

# Canadian Churchman

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

Vol. 24]

TORONTO, CANADA, THURSDAY, MAY 19, 1898.

[No. 20.]



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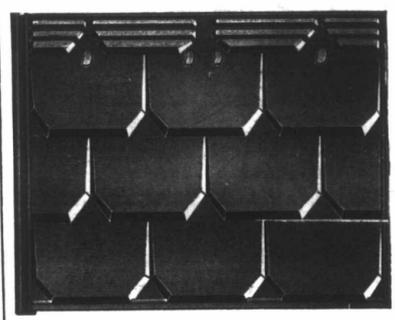
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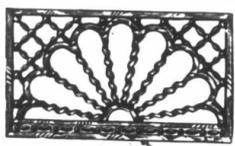
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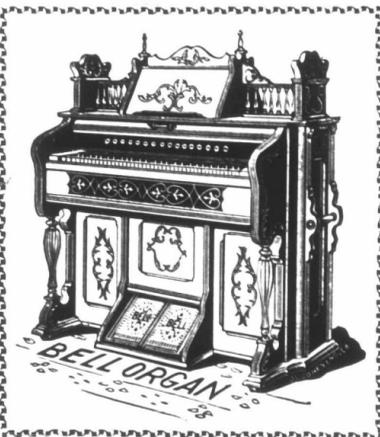
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# Canadian Churchman.

TORONTO, THURSDAY, MAY 19, 1898.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

May 22—SUNDAY AFTER ASCENSION.

Morning—Deut. 30. John 7, 25.

Evening—Duet 34, or Jos. 1. Titus 1.

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

### SUNDAY AFTER ASCENSION.

Holy Communion: 241, 304, 305, 315, 316.

Processional: 147, 148, 201, 506.

Offertory: 148, 149, 220, 223.

Children's Hymns: 228, 233, 301, 340, 341.

General Hymns: 37, 144, 150, 236, 298, 306.

### WHITSUNDAY.

Holy Communion: 324, 155, 157, 281, 275.

Processional: 152, 153, 156, 508.

Offertory: 211, 524, 525, 532.

Children's Hymns: 270, 338, 470, 566.

General Hymns: 207, 208, 209, 212, 507, 541.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

### Gospel for Whitsunday.

St. John, xiv., 26. "But the Comforter, even the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I have said unto you."

Difficult to over-estimate the benefit of the Festivals of the Church. Light up periods of year—break through monotony—calling to remembrance great Events. To-day celebrate the Birthday of the Church, just as Christmas Day the B. D. of Christ.

i. Celebrate the Gift of a Divine Person to dwell in the Church for ever.

1. Holy Ghost very God. Hence N. T. teaches doctrine of Holy Trinity—rightly celebrated on Octave of Pentecost.

2. A mighty Helper to mankind. "Comforter"—Advocate. "We have an advocate" (paraclete—same word). Means one called to the side of another (Paracletos=Advocatus), especially in a court of justice. So "advocate with the Father"—Intercessor.

3. The Gift of the Father. All of God: Fountain of Deity. Only one God: Sent Son: Gave and gives His Spirit.

4. A gift conditioned on the Work of Christ. "I will send Him." (1) "Not yet given, because Jesus not yet glorified." "If I go not away the Comforter will not come." (2) True, always in the world: Before the Incarnation the source of life. But so was the Eternal Word. (3) A close parallel between the gift of the Word and that of the Holy Spirit. By the Incarnation and birth of Christ the Word personally revealed. So on Pentecost the Holy Ghost personally revealed.

5. The Gift of God Himself: "That the Lord God might dwell."

6. An abiding Presence. Not coming and going. Not for a season; "that He may abide with you for ever."

ii. One particular aspect of the Comforter's work. "Teach all things," a great work that of teaching.

1. Consider: the work of Christ, the perfecting of mankind. Unity of God and man. God should dwell—Man should manifest. The end of all. (1) Realized in Jesus Christ. (2) To be realized in the Church—"the fullness" as Christ was. (3) Fully realized only as men knew and recognized the truth of their relation to God. Taught by Christ. Made known by the Holy Ghost. (4) His work of teaching. Actually recalled the words of Christ. (b) Taught to appreciate them. Illumination. Deepened feeling. Further development and application.

iii. May God help us.

1. To know something of our infinite debt. Thanks be to God—for Himself!

2. To cherish the Presence and Power of the Holy Ghost.

(1) By the Imitation of Christ. "He shall glorify Me."

(2) By "drinking in His Spirit." "Come, Thou Holy Spirit, come: And from Thy eternal Home."

## THE BISHOPS AND THE ROMAN CATHOLIC UNIVERSITY.

It will be within the recollection of many of our readers that we published quite recently an article upon the proposed Roman Catholic University in Ireland, and the action of the Archbishop of Canterbury and the Bishop of London with reference to that proposal. We did so not merely in order to vindicate the action of the bishops, but rather to bring out clearly the principle on which they acted, as the only principle on which the Church in

England could plead for the maintenance of her own elementary schools. We publish a letter in our present issue which shows that one at least of our readers has failed to appreciate our argument; and, although we have no intention of entering upon a controversy on the subject, we shall yet take advantage of this misunderstanding to make our meaning clearer. In the first place, let it be observed, we were contending for denominational education. We are quite aware that, at the present moment, this subject concerns England a good deal more than ourselves. Still the time may come when Mr. Lawrence Baldwin's "Utopian" scheme may, even among ourselves, enter the field of practical politics, so we may as well consider the subject of education from that point of view. Moreover, the manner of education in England is by no means a matter of indifference to us here in Canada, since we are continually receiving multitudes of young people who have received their education in English Schools. Now, in advocating and assisting denominational schools in England, we do not propose to give public money to any religious body, as such. If Anglicans, Romans, Presbyterians, or any other communion will set up elementary schools at their own cost, and maintain them, they may obtain government grants on exactly the same terms. And in so doing they are not receiving other people's money, but their own money. They contribute their own share to the taxes and they receive no more than their own share from the taxes. Our correspondent says that such justice would not be meted out to Protestants in Spain or Austria. But this is only to say that the Roman Catholics of those countries have not yet fully learnt the lessons of liberty and equity which we have learnt. Does he mean to say that we are to abandon our own principles and adopt those of the people whom he is inveighing against? Our correspondent says that the Archbishop of Canterbury, by favouring a Roman Catholic University for Ireland, is confessing—or is perilously near confessing—"that Romanism is a good and proper religion," and not merely so, but "that they and their Church are wrong!" So far we have been thinking merely of the principle of allowing denominational schools the same privileges as non-denominational or secular schools; and, if that principle is to be accepted, then all denominational schools must be put on the same basis. On this point we need say no more. But the case of the Roman Catholic University for Ireland rests on somewhat different grounds, since it is probable that public money will be required for the setting up of the University. But—must we ask—will this public money be the money of Protestants? Will English Churchmen be chargeable with the offence of setting up a religion that they condemn? We think not. In the Home Rule discussion it has been abundantly conceded on both sides that Ireland must be governed according to Irish ideas. In no other way can the argu-

ment for Home Rule be rejected, and those who believe, as we do, that Irish Home Rule would not only be injurious to the Empire, but mischievous in its effects on Ireland, are bound to show that the reasonable wishes of the Irish people can be met and satisfied without having recourse to Home Rule. One part of these wishes must naturally have regard to the education of the people. And how can this be done? By giving them as good an education as can be provided for them. A long time ago, English Statesmen of both parties became convinced that it was better that the clergy of the Irish Roman Catholic Church should be educated in their own country, than that they should go abroad, and be educated at Douay. The new proposal to found a Roman Catholic University is only an extension of the same plan. It will come out of Irish money, and we submit that Irish people have a right to be educated as they prefer. Moreover, if any other argument were needed, such a provision will afford a great relief to the University of Dublin, which is, in theory, a non-denominational Institution. We believe there are Roman Catholic professors and tutors in the University of Dublin, and this is quite right; yet the atmosphere of the University is Protestant, and this must be a trouble at times to Protestants, as well as Roman Catholics. We can quite imagine that it will be a relief to all parties to know that Roman Catholics have a home elsewhere. We trust that we have made the position of the English bishops intelligible to our readers—or rather, to such of them as had not seen the point clearly before. There are several remarks in our correspondent's letter which we read with pain, but we cannot do more than touch on some of them here. He says "the eccentricities of the Anglican episcopate, from their frequency and extraordinary character, have ceased to any longer excite wonder." Even if such a statement were just, it would be impertinent, and it is most unjust and unfounded. Again, he says, "The Archbishop of Canterbury and the Church which he professes to represent or speak for, owe their very existence and position to the fact that Romanism is undeserving of support or favour from the British people." If this were so, they would be in an evil case; but such talk is simple nonsense. The writer should go a little further into Church History, and if he does, he will not write again in this fashion.

#### DEATH OF MR. D'ALTON McCARTHY.

Death of Mr. D'Alton McCarthy! Seldom have the public of Toronto, of Ontario, of Canada, received so violent a shock as on Monday week, when it was reported that Mr. D'Alton McCarthy had been so dangerously hurt that his life was almost despaired of. It is an event of this kind that brings home to us a conviction of the greatness of God's gifts to us. We hardly think of them while we possess them. They are a matter of course. The brave, true men, who are doing their work for the world valiantly, persistently, often making sacrifices for the public that the public never dream of—we take all their work and all their sacrifice with hardly a thought

of what it has cost them, with hardly a thought of what it has done and gained for us. We criticise them, we wish they were more wise. We dwell upon their faults and failures rather than upon their achievements and successes. And then they are taken from us, and a great void seems to be opened before us which we cannot fill—which, in our shock of grief, we feel as if no one could fill, and we ask ourselves why we did not make more of God's gift while we had it. We all remember Mrs. Hemans' lines on the child's grief at the loss of her brother. "O while my brother with me played, would I had loved him more." It is not only the child that has feelings like these. Some such thoughts come to us in our grief over the loss of one of our noblest and most brilliant public men. No one will now deny to Mr. McCarthy the right to such a designation. He was a man of wonderful endowments, of a clear, strong, subtle intelligence; of a gift of speech such as few save men of his own nationality possess; with a versatility of genius which seemed to adapt him for any situation, and a power of work which few could equal. But beyond all this, with a social charm to which few, if any, of his contemporaries at the bar or in the parliament could lay claim. To the public at large he was probably best known as a member of parliament, and as a politician who had something in his constitution of the element that presents complete success. For ourselves, we cannot but regret that Mr. McCarthy thought it necessary to separate from his party; and we do so on no grounds of party politics, but simply because he thus lost opportunities of serving his country, to which he was so loyally devoted and which he was so well qualified to serve. But however we may cherish these regrets, or even disagree with some of his lines of action, no one at this moment will venture to doubt the sincerity of his utterances, the purity of his motives, or indeed the consistency of his actions. The mere mention of these things brings back to us the memory of the man's real and essential nobility and greatness of mind, and we feel that the mere defence of him would be an insult to his memory. To a narrower circle Mr. McCarthy was known as a great advocate, and he was second to none at the Canadian bar. The man whom, in some respects, he most resembled, and from whom, in other respects, he most differed, Mr. Christopher Robson, would probably put Mr. McCarthy before himself, even as Mr. McCarthy would certainly have preferred Mr. Robson to himself. We could give no higher place and no higher commendation to either of these two men. The one, and the younger, is gone, the other remains. It is well to honour the dead. It is no less well to honour the living who deserve honour, although this, alas! we are apt to forget. If we did not forget it, our regrets would be fewer. Apart from Mr. McCarthy's gifts and qualities as a politician, his private and social characteristics were of the most attractive character. A Christian gentleman, cultivated, thoughtful, considerate, and generous, he carried about with him an air of refinement, intelligence and courtesy. Personally he could have had no enemies. His opponents in parliament were his friends. Mysterious

are the ways of Providence. Great is our loss as a Country; nor must we neglect to testify, great is our loss as a Church. His benefactions to religious work and religious education were many in number and considerable in amount. We can ill afford to lose such men. May a gracious Providence grant us some who will walk in his steps.

#### REVIEWS.

The Early History of the Hebrews. By the Rev. A. H. Sayce. Price 8s. 6d. London: Rivington's, 1897.

We know, when we take a book by Professor Sayce, that we shall receive instruction and entertainment, and more particularly some dealings with that modern principle known as the Higher Criticism. The Professor has made up his mind that the Higher Criticism is more or less of an impostor, putting its cobweb theories in the place of, and in opposition to, the ascertained facts of ancient history, and he is resolved to do battle with it to the end. Here is his own way of stating the opposition. "Over against the facts of archaeology stand the subjective assumptions of a certain school, which, now that they have ceased to be predominant in the higher latitudes of scholarship, are finding their way into the popular literature of the country. Between the results of Oriental Archaeology and those which are the logical end of the so-called 'Higher Criticism' no reconciliation is possible, and the latter must therefore be cleared out of the way before the archaeologist can begin his work. Hence some of the pages that follow are necessarily controversial, and it has been needful to show why the linguistic method of the 'literary analysis' is essentially unscientific and fallacious when applied to history, and must be replaced by the method of historical comparison." This will doubtless be good news to the opponents of the Higher Criticism; and it is not to be denied that, in some places, Professor Sayce has given reasons for a reconsideration of some results arrived at; but we imagine that in other places he is rather addicted to the Higher Criticism himself. Let us understand, however, what the Professor proposes to do. He is writing the History of Israel from the time of the patriarchs down to the end of the reign of Solomon; and he dismisses the critical method as worthless, writing from a purely archaeological point of view. According to Professor Sayce, the critics adopt a certain theory and eliminate every passage which runs contrary to their theory as an interpolation by a later writer. But, after a little, we find that Professor Sayce himself makes rather copious use of the same principle. Thus in a note at p. 169, we read that the "camels" mentioned along with the cattle in Exod. ix., 3., have been "inserted from an Israelitish point of view." Again in a note at p. 221 we read that Deut. x., 6, 7, has been interpolated in the middle of the narrative of the legislation at Mount Sinai. Perhaps the interpolations of Prof. Sayce are different from those of the Higher Criticism, but at least they are there! But, for all this, the book is one of great merit, of great interest, and which no biblical student will regret making himself acquainted with.

Magazine.—The Critical Review (April), has its usual wealth of well-informed and careful criticism. Professor Sayce's "Early History of the Hebrews" receives a welcome, but also a measure of criticism. Several books on the recently discovered "Sayings of Jesus" are noticed. It does not appear that much is to come out of this discovery. Archdeacon Cheetham's "Mysteries Pagan and Christian" is commended; so is Smith's second volume on the Minor Prophets. Another

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work on the same subject, in German, and not yet translated, is Nowack's Commentary, which is entitled to "a place alongside the very best expositions of these prophets." The great "Dictionary of the Bible" receives a warm welcome. Allen's "Christian Institutions" receives a general commendation. Professor Clark's "Anglican Reformation" is noticed with commendation. Many other important works are noticed; and, in short, there is no review that gives so complete an account of new books in theology and philosophy.

**Home & Foreign Church News**

FROM OUR OWN CORRESPONDENTS.

**NOVA SCOTIA.**

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

Summerside.—St. Mary's.—The Rev. J. M. Withycombe, rector, has recently organized a company of the Boys' Brigade in this parish.

Shelbourne.—The death has just been announced of Rev. Dr. White, who was undoubtedly the oldest Anglican clergyman in Canada. He was a native of the province, a graduate of King's College, Windsor, and was ordained by Bishop John Inglis, son of the first bishop, over sixty years ago. He had been rector of Shelbourne for sixty-two years, and had served under three bishops. His grandson is at present rector of New Ross, N.S. Up to a year or two ago he was able to do occasional duty. He had completed his ninety-second year. For a number of years Rev. J. Morris has been performing the parochial duty, and it is likely will now be elected rector. Shelbourne, like so many of our Nova Scotian towns, is a place "with a history." Founded about 110 years ago, by loyalist refugees, it was at one time a very populous place with several thousands of inhabitants. Its former prosperity is attested by the numerous vestiges of deserted buildings and the traces of streets, etc., laid out in anticipation of its becoming a second Halifax. However it rapidly declined from a variety of causes, and it is now one of our smaller towns, though of late years it has begun to show signs of returning prosperity. Its harbour is one of the finest on the Atlantic coast, and is said to be only excelled by that of Halifax. Like Lunenburg, Annapolis Royal, Sackville, Granville, etc., Shelbourne is one of our historic Nova Scotian parishes and has long since completed its century of organized existence.

Sackville.—Rev. R. F. Dixon, late assistant at the Cathedral, has taken up his residence in this parish. He will reside for the present at Bedford, a beautiful village at the head of Halifax Harbour and distant from the city about eight miles. A new church is greatly needed at this place, owing to the overcrowding of the present one.

Herring Cove.—Rev. C. Clerk is slowly recovering from a protracted attack of typhoid fever.

**FREDERICTON.**

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Sussex.—The standing committee of the synod on Sunday Schools has arranged that the next Diocesan Conference of Sunday School Teachers shall be held in Sussex. A programme is presented for May 17th and 18th. May 17th: Conference meeting in the parish-room at 3 p.m., the Lord Bishop of the Diocese as chairman. The meeting will open with prayers and an address by the Bishop. 3.30—4.30 p.m.: Subject, "The Ideal Sunday School." Miss Murray will read a paper upon this subject, and this will be followed by addresses by volunteer speakers. 4.30—5 p.m.: "A Model Lesson" will be conducted by Rev. Wm. Eatough. 5—5.30: The afternoon session will be concluded by a consideration of the subject of "The Principle and Practice of Teaching." Rev. A. A. Slipper will read a paper, and the Rev. P. G. Snow

will give an address. There will be a public meeting in the evening at 7.30. The first subject to receive notice at this meeting is "Diocesan aids to Sunday Schools, with a view of making them more efficient." Three divisions are made of this subject: (a) Diocesan Organization; (b) Diocesan Teachers' Association; (c) Diocesan Teachers' Examination and Rewards. There will be a speaker upon the subject whose name has not been announced. The second subject to receive notice at the evening meeting is "The Necessity of Home Co-operation in our Sunday School work. Rev. A. D. A. Dewdney, rector of St. James', St. John, and Mr. W. S. Fisher will speak upon this subject. The programme for the evening will be concluded by Mr. W. M. Jarvis moving the resolution: "That in the face of the prevailing ignorance of the Word of God, this meeting would emphasize the urgent need there is for thorough, systematic reading of the Bible in the daily life, with a view of making more effective the work of our Sunday Schools in the religious instruction of the young." The name of the seconder of this resolution is not given on the programme. May 18th.—The second day's proceedings will begin with a celebration of Holy Communion in Trinity Church at 8 o'clock. A meditation will be conducted by the Very Rev. the Dean of Fredericton. At 10 o'clock the conference will meet. The first subject will be "The Morality of the Old Testament." This will be treated of in a paper by Ven. Archdeacon Brigstocke, D.D. From 10.45 to 11.30 the members of the Question Box Committee will report, giving their answers to questions previously collected. A half-hour will be given to the consideration of the subject of "Some Missing Links in our Religious Instruction of the Young." (a) Sketches of English Church History, and (b) A Knowledge of the Prayer Book. It is proposed to have a paper read upon this subject, but the writer's name has not been announced. Mr. H. H. Pickett will read a paper and Rev. A. G. H. Dicker will give an address upon the subject, "How to retain the interest of our young men in Church work." And the last subject is "Is the system of Rewards and Grading beneficial in Sunday School work." The Rev. S. Neales will read a paper upon this subject, the Rev. W. O. Raymond will give an address. The conference will close with a free discussion lasting for half an hour. The programme speaks for itself. The committee have done their work and the rector and Church members of Sussex are leaving nothing undone in the way of insuring the success of the conference meetings.

Rothsay.—Your correspondent, in referring to the report of the Colonial and Continental Church Society, finds that the treasurer of that society has paid the sum of \$250 to the rector of the parish.

St. John.—The Right Rev. L. Jones, D.D., Bishop of Newfoundland, arrived in the city Saturday, May 7th, from Barbadoes, where he had been on an official visit to that part of his diocese. He spent Sunday at the Royal and left for Halifax en route home. He was given a drive about the city by Ven. Archdeacon Brigstocke.

Mr. N. H. Athol, formerly organist of the Mission Church, has been appointed organist of St. Luke's Cathedral, Halifax.

St. Stephen's.—St. Stephen's Church Auxiliary of the W. F. M. Society on Friday evening, May 6th, elected: Miss M. Robertson, president; Miss Read and Mrs. Wisdom, vice-presidents; Mrs. Owen Campbell, secretary, and Miss Leavitt, treasurer. The funds amount to over \$100. The mite boxes yielded \$29.52.

A meeting of the committee of management of the Ladies' Association of the Church of England Institute, was held on May 9th, at the rooms of the Institute, the president, Archdeacon Brigstocke, in the chair. The report of the Easter sale was presented, of which the following is a summary: "The Easter sale was successful beyond our expectations, as many discouragements were at first encountered. But the selection of fancy work was

pretty as usual, the art table was tastefully decorated and the novelty table unusually successful. During the evening there was a short musical programme, and our thanks are due to Mr. Williams for his assistance. The Orange Lodge gave us the use of their handsome room, for which we tender our thanks. The supper, under Mrs. G. F. Smith, was as recherche as usual. Mr. Frank Kinnear kindly decorated the supper room. The financial results were as follows: Fancy work, \$102.66; aprons, \$25; art table, \$18.91; novelties, \$34.60; flowers, \$3.71; high tea, \$84; candy, \$23.26; ice cream, \$14.50; afternoon tea, \$1.50; afternoon admission, \$9.10—total \$317.23. General expenses, advertising, etc., \$9.10, leaving a balance of \$308.13." This report was received with satisfaction; the usual appropriations were made for the flower mission for the hospital, for the charitable and missionary aid committee for books and other needs of the Institute. A piece of work was donated to the Zenana Mission, after which the meeting adjourned.

Bathurst.—St. George's.—The Lord Bishop of the diocese administered the rite of confirmation to 17 candidates in this church on May 9th. His Lordship also preached at both the morning and evening services.

Millidgeville.—St. Luke's.—On Friday, May 6th, Bishop Kingdon conducted a confirmation service at Millidgeville, in St. Luke's parish. He was assisted in the service by Rev. R. P. McKim and Rev. F. W. M. Bacon of St. Luke's. The choir of the church were present and assisted in the service. The rite of confirmation was administered to ten candidates.

**QUEBEC.**

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

Diocesan Changes.—At the Diocesan Board meeting held on Friday, April 15th, the Bishop nominated: The Rev. R. C. Tambs to Waterville, the Rev. Earnest King to Melbourne, the Rev. W. J. Curran to Durham, the Rev. D. Horner to Sandy Beach, the Rev. G. T. Harding to Riviere-du-Loup, the Rev. G. G. Nicolls to Fitch Bay, the Rev. R. W. E. Wright to Magog, the Rev. G. F. Hibbard to East and West Frampton, and all these nominations were concurred in by the Diocesan Board. At the same meeting it was agreed that Stoneham should again form part of the Mission of Valcartier, and that the Rev. E. A. Dunn, rector of St. Paul's, Quebec, should minister in addition at Montmorency and Lake Beauport. The prayers of the faithful are asked, that these appointments may all be for the greater glory of God.

Quebec.—The sum of \$335.38 was collected in the Diocese of Quebec recently on behalf of the S.P.C.K. "Bi-centenary Thankoffering Fund." In addition to the above the sum of \$69.30 was received from friends of the society as annual subscriptions.

A stated meeting of the Central Board was held in the Cathedral Hall on the 19th of April. In the absence of the Lord Bishop, Dr. Dunbar, vice-president, was called to the chair. Reports from the Committee of Education and of Finance were read and considered clause by clause. Grants were made in aid of fourteen schools, and the secretary was instructed to obtain fuller information regarding some others that sought help. An "outfit" grant of \$75 was made to a young clergyman. An application for a grant in aid of the erection of a new church on Melbourne Ridge was considered—action deferred. The secretary presented a report re: Bonds deposited in the society's safes; and the treasurer submitted his customary financial statement. A communication was received from Mr. T. H. Dunn, of Quebec, making the very generous offer to increase Louiseville Endowment Fund (now \$3,000), to \$10,000, on certain specified conditions. The gift was gratefully accepted on the terms indicated. The secretary was instructed to communicate with the widows on the pension list, touching the W. and O. By-Law, as lately enacted.

and to prepare, on the lines of the new By-Laws, two certificates for the Board's consideration.

The Rev. H. Gomery, who was recently appointed Canadian Agent of the S.P.C.K., has of late been making a tour of this diocese, addressing meetings and preaching sermons in aid of the society.

The annual meeting of the diocesan branch of the W. A. is to be held in Quebec on Wednesday, May 25th.

#### MONTREAL.

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

Waterloo.—St. Luke's.—The Ven. Archdeacon Lindsay has resigned the living, greatly to the regret of the parishioners.

Montreal.—The following prizes were awarded at the convocation of the Montreal Diocesan Theological College, which was held recently: Ecclesiastical history, first year, and Dogmatics, first year, Mr. J. J. Willis; Greek Testament, first year, Mr. T. B. Holland; Liturgies, Mr. J. J. Willis; Elocution, Mr. T. B. Holland; English Bible, Mr. J. J. Willis; Old Testament, third year, Mr. J. A. Poston; special Literary Society prizes—Best speeches, Mr. W. B. Heeney; best reading, Mr. J. J. Willis.

Bishop Bond's Appointments.—The Lord Bishop of Montreal has made the following appointments for June and July:

Tuesday, June 7.—Cowansville, Rev. J. A. Elliott.  
Wednesday, June 8.—Dunham, Rev. N. A. F. Bourne.

Friday, June 10.—Frelighsburg, Rev. Canon Davidson.

Sunday, June 12.—Philipsburg, Rev. A. C. Wilson.

Monday, June 13.—Stanbridge, Rev. W. Harris.  
Tuesday, June 14.—Bedford, Rev. Rural Dean Nye.

Wednesday, June 15.—Farnham, Rev. Canon Masson.

Thursday, June 16.—Abbotsford, Rev. H. E. Horsey.

Friday, June 17.—Rougemont, Rev. W. J. M. Waterson.

Sunday, June 19.—Granby, Rev. Rural Dean Longhurst.

Monday, June 20.—N. Sheppard, Rev. S. R. McEwan.

Tuesday, June 21.—Waterloo, Ven. Archdeacon Lindsay.

Wednesday, June 22.—W. Shefford, Rev. S. A. Mills.

Thursday, June 23.—Iron Hill, Rev. G. A. Mason.  
Friday, June 24.—Brome, Rev. F. A. Pratt.

Sunday, June 26.—Knowlton, Rev. W. P. Chambers.

Monday, June 27.—S. Stukley, Rev. J. W. Garland.

Tuesday, June 28.—Eastman, Rev. Mr. Buckland, student.

Wednesday, June 29.—Boscobel, Rev. P. C. Abbott.

Thursday, June 30.—Bolton, Rev. N. P. Yates.  
Friday, July 1.—Potton, Rev. Rural Dean Brown.

Sunday, July 3.—Glen Sutton, Rev. J. H. Lackey.

Monday, July 4.—Sutton, Rev. E. F. Capel.  
Wednesday, July 6.—Adamsville, Rev. R. D. Irwin.

Letters may be addressed to the Bishop, up to June 10th, at Philipsburg; June 17th, at Granby; June 24th, Knowlton; July 2, Sutton.

The Andrew's Home.—The quarterly meeting of the corporation was held in the board room of the institution on Thursday, the 5th inst., at 4 p.m., the Lord Bishop of Montreal presiding, and there being present the Ven. Archdeacons Evans and Mills, the Rev. A. French, Messrs. A. F. Gault, F. Wolferstan Thomas, Dr. L. H. Davidson, Messrs. George Hague and H. J. Mudge. Letters of regret were read from the Dean, Canon Davidson, the Rev. R. Hewton, Messrs. Charles Garth and E. L. Bond,

who were prevented from attending through illness and other causes. The continued illness of the Ven. Archdeacon Lindsay prevented him from being present. The secretary presented the quarterly report of the House Committee, which showed that much satisfactory work was done and the meetings faithfully attended. The weekly inspection of the home was regularly made by the lady and gentlemen visitors appointed for each month. Letters of commendation have been received from His Grace, the Archbishop, and others of the House of Bishops. Bishop Dunn, of Quebec, who lately visited and inspected the home, expressed himself as being particularly satisfied with all connected with the institution, and the manifest care exercised over the inmates. The Rev. Canon Powell, London, Eng., also inspected the building from basement to the top flat, and was particularly pleased with all he saw. All matters relating to the institution are reported to the House Committee for consideration. All immigrant trains are met by the janitor, and parties sent out specially by societies to our care, by the chaplain, in case of women, by the matron. The secretary presented the financial, immigration and house reports for the quarter ending April 1st, all of which were dealt with and considered most satisfactory.

#### ONTARIO.

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

Flinton.—The Archbishop of Ontario has appointed the Rev. J. P. Wright to this mission in the place of the Rev. Hugh Spencer appointed to Stirling.

Clarendon and Palmerston.—St. John's Church, Ardoch.—The annual vestry meeting was held at this station on the evening of Thursday, April 28th, the Mission Priest in the chair. The Rev. E. M. Rowland re-appointed Mr. Chas. Smith, sr., his churchwarden, and the congregation elected Mr. Thos Tappin as theirs. Mr. Bramwell Watkins was elected to represent the congregation in synod, and Mr. Pierrepoint Watkins was re-appointed Sunday school superintendent. The secretary of the Church Building Committee put in his report, which showed the church to be free of debt, so far. As some more church furniture and fittings, however, are required, and as the musical portions of the church services suffer considerably owing to the lack of an organ, it was decided, after some discussion, to continue to hold the annual picnics, and that the picnic this year should be held as usual on or about July 1st (Dominion Day). It will probably be held on the day previous, as Dominion Day this year falls on a Fast. After the Mission Priest had thanked the congregation for the way in which they had responded to his appeal for wood and teams to draw hay, etc., the meeting, which was a well attended one, was brought to a conclusion by the usual votes of thanks and prayer.

#### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Osnabruck and Moulinette.—Christ Church.—On Sunday, May 1st, the Lord Bishop of Ottawa administered confirmation in Christ Church, Moulinette, to 48 candidates, 29 males and 19 females. Of the males 18 were men, and of the females, 11 were women. There were 8 married couples. This makes a total for this congregation of 119 confirmed during the past three years, and for the whole parish of 213. The church was filled to overflowing for the confirmation service. A celebration of the Holy Communion followed. The Bishop's addresses were, as usual, deeply impressive. Two more memorial gifts to this church were recently dedicated by the Rev. R. W. Samwell, rector; one, an oak Sedilia, in memory of the late A. H. McIntyre; and the other, a beautifully bound altar service book, in memory of his wife, Jane Eliza McIntyre, both of whom were faithful and earnest members of the church. The memorials were the gifts of their

daughter, Sister Lillian, of the St. John's Foundation, Brooklyn. Steps are now being taken for the erection of a church hall.

St. David's, Wales.—This year is the tenth anniversary of the building of this church, and it has been resolved to celebrate the event by wiping off every cent of indebtedness upon the congregation, some \$400. This represents all the debt of the parish, for during the past year what remained of the church building debt upon St. Peter's, Osnabruck Centre, was paid, and at the Easter vestry meeting the congregation was able, for the first time in its history, to rejoice in a small balance on the right side.

Richmond W.—The semi-annual meeting of the Anglican clergy of the County of Carleton was held in the rectory at Richmond, recently. There were present Ven. Arch. Bogert, Canon Pollard, Revs. C. Saddington, W. H. Stiles, Scantlebury, Christie, Whalley, Clayton, Loucks and Mackay. Rev. Rural Dean Scantlebury reviewed his work of the year. The subjects of Parochial Missions and Church Literature were assigned to speakers. The statistics to be presented to the synod were examined and showed satisfactory progress throughout Carleton. An interesting discussion was held about raising the capital of the Widows' and Orphans' fund, but no steps were decided upon. Attention was drawn to the circular of the Clergy House of Rest at Cacouna, offering the advantages of a summer holiday to the clergy at a nominal sum. Much sympathy was expressed with the Rev. J. Fisher, of Ashton, whose horse and stables were burnt two days ago. The Rev. C. Saddington received a hearty vote of thanks for his generous hospitality. In the evening a most interesting service was held in the church, and addresses were given by Rev. Rural Dean Scantlebury and Rev. W. H. Stiles. The Rev. A. H. Whalley, of Bell's Corners, notified the Deanery of his departure at the end of May to the new mission of Glengarry. Every one regretted his leaving the county, where he has done much good work and won the estimation of the clergy, and all wished him success in his new field.

#### TORONTO.

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

St. Alban's Cathedral.—Special Synod Appeal.—Dear Sir: The synod of 1896 appointed a committee to assist in paying off certain contractors' unsecured claims for which the Church at large might be thought to be in some way morally responsible, and thus the whole diocese, through the action of its authorized representatives, has committed itself to this undertaking. The committee have succeeded in getting \$2,600 paid into the bank, but this sum has been contributed by not more than 300 members of the Church in the whole diocese. The committee, after lengthy negotiations, have adjusted the sum of \$3,100 as an amount absolutely required to make any sort of settlement of the matters entrusted to them. This means that \$500 more have to be paid into the bank at once, so that the committee may complete its labours and prepare its final report for the coming meeting of the synod. It is important to note that this Synod Committee is composed of representative churchmen, who have no personal connection with the cathedral, and are in no way responsible for the incurring of these obligations. They have given much time and attention to the matter simply because they feel it to be wrong that these contractors should go unpaid for work done upon a building which they may reasonably have supposed had the credit of the Church and of the diocese behind it. We would earnestly beg you to do what you can to help us, and that speedily, and irrespective of your attitude towards the whole cathedral scheme, which is a question perfectly distinct from the subject of this appeal. On behalf of the committee, N. Ferrar Davidson, secretary; Septimus Jones, chairman.

24 Adelaide Street, East.

Toronto, May 12th, 1898.

N.B.—Contributions should be sent to Mr. J. H. Plummer, Canadian Bank of Commerce, Toronto, the treasurer, or to the secretary at the above address.

Woman's Auxiliary.—The love of Christ constraineth us.—The Board meeting for the month of May was held on Thursday, the 12th inst., in St. James' school house, the president, Mrs. Williams, being in the chair. The attendance was not large, but a very satisfactory amount of business was transacted. The newly elected corresponding secretary was introduced to the members of the Board. Mrs. Newman is the widow of the late Canon Newman of London, Ont., and was at one time Dorcas secretary for Huron diocese. Since her removal to Toronto she has been connected with St. Stephen's church, and in taking this responsible position she may feel assured that she will have the assistance of her experienced predecessor and the cordial support of every member of the Board. The items of business which Mrs. Newman was called upon to report were the conference held on the 11th inst. between the Executive Committee of the Auxiliary and the Mission Board. The chief point of discussion at that conference was the parochial missionary collections, a report of which was presented to the Mission Board. The Executive Committee had nominated the standing committees for the coming year, and the delegates to the triennial meeting which will be held (D.V.) in Montreal during the third week in September. The treasurer reported the receipts for the month to be \$920.57; the parochial missionary collections amounted to \$174.51, and the extra cent a day fund to \$35.66, making a total of \$1,130.74 for the past month. By resolution of the meeting the E. C. D. Fund was voted to Rev. J. M. Donaldson, St. Vitson, B.C., to be applied to the building fund of a church in that place for the use of English settlers, and as a means of gaining influence over the Chinese employees in the canning factories. Interesting letters were read from Miss Alice Turner of the Blackfoot hospital, Rev. C. H. P. Owen and Miss Gibson, who are also engaged on the Blackfoot Reserve. Miss Patterson and Mrs. Heber Hamilton both wrote of the work in Japan. Great interest was taken in a letter from Rev. S. A. Lawrence, a missionary at Minden in the rural deanery of Haliburton, Toronto diocese. In his backwoods' mission he is certainly doing a most self-sacrificing work, and to aid him and further the work there a student is to be sent out for the summer months. It has been arranged that Mr. Madill is to take the position, and is to receive \$100 for his services. This sum is being raised through the auxiliary and the president very cheerfully reports that during the past four weeks over \$60 of this sum has been paid in. The devotional address was given by Miss Osler on the Epistle for the week, St. James i. 17-24. She dwelt on the use of the various means of grace and gave some helpful suggestions on Bible study. By resolution of the Board the following ladies were appointed members of the standing committees during the coming year: Literature Committee, Mrs. Holmstead, Mrs. S. G. Wood, Mrs. Cummings, Mrs. Edward Leigh, Mrs. Robertson, Miss Boulton, Miss Gordon, Miss Osler; P. M. C. Committee, Mrs. Morrison, Mrs. Hubert Macrae, Mrs. Ryerson, Mrs. Montizambert, Miss Loane. The following officers were elected as representatives at the triennial meeting: Mrs. Newman, Mrs. Cummings, and Mrs. Banks; substitutes, Mrs. Miles, Mrs. Davidson, and Mrs. Hoskin. The following ladies were elected delegates to the same meeting: Mrs. Septimus Jones, Mrs. Broughall, Mrs. W. A. Baldwin, and Mrs. Montizambert, with Mrs. Boddy, Mrs. Ingles, Mrs. Allan (Millbrook), and Mrs. Nixon, as substitutes. The attention of members is drawn to the fact that the next meeting may be held on the first Thursday in June, as the synod will probably be in session during the second week, which is the usual time of meeting.

The annual convention of Wycliffe College students was held in that institution on Friday evening last, and was largely attended.

The Rev. Dyson Hague, of Wycliffe College, is giving a series of lectures on "The Reformation and the Book of Common Prayer" in the Church of the Redeemer.

York Mills.—St. John's.—The mission held in this parish at St. John's church from April 23rd. to May 2nd was the means of bringing crowded congregations, taxing to the utmost the seating capacity of the church. People came from all parts of the country within driving distance, and the special car that ran each evening from Eglinton, was always more than full. The mission preacher was the Rev. T. W. Powell, the assistant rector of York Mills. It is seldom that a priest conducts a mission in his own parish, but if the practice is to be judged by the results here it is one that might more often be followed. Mr. Powell is a quiet but very earnest and convincing speaker and is free from the mannerisms that are often seen in those who make a special business of mission work, and he had the advantage of knowing his congregation and of being known by them. It is too early to speak of the results of his efforts, but all indications are of a greatly deepened spiritual life in the parish.

At the Confirmations held on Sunday, the 8th, twenty candidates were presented at St. John's, York Mills, and twenty-six at St. Clement's, Eglinton. A large proportion at both churches were adults and many of these had been brought up in other communions.

NIAGARA.

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

Hamilton.—In the much regretted continuance of ill health His Lordship has been advised to seek further rest and change. It is expected that Bishop Sullivan or the bishop of Toronto may take the confirmations awaiting His Lordship. The synod has been postponed until the fall, when it is earnestly hoped our own bishop may preside.

Christ Church Cathedral.—The Cathedral W. A. packed two large barrels for Rev. Mr. Muckleston on Tuesday last. The Boys' Brigade held its annual entertainment in the school room, and a most enjoyable evening was spent on Tuesday. A capital programme was well rendered by Company 41.

Last Sunday night there was a large confirmation class presented for this sacred and solemn rite, forty-two in number. The candidates entered the west door in procession, followed by the choir and clergy and cross-bearer, they in turn being followed by the bishop. The church was filled to overflowing. The bishop's address was most intense in its earnestness. The conviction made itself felt that our reverend father in God realized to the full the individual responsibility resting on every one before him who was to receive the gift of the Holy Ghost by the imposition of his hands.

St. Thomas'.—The congregation of this church has asked the Rev. Canon Dann, of St. Paul's Cathedral, London, to accept the rectorate of their parish. It is thought he will do so.

St. Matthew's.—The Rev. W. Bevan took the Friday evening service in the absence of the Rev. C. Whitcombe, at Belleville. The Social Science Club, Rev. C. Whitcombe, presiding, have recommended the adoption of domestic science in our schools.

Queenston.—The Rev. Dr. Johnstone, of Welland, gave a most eloquent lecture on the American War of 1865. The lecture was given under the auspices of the ladies of St. Saviour's Church congregation. A good sum was realized by this effort.

Chippawa.—Trinity.—The Rev. Canon McKenzie has been quite ill with a severe cold, and consequently no service was held last Sunday in Trinity church.

Lowville.—The Rev. J. Seamans' little son is suffering and his illness calls for most generous sympathy, which is sure to be accorded the family by all his brother priests. The isolation in clerical life can only be truly realized by those who have suffered.

Galt.—Trinity.—The rector is conducting a large class of candidates for confirmation and delivering to them a course of practical church lectures every Friday.

Ascension Day is being generally observed in all our churches throughout the diocese. Its better observance by the W. A. was earnestly pleaded for by Mrs. G. Gwynn in a recent paper read before that society.

Niagara Falls.—All Saints'.—Confirmation services were held in this church on Sunday morning, May 15th, by the Lord Bishop of the diocese.

The Rev. Father Geoghegan, of Hamilton, has been paying a visit to the Rev. Canon Bull. He started on Saturday last on a trip to Ireland and will be away for some time.

Welland.—A meeting of the Church Guild of this parish was held on Thursday evening at the rectory for the purpose of election of officers for the ensuing year. Rev. Dr. Johnstone, master of the Guild, presided. The meeting was successful, a large number being present, showing the active interest taken in the Guild, which is the working body of the parish. Mrs. Arthur Murray was elected president, Mrs. Rogers, vice-president, and Mrs. J. E. Cohoe, sec.-treas. The meeting closed with prayer for the success of the work. At the adjourned vestry meeting in this parish Mr. Harry Maccomb was elected people's warden, and Mr. J. F. Gross was re-appointed warden by the rector.

Arthur.—Grace Church.—The Rev. H. C. Dixon held a mission here commencing on Monday evening, 2nd of May, and lasting throughout the week till Sunday. The illustrated lecture on St. Paul proved an attractive introduction to the services, and though the church was filled at the first service the attendance steadily increased each evening, filling benches along the sides and chairs in the aisle. Wm. Dixon's practical and spiritual addresses made a deep impression not only on the members of Grace church, but apparently on all the community. The services on Sunday were especially impressive, a large number remaining for Holy Communion at the morning service, when, in his address, Mr. Dixon referred to the decision of the rector to remain in Arthur. A men's service was held at 4 p.m. which was very helpful to the large number of men of all ages and classes who were present. After evening service Mr. Dixon by special request addressed a mass meeting of the different denominations, in the Town Hall, where, after an introductory service in which the Presbyterian and Methodist ministers took part, above 700 people listened to the eloquent and heart-stirring address of the missionary of Toronto diocese. A very marked impression has been left in the community, and Grace Church will always look on Mr. Dixon's visit as a "red letter occasion" in the annals of the parish.

HURON.

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

Wingham.—The annual Sunday school convention and deanery meeting of the Ruri-decanal Chapter of Huron was held in St. Paul's church school room on Tuesday and Wednesday, May 10th and 11th, Rev. Rural Dean Hodgins of Seaford presiding. Among those present during the

several sessions were: Ven. Archdeacon Davis, London; Rev. Rural Dean Davis, Southampton; Parke, Chinton; Bray, Exeter; Farley, Gillingham; Miles, Kincardine; Mills, Hensall; Wainwright, Whely, Brussels, and George, Huron College. The convention opened at 11 a.m. when Rev. W. Lowe, rector of Wingham, gave an address of welcome, after which reports were read from the several schools in the deanery showing that all were in good working condition. A new school has been opened at Zetland near Wingham. At 2 o'clock the convention assembled for the reading and discussion of the following papers: "The Rite of Confirmation," by Mrs. Foster, Wingham; "The St. Andrew's Brotherhood," Mr. Banks, Seaforth; "Questioning a Sunday School Class," Rev. Chas. Miles, M.A., Kincardine; "Music in the Sunday School; its relation to the services of the church," Miss Perkins, Gorrie; "The Want of Heartiness in the Average Christian," Miss E. Smith, Bayfield. These papers were well prepared and very fully discussed by many present. In the evening divine service was held in St. Paul's; the several clergy being robed and in the chancel, when Rev. Farney preached an earnest sermon on "Duty." At 8 a.m. on Wednesday the Ven. Archdeacon and Rural Dean officiated at a celebration of the Holy Communion, and at 10 a.m. the Ruri-decanal Chapter was convened. After the ordinary business was disposed of, two able papers were read by Mr. John Ransford, of Clinton, on "The Rector from a Layman's Standpoint," and by Rev. Rural Dean Hodgins on "The Liberty of the Church of England; its use and abuse." Both papers were highly commended and cannot fail to do good. About 50 lay delegates were present at the convention, and all speak highly of the benefits received and of the kind hospitality of the people of Wingham. The next meeting will be in Hensall in May, 1899.

## ALGOMA.

North Bay.—St. John's.—The Rev. W. A. J. Burt, who has been for the past six or seven years at Port Carling, has been appointed rector of St. John's, North Bay.

## RUPERT'S LAND.

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

His Grace, the Archbishop of Rupert's Land, has called a meeting of the diocesan synod for Tuesday, June 28th, 1898. The synod will be opened by divine service in Holy Trinity Church, Winnipeg, at 8 p.m. The service will consist of evening prayer with the address of the Archbishop of the Synod. There will be a celebration of the Holy Communion on Wednesday morning at 9.30, after which the synod will meet for the dispatch of business. The following meetings will be held during synod week: Sunday school work, Monday, 27th, from 1 to 6 p.m.; quiet day for the clergy, Tuesday, 28th; Sunday school work, Tuesday, 28th, from 1 to 6 p.m.; Brotherhood of St. Andrew, Tuesday, 28th, 8 p.m.; missionary meeting, Wednesday, 29th, 8 p.m.; temperance meeting, Thursday, 30th, 8 p.m.; Woman's Auxiliary, Friday, July 1st, the annual meeting.

Middlechurch.—The Rev. T. H. Pritchard, Indian missionary at Lac Seul, preached in St. Paul's church on Sunday morning, May 8th, and the Rev. J. W. B. Page, of Rat Portage, preached in the evening.

## CALGARY.

Pincher Creek.—The parish of St. John the Evangelist held its annual Easter meeting in the church on Thursday, April 14th, at 2 o'clock p.m. There was not a large attendance. The incumbent presided and opened the meeting with prayer. After the usual routine of reading minutes, etc., the election of officers took place. Owing to the report of churchwardens not being ready to submit to the meeting, this portion of the business was asked to

be held over to an adjourned meeting. The election of officers was then proceeded with and resulted as follows: People's warden, Mr. H. J. Smith, incumbent's warden, appointed subsequently, N. F. M. Scobie. Vestrymen, Messrs. R. J. Kerr, M. D. Macleod, Jonas Jones and Walter Faithorn. Lay delegates to synod, Messrs. N. F. M. Scobie and Edward Faithorn, with E. W. Godsall as substitute. Auditors, G. W. Gill and W. Faithorn. There was then read to the meeting a statement of the working of St. John's Women's Guild in connection with the church's work in the parish. Showing that by dint of hard work and constant devotion they had proved themselves no small factor in the parochial organism. When it is remembered that this society consists of some half dozen energetic and devoted women, their achievements seem wonderful. Some years ago they undertook to raise \$600, which had been borrowed on mortgage to purchase the present rectory property, and this year they made the last payment of \$188.75, so procuring the tract of land of some 27 acres and suitable rectory house for the incumbent, and relieving the parish of all debt. The parish of St. John's begins this year, therefore, free of debt, and now attention in the way of improvements and additions will provide the guild with scope for further energy. At the parish meeting a well-merited, hearty and unanimous vote of thanks was passed, congratulating the guild of St. John's on the completion of their arduous undertaking in the discharge of the mortgage. It is the joy of every clergyman's heart and a splendid encouragement to have a guild or Ladies' Aid or society, made up of those whose offices are always directed towards the supply of church needs in the parish and to assist as far as is possible some struggling mission in its effort to keep alive. Besides parochial interests we have close by one of the church's missions and houses for Indian children under the management of Rev. J. Hinchliffe. The Victoria Home, as it is called, receives a portion of the guild's ministrations.

The parish of St. Martin's, some twenty miles north of this point, is also in charge of the resident clergyman at Pincher Creek, who visits and holds service every third Sunday, with Holy Communion. Their Easter meeting was held immediately after the Easter service (first Sunday after Easter), and the following officers were appointed: Churchwardens, Col. Elton, incumbent's; George Heaton, people's. Vestrymen, Messrs. T. R. Miles, Maurice Wilson, Edwin G. Smith, R. Beeching, G. N. Gould and John Kummis, sec. Lay delegate to synod, Col. R. W. Elton. The churchwardens' report showed this daughter parish to be in a healthful financial condition, as all indebtedness, including clergy stipend, had been met and a small balance left in hand to begin the present year. The guarantee for clergy maintenance for this year was advanced to \$200. This is the second time that St. Martin's has increased this fund. The guarantee from St. John's stands at \$350. So that the whole mission contributes towards support of clergy for year \$550, this amount is supplemented by a grant of \$384 from the diocesan block grant of S. P. G., which makes the incumbent's stipend for the year \$934. The incumbent received from the whole mission last year towards stipend \$527.75, besides this sum a very handsome Christmas offering of \$84.30, and he is indebted to his people for many other kind expressions of love, affection and sympathy, particularly during the last four months, during which time his beloved wife has been in a very precarious condition of health. A change has been recommended for the sake of recruiting her health, and the rector is leaving us for about two months, going with his wife and child to Victoria, B.C. During his absence it is hoped that neighboring clergy will give at least occasional services. In connection with the ministrations of the church the following items may be read with some degree of interest, they are given with respect to the whole mission, as the work has been done single handed by the rector. The number of communicants in the two parishes, according to revised lists this Easter,

is 88. Number of times Holy Communion celebrated, 64, with a total of 422 communions made. Number of Sunday services, 112; week day, 42. Baptisms, 9; burials, 7; marriages, 2; parochial visits, 640. The population of the whole district is not more than 650, and about 240 of these belong to the Church of England, and are scattered over a district of 40 by 60 miles. There are four centres at which services are held, and all this among a people kindly disposed, in a country of much natural beauty, with mountain and valley, hill and dale, river and brook, in which latter even the "parson's" leisure hours are often spent with rod and fly, and to whose art the "speckled beauties" fall victims. So we work and play.

## COLUMBIA.

Mayne Island.—A new church, dedicated to St. Mary Magdalene, was consecrated by the Bishop of Columbia on Sunday, April 17th. It is built from designs of Mr. Keith, architect of Victoria, B.C., on Mayne Island, upon a beautiful site, which has been given by Mr. Warburton Pike, and is to supply the spiritual needs of the surrounding islands. At 9 a.m. there was a celebration of Holy Communion, and at 2.30 the consecration service was held, followed by Evensong and a sermon by the Bishop, Canon Paddon, who has been in charge of this mission for the past year, read the petition for consecration. The service was choral, Mr. Worge, one of the settlers, playing the organ; and to not a few of the congregation it was the first time they had ever been present at a service in a consecrated church. On Monday there was a baptism and a marriage, and again the church was crowded with a reverent congregation.

Victoria.—The Rev. I. Grundy has commenced mission work amongst the Chinese in Victoria, and hopes before long to organize the work in Wellington, one of the coal-centres of Vancouver Island. It is hoped that eventually he will act as clerical superintendent for the whole civil Province of British Columbia, and he has already visited the work that is being carried on in Vancouver City, on the mainland. Mr. Grundy has had 17 years' experience of missionary work in China, and is able to speak the Cantonese dialect fluently. The D. and F. M. Fund have made a grant of \$400, and the Bishop will thankfully receive any contributions from those who recognize their responsibility in the matter of preaching the gospel to the heathen who are thus sojourning amongst us.

## NEW WESTMINSTER.

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

New Westminster.—St. Barnabas.—A public reception was accorded to the Rev. Field Yolland, the new rector, and Mrs. Yolland, by the members of the congregation shortly after their arrival. Mr. Yolland was publicly inducted into the living by the Bishop of the diocese on Sunday morning, Feb. 27th. The work of the Church in this parish is greatly prospering, and the members of the congregation in regular attendance at the services, has largely increased since the advent of the new rector.

Abbotsford.—Mr. James B. Hamilton has been licensed by the Bishop as lay-reader for this mission and the surrounding district.

Fort Steele.—St. John's.—At the annual vestry meeting of the parish, Messrs. T. T. McVittie and N. A. Wallinger were appointed churchwardens. Owing to the increase in the congregation, it was decided to enlarge the church by adding a chancel, choir and vestry.

Revelstroke.—St. Peter's.—As a result of the vicar's appeal for the church debt, Lord Revelstroke has kindly forwarded to him a cheque for £25. At the Easter vestry meeting, held on Tuesday, April 19th, the financial statement showed that the church debt was now reduced to \$161. The balance of \$40 owing on the organ has been paid.

church ground cleared and levelled, and the vicarage built and paid for. Church officers elected were as follows: People's warden, Mr. W. F. Crane; vicar's warden, Mr. A. R. B. Hearn, both re-appointed. Delegates to synod, Messrs. Crane, Graham and Hearn.

Holy Trinity.—Wardens, Messrs. J. E. Phillips and T. S. Annandale; delegates to synod, His Honour, Judge Boyle and Messrs. W. J. Walker and J. E. Phillips.

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE ARCHBISHOP OF CANTERBURY AND ENGLISH BISHOPS ON THE ENDOWMENT OF A ROMISH UNIVERSITY IN IRELAND.

Sir,—Your editorial in a recent issue, on the above-named subject, will, no doubt, be a surprise to many thoughtful people within our Church and outside of it, unless, indeed, that the eccentricities of the Anglican Episcopate, from their frequency and extraordinary character, have ceased to any longer excite wonder. The reasons given that the Archbishop and the English Episcopate favour and support the endowment of the Romish university from the public funds, are alleged to be on the ground of justice and expediency. As a measure of justice it is but fair to enquire what has Romanism, as a religious system, ever accomplished in the matter of elevating the moral, religious, social or political condition of the people of Britain and Ireland to merit the gift of public money to the extent of about five millions of dollars, to enable it the more effectually to propagate its tenets and practices? Does the religion of the Vatican, in the clear light of its history in all the nations in which its supremacy has been received with unquestioned obedience during eight hundred years, warrant the statement that it teaches the doctrines of Christianity or even morality, in any true sense? The verdict, honestly rendered, must be emphatically in the negative. If the matter be viewed as a measure of reciprocal justice, a quid pro quo, the merits of Romanism stand on equally weak ground, as the religion of the Pope unmistakably teaches that there is no ecclesiastical organization, either Established or Nonconformist, in Great Britain or elsewhere, except popery, that has any right to exist at all; and the Church of England, its Archbishop, Bishops, and even the Queen, and all kinds of Protestantism are to-day under the ban and anathema of that despotism of the Tiber, represented by Leo XIII., a despotism that ought to be always dealt with as a persistently mischievous element in the life of nations, European or American. This is not intolerance but necessary precaution for self-preservation. To allow Romanists full liberty of worship, as we have ourselves, is one thing, but to grant our money to propagate their teachings is quite another matter. English Church people or any form of religion, not Romish, would meet with little favour in Spain or Austria, or any country under popish rule, if they sought for a grant of public money for the purpose of endowing a university, by which to advance their religious tenets amongst Romanists. The Archbishop of Canterbury and the Church which he professes to represent or speak for, owe their very existence and position to the fact of history that Romanism is undeserving of support or favour from the British people; and the position assumed by the primate and his colleagues seems perilously like a confession that Romanism is a good and proper religion, and that, therefore, they and their church are wrong, the Reformation was a mistake, and

we are guilty of sinful schism in not living in obedience to the Pope and the religion of the Vatican. Or as a matter of expediency, does the Primate of the English Church and his college of bishops so dread the onward march of Romish power and influence, that they deem it prudent to make their peace with the implacable enemy of the Reformation, now that Leo XIII. has publicly denied the validity of Anglican orders, and that chiefly because English Churchmen do not agree with Romish doctrines relative to their idolatrous teachings of Transubstantiation and the papal Mass! It is to be hoped that the Primate is not dissatisfied with his able vindication of the Holy Orders of the English Church, and so is desirous of providing against the evil day when Rome again hopes to reign supreme, by appearing the common enemy of all true reform in morals, politics and religion; if so, he will assuredly find himself, I fear, grievously mistaken; for since the Reformation, Rome has not essentially changed, she is to-day semper eadem, in doctrines and practice, in the former she has only become worse, and in the latter she only waits opportunity and power to be ready and willing to deal with the present archbishop as she did with Cranmer, Ridley and Latimer. No! pandering to Romish cupidity upon the ground of expediency, is to truckle to the demands of a power for evil, and is even a mistaken policy either in Church or State. The Salvation Army or any religious body has infinitely stronger claims for state grants of money than Romanism has, for their religious teaching permits them to be loyal to the State, which no Roman Catholic, who is strictly true to the teaching of Hildebrand, and the decrees of the Lateran, Tridentine and Vatican Councils can ever be. The present truckling with the priest-ridden politicians of Ireland, is fraught with peril to the British realm and the reformed religion, which latter can never be in harmony with Romanism. Great Britain disestablished her own Church in Ireland to promote harmony. It was not enough. The Italian Pope now demands that Great Britain shall establish and endow his sectarian teaching in Ireland. It will not be enough. The daughters of the "horse-leech" cry "Give, give." The price of the establishment of that institution of Romanism, large as it is, would be a paltry sum to pay, if it would really secure peace, but it would not do more than serve to whet papal appetite for more. National honour and the people's rights ought not to be bartered away. We are dealing with the same unappeasable and unscrupulous power in this country as in Britain, and we show altogether too much readiness to compromise with an alien and evil influence, the effects of which are seen in every Roman Catholic country in the world.

WM. STOUT.  
The Rectory, Kirkton, Ont.

THE PERMUTATION OF THE CLERGY.

Sir,—Some reasons assigned by your correspondents in favour of "permutation" or "transfer" of the clergy are: 1. The restless spirit which demands changes, excitement, novelty. 2. Inadequate salaries. 3. Intermeddling of laity in spiritual matters. 4. The humility of men who won't "go up higher." 5. Adaptation to aggressive work. 6. Better distribution of ministerial talent; and lastly, a reason which but for the serious nature of the subject would be almost comical—The effect in pacifying the disgruntled parishioner by the conviction that his "enemy" will be turned down in a short time, and himself left the victor on an "unbloody" field of battle. Let us understand one another. We are not confining the argument to purely missionary work in new and ungleaned fields, but I understand your correspondents to be advocating itinerancy for the pastorates and parishes already established. Contra—What about the training of the rising generation.—Teaching as a life work.—The matured and mutual confidence of priest and people which years cement and strengthen? What about stability, endurance, growth and edification? Men talk such silly stuff about a man's sermons growing old. Why? If a

man preaches the "Gospel" his sermons will live and abide with the everlasting Gospel, and he may repeat them with the ever increasing force and power of the old, old story. As the parish priest gains the confidence of his people (and he will never gain it if he lowers the flag to the first parochial breeze), his sermons will sink into their hearts. As time goes on that confidence will deepen. He develops from the minister and preacher who first appears, to the father, who has the confidence, the love and respect of his flock. An aged priest's sermons need never grow "blase." The aged apostle's latest sermons were but repetitions of the Saviour's words of love: "Little children love one another." Love is the salt that savors the sermon, and love increaseth ever more and more. Does the Gospel grow effete with age? Or the litany pall by repetition, or the liturgy stale by use? No more does the priest become stale, effete, unprofitable, as time dims the first vigor of his pastorate, and brings to the truth, knowledge of his people and their needs, experiences of the pastoral and priestly office and life, with the confidence and love of those to whom he has been "father" so long, that they know him best in that pastoral relationship. The world is full of unrest. The Church is the haven of rest. The world is for change, the Church for the everlasting Gospel. Comparison of the Church's system and that of, say the Methodists, is absurd. The premises are different, the inductions cannot be made in parallels. The Church's system is from the beginning—the Methodist is of yesterday. The latter is an experiment. They must pander to the worldly and to the world's unrest, or they cannot maintain existence. Already Methodism is become tired of its itinerancy, which has only just begun. The Methodist war upon the Church is a war of "seduction." They could not seduce the children of the Church by the use of the Church's methods, they must invent new weapons, and very effective for disintegration and the dissemination of discontent has been the weapon of itinerancy in their hands. As the Rev. Philip Toque has put it in his letter in yours of 14th: "Some of the wisest heads among the Methodists believe that without these changes (itinerancy), the whole system of organic Methodism would fall into ruins." But the Church cannot wear the Methodist armor, "She has not proved it." To sink to these latest methods is to give up her heritage. To essay the new experiments of this new body is to court her own destruction by absorption into the nebulosity of present day sectarianism. The Church's work is not alone to "convert" but also to "edify," or build up. The new religionist may convert or pervert his thousands, but in a few short years, where are they? Can he hold them? No. Other newer religionists come in and subdivide the spoils of their predecessors. So that, to-day, we have the spectacle of sectarianism and spiritual blindness, disunion and consequent weakness on every side. Itinerancy! What has it done? It has developed into unscrupulous competition for proselytes, and that competition has spread from pastor to people, and the condition of sectarianism is now a vast "gambling" for souls for proselytes and adherents. Could itinerancy hold the family to the Church? No. It has already blighted with the curse of disunion, the unit of the Christian society, the family, so that to-day we have numberless Christian families, the members of which are "joined" each to a different denomination, and upon the Lord's own day, proceed each on his separate road to his individual place of worship, or to none. The itinerants run about geographically—the flock run about sectarianally. Yes. Itinerancy and proselytism have gone hand in hand. Itinerancy and irresponsibility are closely allied. The itinerant preacher must increase the numerical adherence of his spasmodic pastorate, never mind how! The responsibility of keeping the flock of hastily coagulated atoms together will fall on other shoulders.

The Church Catechism interprets the commandments that "we should do our duty in that state of life to which it shall please God to call us." It

is now proposed that God's call is to be interpreted by the mechanical operation of a standardized system of itinerancy or circuit-riding. St. Paul says, "I received my orders from the calling wherein he was called." We are to say, no change him about. Unless he is oven turned over, he can't keep fresh. The early Church was careful to ordain that "clergyman should cleave to the church in which they were first thought worthy to minister." (Chalcedon Canon XX., et al.). But "we have changed all that," and it is proposed to put in practice the sentiment, "Change (and decay) in all around I see." I deem your correspondents to have failed in maintaining foundation principles. I fear they are for applying plasters to the superficial sores to the neglect of the root of the trouble. Like the extreme advocates of temperance they would invert principles and stand the pyramid of reform upon its apex. What the Church needs is not itinerancy, unrest, disturbance, change, but justice. The Church, in our land, i.e., its executive, to learn a lesson from the world—not pandering to the worldly, grovelling, sensual love of superficial display, new excitements, and fresh spectacles, but a lesson in justice to her faithful servants—the ordained ministers who serve at her altars. When justice reigns and the Church treats her servants justly and honestly, as the postoffice or other departments of the Civil Service, as banks, monetary institutions, municipalities, corporations, Godly employers, treat their servants, then, the discontent which underlies this repeated demand for change, itinerancy, etc., will be allayed—and priests will find their proper places and fulfil their duties in those places, not for a few days at a time, but with constant and ever increasing efficiency, until the hour arrives, when physically and mentally spent, the servant hears from the Church the premonition of the Blessed Lord's reward to His that be faithful, "Enter into rest." If I am permitted, I shall in another letter enter upon this most important consideration: Common justice by the Church, to her servants, the holy ministry. CHAS. E. WHITCOMBE.

### British and Foreign.

The Rev. Canon Tucker has been appointed Archdeacon of Ballarat.

The Right Rev. Dr. Welby, who has been Bishop of St. Helena for the past 36 years, is about to resign his See.

The Rev. J. M. Challis has been appointed principal of St. John's College, Agra, by the committee of the C. M. S.

A stone pulpit is to be erected in St. John's church, Parramatta, in memory of the late Ven. Archdeacon King.

Two handsome windows have been placed in Truro Cathedral by Mr. Robert Harvey, of Durdridge, in memory of his mother.

The recumbent statue for the tomb of the late Duke of Clarence and Avondale has recently been placed upon the lid of the sarcophagus in the Albert Chapel at Windsor Castle.

It is probable that the Rev. Prebendary Turner, on his elevation to the Episcopate, will receive the title of Bishop-suffragan of Islington.

Since the year 1811 the Church of England has contributed the sum of £40,000,000 sterling towards the maintenance of its schools at home.

A monumental effigy of the late Bishop of Chichester (Dr. Durnford), is now being erected in the Cathedral Church of this diocese. It represents him vested in cope and mitre, which is not historically correct, as the late prelate never wore either of these articles during his lifetime.

Two large and remarkably beautiful stained glass windows have been placed in All Saint's Church, Cambridge, in memory of Lady Victoria Long Wellesley, who died in 1882.

The Rev. Canon Gore, of Westminster Abbey, and the Rev. F. H. Perowne, D.D., Master of Corpus Christi College, Cambridge, have been appointed Honorary Chaplains to the Queen.

The village of Great Staughton, Hunts, enjoys the unique privilege of possessing two lady churchwardens. Their names are the Hon. Mrs. Duberly, vicar's warden, and Miss Murfin, people's warden.

The family of the late Dr. Walsham How have erected in the churchyard of Whittington, Shropshire, a large and beautiful cross in memory of the deceased bishop. The monument was dedicated on May 2nd.

A new peal of bells which has been placed in the Victoria tower of the ancient parish church of St. Mary, Chatham, were rung for the first time on Easter Day. These bells are called the Victoria peal by special permission of Her Majesty.

The Revs. Canon Glennie and J. S. Hassall, who both live on the confines of Brisbane, have recently in each instance completed fifty years of clerical work. The former is in feeble health, but the latter is still hale and hearty despite his 75 years.

The vicar of Clerkenwell, the Rev. J. H. Rose, died suddenly from an attack of apoplexy during the course of a vestry meeting. The deceased gentleman had been vicar of Clerkenwell for twenty-two years, and was well-known in the diocese of London.

A stained-glass window subscribed to, by the British residents in Denmark, which has been placed in St. Alban's church, Copenhagen, as a memorial of the Queen's Jubilee, was unveiled recently in the presence of a large congregation by the British Minister, Sir Charles Scott.

Two stained-glass windows were dedicated recently by the Bishop of Edinburgh in St. Paul's church, Edinburgh. One of them was placed in the church by the members of the congregation in memory of the late Dean Montgomery. It contains figures of six of the early Scottish saints.

Before quitting office as High Sheriff of Devon Mr. Robert Harvey has placed two memorial windows in the north aisle of Truro Cathedral, in a portion of which (the chancel of St. Mary's parish church) he sang in the choir, and of which for nearly a quarter of a century his father was churchwarden.

The Queen has been pleased to approve of the appointment of the Rev. Prebendary Turner, lately rector of St. George's-in-the-East, to the vacant suffragan-bishopric of Bedford. The Bishop of London will, in the near future, have four suffragan-bishops under him.

An effort is to be made to place a memorial to Jane Austen in Winchester Cathedral. The only memorial of this remarkable woman is a brass tablet set into the wall of the cathedral, which was placed there by her nephew and biographer, the late Rev. J. E. Austen Leigh, in 1870. The memorial proposed is to be a window with stained glass.

The oldest building in the world that has been uninterruptedly used for Church purposes is St. Martin's Church at Canterbury. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years. In this church King Ethelbert was baptized, and the font that was used on that occasion is still standing and still in constant use.

The death is announced of the Rev. Matthew Woodward, vicar of Folkestone, and an honorary canon of Canterbury Cathedral. The deceased gentleman was vicar of this popular seaside resort for the long period of 47 years. The parish church, chiefly owing to his efforts, has been for a number of years past reckoned as one of the most beautiful in England.

The Rev. H. B. Macartney, who has been for more than half a century a resident of the Colony of Victoria, Aus., has been appointed Home Secretary of the British and Foreign Bible Society in London, Eng. He was ordained in 1860 by Bishop Perry, and has worked continuously in Australia ever since that time, chiefly, if not altogether, in the diocese of Melbourne.

The exquisite and costly canopied work over the stalls in the chancel of the parish church at Ludlow, which has been placed there by Mrs. Phillips, to the memory of the late rector of Ludlow, and of her son and daughter, has now been completed, and the niches have been filled with figures. The work was begun by Sir Gilbert Scott, and his design has been carried on throughout.

At the Salisbury Diocesan Conference, which has lately been held, the bishop, in the course of his presidential address, gave a very interesting account of his recent tour in the East and the results of his mission, under the Primate's authority, to the Patriarchs of Alexandria, Antioch, Jerusalem and Constantinople, as well as to the independent Archbishop of Cyprus. The bishop was received everywhere with much cordiality.

An event of a very interesting and important character took place some weeks ago in Sydney, N.S.W., when a new church, especially erected for the use of the converts amongst the Chinese, was opened by His Grace, the Archbishop of Sydney. The church is dedicated to St. Luke, and is situated in the midst of the Chinese quarter. In 1870 there was but one Chinaman in Sydney who was a Christian, now there are several hundred.

A memorial altar, to the late Bishop Bickersteth, Bishop of Japan, is now on its way out to that country, and will be placed in St. Andrew's Church, Shiba, Tokyo. It is composed entirely of British oak, and upon the south side in raised characters occurs the following inscription: "To the glory of God and in thankful memory of Edward Bickersteth, Bishop of this diocese, 1880-1897." This legend will be repeated in Japanese on the north end of the altar.

St. George's Day (April 23rd), was observed in London by a large number of people in some way or other. Many persons wore roses and badges or some other patriotic device (that generally took the form of a button, which bore the red, white, and blue of the Union Jack), and in some few cases there were displays of fireworks. It is probable that the day of England's patron saint was never so generally observed. Bells were rung in many of the churches. In London, banners were streaming out from St. Dunstan's-in-the-West, St. Clement Danes, St. Martin's-in-the-Fields, and St. Mary Abbot's, Kensington. The banners in all cases bore the St. George's Cross.

Somewhat remarkable proposals, with regard to the future of the churches in the City of London proper, are made by the Rev. H. W. Clarke, who has just written a book dealing with their history and present condition. Mr. Clarke's proposals are sure to attract some attention, notwithstanding their audacious novelty. First of all, seven commissioners are to be appointed, to be called "The City Church Commissioners." They are all to be laymen, appointed: one by the Crown, one by the Bishop of London, one by the Charity Commissioners, two by the Corporation of the City of London, one by the incumbents of 47 City churches, and one by the churchwardens. Thirty-two out of the 47 City

plans are to be scheduled for sale and demolition. Mr. Clarke's contention being that the remaining 15 will serve the wants of the rapidly diminishing resident population of the City. He estimates the value of the sites as being approximately three and a half millions sterling. The interest on this, together with the proceeds of the 32 abolished livings, would give an annual income of about £180,000. This sum, he proposes, should not be expended in building new churches, but in raising "the income of every incumbent in Surrey and Middlesex, in parishes whose population is 5,000 and upwards to a minimum of £400 a year," with an allowance of £1,500 for a parsonage house if one does not already exist.

**Family Reading.**

FROM GENERATION TO GENERATION.

So careless of the coming years,  
So beautiful, so strong,  
Go forth, my boy, among thy peers  
With pastime and with song;  
Such joy befits thee—at thy age  
I too could frolic free;  
The sports that now thy thoughts engage  
Long since were shared by me;  
But now in this arm-chair I sit,  
As grown by custom into it,  
And muse on all the vanished past,  
And that great change that comes at last.

The old year's leaf is sere and dead,  
Yet lingers on the bough;  
The new year's leaf comes up instead,  
And hangs beside it now;  
But yet no bitterness is mine,  
I murmur not at fate;  
Each has his little day, and thine  
Is of no longer date;  
But oh! when thou art old like me,  
A dead leaf on a wintry tree,  
May such another far-off boy  
Take up again the thread of joy.

ENGLAND AND THE JUBILEE, AND WHAT WE SAW THERE.

Written for The Canadian Churchman by Mrs. E. Newman.

(Continued from last issue).

The day after the Jubilee, Wednesday, 23rd, we attended a grand service in St. Paul's Cathedral; The English and Colonial Bishops, assembled for the Lambeth Conference, forming a truly imposing procession as they passed up the nave of that fine old church to the choir; a magnificent service, and one long to be remembered. The following day, C. and I decided to spend at Hampton Court, joining a Canadian friend in Kensington, from whence we went by Inner Circle and District Railways to Richmond. An intensely hot day; toiled up a long hill from the station to the park, where a delightful stroll on the broad, shady terrace amply rewarded us for the exertion. The "Star and Garter," a fashionable suburban hotel, is in Richmond Park. Luncheons and dinners are given there for the boating parties on the Thames; we walked through the elegant corridors, where pages in livery are in attendance, to the terrace overlooking the valley, from which a lovely view is to be had of the pretty winding river and the houseboats moored to its banks, to Twickenham in the distance. We went on to Hampton Court, about 4 miles, by coach, oh, how hot and dusty it was and how slowly that old coach travelled, never shall I forget that drive, nor how hungry we were when we reached the gates of the palace, and spied a clean, cool lunch-room, where we gladly refreshed ourselves. Hampton Court, the gift of Cardinal Wolsey to Henry VIII., contains much of historic interest, and is well

worth a visit. The apartments surrounding the outer court are occupied by permission of the Queen, by retired officers and their families; turning to the left before entering the second court, a broad stair-case leads up to a magnificent hall 100 feet long and 60 feet high, built by King Henry for State receptions and banquets, some of the old oak tables remaining; the hall decorated with suits of mail and old flags; a minstrel gallery across one end, and a beautiful Gothic roof; the stained glass windows, though more modern, are very fine. We were only permitted to go through the centre of the palace, in all about 20 state apartments; these old rooms are hung, some with tapestry, and all with pictures; portraits of kings and queens, French and English, and battle pieces by the old masters, among whom were Rubens, Van Dyck, Correggio, Greuge and Rembrandt—portraits of admirals and generals. In the King's Guard room, the first we entered, there are some fine paintings of the Duke of Marlborough's battles. There were audience chambers, presence chambers, drawing rooms, bed and dressing rooms of William III. and Mary; rooms of the I. and II. Georges and their queens; the old carved and gilt furniture, old vases and cabinets, enormous bedsteads with huge carved posts belonging to the several kings, the great beds hung with heavy damask, embroidered in gold and silver, huge bolsters and pillows, with what had once been beautiful crimson satin coverlids, all dropping to pieces from age and dust. I wish I could give you the depth of the window seats, with their heavy old oak shutters, and the massive doors which, with great iron rings and locks, appeared to be almost too heavy to move. The communication gallery, hung with a famous series of paintings representing "The triumphal procession of Julius Caesar," and the horn room, hung with old tapestry, and decorated with antlers and horns from a collection made by Queen Elizabeth. In one of the apartments is the state bed of Queen Charlotte, and a very old clock, which goes for a year without winding, though it is not now in use. We returned as we entered, by the Anne Boleyn gateway, beneath the clock tower. Then the lovely gardens, laid out originally by Charles I., with terraces and marble fountains, and the courtyard a blaze of exquisite flowers are in such perfect order, with the immense park beyond, intersected with avenues of noble trees. Cromwell once lived in Hampton Court with the poet Milton as his secretary, the organ upon which the blind poet played is now in Tewkesbury Abbey Church. We did not venture into the "Maze," nor did we visit that famous vine which, in the days of its youth, is said to have yielded as many as 2,500 bunches of grapes annually, but we did mount a brake at the palace gates and drove through Bushy Park (1,000 acres in extent), along that lovely avenue of horse chestnuts, so well known to visitors—where the pretty tame deer browse, never attempting to leave the grounds, although the gates remain open at all times. When we reached the station at Teddington, a terrible thunder storm came on, equal to anything in Canada, with great hail-stones breaking windows, and other damages in the Eastern part of the city. We were truly glad to reach home, after a decidedly tiring excursion, only just in time for dinner.

(To be continued).

THE NEW KARN-WARREN ELECTRIC ORGAN FOR KARN HALL, MONTREAL.

During a recent visit to Woodstock, we had the pleasure of examining and hearing the new three-manual organ, built by D. W. Karn & Co., for their new hall in Montreal. The instrument is thoroughly up-to-date, and con-

tains all the modern improvements and accessories which the use of electric action has enabled the organ-builder to adopt. These facilities are so numerous that the combinations available to the player are practically unlimited, and the ease with which a practical performer can manipulate the instrument is truly marvellous. The voicing of the different stops and the blending together of the different tone qualities has produced an ensemble which we do not remember to have heard in any other organ, and the builders themselves feel that in this respect they have outdone all their previous efforts.

The case is Romanesque in style, the wood-work being in quarter cut oak highly finished, and most elaborately and artistically carved. The displayed pipes are systematically arranged and richly decorated in gold and colours. There are 10 stops in the great organ, 10 in the swell, 6 in the choir, 6 in the pedal, all of which run through the entire compass, and 15 couplers. There are 3 electric pistons to the great, 3 to the swell, and 3 to the choir, while the pedal organ has two independent combination pedals. Besides these there are the following:

- Full organ pedal.
- Crescendo pedal.
- Reversible pedal (Great to pedal).
- Tremolo pedal.
- Swell pedal.
- Stop switch pedal.

By means of this last-named pedal, any combination may be set without affecting the draw stops, until the pedal is released, when the desired combination is immediately brought on.

The wind supply will be furnished by an auxiliary bellows placed in the basement of the hall, and operated by a Ross water motor, for which motor the firm have the exclusive right for Canada.

Care has been taken to make the wind supply ample and perfectly steady. We must congratulate the firm on the success they have achieved in adding the pipe organ department to their already large business, and the enterprise they have shown in building and so liberally equipping the fine concert hall which Montreal will now possess.

THE LESSONS OF THE PAST.

We cannot impress ourselves in any way upon the past; the records which are written all over the pages of yesterday were made when yesterday was the living present. We cannot make any change on the past; we can do nothing there, correct nothing, erase nothing. We may get a measure of inspiration from other men's past as we study their biographies and their achievements and grasp the secrets of their power.

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.

Then we may get something, too, from our own past in the lessons of experience which we have learned. He certainly lives very heedlessly whose days yield no wisdom; yesterday's mistakes and failures should make the way plainer and straighter to-day. Past sorrows, too, should enrich our lives. All one's past is in the life of each new day—all its spirit, all its lessons, all its accumulated wisdom, all its power lives in each present moment. Yet this benefit that comes from the things that are behind avails only when it becomes impulse and energy to send forward the more resistlessly and wisdom to guide us the more safely.

Let the dead past bury its dead;  
Act, act in the living present.

—It is good to make the Lord's Day the market day of the soul.

NOBODY KNOWS BUT MOTHER.

How many buttons are missing from her dress?  
 Nobody knows but mother—  
 How many playthings are scattered on the floor?  
 Nobody knows but mother—  
 How many tumbles and sprains has she incurred?  
 How many burns on her face and forehead?  
 How many bumps to her head have been kissed?  
 Nobody knows but mother—  
 How many hats has she hunted to-day?  
 Nobody knows but mother—  
 Carelessly hiding themselves in the hay?  
 Nobody knows but mother—  
 How many handkerchiefs wilfully strayed?  
 How many ribbons for each little maid?  
 How for her care can a mother be paid?  
 Nobody knows but mother—  
 How many muddy shoes all in a row?  
 Nobody knows but mother—  
 How many stockings to darn, do you know?  
 Nobody knows but mother—  
 How many little torn aprons to mend?  
 How many hours of toil must she spend?  
 What is the time when her day's work shall end?  
 Nobody knows but mother—  
 How many lunches for Tommy and Sam—  
 Nobody knows but mother—  
 Cookies and apples and blackberry jam—  
 Nobody knows but mother—  
 Nourishing dainties for every "sweet tooth,"  
 Toddlers Dottie or dignified Ruth?  
 How much love sweetens the labour, forsooth?  
 Nobody knows but mother—  
 How many cares does a mother's heart know?  
 Nobody knows but mother—  
 How many joys from her mother love flow?  
 Nobody knows but mother—  
 How many prayers by each little white bed?  
 How many tears for her babes has she shed?  
 How many kisses for each curly head?  
 Nobody knows but mother—

THE OBJECT OF THE GOSPEL NARRATIVE.

The composers of the Gospels, we will remember, never for a moment consider the outsider who desires to read the history of a Person Who lived and died, and about Whom he as yet has no fixed impression. They address solely and entirely the man who believes, the man who needs to have that belief give flesh and blood reality. He is to be baptized in the name of the Lord Jesus Christ. How shall he remember Him as He was? How shall he have burned into his brain an impression which shall be the Man Himself as He lived and as He died. What were the deeds, what were the words which most emphatically carried with them the vivid reality of that wonderful Personality; and how can these be thrown into a shape in which he can most easily recollect them? For he is to learn them by heart, through incessant repetition, from the teacher alive, and speaking and retelling and rehearsing that which the man shall repeat until it becomes impossible for him ever to forget it. The appeal is to the memory. The effort is so to group the incidents that the memory will seize them and never let them go. Of course, then, it will be an incomplete sketch for the memory, and only taken in a limited amount. But the question is, whether within fixed limits and in some compact compass a sketch can be given which shall leave behind a single and indelible effect—the effect as of a living Person whom you know as you know your friend. And that is exactly the effect which the synoptic Gospels do produce, and produce for ever triumphantly. No one can mistake or deny it. It may be difficult to fix the exact time and place and order of this or that saying, of this or that event. What does that conceivably matter for our purpose? But

it is impossible to escape from the distinct force with which a live historical character speaks to you. And that character is absolutely uniform, identical, consistent. In all three books it is one, and only one. Person who meets you at every turn. The words breathe of His very life; His eyes, His face follow you about; His hand is laid on yours; His heart beats so that you can hear it. And all in the shape such as the memory loves—in brief emphatic scenes, in swift crisp utterances, in illuminative deeds, Jesus, and Jesus only, fills the entire story from end to end.

THE RESURRECTION.

"A sure and certain hope of the resurrection."  
 "I am the Resurrection and the Life."—St. John, xi., 25.

There is a significant inference from this great saying of Christ. It is this: the continuity of the Christian's life, in its essence, in its aim, in its worship, in its activity, in its sanctity, in its gladness. The life here, and hereafter, is the same—God dwelling in the soul. The aim here and there is the glory of God in the face of Jesus Christ. The common worship is the same, though there will be "no temple there." "Unto Him that loved us, and washed us from our sin in His own blood, and hath made us kings and priests unto God His Father, be glory and dominion." The activity is the same. If in paradise we think of it as rest, it is that kind of rest which soothes and girds for coming action. In the resurrection life we shall serve Him day and night in His temple, hungering no more, thirsting no more. The sanctity will be the same; for then, as now, it will be the image of Jesus Christ reproduced in us, only perfectly, and without spot of sin. The joy will be the same. Joy in God, and in serving Him. "The new song" we shall sing will be but our present one, with another stanza to it. For death will be behind, and we shall see "the Lamb that was slain."

"He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?"—Bishop Thorold, "Gospel of Work."

BETTER USE FOR BRAINS.

When Frances E. Willard asked Edison, the inventor, if he were a total abstainer, and was told that he was, she said:

"May I enquire whether it was home influence that made you so?"

"No," he replied, "I think it was because I had always felt that I had better use for my brains."

There is something in this idea; and it is probable that Edison, with his marvelous inventive powers, had better use for his head. When young Hugh Miller, the Scotch stonemason, was one day persuaded into drinking until he found to his disgust when he went home and took up his book, he could not read it; one such experience was enough for him. He had better use for his head than that, and from that hour he let alone the strong drink, and became one of the brightest writers of the age.

But it takes something of a head for a man to know that he has any head. There are many young men who are quite sure that they have heads, and what is more they use them; they have mouths, and stomachs, and ears—but as to heads and brains there seems to be some lack. And so there are some persons who seem to think that there is nothing better for them to do than to drink until they are excited, unbalanced, or stupefied, and so de-throne reason, yield to the sway of passion, and fill their lives with sin and shame and sorrow. If God has given you a head, use it for His glory.

TRIBULATION.

Tribulation comes, and it will be as you choose it, either an exercise or a condemnation. Such as it shall find you to be will it be. Tribulation is a fire; does it find thee gold, it takes away the filth; does it find thee chaff, it burns it to ashes. Wherefore art thou disturbed? Thine heart is disturbed by the pressing troubles of the world, as that ship was in which Christ was asleep. Did not thy Lord tell thee the world should fail? So when the tempest beats furiously against thine heart beware of shipwreck, awake up Christ, Present faith in Christ present; waking faith is Christ awake; slumbering faith is Christ asleep.—St. Augustine.

HINTS TO HOUSEKEEPERS.

Orange or Pineapple Pudding.—Peel and cut in pieces four oranges. Add one cup of sugar and let it stand over night. Take one quart of milk, nearly boiling, two tablespoonfuls of corn starch, wet with cold milk, three eggs, beaten yolks of. Bring this to a boil. When cold, spread over the oranges. Beat the whites of the eggs, with one half cup of sugar, to a stiff froth, spread over and brown. Can be eaten warm or cold.

Puff Paste.—To each pound of flour allow a pound of butter; use half of the butter with the flour, and cold water enough to mold it; roll it out quite thin and put on half the butter that remains in small bits; dredge this with flour, roll up the paste, then roll it out again thin; put on the rest of the butter and roll up as before; repeat this until the butter is all used. It must be done quickly; be careful not to handle it any more than you can help. Put in a cool place until you are ready to use it.

Lemon Custard Pie.—Two eggs, one cup of granulated sugar, one cup of water, one tablespoonful of butter, one tablespoonful of corn starch dissolved in water, one lemon. Grate the rind; then peel off the thick, white skin, and grate the rest of the lemon, being careful to remove the seeds. Save out one of the whites and beat to a stiff froth with a tablespoonful of sugar; put this on the top after it is baked and return to the oven until it is a delicate brown.

A fine Dressing for Salad.—Lobster, or almost any other, is made as follows: A heaping teaspoon of mustard, an even one of salt, a pinch of pepper mixed with one and a half teaspoons of vinegar. The yolk of one egg, into which a half-pint of oil and an eighth of a pint of vinegar are carefully worked, is then mixed with the other ingredients; and the white of the egg, thoroughly beaten, is added last.

A Cream Dressing for Salads.—For those who dislike much olive oil, is made as follows: One cup sweet cream, one tablespoon of corn starch, whites of two eggs beaten stiff, three tablespoons of vinegar, and a very little oil (about a teaspoonful), two teaspoons of powdered sugar, one scant teaspoon of salt, half a teaspoon of pepper, one teaspoon of made mustard. Heat the cream almost to boiling; then stir in the corn starch, previously wet with cold water. Boil for two minutes, stirring constantly; add the sugar, and take from the fire. When half cold, beat in the whipped white of egg with swift strokes, but not many, and set aside to cool. When quite cool, whip in the oil, pepper, mustard, and salt, and pour over the salad.

To test the freshness of eggs put them in a basin of water. If they are fresh they will instantly sink to the bottom; if they float on the top it is a sure sign that they are bad.

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**Children's Department.**

**MAY-TIME.**

We all have our visions and fancies,  
And live in dim worlds of our own,  
Fond day-dreams and idle romances  
Belong not to childhood alone;  
Though on to the close of life's story  
Our pleasures are watered by tears,  
Though sorrow still shadows the glory  
Of fugitive years.

As season is followed by season,  
And their fruits and glad blossoms decay,  
We say time has sobered our reason  
And sigh that our locks are so gray;  
While still in the depth of our nature,  
Sublime and immortal truth,  
Dwells changeless in aspect and feature,  
The soul of our youth.

The garlands of May-day may perish,  
But the blossoms around us to day,  
Re-kindle within us and cherish  
Thoughts only awakened by May;  
The odours of Spring without number  
Restore to all those who pass by,  
Recollections that often may slumber,  
But never can die.

And thus in the midst of our mourning,  
May happier anthems arise;  
Thus joy from long exile returning,  
Still takes weary souls by surprise;  
For pain is of earth, is diurnal,  
And soon is forgotten or slain;  
But love is divine and eternal,  
And always will reign.

**WISE IN HER OWN EYES.**

Ida and Beatrice Mordaunt were going to do some dressmaking for their dolls, and to judge from the preparations on foot they meant to be very industrious indeed.

The school-room table was strewn with pieces of silk, satin, and various other materials which their aunt had given them when they went to stay with her at Bolton.

Beatrice had brought out all the dolls—a perfect army of them—and had established them on chairs round the room.

There they sat, with their arms hanging limply down and their toes turned in, in true doll fashion; while the two little girls inspected them

**Headache**

**Horsford's Acid Phosphate**

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me., says:  
"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive Pamphlet free on application to  
**Rumford Chemical Works, Providence, R.I.**  
Beware of Substitutes and Imitations  
For Sale by all Druggists.

**Clergyman's Statement**

**Unable to Attend to His Duties on Account of Nervous Troubles—How He Found a Complete Cure.**

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for some time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

**Hood's Sarsaparilla**  
Is the best—in fact the One True Blood Purifier.  
Sold by all druggists. \$1; six for \$5.

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

one after another, and decided who was to have entirely new clothes and who was not, which favoured lady must have another frock at once, and which one was to content herself with a fresh sash.

Ida was very enterprising, her head was full of grand ideas; and Bee who was two years younger, listened admiringly as she chattered about the "fashions," of which, to say the truth, Ida knew very little more than the dolls themselves.

"Mrs. Brown must certainly have a new dress," said she decidedly; "and she ought to have a black lace mantle to pay calls in, and a very flat bonnet. Flat bonnets are all the fashion."

"How lovely!" cried Bee, clasping shabby Mrs. Brown. "Can you make them, do you think Ida?"

"Oh, yes, I daresay," replied Ida, in a superior tone. "And Josephine might have a blouse of that red satin, caught up with blue bows; and what do you think of puffed sleeves, Bee?"

"This sailor boy would like a new coat very much, Ida; and as for poor Sally, don't you think that, since she has lost her leg, she ought to have a nice warm cloak to comfort her?"

"They must all have something new," answered Ida, with an important air, "and we may as well begin at once. I shall cut out a dress for Mrs. Brown, like mother's dark green one, with the beautiful gold braid; this piece of silk will do nicely for it."

Beatrice hugged her pet dolly, and began turning over the silk and satin scraps on the table.

"What do you think I could do, Ida? Oh, what a funny thing you are cutting out! Is it a dress?"

Ida was snipping away "according to fancy," and was finding out what older people have found out before her, that it is not so easy to make a dress as it looks, especially if you have no pattern to go by.

But she did not mean to confess her ignorance to her younger sister all the same, so she answered rather sharply:

"Of course, it looks funny until it is finished—dresses always do. But why don't you begin and make some-

thing yourself? There is heaps to be done."

"I think I will go and ask mother to cut me out a little coat for Tim," said Beatrice, slowly, "I don't know how to do it myself."

"Of course you can if you like," observed Ida, "but I think"—grandly—"that it is much nicer to do things all by oneself."

"But I am not clever like you," answered little Bee, comfortably. "Come, Tim dear, you shall go to the tailor's and be measured for a new suit of clothes."

Ida finished cutting out Mrs. Brown's frock, but, as Bee said, it did look funny!

Besides which, when she began to stitch the different parts together, it seemed to get, as Alice in Wonderland remarked, "curioser and curioser."

First it appeared much too large for Mrs. Brown's small figure, and Ida recklessly snipped off a large piece of stuff. But lo, and behold, after this doughty deed the skirt looked so remarkably scanty that there was nothing for it but to join on the very piece which had just been cut off; and even then it seemed no better in other ways than before.

It was almost a wonder that Mrs. Brown did not get up on those stiffly jointed legs of hers and say, in the doll language, "Little girl, I must really decline to have you for my dress-maker; you will make me look a perfect sight?"

At last Ida threw down the piece of stuff impatiently.

"Tiresome thing!" she said to herself, "I can't think what is the matter with it. I shall leave it and do something else."

After a little consideration, Ida set to work to make a fashionable bonnet for Lady Griselda—a large wax beauty with a curly fringe and eyes which shut of their own accord when Lady Griselda lay down, and opened (equally of their own accord) when Lady Griselda sat up.

How a person can gain a pound a day by taking an ounce of Scott's Emulsion is hard to explain, but it certainly happens.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your food.

The oil being predigested, and combined with the hypophosphites, makes a food tonic of wonderful flesh-forming power.

All physicians know this to be a fact.

All druggists; 50c. and \$1.00.  
**SCOTT & BOWNE, Chemists, Toronto**

If her ladyship had deigned to notice the bonnet constructed for her by Ida she would probably have opened her eyes very wide indeed, for it was quite as odd-looking as Mrs. Brown's dress.

A fashionable bonnet, you know, is not an easy thing to make for a grown-up lady; and for a doll, it is very difficult, too, because everything must be so small, and yet each part ought to be perfect.

Presently the door opened and Beatrice came running in.

"How are you getting on, Ida? Have you finished Mrs. Brown's frock yet? Look at my dear little coat!" Then she began to laugh. "Why, what has Lady Griselda got on her head? I declare she looks as if she had come out of the rag-bag."

Ida jumped up and began to sweep all the pieces together in a heap.

"I'm not going to do any more work," said she, shortly. "I'm tired to death of the whole thing!"

Bee was silent for a moment; then

GET THE GENUINE ARTICLE!

**Walter Baker & Co.'s**  
**Breakfast COCOA**  
Pure, Delicious, Nutritious.  
Costs Less than ONE CENT a cup.  
Be sure that the package bears our Trade-Mark.

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(Established 1780.)  
**Dorchester, Mass.**



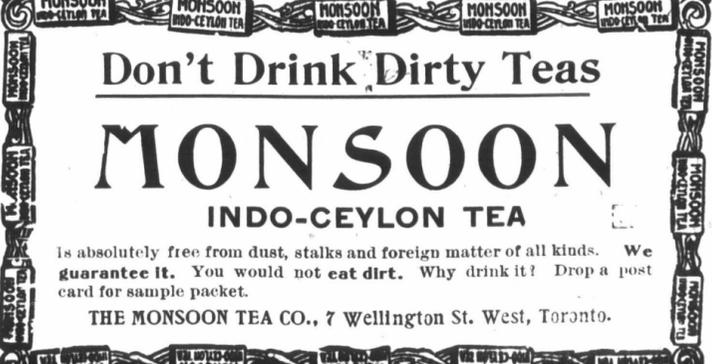
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**Don't Drink Dirty Teas**

**MONSOON**  
INDO-CEYLON TEA

Is absolutely free from dust, stalks and foreign matter of all kinds. We guarantee it. You would not eat dirt. Why drink it? Drop a post card for sample packet.

THE MONSOON TEA CO., 7 Wellington St. West, Toronto.



she said, "Why don't you ask mother to help you? She cut out Tim's coat for me directly."

Ida's conscience answered this question, "Because you are a vain little girl and are very proud of doing everything all by yourself."

For a minute Ida had a struggle with herself; and then she said:

"Yes, I will ask mother to help me next time, Bee; for I can't cut out a dress, and I can't make a bonnet, and that's the truth. But I thought I could."

#### WON THE DUNLOP PRIZES

NAMES OF THE SUCCESSFUL CONSTRUCTORS OF GOOD DUNLOP TIRE ADVERTISEMENTS.

About 1,000 advertisements were submitted in the prize competition of the DUNLOP TIRE COMPANY for the best Dunlop Tire ad. Peter Rutherford, of Toronto, won the first prize, his advertisement appearing in to-day's issue. Mr. Rutherford is clever with his pen and is equally at home in making designs and in compiling original and forceful arguments. His advertisement easily captured the prize of \$25. Sam. J. Latta, of London, submitted an equally good design, but the wording was not considered as strong by the judges. So well pleased was Manager Richard Garland, that he asked the judges to select a third prize advertisement, and this was awarded to R. S. Allan, of Hamilton. Advertisements came from Dunlop riders in Cape Breton, Nova Scotia, New Brunswick, Quebec, Ontario and Manitoba. About 700 were from Toronto. A good many were written by little school boys and girls, many of these will appear in the paper from time to time, with credit given always to the author.

The judges were Mr. W. Wood, of the Freeman, J. S. Robertson, editor of Business, and Manager R. Garland. The two first gentlemen named are considered the best advertising authorities in Canada.

#### WHEN YOU ARE TIRED

Without extra exertion, languid, dull and listless, your blood is failing to supply to your muscles and other organs the vitalizing and strengthening properties they require. Hood's Sarsaparilla cures that tired feeling by enriching and purifying the blood. It will give you energy and vigor.

—Hood's Pills are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

#### THAT I MAY GROW.

A Christian, for the sweet fruit he bears to God and man, is compared to the vine. Now, as the most generous vine, if it be not pruned, runs out in many superfluous stems and grows at last weak and fruitless, so doth the best man, if he be not cut short of his desires and pruned with affliction. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow rather than be cut up to burn.

#### THE LOST LAMB.

Dr. Baedeker, who has made a journey to East Siberia from the Transcaucasus, was ascending, on one occasion, a mountain side near Shemaka, at night. In the gray dawn his party was hailed by an Armenian shepherd, who was followed by his flock, and who bore a weakly lamb in his arms. Presently the man stood still and bent in an attitude of anxious listening for some

**Dunlop**  
TIRES

**It Pays to Pay for Quality.**

If the price you pay for a Bicycle is too little to include Dunlop Tires in the bargain—your money's not well spent—you've made a bad investment.

You're courting trouble!

As much comfort and reliability in a baulky horse as in a wheel with poor tires.

Dunlop Tires cost the wheel maker more—but they cost the wheelman less—  
They live longer—  
Hard to hurt!—Easy to fix!  
The test is the best eloquence for Dunlop Tires.

First prize advertisement in Dunlop Tire Competition—  
Designed and Written by Peter Rutherford, 405 McKinnon Building, Toronto.

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"A Kentucky Cardinal" and "Aftermath." By James Lane Allen, author of "The Choir Invisible." The two books bound up in one volume. This will be heartily welcomed by all the author's many admirers. A gentle love story runs through these pages so replete with humor, finished style, and sympathetic description of nature. There is a grace and chivalry here combined with deep insight into feminine character that will win their way to a wide circle of readers. Crown 8vo; cloth, \$1.25; paper, 75c.

"Canada and Its Capital." By Hon. J. D. Edgar, Speaker of the Dominion House of Commons. The appearance of a volume on the subject of Ottawa and all that relates to it as a centre of Governmental, social and political life, is an event in the bookmaking world. There is enough in the records of our Canadian seat of government to engage the attention, and to give play to the faculties of the most brilliant historian. It is rarely, however, that such a history is undertaken by an author so specially fitted for his work as Hon. J. D. Edgar. While little of value has been omitted, the story is told in such concise and well-chosen language that "Canada and Its Capital" is sure to take very high rank among topical historical works. Illustrated by twenty-one beautiful photographs. Cloth, large octavo; price \$2.50.

"The Bookman's Literary Year Book." It includes: sketches of the new authors, with portraits; sketches of famous authors who have died during the year; a list of the principal serial stories in American magazines; synopsis of the best selling books; an analysis, into departments, of the publications of the year; a list of the larger libraries in the United States; a calendar of literature containing the publication of great books, the birth and death of authors, and other literary events of interest. 12mo, cloth, illustrated, \$1.25.

"With Fire and Sword." A companion book to "Quo Vadis," and by the same author. But it is said to be a greater book. Henryk Sienkiewicz has proved in "Quo Vadis" that he can write books that people want to read. In "With Fire and Sword" he deals with historical scenes in Poland and Russia, and competent judges pronounce it a far greater book than "Quo Vadis." Crown 8vo; cloth, \$1.25; paper, 75c.

George N. Morang, Publisher,  
63 Yonge St., Toronto.

time, then gently laid the lamb on the ground and, calling his dog, committed the flock to its keeping, while he started off alone into the rocky solitude. Dr. Baedeker and his guides waited to see the result; and, in about an hour, the shepherd's figure stood out in the sunrise on the heights above, and with it that of the lost sheep he had gone into the

wilderness to seek. What poem on earth could be more touching or more beautiful than this scene, older than history, yet new every morning.



Toronto, April 5th, '98.

MESSRS. JOHN HILLOCK & CO.,  
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Dear Sirs, The two Arctic Refrigerators purchased from you we find to be the dryest and coldest, with the least amount of ice, of any Refrigerator we know of.

Yours respectfully,

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TO STAY CURED. Dr. HAYES, Buffalo, N.Y.

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HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST, BEST GENUINE  
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HOW ROOTS EAT.

Spring is here. The ice is melted and the water of the brooks runs once more over the stones. Mary is going into the woods to find some early spring flowers.

During the winter the roots of these plants have been resting in the cold ground, but when the earth becomes warm the roots send food up into the plant and it puts forth leaves and flowers.

The roots of plants all have little mouths where the food of the plant is taken in. They are so small that they can only be seen by the aid of the microscope. These little mouths drink up a fluid from the ground that is just the right thing to nourish the plant. They never make mistakes and eat the wrong thing, as children sometimes do and become ill.

Sometimes two plants growing side by side will eat quite different things in the ground, and each root is sure to take into its little mouth the thing that will make it grow. If it cannot find it the plant will die of starvation.

This is the reason that plants which require swampy ground cannot grow in a sandy soil. The little mouths cannot find anything to eat.

I think Mary will find spring beauties and hepaticas and violets. How beautiful these flowers make the earth.

—Seekers after gold are often disappointed. Seekers after health take Hood's Sarsaparilla and find it meets every expectation.

GREED.

A story is told of a young man who picked up a sovereign on the road. Ever afterward, as he walked, he kept his eye fixed on the ground in the hope of finding another. Heaven was bright above him, but he gazed on mud and filth, and when he died, a rich old man, he knew this fair earth only as a dirty road in which to pick up money.

SLOW TO SPEAK.

"Slow to speak." This is not nature. Flesh and blood are very quick to speak. Scarcely do you hear the ungracious word, before your more ungracious answer rushes to your lips. And does it pause there? Do the faithful lips keep the door shut and prevent its egress? Probably not. You must "answer again." And your answer provokes a rejoinder. Every word on either side is a fresh faggot for the flames. And presently, where there were only a few embers, not enough to light a

A Simple Catarrh Cure

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE, and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address Professor J. A. LAWRENCE, 114 West 32nd St., New York.

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A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, &c. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You save doctor's bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., New York.

Hood's Pills

Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

candle, there is now a conflagration. Peradventure it may die down as suddenly as it sprang up. But it is more likely to last. And as it burns on it may spread into a huge prairie fire. And all this because you would not heed the caution—be "slow to speak." This is one of the various rules the Scriptures give us for avoiding anger and strife, none of which can be of any radical or permanent efficacy unless the grand motor—the heart—be brought under the power of divine love.

POOR KINDS OF FAITHFULNESS.

"What!" you say, "can any kind of faithfulness be a poor kind?" Yes, indeed. Listen.

A mistress of a large house once assigned her four housemaids each to a room, to clean it and put it in order before noon.

The first housemaid, Susan, said to herself as she set vigorously to work, "Now there's Betsey. She thinks she's so smart. I'll show mistress who is the best housemaid here. My room shall be cleaned



Vapo-Cresolene Cures While You Sleep Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized. Of this method of treatment, Cresolene is the most largely used, the most successful in its results, and the most convenient way of medicating the air passages.

Descriptive booklet, with testimonials, free. For sale by all druggists—United States and Canada. VAPOR-CRESOLENE CO., 69 Wall Street, New York. Leming, Miles & Co., Montreal, Canadian Agents.

fulness was founded on emulation, and the superiority of her fellow-worker ended it.

Kate, on the contrary, set herself doggedly to her task, saying, "I'll make this a job to be proud of. I propose to do it perfectly." She began in a little corner, and scrubbed and scrubbed, always seeing something more that needed doing in that corner, until noon came. The corner was perfect, but the rest of the room untouched. And so Kate's over-faithfulness concerning a part of her task made her faithless in regard to the whole.

The third was Milly, who was a very ambitious girl. "If I clean this room well," she planned; "mistress may take more notice of me, and let me wait on the children, or even on herself, and then I may get to be governess, and then—who knows?—I may even set up a ladies' seminary of my own!" So Milly

worked very faithfully, her head full of such ambitious plans. Too full, however, for, quite engrossed in these enticing thoughts, she let fall a magnificent vase, and quite ruined it. So she became faithless in little things, because her faithfulness in them was only through hope of greater things.

But Betsey, the fourth, loved her work and her mistress, and carried common sense and sprightliness to her tasks. She took no thought about the success of others, except to praise it. She judged of the thoroughness expected, by the time given to the task. Her one ambition was to do her best in the present. And so it happened that her work was accomplished first and best.

Faithfulness which springs from over-fondness for details, from emulation or from ambition, is often very hard to tell from the true faithfulness. But it is not true, and nothing is true faithfulness which does not spring from love of the work, and love of the Master.

Memory-Points about Singer Sewing-Machines

They are Made and Sold only by THE SINGER MANUFACTURING CO.



We make but one grade of product, admitted to be the best; hence attempts at imitation.

We deal directly with the people, through our own employees all over the world, selling 800,000 machines annually. We do not sell to dealers nor through department stores.

ALL SINGER MACHINES BEAR OUR TRADE-MARK.

IF YOU BUY A SINGER, You get an up-to-date machine, built on honor, to wear a lifetime. You get it for the lowest price at which such a machine can be furnished. You will receive careful instruction from a competent teacher at your home.

You can obtain necessary accessories direct from the Company's offices. You will get prompt attention in any part of the world; our offices are everywhere, and we give careful attention to all customers, no matter where their machines may have been purchased.

You will be dealing with the leading sewing-machine manufacturers in the world, having an unequalled experience and an unrivaled reputation to maintain—the strongest guarantees of excellence and fair dealing.

SOLD ON EASY PAYMENTS.

THE SINGER MANUFACTURING CO.

OFFICES IN EVERY CITY IN THE WORLD.

perfectly, and set in order before that conceited Betsey is half through." But though Susan worked faithfully, Betsey's room was finished first, and looked much nicer than Susan's. As soon as Susan saw this she threw down her tools and worked no longer. Her faith-

Photo-graphing

By our methods is real art—Artistic in pose and superb in the Printing and Embossing of the finished picture.

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Bought, Sold and Exchanged. Highest prices paid for old collections or rare loose stamps. We particularly want pence issues—Canada, Newfoundland, Nova Scotia, New Brunswick, and old U.S. Selections of rare or medium stamps sent on approval to all parts on receipt of references. Special offer—1,000 all different; no post cards, envelopes, fiscals or reprints. Every stamp guaranteed genuine and original. Price 20.-post free. H. A. KENNEDY & CO., 39 Hart Street, New Oxford St., London, W.C.

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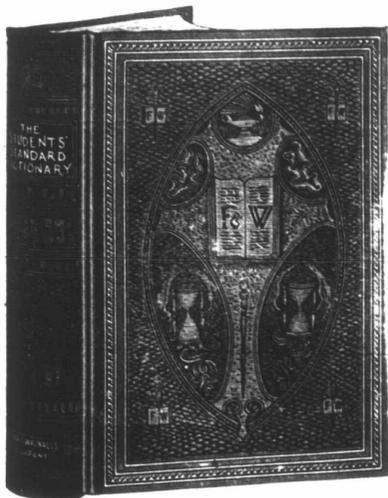
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