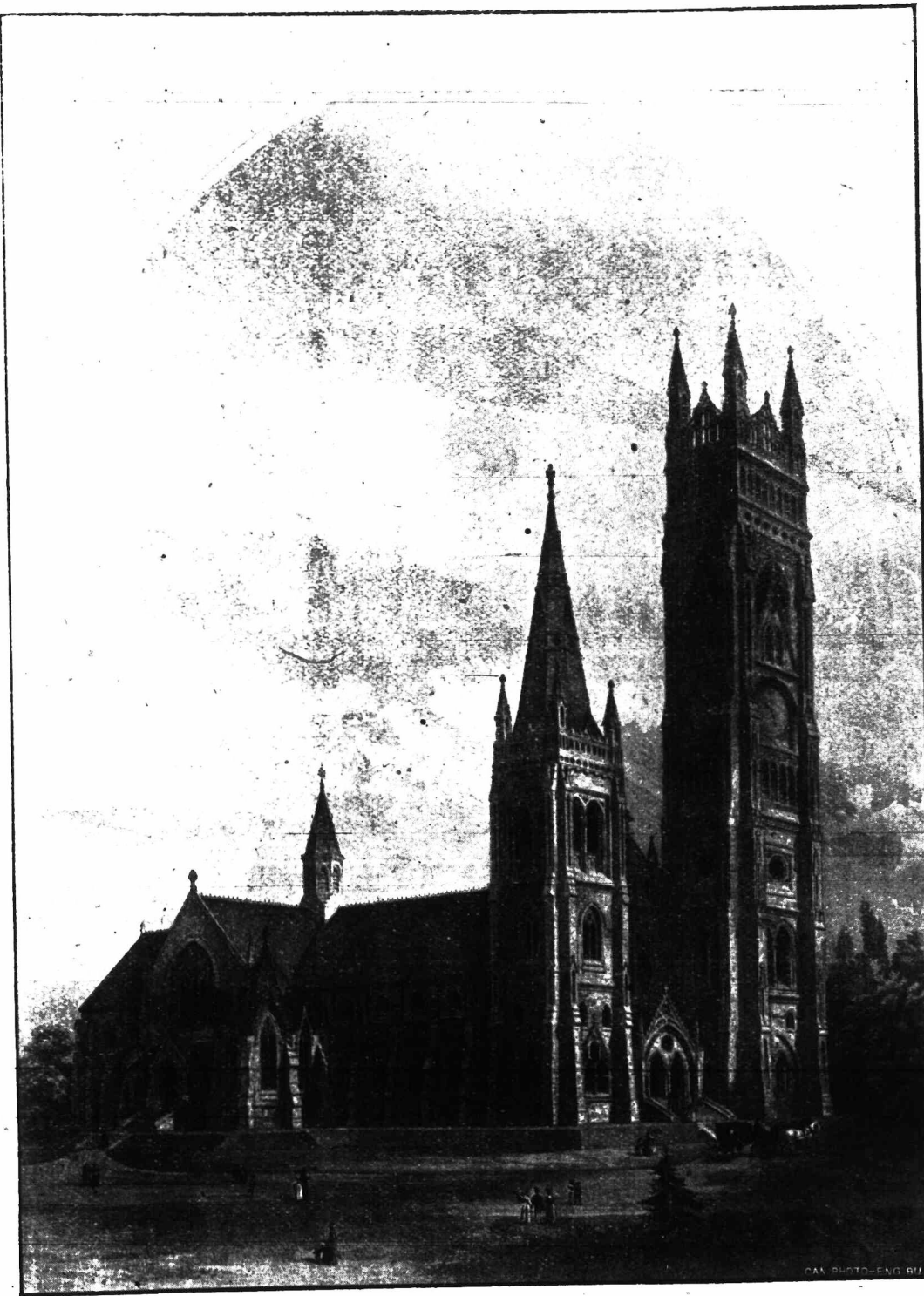
diocese; the other, as to the sufficiency of their efforts to support their own Church.

In the ordinary scattered settlements the proportion of the Church population is about one-fourth or one-fifth of the whole. It is hard to realize its scantiness. The average in the country parts is one Church family to eight square miles. Some missions are so extensive that a considerable number of the inhabitants cannot by any possibility attend the services of the Church. In fact, about one-third of the Anglican population are reported by the clergy as unable to do so, owing to distance. Again, there are in the diocese 786 School Districts, of which Winnipeg counts only as one, and some 680 schools with fewer than 20 pupils in each, while in most of the ordinary mixed settlements there are only about 10 families in each case. A great portion of the land is unoccupied, being held by railway companies, loan companies, and by government, so that it needs but few families to occupy the available land within travelling distance of an out-station. This is the natural result of carrying railways through a country in advance of the population.

Then an impression also prevails that the Church people in the Diocese of Rupert's Land and elsewhere in the west, are somewhat supine, and are quite willing that others should supply their spiritual needs. This is alike inaccurate and ungenerous. It must be remembered that there are few, if any, really wealthy people in the Province of Rupert's Land. The total amount contributed last year towards the Home Mission Fund by the diocese in question was \$5,358.57, being an average per family of \$1.17, a most creditable proportion. The Church people of Winnipeg maintain 6 parishes, are constantly opening out new work, and give \$2,000 per annum to country missions. Churchmen in the Province, besides paying a large portion of the stipend of their missionary or rector (for the grant in aid never exceeds one-half of the income of the missionary), raised last year \$5,000 for general mission work. In every town where there are 200 resident Church people, it is held that the parish ought to be self-supporting, and receive no aid from without. Last year the total amount raised in the diocese for Church purposes reached the large sum of \$66,000. So much to prove the zeal of Rupert's Land Church people.

The Indian work in this Province was carried on for many years by the C.M.S. According to the Archbishop's statement \$8,000 is needed to carry on this branch of work satisfactorily, while the sum of \$5,000 or \$6,000 is needed for the efficient maintenance of the organized settlement missions. This appears a formidable estimate, reckoned in addition to the needs of Algoma and the other missionary dioceses. But if

our Church people become fully alive to the duty and privilege of giving, we think that the exigency can be met. The total amount raised in the Dominion for Domestic Missions between August 1st, 1895, and July 31st, 1896, was \$31,126.07. We feel sure that this result can be improved upon. Granted that some of the Canadian dioceses are not enjoying great financial prosperity, they could probably accomplish more than they are doing at present. It would be a reproach to the Canadian Church, if owing to her neglect her children should be gradually absorbed by other religious bodies more energetic and more far-seeing than ourselves. Such a contingency appears imminent, and it can only be avoided by a prayerful and systematic devotion of our means to this great and holy cause. This pressing duty is binding on every individual. The scriptural practice of setting aside the tenth of our income for God's service suggests itself at once. All should aim at it. It is possible for many of us to carry it out, and some, blessed with large means, can



ST. ALBAN'S CATHEDRAL, TORONTO (WHEN COMPLETE.)

dians form the majority of the population in those dioceses. There are also some Esquimaux in Moosonee and Mackenzie River, and some whites in Chapleau (Diocese of Moosonee) and in Selkirk. In Calgary, Saskatchewan and Qu'Appelle there are missions for whites and Indians. The Indian Homes in Calgary require assistance. These are helped by government, but the Church is responsible for their maintenance.

In the Diocese of Rupert's Land itself, extensive mission work is going on. The number of missions is at present about 55, of which 12 are self-supporting. Of these 55, only 40 are served by clergymen, the remainder being worked by licensed laymen for a whole or part of the year. Every one of these should, if possible, be under the charge of a clergyman, and this would require at least an annual sum of \$2,000.

It is well to observe at this stage, that two errors are prevalent among Canadian Churchmen; one, as to the extent of the Church population in this vast

do even more. The apostolic injunction is that "on the first day of the week every one should lay by in store, as God hath prospered him." This precept invites our compliance, and, although there are many claims upon the resources of our generous laymen, we are confident that they will greatly exceed all their past efforts. If their love for the Chief Pastor of our souls, who gave Himself for us, burns in their hearts, they will not find giving an irksome task, or yield grudgingly to this appeal, but will give joyfully and readily, knowing that they are lending to the Lord, who will not only prosper them in this life, but will reward them in the world to come. For "God loveth a cheerful giver."

If you, then, wish God to love you, to love you because He approves of you, because you are lovable, you must strive to be ready to give and glad to distribute, to form in yourself the character which God loves. Who indeed is there that does not love a cheerful giver?

NOTE.—It is recommended that the offerings for this purpose be sent at as early a date as possible to the secretary-treasurer of each diocese, to be by him transmitted to Mr. C. A. Eliot, General Treasurer, Ottawa.

absentees. The Lambeth Conference and other important ecclesiastical functions, requiring the bishop's presence in England during June and July, and a Canon of Synod limiting the interval between sessions to two years, made necessary the selection of this date. The session opened with a service and a celebration of the Holy Communion in the cathedral at 9.30, the lord bishop being celebrant. Early celebrations had already been held in some of the city churches. After service the members repaired at once to the Church Hall and proceeded to organize. The certificates of the attending lay delegates were examined, and then approved of, roll was called, the retiring secretaries and treasurer re-elected, and the bishop proceeded to deliver his charge. The presence of the Lord Bishop of Algoma (Dr. Thornloe) was a matter of very evident delight to all of his former co-workers. During the session he occupied a seat on the platform. At the outset the Synod desired the lord bishop to name a committee to draw up and report a draft of address to Her Majesty the Queen upon the joyful occasion of Her Diamond Jubilee, and further to consider whether an effort should not be made to form some permanent memorial of this happy event. The Synod heartily endorsed the suggestion of the committee

Missions, came before the Synod. A difficulty was found in the fact that the Board appointed by the Provincial Synod, and to which we were now accountable, had not yet been abolished. The Synod, however, instructed its delegates to the Provincial Board to attend the meeting of the General Board, and, without compromising the diocese, explain the difficulty as seen by us, and confer on the subject. A courteous letter was sent to the Primate to this effect. Several amendments and additions to the Constitution and Canons, approved of at the last session, were considered and finally adopted. One of the most important of these has reference to the principle of lay-representation. Hitherto every organized congregation has been entitled to send one lay delegate to Synod; thus one of the poorest missions in the diocese, with three congregations of eight or ten families each, could in Synod out-vote the congregations of St. Matthew's, Quebec, and St. Peter's, Sherbrooke, with their one thousand and more communicants. The new system (not without its difficulties) is based on the number of communicants. Every congregation having three hundred communicants is to be entitled to three representatives; under three hundred and over one hundred and fifty communicants, two representatives; under one hun-



THE CHOIR OF ST. ALBANS CATHEDRAL.

The secretary-treasurers, to whom all moneys are to be sent, are:—

Nova Scotia—Rev. W. J. Ancient, Halifax, N.S.
Quebec—George Lampson, Esq., Quebec, Que.
Toronto—D. Kemp, Esq., Synod Office, Toronto, Ont.
Fredericton—W. M. Jarvis, Esq., St. John, N.B.
Montreal—Rev. Canon Empson, Montreal, Que.
Huron—J. M. McWhinney, Esq., London, Ont.
Ontario—Dr. R. V. Rogers, Q.C., Kingston, Ont.
Niagara—J. J. Mason, Esq., Hamilton, Ont.
Algoma—D. Kemp, Esq., Synod Office, Toronto, Ont.
Ottawa—Rev. E. A. W. Hanington, Synod Office, Ottawa, Ont.

QUEBEC.

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

QUEBEC.—The Synod of the diocese was held in the city of Quebec on the 4th, 5th and 6th of May. The attendance, particularly of lay delegates, was smaller than usual. Impatient Spring-fields throughout the Eastern districts, and over-patient ice fields along the Gaspé Coast are accountable for many

that this glad anniversary should be commemorated by providing for the diocese a much needed See-House. The bishop named a representative committee to consider and suggest the most suitable names for the various standing committees and Boards, for trustees and members of Council of Bishop's College, and members of the Corporation of Compton Ladies' College. These were subsequently voted on. A memorial from the Synod of the Diocese of Montreal in reference to the "Andrew's Home," for the care and settlement of immigrants, was agreed to, and a co-operating committee appointed. Encouraging reports of Bishop's College and School, Compton Ladies' College, the D. and F. Missionary Society, the Diocesan Board, &c., were presented. The Ven. Archdeacon Roe read an able paper on "The Religious Education of the Young." Reports were also presented by the various Rural Deans, and by the treasurer of the Synod. The scheme adopted by the General Synod, at its last meeting in Winnipeg, for the formation of a Missionary Society for the Church of England in Canada, and a Board of Missions, Executive Committee and Advisory Committee, &c., and a request that we should appoint delegates to attend a summoned meeting of the General Board of

dred and fifty and over ten, one representative. Congregations in a mission having less than ten communicants each, may unite in electing one representative. The permitted interval between sessions of the Synod was extended from two years to twenty-seven months. A committee was appointed to provide for the publication of the Ven. Archdeacon Roe's valuable paper and his letters on the continuity of the Church, and on the Papal Encyclical *re Anglican Orders*. The delegates (chosen by ballot) to the General and Provincial Synods, are as follows: General Synod, Ven. Archdeacon Roe, Dr. Allnatt, and Canon Von Iffland; substitutes, Rev. L. W. Williams, A. J. Balfour and Canon Adams. Lay, Judge Andrews, Dr. Dunbar and Dr. Heneker; substitutes, J. Hamilton, R. Campbell and Capt. Carter. Provincial Synod, Ven. Archdeacon Roe, Revs. A. J. Balfour, L. W. Williams, Dr. Allnatt, Canon Von Iffland, Canon Foster, A. C. Scarth, Canon Adams, J. Hepburn, Very Rev. Dean Norman, Rev. G. H. Parker and A. Stevens. Lay, Judge Andrews, Dr. Dunbar, R. Campbell, Col. Forsyth, Dr. Heneker, E. Pope, J. Hamilton, G. Lampson, Sir H. G. Joly de Lotbinière, Capt. Carter, Dr. R. Hamilton and A. Rhodes. A proposal so to alter the

Church Temporalities Act, as to give to certain women in a congregation an equal right with men to form part of the vestry in a pewed church (though not to be eligible for wardens) was almost unanimously negatived by each order. The Synod decided to urge the Church Society to take such steps, whether by legislation or otherwise, as will enable it to consider all local Endowment Funds now in their hands, or which may come into their hands hereafter, as one fund for the sole purpose of paying out the interest accrued upon the whole proportionately, at a uniform rate upon the capital of each Endowment Fund—provided it be not inconsistent with the terms of any Trust Deed. The Church Society has since taken action in the matter. A committee was appointed to consider whether it were not possible to establish one or more schools in the diocese, under the control of the Church, where parents of quite moderate means might have their children educated. The election by the clergy of twelve priests from among whom the Board of Triers shall be selected, as required by the Canon on "Discipline of the Clergy," resulted in the choice of the Rev. Messrs. Balfour, Scarth, Foster, Von Iffland, Allnatt, Richardson, Williams, Adams, Hepburn, Stevens, Parker and Blaylock. A resolution to make the Church Society its own insurer, in the cases of churches and parsonages, was submitted to a committee to report upon. The Synod, by a standing vote, passed a resolution expressive of their congratulations and fraternal greetings to Dr. Dix, rector of Trinity Church, New York, on the celebration of the 200th anniversary of their great Corporation. The lord bishop, after referring to the valuable services rendered to the Church, through long years, by Dr. James Dunbar, Q. C., the leading Hon. Counsel of the Church Society, announced the pleasing fact that he had concluded to appoint that gentleman to be Chancellor of the diocese, and proceeded to read his letters of induction. As Dr. Dunbar was conducted to the platform, the members rose and expressed their hearty approval. The honour is well merited. After the adoption of a number of committee reports, &c., the Synod closed with the benediction.—*Diocesan Gazette.*

All letters on diocesan business should be addressed to the bishop's commissary, the Ven. Archdeacon Roe, D.D., Windsor Mills, P. Q. The bishop's permanent address, while staying in England, is care of Rev. James Macarthur, M.A., the Vicarage, South Acton, London, W.

On Thursday, April 29th, just before the weekly celebration in St. Matthew's Church, Quebec, a brief service of benediction was held by the rector and the Rev. Arthur H. Judge, then visiting the city, wherein the new window, recently placed in the Church as a memorial to the late Cornelius Judge, was dedicated to the glory of Almighty God and set apart for its pious purpose. The writer of this brief paragraph has been asked by the family of the deceased to express to the many friends, to whom the erection of the window is due, their profound appreciation of this really beautiful tribute, and the happiness afforded to them by the memorial.

MONTREAL.

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

MONTREAL.—The ladies of the choir of Christ Church Cathedral have been surpliced within the last few weeks. Until about six months ago, the cathedral choir consisted of ladies (un-surpliced) and men and boys (surpliced). Owing to the difficulty, which is increasing every year, of getting boys with good voices, who can devote sufficient time each week to practising for the elaborate English Cathedral service which is given every Sunday, the authorities of the Church, following the example of other cathedrals, similarly situated with regard to boy choristers, decided to limit the choir to ladies and men. The result has been most successful, as the ladies and men are all fairly good musicians. The only objection to the ladies' and men's choir, was the unpleasant contrast of many coloured dresses and hats, with the surplices of the clergy and men. This has been remedied by the introduction of surplices and trencher hats for the ladies. The ladies walk in and out of church in the procession in front of the men. In addition to the surplices, the ladies wear black cassock tops and black skirts. One of the first Churches of England Cathedrals to adopt surpliced mixed choirs was that at Gibraltar, which robbed its lady choristers in surplices in 1887. The Ven. Archdeacon Govett some time ago wrote to the *Illustrated London News* explaining how this originated. Among the 5,000 military stationed at the Rock, including a goodly proportion of accomplished officers and trained musicians, there is little difficulty in obtaining tenors and basses, but boys' trebles to balance them were scarce. To remedy this

defect ladies were introduced into the choir, and to meet the natural objection to the incongruity of coloured dresses and gay hats, side by side with the white and black robes of the choirmen and clergy, the ladies put on surplice jackets, a black skirt over their ordinary dress and college caps. As the Gibraltar Cathedral congregation discovered that the ladies' voices gave a softness, delicacy and refinement before unknown to the singing, and that the reverent demeanour of the lady choristers had raised the tone and standard of the choir generally, they became very enthusiastic over the improvement. Melbourne Cathedral was the first Australian cathedral to surplice its lady choristers, and about the same time cathedrals in India and Cape Colony did likewise. Syracuse Cathedral was the first Episcopal Cathedral Church in the United States to do so, and Christ Church Cathedral is the first English Cathedral in Canada to have surpliced lady choristers. Many important parish churches in the United States and churches in Toronto, Halifax and Ottawa have adopted surplices for their mixed choirs. The Rev. R. H. Haweis' church in London and the great Church of St. Luke's, Birmingham, were two of the first of the more important churches in England to surplice their lady choristers. At St. Luke's, Birmingham, the lady choristers wear the University D.C.L. hat in purple velvet, and these have been copied in parishes in England, and the patterns have been sent to New York, where they are used in three of the principal churches. The cut is from the *Montreal Star*.



ONE OF THE LADY CHORISTERS OF CHRIST'S CHURCH CATHEDRAL, MONTREAL.

ONTARIO.

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

CAMDEN EAST.—Tenders will be issued at once for the erection of a new brick church, the old wooden one being in such a state of decrepitude after its 60 years existence that renovation is out of the question. The plan of the Yarker Church enlarged will be adopted. The energetic and earnest priest and faithful people actually maintain that before winter the beautiful building will be an accomplished fact.

TORONTO.

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

His Lordship Bishop Sweatman and Mrs. Sweatman leave on Friday next for England. We wish them a pleasant voyage, happy visit and a safe return.

BON VOYAGE.—The Rev. Professor Clark of Trinity College, and family, are leaving Toronto on the 29th of this month for a visit to England. We do not reiterate a common platitude when we say in all sincerity, that no man, by his kindness and urbanity, has endeared himself to the people of the city and province more than he has. Since Professor Clark came some years ago to reside among us, his superior talents, both as a public speaker, writer and reviewer, have given an unmistakable impetus, in

an upper and better direction, to the literature of Canada. The CANADIAN CHURCHMAN owes Professor Clark a deep debt of gratitude, as his facile pen and fertile brain have often enlivened and made attractive its pages. Their many friends wish them all happiness when absent, and their safe return home again.

The Rev. Mr. Weaver, of Mono Mills, has been appointed to the mission of Hastings.

Holy Trinity.—The Rev. B. C. H. Andrews, who has for more than a year so ably filled the position as curate of this church, has, we are sorry to say, handed in his resignation.

St. Philip's.—The congregation of this church gave a jubilee social Monday evening of last week. Patriotic selections were rendered by the Broadway Tabernacle orchestra. Addresses were delivered by the chairman, Canon Sweeney, Provost Welch and Rev. Dr. Pearson. On Thursday last the rector, the Rev. Canon Sweeney, left the city for a trip to England. He will act as chaplain to the Bishop of Toronto at the approaching Lambeth Conference, and will represent the local Humane Society at the annual meeting of the Royal Society in London in July next. Canon Sweeney expects to return home in August.

St. Cyprian.—The Rev. C. A. Seager, B.A., was on Thursday evening last inducted rector of this church. There was a large congregation, and the sermon was preached by the Rev. Canon Welch. The Rev. Mr. Seager has been rector of the church since May 1st, when he succeeded the Rev. C. H. Shortt, who had been incumbent since the church was built, and who is now at St. Thomas'. Mr. Seager is a young man, and an earnest preacher, and has already attained a good place in the estimation of his congregation.

YOUNG'S POINT.—The Rev. Dr. Mockridge has been appointed to this mission.

St. Albans Cathedral Special Synod Appeal.—

The Synod committee made every effort to get the proposed settlement with contractors carried out before the Synod, but sufficient funds were not forthcoming, the number of subscribers being still comparatively small, about 325 for the whole diocese. Amongst recent subscribers are the following: F. E. Hodgins, \$50; Miss Walker, \$50; Mr. Justice Oler, \$50; Mrs. E. Fitzgerald, \$20; Miss Veals, \$20; Rev. Professor Jones, \$10; J. G. Greey (per Rev. G. A. Kuhring), \$10; Dr. Montizambert, \$10; Gen. Rathbone, \$10; W. H. Wordeu, \$10; F. J. Stewart, \$10; Miss Strachan, \$5; S. Caldecott, \$5; Miss Gamble, \$5; Mrs. Lett, Collingwood, \$5; J. H. Patterson, \$5; Rev. Canon Mockridge, \$5; R. H. Coleman, \$3; R. H. Harcourt, \$2; Miss Davis, \$2.

The Diocesan Board held its June meeting on Thursday, 3rd inst., the president, Mrs. Williamson, in the chair. After the missionary litany, with special prayers and thanks givings, the recording secretary read the minutes of the preceding meeting, which were confirmed. The corresponding secretary reported St. Clement's two branches as having been formed, and asked that all the badges not returned already be returned to her to be used at the next annual meeting. The Dorcas secretary reported 32 bales sent out, and a present to the central room of 50 yards of good baling material, a most acceptable gift. The treasurer reported \$431.19, and an expenditure of \$1,800 of funds previously reported. The secretary treasurer of the P.M.C. committee had received \$140.84. The treasurer of the extra-cent-a-day, \$18.28, which was subsequently given by resolution to furnish seats for a church in Haliburton, Toronto Diocese. The literature committee reported \$26 on hand from the sale of booklets, etc., and a circulation of 26 books belonging to the lending library, also donations of books from Rev. Canon Cayley and others. The All Saints' Branch of the Ministering Children's League, and the St. Luke's Branch of the same affiliated society, had sent valuable and acceptable gifts to Saltcoats, Qu'Appelle and All Hallows, Yale, B.C., respectively, as was shown by letters received from those places. The junior secretary and treasurer both spoke of the work of the junior branches, especially of a desire that the sum of \$15 should be raised to supplement a sum of \$26 now on hand for the purchase of an organ for Rev. Mr. Hocking's use on the Blood Reserve. Letters were read from Miss Durnell, who would like some help in her work at Lesser Slave Lake; from John Nyippo, giving an account of his work among his own people in Zululand; from Rev. Heber Hamilton, relating to a debt on his church at Gifu, Japan, etc. The usual noonday devotions were observed, Miss Tilley giving the Bible reading on the subject of "Ascensiontide Gifts," all repeating the members' prayer afterwards. Miss Louie Thomas, who expects to leave in July in order to work among the Aricane Indians in South America,

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gave an interesting account of her proposed trip and her future work. Rev. Mr. Sadler, who is in charge of the work there, having been a graduate of Wy-cliffe, the Canadian Church and the Auxiliary will doubtless follow their future labours with their continued interest and prayers, the special day set apart for this mission field being the 26th of each month. The sum of \$25 was donated partly by private subscription and partly by a small balance left from the annual meeting lunch fund, for a hospitality fund for use as occasion demands, during the summer. After some informal discussion regarding various matters, and one or two resolutions, the president recommended all to remember their Auxiliary work, even when separated, and with a few kindly words and the usual prayers, the meeting closed.

NIAGARA.

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

DUNDAS—*Sunday after Ascension.*—The church parade at St. James' church was attended by over 500. Cards with the hymns were distributed through the church. The band accompanied all the hymns except the processional, "Crown Him with many Crowns," which was sung with much spirit by the surpliced choir and the great congregation. There was a singular appropriateness which lent itself to the opening verses of the psalter for the day, "Blessed be the Lord my strength which teacheth my hands to war and my fingers to fight." After the third collect came hymn 300, A. and M., "All hail the power;" then 320. After the sermon "God save the Queen," and the recessional, "Onward, Christian Soldiers." The reverent behaviour of the immense gathering and the hearty manner in which all the service was entered into spoke volumes for those assembled on this occasion. The offertory in aid of the mission fund was largely augmented on this occasion, and the good and zealous priest of this parish may well be congratulated on the success of this church parade. In the course of his remarks the Rev. A. E. Irving, speaking from the text, "God is gone up with a merry voice and the Lord with the sound of the trumpet," he said Easter celebrated victory; Ascensiontide, triumph. Human captains were sometimes ruined through life jealousy of their masters, not so Christ. There was no jealousy in heaven, all was love. Therefore Christ's triumphs were without stint, His battles ours—so His triumphs were ours also. In closing a most eloquent address the rector spoke of the Jubilee events as parables of Divine things. Britain annexes petty states, not for national aggrandizement only, but that through union her Christian civilization may promote the political, business, and domestic life of the states taken in the weakness of their heathen ignorance, and added to the strong imperial body, all growing together into one grand Empire. So for Britain read believing people—for earthly monarch read heavenly king. For states annexed read wayward souls restored and united to their Father and God. The valley city is to be congratulated on this most satisfactory church parade and its zealous rector on the completeness of the services.

MILTON.—The Ruri-Decanal Chapter of Halton met in Milton on Tuesday, June 1st. A bright, hearty service was held in Grace Church the evening before, when the preacher for the occasion was Bishop Sullivan of Toronto. After a celebration of the Holy Communion on Tuesday morning, a pleasant gathering of clergy took place at the rectory, including the Rev. the Rural Dean Pigott, Fatt, Seaman, Mignot, and Godden, and Mr. J. D. Cooper, and entered into the business set apart for the meeting. After the reading of the minutes the secretary, Rev. P. T. Mignot, handed in his resignation, as he is about to leave Canada and take up work in England. Rev. J. K. Godden was elected as secretary in his place. The Chapter drew up an address of regret at the loss of one so able and faithful, and ordered that an engrossed copy be presented to Mr. Mignot. Mr. Mignot's work and labour of love will not soon be forgotten, since he leaves behind him in the town of Milton an ecclesiastical monument of great beauty, scarcely to be outstripped in the diocese. The Chapter entered fully into discussion on different subjects and felt that their gathering together had been of great benefit to all, and trust that the next meeting will be as well attended as this last.

HAMILTON.—Ascension Day was generally observed in all the city churches by a celebration of the Holy Eucharist, the Athanasian Creed—as provided for in our Prayer Book—taking its proper place in the service. The W.A. of the Wentworth Historical held its annual meeting May 31, when the following officers were elected: President, Mrs. Calder; recording secretary, Mrs. Teitzal; corresponding secretary, Miss Nesbitt; treasurer, Mrs. E. Martin; delegate to Provincial Hist. Society, Mrs. Fessenden. The treasurer's report showed some \$1,175 on hand towards the proposed historic museum.

HURON.

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

HANOVER—*Bruce R. D. Chapter.*—The May meeting of this Chapter was held on the 5th inst. in St. James' Church, and there was a gratifying attendance of clergy, but the laity did not largely appear. The morning was occupied by a celebration of the Holy Communion with a sermon, text: Eph. vi. 10 to 17, preached by the Rev. Jeffrey Hill, M.A. The Rev. A. P. Moore was celebrant. The business meeting was opened by the Rev. Rural Dean Robinson at 2.30 p.m. One parish asked for re-arrangement, and the matter was referred to a committee. The Clerical Association will in future meet on the day previous to the regular day of the Chapter, to save travel and time. Plans for Sunday School Convention and September meeting were furthered, and two papers were then read. The Rev. G. M. Franklin read one on "The Principles of the Church of England," and the Rev. J. C. McCracken read one on "The Use of Historical Illustration;" both were approved and writers were thanked. The evening session included the shortened form of Evensong and brief addresses by the Revs. Rural Dean Robinson, Jeffrey Hill, Franklin and Moore. The rector, the Rev. E. C. Jennings, took part, and the Rev. J. W. Jones was present. The next meeting will be at Chesley.

BERVIE.—*Sunday, May 23rd, 1897,* was a red letter day for this parish. His lordship the bishop spent the day and administered the rite of confirmation at all three churches. St. Matthew's, Kingart, had 42 candidates; Ascension, Kinlough, had 28, and St. John's, Bervie, presented 42, making in all 112. The Rev. E. A. Hall assisted the bishop and the parish has been greatly strengthened by the Episcopal visit. Although a long time has elapsed since the last visit of his lordship, it is hoped that very soon again will his presence be seen here. The churches were packed, and the immense congregations remained throughout the entire services. The quiet work going on has shown its real good in the large classes formed, and the future of the church, in one at least of our country parishes, is full of bright hopes.

RIPLEY.—The apostolic rite of confirmation was duly administered here by his lordship the bishop on the afternoon of Ascension Day. St. Paul's Church was crowded, and an interesting class of 16 was presented by the Rev. G. M. Franklin, rector. The address of the bishop to the candidates will long be remembered by all who heard it.

COURTRIGHT.—The annual Ruri-Decanal meeting was held in this parish on the 25th ult. A service with Holy Communion was held in Mooretown at 11 o'clock a.m., a business meeting at 3 p.m. in Courtright, and a general meeting consisting of music and addresses at 7 p.m. in the same place, all of which were fairly attended. Revs. T. R. Davis, R.D., of Sarnia, Downie of Watford, Craig of Petrolia, Durnford of Point Edward and Howard, rector of this parish, were the clergymen in attendance. Rural Dean Davis addressed the meeting in the evening on "The duties of the minister of the parish as a servant of Christ, and the duties of the people to their clergyman." Rev. John Downie spoke upon "Sunday schools and how they should be conducted." Those who attended all the meetings went home with the thought that it was good for them to be there. The contract is let for a new church in Courtright to a Mr. Mills of Bridgen, to be finished by the 1st of September. The nave is to be 26 by 40, chancel 14 by 16, vestry 14, by 14 and a tower. It is to be frame, with a stone foundation; without windows or seating, it will cost over \$1,500. Any one wishing to give a window in memory of friends departed will be welcome to do so. The Sunday school here has undertaken to buy a new organ for the church hall, and has made one payment already. It is a handsome instrument with five octaves, costing about \$120. The church at Colinville (known as the Butler church) is to be reopened on Sunday afternoon and fortnightly service will be held there in the future, Corunna and Mooretown giving up an afternoon service alternately for that purpose.

BRIEF MENTION.

A hundred thousand dollar set of emeralds will be Queen Victoria's present from the Czar and Czarina. Sir Arthur Sullivan is now fifty-five years of age. He has just completed for the Alhambra a ballet called "Victoria and Merrie England."

The Duches of York was married July 6th, 1898, June 23rd, 1894; December 14th, 1895, and April 25th, 1897, are the dates of the births of her three children.

Palmer's torpedo-boat destroyer "Chamois" made an average of 30.336 knots on her three-hour official trial.

Baron Krupp, the great ironmaster of Germany, carries evidence of the trade with him when he goes calling. His cards are made of iron, rolled so thin that they are said to be a great success for social use.

Eight inches from the bark, in the trunk of a red oak tree, which was cut down on James Maynard's farm at Portland, Mich., an iron horseshoe was found. The tree's rings showed that the horseshoe had been imbedded there for thirty-eight years.

Miss Edie Ramage, the young English woman whose marriage to a Spaniard, Don Francisco de Paulo Ossobio, was recently celebrated, posed as a child for Millais, and was the original of his famous "Cherry Ripe."

The late Rev. Dr. Cobham Brewer of England, finished his "Dictionary of Phrase and Fable," when he was 85 years old. He not only worked his way through Cambridge University without running into debt, but he had \$150 in cash when he graduated.

Queen Victoria rules 11,475,054 square miles of the earth's territory, and 378,725,857, or about one-fourth, of its population.

A woman having passed an examination in veterinary surgery in England, the Royal College of Veterinary Surgeons refuses to grant her a certificate until the courts have decided that it is legal for women to be horse doctors. She is a Scotch woman, and a graduate of a Scotch college.

British and Foreign.

The Ven. J. C. Archdale, Archdeacon of Ferns, Ireland, is dead, aged 94.

The Rev. Father Dolling, late vicar of St. Andrew's, Lampport, is now in Philadelphia.

A new cathedral is to be shortly built at Capetown. The cost will be about £100,000.

The Duchess of Teck is fast approaching convalescence after a somewhat serious illness.

No less than thirty-four "May Meetings" were held in Exeter Hall during the first week of last month.

The Rev. T. L. Thomas, vice principal of Jesus College, Oxford, died recently, after a short illness, aged 56.

The Additional Curates' Society has just celebrated its Diamond Jubilee, having been founded early in 1837.

The Rev. V. S. S. Coles, chaplain and librarian of Balliol College, has been appointed principal of Pusey House, Oxford.

It is proposed to constitute St. Mary's church, Glasgow, the pro-cathedral for the united diocese of Glasgow and Galloway.

The Bishop of Hull has almost recovered from his recent illness and has left England for a time. He has gone to the Italian lakes to recuperate.

The warden of St. Augustine's College, Canterbury, has met with a serious accident by a fall downstairs. He fractured his left arm near the shoulder.

It is also proposed to build a church in Bridgeton, which is to be dedicated to St. Columba, and is to commemorate the 1300th anniversary of that Saint's death.

The living of Gtesford, vacant by the preferment of Archdeacon Howell to the Deanery of St. David's, has been accepted by the Rev. Canon Fletcher, vicar of Wrexham.

The Queen has consented to review 10,000 children attending voluntary and board schools in London, on the 23rd inst. The review will take place on Constitution Hill.

A bust of Sir Walter Scott was recently unveiled in the poets' corner, Westminster Abbey, by the Right Hon. A. J. Balfour, M.P. The dedicatory prayers were read by the Dean of Westminster.

A brass tablet, sacred to the memory of the late Right Rev. F. R. Wynne, D.D., the Bishop of Killaloe, and his wife who, died some few months ago in Dublin, has just been placed in Killaloe cathedral.

The new organ in St. Saviour's, Southwark, which has cost £4,000, was recently dedicated by the Bishop of Southwark. The organ was the gift

of Mrs. Courage, given in memory of her late husband.

The Church of St. Alphage, Southwark, which is largely attended by people of the coster class, and has thus become to be known as "The Costers' Church," was recently dedicated by the Lord Bishop of Rochester.

Mr. H. C. Richard, M.P., has given a number of handsomely bound Bibles and hymn books, which have been placed in the stalls of the dean and chapter of St. Paul's Cathedral, as a Diamond Jubilee gift.

The Right Rev. S. Shone, D.D., Bishop of Kilmore, has resigned his charge owing to failing health. He was consecrated Bishop of Kilmore in Christ Church Cathedral, Dublin, on St. Mark's Day, 1884. He is 70 years of age.

It is proposed to restore the tower of the old parish church of Twickenham, which is all that remains of the original building erected, it is supposed, under the superintendence of William of Wyckman, who founded Winchester School.

The Bishop of Bathurst, Australia, announced, during his charge to the Synod of his diocese, that the New Guinea bishopric fund was more than made up, and he hoped before long to see a bishop at the head of that important mission.

An oak pulpit, on a base of Purbeck marble, which has been placed in the nave of Canterbury Cathedral, and which is one of the memorials to the late Dean Payne Smith, was dedicated lately by the late dean's successor, the Very Rev. F. W. Farrar, D.D.

The Duke of Portland has sent a second contribution of £1000 towards the fund for the restoration of Bolsover church, which was recently destroyed by fire. Nearly £7,000 out of the £9,000 required to meet the cost of rebuilding the church has now been contributed.

A special form of service was prepared for use at St. Paul's Cathedral on the occasion of the 1300th anniversary of the baptism of King Ethelbert by St. Augustine, on which occasion the bishop of Stepney gave a short address. The service was held on June 5th.

The Church of the Holy Trinity, Port Elizabeth, S. Africa, was recently destroyed by fire. A woman who is supposed to be insane and who is now under arrest, is charged with the crime of incendiarism, she being, in all probability, the author of the church's destruction.

When the Queen came to the throne there were but ten colonial dioceses. Now there are 91 bishops who owe allegiance to the successor of St. Augustine. In addition to the above there are no less than 80 bishops belonging to the Anglican Church in the United States, a Church which is in full communion with our own.

A special service is to be held on the evening of Sunday, August 1st next, in St. Paul's Cathedral, in connection with the forthcoming Lambeth Conference, at which a special preacher, appointed by the Archbishop of Canterbury, will specially set forth the missionary duty of the Church. All the bishops will attend in their robes.

The ex-Dean of St. David's Cathedral, the Very Rev. James Allen, still interests himself in his old cathedral, and has presented the Cathedral Library with a large collection of valuable books from his own well-stocked shelves. He will, it is understood, enrich the Cathedral Library by the addition of about 600 volumes.

A new aisle, which has been added to the ancient parish church of St. Bride's Minor, in Mid. Glamorganshire, was recently dedicated by the Lord Bishop of Llandaff. Almost the whole cost of the work entailed was borne by a Mrs. Griffith Llewellyn, who is now building, at her own expense, two churches and two parsonages in Rhondda Valley.

The restoration of the Priory Church of St. Bartholomew the Great, West Smithfield, which has been going on since 1868, is now completed by the reopening of the Lady Chapel which took place lately, the Lord Bishop of London performing the ceremony. It is one of the most interesting churches in London and dates back to 1123 A.D.

The fine new church on Lundy Island, built at a cost of over £4,000, through the generosity of the Rev. H. G. Heaven, resident vicar and Lord of Lundy, is now complete, but the uncertainty of landing has delayed the dedication until a date when fine

weather may be expected. The Bishop of Exeter has appointed Thursday, June 17th, being the 594th anniversary of the festival of St. Alban, the proto-martyr of England, as the day when the ceremony shall take place. A special steamer will leave Ilfracombe with the bishop and party on board, immediately after the arrival of the first train from Exeter on that day, and the vessel will be timed to return after the ceremony, weather permitting, so as to catch the last train back to Devon's fair capital. The new church stands upon the top of treeless granite rocks, towering hundreds of feet above the picturesque cove, which, since the days of the wood-painted ancient Britons, has formed the only landing place. It is a well designed Gothic edifice, and is built largely of the grey granite of which the island is composed. Its internal fittings are handsome, and the sculptured marble reredos, the handiwork of Messrs. Harry Hems & Sons, is of exceptional beauty. Like the ancient mediæval chapel that formerly existed at Lundy, the new church will be dedicated to the honour of St. Helena.

Correspondence.

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

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

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

Long Service in the Episcopate.

SIR.—Will you allow me space to correct the statement made in your issue of May 6th, to the effect that the Bishop of Madras (Dr. Sargeant) has occupied his See for a longer period than any bishop in the whole Anglican Church with three exceptions: Clark, of Rhode Island, 1854; Whipple, of Minnesota, 1859; and Archbishop Lewis, of Ontario, 1862. According to the almanacs to which I have access the names in order, with dates, should be as follows: Bishop Williams, of Connecticut, 1851; Bishop Clark, of Rhode Island, 1854; Bishop Whipple, of Minnesota, 1859; Bishop Gell, of Madras, 1861; Bishop Wilmer, of Alabama, Mar. 6th, 1862; Archbishop Lewis, of Ontario, Mar. 25th, 1862; Bishop Welby, of St. Helena, also 1862.

Richford, Vt.

J. SIMONDS.

The Representation of the Minority.

SIR.—There is no more important matter to engage the attention of any deliberative body than that of getting the true voice and intelligence of all its members on the various questions coming up to be passed upon. Many theories and experiments with this end in view from time to time have been tried and tried only to fail, and the hard and unyielding fact remains that majorities must rule, and minorities must submit, the one ruling with gentleness, the other submitting with good grace. Some years ago the Hon. Edward Blake brought the matter of the representation of the minority before the Synod; he had tried it in the Parliament at Ottawa, where Sir John Macdonald calls it the greatest piece of human folly ever brought before the notice of the people of any country. Baffled thus at Ottawa, the hon. gentleman got it on the books of our Synod, and there it remained for years, till the late Provost Body resurrected the exploded fad, and we have been tormented with the hateful thing since. Last Synod the lay secretary had a resolution to get rid of the puzzle, but Mr. S. Blake and Mr. Morgan begged for it another year, till they might dig about it and dung it still, no matter how you may manure and water it, it will not bear any fruit better than the Dead Sea apples. I am not cedipus enough to grapple with and solve this riddle, but I have heard those who have wrestled with the enigma declare that in no case is it to be relied on to get the voice and judgment of the Synod on any question, and yet we adhere to, and will use again, at the coming Synod, this piece of childish mechanism that we know to be defective and have found to be a fraud. Away with such a complicated piece of faddism; it is so thoroughly childish from the beginning to the end, so deceptive, so complicated and so silly, that it is the laughing stock of every honest member of the Synod who wishes to see justice done between man and man, and the true voice of our ecclesiastical parliament obtained on all the questions that come before it. I say again, away with it at once; get back to the simple honest vote that can be relied on; let the majority, as it should, have its legitimate power; let the minority labour to show that their views and ways are correct and turn their minority into a ma-

majority. I know of no other way of conducting the proceedings of any deliberative body, and the sooner we come back to it the better. HONESTY.

Family Reading.

Mis-steps.

Nothing can call them back—the years
With unguessed riches sent,
That blind complaints or baseless fears
Foiled of their just intent;
No future need, no present pain—
Nothing can call them back again.

Nothing can change, for you or me,
Those moments, big with fate,
Whose awful power of destiny
We recognize too late;
Yet error, in the courts of Time,
Is punished equally with crime.

Ay, and the schools, whereof we take
Sad counsel, strive in vain
To reconcile the heart, or make
The dark enigma plain;
Philosophy, the Heaven-born,
Grief and remorse will put to scorn.

Like Jacob in the wondrous tale,
Convicted of defeat,
Each soul alone, in Peniel's vale,
The Man of God must meet;—
Must wrest deliverance from the sense
Of infinite loss and impotence.

Dread Angel! Suns withdraw their light,
The stars break up and flee,
While, in the deep and dark of night,
Our spirits close with thee;
Yet is thy voice the Voice divine,
And Isaac's blessing less than thine.
—Dora Read Goodale, in *The Independent*.

Family Religion.

If you would make your household a holy family where Jesus may abide, writes the Rev. H. J. Wilmot-Buxton, you will make it a home of prayer, where you not only pray in private, but where you assemble your household together for family prayer. There are homes where no breath of prayer is ever breathed from year's end to year's end; how can the Lord Jesus abide in such an atmosphere, how can the fruits of holiness ripen in such a sunless place? I know, of course, that there are families where daily prayer is said, and where there is nothing but jealousy, quarreling and unhappiness. But it is just because the prayers are said and not felt. There is only the outside form, without heart and feeling. I ask you, then, to make your family religion a reality, and to train your children from the very first to value the home prayers. Nothing lives longer in the memory than the recollection of the old home; no prayers are so remembered as those we said as children at home. Many a prodigal, who has wandered far away, recalls in his exile the days when he knelt and prayed with "the old folks at home." A poor sailor, lying ill in his bunk aboard ship, told me, with tears in his eyes, how he remembered the hymn which they had taught him as a child, before the world, the flesh and the devil had defiled him. Many an exile from home recalls that quiet time of family devotion; hears again the voice of father and mother, though they are silent forever on earth; sees once more her who taught him his first prayer, and he thinks sadly with the poet:—

And she is gone, sweet human love is gone!
'Tis only when they spring to Heaven that angels
Reveal themselves to you; they sit all day
Beside you, and lie down at night by you
Who care not for their presence—muse or sleep,
And all at once they leave you.

And thus recalling better days, and holier influences, some have been led back to God, and have heard the loving message:—

"In the land of strangers,
Whither thou art gone,
Hear a far voice calling,
"My son, my son;
Welcome, wand'rer, welcome,
Welcome back to home,
Thou hast wander'd far away,
Come home, come home."

When I Have Time.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair
When I have time.

When I have time, the friend I love so well
Shall know no more these weary toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ab, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not need you in the coming year—
Now is the time.

"Umbrella Hospital."

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

CHAPTER I.

Whitechapel in summer—Whitechapel in the month of August! On a particular day in that same month of August, 18—, when the thermometer was ninety in the shade, and no one cared to inquire how much over a hundred in the sun, a man of some age between fifty and sixty stepped out of a funny old-fashioned shop, and looked about him. The man had a fresh face, so fresh that you would have been inclined to pronounce him on the right side of fifty; but then, again, on the other hand, his beard was so silvery white that you would have verged from the freshness of the face to the silver beard, and pronounced him very close to sixty. He was, in reality, somewhere between the two—a man in the prime of that vigorous health which comes with the elderly part of middle-age, and with an intellect still in the freshness of its strength. He came out of the shop and looked about him. The shop was on the ground floor of a tall and very narrow house; a house with a poor sort of roof, and no doubt miserable attics. In large letters was painted on a board over the shop—

"UMBRELLA HOSPITAL,"

and over this board hung as a sign two umbrellas, one patched and otherwise showing its restored and respectable condition; the other a mere apology for an umbrella, full of holes, and rents, and broken joints, evidently in sad need of hospital care.

It was a quaint old shop, but not very attractive-looking. There was nothing in the umbrella-frames and bits of silk and alpaca to attract the gaze of any of the little street Arabs who passed by. None of them ever did look in at Umbrella Hospital; they always found a more attractive stand-point for gazing and longing in the confectioner's round the corner or the penny-pie shop over the way. No, no one ever cared to linger about the threshold of Joshua Henderson's shop. Certainly there was nothing to attract young eyes in its contents; they knew nothing—bless them!—about either the conveniences or inconveniences of umbrellas, but it is to be doubted whether, if the shop had contained all that their young souls loved best in the shape of sweeties and cakes, they would have any more looked at them through the window, for it was a well-known fact that Joshua Henderson neither loved nor encouraged street Arabs, and this fact the street Arabs in question duly appreciated and respected. "Old Josh" they called him behind his back, but to his face they were so far respectful as to call him nothing.

On this particular afternoon Joshua came and stood in his doorway; by so doing he made more than one little street Arab, intent on plunder, feel very uncomfortable, so uncomfortable that he or she moved quietly elsewhere; and, except for occasional passers-by, Joshua had the coast clear. He had no particular work to do just then, and he thought the air would be cooler in the door-

way. This was not so, however; sultry was the hot air that blew on his cheek, and sultry and dull the hot narrow street which formed his only view. Unpleasant odours from decaying fruit and vegetables were wafted to his nostrils, and in the distance he heard, above the constant roar of London, the cries of babies and children, and the angry retorts of scolding women.

Altogether, sight, sound and feeling were so disagreeably molested on that hot doorway that Joshua, with a slight sigh, once more left the coast clear for the little Arabs, and re-entered his shop. He had nothing in particular to do there; all the dilapidated umbrellas had been put to rights, and no new ones had come in to-day. He passed through the shop into his parlour, kitchen, and bedroom, which lay just beyond, and, opening the door wide, sat down in such a position that he could see if anyone by any chance entered.

Into the very small parlour the sun's hot rays poured with a fierce power. In the coolest corner that Henderson could find these rays found out his silver head and beat on it. This fact was not improving his already rather perturbed temper. There was, however, no help for the discomfort, and, with sigh number two, he took a book from the book-shelf over his head, in the hope that he might forget his bodily discomforts in the delights of mental exercise.

The little room was literally lined with books; not any of those bright and attractive-looking volumes which might possibly be found in a circulating library—no, Henderson's books were solemn tomes bound in calf, and the special volume he held in his hand was one of Plato's Discourses in its original tongue.

He read on with ease and fluency, turning the pages rapidly; and as he did so the little fretful lines disappeared gradually from between his eyes. He was communing with a great soul, and he felt rather disgusted with himself for still being so far behind Plato as to find the sun's rays on his head uncomfortable.

As he read, he so lost himself in the world of rich thought into which he had entered that he never noticed a very tiny shadow obstructing the light in his doorway. The shadow was so small that it made little difference in the amount of light which entered the shop, and Joshua never saw it. It was caused by the grotesque figure of a girl of eight—a girl dressed in a ragged gown, which barely reached to her knees, a large poke-bonnet on her head, and a very fat baby in her arms. She stood with her mouth a little, and her eyes very, wide open, gazing hard at Joshua; but when he stirred his hand to turn a page of his book she vanished round the corner.

Joshua read on for the next hour undisturbed by any customer. Then a man came in with two umbrellas, and he had to enter the shop to serve him.

He had made arrangements to have the umbrellas restored to their primitive health by an early hour on the following morning, and was about again to return to his book when another visitor came in. This time, however, it was no customer. Joshua, raising his eyes, recognized at a glance one of the hard-working curates of the church which he attended once every Sunday in his life. Joshua went to church simply because his father had been a Churchman, and had gone there before him; but he neither loved church nor clergymen, and was annoyed now by what he considered rather in the light of an intrusion.

He bade his visitor a curt "Good morning," but instead of returning to his little parlour, and the dear company of his beloved book, he sat down at once in the shop, and began to mend one of the broken umbrellas. He did not do so, however, without first offering the curate a chair, who accordingly sat down by his side.

"The church ain't filling this hot weather, I guess, Mr. Judson," he said, darting a sly look at the clergyman. "Folks don't care to be grilled alive just to listen to a sermon."

"You are quite right, Mr. Henderson; except for a few regular attendants like yourself, the church is sadly empty."

(To be Continued.)

Hints to House-keepers.

A delicious relish, as well as good, strong food for lunch, breakfast or supper, is made of Boston brown bread and butter. The little quart-size round loaf that one buys for a nickel at the market is best. Cut it in slices a quarter of an inch thick and brown quickly on both sides on the toaster. The fire should be very hot to accomplish the desired result. Spread with good, sweet butter as soon as browned and place in single layers on a hot plate in the edge of the oven for a minute or two before serving.

SCALLOPED CHICKEN WITH RICE.—The chicken should be boiled, and the rice cooked in the broth till tender. Mince whatever meat of the fowl you do not wish to serve in another way, season with salt, pepper, celery salt, a little nutmeg, bits of butter, and moisten with the broth. Line the baking dish with the rice, put the chicken in the middle, cover with a layer of rice, sprinkle cracker dust over all, dotting with butter. Bake till of a delicate brown in a moderate oven. One cupful of rice, before cooking, will be sufficient for a good-sized escallop. If there is not sufficient stock to moisten the fowl, use a little cream.

Toasted marshmallows are delicious and make a pretty and odd sweet for a luncheon, or the children will welcome them as dinner dessert. When held over the coals on the toasting-fork they puff up to twice their former size and turn a lovely brown colour. Served as soon as may be, they will be found to keep their heat for so long that there is more danger of burning one's mouth than that the dainty morsel will become cold and flat. This is preferable to plumping them in the chafing-dish, as is sometimes done, and, incidentally, much better for that utensil. To use the blazer of the chafing-dish for dry cooking, that is, where no lubricant is used, is to destroy quickly its finish.

Baked oranges are an unusual but not unknown method of serving the fruit. They are pricked well and baked slowly in their skins in a moderate oven. Make a syrup of two cups of sugar and a pint of water, into which are put a couple of cloves. Use to baste the oranges. It is an improvement to add just before the last basting a wine glass of Jamaica rum to the syrup. This recipe is given as it was received, without the test of experience.

A pleasant drink frequently offered at ladies' luncheons is made from orange juice. Tall glasses are filled one-third full with finely cracked ice, over which orange juice is poured till the liquid is brought to the half measure. A siphon of vichy offered frequently to add to the juice gives a bubble and foam to the drink, which completes its relish. Orange juice chilled in ice and salt and served in tall glasses, with a strawberry, slice of banana, a grape cut and seeded, a die of pineapple or any reasonable treatment with fruit, is another agreeable drink to sip through a luncheon in lieu of wine. Women who are careful of their complexions know the harm to them of wine drinking, and much prefer fruit-juice decoctions. The juice may be chilled sufficiently by putting it in a tin pail and placing that in a pan with a layer of ice and salt, to the depth of a couple of inches on the bottom, for an hour before luncheon. Watch that the freezing point is not reached, as may happen if there is too much ice and salt to the amount of juice.

The Relative Height of the Hills.

Life is only estimated aright by reference to the highest standard.

The low foot hills that lie at the base of some Alpine country may look high when seen from the plain, as long as the snowy summits are wrapped in mist, but when a little puff of wind comes and clears away the fog from the lofty peaks, nobody looks at the little green hills in front. So the world's hindrances, and the world's difficulties and cares, they look very lofty till the cloud lifts. And when we see the great white summits, everything lower does not seem so very high after all. Look to Jesus, and that will dwarf the difficulties.

Children's Department.

Alice and Her Bible

Beside the window Alice stands,
Among the clustering vines,
And on her young and thoughtful face
The sun of summer shines.

Opened, upon the window sill,
Her book of lessons lies,
In which she readeth every day,
And learns to grow more wise.

With earnest heart and willing mind
She gathers from each page,
Some precious truth to lead her youth
To honoured, happy age.

Dear Alice, heed thy mother's words,
And keep God's law each day;
Then, by His mercy thou shalt be
Blessed through eternal day.

Boils, pimples and eruptions, scrofula, salt rheum and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

—Humility is a beautiful grace. Never put yourself before other people. Let them put you forward. Never, never boast of what you could have done or could do. Self praise goes but a little way.

BAD HEART—COULD NOT LIE DOWN FOR EIGHTEEN MONTHS.—"I was unable to lie down in my bed for eighteen months, owing to smothering spells caused by heart disease. One bottle of Dr. Agnew's Cure for the Heart removed the trouble, and to-day I am as well as ever I was."—L. W. Law, Toronto Junction. This but one of a thousand such testimonies to the merits of this great cure.

—Life is to be measured by action, not by time. A man may die old at thirty, and young at eighty—nay the one lives after death, and the other perished before he died.

A Tonic

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

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

Descriptive pamphlet free on application
Rumford Chemical Works, Providence, R. I.
For sale by all druggists.
Beware of Substitutes and Imitations.



Paint Hints.

A TOUCH of paint here and there will make a thousand-dollar home of an eight-hundred-dollar "put-the-down" house. Our booklet "Paint Points" tells how to paint and what varieties of paint to use for different surfaces. Write to-day for free copy.

There's no reason why the little things about the house should be shabby, messy and scarred any more than the grand piano.

THE SHERWIN-WILLIAMS ENAMEL PAINT is the best home paint for furniture and decorative work. Open can and it's ready for use. The Sherwin-Williams Paints are made by the largest and best paint and color manufactory in the world. A different paint for each surface—not one for all. That's the secret of paint-success.

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ADDRESS FOR BOOKLET
4 St. Genevieve St., Montreal.

You think of Scott's Emulsion as only for those who have consumption or who have inherited a tendency to it. Almost its greatest use is for those whose condition is so impaired as not to be able to get the good they should out of their ordinary food. In nearly every case with these, Scott's Emulsion of Cod-liver Oil brings back appetite, stimulates digestion, restores color and plumpness, and controls the diseases of thinness. Book about it, free, 50 cts. and \$1.00, at all druggists. SCOTT & BOWNE, Belleville, Ont.

The Stolen Apple.
A prisoner, who was sentenced to be transported for housebreaking, was spoken to by a friend, relative to his first theft. The poor fellow pointed to the mark of a severe cut on his left hand, and said, "That was done, sir, when I was a boy. I fell from an apple tree, into which I had climbed for the purpose of stealing an apple. An apple was my first theft." Beware, young reader, of the first step in an evil course.

An Insurance Man's Story.
J. J. Hanratty, Inspector for the Standard Life Assurance Co., at Peterborough, cured of Muscular Rheumatism by the Great South American Rheumatic Cure—It turns the Midnight of Suffering into Midday Brightness of Good Health—These are his Words.
I was a great sufferer from muscular rheumatism in my arm; so much so that for days at a time I could not sleep. I walked the floor in pain the greater part of the night. I procured a bottle of South American Rheumatic Cure and found great relief after a few doses. It's a sure cure, and I heartily recommend it.

Cleverness of Horses.
The tricks of horses to procure little luxuries, says a writer, are very clever. An orchard had been repeatedly stripped of its best and ripest fruit, and the marauders had laid their plans so cunningly that the strictest vigilance could not detect them. At last the depre-dators were discovered to be a mare and her colt which were turned out to graze among the trees. The mare was seen to go up to one of the apple trees, and to throw herself against the trunk so violently that a shower of ripe apples came tumbling down. She and her offspring then ate the fallen apples, and the same process was repeated at another tree. Another mare had discovered the secret of the waterbutt, and whenever she was thirsty was accustomed to go to the butt, turn the tap with her teeth, and drink until her thirst was satisfied, and then close the tap again. I have heard of two animals which performed this feat; but one of them was not clever enough to turn the tap back again, and used to let all the water run to waste.

Tired, Nervous, Sleepless
Men and women—how gratefully they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do my own work," because Hood's Sarsaparilla has power to enrich and purify the blood and make the weak strong—this is experience of a host of people.

—Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

Lilian's Treasure.
Lilian's birthday had just passed, and she was very happy over the beautiful gifts she had received. She was looking over her presents with mamma, and planning the best places to keep them safely.

"I don't want any of these lovely things to get spoiled," she said. "I'm going to take good care of them all and not lose or hurt anything."
She took up a box of choice candy, partly emptied, and offered it to mamma, who took some, and then Lilian helped herself.
"Oh, mamma," she said, "one of the happiest things I have to remember about my birthday, was the way that poor little girl looked—the one who stopped here to get warm that day, you know—when I gave her some of this candy. She looked as happy as could be and said 'think you' in such a sweet way when she told me she'd never tasted anything so good before."

Merit Made

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

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

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

"She had enough food to eat, but not much that wasn't necessary," said mamma, "so it was a great treat to her. I am glad you gave her pleasure, and that you have her happy look and grateful thanks to put away with your treasures. There is no danger of hurting or losing such treasure as that, Lilian. I hope you will have a great many such happy memories of kindnesses done, to put away to keep."

Like Sufferers Only Know.
R. Scriver, Carpenter, of Hastings, was a Great Sufferer from Kidney Disease—South American Kidney Cure Effect-ed a Quick Cure—it is a Specific Remedy for a Specific Disease—it Dissolves and Eradicates all Solid Matter from the System—is Safe and Permanent.


For many years I have been troubled with kidney disease, necessitating the taking of much in the way of remedies. Two years ago they became so bad that I had to seek the aid of a physician. My urine was more like blood than anything else, and was very painful. Just at that time I began using South American Kidney Cure. It gave me immediate relief, and from that time till now I have had no difficulty. I can safely and honestly recommend this great remedy to all persons suffering from kidney trouble.

—Be honest with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.

Established 1870.

Walter Baker & Co., Limited.
Dorchester, Mass., U. S. A.
The Oldest and Largest Manufacturers of

PURE, HIGH GRADE
Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and great to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
CANADIAN HOUSE, 6 Hospital St., Montreal.

A Boy's Room.

When the boy got as far as a room of his own, papered with scenes from circus posters, and peopled by tin soldiers, he used to play that his bed was the barge Mayflower, running from Barrytown to the foot of Jay street, North River, and that he was her captain and crew. She made nightly trips between the two ports; and by day, when she was not tied up to the door-knob—which was Barrytown—she was moored to the handle of the washstand drawer—which was the dock at New York. She was never wrecked and she never ran aground; but great was the excitement of the boy when, as not infrequently was the case, on occasions of sweeping, Hannah, the upstairs girl, set her adrift.

The Mayflower was seriously damaged by fire once, owing to the careless use, by a deckhand, of a piece of punk, on the night before the Fourth of July; this same deckhand being nearly blown up early the next morning by a bunch of fire-crackers which went off by themselves—in his lap. He did not know, for a second or two, whether the barge had burst her boiler or had been struck by lightning!

Barrytown is the river port of Red Hook—a charming Dutchess County hamlet in which the boy spent the first summer of his life, and in which he spent the better part of every succeeding summer for a quarter of a century; and he sometimes goes there yet, although many of the names he knows were carved, in the long ago, on the tomb. He always went up and down in those days, on the Mayflower, the real boat of that name which was hardly more real to him than was the trundle-bed of his vivid, nightly imagination. They sailed from New York at five o'clock p.m., an hour looked for and longed for by the boy, as the very beginning of summer, with all its delightful charms; and they arrived at their destination about five o'clock the next morning, by which time the boy was wide awake, and on the lookout for Lasher's Stage, in which he was to travel the intervening three miles. And eagerly he recognized, and loved, every landmark on the road. Barringer's Corner, the half-way tree; the road to the creek and to Madam Knox's; and, at last, the village itself, and the tavern, and the tobacco factory; and Massoneau's store, over the way; and then when Jane Purdy had shown him the new kittens and the little chickens, and he had talked to Fido and Fanny, or to Fido alone after Fanny was stolen by gypsies, he rushed off to see Bob Hendricks, who was just his own age, barring a week, and who had been his lifelong friend for fifty three years and nearly six months; and then what good times the boy had!—*St. Nicholas.*

—It is unquestionably a great truth that, in any exile or chaos whatsoever, sorrow was not given us for sorrow's sake, but always and infallibly as a lesson to us, from which we are to learn somewhat, the somewhat once learned, ceases to be sorrow.

—The right human bond is that which unites soul with soul; and only they are truly akin who consciously live in the same world, who think, believe and love alike, who hope for the same things, aspire to the same ends. —*Bishop Spalding.*

Mrs. S. James, Seaforth, suffered for years with what is called old people's rash. She was treated by many physicians without any result. Mr. Fear, the local druggist, recommended Dr. Chase's Ointment, which relieved the irritation at once and speedily effected a permanent cure of the skin eruption. Mrs. James also says Dr. Chase's Ointment cured her of Itching Piles which she had been troubled with for years.

—A vast population of thoughts, good and bad, are born and die in us daily, bringing forth multitudes in their turn.—*General Gordon.*

O. S. Doan, of Clinton, says not to go on suffering as he did for years with Salt Rheum, when a few boxes of Dr. Chase's Ointment will cure you.

Dr. Chase's Ointment cured Hiram Frey, of Norwood, after suffering ten years with Eczema of the leg.

Chase's Ointment also cured his little girl of Eczema on her face.

—Honour is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.—*Bossuet.*

Prominent Business Man of Peterboro' Cured of Eczema.

Mr. Thos. Gladman, bookkeeper for Adam Hall, Esq., stove and tinware dealer, Peterboro', writes the following facts:—"Have been troubled for nine years with Eczema on my leg, and at times the itching was something terrible; tried many eminent doctors and was pronounced incurable. I had given up hopes of ever being cured when I was recommended by Mr. Madill, druggist, to try a box of Dr. Chase's Ointment, and I am happy to testify that after using two boxes I am completely cured."

—He who hates his neighbour hates himself, because hatred deprives us of Divine charity.—*St. Catherine of Siena.*

Baby Eczema and Scald Head.

Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and disease of the skin, and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application soothes the irritation and puts the little sufferer to rest.

—Economy is itself a good income.—*Tennyson.*

Convinced the Sceptic.

The Merits of the Great South American Nervine Withstand all the Assaults of the Credulous and Sceptical—when they are Converted to its use in Their Personal Ailments they Become its best Friend—For it never fails Them

Mr. Dinwoodie of Campbellford, Ont., says: "I recommend South American Nervine to everybody. I consider it would be truant to the best interests of humanity were I not to do so. In one instance I convinced an avowed sceptic to all remedies of its curative powers; he procured a bottle, and it has been of such benefit to him that he continues to purchase and use it, and has proved its great worth as a stomach and nerve tonic. It has done wonders for me and I keep it constantly in my house. An occasional dose acts as a preventive and keeps me well and strong. It is wonderful medicine."

"Jennie First"

It was hot and dusty in the city, and in the great dry-goods stores the heat was unbearable. Morton & Lee's waiting-room was filled with ladies, and the fount yielding an unending supply of cold water was besieged with patrons.

Presently the elevator stopped to allow some passengers to alight. Among them was a woman accompanied by a boy and a girl. The faces of the children were tanned and they looked warm and weary.

"Oh, mother, I've found the water. See! there it is!" the little boy cried gladly, darting forward. The mother and sister followed, and as soon as the former could secure an empty cup she filled it and held it out to her son. He was about to take it when he chanced to look at his sister. He hesitated a moment, then said quickly, "Jennie first, mother. She's so thirsty."

"So are you, dear," the mother said as she turned and held the cup to her daughter's lips. "But you are a good boy to give up your turn."

And some there were who beheld the kind act and agreed with the mother.

HAVE YOU ECZEMA?—Have you any skin diseases or eruptions? Are you subject to chafing or scalding? Dr. Agnew's Ointment prevents and cures any and all of these, and cures Itching, Bleeding, and Blind Piles besides. One application brings relief in ten minutes, and cases cured in three to six nights. 35 cents.

—There is in Jesus a real answer to every vital question, to every genuine need of the hour. There are partial answers elsewhere, but they are only partial, and they are absorbed in the answer given in Him. Every revelation given in the Great Book and every other book flows into the revelation we have in Jesus, loses itself in Him.

DR. AGNEW'S CATARRHAL POWDER.

Rev. W. H. Main, pastor of the Baptist Emmanuel Church, Buffalo, gives strong testimony for and is a firm believer in Dr. Agnew's Catarrhal Powder. He had tried many kinds of remedies without avail. "After using Dr. Agnew's Catarrhal Powder I was benefited at once," are his words. It is a wonderful remedy. It relieves instantly.

—Whatever you dislike in another, take care to correct in yourself.—*Sprat.*

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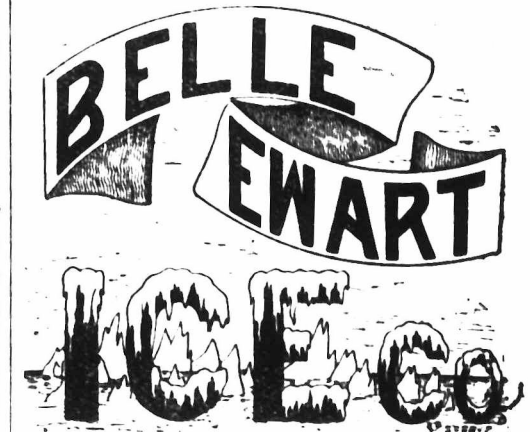
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Pure ice, liberal weight, obliging men and double supply on Saturdays. Look for the yellow wagons, as they are the only ones that carry Lake Simcoe Ice exclusively. Telephone or post card for full particulars.

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PARISIAN STEAM LAUNDRY COMPANY

67 to 71 Adelaide st. w.

Telephone 1127.

Goods called for and delivered.

E. M. MOFFATT, MANAGER.

A Wise Crow is Dick.

Mrs. James D. Martin, of North Bennington, had a crow that is a born humorist. It is continually playing pranks on the different members of the Martin household. The bird's name is 'Dick.'

'Dick' has a strong love for jewelry, and never allows an opportunity to steal a ring or other ornaments to pass. Recently Mrs. Martin missed a plain gold ring. She at once suspected the crow of being the thief.



SEE THAT LINE

It's the wash, out early, done quickly, cleanly, white.

Pure Soap did it SURPRISE SOAP with power to clean without too hard rubbing, without injury to fabrics.

SURPRISE is the name, don't forget it.

'Dick, you stole 'Dick' one side, tress from eye. H lently, an dow to th 'There thing wit 'The ras and we 'know wh man kill 'Dick every wo room an: tokening entered t she foun 'Dick' back of a 'So y did you? eyeing U 'Dick and ther the floor extremel

Ru

During t terest assortn larger and rer as well

Special E versibl \$1.50; \$2.00;

These part of tl floor cov

Fresh quality h these for are copie carpets; 45c, 75c, accordin

Oilc

The opp chase. Linole place t at spec

Oilcloth: 60c a s

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Figured yard.

Plain C yard.

We a cloths. and con: lar price net, 85c

JOI

'Dick,' she said, 'where is the ring you stole?'

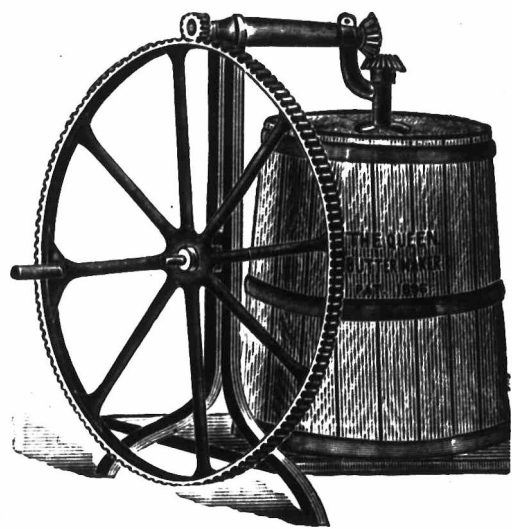
'Dick' cocked his head pertly to one side, and then looked at his mistress from the corner of his little beady eye. He shook his black head violently, and then flew out the open window to the limb of a near-by tree.

'There's no use trying to do anything with the crow,' said Mrs. Martin. 'The rascal has hidden it somewhere, and we will never find it again. I know what I'll do. I'll just have the man kill that crow.'

'Dick' evidently had overheard every word, for he peered into the room anxiously, even in a manner betokening fright. When Mrs. Martin entered the room an hour or so later she found the ring lying on a table. 'Dick' was demurely perched on the back of a chair.

'So you did bring the ring back, did you?' said Mrs. Martin, sharply eyeing the bird.

'Dick' looked at her for a moment, and then hopping from the chair to the floor, tried in a manner that was extremely ludicrous to beg her pardon.



The Queen Butter Maker the Scientific Wonder.

As will be seen by the illustration above, which is the latest model, the Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large tub shown is a screw propeller, modelled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1,600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old-fashioned dasher churn. This immense agitation causes the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view, the butter must come gathered in a few minutes—it does come, forming a beautiful granulated butter like wheat kernels at the surface.

Experts in butter-making in all parts of the country do not hesitate to say that they have tested the "Queen" over and over, and pronounce it a wonder, that it is thoroughly practical, does just what is claimed for it, and that the grain of the butter is finer, brought by this process, than that produced by any ordinary churn, and it is very easily cleaned.

Experienced canvassers state: "they never saw anything sell like the 'Queen'; they make easily from \$45 to \$100 a week, without a bit of trouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before, states 'she made \$7.50 a day in addition to taking care of her family.'

Sold Thirty-six.

The best time I made in making butter was in 58 seconds, temperature was 64, cream was ripe, thick and sour. A grandson of mine, 6 years of age, made butter in one minute and a quarter from one gallon of cream, temperature and quality of cream same as above named. I have sold 36.

J. E. DREISHACH, Carthage, Mo.

One Minute.

The "Queen" is a success. Mr. Paine says he would not take twenty dollars for it if he could not get another. The butter has come three times in one minute; usually in two minutes or two and a half. Once it was five minutes, which was the longest time. We churn over eleven pounds a week; churn three times a week.

Mrs. S. C. PAINE, Orwell, O.

Money Talks.

You will please find enclosed draft for \$36.00, for which send me 12 of your Queen Butter Makers. Send them as quick as possible. I have given the Queen Butter Maker a fair test, and it does all that is claimed for it.

H. D. FELLERS, Jasper, Mo.

Sold Six in Eight Hours.

I was out canvassing with the sample Queen Butter Maker you sent me and I have sold six. I was only out about eight hours one day.

A. W. COLEMAN, Wilmore, Cambria Co., Pa.

In Two Minutes Before One Hundred People.

The Queen Butter Maker is the finest machine that I ever saw for making butter. I have made butter in two minutes before a hundred people or more, and they all say that it could not be beat. The machine talks for itself.

T. M. KING, Williamsburgh, Iowa.

Sold Seventy-five.

The Queen Butter Maker is O. K., and I have no trouble in getting butter in one and three minutes and have got butter in fifteen seconds, and the more you use it, the better you can do with it, as it is different from any other churn or machine. You can make more butter and better butter in less time; it does all they claim. I sold seven machines in a day.

R. A. E. HANEY, Port Huron, Mich.

Sold Twelve.

I travelled four days in my immediate neighbourhood last week, and have sold twelve "Queens." I have churned five times for different parties; the shortest time was three minutes, the longest time was seven minutes (milk, not cream). Did not have the temperature of the milk right.

W. D. LATTA, University Station, Orange Co., N. C.

Any of our readers who may be out of employment and who may desire a nice, clean business with plenty of money in it, should write to The Queen Butter Maker Co., 127 E. Third Street, Cincinnati, Ohio, as there will be an immense demand for the "Queen" this spring when the cows come in fresh. Everybody will want one, and money can be made.

'It's all right this time, Dick, but if you ever steal a ring again I'll have you shot,' said Mrs. Martin, warningly. 'Dick' was so glad that he did a double shuffle on the floor. Then he flew out of the window to the tree again, and chirped so noisily that he attracted the attention of all the other birds in the neighbourhood.

Great Book Sale

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THEOLOGICAL, SERMONIC, DEVOTIONAL AND JUVENILE BOOKS,

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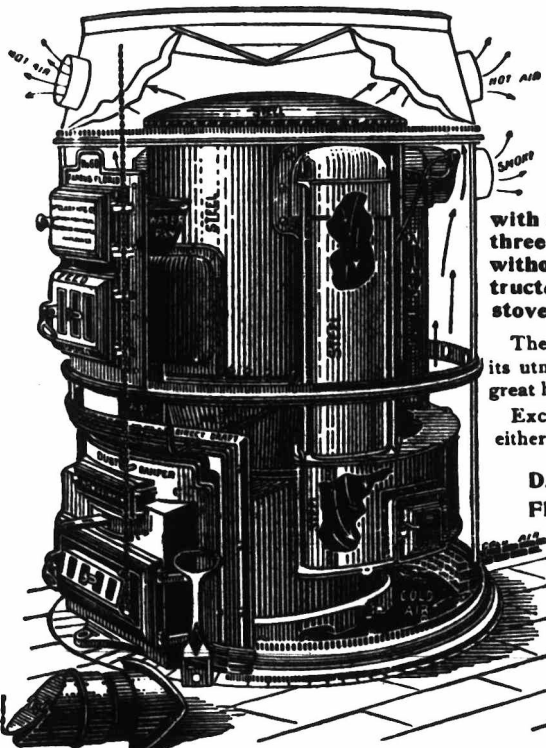
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With Hot Water Combination if desired.

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with steel dome, low steel radiator and three steel flues, (insures quick heat without danger of cracking), is constructed on the principle of a baseburner stove, and is as easily regulated as one.

The distance the heat has to travel compels its utmost radiation, and consequently insures great heating power with economy of fuel.

Exceptionally heavy fire pot fitted with either flat or duplex grate. Large ash pit.

DAMPERS CAN BE REGULATED FROM ROOMS ABOVE.

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Sir Henry Thompson, the most noted physician of England, says that more than half of all diseases come from errors in diet. Garfield Tea overcomes results of bad eating; cures Sick Headache; restores the Complexion; cures Constipation. Get a free sample from 317 Church St., Toronto, Postpaid.



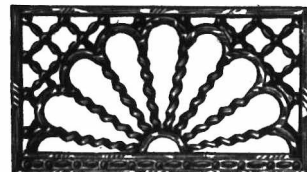
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IS THE WISH OF EVERY LADY



Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms.

We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, combinations of the different styles, and many finished in any kind of wood desired. For further particulars address OTTERRVILLE MFG. CO., Ltd., Otterville, Ont.

Rug Specials

During the incoming week we will give interest to Rug selling. We have an assortment of various classes of Rugs, larger than you will find anywhere else, and remarkable for their richness in color as well as cheapness.

Special line of Buluwayo Rugs, reversible, sizes 4 ft. 6 in. x 2 ft., \$1.50; 5 ft. 6 in. x 2 ft. 6 in., \$2.00; 6 ft. x 3 ft. \$2.75

These Rugs can be used for any room or part of the house, and are very homelike floor coverings.

Fresh stocks in Japanese Rugs of extra quality have been opened. We recommend these for hard wear. Designs and colors are copies of the best Indian and Persian carpets; prices are very special, running at 45c, 75c, \$1.50, \$2.60, \$3.50 and up to \$13.50 according to size.

Oilcloth Specials

The opportunity has come our way to purchase a special lot of Scotch oilcloths and Linoleums at very special prices, and we place them on sale for immediate clearing at special prices to you:

Oilcloths, 8-4, regularly worth 50c and 60c a sq. yard, special at 40c and... 50c

Linoleums, 8-4, regularly worth 55c and 75c, special at 40c and... 55c

Figured Cork Carpet, special per sq. yard... 90c

Plain Cork Carpet, special, per sq. yard... 85c

We are clearing a lot of 8-wide Oilcloths. Some have been seasoned five years and consequently are very durable. Regular prices, \$1.15 and \$1.35; clearing price, net, 85c.

JOHN KAY, SON & CO., 34 King Street west, TORONTO.

Trinity College School,
PORT HOPE.

Will re-open after the Easter holidays on
Wednesday, April 21st.

The new fire-proof buildings are furnished with everything that can conduce to the comfort and welfare of the boys, and are unsurpassed in the Dominion. For a copy of the Calendar or other information apply to the

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A resident and day school for young ladies. Students of all grades from beginners to the most advanced receive the best possible training. Special advantages in music, art and modern languages. To fill vacancies a few pupils will be received at greatly reduced fees during the month of November. For particulars address the Principals.

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

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

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

School will re-open, D.V., Monday, April 26

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Prepares for entrance to the University Colleges, for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Art. Resident French and German Governesses. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing) \$52 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen.

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Apply for Calendar to MISS GRIER, Lady Principal.

Church Extension Association,
At 135 James Street North,
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Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.
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Commodious House. Healthy situation. Prepares for Matriculation and other examinations. Conversational French conducted by Sisters who have resided in France several years.
Fees for Resident Pupils, \$160 to \$200 per annum. Address

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Next term commences April 23rd, '97.

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231 East 17th Street, New York.
A resident and day school for girls. Pupils prepared for Colleges. Advantages in music, art, and modern languages. Terms \$300 to \$500. Re-opens Sept 30. Address the Sister Superior.

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The best health restorer ever discovered. A fine medicine for all impurities, a good tonic for the system. One pill occasionally after dinner and tea works wonders in indigestion, constipation, piles, liver, kidney, rheumatic and menstrual troubles. No family should be without them. They are a family medicine chest. Five boxes for \$1.00, postpaid. D. L. THOMPSON, Homeopathic Chemist, 394 Yonge Street, Toronto.

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Issuer of Marriage Licenses, County Clerk. Office—Court House, 51 Adelaide Street, East. House—299 Gerard St. East, Toronto.

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The old-established firm
F. B. GULLETT, Sculptor
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SOLE MAKERS OF THE BOMYER BELLS
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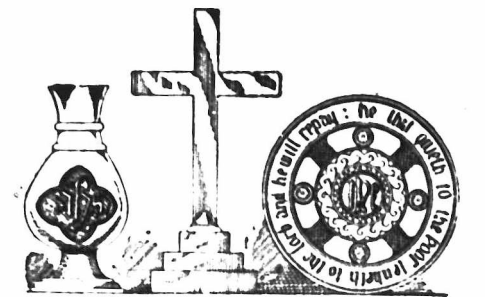
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I am authorized to announce that in future payment of all death claims in the Dominion of Canada will be made by check on Ontario Bank, Toronto, or the Molsons Bank, Montreal, thus making the Mutual Reserve practically a HOME COMPANY.
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Tubular Bells are harmonious, pure and sweet, cost much less than ordinary bells, require no specially constructed tower.
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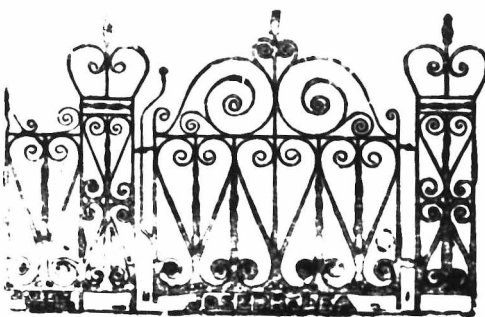


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