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[No. 22.]



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Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D. \$2.00.

Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.

Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.

The Old Testament and the New Criticism. By the late Alfred Blomfield, D.D., Bishop Suffragan of Colchester. 75c.

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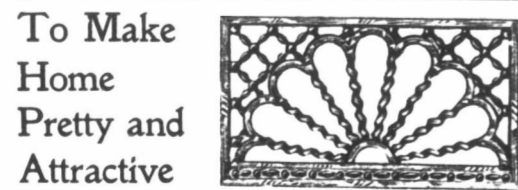
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Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

June 5—TRINITY SUNDAY.

Morning—Isaiah 6, to 11. Rev. 1, to 9.

Evening—Gen. 18, or 1 and 2, to 4. Eph. 4, to 17, or Mat. 3.

Appropriate Hymns for Trinity Sunday and first Sunday after Trinity, 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:

TRINITY SUNDAY.

Holy Communion: 162, 34, pt. 2, 509, 552, 553.

Processional: 158, 161, 179, 241, 39, 3.

Offertory: 160, 275, 290, 474.

Children's Hymns: 343, 346, 471, 573, 574.

General Hymns: 12, 14, 163, 164, 226, 290.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 242, 306, 390, 534, 545.

Offertory: 170, 216, 223, 226, 235.

Children's Hymns: 175, 304, 338, 342, 344.

General Hymns: 29, 33, 514, 526, 539, 542.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the first Sunday after Trinity.

St. Luke, xvi., 31. "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

The rich man had thought, if one went to them from the dead, they would repent. No uncommon notion. All of us think at times that a miracle would put us right. Some seeking an excuse for unbelief, others desiring to escape from uncertainty. To such the answer of Abraham applicable. "If they hear not, etc." Let us examine the question.

i. Suppose a case—the desire for a miracle gratified.

1. God grants that an Angel descends as to Daniel and others or that a fellow-man appears with a special message, and works a miracle in proof.

2. What would be the effect? (1) At first powerful. A vivid sense of presence of God—recognition of His claims. (2) But speedily a reaction. Doubts arise. Inquiry. (a) Perhaps an illusion? (b) Perhaps an imposture? More likely than a miracle. (c) Or, if supernatural, not necessarily of God. Evil spirits as well as good. (3) What the result? Effect passes off. (a) As a rule, men believe what they like, and disbelieve what is opposed to their prejudices. (b) Especially in a matter affecting life and conduct. Consequently the unwelcome pronounced untrue.

ii. Pass from the supposed case to actual history. Certain undeniable facts.

1. History of Israel. A continuous series of miracles. Yet continuous unbelief and disobedience. (1) Giving to the Law. Followed by Idolatry. (2) Driving out of Canaanites. Revolts. Judges. Captivity.

2. Life and work of Christ. (1) What sign showest Thou? A demand immediately after the feeding of the 5,000. (2) Connection with the demand of Dives. A Lazarus was called back from the grave. The effect fresh efforts against Jesus. (3) Jesus Himself arose; and the apostles accused of stealing body.

iii. Come to times nearer to ourselves.

1. The existence and character of the Church. (1) Survived every attack: risen out of persecution. (2) Whence came it? What its power? Of man or God?

2. The influence of the Church on the world. (1) New and unique. Civilizing, regenerating. (2) Extending and deepening.

3. Argument from prophecy. Christ. Israel. Jerusalem.

4. Do we want something more personal? (1) Look at your own past life. Trials, blessings, deliverances. (2) With what effect? To many blessed. To those who ask for signs, what? (3) May we not well tremble to ask for more? What answer might God give?

5. Cease from these vain demands. (1) No right to expect answer. (2) Or to think it would be efficacious, if granted. (3) We have all that we need. Law. Prophets. Christ. Apostles. Holy Spirit. "The Jews require a sign, etc."

POPULAR SERVICES.

In speaking of the participation of the Laity in the government of the Church we promised to return to a consideration of what are called popular services. Popular services, to a good many persons, represent the introduction of features unknown to the Prayer Book—to others the substitution of services other than those which are prescribed. We are not in the least inclined to give our adhesion to services conforming to either of these types. We think there are other and

better ways of making our services popular.

Let us admit freely that there was a time in the history of the Church of England when our Prayer Book services were far from interesting—were even dull. When the successive services—Morning Prayer, Litany and Ante Communion—were all read at the forenoon service, with very little singing to relieve the monotony, it was hardly wonderful if young people did not find the process exhilarating. It was quite another thing when music was introduced in such a manner as to stimulate the co-operation of the congregation in the rendering of Divine Service. This has been done in many places; and Churches once almost silent, or with little more than the duet of officiating minister and clerk, have become resonant with the choral worship of the whole congregation. This is what we mean by congregational worship, and we are inclined to think that, if this idea had been continually kept in view, "the end sought would have been more easily attained, and there would have been less talk of making our services more popular and "attractive."

We are here employing a term which requires something of consideration at our hands. What do we mean by "attractive?" Of course, the word means "drawing;" and therefore the attractive services are drawing services. But we imagine that few serious Churchmen, or indeed few religious men of any communion, would be contented merely to have such a service as would draw crowds of people to church. That might be done in many ways, and in some ways that were quite objectionable, and that would, in fact, be very injurious. People might come to church as they came to a show, and if their gratification was realized in the same kind of way, then few of us would feel satisfied with the result. The writer in the Spectator, to whom we previously referred, says that the Roman Catholics and the Salvation Army have discovered the secret of popular services. Have they? No doubt, the Salvation Army, with their trumpets and drums, have touched a certain stratum of the population, and we are very thankful for any good that they have done. But it is hardly necessary to remark that there are large classes of people whom they do not touch at all; so that we may conclude that they are not to be universally imitated. As regards the Roman Catholics, we are quite aware of their power of adaptation, and we may have something yet to learn from them; but we have nothing really to learn which involves the setting aside of our own system or methods. Two things we can do. We can make our mission services attractive by making them short, by having a good deal of hymn-singing, and by having a style of preaching adapted for popular audiences. To this we can offer no objection whatever. But the other thing that we can do is to make our regular Church Services hearty, warm, devotional, in such a way as to give those present at them a real interest in them. In other words, our services should be choral, and

they should be mainly congregational. It is the failure to recognize these elements that is threatening our manner of Church service at the present time. Now, let it be observed, we are not here offering a thick and thin opposition to anthems and other services, in which the choir alone can take part. Where these are well-chosen, adapted to the service of which they form a part, conducted in a religious and devotional spirit, they may contribute to the worship of the congregation. But there is coming to be introduced into our churches a spirit quite different from this, the feeling of exhibition, of fine singing which people are to listen to, and admire, and applaud. Whenever this is done, the spirit of devotion must evaporate. And this is now done much too widely. The Church is being turned into a concert room; and people are coming to it, not to hear the Word of God, not to worship the Lord in the beauty of holiness, but to enjoy the singing, as they would enjoy an opera or a concert. If this kind of thing should go much further, we might as well close our Churches. Work of that kind could be done better in Concert Halls, and we should then understand exactly what it meant. But there is a more excellent way—the way of teaching our congregations that they assemble together for worship, that it is the business of every member of the congregation to use every part of the service as a means of drawing near to God, and that every psalm and hymn and spiritual song is a vehicle by which the Soul may ascend to its Lord and its God.

PROF. CLARK HONOURED.

The news that the Rev. Prof. Clark, D.C.L., of Trinity College, Toronto, has been elected vice-president of the Royal Society of Canada, will be welcome to all the readers of this paper and we beg to tender him our hearty congratulations upon the honour which has thus been conferred upon him. The position which Dr. Clark has been called upon to fill is one of great importance, for it is the highest literary position in the Dominion of Canada. No more fitting choice than that of Professor Clark could have been made, for there is hardly another man in Canada who holds such a high rank in the realm of literature at the present time. Dr. Clark has been staying with their Excellencies, Lord and Lady Aberdeen, for the past few days, by special invitation at Government House, Ottawa.

THE REVISION OF THE CANONS.

The Joint Commission, appointed by the General Convention of the Church in the United States, in 1892, has submitted copies of its reports, on revision of the canons, to the delegates to the General Convention to be held in Washington next October. The revision of the canon on marriage, so as to make it forbid the marriage of either party to a divorce, will likely call out much discussion, as Bishop Potter, Dr. Wm. R. Huntington and others recommend that this shall not apply in the case of the party legally declared innocent. It is said, too, that Section 2 of Canon 39, which makes the saying of the

Daily Office compulsory will meet with strong opposition, as well as the proposal to form the dioceses and missionary jurisdictions of the Church into provinces. Altogether the next General Convention promises to be full of interest to the Church at large.

RELIGIOUS TEACHING IN OUR PUBLIC SCHOOLS.

It has sometimes been urged as an objection to the introduction of religious teaching in our public schools, that it would be unfair to the teachers who had entered into no such engagement. If any have been influenced by such an argument, they would have been considerably surprised by the utterances at the recent meeting of the Ontario Educational Association. At a meeting of public school teachers, held on Thursday morning, teacher after teacher got up and repudiated the idea of their schools being irreligious or non-religious, contending that a considerable amount of religious instruction was imparted in them. This is certainly quite an agreeable phenomenon as contrasted with what is said to have happened at the Ministerial Association in the same city of Toronto. We have not a complete or exact report before us, and, if we are misrepresenting the reverend body, we shall be sorry and make our apologies; but we understand that an opinion was expressed that religious teaching could not be had in our schools. We wish those reverend gentlemen could have heard the words spoken by certain teachers of our public schools, and received with apparently unanimous approval by all who were present. It was contended with great force that on literary, historical and moral grounds, religious instruction was necessary, and should be given. A great part of our literature would be unintelligible without some knowledge of the Bible; and it was complained that the map of Palestine had been removed from the recent editions of the school geography. We think the complaint was well founded; but that is not the point at present. The teachers evidently disapproved of the changes as preventing them from giving instruction respecting Bible lands. Then it was urged that the history of Palestine and of the Hebrew people was not only an essential and important part of the history of the world, at least as important as that of Greece and Rome; but more nearly connected with our own intellectual, moral and social history, to such an extent indeed that no satisfactory account could be given of that state of civilization to which we belong without taking account of Hebrew history. So also in regard to the moral discipline of the young, it was held that nothing better could be taught as a basis for such instruction than the Ten Commandments. Not a word was uttered in regard to any difficulties in the way. The teachers felt and said that there were difficulties in the way of denominational education, but they were not aware of any in the way of religious education; and indeed, as we have said, they declared that such instruction was actually given in most of our schools. This reminds us of the old dilemma of the impossibility of motion and the old answer:

"Solvitur ambulando"—we do actually move. Religious instruction cannot be given; but it is given. If only the clergy of all denominations would co-operate to the extent of their power with the teachers, instead of arguing the subject as an abstract question, they might bring about a much more satisfactory state of things in our schools.—Canada Educational Monthly.

REVIEWS.

A Kentucky Cardinal and Aftermath. By James Lane Allen. Price 75 cents. Toronto: Morang, 1898.

Those who have admired the "Choir Invisible" will know very much of the kind of thing they will find in this story by the same writer. There is a great deal of very pretty, graceful writing, very pleasant to read, and inside of this there is rather a slim story, not at all bad in its way, and constructed with a certain artistic power. Upon the whole, we, for our own part, prefer more story and less psychology, but that is a matter of taste. The Cardinal, we may mention, is not an ecclesiastic, but a bird, which has rather an important place in the wooing of the heroine. The Aftermath, which completes the story, is both sweet and sad.

Modern Heroes of the Mission Field. By the Right Reverend W. Pakenham Walsh, D.D., Bishop of Ossory, Ferns and Leighlin. \$1 each. New York: Thomas Whitaker. Toronto: Rowsell & Hutchison.

These two sister volumes devote attention to a field that is full of interest, and we have derived much pleasure and information from their graphic pages. Their style is peculiarly easy and flowing, and the memoirs are the fruit of much painstaking study and care. That they have been appreciated is shown by each of the volumes being in its fourth edition. The scheme of arrangement is a very simple one. The former volume gives its Heroes as "links in the story of the missionary work from the earliest ages to the close of the 18th century;" and the second presents those of the 19th. There is no narrow limit in the selection, and no stinting of praise where it is due, but their work is the best commendation. There is a thrilling interest in the Christian enterprise of men like Anshon, the Apostle of Scandinavian Europe, and Eliot, the Apostle of the Red Indians; but we come down to living memory in the accounts of Gardiner, Duff, Livingstone, and Bishop Patteson of Melanesia. For Sunday schools and parish libraries there can be no more wholesome reading, and the volumes are exactly what we have long been in search of, sufficiently full to convey a definite picture to the mind, and everywhere reliable in matters of history. The missionary story is pathetic and elevating from beginning to end.

The Science of Political Economy. By Henry George. Price \$2. Toronto: Morang, 1898.

We are by no means thick and thin admirers of the late Mr. Henry George; and some of his special theories we candidly regard as economic heresies; but we can honestly testify to the great merits of the posthumous work which now lies before us. Few men could stand face to face with Mr. George without being made to feel the honesty and genuineness of the man and his measures; and the multitudes who have read his published writings have felt the charm of his style and manner of presentation. The present work, the last we are to have from his hand, fully bears out the expectations that have been raised by his previous publications. We cannot say that, in every detail, we are

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able to go with Mr. George, and we shall hereafter offer our criticisms on some of the theories which are here promulgated. But we can recommend most strongly the perusal of this volume by all who are interested in the great Science of Political Economy. We have many books on this subject of very great value, from Adam Smith downwards to J. S. Mill and others since his time. But the present work has qualities of its own which give it special claims upon the student. In the first place, it lays its foundations deep and firm and strong not only in a preliminary introduction but in the first book on the "Meaning of Political Economy." This first book is indeed a very notable contribution to the subject, dealing with philosophical principles which are seldom handled in such works, but which are of undoubted importance, beginning with the three foetus of the world, Spirit, Matter, and Energy. In the second chapter, the author considers Man, his place and powers. From this he proceeds to treat of Civilization, its origin and genesis, and goes on to discuss Knowledge, the Laws of Nature, Science, and then Political Economy, its methods and its treatment as Science and Art. From this introductory book, the author proceeds to treat (Book 2) of the Nature of Wealth, (Book 3) of the Products of Wealth, (Book 4) the Distribution of Wealth, (Book 5) Money—the Medium of Exchange and Measure of Value. As we have said, we differ from Mr. George in points of detail; but we have read his book with the deepest interest and we can recommend it to students of Political Economy who wish to see the subject treated from different points of view.

Exposition of Christian Doctrine. By a Seminary Professor. Part I. Dogmas. Price \$2.25. Philadelphia: J. J. McKey, 1898.

The volume before us is the work of a Roman Catholic theologian and is recommended by the approval of the Supreme Pontiff. It is therefore plain that it must contain some things which we, as Anglicans, cannot accept. But it is very remarkable how small a portion of the whole work is taken up with such subjects as the papal infallibility and the immaculate conception of the Blessed Virgin Mary; and how little the general treatment of Christian dogma is affected by these points of difference. There can be no doubt that the study of theology is, at the present time, in danger of falling into neglect, and the book now before us may be of a good deal of use among ourselves to those who want to present Christian teaching in a systematic form. We have examined the volume throughout, and can testify to the learning and ability with which it has been composed. We are able to express our concurrence with the report presented to Cardinal Meignan, that "it is an extensive and learned explanation of the Creed, in which the principal proofs of the truths of faith are condensed and presented in the simplest form, the method of procedure being by question and answer." As examples of the excellent and concise manner in which great subjects are handled we may refer to the Proofs for the Existence of God, and the account of the Resurrection of our Lord Jesus Christ from the dead.

Diseases of the Lungs. By J. K. Fowler, M.A., M.D., F.R.C.P. and R. J. Godlee, M.S., F.R.C.S. London: Longmans & Co., 1898.

This handsome volume deals with perhaps the most serious class of complaints with which suffering humanity is afflicted; and it comes from the hands of men who are well approved, each in his own department. Dr. Fowler is not only a well-known physician in

London, holding the highest position in connection with institutions established for the relief of consumption and diseases of the chest, and a recent examiner in medicine in the University of Cambridge, but he is also the editor of a Standard Dictionary of Medicine which has taken a first place among books of that class; and Mr. Godlee has a position in surgery similar to that occupied by Dr. Fowler in medicine. The present work is prepared chiefly for the use of professional men, of whom we are happy to think we have not a few among our readers. We are sure that they will give a hearty and grateful welcome to this new and important treatise. But there are many parts of it which will be quite intelligible and helpful to ordinary readers, as a specimen of which we may refer to the Article on Bronchitis. It is apparent throughout the volume, that we have here the work of first-rate men, who have spared no pains to bring the book up to date and make it accurate and trustworthy. Every medical man will welcome it and use it, and those who are far from a doctor will do well to have it near at hand.

Magazine.—The Expository Times for May has some good remarks on M. Sabatier's Vitality of Dogma, which may be useful to the thoughtless people who seem to think that the formal statement of doctrine may now be dispensed with. The question is discussed, whether the Government and Administration of the Church belong to the Church as a whole or to the Apostles and their successors. We should answer, to both—they are inseparable and there is no opposition between them. Professor Edward König writes on Israel's Historical Recollections, Dr. G. C. M. Douglas on Ezekiel's Temple, and Rev. G. Mackie, of Beyrout, on "Giving," a study in oriental manners. The smaller articles are numerous and good. The notices of books are carefully and ably executed.

THE GENERAL MISSION WORK OF THE CHURCH IN CANADA.

By Charles Jenkins, Petrolia.

Matters do not appear to develop very quickly in the direction of the Church in Canada doing her general mission work as a whole. The Provincial Synod of Canada in 1889 recognized the desirability of this being done, and the whole movement for consolidation proceeded with this as one of the chief results to be attained. The Provincial Synod, in 1892, most exhaustively discussed the report of its committee on the Winnipeg conference, and assented to the General Synod being called in 1893. The first session of that synod was devoted mainly to its constitution, etc., but at the second session in 1896, a scheme for a general Board of Missions was adopted. The first meeting of this Board was arranged to be in October, 1897, but, as the anticipated action of the Provincial Synod to merge its Missionary Society in the larger body had not taken place, and as some dioceses had taken no action to send representatives, those gentlemen who did attend that meeting, some of them from Vancouver and Winnipeg, could do nothing. But the scheme adopted by the General Synod has been objected to. The Synod of Montreal, at its meeting in January, 1897, passed a condemnatory resolution of the scheme. Its very eloquent and learned representatives at the General Synod never once hinted any such objections as the Synod of Montreal put forward, and they bore good service in putting the scheme into the form of its ultimate adoption. I can scarcely conceive the reason of their action four months afterward, unless from a sharp attack of disordered legal imagination. Dean Carmichael, according to the meagre reports published of that synod's proceedings, protested against the motion. He is reported as having said that "while he admitted the resolutions were crude, still they could

be amended and should not be rejected." Such a course of action would best have suited the whole position. What is that position? The difficulty of getting the work proposed under way by the whole Church is greater than other bodies' experience. The consolidations of Methodists and Presbyterians took immediate administrative effect. Why should we not be able to give our consolidation similar effect? The reasons seem to be that our methods of working and organization do not allow common ends to be so quickly reached as by other bodies, and the Church in the Motherland, from the necessities of her position, had to do mission and other special work through channels outside of her own corporate action, and this inherited system affects all our thoughts and actions still. However, the movement in creating the General Synod showed very clearly that the Canadian Church considered it advisable to do her own work as directly as possible, and the sentiment of the Church—the thought of the Church—the aspiration of the Church—were all in favour of it. The second General Synod met, all the Bishops of the Dominion, with two exceptions, were present at it, and the Lower House contained the most prominent and experienced clergymen and laymen in the Church. The mission scheme was the work of these men. The experience of many years in administering Church and missionary work came into exercise there, and that attempt to solve the problem of our united general missionary action, requires deeper study and consideration than its critics seem to have given it. The diocese is the unit in the General Synod system. The various dioceses composing it are in all stages of development, and it is necessary that probable resources should be known by the general body, when deciding on the Church's aggressive and mission movements. I may say here that a diocese never has any funds of its own. The various endowments and funds dioceses may hold are all trusts, and can only be applied as such. Collections have the same nature, and must be applied to the purpose represented, and a diocese can give the General Synod nothing except what the people have contributed towards the object called for. Canon Von Iffland, in his recent communication, writes about the strain on every diocese to do the work within its own sphere. A diocese will never be in any other condition, whether it attempts much or little. The source of contribution has to be considered. All support to the cause of missions must come direct from the people, and the extent to which this is done is the truest indication of Church life. The Bishop of Quebec, at the first missionary meeting he addressed in this country during the P. S. session of 1892, referred most forcibly to the necessity of cultivating a general spirit of giving in this cause from the whole Church membership, and in a letter in the Evangelical Churchman, April 8th, 1897, on "The Diocese of Moosonee," E. L. Newnham says: "What we need is a regular, steady, yearly interest which will not need reminding when subscriptions fall due; nor to have spasmodic bursts of personal appeal to rouse fresh enthusiasm." I take exactly the opposite view to that expressed in the resolution of the Synod of Montreal. The basal principles are honoured, and the Church institution of the diocese is made the medium of inspiring and directing the mission work of the Church in its own sphere. The Provincial Mission Board has done good service, but the average giving of the individual member to Foreign Missions, as shown by the last Epiphany appeal, proves that, as a Church, we are not alive to our responsibilities. Our present undeveloped and ap-hazard systems must give place to ordered, well-arranged effort. For instance, we have a succession of missionaries visiting us from the North-West or other districts in the interest of their respective missions. They can go only to the more populous centres, and the vast mass of the Church population in the country is never influenced by them at all. The diocese is really the channel for all this work, through which the means of diffusing missionary information can be used as the scheme provides for. The details of any scheme can only be perfected in actual working. The difficulties of the position have to be thoroughly realized before they can all be provided for. The dioceses that

compose the Provincial Synod of Canada should discuss the position of this general Board of Missions at their respective synods, and instruct their representatives, at next Provincial Synod, how to act. It is increasingly manifest to me that the first and most immediately pressing work of the consolidated Church in Canada is the consolidation and increased aggressiveness of her missionary operations.

OUR LETTER FROM ENGLAND.

(From our own correspondent).

May and missions naturally go together. I have special reason for saying so just now, as I am fresh from a West of England meeting, where the attendance has been larger than heretofore, though there were two meetings in the day, and where the tone of the speakers and the enthusiasm of the audiences were all that could be desired. One of the speakers, Canon Cooper, was formerly in your part of the world, and if the thinly settled parts of the Dominion do not get the sympathetic support they require, it cannot be from the fault of the S.P.G. advocate. You may let me add that lately I have come across parishes in the West of England where the name of Mr. Samwell is gratefully mentioned. Then in London the two great sister societies have had crowded meetings, and at one of them Sir Charles Turner gave eloquent testimony to the S.P.G. work done in India. Afterwards Sir Charles told me that he made a vow when retiring from his post at Madras—he was Chief Justice there—that his health admitting and opportunity being given, he would devote his leisure time to missionary advocacy for this reason—the devoted and self-denying work of the Anglican missionaries. While the lowest civilian gets his 300 rupees a month, the missionary only gets his 150 or at most 200. It was refreshing to hear such language as this as a contrast to the dismal story some returned Anglo-Indians are accustomed to tell. The Bishop of London regretted that with so many openings to extend the Church abroad, so few men in England were ready to leave her shores to step into the breach. He said it was a fact that so many of the bishops last year went back discouraged on this score. His Lordship's words reminded me of the appeal made to the junior clergy of "Offer yourselves to the Archbishop," he said, "as twelve hundred young men offered themselves for the war to the Commander-in-chief. The voice of the Lord Himself is asking, 'Whom shall I send, and who will go for us?' May many here answer at once, 'Here am I, send me!'" Of course it may be said home work is pressing and extending in every direction, yet it would only be just and right that more volunteers should offer themselves for the distant parts of the Empire. It is gratifying to know that a meeting of representative men has been called to decide, if possible, upon a standard of ritual below which and beyond which no loyal priest should go. Recent events have made some such action absolutely necessary. It is sad in the extreme to see the lengths to which some professed Anglicans are going. When one thinks of the hardships and persecutions through which so many heroic Churchmen went, in order to obtain the liberty we now enjoy, it is sad to see this liberty turned into reckless license! It has been long since I read a book which has given me such keen pleasure and solid profit as Illingworth's "The Divine Immanence, or the Spiritual Significance of matter." It unites the soundest philosophy with the truest theology. It follows on the lines already laid down in the author's former book "Personality, Human and Divine," and is at once convincing and inspiring. (Macmillan's). A book in lighter vein and eminently readable is "The Man of the Family," by F. Emily Phillips (Macmillan's), and the clear type and good paper enable the jaded reader to follow the fortunes of Sebastian and Barbara with comfort, interest and pleasure.

Her Majesty the Queen recently sent a contribution of £1,000 to the Queen Victoria Clergy Fund, which has just received a royal charter of incorporation.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Eastern Passage.—The Rural Deanery of Tanguier, Halifax county, met on the 26th at Eastern Passage. There was a fair attendance of clergy and lay delegates. There was a celebration of the Holy Communion at 11 a. m., the sermon being preached by Rev. R. F. Dixon, rector of Sackville. The rural dean, Rev. E. Roy, was celebrant. At the subsequent meeting, Rev. J. Cumming, of Ship Harbour, was appointed secretary. After the disposal of routine business the following elections were made: Governor of King's College, Mr. Harold Silver, of Bedford; lay representative on Board of Home Missions, Dr. Gossip, of Dartmouth; clerical representative, Rev. R. F. Dixon. It was decided to hold the next meeting at Salmon River. Evensong was said at 7 when the Rev. J. Wilkinson, rector of Dartmouth, preached. There was a very large number of communicants.

MONTREAL.

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

Montreal.—St. Stephen's Chapel.—The rector recently announced that a set of solid silver communion vessels had been presented to the new church by ex-Mayor R. Wilson Smith, and that an altar cloth, a font, and offertory plates had also been donated by friends of the congregation. The constant stream of migration from Montreal to Westmount suggests the prediction that the transfer of the West end section of St. Stephen's people to the new chapel may yet justify the rector in transferring the pastor and his people to their new parochial home, and thus furnish an object lesson moreover on the burning question of the transfer of the clergy.

Grace Church.—The Rev. Dr. Ker presented seventy-two persons to the Lord Bishop of Montreal to receive confirmation in Grace Church, Sunday, May 15th, when there was a crowded congregation. The bishop preached an able sermon, urging the importance of decision in the Christian life and the value of habits of personal devotion. He earnestly advised the sacred observance of the Lord's day, the rule of prayer, and the necessity of constant activity in work for Christ. At the close of the service the bishop proceeded to the residence of one of the parishioners and administered confirmation to a person too feeble to be present in the church. At the evening service in Grace Church the congregation was again large. The preacher was the Rev. Canon Brock, D.D.

St. Mary's.—The Rev. H. Jekill, on May 15, made the satisfactory announcement in St. Mary's Church, Hochelaga, that the church had received a grant of \$1,500 from the S. P. C. K., to be applied to paying off their debt, conditional on a similar sum being contributed here. This would leave the church clear, and, under the circumstances, should not be difficult of accomplishment. The Rev. H. Jekill is much pleased with his success so far. He does not intend to rest at paying off the debt, however, but wishes to obtain a sufficient sum to enable him to build a rectory.

Year Book and Clergy List.—Your correspondent desires to thank Mr. Clougher, of Toronto, on behalf of himself and the clergy of Montreal, for his continued kindness in supplying us with a copy of the above most useful Manual. We are pleased to be able to confirm the correctness of the prefixed photograph of the Right Rev. Bishop Baldwin—as he has once more been amongst his Montreal friends—and we rejoice to see and to hear him, with all his wonted force, freshness, and faithfulness.

Diocesan Synod Report.—The annual Journal of Synod (p. 243), has recently been issued. Notwithstanding that our reverend bishop is more than four score, he records: "With a heart full of gratitude, 100 congregations visited, 76 confirmations held when 774 persons were confirmed," etc. (Episcopal Work), from the Bishop's Charge (p. 28), to Synod.

Westmount, May 26.—Last evening this model town was favoured by a double Episcopal visitation, i.e., at the new St. Stephen's chapel, where the Lord Bishop of Huron preached to a large and appreciative congregation, when several clergymen were also noticed amongst the congregation. Your correspondent regrets not to have been present. However compensation overtook him by an unexpected confirmation service at St. Matthias' Church, which was an exceptionally interesting occasion—the confirmees being equally divided between the regular congregation and the Mackay Institute for Deaf Mutes, the lady superintendent, Mrs. Ashcroft, being also present to interpret the service. There were eighteen in the class, six males and twelve females. In the course of His Lordship's address to the congregation, Bishop Bond quoted Dr. Burgess of Verdun in speaking of drink as one of Satan's instrumentalities, viz.: "That of the patients at the asylum 90 per cent. were there (heredity 15 per cent. included), from the effects of drink," and His Lordship announced that, as for himself, after forty years experience on the drink problem, he intended to vote for prohibition should the plebiscite be permitted. Another topic to which His Lordship referred in his address, which was based on the words, "On whom dost thou trust?" Isa. 36. 5, was the growing neglect of the Lord's day. Intimations of this evil were reaching us from the other side, and should it go on it would mean, said the Bishop, decay and loss to the empire, as it assuredly will also to our own land, if we neglect the sacred character of Sunday. His Lordship, who spoke in his practical and impressive manner, was attentively listened to by a large congregation. The rector of this parish is being increasingly blessed in his work through his faithful teaching of the text over the confirmation hymn (349 A. & M.). "With my whole heart have I sought Thee." LAUS DEO.

ONTARIO.

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

Kingston.—As a result of an agreement, which has recently been reached, between the Archbishop and the members of a sub-committee of the Diocesan Synod, the appointment of a coadjutor bishop for the diocese has been agreed upon. The coadjutor bishop will perform all the active work of the diocese, thus giving to His Grace that rest to which, after thirty-six years of continuous Episcopal work, he is surely entitled. The terms of the agreement, signed concurrently by the Archbishop and the chairman of the committee, are:—(1) The Archbishop concurs in the necessary legislation at the meeting of the Synod in July for the election of a coadjutor, with right of succession, and will concur in and promote the steps necessary for such election and for the due consecration of such coadjutor Bishop with as little delay as possible; (2) From and after the consecration of the coadjutor Bishop \$1,000 per year shall be taken from the income of the Episcopal Fund and appropriated towards the stipend of the coadjutor, the Archbishop to retain the use of the see house until May, 1899; (3) The committee on its part agrees that if possible the stipend of the coadjutor be \$2,500 per annum, and undertakes to provide at least \$2,000 if the election and consecration be at once proceeded with, the providing of a residence to be left an open question. This leaves for the Archbishop an annuity during life of \$3,000. The \$1,500 to be raised for the new Bishop will possibly be assessed upon the parishes for the first year, but it is almost certain to be provided for subsequently by the collections being made in England for the fund and to

be made in the diocese by Rev. C. J. Hutton. The Episcopal endowment is now \$60,000, yielding 5 per cent., but the Archbishop has besides an income of \$945 for life from commutations. His Grace will retain his position as Bishop of the Ontario diocese without work, and will continue to act as Archbishop and Metropolitan of Canada. His jubilee will be celebrated on July 16, when his great ability, his uncommon success as an administrator, and the progress of his diocese will be proudly recognized. At no time could he so fitly ask for relief from travelling and office than on the completion of 50 years of priesthood and 36 years of service as Bishop. The election will probably be held in September.

The Diocesan Synod has been summoned to meet on June 21st next.

St. James.—The chapter of the rural deanery of Frontenac met in St. James' Church on Tuesday morning. There was a corporate communion at 10.30, followed by the business meeting. The Mission Board grants were considered and recommendations thereon were sent to the Mission Board. Reports from several of the missions showed encouraging progress in various parts of the deanery. Rev. A. W. Cooke read an admirable and exhaustive review of the text book of Christian Science, showing by extracts from the book itself that it plainly contradicts every fundamental doctrine of the Christian religion. Most of the clergy of the deanery were present and a very profitable time was spent. The next meeting will be held in All Saints' parish on Oct. 4th next. A resolution of sincere sympathy and condolence with Rev. J. K. MacMorine in his recent sad loss was passed by a standing vote.

Marmora.—Trinity Church.—This church was struck by lightning on the 25th ult., shortly after the congregation had left the building. The vestry was badly wrecked and is so much destroyed that it will have to be entirely rebuilt from the foundations.

OTTAWA.

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

Ottawa.—St. Barnabas.—The festival services at St. Barnabas Church on Ascension Day terminated with an imposing function in the evening, when the Lord Bishop of Ottawa was present and administered confirmation. The Bishop's address to the candidates before the laying on of hands was full of instruction and good advice, and made a deep impression. At the conclusion of the confirmation service there was a solemn procession around the church, headed by the processional cross, the Bishop vested in cope and mitre and bearing his pastoral staff, blessing the people during the progress of the procession. The newly confirmed made their first communion at the early celebration on the Sunday following.

The Church of England day school in the City of Ottawa is in a very flourishing condition. It is conducted by the Sisters of the Church, and the attendance is so large that a new wing to the building has had to be erected to afford additional class rooms.

Morrisburg.—The second annual meeting of the Woman's Auxiliary of this diocese will be held in the Church Hall, Morrisburg, on Wednesday, Thursday and Friday, June 1, 2 and 3.

TORONTO.

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

The Rev. W. R. Sparks, vicar of Cannington near Nottingham, preached twice in this city on Sunday last. In the morning he occupied the pulpit of St. George's Church and in the evening addressed the congregation of St. Phillip's. Both sermons dealt specially with the subject appropriate for the day, viz., the gifts of the Holy Spirit.

Our Saviour's Orphan Home in India.—Miss Caroline Macklem, Sylvan Somers, Rosedale, Toronto, acknowledges very gratefully the following subscriptions to Our Saviour's Orphan Home in India: Mrs. Wm. Miner, Glenbrae, \$1; Mrs. Jane Boyle, Thorold, \$2; "A Well Wisher," \$2.

NIAGARA.

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

Hamilton.—The Canadian Convention of the Brotherhood of St. Andrew will be held in this city this year. The date has been fixed for Sept. 23rd to 25th. Hamilton has five live chapters to undertake the work, and they are already arranging the billeting and other matters in connection with the convention. The Association Hall, which will seat nearly one thousand people, has been secured for the business and mass meetings. The Dominion Council met in Toronto about three weeks ago and outlined a programme, and it is now in correspondence with several American bishops and laymen, and also with some of the strongest men in our own Canadian Church.

Burlington.—St. Luke's.—The members of the Hamilton Local Assembly of the Brotherhood of St. Andrew, held a meeting in the school-house on Wednesday evening, May 25th. The following chapters were represented: Christ Church Cathedral, Church of the Ascension, St. Mark's, St. John the Evangelist, Hamilton; and St. Luke's, Burlington. Reports of the various chapters and committees showed good progress during the past three months. A letter was read from Bishop DuMoulin, urging the brotherhood to use every effort to insure the success of the convention to be held in September. A resolution was passed expressing regret at the resignation of W. H. DuMoulin, of St. Mark's chapter, who is leaving for Bruce Mines, in the diocese of Algoma, as lay reader. After a few appropriate remarks, President W. G. Davis introduced H. R. Young, of Toronto, secretary of the Dominion Council, who gave a very able and forcible address on the duties of each individual member to his chapter. In concluding his address, Mr. Young announced that Bishop Dudley, of Kentucky; Mr. Houghtelling, president of the brotherhood in the United States, and G. H. Davis, of Philadelphia, would be amongst the speakers at the coming convention. June 5th (Trinity Sunday) was set for Brotherhood Sunday, and it was decided to attend corporate communion in St. Mark's Church at 8 a.m. on that day. The usual vote of thanks brought the meeting to a close.

St. Catharines.—St. Barnabas.—The rural-decanal meeting was held here on Wednesday and Thursday, 25th and 26th May. At 4 p.m. on Wednesday, Rev. R. Ker read a paper on "The Prolegomena to St. John's Gospel." In the evening Rev. Canon Mackenzie preached on "The Law of the Lord's Day." On Thursday at 8 a.m. there was a celebration of the Holy Communion. At 10 a.m. the Ven. Archdeacon Houston led in the critical study of Gen. ii., v. 15., followed by Rev. R. McGinnis on clause of Creed, "I believe in the Holy Ghost," and Rev. N. I. Perry on Eph. vi., v. 17. In the afternoon the parish Statistical Reports were examined and compared; and the subject, "How to prevent marriage within prohibited degrees and between a divorced person and another," was considered. The Rev. Canon Gribble followed with a paper on "Philosophy of Belief," by Duke of Argyll.

St. George's.—A special church parade was held to this church on Sunday, May 22nd. The Rev. R. Ker preached an appropriate sermon from the text I. Sam. x., 24.

HURON.

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

Stratford.—Home Memorial Church.—Rev. Rural Dean Deacon has been appointed, by the Bishop, Commissioner to report on the reorganization of certain parishes in Central Perth, and has

been holding meetings in Milverton, Elma, Atwood, and other points for this purpose. The result will probably be the increase of the clerical staff of this deanery by at least one additional clergyman.

St. James' Church.—Rev. D. Williams preached to the Sons of England in this church on May 22nd. Last year there was also a big turn out of the societies to St. James' Church.

St. Mary's.—The congregation of St. James' Church have purchased a new pipe organ from R. S. Williams Co., of Oshawa and Toronto. It is said to be a very fine-tuned instrument, of two manuals.

Mitchell.—A meeting of the Deanery of the County of Perth was held on Tuesday, May 31st, in this place. Holy Communion and chapter business filled up the morning and the afternoon.

Crosshill.—Rev. J. H. Moorhouse, rector of Christ Church, London, will (D.V.) conduct a nine days' mission, from June 2nd to 10th, in this place—the first ever held here. He will hold at least two services daily.

Preston.—St. John's.—The annual deanery meeting and Church-workers' convention, for the County of Waterloo, was held in St. John's Church, Preston, on Tuesday, May 17th, the Rev. Rural Dean Ridley in the chair. The services opened with a celebration of the Holy Communion at 10.45 a.m., followed by the business meeting of the deanery, and conversation on the state of the Church, etc. Reports from the several parishes showed steady and substantial growth in all departments of Church work, with encouraging prospects as to the future. In connection with the Church-workers' convention, which was held in the afternoon and evening, an additional step in advance was made by the formation of a County Auxiliary, representing all the local branches of the W.A.M.A. A special meeting for this purpose was held from 2 to 3 p.m., and was very largely attended; every branch throughout the whole deanery being well represented. A spirited debate took place, as to the desirability of such co-operation, and all heartily joined in the proposal. This, we believe, is the first of the kind in the diocese. At 3 p.m. the convention was called to order, when papers on Sunday School, and other branches of Church work were read and discussed. This was a most interesting session, and was attended by representatives from every congregation in the deanery. In the evening a short service was held, followed by addresses on practical subjects, delivered by Mr. John Fennell, of Berlin; Mr. James Woods, of Galt; and Rev. James Ward, rector of Haysville, the latter dealing in a most forcible and convincing way with the importance of the Church catechism, and definite Church teaching. The proceedings closed at 10 p.m., all going away with the feeling that it was the very best convention ever held in the deanery. The ladies of the congregation provided luncheon and tea for the guests, and did all in their power to entertain them right royally. The May meeting was held in the new church of St. Saviour, in the town of Waterloo, which is the latest addition to the deanery. The Rev. J. Edmonds, incumbent of Preston, was re-elected secretary, which position he has filled since the formation of the convention.

RUPERT'S LAND.

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

Winnipeg.—St. John's College.—The college is now closed and the students have all departed to their summer missions. The missions have been assigned this year as follows: Mr. Anderson has been sent to Posen, Mr. H. D. Belford to Gilbert Plains, Mr. Briseo to Pipestone, Mr. Bultrum to Ninga, Mr. Cassap to Penrith, Mr. Fox to St. Mark's, Mr. Maltby to St. James', Mr. MacMorine to Austin, Mr. Swalwell to Long Sault. The can-

didates for deacon's orders are still in college taking an extra month's lectures in theology.

SASKATCHEWAN.

RT. REV. CYPRIAN ENKHAM, D.D., BISHOP, CALGARY.

Prince Albert.—On Sunday evening, the 8th ult., as St. Alban's is closed for repairs, and not caring to spend the day without a Church service, your correspondent drove out to Red Deer Hill, a distance of some fifteen miles from town, where divine service is held in the school-house. Rev. J. F. D. Parker, of St. Andrew's parish, Halero, conducted the service. It did one's heart good to see the little building crowded to the full with settlers, many of them having miles to walk, and most of them being members of the church, though until lately denied the privileges of its services, and it occurred to me that it is a pity that these people are so often allowed to drift away to the various non-conformist sects, simply because they cannot afford to provide Church services for themselves, and such are not provided for them. All through this vast Western country, in the majority of cases, this is exactly what is happening, and why? Simply because the Church in the East does not realize its responsibility in this matter, and consequently missions to settlers in the West are a failure. What does this mean for our dear old Church's future in Canada? But I did not mean to sermonize, only it is hard for those living at home in Ontario to understand the situation, as it was brought home to me that evening. Mr. Parker preached an earnest and forcible sermon from the 10th chapter of the Prophet Hosea, and the 12th verse, after which we sang Keble's grand old evening hymn to the old familiar tune. All through the service I was struck particularly with the hearty way in which the congregation joined in the responses and the chants and hymns, in striking contrast to the worshippers in some of our town churches. After the service a meeting was held to organize the parish and elect wardens, etc., but I hurried away home, for the "trail" is somewhat difficult to follow after dark.

NEW WESTMINSTER.

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

Vancouver.—The New Westminster Clerical Union, comprising the clergy of Vancouver and New Westminster, have invited the clergy of the Diocese of Columbia to a special meeting of the Union, June 8th and 9th. The island clergy will arrive on the boat from Victoria the morning of June 8th; lunch will be provided by the ladies of Christ Church in the basement of the church. In the afternoon a paper will be read on "Religious Education," by the Venerable A. Scriven, Archdeacon of Vancouver Island, with appropriate speakers and general discussion. Greek Testament exegesis of Philippians ii. 5-11 will be introduced by Rev. H. F. Clinton, of Vancouver, followed by discussion. In the evening a missionary meeting will be held with addresses by Archdeacon Pentreath, Rev. Canon Good, of Nanaimo, and C. A. Procunier. On Thursday morning at 8 Holy Communion will be celebrated at St. James' Church, with address by Archdeacon Swale, of Lytton. The clergy will breakfast together in St. James' parish rooms. During the morning a paper will be read by Rev. J. B. Grundy on "Chinese Missions," followed by discussion. This is the first attempt ever made to bring together clergy from the two dioceses, and it is heartily appreciated by the clergy of the Columbia diocese. Several American clergy from the Diocese of Olympia are expected to attend.

Archdeacon Pentreath is introducing the system of annual contributions for Diocesan Missions. Hitherto the only offerings for Home Missions have been the collections on Christmas Day, which resulted last year in about \$350 from the whole diocese. The four churches in Vancouver pledged this month, by card, about \$600 for new work. This will enable the Cariboo Mission, vacant for four years from the loss of a special grant, to be reopened, and means the opening up of a new

missionary district on the Fraser River, with five centres. It is intended to obtain the sanction of the synod to the adoption of these annual pledge cards as the method of raising money for Home Mission work. Rev. F. Newham, of Stirling, Ont., who is on leave of absence until next Easter, has arranged to take temporary work in the diocese.

Vancouver.—St. James'.—The Bishop of Columbia, acting for the Bishop of New Westminster, held a confirmation in this church on the 11th ult. Eight males and four females were confirmed. His Lordship only spent a few hours on the mainland, turning in the afternoon to Victoria.

British and Foreign.

The Misses March, of Leeds, have given £1,000 to complete the tower of Wortley Parish Church.

The Rev. Canon Gore has been appointed lecturer in Pastoral Theology at Cambridge for the year 1898-99.

Dr. Townsend has resigned the deanery and incumbency of Tuam, on account of advancing age and infirmity.

The Rev. W. D. Springett has been appointed vicar of St. Matthew's, Brixton, by the Archbishop of Canterbury.

Dr. Ryle, the Bishop of Liverpool, has just celebrated his 82nd birthday. He has been for 18 years bishop of that see.

The Rev. W. R. Inge, Fellow of King's College, Cambridge, has been appointed Bampton lecturer at Oxford for the ensuing year.

The Rev. Charles R. Haydock Hill has been appointed rector of Holy Trinity, Dorchester, in the place of the Ven. Archdeacon of Dorset.

The Bishop of London has appointed the Rev. W. S. Carter, vicar of St. Matthias, Bethnal Green, to the vicarage of St. Dionis, Fulham, S.W.

About £6,000 has been promised towards the erection of a Church House for the diocese of Liverpool. The foundation stone is expected to be laid about December next.

The late Countess of Shaftesbury has left in her will the sum of £7,000, free of duty, to the Protestant cathedral which it is proposed shall be erected in the city of Belfast in the near future.

The Rev. Hugh Jackson Lawlor, D.D., senior chaplain of St. Mary's Cathedral, Edinburgh, has been elected, by the Board of Trinity College, Dublin, to the chair of Ecclesiastical History in succession to the late Dr. Stokes.

A grand masonic service is to be held in Rochester Cathedral on June 25th next, in order to commemorate the year of office as Grand Chaplain of Dr. Hole, the Dean of Rochester, as well as his fifty-sixth year as a Mason.

Mr. Waldegrave Rock Thompson, of Hammer-smith, who died in January last, bequeaths £1,000 to the Irish Church missions. Subject to this and an annuity, he leaves all his property, amounting to £50,864, to the Church Missionary Society.

The Princess Louise (Marchioness of Lorne) has modelled a statue of the Queen as Her Majesty appeared at the opening of the Fine Arts Exhibition in Manchester in 1857. When the statue is completed it will be placed over the western porch of the Manchester Cathedral.

Clonfert Cathedral has recently been enriched by some very beautiful carved oak work, consisting of clergy and choir stalls, and a bishop's

throne, all of which have been placed in position in the chancel. In addition to the foregoing, there are seats also for the Dean and Archdeacon.

The death is announced of the Rev. George W. Gent, principal of St. David's College, Lampeter, Wales. Mr. Gent died in London. He had only held the position of principal of Lampeter College for about one year, having previously been principal of St. Mark's College, Chelsea, for eleven years.

A portion of the Martyrs' Field at Canterbury has now been secured and planted with shrubs, preparatory to the erection of a monument to the memory of the forty-one Kentish martyrs who were burnt at the stake during the reign of Queen Mary. A sum of £350 out of the £500 required has thus far been subscribed.

A handsome alms basin has been especially designed and worked by the Church Agency for the Bishop of Goulburn. The text on the rim runs: "We offer unto Thy Divine Majesty;" and the emblem dividing the words are the Alpha, Omega, Crown, I. H. S., together with the Eucharistic symbols of a bunch of grapes and a sheaf of wheat.

The Duke of Westminster has presented to Caerfallwech Church, Halkin, a complete set of solid silver communion plate, consisting of flagon, chalice, paten and alms-dish, fitted in a beautiful oaken case. Each piece bears the inscription: "Presented by his Grace, the Duke of Westminster, K.G., to St. Paul's, Caerfallwech, Easter, 1898."

The Right Rev. Dr. Pakenham Walsh, D.D., was presented recently, by the clergy of the united dioceses of Ossory, Leighlin and Ferns, with a silver dessert service as a mark of their great affection and regard for him. The Dean of Leighlin, on behalf of the clergy, made the presentation to His Lordship, who recently resigned the see after many years labour therein.

The Rev. J. C. Hoare, M.A., son of the well-known Canon Hoare, who was for many years vicar of Holy Trinity, T. B. Wells, has been appointed Bishop of Victoria, Hong-Kong, vacant by the resignation of Bishop Burdon in 1895. Since 1876 the bishop-designate has been engaged in missionary work in China in connection with the C.M.S., and for a number of years he has been principal of the Divinity College at Ningpo. Mr. Hoare was formerly a scholar of Trinity College, Cambridge.

At the annual meeting of the British and Foreign Bible Society it was stated that in 1897 four and a half million copies of the Bible had been circulated. It was a record total. This brought up the sum total since the foundation of the society, in 1804, to 155,000,000 copies in 340 languages. Of this year's issue, India, in spite of famine, plague, and the recent war, claimed half a million copies, while the record of China showed an increase of 200,000. Bibles had also been sent to the miners in the Klondyke region, while Arabic testaments were being distributed among the Dervish prisoners after the battle of Atbara.

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.

HELP THE BOYS.

Sir,—Early in this year I published, in both Toronto Church papers, a letter asking some charitably disposed gentleman, willing to assist a deserving lad in obtaining an education, to communicate with me. The boy was willing to work

mornings and evenings, if he could get a home and the privilege of going to school. This letter met the eye of Dr. J. McBride, of Catarqui, who took a most kind and thoughtful interest in the boy referred to, and there the boy is now, going to school, and I hope some day to see him in the ranks of the Christian ministry. I desire now, in behalf of another boy, to make a second application. This boy is equally deserving—17 years of age—a very bright lad—keenly desirous of getting an education, but unable to afford the expense of attending high school, etc. He passed the Entrance Examination some time ago, and since then made a good beginning in Latin, etc. He is upright, trustworthy, good with horses, and would be a good help mornings and evenings. He desires a home, board, and chance to go to school (not books or clothes). Anyone who can give the desired help will please write to the undersigned.

T. G. A. WRIGHT.

The Rectory, Millbank, Ont.

WHERE THE SUPERSTITION?

Sir,—In the February W. A. Leaflet, page 16, I read, among the R. C. Superstitions, "teaching the Indian children to make the sign of the cross," is one of them to be deprecated. As a Churchwoman signed with the sign of the cross in my baptism and taught to make use of this same ever since in my devotions, may I ask if this missionary's teaching receives endorsement by us? Is it not true that in our inspiring W. A. hymn, there is acknowledgement of this sign—and do we not believe what we sing, when, in that grand processional song, it rings out "At the sign of triumph, Satan's hosts do flee." Whence then the superstition?

W. A.

LETTER OF THANKS.

Sir,—May I request permission, through your next issue, to express my deep sense of gratitude towards all those who have so generously come forward with contributions towards the assistance and comfort of myself and family. Since the loss of our property, during the recent destruction by fire of St. John's parsonage, North Sequin, a bountiful assistance has reached us, and we avail ourselves of this opportunity of thanking the Woman's Auxiliary of the several dioceses, Bishop and Mrs. Sullivan, and all those so freely responding to the Bishop's appeal through your columns on our behalf—the Bishop of Algoma, the diocesan clergy, and their congregations, for the help received through Bishop Thorneloe's appeal to them, together with the many friends who have cheered us by kind messages of sympathy, financial and other help. We trust the trial through which we have passed, and the noble efforts by the members of the church for our relief, may be conducive to our increased zeal and earnest work in our Master's cause and His beloved Church. We regret the loss to the diocese through the destruction of the newly acquired parsonage. The building not being fully completed, insurance thereon could not be effected. The Bishop of Algoma has kindly offered me the mission of Powassan, of which I expect to take charge on July 1st.

ARTHUR J. COBB.

IN AID OF POORER PARISHES OR MISSIONS.

Sir,—Under the will of a deceased client, the sum of \$1,400 is in the hands of the executors of the will to be used in aid of the erection and completion of churches in the poorer parishes or missions of the Church of England within the Province of Ontario. The executors have this money in hand now and are desirous of applying the same to the purposes directed by the will. I am instructed to receive applications for this money from such parishes or missions as come within the above description. Applicants will be good enough to state in their applications the following particulars: 1. Total amount required to build or complete the church. 2. Amount asked for from this fund to aid in the erec-

tion or completion of the church. 3. Present stage of the erection or completion of the church. 4. Such statistics as to the financial condition of the parish or mission as will enable the executors to decide whether the same can be properly called "one of the poorer parishes or missions" of the Church. 5. And all such facts as the executors ought to be made aware of to enable them to deal intelligently with the applications. As the approval of the High Court will probably be asked by the executors to the scheme of distribution of this fund, formulated by them, it may be necessary to have the statements submitted in the application, verified by affidavit later on, and for this reason it is requested that particular care be taken in the statement of the facts upon the filing of the application.

W. L. WALSH, Orangeville, Ont.

TATTLING.

Sir,—Moses, the Divinely-commissioned law-giver, said: "Thou shalt not go up and down as a tale-bearer among my people." St. James says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "The tongue is a fire, a world of iniquity." St. Paul wrote: "Study to be quiet and do your own business." "He sees that there are some which walk among you disorderly, and busybodies. Now, them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work." This being so, why should our philosophy blush to pen a few words in plainness of speech touching the matter. Tattling has been defined as idle talk, but it is much more. A tattler is a person who meddles in other men's matters; who talks about persons and things of no concern to him, who supplies the neighbourhood with gossip, in fact a person who goats over the misfortunes and shortcomings of others. Gossip is always a personal confession either of malice or imbecility. It is a low, mean, and too often a dirty business. There are neighbourhoods in which it rages like a pest. Congregations are split in pieces by it. Neighbours are made enemies by it for life. In many persons it degenerates into a chronic, incurable disease. A writer has said that "When the Lord made man he gave him ten measures of speech, and the woman ran away with nine of them." The Chinese say that a woman's tongue is her sword which she never lets rust. Many a woman's tongue has been compared to an "express train running forty miles an hour, pouring out the rain of sparks on every side, and setting everything on fire." But men are as bad gossips as the women. Indeed, many women have gone out of the gossiping business, and babbling, tattling, sly whispering, and meddling men have succeeded them, and are constantly trespassing on the community with their tongues. There are men who can compete successfully with the quickest female tattler that ever wagged the tongue of gossip, so that both men and women are actors in this forbidden drama. Tattling is a very common failing of our human nature. There seems to be a fascination about the telling and hearing of some new thing about other men and other matters which charms people who would be supposed to spend their time in more reputable business. It is a pastime indulged in, to a greater or less extent, by nearly all classes of the human family. There is a sad propensity in our nature to listen to scandal mongers. Without intention to do our neighbour an injury, a careless remark may be seized by a babbler, and as a snow ball grows by rolling it, so does a story by telling. It passes through the babbling tribe, growing larger and larger, darker and darker, and by the time it has rolled through the babblers, it has assumed the largeness and blackness of base slander. Slander would starve and die if nobody took it in and gave it a lodging. There are so many open mouths because there are so many open ears. If you listen to a slander you are nearly as guilty as the one who tells it. An old writer says: "You ought both to be hung—the one by the tongue, the other by the ears." He who tells you the faults of others, intends to tell others your faults. It must not be forgotten that tattling has

its counterpart, without which it could not thrive. The tale-bearer is responsible for much of the evil of the tale-bearer. Nobody is always consistent. If you look through a telescope in the usual way, it magnifies the object seen, but if you reverse it, it makes the larger and near seem very small. Men often look at their own faults through one end, and at their neighbour's through the other. If we must speak of a man's faults, let us speak of his counterbalancing excellencies. How many persons have suffered injury from the idle tales of the tattler's tongue—wrongs that have cost much anguish. Tattling is forbidden by the Word of God, which is the rule of Christian faith and practice. The only effectual cure for tattling is the Gospel panacea, the Divine law of love. All men and women are our kindred, in the brotherhood of humanity. We are to love our neighbours as ourselves. But, alas, too many who profess to be Christians have never learned to bridle their tongues. Let us pray that God may enable us to "love our neighbours as ourself, to do to men, as we would they should do unto us. To hurt nobody by word or deed, to bear no malice nor hatred in our hearts, to keep our tongues from evil-speaking, lying, and slandering.

PHILIP TOCQUE.

HURON FINANCES.

Sir,—In The Canadian Churchman under date of May 26th, 1898, "Enquirer" speaks forcibly of a mixed condition of financial affairs relating to the Diocese of Huron. It appears that some of the older clergy have been compelled by an act of the Synod to relinquish or forego a portion of their just income in order to support the Mission Fund. Is it true that all the clergy are not taxed alike for the benefit of this fund? Upon investigation there seems to be a general mixture of Commutation Fund with the Mission Fund and the see house debt. There may be a questionable purpose for uniting the see house debt with the Mission Fund, but what motive can justify the taking away from the older clergymen that little benefit (their just legacy), arising from the Commutation Fund. Is it done in other dioceses? And did Toronto laymen resort to the Commutation Fund in order to pay off their Mission Fund debt? If it is necessary for the clergy to help the laymen in this matter, cannot some method be devised so that all the clergy may bear a portion?

LAYMAN.

THE GREAT WEAKNESS OF THE CHURCH

Sir,—I cannot express how disappointed I was in reading your editorial notice of my letters. The point I tried to drive home was the fatuity, or worse, of sending no clerical missionaries until there was money in hand. The want of education of laity and development of any sense of responsibility to read the services, conduct Sunday schools or look after their neighbours, and sooner than make an effort a readiness to let any one else do so. That where in isolated cases a zealous layman did work he was successful. What is your only remedy?—the thrice-told failure—money. What a pitiable sight we present crying out that we can do nothing for our own backwoods' poor for want of money. Without money no faith. I tried to show the result of faith. What fatality is there that deprives our people of all zeal and energy until they leave the church. Is it impossible to tear the bandage off your own eyes and point out Methodists, Salvation Army and other bodies doing the church's work. Have you never heard of them as Muller or Bernardo? Believe me, money does not precede, but follows faithful work.

CHURCHMAN.

DOMESTIC MISSIONS.

Sir,—I trust that I may be allowed to trespass upon your space, not with anything new or original, but a suggestion which is perhaps well suited to be brought forward at the present time, and which might well be taken into careful consideration. I

refer to the suggestion of a means of raising funds to meet the pressing need of our Domestic Missions. At this Ascensiontide we received a most urgent appeal from our bench of bishops, laying before us, at great length, many of the needs which press most heavily at the present time, and many of the hindrances to the mission work of the Church in the Dominion, and particularly noticeable among the facts which they brought forward was the gradual withdrawal of the grants of the old societies. In the face of this state of things would it not be well that a secretary for England should be appointed by the Board of Domestic Missions, receiving a stipend from the Board, whose duties should be to reside in England to preach on behalf of and to collect funds, subscriptions and donations for the Domestic missions of our Church. For since we have appointed a Board of our own we can only expect that the old missionary societies will eventually cease to help where they think the need no longer exists, and perhaps they have some show of reason for their action when they see that the Church which they are trying to help is establishing and trying to maintain missions to the heathen beyond her own borders as well as to those within. And for this reason I do not think that we could be accused of trying to help ourselves with both hands, moreover we should be better able to meet the time when the grants of the old societies are entirely withdrawn. Besides this it would also be beneficial in an additional manner. There is no doubt that the people of England are as ignorant in matters of the knowledge of the Canadian Church, its needs in the country mission districts, and in the wider missions amongst the heathen Indians, Esquimaux and Chinese, as they have been, until very lately, about the natural resources, climate and geography of this country; were all these however set clearly and fully before them I feel sure that they could not fail to evoke a response which would demonstrate their real interest in their brethren in the colonies, in this great branch of the Church, and their zeal to obey the Divine command to preach the Gospel.

E. G. MAY.

ARE FREE CHURCHES A SUCCESS?

Sir,—“N. N. D.” seems to have his polemical boots on the wrong feet, for he trips himself up with his own argument. He gives as an unbiased opinion a statement that the free seat is the ideal plan, but that, nevertheless, it is a failure. He says “of course the poor man is deluded about it being the ideal plan,” and quite misses the possibility that he may be wrong about its failure being inherent in the system itself. He never stopped to enquire how much of the failure belonged to the parson in failing to teach his people the plain duty of giving such a proportion of their incomes (at least a tenth) as would necessitate the sacrifice of some of their pleasures. I repeat, there is nothing the matter with the system. People and clergy take advantage of it and refuse to do their duty. I object to “N. N. D.” saying, with such cocksureness, that free seats make people selfish. It teaches them at least by implication that they are expected to give, and they hear enough appeals to their generosity to acquaint them with the fact. But what the clergy should do is to teach them the principles of self-sacrifice, and above all things, a thing that is sadly lacking, set them the example. It is absurd to make capital out of my recognition of a fact patent to all of us, viz., that dead beats attend free seat churches, and ascribe it to the system. Your correspondent is most illogical, for he must admit the selfishness that existed before free seats were known, and that exists to a certain extent today in pewed churches. But he would not admit pews caused it. I leave anyone to examine the principles underlying the two systems, and he can see at a glance which principle is the most unselfish and conceived in the most charitable spirit. I thought religion was a thing to raise people to its level, but “N. N. D.” would bring it down to the level of the people. The salvationists do the same thing only in a more grotesque and profane manner.

People like burlesque, therefore they make religion come to bring it down to the people's level. Because a lot of the people are selfish, he would force them to pay for what religion they get. “If you don't want to pay for it go where its free.” Talk about bargain counters after that. We must turn out the few poor people our snobbishness and neglect have not yet driven away, if they cannot come up to the price at which we have ticketed the Gospel, and rent our churches out in pews, not to teach the selfish people to give of their substance an offering to the Lord, but to hire a seat in which they can take their religious amusement. This is to make the selfish people less selfish. Those of them who feel like paying the price for their religious amusement will take pews and give as little over the rent of them as possible. Those who do not will go nowhere. Others will rent pews and not pay for them and when turned out will go to the next parish and do likewise. My plan will not convert all the selfish people, but they will have been told their duty and it will be a matter between them and their God. We are so full of going to church to “get good,” that we lose sight of the fact that we must offer. If the only selfishness exhibited in the church was in money matters, “N. N. D.” would have more ground for his assertion, but it is not, as I could show, had I the space.

L. STONE.

Sir,—Your correspondent, “N. N. D.” must see that a cause of which he is the solitary champion, can have very little to recommend it. Pewed churches are relics of former days, and a very short time will, in my opinion, see the few that are left, changed as the “experienced rector” says of the ideal system. If “N. N. D.” has been perusing the papers lately, he has no doubt noticed that one of the aforesaid relics has put away former things, and instead of reserved seats, has adopted the envelope system. I allude to St. Anne's on Dufferin St. It would be interesting to hear how the rector of this church has been treated during the term of his incumbency, under the pew system, and what were the reasons which the vestry had for making this change. Opinions count for very little unless you know their source, and if we only knew where “N. N. D.” derives his, it might probably throw a very different aspect on things. The experienced rector also says, “with a free church it is slavery and anxiety for the parson in almost every case.” I would like to understand where the slavery comes in, or what he has got to do with the temporal part of affairs, if he attends to his spiritual duties as he should do. That is the great trouble with many of our parsons, they meddle with duties which by right should devolve on those who have charge of the financial affairs of our churches, and instead of being a help, they are a positive hindrance, as I can testify from personal experience. As to the free seats encouraging the breaking up of families, that is a mere fallacy and not worth an argument. Regarding the hopelessly false principles which “N. N. D.” claims are engendered by free churches, I do not think that any intelligent man or woman would ever dream for a moment that by the word free being used, it meant that they were to give nothing for the support of their church, he must surely have little faith in mankind, or must have been badly used, perhaps, which causes him to see through a glass darkly, or he would not impute motives like these to his brethren. The solitary champion must be of a pessimistic nature, but perhaps in the near future he will see things in a better light, and become a convert to the ideal system.

“TRUTH.”

—A little more ease, a little more comfort, and this world would be our school no longer, but our home; the very thing which God never designed it for.

—Let no man fear others so much as himself.

—Little ideas and big successes never go together.

—Tears are the deluge of sin and the world's sacrifice.

Family Reading.

AT REST WITH GOD.

Somewhere, quiet in the rest of God,
Live our dead, the well-beloved dead;
Though we seem'd to leave them 'neath the sod,
To the Everlasting hills they sped;
There they sit, the well-beloved dead.

Somewhere, in the counsels known on high,
Certain as the southing of a star,
Stands the hour writ down when I shall die,
Oh! to go where all my good things are,
Calmly as the southing of a star.

Somewhere, safely hidden, lost in light,
Our good country lies, Immanuel's land;
Earned for us, and soon to bless our sight,
Anchor'd fast to God, a radiant strand,
O my heart's desire, Immanuel's land!

ENGLAND AND THE JUBILEE, AND WHAT WE SAW THERE.

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

(Continued from last issue.)

Euston station, 9 p.m., on Tuesday, June 29th, by the North-Western and Caledonia Railway night express, “en route” to Bonnie Scotland, with every drop of Gaelic blood in my composition warmed to enthusiasm by the prospect of a month to be spent in that historic land. We travelled on Gaze's tourists' tickets, wonderful affairs; allowing us to stop over at endless places on our way, and good till December 31st. On those tickets we could not take a sleeping coach, but that mattered little; a man goes by on the platform before you start, with a cart piled with nice white pillows—6 pence each—to be placed in the rack overhead; when we reached Perth the next morning; and we were as comfortable as any one could wish to be. We travelled at a tremendous speed, only stopping at Rugby, Carlisle, Stirling, and Perth, where we changed at 5 o'clock in the morning to the Scotch line, but had not time for breakfast. I dislike the tunnels in England more than anything, there are so many of them; if there is a light in the compartment when you get in, you may rest assured there are tunnels ahead; and one near Carlisle about 4 miles in length is ghostly. Upon the whole we had a truly delightful journey; the daylight began to creep in about 2 o'clock, oh the beauty of those lovely Scotch mountains in the early morning, some densely wooded, others bare and brown with heather, pretty wooded valleys, rushing “burns,” sparkling waterfalls and cascades “flashing and dashing” down the mountain's side. The sun was rising as we passed Dunkeld, the mists rolling in heavy clouds round the sides of the mountains, and the pretty sleepy Highland cattle browsing in the valleys below. From Perth on to our destination, the scenery is simply exquisite, and I have been told that it is considered the finest in Scotland; the fresh morning air, the sublime stillness, the sunshine slowly creeping over the tops of those mist-crowned hills, chasing the deep, dark shadows from their brow, lower and lower, till the valley beneath, with the heights above, were bathed alike in its glorious rays; all combined in forming the grandest picture, in its quiet restfulness, and beautiful colouring, soothing and refreshing in the extreme after the rush and roar of London. We arrived at our journey's end at the unearthly hour of half past 6, to meet with a hearty Scotch welcome, and ready for an equally welcome Scotch breakfast. I have never seen anything to be compared to that Highland country. To begin with, we were 570 feet above the sea level, and the highest mountain

near us, "Ben Lawers," rises 4,000 feet. We thought nothing could equal the refined elegance and luxury of an English country house—but the Scotch! "Breathes there a man with soul so dead" (you know the rest), and the flowers! how lovely they were: honey-suckle, white clematis, and Gloire de Dijon roses covering the front of the house, and great bowls filled with them in every room. The mountains rise to a great height behind, and from the windows in front, such a view; overlooking the little village through the valley to the blue-tipped hills in the distance. At the bottom of the garden are the ruins of an old castle, keep and moat, overgrown with ivy. There is nothing in Scotland more enjoyable than the long twilights; we often worked and read at 10 p.m. without lights, the cows and sheep browsing in the fields, and the birds chirping a sleepy little note after that hour; our country walk often extending till late, unconscious of the fact that bed-time was near; indeed during the summer months, it is not really dark before it is light again, though in the winter the days are proportionately short, the sun goes down behind the hills at 2 in the afternoon, and at 4 the "candles" are lit in the parlour. We have many pleasant excursions of which to tell you, but room only in this paper for one short ramble to the "Black Spout," a pretty water-fall, which we reached after a delightful walk of about 2 miles through the woods, on the Duke of Blair Athol's estate. Up hill and down hill, through densely wooded paths, over rocks, scrambling on stepping-stones, across the mountain torrents till we came to this remarkable water-fall. We clambered to the foot of the "Spout" and looked up to the top, to watch it tearing and rushing down the side of the mountain. You cannot imagine how beautiful it was, and well named the "Black Spout;" the rocks are black, and the water looks black in the pool at the foot, where it churns and foams like the froth on a pint pot of "stout." The "bracken" that grows here, in such wild profusion, and the "broom," somewhat like the English gorse, with its bright, yellow blossoms, add much to the beauty of the woods and fields. Half a page remaining of my allotted three and one-half sheets of foolscap space in which to tell you of a delightful drawing-room meeting to which we were invited. Most interesting addresses, given by missionaries and their wives (Presbyterian, of course), from India, China, Africa and Madagascar, that gave us a deeper insight than before into the active zealous missionary life of other religious bodies; it is well sometimes to open our eyes to the fact of the many, besides ourselves (less orthodox possibly), but striving with an energy equal to, if not surpassing, that of the Anglican Church, for the furtherance of the Gospel story in foreign lands.

(To be continued).

CHRIST WITH US.

We leave many things behind us as we go on. We can never go back over the closing year. We never go over any life-path a second time. We never pass a second time through any experience. We have infancy once, childhood once, youth once, manhood and womanhood once, old age once, and we die once. We are forever leaving things, places, conditions and experiences behind us. But through all these we have the same Christ, unchanged, unchanging. The Christ of childhood and of youth remains the Christ of manhood and of old age. The old ark was carried forward into the new land of promise, and still led the people. Whatever changes the years bring to us, we must ever keep our eyes on the living Christ. He will always be all we need. There will never be a path which He cannot find for us

and show us. There will never be a dark valley which he cannot light up for us. There will never be a battle which He cannot fight for us. There will never be an experience through which He cannot safely lead us. We need not be afraid, therefore, to go forward, if we go with Him. We have not passed this way heretofore, and it is all strange to our inexperience; but Christ knows and He will guide us, and all will be well if we put our hand in His.

WHERE YOUR TREASURE IS.

Keep your taste, your love and hope in heaven; it is not good your love and your Lord should be in two sundry countries. Up, up, after your Lover, that you and He may be together. A King from heaven hath sent for you; take with you in your journey what you may carry with you, your conscience, faith, hope, patience, meekness, goodness, brotherly kindness; for such wares as these are of great price in the high and new country whither you go. As for other things, that are but the world's vanity and trash, since they are but the house-sweepings; you shall do best not to carry them with you; you found them here, leave them here, and let them keep the house.

Your sun is well turned and low; be nigh your lodging against night. We go, one by one, out of this great market, till the town be empty. At length there will be nothing in the earth but empty walls and burnt ashes, and therefore it is best to make away. Fasten your hold firm upon Christ. I verily esteem Him the best that I have; I please myself in the choice of Christ; He is my choice in heaven and earth. I rejoice that He is in heaven before me; God send a joyful meeting; and in the meantime, the traveller's charges for the way; I mean, a burden of Christ's love to sweeten the journey, and to encourage a breathless runner.

THE HOUSE OF PRAYER.

If a comparison is to be instituted between prayers and sermons, there ought not to be a moment's doubt as to the decision; for it is not said: "My house shall be called a house of preaching," but "My house shall be called a house of prayer." Surely, it is a much more responsible act, and, let me add, it is a much greater privilege to speak to God, whether in prayer or praise, than to listen to what a fellow-sinner can tell you about Him; and when a great congregation is really joining in worship, when there is a deep spiritual, as it were, an electric current of sympathy traversing a vast multitude of souls as they make one combined advance to the foot of the Eternal Throne, then, if we could look at these things for a moment with angels' eyes, we should see something infinitely greater, according to all the rules of a true spiritual measurement, than the effect of the most eloquent and the most persuasive of sermons. "My house shall be called the house of prayer," is a maxim for all time, and if this be so, then all that meets the eye, all that falls upon the ear within the sacred walls, should be in harmony with this high intention, should be valued and used only with a view to promoting it. Architecture, painting, mural decorations, and the like, are only in place when they lift the soul upwards towards the Invisible, when they conduct it swiftly and surely to the gates of the world of spirits, and then themselves retire from thought and from view. Music, the most pathetic, the most suggestive, is only welcome in the temples of Christ when it gives wings to spiritualized thought and feeling, when it promotes the ascent of the soul to God. If these beautiful arts detain men on their own account, to wonder at their own intrinsic charms

down among the things of sense; if we are thinking more of music than of Him whose glory it heralds, more of the beauty of form and colour than of Him whose temple it adorns, then be sure we are robbing God of His glory, we are turning His temple into a den of thieves.—Canon Liddon.

LOVE.

Love is of God. He that loveth not knoweth not God, for God is love (I. John, iv., 5).

Love is always self-surrender and sacrifice. Human love, however sacred, may perish. Parents, see that you feed that flame of love which God has kindled between you and your children; warm your home with the fire of love.

Unkind words, harsh judgments, issuing from parents' lips, poison the sweet waters of home life.

Seek to maintain the rule of love as a principle, not fitfully, as instinct suggests.

Do not be afraid of telling your children that you love them. Some would die for them, but would not tell them so with loving sympathy.

By your love draw your children to God. Love inspires, and inspiration is the secret of training.

Watch and pray against every sign of a selfish or unloving spirit in your children, as a seed which will bear bitter fruit.

GOD'S REQUIREMENTS.

What does God require of His children? Perfect service. He gave the life of His Son. He purchased us with the precious blood of Christ in order that we might serve Him, and in our lives show forth His praises. God has graciously told us what He would have us do. He tells us what He considers pure religion. We have many so-called religions around us; all varying the one from the other. God's pure religion is to help others who are in trouble, and to keep ourselves unspotted from the world. Live righteously and love one's neighbour. How can this be done? The Divine arrangement of our Church services shows this very beautifully. The Epistle for to-day (5th Sunday after Easter), ends with this injunction, to keep unspotted from the world. The Gospel opens up "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My Name, He will give it you." The preciousness of the fullness of God's providing love! Ask of Him the strength, and He will enable us to keep ourselves unspotted from the world. J. R.

OPPORTUNITY FOR EVERY MAN.

Opportunity is as important as ability to any man's success in life; for unless a man has an opportunity to show his ability, his ability can never appear to advantage. But opportunities are always showing themselves, while men with ability are not always ready to avail themselves of the opportunities that open before them. When, therefore, you find a man who thinks that all he lacks of success is a good opportunity to display his ability, you generally find a man who has let slip a great many good opportunities, and who is likely to let another slip while he is complaining of a lack of such openings for good work on his part.

—A soul-winner must be a soul-liver.

He walks surely who walks righteously.

—Dr. H. Walford Davies has been appointed, by the Benchers, organist of the Temple Church in the place of Dr. Hopkins, who recently resigned.

GOD KNOWETH BEST.

Passed through them to the realms of light,
The gates of life swing either way
On noiseless hinges night and day
One enters through the open door,
One leaves us to return no more,
And which is happier, which more blest,
God knoweth best.

We greet with smiles the one who comes
Like sunshine to our hearts and homes,
And reach out longing hands with tears
To him who, in his ripened years,
Goes gladly to his heavenly rest,
God knoweth best.

He guards the gates. We need not dread
The path these tired feet must tread,
Nor fear for him who from our sight
Passed through them to the realms of light,
Both in His loving care we rest,
God knoweth best.

FAULT FINDING.

We are too often like those Pharisees, who, while Jesus was passing through the corn, and the sunshine of that quiet Sabbath was fast ripening the laden ears, began to raise a question about Sabbath-breaking with a keen eye to the supposed delinquency of the disciples. Is not that a picture of very much that passes for religious life in our own time? Instead of drawing the blessed instruction that we might from the works of God and the words of Christ, we begin to ask, Is something that some one else is doing lawful? We cast stones at our brethren instead of learning from our Father.—Rt. Rev. J. B. Pearson.

SYMPATHY AND EXPERIENCE.

Sympathy is largely based on experience. We cannot truly sympathize with another in his trials or in his sorrows, unless we have known something in our own lives of such a trial as he is undergoing, or of such a sorrow as he has just been called to. If we know just what it is to suffer as he suffers, or to grieve as he grieves, if we have been through the same thing ourselves, then, indeed, we are fitted to give him sympathy, and to proffer to him the comfort wherewith we have ourselves been comforted of God. It is in this light that we are to look at every new experience of pain or endurance or privation or bereavement. It can broaden and deepen our power of sympathy and of giving comfort. Only as we have ourselves suffered and been relieved and comforted, can we have greatest power of giving sympathy and relief and comfort to those who need them most.

HUMILITY AND PATIENCE.

What are the excellencies upon which our Crucified Teacher lays most stress? They are chiefly what we call the passive virtues. Not that He would depreciate the active virtues which pagans admired and practised; temperance, justice, courage, generosity. But there were other virtues which the old heathen world did not deem virtues at all, but only half-vices, only poor spiritedness and weakness, and of the beauty of which the Jews themselves made small account. Such are those specially taught us by the Passion of Christ, humility and patience. Yes, humility, so hard for us to learn, is taught us by Him who, being in the form of God, did not claim other than His own in claiming equality with God, "yet made Himself of no reputation,

and took on Him the form of a slave, and was made in the likeness of man, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." And patience—so necessary, sooner or later, for all of us, if we would be "perfect and entire, wanting nothing," when He who might have prayed to His Father, and presently been sent more than twelve legions of angels, "was led as a sheep to the slaughter, and as a lamb before his shearers is dumb, so He opened not His mouth;" when He, the alone immaculate, when He was reviled, reviled not again, when He suffered, threatened not, but committed Himself to Him that judgeth righteously. And, closely akin to this, resignation of the Divine Will. The words in the garden, "Not My will but Thine be done," answer to the words of prophecy: "In the volume of the book it is written of Me, that I should fulfil Thy will, O my God; I am content to do it;" and thus all is surrendered without reserve—reputation, friends, comfort, life. Not, as I have hinted, that Christ on the Cross teaches only passive virtue. Of the seven last words, one teaches us to work and pray for our enemies; a second, to be considerate towards those who go wrong; a third, to be dutiful to our parents; a fourth, to thirst for the salvation of others; a fifth, to pray fervently when under a sense of desolation; a sixth, to preserve till we have finished what God has given us to do in life; and the last, to commit ourselves, by a conscious act, both in life and death, into the hands of God.—Canon Lid- don.

THE TITLE PROTESTANT REPUDIATED.

A Roman Catholic correspondent having asked: "Where and when the Church of England repudiated the name 'Protestant?'" The Church Review answers by referring him to Joyce's "Acts of the Church," compiled from the records of Convocation, from which it appears that in 1689, immediately after the accession of William of Orange, the bishops at the instigation of the King, desired to append the designation "Protestant" to the Church of England; but to this the Lower House demurred, and finally succeeded in expunging that misnomer so far as this Church was concerned.—The Living Church.

INTERESTING STATISTICS.

Roman controversialists, who delight in abusing the Church of England, might profitably consider whether other lands, which are supposed to be Roman Catholic, are much superior in morality to the land where the Church of England is still in the ascendant. The Rev. R. Ussher, in his useful book on Neo-Malthusianism, gives some interesting statistics and statements:

Divorce in England, 1 in 577 marriages.
Divorce in Paris, 1 in 13 marriages.
In England illegitimate births are decreasing.
In France they are on the increase.
In England they are 54 per thousand.
In France they are 150 per thousand.
In Italy they are 65 per thousand.
In Austria they are 135 per thousand.

FACTS ABOUT HUMAN LIFE.

There are 3,064 languages in the world, and its inhabitants profess more than 1,000 religions. The number of men is about equal to the number of women. The average of life is about thirty-three years. To every 1,000 persons, only one reaches 100 years of life; to every 100 six reach the age of sixty-five, and not more than one in 600 lives to eighty years. There are on the earth 1,000,000,000,000 in-

habitants. Of these 33,033,033 die every year, 91,824 every day, 3,730 every hour, 60 every minute, or one every second. The married are longer-lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favour previous to fifty years of age, than men have, but fewer afterward. The number of marriages is in the proportion of 75 to 1,000 individuals. Those born in the spring are generally of a more robust constitution than others. Births are more frequent by night than by day; also deaths. The number of men capable of bearing arms is calculated at one-fourth of the population.

IRISH STORIES.

An Irish peasant brought a litter of kittens to a Protestant vicar in a certain town in County Wicklow, requesting him to purchase them. The vicar declined. "Your reverence they are good Protestant kittens," urged Paddy, but his reverence remained obdurate. A few days after, the Roman Priest (who had meantime been informed of the offer to his brother clergyman), was approached, and on his refusing to make a purchase, Paddy urged, "Sure, Father dear, they are good Catholic kittens." "But how is this, my man?" replied the priest; "you said a day or two ago they were good Protestant kittens." "And so they were," said the peasant, "but their eyes weren't opened."

Here is another I heard in Ireland lately. A quarrel had taken place at a fair, and the culprit was being sentenced for manslaughter. The doctor, however, had given evidence to show that the victim's skull was abnormally thin. The prisoner, on being asked if he had anything to say for himself, replied: "No, yer Honour, but I would ask, was that a skull for a man to go to a fair wid?"

HINTS TO HOUSEKEEPERS.

Cocoanut Drops.—Six eggs, whites beaten to a stiff froth; one half pound of pulverized sugar, one pound of grated cocoanut. Drop on buttered pans and bake.

Custard Souffle.—Rub two scant tablespoonfuls butter to a cream, add two scant tablespoonfuls flour. Pour over this gradually one cup hot milk, and cook eight minutes in a double boiler, stirring often. Beat yolks of four eggs, add two tablespoonfuls of sugar, stir into the milk and set away to cool. Half an hour before serving, beat whites of four eggs stiff, and add to mixture lightly. Bake in buttered pudding dish in a moderate oven thirty-six minutes. Serve at once.

Fruit Ice Cream.—One generous pint milk, two cups sugar, one small tablespoonful flour, two eggs, two tablespoonfuls gelatine soaked in a little cold water, one quart cream, four bananas, half a pound candied cherries, and other fruit if desired. Let milk come to a boil, beat flour, sugar and eggs together and stir in boiling milk. Cook twenty minutes, then add gelatine. When cold add cream. Put in freezer, freeze ten minutes, add cup of fruit, and finish freezing.

Syllabub.—One quart cream, whites of four eggs, one glass white wine, two small cups powdered sugar. Whip half the sugar with cream, the remainder with eggs. Mix well, add the wine, and pour over sliced oranges and bananas sweetened.

Spiced Gooseberries.—Six quarts gooseberries, nine pounds sugar, cook one and one-half hours, then add one pint vinegar, one tablespoonful each of cloves, cinnamon and allspice. Boil a few minutes. When cold they should be like jam. Boil longer if not thick enough.

Children's Department.

WHEN WE GO FISHING.

When we go fishing in the brook,
Joey and Cecil and I,
A crooked pin's our only hook,

Then we lie down there in the shade
And watch our bobs that tip and float,

Then all the frightened fish they hide
Beneath the rocks and in the pool,

Of course he cries at mamma's look.
She says: "Is this the only fish
That you can catch in Silver brook?"

YOUNG PEOPLE'S FRIENDSHIP.

It is delightful to see the young
people so happy in each other's com-
panionship. We all have our
"chosen few" who are privileged

Young people often form friend-
ships this way that last a life-time.

But often young people's friend-
ships suffer a break, sometimes a very
bad break.

Headache

Horsford's Acid Phosphate

This preparation by its ac-
tion in promoting digestion,
and as a nerve food, tends to
prevent and alleviate the head-
ache 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;

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

friendships young people should be
very discreet in telling what ought
not to be told. It is very natural in
our close companionships to confide
things to each other that we would
not in "common talk."

So, dear young people, no matter
how much confidence you have in
your friends, don't tell things that,
if they were repeated, would injure
any one's reputation, or hurt any
one's feelings.

Be careful not to let jealous feel-
ings get the better of good impulses,

A pure, true friendship, which per-
mits no ill to be spoken of one's
neighbor, is too generous to stoop to
petty jealousies.

When I was a young girl, writing
a confidential letter to an intimate
friend, one of my elders said, "My
dear, I have lived longer in the world
than you have, and I want to caution
you about putting things on paper.

Another thought regarding putting
things on paper that we do not wish
to have known, is this: We can not
always make ourselves understood on
paper as we could if we were speak-
ing.

Then there are family matters
that should never go outside of the
family circle. They are sacred to the
interests of our loved ones there.

BUBBLES.

"Hal!" There was no answer,
but a great sapphire-coloured bubble
rose slowly from the bowl of the pipe
in Hal's hand and floated away over
Mary's head, where she sat on her
three-legged stool, with her sick doli
on her knee and a tear still lingering
in the corner of her eye.

The puppy had worried her trea-
sure and she wanted Hal's advice.

"Hal!"—a little crossly now.
Another bubble—a pink one this
time—sailed away into space over
the garden wall.

The next bubble broke in a rather
disappointing manner, and Hal look-
ed down at his sister.

"Well, little one?"
"Why didn't you answer me,
Hal?"

"I couldn't. I wasn't here. I was
in a garden," he went on—"oh, not
this garden," as she glanced round,
"though it is well enough," and his
eyes rested for a moment on the
great white lily against the warm-red
wall, which lent a certain grace to
the humble surroundings of his home.

"What stories?" broke in Mary,
bluntly.

"It all has a story, you know," he
added, his eyes glistening.

"I should like to hear the story,
Hal."

"Ah, but it is not written yet"—
he paused to blow another bubble—
("There, it is broken! what a
bore!") "You will hear it when I
grow up; I mean to write stories
then."

"But people who write stories al-
ways begin when they are little
boys," said Mary, with disconcert-
ing matter-of-factness; "at least
they do in books."

Hal blew two or three bubbles,
then he said gloomily, "It's the
spelling, Mary."

"Is spelling a burden, Hal?"
"Indeed it is, especially the double
l's."

"I can spell. Perhaps, if I did
the spelling and you did the imagin-
ing, you could begin at once; the
dolls have a good stock of clothes
now—" here she gave a little sigh.

"Mary, you're a darling!" cried
Hal. "You make me think of some-
thing I read about lending our minds
out."

Mary did not in the least know
what he meant, but there was a
smile in her soft brown eyes as she
watched him blow a great rainbow-

PREACHES EVERY SUNDAY

A Pastor of Several Churches who
Travels 30 Miles in a Day and Does
Much Religious Work.

"I was taken with a severe attack of
malarial fever which left me a physical
wreck. I had a pain in my side which
lasted for several months. I underwent
a surgical operation and then I was given
up as incurable. I was told I had a
cancer that would soon cause my death.

Many other clergymen have found relief
in Hood's Sarsaparilla. Such testimony
is worth considering if you want a med-
icine that will really do you good.

Hood's Pills cure Liver Ills; easy to
take, easy to operate. 25c.

tinted bubble, which sailed away
triumphantly up and up, until she
thought it reached the top of the tal-
lest of the fir trees that stood at the
end of the lane.

HELPING SOMEWHERE.

"Is your father at home?" I ask-
ed a small child on our village doc-
tor's doorstep.

"No," he said, "he's away."
"Where could I find him?"
"Well," he said, "you've got to
look for some place where people are
sick or hurt, or something like that.
I don't know where he is, but he's
helping somewhere."

And I turned away with this little
sermon in my heart. If you want to
find the Lord Jesus, you've got to
set out on a path of helping some-
where, of lifting somebody's burden,
and lo! straightway one like unto
the Son of man will be found at your
side.

—Do right and God's recompense
to you will be the power of doing
more right. Give, and God's re-
ward to you will be the spirit of giv-
ing more. Love, and God will pay
you with the capacity of more love,
for love is heaven and the Spirit of
God within you.

—I do believe the common man's
task is the hardest. The hero has
the hero's aspiration that lifts him
to his labour. All great duties are
easier than the little ones, though
they cost far more blood and agony.

Advertisement for Monsoon Indo-Ceylon Tea. Safety in serving Tea is assured IF YOU USE MONSOON INDO-CEYLON TEA. The most delicious, healthful and refreshing of all teas. All grocers. In lead packets only. 25c., 30c., 40c., 50c., and 60c. per pound.

A HOLY LIFE.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not one great heroic act of martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in the meek mission of refreshment, not the "waters of the river great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh, go far to make up, at least the negative beauty of a holy life:

IMPURE BLOOD IN SPRING.

This is the almost universal experience. Diminished perspiration during winter, rich foods and close confinement indoors are some of the causes. A good Spring Medicine, like Hood's Sarsaparilla, is absolutely necessary to purify the blood and put the system in a healthy condition at this season.

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

CAN AFFORD TO WAIT.

Sometimes in life it is necessary to make a retort; sometimes it is necessary to resist, but there are crises when the most triumphant thing to do is to keep silence. The philosopher, confident in his newly-discovered principle, waiting for the coming of more intelligent generations, willing that men should laugh at the lightning-rod and cotton-gin and steamboat—waiting long years through the scoffing of philosophical schools, in grand and magnificent silence. Galileo, condemned by mathematicians and monks; caricatured everywhere, yet waiting and watching with his telescope to see the coming-out of stellar reinforcements, when the stars in their courses would fight for the Copernican system; then sitting down in complete blindness and deafness to wait for the coming of the generations who would build his monument and bow at his grave. The reformer, execrated by his contemporaries, fastened in a pillory, the slow fires of public contempt burning under him—ground under the cylinders of the printing-press, yet calmly waiting for the day when purity of soul and heroism of character will get the sanction of earth and the plaudits of heaven. Affliction, enduring without any complaint the sharpness of the pang, and the violence of the storm, and the heft of the chain, and the darkness of the night—waiting until a divine hand shall be put forth to soothe the pang, and hush the storm, and release the captive.

An Arctic explorer found a ship floating helplessly about among the icebergs, and going on board he found that the captain was frozen at his logbook, and the helmsman was frozen at the wheel, and the men on the outlook were frozen in their places. That was awful but magnificent. All the Arctic blasts and all the icebergs could not drive them

from their duty. Their silence was louder than thunder. And this old ship of a world has many at their posts in the awful chill of neglect, and frozen of the world's scorn; and their silence shall be the eulogy of the skies, and be rewarded long after this weather-beaten craft of a planet shall have made its last voyage.

CHILDREN'S PARTIES IN JAPAN.

"The little girls, of course, enjoy playing at scenes in real life, and imitate successfully weddings, funerals, dinners of ceremony, visiting, etc. Like our little people, they sometimes 'play doctor,' and they can mimic pompousness and peculiarities of all kinds. They have children's parties, too, for which the young lady of the house sends invitations in her own name. Children, as well as grown persons, have seals, and these invitations are sealed with the young lady's own seal in vermilion. The parties are given in the afternoon, and the guests begin to arrive about 3 o'clock, sometimes accompanied by servants. The young hostess puts on her lacquered clogs fastened with scarlet thongs in order to receive her guests at the top of the steps, where she bows very low to each, but does not shake hands. All are conducted to the reception-room, which is usually in the rear, overlooking the pretty garden, the little clogs being first taken off on the veranda."

"Each wears a silk kimono with sleeves touching the ground; a handsome obi, woven in rich designs, is tied in a butterfly bow, and gleams of scarlet, or blue crêpe are seen in the elaborate chignons. The girdles are gay, but the dresses quiet and harmonious in colour. The guests are arranged according to well-known rules of precedence and etiquette, the place of honour being next to the raised dais at the end of the room; and all sit with knees bent under so as to rest the body on the heels. The little hostess aided by an elder sister, or perhaps her mother, at once serves her guests with refreshments, and these consist of the invariable tea, sliced sponge cake, and various sweet confections, and are placed before each guest on lacquered trays, or little wooden stands about four inches high. Refreshments finished, they begin to play at quiet little games, always addressing each other with titles of respect, never lapsing into noisy play."

"What a stupid old party!" some little American may exclaim. Perhaps you would not think so if you saw them, yourself unseen, and could understand what they were saying. They play with spirit, and have a sense of humor, quiet as they seem."

The need of a good Spring Medicine is almost universal and Hood's Sarsaparilla exactly meets this need. Be sure to get Hood's.

HOW THE EMERGENCY WAS MET.

God has many ways of handling his instruments, and using his agents, in doing his work.

They must be "willing and obedient," but it is not needful that they

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and Laity to the SYNOD

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The Epistle to the Romans. (International Critical Commentary.) By W. Sanday, D.D., LL.D., and Rev. A. C. Headlam, B.D., Oxford. Crown 8vo, \$3.00. Of Sanday's "Romans," Principal F. H. Chase, D.D., Cambridge, says: "We welcome it as an epoch-making contribution to the study of St. Paul."

The Gospel According to St. Luke. (International Critical Commentary.) By A. Plummer, D.D., Durham. Crown 8vo, \$3.00. Of Plummer's "Luke," The Record says: "Dr. Plummer's work is, it need hardly be said, admirably done, both in the introduction and in the commentary. Readers will peruse with pleasure his treatment of the leading characteristics of the Gospel. The linguistic analysis leaves nothing to be desired."

Christian Institutions. (The International Theological Library.) By A. V. G. Allen, D.D., Episcopal Divinity School, Cambridge, Mass. Crown 8vo, pp. 565. \$2.50 net. This is a summary of the Church's history from the point of view of its institutions. Under the term "Christian Institutions" Dr. Allen includes the prominent features of the Church, its rules of procedure, habits of action, or those related facts regulating its conduct in the attainment of its end.

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"It . . . covers the ground covered by Dean Stanley, and later in a more scholarly way by Hatch, but brings the history to a later date and apparently covers not only more ground, but covers it more comprehensively if not more thoroughly than either."

be always conscious of the hand of God upon them, shaping their doings to fit into his plan.

Many a time the feet may run upon his errands all unaware, or the fingers may let fall something needed by another, when God alone knows.

Sometimes it is his good pleasure to show afterward how one of his children has unconsciously helped another, as in the case of one who was always eager to be about her "Father's business," as is told by the following story:

Mrs. Dale came in from a long walk and went to put her parasol in its usual closet-corner, laying her purse hastily upon the shelf. It was full, for Mrs. Dale had had a bill changed. Just how many silver dollars there were, she did not know.

The pocket-book came open as she laid it down, but the lady did not notice it. What she did see was a pile of papers, protruding from the lower shelf.

"I'll send those down to the Mission to-morrow," she said to herself, closing the closet door with a quick movement. And so she did, giving the package to her son Elliott to carry. What was rather unusual, she rolled it up and slipped it into a paper bag, instead of tying the budget with a string.

Mr. Fulton, the faithful superintendent, who gave most of his time to "Good-Will Mission," received and laid away the papers, to give out upon occasion, and turned to speak with some poor folk in waiting.

Among them was a woman whom he knew well, who was in sore need of a little money "against rent-day—next Wednesday." There was nothing in the "Emergency Fund," but the circumstances were so peculiar and pressing, that, with some possible resources in view, Mr. Fulton promised the sum required.

But Wednesday came, and expected gifts had not arrived. In real distress, the superintendent carried the burden to his Master, begging for the supply wherewith to meet present need, and keep his promise. Then he decided not to worry, but to wait, and busy himself meanwhile.



Toronto, April 5th, '98.

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"I'll open the papers Mrs. Dale sent," he thought, "and prepare them for distribution." He took them from the bag, and, lo! two silver dollars fell out—the very sum promised, and just prayed for!

There was no explanation, but Mr. Fulton, taking them as an answer to prayer, gave them to the grateful woman, an hour later, and then sought Mrs. Dale. She was as puzzled as he until she remembered the full purse on the shelf. "The money must have rolled down as I shut the door," she said. "I did not miss it, not having counted it. I am sure it was meant for Mrs. Doane; my putting the papers in a bag kept the money in, and was one of the 'all things.'"

"So was my taking them out just then," added Mr. Fulton, reverently. How many "ways and means" are at God's command! If one were making up a story, one would never have thought of this way.

The true stories are the wonderful ones.

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DOMINION BANK.

PROCEEDINGS OF THE TWENTY-SEVENTH ANNUAL GENERAL MEETING OF THE STOCKHOLDERS.

The annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 25th, 1898.

Among those present were noticed Sir Frank Smith, Col. Mason, Messrs. S. Alcorn, William Ince, W. Crocker, A. E. Webb, John Fletcher, H. D. Gamble, William Ramsay, J. Lorne Campbell, W. R. Brock, Thos. Long, John Long, J. Risley, Wm. Spry, E. Leadlay, M. Boulton, E. B. Osler, William Hendrie, John Stewart, Walter S. Lee, W. D. Matthews, Chas. Cockshutt, H. M. Pellat, Wm. Ross, A. W. Austin, Geo. W. Lewis, Thos. Walmsley, J. K. Niven, George Robinson, R. D. Gamble and others.

It was moved by Mr. E. B. Osler, seconded by Mr. E. Leadlay, that Sir Frank Smith do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. W. R. Brock, and Resolved—That Mr. R. D. Gamble do act as Secretary.

Messrs. Walter S. Lee and M. Boulton were appointed scrutineers.

The Secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows: To the shareholders:

The directors beg to present the following statement of the result of the business of the bank for the year ending 30th of April, 1898:

Table with financial data: Balance of profit and loss account, 30th April, 1897... \$ 29,925 75; fit for the year ending 30th of April, 1898, after deducting charges of management, etc., and making full provision for all bad and doubtful debts... 182,462 30; Total... \$212,388 05

Table with financial data: Dividend 3 per cent. paid 1st of August, 1897... \$45,000 00; Dividend 3 per cent. paid 1st of November, 1897... 45,000 00; Dividend 3 per cent. paid 1st February, 1898... 45,000 00; Dividend 3 per cent. payable 2nd of May, 1898... 45,000 00; Total... \$180,000 00

Table with financial data: Balance of profit and loss carried forward... \$32,388 05

During the past year two new offices of the bank have been opened, one in Winnipeg, Manitoba, in June, under the management of Mr. F. L. Patton, and one in Montreal, to which Mr. C. A. Bogert was appointed Manager. Both of these offices promise to be of substantial advantage to the bank.

Frank Smith, President.

Sir Frank Smith moved, seconded by Mr. E. B. Osler, and resolved, that the report be adopted.

It was moved by Mr. S. Alcorn, seconded by Mr. T. Walmsley, and resolved, that the thanks of this meeting be given to the President, Vice-President and directors for their services during the past year.

It was moved by Mr. Hendrie, seconded by Mr. J. Risley, and resolved, that the thanks of this meeting be given to the General Manager, Managers and agents, inspectors and other officers of the bank for the efficient performance of their respective duties.

It was moved by Mr. Geo. W. Lewis, seconded by Mr. Anson Jones, and resolved, that the poll be now opened for the election of seven directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the Chairman a certificate of the result of the poll.

Mr. Thomas Long moved, seconded by Mr. W. S. Lee, and resolved, that the thanks of this meeting be given to Sir Frank Smith for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. A. W. Austin, W. R. Brock, Wm. Ince, E. Leadlay, Wilnot D. Matthews, E. B. Osler and Sir Frank Smith.

At a subsequent meeting of the directors Sir Frank Smith was elected President and Mr. E. B. Osler Vice-President for the ensuing term.

Hood's Pills

Are gaining favor rapidly. Business men and travelers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c

INASMUCH.

A poor shoemaker, Martin by name, had a great longing to behold the Lord Jesus. One night in a dream, he received a promise that the Saviour would visit him on the morrow. Martin's dwelling was a cellar, and his work-bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom he rose early, worked at his trade, ate his morning meal, and said to himself: "To-day the Lord Jesus will visit me." Looking up, he saw a pair of shabby feet wearily dragging themselves past his window. Full of pity he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long carrying a sick baby in her arms. Martin took her into his dwelling, gave her the remnant of his breakfast, and fed the child with milk. When she had gone, he again sat down to his work, hoping that now the Lord Jesus would soon appear. About noon he saw another pair of tired feet shuffling past. Hurrying out, Martin found an old man, who had not tasted food that day. He invited him in and shared his mid day meal with the hungry guest. When he had gone, Martin thought sadly: "The day is half spent, and the Lord Jesus has not yet come."

Toward evening he saw more feet, in violent movement, hurriedly flying hither and thither, and when he went out he found an old fruit-seller and a street boy in a fierce fight.



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.

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The woman clutched the sleeve of the boy's threadbare jacket, screamed: "He stole my apples and I will beat him for it." Martin made peace between them, and, finding that both were hungry, he took them home and shared his supper with them.

The day being ended he went to bed with a sad heart; for the Lord Jesus had not visited him, as it had been promised him in his dream.

He slept and again he dreamed; and, behold, in his dream appeared first the tired woman and her sick child. She looked into his eyes and said: "Martin dost thou know me?" And the old man came, and the fruit-seller, each asking: "Martin, Dost thou know me?" Then Martin understood, and he remembered the words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

—Let youth, the morning of your days, be cheered with the light and joy of religion; and though life may be somewhat a cloudy day, its progress will be pleasant, and its close delightful as a summer evening.

—Humility thrives best when it is least noticed."

—The most delicate and satisfying of all happiness consists in promoting the happiness of others.

—True goodness is like the glow-worm in this, that it shines most when no eyes, except those of heaven, are upon it.

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Sewing Machines of the Present



are very different from those of the past. Very few users of sewing machines know the technical differences; patents have expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest

result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores much as a modern railway train surpasses a stage-coach of the last century.

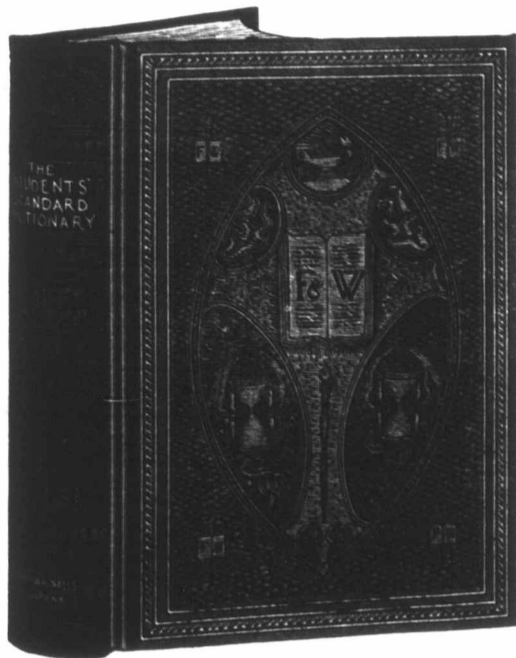
Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. Buy a sewing machine of the Present, and not one of the Past.

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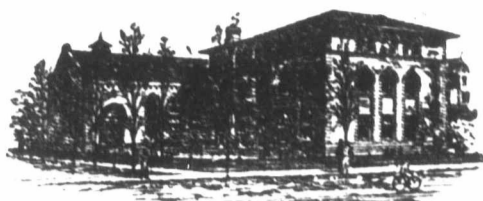
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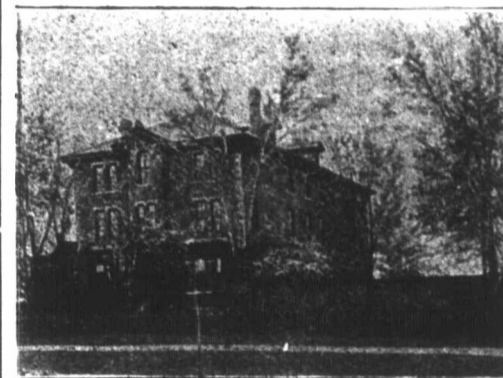
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