

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, MAY 8, 1890.

[No. 19.]

**STRICKLAND & SYMONS,**  
ARCHITECTS.

11 and 12 Masonic Hall, Toronto Street,  
TORONTO, - - - - ONT.

WALTER R. STRICKLAND. WILLIAM L. SYMONS.

**R. C. WINDEYER,**  
ARCHITECT.

R. C. WINDEYER, Canada Permanent  
Church Work a Specialty. Buildings, Toronto

FOR CALENDARS of Bishop's College, and  
Bishop's College School, Lennoxville, P.Q.,  
apply to the REV. THOMAS ADAMS, D.C.L.,  
Principal and Rector.

**R. FLACK,** Groceries and  
Provisions.  
Canned Goods in Great Variety.

CROSSE & BLACKWELLS'  
JAMS, JELLIES Etc.

456 GERRARD ST. EAST, TORONTO.

PIPE ORGAN FOR SALE.

One manual. Dimensions 6 feet 4 x 4 feet, 12 feet  
high. Stops: Treble, Bass, Principal, Octave  
Coupler, Horn Diapason, Dulciana, Open Diapason,  
Tremolo, Couple Pedaleto Manual, Bourdon,  
16 feet pedal. Pedal Cheque. Price \$300. Apply  
to the Warden's of St. Mark's, Barriefield, Ont.

--- JAMES PAPE ---

--- FLORIST ---

Greenhouses:—Carlaw Avenue. King street East.  
Plants for Table Decoration always in stock  
Bouquets for Weddings and Floral Decorations  
for Funerals a Specialty.

TELEPHONE 1461. 78 YONGE ST., Toronto.

The Largest, Most Complete, and Best  
Selected Stock of

**Gas Fixtures**

AND  
**GAS GLOBES**

To be found in the Dominion for this  
Season's Trade, at

**R. H. LEAR'S** 19 & 21 Richmond St.  
West, Toronto.

WANTED.

Organist (communicant) trained under an  
Oxford Mus. Bac., at present engaged in a large  
church, desires a position in Canada where a  
good musical service would be appreciated.  
First rate testimonials and references to past and  
present positions. Satisfactory reasons given for  
desiring a change. Address, R. V. Millington,  
1516 Morris St., Philadelphia, Pa.

**DOMINION LINE.**

ROYAL MAIL STEAMSHIPS.  
SUMMER SEASON.

LIVERPOOL SERVICE.

Sailing Dates.

From Montreal. From Quebec.  
Oregon.....Thur. May 26th.  
Dominion.....Thur. May 15th.  
Sarnia.....Thur. May 21st.  
Vancouver...Wed. May 28th. Thur. May 29th.

Cabin from Montreal or Quebec, \$50, \$60, \$70,  
and \$80. Intermediate, \$25. Steerage, \$20. These  
steamers have saloon, state-rooms, music room,  
and bath rooms, amidships where but little  
motion is felt, and carry neither cattle or sheep.  
The accommodation for Second Cabin on these  
Steamers is exceptionally good, and well worthy  
the attention of the travelling public.

Special rates for clergymen and their wives.  
Apply to C. S. Gzowski, Jr., 24 King St. E.  
G. W. Torrance, 18 Front Street West, Toronto.  
D. Torrance & Co., General Agents, Montreal.

**Armson & Stone.**

THE LEADING TORONTO HOUSE,  
FOR

Fine Dress Goods, Reliable Silks,  
Elegant Trimmings,

MILLINERY, MANTLES,  
AND

FANCY - GOODS.

212 YONGE STREET - TORONTO.

MAY FLOWERS OF SONG.

For Schools:

Children's School Songs, (35 cts.; \$3.60  
doz.) 8 pages  
of simple explanations, and 138 new and selected  
songs for general singing. This little book is  
being received with much favor.

Kindergarten Chimes, (\$1.25.) Kate Doug-  
las Wiggins. Good manual, and fine collection.

Kindergarten and Primary School Songs,  
(30 cts.; \$3.00 doz.) Menard.

Songs and Games for Little Ones, (\$2.00.)  
Walker and Jenks.

Gems for Little Singers, (30 cts.; \$3.00 doz.)  
Emerson and Swayne.

Rhymes and Tunes, (\$1.00.) Mrs. Osgood.

Motion Songs, (20 cts.; \$1.80 doz.) Mrs. Board-  
man.

Get them all! They are most delightful books!  
Also try the sweet little Cantatas:

Kingdom of Mother Goose, (25 cts.; \$2.25  
doz.) Mrs. Boardman.

Rainbow Festival, (20 cts.; \$1.80 doz.) Lewis.

Who killed Cock Robin? (40 cts.; \$3.60  
doz.) Ford.

Song Manual. Book 1, Primary, 30 cts.; \$3.00  
doz. Book 2, Medium, 40 cts.;  
\$4.20 doz. Book 3, High, 50 cts.; \$4.80 doz. By  
Emerson. These are the newest and best books  
for teaching note reading in schools.

Send for lists and descriptions.

Any book mailed promptly for retail price.

**OLIVER DITSON CO.,**  
BOSTON.

DO YOU } And desire fashion-  
able Writing Paper,  
WRITE? } and reasonable  
prices.

SEND TO

**JAMES BAIN & SON,**  
Stationers, Toronto.

Crest and Monograms embos-  
sed on paper and envel-  
velopes at cost.

AN APPEAL

To those who are able to assist in establishing  
a home for ladies in reduced circumstances.

A lady who has felt the need of such a home,  
but is now better off, is desirous of communi-  
cating with others who are able and willing to help  
in promoting the establishment of a home for  
aged ladies in reduced circumstances. Can give  
assistance in such an undertaking now, and pro-  
mises, D.V., to have ultimately \$4,000 towards its  
endowment. Communications to be addressed to  
H. M. CANADIAN CHURCHMAN office, 33 & 34  
Adelaide St. East, Toronto.

WANTED.

A nursery governess, middle aged lady pre-  
ferred, to take full charge of three children from  
four to seven years old. Best of references  
necessary. Address stating salary required.  
Mrs. W. M. Dunham, Carleton Place, Ont

**CHAS. P. LENNOX,**  
DENTIST.

Yonge Street Arcade, - Toronto.

Is using the new process of filling and crowning  
with porcelain.

This is the most beautiful and durable filling  
known. No long tedious operations.

No unsightly metallic filling conspicuously done.  
No pain. All other operations skillfully done.

Telephone No. 1846.

SPRING, - 1890.

**Geo. Harcourt & Son,**

IN THEIR NEW STORE

57 King St. West.

CLERICAL TAILORING.

Spring Goods now to hand.

CLERICAL COLLARS.

Different Shapes. Best Make.

Surplices - and - Cassocks

For Clergy or Choirs.

STOLES, CINCTURES, Etc.

ACADEMIC GOWNS, LITERATES HOODS

COLLEGE CAPS, Etc.

Call and see us or write for particulars.

57 King St. W., Toronto.

CORPORATION OF THE

**TORONTO CHURCH SCHOOL,**  
(LIMITED).

COUNCIL:—PRESIDENT:

THE LORD BISHOP OF TORONTO.

VICE-PRESIDENTS:

THE PROVOST OF TRINITY COLLEGE,  
HON. MR. JUSTICE OSLER

MEMBERS OF COMMITTEE:

E. D. ARMOUR, Esq., Q.C.,

THE REV. DR. LANGTRY,  
WALTER G. P. CASSELS, Esq., Q.C.

E. M. CHADWICK, Esq.,

GEORGE S. HOLMESTED, Esq.,  
ALLAN MACDOUGALL, Esq.

SECRETARY-TREASURER:

W. H. LOCKHART GORDON, Esq.

The Toronto Church School has been estab-  
lished on the plan of the English Public Schools  
for the purpose of giving, in connection with all  
the usual branches of a sound literary education,  
systematic daily instruction in religion and  
morals, such instruction being taken from the  
Bible and Church Catechism. It is hoped there-  
fore that members of the Church of England will  
patronize this School.

Trinity term commences on Monday, the 14th  
April. W. H. LOCKHART GORDON,  
HON. SECRETARY-TREASURER.

FOR

**LENT AND EASTER.**

**THE STORY OF THE CROSS,**

Words 50c. per 100. Words and music  
\$3.00 per 100.

**The Story of the Resurrection,**

Words 50c. per 100. Words and music  
\$3.00 per 100.

Send 2 cent stamp for sample.

**Timms, Moor & Co.,**

23 Adelaide St. East.

TORONTO.

**HEATH'S ENGLISH DERBYS.**

One Case the Latest

SPRING FASHIONS

Just opened in Black, Brown, and Tan, \$4;  
Heath's Silks, \$7.50; Tress' Extra Felts, \$4;  
Silks, \$7; Dunlap's Derby, \$5; Silks, \$8; Christy  
& Co. Felts, \$2.50 and \$3; Silks, \$5, \$6, \$7; Wood-  
row & Son's Felts, \$2.50 (all the new colors).

**W. & D. DINEEN,**

Cor. King & Yonge Sts., Toronto.

**R. J. HUNTER**

Begs to announce the opening of  
Spring Importations of

Woolens and Gentlemen's Furnishing Goods.

A magnificent stock in every  
department.

Special attention to

CLERGYMEN'S OUTFITTING.

The most approved English  
clerical stocks always  
on hand.

**MERCHANT TAILOR,**

Cor. King and Church Sts.,  
TORONTO.

**Housekeeper's Emporium!**

RANGES, WOOD COOK STOVES,  
COAL OIL STOVES,  
CUTLERY, PLATED WARE  
CHANDELIERS, LAMPS,  
BABY CARRIAGES, FINE GOODS, Etc.

Furnished by  
**HARRY A. COLLINS,** 90 Yonge Street,  
West Side,  
TORONTO, - - ONT.

Prof. Drummond's

**NEW BOOK**

The Greatest Thing in the World.

An address on 1 Cor. xiii.

BY HENRY DRUMMOND, F.R.S.E., F.G.S.

Author of "Natural Law in the Spiritual  
World."

Imitation morocco covers, gilt top, 35 cents.

"The greatest thing in the world is love or  
charity, and Professor Drummond's address is  
marked by all his well known characteristics. It  
has already been translated into several foreign  
languages."

**THE OFFICIAL YEAR BOOK**

OF THE

**CHURCH OF ENGLAND**

For 1890.

ppr. boards, 75 cents, cloth \$1.00.

**ROWSSELL & HUTCHISON,**

76 King Street East, Toronto.

May 1st, 1890.

all kinds of Brass Work  
MANUFACTURERS OF  
STAMPS IN THE CONTINENT.  
RD & ANNE  
GRAVERS  
UNION P.O. OPTIC  
TAWA.  
RUBBER STAMPS.  
TES, SEALS, &c. &c.

al Brasses  
TY, KINGSTON.  
at work of art.—Vide  
utiful workmanship.  
esigned by  
**ANDREWS,**  
reet, Ottawa.

ED TUTOR.  
chool Man.  
nce Scholarships at  
also for University  
oss Weatherman.

ishop of Toronto, Sir  
t of Trinity, Elmes  
le, Mr. Justice Street

**College**  
N. ENGLISH, H. A.,  
PRINCIPAL.

itions in America  
UNG LADIES.  
APPLICATION.  
Canada.

HON. G. W. ALLAN,  
Pres. ant.  
**FACTORY**  
SIO

ST TWO YEARS  
at anytime.  
NDAR—GRATIS  
ISHER, DIRECTOR,  
Wilton Ave, Toronto.

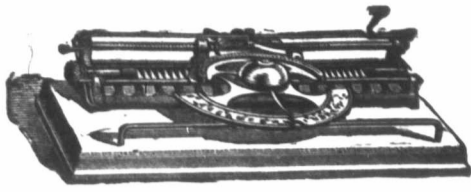
**COMPANY.**  
Church Bells.  
Largest Trade.  
ques mailed Free.  
II Co., Troy, N.Y.

ON  
**AL COLLEGE.**  
a. and largest list of  
ilding—well located—  
ree Lady Professors—  
ffiliated with Queen's  
o medical missionary  
hip prizes.  
n of Faculty; R. V.  
stee Board.  
0-91 on application to  
Kingston, Ont.

**AL COMPANY**  
NTO.  
AND DOCKS:  
of Church Street,  
ICES:  
d Queen St. West,  
Yonge Street,  
d Bloor.  
3, 1059, and 968.  
be best hard and soft  
vered within the city  
anted. GIVE US A



**THE "WORLD" TYPEWRITER**



PRICE \$10.00.

The only practical, low-priced typewriter in the world, it is simple, practical, and durable; it does work equal to a \$100 machine, writes 35 to 40 words per minute, never gets out of order, no instruction required. Over 50,000 now in use. Send for descriptive pamphlet, and mention this paper.

The Typewriter Improvement Co.,  
7 Adelaide St. E., TORONTO.  
Agents wanted.

**LADIES' SPRING WALKING BOOTS.**



Straight and Pebble Goat,  
Imperial Dongola and  
French Kid,  
Plain or with patent toe  
caps. All of  
newest designs.

TELEPHONE  
2333.

79 King Street East, Toronto.

**W. H. Stone,  
The Undertaker.**

All Funerals Conducted Personally.

No. 349 Yonge St., TORONTO.  
Telephone No. 932.

**JOHN MALONEY,**  
DEALER IN  
**STONE, LIME AND SAND,**  
Sewer Pipes and Tiles, also  
General Teaming.

C.P.R. Yards, Corner Queen and Dufferin  
Streets, Toronto.

**T. LUMB'S STEAM CARPET  
CLEANING WORKS.**  
171 Centre St., Toronto.

Machinery with latest improvements for cleaning of all kinds. Especially adapted for fine Rugs; Axminster, Wilton, Velvet, Brussels, and all pile carpets; the Goods are made to look almost like new, without in the least injuring the Fabrics. Carpets made over, altered, and refitted on short notice. Telephone 1227.

**\$60 SALARY, \$40.00 EXPENSES IN  
ADVANCE** allowed each month. Steady employment at home or travelling. No soliciting. Duties delivering and making collections. No Postal Cards. Address with stamp,  
**HAFER & CO., Piqua, O.**

**SALESMEN WANTED**—A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill. or Cincinnati, O.

**The D & C  
TO MACKINAC  
SUMMER TOURS.**

**PALACE STEAMERS. LOW RATES.**  
Four Trips per Week Between  
**DETROIT, MACKINAC ISLAND**  
Petoskey, The Soo, Marquette, and  
Lake Huron Ports.  
Every Evening Between  
**DETROIT AND CLEVELAND**  
Sunday Trips during June, July, August and  
September Only.

**OUR ILLUSTRATED PAMPHLETS,**  
Rates and Excursion Tickets will be furnished  
by your Ticket Agent, or address  
**E. B. WHITCOMB, G. P. A., DETROIT, MICH.,**  
**THE DETROIT & CLEVELAND STEAM NAV. CO.**

**Bates & Dodds,**  
UNDERTAKERS,  
931 Queen St. west,  
Opposite Trinity College.

SPECIAL.—We have no connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 513.

**THE  
Accident Insurance Company,  
OF NORTH AMERICA.**

HEAD OFFICE, - - MONTREAL.  
Issues policies on the most liberal terms. No extra charges for ocean permits.  
**MEDLAND & JONES,**  
General Agents Eastern Ontario,  
Mail Buildings, King St. W.,  
TORONTO.

**F. G. CALLENDER, M.D.S.**  
Dental Preservation a Specialty.

12 CARLETON STREET,  
TORONTO,

TORONTO STEAM LAUNDRY.

COLLARS  
AND  
CUFFS **25c.** PER  
DOZEN  
PIECES.

York Street (2nd Door North of King).  
G. P. SHARPE.

**THE NAPANEE PAPER CO'Y**  
NAPANEE, Ontario.

Manufacturers of Nos. 2 and 3  
White, Colored & Toned Printing Papers  
News and Colored Papers a Specialty.  
Western Agency - - 112 Bay St., Toronto.  
GEO. F. CHALLES, Agent.  
The CANADIAN CHURCHMAN is printed on  
our paper.

ALL OF THE  
**Alden Book  
Publications**  
Kept for Sale at the Office of the  
**Canadian Churchman,**  
30 Adelaide Street East,  
TORONTO.

**THE WORLD TYPEWRITER.**  
PRICE \$10.00.

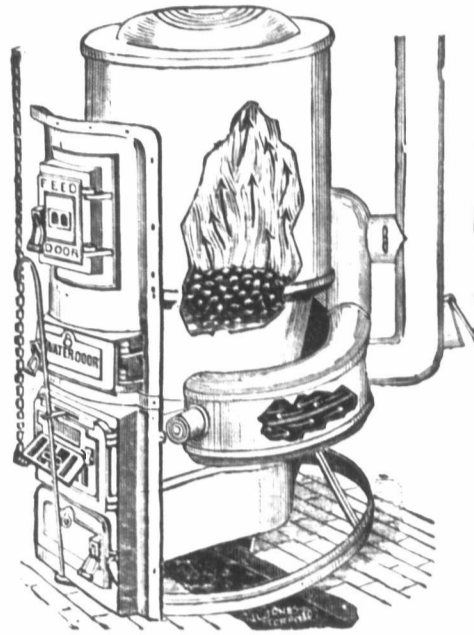
Just the thing for clergymen  
and business men.  
TO SUBSCRIBERS.

We will give the CANADIAN CHURCHMAN one  
year and the World Typewriter for \$10.00.

ADDRESS,  
Office, **Canadian Churchman,**  
32 & 34 Adelaide St. East,  
TORONTO.

**BUCKEYE BELL FOUNDRY**  
Bells for Churches, Chimes, Schools,  
Fire Alarms of Pure Copper and Tin.  
Fully Warranted. Catalogues sent free.  
VANUZEN & TIFT, Cincinnati, O.

**CLARE BROTHERS & CO.,**  
Preston, Ontario.



MANUFACTURERS

OF  
COAL AND WOOD

**HOT AIR FURNACES**

AND  
**Registers.**

Ten Styles,  
Thirty-five Sizes.

Call on our local agents and get full particulars, or write to us for illustrated and descriptive catalogue with testimonials.

We are pleased to give estimates for heating to any one.  
MENTION THIS PAPER.



Received the Highest Awards for Purity  
and Excellence at Philadelphia, 1879; Canada,  
1876; Australia, 1877; and Paris, 1878.

Prof. H. H. Croft, Public Analyst, Toronto  
says:—"I find it to be perfectly sound, contain-  
ing no impurities or adulterations, and can  
strongly recommend it as perfectly pure and a  
very superior malt liquor."  
John B. Edwards, Professor of Chemistry Mon-  
treal, says:—"I find them to be remarkably sound  
ales, brewed from pure malt and hops."

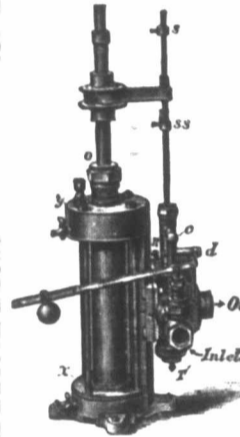
**JOHN LABATT, London, Ont.,**  
Jas. Goode & Co., Agents, Toronto.

**GEORGE EAKIN, ISSUER OF MARRIAGE  
LICENSES, COUNTY CLERK.**  
Office—Court House, 51 Adelaide Street East.  
House—138 Carlton Street, Toronto.

**McSHANE BELL FOUNDRY.**  
Finest Grade of Bells,  
Chimes & Peals for Church-  
es, Colleges, Tower Clocks,  
etc. Fully warranted, satis-  
faction guaranteed. Send  
for price and catalogue.  
**HENRY McSHANE & CO.,**  
BALTIMORE, Md., U.S.

**GRANITE & MARBLE  
MONUMENTS,  
TABLETS,  
MAUSOLEUMS &c**  
**F. B. GULLETT SCULPTOR**  
100 CHURCH ST. TORONTO

**DR. LOW'S  
WORM SYRUP**  
DESTROYS AND REMOVES WORMS  
OF ALL KINDS IN CHILDREN OR  
ADULTS SWEET AS SYRUP AND  
CANNOT HARM THE MOST  
DELICATE CHILD



**Ross Water Engine**  
For Blowing Church  
Organs.

THE MOST  
Economical  
And Perfect  
In the Market.

For further particulars  
address

**J. G. GEDDES,**  
309 Main St., E.,  
HAMILTON, Ont.

REFERENCES:

Rev. F. P. McEvay, Rector St. Mary's Cathedral,  
Hamilton, Ont.  
Rev. J. J. Craven, Rector St. Patrick's Church,  
Hamilton, Ont.  
D. J. O'Brien, Esq., Organist St. Mary's Cath-  
edral, Hamilton, Ont.  
J. E. P. Aldous, Organist Central Presbyterian  
Church, Hamilton, Ont.

**H. & C. BLACHFORD,**

The Newest Styles,  
The Most Comfortable Shapes,  
The Neatest Fit,  
IN  
**BOOTS & SHOES**



Are to be had  
at

**87 & 89 King St. E.,  
TORONTO.**

N.B., Use Blachford's Oil Polish for fine shoes.

Business  
Resumed by **J. J. COOPER & CO.,**  
At Old Established Stand, 109 Yonge St.

MANUFACTURERS OF  
**The Celebrated "Index Shirt,"**  
Collars, Cuffs, Scarfs, Ties, Underwear,  
Gloves, etc. The Archbishop,  
Rector, Oxford, and Priest Clerical Collars,  
in stock & to order. Special Discount  
to Clergy and Students.

109 YONGE ST., TORONTO.

**AGENTS WANTED** by an old reliable firm large profits,  
quick sales. **SAMPLE FREE.** A rare  
opportunity. **Geo. A. Scott, 842 Broadway, N. Y.**

**BALTIMORE CHURCH  
BELLS**  
Established 1844. 1st Prize  
at the New Orleans Ex-  
position 1885-6. For cir-  
culars price, etc., address  
**J. Regester & Sons, Baltimore, Md.**



# Canadian Churchman.

TORONTO, THURSDAY, MAY 8th, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

Subscription, - - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.  
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,  
FRANK WOOTTEN,  
Box 2640, TORONTO.  
Offices 32 and 34 Adelaide St. East.

## Lessons for Sundays and Holy Days.

May 11th.—FIFTH SUNDAY AFTER EASTER.  
Morning.—Deut. 6. John 2.  
Evening.—Deut. 9; or 10. 2 Thess. 3.

May 18th.—SUNDAY AFTER ASCENSION.  
Morning.—Deut. 30. John 6 to v. 22.  
Evening.—Deut. 34; or Josh. 1. 2 Timothy 1.

ACKNOWLEDGMENTS.—We print in another column a report from the Rural Deanery of Renfrew, for some part of the contents of which we desire to make special and grateful acknowledgment. We are thankful to see that the aims of the conductors of this paper are becoming more and more understood. We are not and we have no intention of becoming a party organ; and the most gratifying result of this determination on our part is the testimony of many who do not deny that they are themselves party men, that they prefer a non-party paper which will give fair play all round. This we desire to do. We recognize quite frankly the existence of parties or schools in the Church of England. They always have existed. We hope the time may come when they shall cease to exist, having done their work; but that time has not yet come; and we must deal kindly and patiently even with those who themselves show very little kindness or patience. We shall be grateful to any of our readers who will, at any time, point out any signs of departure from our professed principles. Sometimes, but very rarely, we get a letter charging us with partiality; but as these productions generally emanate from persons who would be satisfied with nothing but the adoption of their own partisan views, we can bear the imputation with equanimity. But we shall be sincerely grateful to any reader who, instead of making such a general charge, will give any instances of a want of impartiality which may be found in these columns. If they are found, our readers may be assured that they have got there by an oversight; and we shall be ready to cry: *Peccavimus*. But we must return to grateful acknowledgments. We ask our friends to help us only so long as we are doing the work of the Church of England. If we should ever cease to do that, the sooner we are extinguished the better.

TO CORRESPONDENTS AND CONTRIBUTORS.—We must again remind those who contribute either letters or papers to our columns, that our space is limited, and that our readers complain when we permit those contributions to exceed certain limits. Several articles of very considerable value we have had simply to decline, because, however justifiable their length might have been, as papers read at a meeting convened for the purpose of hearing them, it was quite impossible for us to find room for them. Other papers and letters have sometimes to be postponed longer than we could wish, and sometimes until the interest in them has almost evaporated. To our readers, too, it must be evident that some of the letters which we do publish are very much longer than they need be. If, then, those who write to us desire that their letters shall appear without needless delay, they must try to be concise. We are not in the position of a daily newspaper which is always on the outlook for something to fill its columns. Every week we are forced to let matters of interest and value stand over, because we cannot find room for it. We are grieved to fail in compliance with the wishes of those who send us their communications, but we must ask them to remember the multitudes for whom we have to provide, and to consider their view of the case. The natural suggestion may occur that we should enlarge our paper; and this we hope to do when we have doubled our subscribers and advertisers; and we are on the way to it, thanks to the kindness of many friends; but we do not see our way to any immediate enlargement; and even if we did, we should have to ask our correspondents to exercise some repression upon themselves in their communications.

CHURCHES AND SERVICES.—We are glad to learn how wide a response has been given to our protest against the concert-style of service which has become popular in some other communions, and which has been threatening to invade the English churches in this country. Nothing, as we believe, could be more hurtful to the religious tone of our people than that they should be induced to come and listen to fine singing in church, instead of taking part in it themselves. At the same time, it is of the utmost importance that our congregations should be trained to the use of choral services, more especially to the singing of hymns, the chanting of psalms and canticles—matters which are quite easily accomplished with a little painstaking and perseverance. Let the clergy make it quite plain to their people that these things are done with no party meaning or purpose; let them abstain from unusual dresses, gestures, customs; let them be careful not to hurry on changes more rapidly than their people can be got to understand and appreciate them, and they can hardly fail of success. The time has gone by when surpliced choirs and the chanting of the Psalms could be regarded as badges of Popery or even of High Churchism; and there are few congregations in which these changes have been adopted which have not found them great helps to the personal participation of the worshippers in the service. Another thing of great service is a properly arranged church and chancel. Everything should be decent and dignified, nothing showy or tawdry. It would be well always to consult an architect or some one who has knowledge and experience in such things,

before any changes are made in the structure of our churches. With this machinery, with a devout congregation bent upon worshipping God, with an earnest teacher setting forth the word of life from the pulpit, what might not be accomplished for the sanctification of the church, for the salvation of the world?

THE WOMEN'S AUXILIARY.—The meetings of the Church of England Women's Auxiliary to Missions, held in Toronto last week, were of the most gratifying and encouraging character. Particular details will be found elsewhere; but it may here be stated that the general results are little short of astonishing. Probably at the beginning of this undertaking few could have anticipated what it would grow to. Nor have we seen the full fruits of its development. In the actual work done, in extending the work of the Church in the settled dioceses and in the territories beyond, there is not a little to show as the outcome of the work; and these results will be more abundant as time passes on. But it is not merely by these tangible products that the value of such an association is to be estimated. If the Church of Christ is not loving, all embracing, self-sacrificing, it is nothing, it has lost its very essence; and these graces are not kept alive by preaching, or by conference, or even by prayer, however valuable and precious these things may be, but by work; by actually doing work for others and at some cost to ourselves. These ladies who are giving of their time and their leisure to the work of Christ and humanity, will doubtless receive a rich reward in their hearts and souls. It is out of God's grace received that they are able thus willingly to give themselves; and that which they give they will receive back again with usury. Nor does the blessing end here. It must spread until it pervades the whole Church. Other women will be stirred from their selfish sloth and worldliness. Men will be stirred up to take an interest in that which will commend itself to them as not a mere matter of routine, not a professional advocacy of the working of Church machinery, but a living, loving endeavour to fulfil God's purpose for the gathering of humanity into the kingdom of God.

## FREE CHURCHES.

In returning to this subject we cannot help noting the felicitous title of the tract by Dr. Rainsford which we mentioned last week. "Let us anchor our churches and make them free." The two things go together; and the advice here offered assumes a state of things which all must regard as most undesirable. When Dr. Rainsford speaks of anchoring our churches, he implies that they are now drifting, that they are in danger of being carried away from their present places, and that the way to prevent this is to make them free. These points need some consideration.

Every one who knows the state of religious affairs in the larger cities of England, must be aware of the remarkable mobility of nonconformist chapels. The churches being consecrated, and, to some extent at least, endowed, keep their places. They cannot be moved without an Act of Parliament, and they are sure to be served, even if the endowment is small. In very few cases, indeed, have English churches been de-consecrated; and the few instances have happened in the city of



London, where churches are abundant and population has been steadily decreasing, so that it was impossible that the churches should be filled. Unwilling as churchmen were to sanction the principle of abandoning a spot once consecrated to Christian worship, they were forced to allow that the churches were not all wanted where they were placed, that they were greatly wanted in the increasing parts of the metropolis, and that the land on which they stood in the city could be sold for large sums of money, which might be applied for church extension. But after all these were quite exceptional cases in circumstances of the same kind; whereas it has been quite a common thing for nonconformist places of worship to disappear in districts in which the inhabitants became poorer, and to follow the wealthy pewholders to the suburbs. This is certainly a very peculiar interpretation of the statement: "The poor have the Gospel preached unto them."

Our readers are probably aware that the subject of Free Seats have been warmly debated in England, and various Bills have been introduced into Parliament with the object of doing away with appropriated seats. We learn from the *Guardian* that a new attempt has been made. "A Bill which appears to tend in the right direction has been introduced into the House of Commons by Earl Compton with regard to seats in church. It is the Bill which four years ago was introduced into the House of Lords by the Bishop of Salisbury, and receiving the strenuous advocacy of the Bishop of Peterboro, was there read a second time. Its object is stated as being 'to restore the ancient common-law right of the whole body of the parishioners to the use of the parish church.' With this view it proposes to declare that every parish church in England and Wales is 'for the free use in common of all the parishioners for the purpose of divine worship according to the rites and ceremonies of the Church of England.' And it is not to be lawful for any Bishop, Ordinary, court, or corporation, or other person whomsoever, to issue any faculty granting or confirming, or in any other way to appropriate, any seat or pew in any parish church to or in favor of any person whomsoever, except in the cases expressly mentioned in the Bill. At first sight this would appear to even go as far as to oust the authority of churchwardens with regard to the appropriation of seats. More especially is this indicated by the preamble, to which some exception has been taken in times past. This states that—

"The rights of the parishioners, according to law, have for many years past been infringed in many parishes and places by the appropriation of seats and pews to certain of the parishioners to the exclusion of others, and especially of the poorer classes, to the great hindrance of religion, and it is expedient that such common law should be declared with a view to its better observance."

It is not necessary to give the other provisions of the Bill, as few of them are applicable to our own circumstances. It may be noted, however, that the Bill does not interfere with the Faculty pews or other legal rights. If these are to be altered, it must be done in a regular method by buying out the holders, if they are willing to be bought out; and, if not, we suppose the infliction must be endured until the education of public opinion shall reach the privileged persons.

There are various evils which are confessedly connected with the present pew system. It is not merely that the poorer classes are alienated from our churches, but a spirit of selfishness and exclusiveness is fostered among those who are in attend-

ance. Of the existence of these evils there can be little question, whatever we may think of the best means of remedying them. In England the difficulty has been to provide a substitute for seat rents, the offertory not being found adequate for the purpose. But with ourselves the envelope system seems fairly well to meet the need; and there would therefore seem to be no hindrance in the way of making the proposed change.

But there is a serious hindrance in the habits of a large proportion of our church-going population. To this we adverted in our former article, and it is not necessary to dwell upon it here, otherwise than to consider what remedy may be found which shall, to as small an extent as possible, disquiet those who have been accustomed to appropriated seats.

Of course, the change should, in most cases, be gradual; and we are afraid that the method at present adopted in the city of Toronto—of having all the seats free at the evening services—is far from satisfactory. In some churches we fear that it has led to a good many persons giving up the habit of going to Church twice on the Lord's Day. Then it has also led to a degree of friction between seat-holders and occasional attendants, the seat-holders going for their books to their own seats, have occasionally been unpleasant to the early comers who have occupied them, and sometimes, in spite of the new regulation, have actually demanded possession of them. Moreover this provision for outsiders at an evening service has done very little towards securing them as regular attendants and communicants. Such a device can, therefore, only be regarded as a temporary measure while things are in a state of transition.

A much better method is that of having half the seats in a church made free and unappropriated, while the other half are assigned to private families. In this case the division should be right down through the church, leaving equal portions, and equally good, free and unappropriated. How can it be wondered that the occupants of the free seats as now generally existing should resent being thrust to the back of the congregation? Where the division separates off the northern and southern blocks of the church, no such complaint is possible. This method has been adopted with marked success in many of the new district churches in England. We think, however, that by far the greatest number of recently built churches in the Old Country have been made free and unappropriated.

A plan which has been found to work admirably in some places is, to allow the regular seat-holders their privileges up to the hour of beginning service, and after that moment to treat all the vacant places as free. Of course it is not the ideal method, but it does not work badly, and it prevents the parishioners from being crowded out of their parish church by strangers or occasional visitors. It is well that attention should be widely directed to this subject. The ways of removing the evils complained of may be diverse; but by degrees we shall finally reach the same conclusion.

#### EXCHANGES BETWEEN DIOCESES.

(COMMUNICATED.)

In the *DOMINION CHURCHMAN* of the 10th of May, last year, a regret was expressed as to the existence of a narrow spirit in the management of diocesan finances; that each diocese had made a different disposition of its share of the commutation fund, and that in proportion as dioceses increased so did divisions. The view was then expressed that there

should be no obstacle put in the way of any clergyman, with the Bishop's consent, exchanging from one part of Canada to another, and it was proposed to substitute for the present policy of inequality and isolation, one of equality and interchange.

At the meeting of the Synod of the diocese of Niagara, held in the following month of June, the report of a committee on exchanges between dioceses was presented by the chairman, the Rev. Rural Dean Forneret. This report showed that while the dioceses of this province had various rules and scales of pension, they were almost unanimous in grading a new comer according to his length of service in his new diocese, and not in the Church at large, in depriving the out-going clergyman of his claims on the Widows' and Orphans' or disabled Clergy funds, and in refusing to return to him, whole or part, of any qualifying fees paid in by him. It seemed to be impracticable for the Provincial Synod to centralise and administer the funds for the benefit of the whole of the ecclesiastical province, but it did appear feasible for that Synod to suggest and recommend some plan for reciprocity between the several dioceses.

When this report was considered, the Synod adopted a memorial to the Provincial Synod, setting out the facts and saying that this state of things entailed unnecessary and unjust loss on many faithful servants of the Church, by grading them, not according to their services to the Church at large, but only with regard to their work in a particular diocese, and the memorialists asked consideration of the matter and the suggestion of some plan of reciprocity by the Provincial Synod.

It is to be regretted that the Synod of Niagara did not go further and formulate a scheme which could have been submitted to the other Diocesan Synods for consideration and criticism. It is too much to expect the Provincial Synod to spare the time necessary to take up this important subject and legislate upon it. The utmost that could be done would be the appointment of a committee, which means three long years of waiting. But were it approached by delegates who had already considered the matter, who had, in fact, done the committee work at home, a considered and tolerably perfect measure could be at once submitted to the Provincial Synod for acceptance or rejection.

It is not too late for either the Niagara, or the other Synods, to take the matter up in this spirit, and we trust that they will do so, and that this impediment to progress will soon be removed.

#### THE CHRISTIAN MINISTRY.

##### CHAPTER IV.—

##### THE PRIESTHOOD OF THE MEMEBERS OF CHRIST.

##### A ROYAL PRIESTHOOD.

The priesthood of all the members of the mystical body of Christ is plainly asserted in the first general epistle of St. Peter (ii. 9): "Ye are a royal priesthood;" and it is necessary that we should carefully examine this passage as well as the parallel texts in the revelation of St. John (i. 6; v. 10; xx. 6) before passing on to the consideration of the Christian Ministry in its more restricted sense.

The passage in St. Peter's epistle is evidently a quotation from the Book of Exodus xix. 6. The words employed by the epistle are precisely the same as in the Septuagint version of the Old Testament. In the Hebrew, as in our English translation, the words are "A kingdom of priests;" and it is noteworthy that the right text of Rev. i. 6, "hath made us a kingdom, priests unto our God," is almost an exact transcription of the Old Testament original in accordance with the strong Hebrew colouring of that book.

It is unnecessary to comment upon the various



readings of the passages in the Apocalypse, or the difference between the phraseology of St. John and that of St. Peter, as no real difference of meaning is involved in the different expressions employed. It is asserted in these texts that the whole Church collectively is a kingdom and a priesthood, that each member of Christ is a priest unto God, and a priest possessing a royal character.

With regard to the mere meaning of the words there is no difference of opinion, and there can be none such as to call for particular remark.

DIFFERENT INTERPRETATIONS.

Two or three specimens of the interpretation of the text in St. Peter may be quoted: "The literal Israel," says Bishop Wordsworth, "Who reject Christ have fulfilled the prophecies which declared that the elect corner stone would be also a stone of stumbling, and a rock of offence to some. . . . Do not therefore be staggered by that rejection; nor imagine that ye have forfeited any privileges by embracing the gospel. Ye are now God's people indeed, a chosen generation, a royal priesthood, being members of the mystical body of Him who is the everlasting priest and king, and being partakers of the holy unction of His royalty and priesthood." This is the obvious connexion of the passage. The privileges which were promised to the Israelites, but which they have forfeited by the rejection of the Messiah, now belong to the true spiritual Israel who believe in Christ. They are the true kingdom of God and the priesthood which He acknowledges.

"The apostle," says Cornelius a Lapide, "quotes Exod. xix. 6, where Moses calls the synagogue of the Jews 'a priestly kingdom,' or, as the Hebrew is, 'a kingdom of priests.' This inversion has been made because in the synagogue of the Jews the kingdom was superior to the priesthood, but in the church the priesthood is superior to the kingdom (?); and the kingdom is referred to the priesthood, as the temporal to the spiritual. . . . The church, therefore, is the kingdom of God, not temporal, secular, and profane, but heavenly, priestly, and sacred."

To quote a very different writer, Schlichting, the Socinian commentator, one of the *Frateress Poloni*: "'A royal priesthood,' that is a college of priests endowed, at the same time, with royal dignity, or kings and priests (Apoc. i. 8; v. 13). This twofold royal and sacerdotal dignity is rightly connected and conjoined; for it is fitting that those who are the highest of men should be the priests and peculiar ministers of God. Christians are kings inasmuch as they are the highest of men, and the Lords of all things. . . . And they are priests, inasmuch as they are the ministers of God who alone are permitted to draw near to God, to offer sacrifices of praise and present prayers as well for themselves as others." The whole passage, true as far as it goes, is interesting as an illustration of the habitually superficial manner in which such subjects are handled by Socinian writers.

More terse and striking is the comment of Grotius: "The term 'priesthood' has already been applied to Christians (v. 5); but the word 'royal' is here added, that Christians may be known to be made priests by Christ, that they may also be kings like Him, not for the reasons applied to the Israelities (Ex. xix. 6), but because they offer to God those things which are mentioned above, and are free from vices, and subdue the flesh, the world, and the devil; for it is to a Christian that we can apply the words: 'He is a king who fears nothing; He is a king who has desired nothing;' and the words which Cicero employs for Sylla: 'It is a kingly thing to serve no lust.'" A single sentence may be given from the remarkable comments of Calvin on the passage: "Now," he says, "Ye are royal priests, but in a manner more excellent; since ye are, each one of you, consecrated in Christ, that ye may be associated with Him in the kingdom, and participants in the priesthood."

From these specimens it will be seen how complete is the agreement as to the mere meaning of the words employed.

THE APPLICATION.

It is not surprising that the case should be very different when we come to consider their application and doctrinal significance. On the one hand,

they are employed to prejudice the doctrine of the Christian Ministry, on the other their force is attempted to be weakened lest they should be supposed to be inconsistent with the belief of a priesthood in the church. On the supposed opposition between this text and the church doctrine of the ministry, we shall have something to say hereafter. At present we must remark upon the attempt to attenuate the meaning of the text in St. Peter.

The Abbé Drach\* in his notes on vv. 5 and 9 of this chapter, following a Lapide and the Roman commentators generally, after speaking of the use made of the apostle's language by Protestants, remarks: "The expressions employed show that St. Peter speaks here metaphorically, and that we must not take the words 'a holy priesthood' literally, nor apply them in that sense to all Christians." And again, v. 9; "Here the first word (royal), taken evidently in a figurative sense, shows, in opposition to the enemies of the ecclesiastical hierarchy, that the second ought not to be taken literally."

CRITICISM.

This is a fair specimen of the manner in which theological prepossessions bring about a controversial evacuation of the meaning of Holy Scripture. In a general way there is nothing so dangerous as an arbitrary introduction of what is called a figurative sense in the bible. We do not, of course, deny that language is employed in many different ways; but we must always insist upon the interpretation of language on a definitely expressed and understood principle. For instance, every man is not a priest or a king in the same sense. But we shall not ascertain the true sense in which these words are employed if we simply declare that in one place they are literal and in another they are figurative. We must ask carefully, and with comparison of all parallel scripture passages, what is the fundamental meaning of a word or phrase, and apply that meaning to the circumstances in which it is found.

We hold to the literal meaning of these words which refer to the priesthood of the whole Church of Christ, just as we shall refuse to abandon the plain meaning of words which are applied to the Christian Ministry exclusively. We must believe that the sacred writers employed language not with greater licence than secular writers, but with greater exactness and precision. It is declared by St. Peter that the Church of Christ is a royal priesthood, and to the same effect by St. John, that individual Christians are priests, and a kingdom, and that they shall reign with Christ; and we shall find no difficulty in accepting this language fully and completely, if we consider what Christians are, and what is the true idea of royalty and priesthood. This, then, is our starting point. Let us try to discover where it will lead us.

(To be Continued.)

THE HYPOTHESIS OF EQUAL LIFE CHANCES COMPARED WITH THE HYPOTHESIS OF NATURAL SELECTION.

BY THE VERY REV. THE DEAN OF MONTREAL.

No. 3.

FISHES.

The hypothesis of equal chances of life can be fairly worked out in the food supply of fishes. This consists largely of animal matter, worms, mullocks, larva crustaceans, star fish, etc., and sometimes vegetable matter, but the main supply is furnished by fish themselves, fish preying on fish—the strong preying on the weak. This at first sight seems to build up the principle of natural selection, but when one realizes how the vast majority of the strong prey on the weak, it becomes apparent that specific selection is not touched, for the vast majority of fishes feed indiscriminately without selection of morsels, a method that kills out the chances of unproved varieties.

In the case of mackerel (*Schombridæ*) surviving in large shoals; the mackerel shoal follows fast on a shoal of herring fry, and swallows wholesale. Indeed the mackerel is not formed to select

carefully, the body being so sledged that it is precluded largely from making quick sideward motions. As a rule the shoal swims straight on near the top of the water, devouring its prey as it goes; apparently without any discrimination, and individual mackerel seldom turn to the right or the left, but drive on straight ahead, until a simultaneous turn is made by the whole shoal.

Then multitudes of small fish are captured as food supply by birds and alligators in such a way as to preclude all chance of the survival of the fittest. The neighbourhood of the Bayou Sarah, on the Mississippi, furnishes a fair example of this wholesale slaughter of fish life. The flats, lakes, and marshes of this district are at certain seasons flooded, and as the heat dries up the water, fish will be found struggling in thousands in limited depths; whilst flocks of ibis, herons, cranes, cormorants, etc., wade into the water and feed on these fish voraciously. The larger fish accumulate in the deeper holes, and these are cleared out wholesale by the alligators, the fish becoming more and more exposed to the enemies as evaporation progresses.

THE "ANGLER" (LOPHIUS)

depends as much on chance to capture prey as a fisherman with hook and worm, the fish using its filaments to attract food and engulfing it wholesale. If ever there was a fish which takes what comes to it, it is the "Angler," which from the size of its mouth and distensible stomach, can swallow a fish almost as large and heavy as itself.

In such mammal fish as *whales, dolphins, porpoises*; the indiscriminate destruction of food is apparent. Where whales frequent waters filled with *clio*, the sea is glutted with these forms that the whale cannot open its mouth without engulfing thousands, and with the right whale, and the equal, one mouthful of water means wholesale destruction. Porpoises follow shoals of mackerel, pilchards, herring, etc., swallowing indiscriminately a mass of struggling life, and dolphins feed in the same voracious manner on crustaceans and fish.

REPTILES.

Amongst venomous serpents the *boa constrictor* does not seek out food, and lies in wait for chance prey, watching for it with wonderful patience. In the case of the *chameleon*, its inertness is remarkable, it never appears to seek food, and if it were not for the rapidity with which it uses its tongue in catching chance weasels that happen to come within its reach, one might wonder how its life could be prolonged. In watching *frogs* feeding I could never see any thing approaching selection, though I have again and again applied the test by giving large and small forms to hungry frogs. Frogs feed as the flies come within reach, large and small, bright and dull, being on the same level as far as death is concerned. *Crocodiles* seem to depend largely on chance for their food supply, lying half hidden near the spots where animals come to drink, or drifting with the current of the stream float in like logs amongst the forms of life that happen to be gathered together. In such lizards as the *iguana*, which feeds voraciously on birds eggs, or *cristatus* which takes to the water in shoals to fish for food, or the *wall gecko* which feeds on all sorts of dipterous insects and spiders, the chance aspect of the food supply must be apparent.

(To be Continued.)

REVIEWS.

THE CHURCH IN MODERN SOCIETY.\*

We have no means of knowing from external or internal evidence, whether the author of this book is a clergyman or a layman; but we are able to say that the book which he here gives us is a treatise that would be creditable to either, showing a clearness of insight and a liberality of tone which will make it acceptable to all sorts and conditions of men. Indeed, so studiously fair and conciliating is the author that his book, which is intended to be greatly an argument for Christian reunion, hardly reveals the author's own position, although

\*The Church in Modern Society. By Julius S. Ward. Boston & New York, Houghton, Mifflin & Co. 1889.

\*La Sainte Bible avec Commentaires (Paris, 1878).



its dedication to Bishop Potter, of New York, and other internal evidences, show that he must belong to the Anglican communion.

Beginning with Permanent Institutions the author points out that under all governments and among all races the family, the body politic, and the ecclesiastical order have found their places; and although they have been greatly modified by circumstances, they never pass away; and their work is manifest in human civilization. There is some danger, he thinks, of the State monopolizing the interest which equally belongs to all the three. "The family and the Church, he says, need to be restored to the place which the State, to a certain extent, holds in public opinion. They are the natural supporters of the State.

"The Church of Christ is singled out in history as the institution which in various forms has contributed to the direction of the world." With this remark the author proceeds to consider the Church before the Reformation, remarking on the temporal nature of the power and authority too often exercised by the clergy in the Middle Ages: "When the Church has control, it is too often Cæsar's hand that carries the pastoral staff." What the Church accomplished was the holding of vital truth and the maintenance of its hereditary and apostolic organization; it failed because it absorbed into itself the functions which belong to the State, and took its tone too much from the secular power. The family was ignored (this is a little too strong). The individual was felt neither in the Church nor in the State as a personal element."

Passing to the Church in modern life, the author points out that "the tendency in both Church and State for the last three centuries has been strongly toward individual liberty, and the drift in religion has been toward a democratic Church in a free nation. The authority of institutions as privileged orders is now constantly denied, and there is a profound distrust of whatever is weighted by traditions." And these tendencies are conspicuous in the Church in America. A result has been the disintegration of the Church, with the effect that each separate organization has something less than the force and strength of the whole Church of Christ; and the evil is felt not only by Anglicans, but "by men like Dr. James Martineau, who sees in the exclusiveness of its range of action the failure of the existing Church in Great Britain to meet the demands of the religious life of the nation."

In a thorough and systematic manner the author points out the inclusive character of the ideal Church and her spiritual method, as well as the evil effects of the substitution of denominational for ecclesiastical work, more especially in the work of education. The school question, he says, "is so vital to our interests that it is difficult to consider it dispassionately. Our religions lag so far behind our political beliefs that comparatively few citizens are willing to consider the school question in its higher and moral, if not spiritual, relations. The fear that the Church will repeat in America the absolutism that has characterised it in former years is a bugbear. The determination that religion shall be taught in a sectarian sense is largely the ruling thought in different denominations. The willingness to consider this question with the breadth and the wisdom that regard society as a whole is largely wanting. The spirit of each denomination is to seek its own advantage, and not to think and act for the whole of society."

This is admirably put, and all the better that there is no assumption of superiority on the part of the writer, no putting forward of the communion to which he belongs as exempt from the evils which he discovers in others. This is the great hindrance to our endeavours after unity that, at the very moment of bewailing our unhappy divisions, we have an air of attributing the fault of them to our neighbours; whereas it is only by a common confession of our sins that we can hope to end the evil.

Although the writer chiefly exhorts to a common Christian working on social questions, and seems to regard the reunion of the Churches as very remote, we believe that his book will have a greater tendency to help on the movement for unity than if it had professedly advocated and argued for corporate union.

COMMUNION SERVICE. Composed by the Rev. F. G. Plummer. Price 5 cents. Oxford Press, Toronto. 1890.

The use of music in the celebration of the Holy Communion is now getting so common in Churches of all schools, that it is becoming more and more necessary that a greater variety of settings of the service should be provided. Many existing services, such as Marbeck's beautiful one, are too difficult for many choirs. Mr. Plummer has produced some excellent settings of the *Kyrie*, the *Gloria*, the *Sanctus*, the *Benedictus*, the *Agnus Dei*, and the *Gloria in Excelsis*. The last is set to a Gregorian Tone which is very preferable to the not very satisfactory chant commonly sung to this great hymn. Indeed we think it a pity to set it to a chant at all; since it is not written for this kind of recitation. What we want is a few simple settings of the *Credo* and *Gloria* something like those of Cambridge. In the meantime we can cordially recommend this publication of Mr. Plummer's.

MAGAZINES.—The numbers of *Littell's Living Age* for April 19 and 26 show the same judicious selection of articles which almost always marks this most excellent publication. We have a seasonable and well informed article on Communism by M. E. deLaveleye, a brief but excellent sketch of Lord Napier, of Magdala, a very amusing paper on French English, giving examples of the transformation of English words and phrases in Gallic mouths, some of them almost as good as the epithet representing Shakespeare as "the immortal Williams." The later number begins with a most interesting sketch of the remarkable Polish patriot, Prince Adam Czartoryski, which brings back the times of the terrible Empress Catharine of Russia and the partition of Poland. Extracts from the journal of the Duchess of Duras during the reign of terror bring back to us, in a living manner, scenes still more dreadful. The Naming of Novels is both amusing and interesting, and shows the trouble which authors sometimes have with publishers. The pen and ink sketch from Oberammergau will be welcome to all and particularly to those who may think of seeing the Passion Play this year.

*The Methodist Magazine* for May, holds on its course with unabated vigour; letter-press and illustrations being equally excellent. The "Canadian Tourist" describes the passage from Switzerland into Italy over the St. Gotthard and the northern Italian lakes. Rev. George Bond gives an account of travels in Palestine with a Sunday at Nazareth. A paper on work in the East end of London, by a city missionary, will give food for reflection. The controversy respecting University Federation still goes on, and, we suppose, will do so until finally settled by Conference. To English Churchmen we strongly recommend a new publication, *Church Bells Portrait Gallery*, (Wells Gardner London) a really admirable venture, which gives the portraits of the Bishops and principal clergymen and laymen of the Church of England. It was commenced in January, so that four numbers have already appeared, price 7d. each, and each number contains four portraits, so that we have each portrait together with a memoir for a trifle over 3 cents. The excellence of the portraits in *Church Bells* are well known, and here they are printed on thick paper, so that they show at their best. Among those already published are the Bishops of Carlisle, Salisbury, late of Durham, Rochester, Chichester, W. N. York; also Cannon Liddon (an excellent likeness, as nearly all are), Dr. Littledale, Sir John Stainer, Lord Meath, and others. *The Bystander* (May) is an excellent number. We see, with much regret, that Professor Goldwin Smith has been subjected to personal insult because of his connexion with the *Bystander*. The Editor of the *Bystander* is not Mr. Goldwin Smith. To some of the topics handled in this number we will give separate attention. For the present we may mention The Tariffs, The Separate Schools, Ontario Parties, The Press and the Benwell Murder, Labour Disturbances, Wealth Accumulation, Lux Mundi; as being among the important subjects here treated.

#### THE CONVENTION OF THE TORONTO DIOCESAN BRANCH OF THE WOMEN'S AUXILIARY TO MISSIONS.

On Wednesday in St. James' Cathedral a large and influential gathering of ladies assembled in the school house to take part in the fourth annual meeting of the Toronto Diocesan Branch of the Women's Auxiliary to Missions. The Convention, which will continue in session until Friday at noon, was opened at 11 a.m. with the celebration of Holy Communion in the cathedral, Rev. Canon Dumoulin officiating, assisted by Rev. J. D. Cayley, Rev. F. G. Plummer, Rev. T. W. Paterson, and Rev. Mr. Winterbourne. An address on "Christian Love as the Motive Power of Mission Work" was given by Rev. J. J. Kimber, Secretary of the Board of Missions, New York, and the musical portion of the service was conducted by Mr. Fairclough, organist of All Saints', the choir of the latter church also taking part.

The business meeting opened at 12.30, when Mrs. A. E. Williamson, president, took the chair, and the following delegates registered:—Bolton, Mrs. Alexander, Mrs. Fisher, Miss Martin and Miss Caldwell; Brampton, Mrs. Roberts, Mrs. Wilson and Mrs. Jessup; Brooklin, Mrs. Harris, Miss Lemon and Miss Whitesmith; Churchill, Mrs. Murphy; Cobourg, Mrs. Stennett, Mrs. Pringle, Mrs. Osler, Mrs. Holland, Mrs. Ayres, Miss Ayres, Miss Willgress and Miss D. Burke; Colborne, Mrs. Davidson and Mrs. Keys; Collingwood, Mrs. Moberly and Mrs. Kirby; Cookstown, Mrs. French; King, Mrs. Gillam, Mrs. Clark, Miss McCallum, Miss Montgomery and Miss A. Thompson; Lakefield, Mrs. Strickland; Lindsay, Mrs. Marsh; Lloydtown, Mrs. H. Perry; Millbrook, Mrs. Wood and Miss Turner; Newcastle, Mrs. Willmot; Orillia, Mrs. Greene, Misses Stewart, Smith; Port Hope, Mrs. Daniel, Mrs. Cooper, Mrs. Paterson, Misses Benson, E. Benson, Chant, Holdsworth, Furby, Marmion, Mrs. Passmore; Peterboro, Miss Wallis, Mrs. Smith, Miss Chamberlain, Mrs. Berlee, Miss Buller, Mrs. George Durnsford; Sandhill, Miss Rutherford, Mrs. Craig, Miss Hogins, Miss Little; Streetsville, Mrs. Croft, Mrs. Graydon, Mrs. Pinney; Thornhill, Miss Wilcox, R. Wilcox, Lager; Uxbridge, Mrs. Baines, Mrs. Clements, Mrs. Stratton, Miss Harrison; Vaughan, Misses Martha Keffer, Jackson, Glass; York Mills, Mrs. Hawkes, Mrs. Charlesworth; Woodbridge, Mrs. Moss, Mrs. Martin, Mrs. Clarke Wallace, Miss Fielding.

In addition to the delegates there was a large attendance of members of the branches interested in mission work.

The afternoon session opened with singing and prayer, after which the president, Mrs. Williamson, read a very clear and instructive address, welcoming the delegates and the visitors from the sister auxiliaries, and pointing out the duties of officers, the interesting of children in mission work, and the necessity of acquiring missionary knowledge with that object. After touching upon the various points to be laid before the meeting, the president closed with an earnest appeal to all women to remember their call to active service for the spread of the Gospel in all lands.

Mrs. Greene, of Orillia, in well chosen words, replied on behalf of the delegates. She spoke of the great advantages to be gained by meeting together.

Mrs. W. Cummings, diocesan secretary, read her report, showing an increase of 15 adult branches and 13 juvenile branches over last year, with an increase of over 600 adult members since the last annual meeting. She reported having visited, with the president and other members, 94 of the branches during the year. The two special appeals of the mission board have been responded to. The Blackfeet Home for Girls (Indian) is being largely supported, also a mission in Algoma, on Lake Temiscamingue—and the woman missionary, Miss Brown.

The report of the treasurer, Miss Holland, showed a large increase in funds, the money passing through her hands amounting to \$3,328.17, while \$3,067 in addition had been collected.

The Dorcas secretary, Miss Paterson, read an encouraging report, showing the good work done at the central rooms, where sewing meetings are held each Friday afternoon. The value of boxes sent to needy missions amounted to \$5,250.52, of



which 100 were sent from branches and 20 made up at the central rooms. Touching mention was made by both secretaries to the late Mrs. O'Reilly, the pioneer in missionary work of women of the Church of England.

The secretary of literature, Mrs. Helliwell, reported that 1,200 mission books had been issued, 600 mite boxes, 700 children's cards and 2,500 leaflets.

Letters of greeting were read from Ontario, Huron, Quebec, Niagara and Montreal, and from Hon. G. W. Allan. An official message was received from the Bishop of Algoma, conveying the hearty thanks of himself, his clergy and their parishioners, for the help of the Women's Auxiliary. The Bishop of Toronto wrote expressing his pleasure at the ready response of the Auxiliary to his request for an outfit for a catechist in Haliburton.

The Society of the Treasury of God also wrote, inviting the Women's Auxiliary to co-operate with them in the endeavor to promote systematic giving.

The officers for the ensuing year were then nominated, the following being elected by acclamation—

President—Mrs. A. E. Williamson.  
Diocesan Secretary—Mrs. W. Cummings.  
Treasurer—Miss Holland.  
Doreas Secretary—Miss Paterson.  
Secretary for Literature—Mrs. Helliwell.

The afternoon session concluded with a carefully prepared paper by Miss Wilson, of this city, entitled, "The Field is the World."

In the evening an "at home" was given to the delegates at St. George's Church by the ladies of that congregation. Tea was served, and a programme of music added much to the enjoyment of the evening.

The second day's sessions of the annual gathering of the Women's Auxiliary of the Church of England began at St. James' school-house at 10 a.m. yesterday, when a large number of delegates were found in their places. The roll call showed 144 delegates and many other members present. The morning session was taken up with reports of 27 branches. The remainder will report to-day. All the reports read were encouraging, and showed that even the prevailing illness last winter had not seriously hindered the members in their work. The balloting for the two vice-presidents resulted in the election of Mrs. Dumoulin and Mrs. Cartwright, while Mrs. Hodgins, Mrs. MacNab, Mrs. Nixon and Mrs. Britton were elected as the committee for literature during the ensuing year.

After lunch a constitution for junior branches was discussed by Miss Tilly, Mrs. Boddy and others, and was finally adopted unanimously.

Among the various resolutions adopted was one moved by Mrs. Dumoulin, seconded by Mrs. Osler, of Cobourg: "That a quarterly meeting of the W. A. in this diocese be held annually in some central locality outside the city of Toronto, the place to be decided by the board upon invitation from the branch." Mrs. Osler, Mrs. Daniel, of Port Hope, Mrs. Wallis, of Peterboro', and others, spoke of the great good that was done by the meeting held in Port Hope last winter. A touching tribute was paid to Miss Brown and her work in a resolution moved by Mrs. Cartwright and seconded by Mrs. Harris, of Brooklin. Mrs. Kirkby read a paper full of practical suggestions of great value to those who have charge of junior branches, as to ways of interesting the children and schemes of work that could be carried out by the little ones.

A number of children were present, and were much interested in an address given to them by Rev. J. Dimber, of New York. He told them of the Lenten offerings of children of the church in the United States, which last year amounted to \$40,000 and this year to \$50,000. He also told them of some little Indian boys in Dakota who sent \$3.50, which was to be given to a school in China. This money was partly earned by foregoing a treat of candy offered to them. Mr. Kimber also spoke most strongly of the necessity of educating the young of heathen nations, as they in turn became the truest missionaries among their own people.

At the close of his address, which delighted the seniors as well as the juniors, a cordial vote of thanks to Mr. Kimber was moved by

Mrs. Stennett, of Cobourg, seconded by Miss Chant, of Port Hope, and carried by a standing vote.

The question drawer was then opened and questions answered by Mrs. Williamson, Mrs. Cummings and Miss Tilley.

The evening meeting was a public one and was crowded to the doors. The lord bishop took the chair, and after opening prayers and hymn, his lordship spoke in the warmest terms of the work which had been done for diocesan missions by the members of the auxiliary, and before sitting down expressed the hope that the women might always realize that their work and sympathies should be as wide as the world. After singing the hymn Jesus shall reign where'er the sun, Rev. Prof. Clark spoke in eloquent terms of women's work and influence, and spoke of the wide scope of true missionary work—the redemption of all mankind, for whom Christ died. The hymn, Saviour sprinkle many nations, was sung while the collection was being made. In introducing the Rev. J. Kimber, the bishop stated that the wonderful growth of the church in the United States dated from the time of the formation of the Domestic and Foreign Missionary Society, of which association Rev. Mr. Kimber is one of the secretaries.

Rev. Mr. Kimber spoke of the work of the woman's auxiliary of the church in the United States. During the first ten years of the auxiliary's existence they had contributed \$143,695, while their last year's report showed that in one year they had raised one-fifth as much as during their first ten years. He congratulated the auxiliary in Canada on the rapid strides they were making. He pointed out the fact that in present times God gave to His people the encouragement of wonderful results in numbers of conversions. He closed a brilliant address by predicting that before many years the whole world would acknowledge one God and one Lord Jesus Christ.

The bishop, in closing the meeting, thanked the speakers of the evening on behalf of the members of the auxiliary, and spoke a few words of encouragement to the delegates from a distance, saying that he hoped that in the coming synod of the diocese as many as 144 delegates might be present to assist in the deliberations.

Miss Dumoulin was organist at both sessions. At the evening meeting, besides the principal speakers, Rev. Canon Cayley, Rev. Canon Sweeney, Rev. Canon Dumoulin, Rev. A. J. Broughall and Rev. J. Roper occupied seats on the platform.

Mr. H. Guest Collins presided at the organ. *Third Days Proceedings.*—In the morning the meeting was opened in St. James' school-house with scripture and reading by Mrs. Cartwright and prayer by the president. The meeting confirmed the reports from various branches as follows: Church of the Redeemer, Sandhill, St. Bartholomew's, St. George's, St. James' Cathedral, St. Luke's, St. Mark's, Parkdale, St. Mary Magdalene, St. Matthias', St. Peter's, Toronto, St. Simon's, St. Stephen's, St. Thomas', Streetsville, Sunderland, Thornhill, Trinity, Toronto, Uxbridge, Vaughan, Woodbridge and York Mills.

A good deal of practical work has been accomplished at the three days' meeting, in addition to awaking fresh interest in the subject among the delegates. It has been decided to send two ladies to the Northwest to visit all the Indian reserves, and write back letters telling where missionary aid is most required. This is an undertaking of no small magnitude, as the ladies will have to travel thousands of miles over unsettled tracts and with few of the comforts of civilisation. One of the ladies who will go is Miss Paterson, but the second name has not been decided upon. In this connection the ladies wish to acknowledge the kindness of the Minister of the Interior, who has furnished them with maps, blue books, names of Indian agents, and other useful information. The Auxiliary has also decided to make an effort to raise funds for the support of a missionary in Haliburton County, where a large number of lumbermen are employed. A paper was read by Mrs. Broughall on "Woman, her Profession and Work." It was full of instruction and wise counsel. The speaker pointed out the responsibilities of women in connection with mission work, and how much they

could do if self-denial was practised. The number of enrolled members was then read, and the total was found to be 1,359.

Mrs. Daniels, of Port Hope, then warmly advocated a resolution on the subject of the "Education of the Daughters of Missionaries." Her words were strongly championed by Mrs. Boomer, of London, who brought up various instances of the great help afforded by the missionaries who, by thus enabling them to feed their children, are being assisted to make their future way in the world. Mrs. Davidson, of Colborne, spoke feelingly of the necessity of such a fund. Mrs. Stennett, of Cobourg, and others, spoke strongly in favour of the movement.

A paper was read by Mrs. Robertson on the subject of prayer, which was much appreciated. Mrs. Renaud, late President of the Toronto Auxiliary, spoke very strongly on the need of work and energy among the members.

The convention concluded its business at four o'clock, and adjourned to meet in the second week of May.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

BOURG LOUIS.—The Rev. J. B. Debbage, of Mount Carmel, diocese of Springfield, Illinois, has been appointed by His Lordship the Bishop, rector of St. Bartholomew's parish, Bourg Louis, as the successor of the Rev. H. C. Stuart, M.A. Mr. Debbage only left this diocese about a year ago for Illinois, having been for some years the missionary at Frampton, P.Q., and he will now be welcomed back by his many friends in the diocese.

SHERBROOKE.—Mr. Arthur Dorey, F.C.O., of St. Thomas, Ont., and formerly organist of St. Matthew's church, Quebec, has been appointed organist of St. Peter's church, Sherbrooke.

*Emigration.*—The Rev. W. B. Milton, rector of Birtle, Man., spent the third Sunday after Easter in Quebec, and took part in the services at St. Matthew's and St. Peter's. He came here to meet a party of emigrants per "SS. Sardinian," who arrived on Tuesday morning. The party of 200 were in charge of the Rev. J. Bridger, chaplain of the emigration chapel, Liverpool, Eng., who was accompanied by the Rev. Mr. Barber. The latter gentleman intends remaining in this country, and will accompany the new settlers to the North-West, where they intend to establish a colony; and will labor among them as their clergyman. Several other steamers also arrived in the same day, bringing parties of well-to-do settlers for the North-West, the great majority being members of the Anglo-Catholic Church.

### MONTREAL.

MONTREAL.—*St. Jude's.*—The adjourned Easter vestry meeting of St. Jude's church, was held 21st inst. The wardens' reports showed a revenue of \$4,874.05; the church was in a most healthy condition. It was decided to proceed at once to build an extension. The following resolution was carried: Whereas, this vestry has heard the statement of the rector of the difficulty he has experienced with many whom he has invited to attend the services of the church, from the fact that they have no pews and the fear to discommode others; resolved, that the members of this vestry empower the rector, in their name, to extend a hearty invitation to all to attend the services of the church, and that they also authorize the wardens to make use of all the vacant room in the pews for their accommodation, and that a copy of this resolution be sent to the city press.

*St. George's Temperance Society.*—St. George's Church Temperance Society's concert in the school house, 24th inst., was a very pleasant affair. The programme was rendered by Messrs. W. E. Fairclough, R. W. Wonham, Fletcher, H. E. Keats, Parker and Angus, Miss Tessier, Miss Yarker, Mrs. A. Parker, and Miss Wonham. Dean Carmichael gave a reading.

*Grace Church Young Men.*—His Lordship Bishop Bond presided over the annual meeting of the Grace church Y.M.C.A., on Wednesday night, 23rd inst. There was a crowded attendance. Addresses were delivered by the chairman, the Very Rev. Dean Carmichael, the Rev. J. G. Norton, and Mr. L. H. Davidson. The various reports were of a gratifying nature.



The convocation of the Diocesan Theological College was held on 28th inst., at three o'clock, in the assembly hall of the institution. The Bishop of Algoma delivered an address. The graduating class is smaller than it has been for some years past, being composed of Messrs. Horsey and Judge. The average is from five to seven.

The following is a partial list of the results of the examinations:—

Greek Testament—Horsey, Judge, Garth, Mervyn, Blunt.  
 Ecclesiastical History—Horsey, Judge, Garth, Mervyn, Blunt.  
 Prayer Book—Garth, Mervyn, Blunt, Mitchell.  
 Thirty-nine articles—Blunt, Mervyn, Mitchell.  
 Pastoral Theology—Horsey, Judge, Pearson, Garth, Mervyn, Blunt.  
 Ecclesiastical Polity—Horsey.  
 Parley—Horsey, Judge.  
 Apologetics—Garth, Mervyn, Blunt.  
 French—Judge.  
 Composition—1st senior class—Horsey and Judge, equal prizes; 2nd, junior class, Garth (prize), Mervyn, Blunt.

*St. George's.*—The Very Rev. Dean Carmichael preached the annual sermon last Sunday evening to the members of the St. George Society, from the text: "The eternal God is thy refuge, and underneath are the everlasting arms." Having described the composite, being the Englishman, was and how much he was indebted to the admixture of other races to make him what he was, the dean said that every party division should be levelled in order to fill the dominion with the surplus blood of English, Irish, and Scotch races, of all races willing to live under British rule, and out of these distinct and rarely gifted elements build up the coming man—the Canadian. The very life and future of Canada as a reflection of British institutions depended largely on a wise and broad minded spirit regarding emigration, on which public money must be poured out lavishly as a national investment, whose interest would be paid by the millions of the future; the coming man, the new born voice in the federation of the world—the Canadian, the typical man, would be "racy of the soil," neither English, Irish, Scotch, or French, neither Scandinavian, Icelandic, German, or Hungarian, but the physical and intellectual product of all that was best in each. "Yes, and whatever his destiny hereafter may be, I would let him know before he comes, and I would teach him by laws, by education, by signs, and by symbols, as he grows, that the land he tills is British land, that the rivers that bear his freights are British rivers, that from ocean to ocean Canada is British and nothing else, and that he may well thank God it is. The policy of this country should be to welcome all, save Mormons, whom may God forgive us for ever harboring. Lay deep the principles of British institutions, make the flag more than a gaudy symbol, make it a reality of living rule and government over every race and language and religion that lives beneath it—and leave unhesitatingly, as indeed you cannot help leaving, future events to God." The speaker concluded by eloquently pressing the claims of the St. George's Society upon the sympathies of the audience.

*Montreal Ministerial Association.*—During a recent discussion on Christian unity, Rev. Dr. McVicar said, that all accepted episcopal as defined in 1 Peter ii. 25: "For ye were going astray like sheep; but are now returned unto the shepherd and bishop of your souls;" and an Anglican clergyman remarked, that from the parabolic teaching of the gospel net, (Matthew 13c.) His ruling was tolerant enough and broad enough to include Christians of every kind in the Holy Catholic Church, allegiance to which is professed by each individual member of the society, on the basis of the apostle's creed.

#### ONTARIO.

*KINGSTON.*—*All Saints.*—No end of amusement has been caused here by the publication of a letter which appeared in last week's *Evangelical Churchman*, whose correspondent informs it that he witnessed at All Saints' church, Kingston, a most extraordinary piece of ritual, in which the surpliced choir went to the ridiculous extreme of having palms in their hands and crowns on their heads during the entire service, and asking "where is this kind of thing to stop?" It is needless to say the naughty wag referred to saw no crowns or palms except those with which nature endowed the congregation as well as choir.

*KEMPTVILLE.*—Notwithstanding dull times and the departure of a great many families and individuals to other districts, the whole of this parish goes on with undiminished vigour. Some new families come, but without the means equal to those who depart. The congregations and Sunday-school, and

catechizing classes, are larger than at any previous period of the history of the church in Kemptville. The attendance of the special Lent services and catechizing, was more than double that of times past. A solemn service on Good Friday afternoon, consisting of short addresses on the last seven words—with appropriate hymns between each address—lasting about an hour and a half, was very impressive. During Holy Week there were sixteen services, nine catechizings, two confirmation classes, one meeting of the M.C.L., and several practices for Easter services. Easter dawning bright and glorious found the church becomingly decorated. There were four services and two celebrations. The children's service, in the afternoon, was very hearty. They had been well trained by Miss Tomkins, who spared no pains in her work of love. There were about 130 children present, and a large number of their parents and friends. The children's special offertory amounted to \$28.08; the special offertory of the people at the morning and evening services amounted to \$37.75, whilst the regular offertory amounted to \$38.45. The entire sum for the day being \$104.28. During the octave there were 118 communicants. More than 500 persons were present at the services during the day. Which number seems to be on the increase since the glorious Lent. During the year the amounts of money raised in the parish were: By offertory, \$648.16; by Sunday-school, \$136.51; by the Ladies' Aid, \$628.40; by special offerings, \$98.24; by collection for diocesan and extra diocesan missionary work, \$172.69. At the Easter vestry the same wardens were re-elected, viz., Mr. R. Leslie and Mr. Thos. Blackburn. The same sidesmen were also re-elected; Mr. J. M. Harding was elected delegate to Synod. The rector, Mr. Emery, and the churchwardens, re-elected Miss Blackburn as organist. A guild to keep in order the hallowed graves, and to beautify the church yard, was organized. And a resolution was passed gratefully acknowledging the strenuous and successful efforts of the rector in considerably reducing the debt on the parish church, and calling upon all to help him in clearing it off altogether as soon as possible.

*RENFREW.*—*Rural Deanery.*—The first annual Ruri-decanal conference of clergy, churchwardens, and lay delegates of the rural deanery of Renfrew, was held in Holy Trinity Church, Pembroke, on Wednesday and Thursday, April 23rd and 24th. According to a circular previously issued the question "How, in view of the circumstances and surroundings of the church in this country, can the office of Rural Dean be made of most use in advancing her true interests?" had occupied the mind of the Rural Dean, and the outcome was the calling together in conference of the clergy and laity to consider questions affecting the well being of the church. The following members were present: Rev. Rural Dean Bliss, (chairman); Rev. W. A. Read, Pembroke; Rev. T. P. Smitheman, Stafford; Rev. C. P. Anderson, Beachburg; Rev. T. F. Gorman, Renfrew; Rev. R. W. Samwell, Mattawa; Rev. T. M. V. King, Cobden; Mr. W. Hunter, lay delegate, Pembroke; Mr. W. C. Bethel, churchwarden, Pembroke; G. H. Shaw, churchwarden, Pembroke; Mr. H. H. Loucks, lay delegate, Stafford; Messrs. Lisk and Hopper, churchwardens, Petawawa; Dr. Forbes, lay delegate, Beachburg; Mr. Ryan, lay delegate, Petawawa; Mr. Burns, churchwarden, Cobden. The conference was preceded each morning by a celebration of the Holy Communion at 7.30 a.m. The conference opened at 10 o'clock on Wednesday. The proceedings began with the singing of the *Veni Creator*, followed by prayers. The first part of the Rural Dean's opening address dealt with the history of the office of Rural Dean. "At the outset," he said, "I am confronted with the fact that the office of Rural Dean is, in this country, little understood, and that it appears to have come to us merely as an appendage to the Church, as a name only, without that which the name signifies in the Church of the Mother Land. There has evidently been a tendency in this country to import the titles and dignities of the Mother Church, and inflict them on the daughter with a cruel disregard of her altered surroundings and circumstances, and thus, while these offices are designed to serve—and do serve—a very real purpose, the treatment they have received at our hands has not been such as to increase them largely in public favour, but has rather been a barrier to their greater usefulness. The due order, efficiency, and discipline of the Church, cannot be better conserved than by the wise use of those offices which have become part of her organization in the parent land; but allowance must be made for the altered condition of the Church in Canada, as compared with the Church in England, and the offices as adapted to the requirements of the former. He then entered into an historical disquisition of the office in question, as far as he had been able to obtain particulars from the scanty material to hand. In alluding to the introduction of the office into the diocese of Ontario, the Rural Dean said "It is but a few years

since the Bishop constituted the office in this diocese, and he has preferred to let it stand the test of experience before surrounding it with formal definitions. Now that it has stood the test, and on the whole brought forth favourable results, we may look for an early definition of the office and jurisdiction of the Rural Dean's of the diocese of Ontario, and its publication for the information of the Church at large." The latter part of the address dealt with the following practical subjects, which were suggested with a view to their ultimate discussion: (1) *Mission Fund and Missionary Meetings*; (2) *Statistics, Parish Registers*; (3) *Parochial Assessment*; (4) *Deeds*; (5) *Insurance*; (6) *Erection of Church Buildings*; (7) *Church Literature*; (8) *Stipends*. In concluding his excellent address the Rural Dean said "I cannot do better than leave you as the concluding words of my address, the exhortation of one of our bishops, now at rest in Paradise: "The value of our deanery meetings depends, under God, on the value you attach to them, the preparation you make for taking your part in them, and the gravity and seriousness with which you conduct them. You know that the language of the first council of the Church was 'It seemeth good to the Holy Ghost and to us;' and I beseech you, reverend brethren, to carry into your deliberations the thought and hope that some such guidance may be vouchsafed to you."

A paper was then read by the Rev. T. P. Smitheman, Stafford, on "Hindrances to church work and progress in the deanery." A discussion followed, in which the Rev's. W. A. Read, T. F. Gorman, R. W. Samwell, C. P. Anderson, and Mr. H. H. Loucks, took part.

On the conference reassembling at 2 p.m., reports from the several parishes and missions were read by their respective incumbents. Then followed a discussion of the Rural Dean's address, in which the Rev's. C. P. Anderson, W. A. Read, R. W. Samwell, T. F. Gorman, and Mr. Loucks joined. The following resolution was proposed by the Rev. R. W. Samwell, seconded by the Rev. T. F. Gorman, and carried, "That this conference is conscious of the great good accruing to the Church in this part of the diocese by the office of Rural Dean, and hopes that the Church will soon be supplied with a clear definition of his authority and duties."

The Rev. W. A. Read, Pembroke, read a paper on "The best means of promoting increased offerings to the mission fund throughout the deanery." The subject was afterwards discussed by Mr. Loucks, and the Rev's. C. P. Anderson, T. P. Smitheman, and R. W. Samwell. Dissatisfaction was expressed with the usual method of arranging the annual missionary meetings, and also with the time selected for holding the same. It was pointed out that a considerable portion of the collections went to pay the travelling expenses of the deputations, who often came from remote parishes. The following resolution was proposed by the Rev. C. P. Anderson, seconded by Mr. Loucks, and carried, "That the board of Rural Deans be requested to have the missionary meetings of the Rural Deanery of Renfrew conducted, for this year, by the clergy of the deanery." It was suggested that the fall of the year, before the men went into the shanties, would be the best time for the missionary meetings to take place.

In his opening address, the Rural Dean said that he was prepared, if the conference thought well, to visit every parish in the deanery, on the invitation of the incumbent, and with him canvas the parishioners for increased and stated subscriptions to the mission fund—for (say) three years, obtaining their signatures on a list for that purpose. This suggestion was discussed, and it was concluded not to be expedient at the present time to do more than continue the practice of former years in reference to the parochial collections.

In connection with the subject of parochial registers, the Rural Dean urged upon the clergy the necessity of their keeping registers of services, etc. He said that many of the clergy failed to do so, and consequently were unable to supply the information required by Canon XXIII. The requirements of this Canon the Bishop had this year found it necessary, in consequence of their neglect, to press upon the clergy by a pastoral letter. The convenience of having a properly arranged statistical register issued by the statistical committee, was spoken of, and it was proposed by the Rev. W. A. Read, seconded by the Rev. C. P. Anderson, and carried, "That the Rural Dean be requested by this conference to bring the subject of parochial registers for statistics before the board of Rural Deans at their next meeting."

The subject of the distribution of Church literature, and the encouragement of the reading of church papers, was then discussed. The Rev. C. P. Anderson spoke in very favourable terms of the *CANADIAN CHURCHMAN*, and urged the clergy to encourage its circulation. The Rev. R. W. Samwell said that his people were continually asking for reading matter, and there was a grand opportunity for the Church to place in their hands papers that would help to remove the ignorance which prevailed

among Church literature distributed concurrently CANADIAN "That invited paper, power.

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

among Church literature distributed concurrently CANADIAN "That invited paper, power.

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for

On T previous firm, son, Be provision churchp paper M special good th A discus T. M. K Samwel posed b Rev. T spiritual if a par mission A disc more e) the Rev Anderso tion of in abey a co-adj The chu of her ] what is resoluti of deacc \$800, w: to pass Some I man w) humble A con the pro A her Dean f with th Divin Wednes surplice sonage, church of doul good co by the Rev's. C mon w) the tex only G) The pro dogmat the me the pre was not and fee the wo for the ledge c tempta If they ledge of the me Christ ] fit and first Ru all side one opi well for



co in this dis- stand the test it with formal test, and on esults, we may ce and jurisdic- ese of Ontario, n of the Church ress dealt with hich were sug- discussion: (1) s; (2) Statistics, Assessment; (4) f Church Build- ipends. In con- lural Dean said you as the con- ortation of one se: "The value der God, on the ation you make he gravity and ct them. You council of the he Holy Ghost erend brethren, e thought and e vouchsafed to

T. P. Smith- urch work and ion followed, in Gorman, R. W. H. H. Loucks, 2 p.m., reports ions were read hen followed a s, in which the W. Samwell, T. The following R. W. Samwell, n, and carried, s of the great his part of the and hopes that h a clear defini-

read a paper on eased offerings deanery." The by Mr. Loucks, P. Smitheman, was expressed the annual mis- time selected for out that a con- vent to pay the ions, who often following resolu- ). P. Anderson, id, "That the o have the mis- ery of Renfrew gy of the dean- all of the year, s, would be the s to take place. Dean said that hought well, to a the invitation as the parish- rscriptions to the obtaining their s. This sugges- ded not to be more than con- ference to the

parochial regis- the clergy the of services, etc. ed to do so, and the information equirements of : found it neces- t, to press upon convenience of l register issued oken of, and it e seconded by the hat the Rural ce to bring the istics before the neeting." Church litera- the reading of The Rev. C. P. le terms of the the clergy to R. W. Samwell ally asking for nd opportunity nds papers that hich prevail

among churchpeople on matters pertaining to the Church. He was in regular receipt of healthy literature from England, which he systematically distributed throughout the mission. He heartily concurred in Mr. Anderson's remarks respecting the CANADIAN CHURCHMAN. It was at length resolved "That the agent of the CANADIAN CHURCHMAN be invited to canvass the deanery in behalf of that paper, the clergy to give him all the aid in their power."

On Thursday morning, after the minutes of the previous day's proceedings had been read and confirmed, a paper was read by the Rev. C. P. Anderson, Beachburg, on the subject: "Is adequate provision made for the spiritual interests of the churchpeople of the deanery?" In the course of his paper Mr. Anderson urged the importance of holding special missions in the deanery, and spoke of the good that could accrue to the Church by the same. A discussion followed, in which the Rev. W. A. Read, T. M. King, T. F. Gorman, T. P. Smitheman, R. W. Samwell, and Mr. Hunter, took part. It was proposed by the Rev. C. P. Anderson, seconded by the Rev. T. P. Smitheman, and carried, "That the spiritual interests of the church would be advanced if a parochial mission were held in every parish and mission of the deanery at the earliest possible date."

A discussion then ensued upon the great need of more episcopal supervision, and it was proposed by the Rev. W. A. Read, seconded by the Rev. C. P. Anderson, and carried, "That in view of the question of the division of the diocese having being put in abeyance, some steps should be taken to provide a co-adjutor bishop."

The last subject down for discussion was: "Does the church make competent provision for the support of her priests, and if not, wherein does she fail, and what is the remedy?" It was pointed out that the resolution of Synod, wherein the minimum stipend of deacons was fixed at \$600, and that of priests at \$800, was practically a dead letter. It was one thing to pass a resolution, and another thing to enforce it. Some parishes proceeded upon the principle of the man who prayed that God would keep their parson humble and they would keep him poor!

A committee was appointed to prepare a report of the proceedings for the church and county papers. A hearty vote of thanks was passed to the Rural Dean for presiding, and the conference then closed with the singing of the doxology and with prayer.

Divine service was held in Holy Trinity church on Wednesday evening. The clergy, robed in cassock, surplice, and white stole, proceeded from the parsonage, through the street, and as they entered the church the processional hymn, "Through the light of doubt and sorrow," was begun. There was a good congregation present. The prayers were read by the Rev. W. A. Read, and the lessons by the Rev's. C. P. Anderson and T. P. Smitheman, the sermon was preached by the Rev. T. F. Gorman, upon the text "This is life eternal, to know thee, the only God, and Jesus Christ, whom thou hast sent." The preacher strongly advocated the necessity of a dogmatic knowledge of the truth, as contrasted with the mere sensational feeling with which so many in the present day passed for true religion. Feeling was not the only element in religion, but knowledge and feeling combined were necessary. Alluding to the work of the priesthood, he said how hard it was for the priest to lead his people into the true knowledge of God unless their inner life, with all its temptations, trials, and sins, were laid bare to him. If they desired to come into a true and clear knowledge of God and His Son Jesus Christ, let them use the means of strength, guidance, and peace, which Christ had entrusted to His priesthood for the benefit and help of sinful man. Thus concluded the first Ruri-decanal conference in this deanery, and on all sides, both among clergy and laity, there is but one opinion as to its complete success, which augurs well for the future.

CARLETON PLACE.—The congregation of St. James' church presented Rev. Mr. Jarvis, on leaving, with a purse and other gifts amounting to \$215, and the following address:

To the Rev. Arthur Jarvis, M.A.,  
DEAR SIR,—It affords us intense pleasure to represent the congregation of St. James' church, Carleton Place, and in their behalf present you with this purse, as a slight appreciation of the admirable and praiseworthy manner of fulfilling your duties as pastor of the parish for the past six years. During that time it has pleased Almighty God in His wisdom, to visit you with many trials, and under these afflictions your Christian fortitude has afforded a bright example of faith to your flock, whose sympathy you most certainly possess. It is most gratifying to us and those we represent to hear that Mrs. Jarvis and family are regaining health, and we feel that it is an answer to many prayers offered in their behalf.

Dear sir, may these mercies appear to you as a bow in the clouds, giving you renewed faith in God's

infinite love, that He will yet spare them to be a source of joy and comfort to you.

And now that you are leaving us our prayers and good wishes will follow you that you may continue to adorn your holy calling in God's Holy Catholic Church, and follow out your favorite motto: Be thou faithful unto death and I will give thee a crown of life.

Mr. Jarvis made a very feeling reply of thanks to the congregation.

PICTON.—The friends of Rev. Rural Dean Loucks, rector of Picton, will be pleased to learn that he has recovered from his long and serious illness, into which the epidemic of the past winter had swept him with so many others. He has now vigorously resumed his labours, in pushing forward the work of his parish. The Lenten services, carried on partly, I believe, with outward assistance, were well attended. Joyful Easter services were held, at which there were 160 communicants, of whom 80 received at the early celebration. The offerings were good. The envelope system is in vogue in this parish. The congregation recently purchased a plot of ground containing one acre, near the centre of the town, on which it is proposed to build a new church—the old church being too remote for the convenience of the majority of the parishioners. There exists already on the new site an excellent brick building, to be used ultimately as a rectory. The parochial society of "Willing Workers" have, by their industry, been enabled to pay the sum of \$400 on the above, and are still working energetically for the balance of the funds required. May they go on and prosper in their undertaking. It is deserving of notice that the altar of the old Picton church is covered with, perhaps, the most beautiful and costly altar-cloth in the whole diocese, or even in the province, the gift and handiwork of a lady in England. It consists of frontal and superfrontal of rich red materials with fringe of brighter colours, and a broad band around the edge elaborately and beautifully wrought with richest materials. The central figure is a quatre-foil, similarly worked, containing a central circle enclosing an *Agnus Dei* exquisitely done in relief. The more this altar-cloth is viewed, the more its design and workmanship and general effect compel admiration. This superficial description must suffice, and I regret that I cannot make it more minute and technical.

BELLEVILLE.—St. John's, Christ Church, and St. Thomas'.—Surpliced choirs have now been introduced into all the Anglican churches in this city. St. John's, in west Belleville, was the last to fall into line with the popular idea, and yesterday, Easter Sunday, the church was crowded to the doors. The *Daily Ontario* says: "The choir will in all likelihood be sustained if popular sentiment is any indication." At Christ church the collections during the day were the largest ever taken up in any one church in Belleville, being considerably over \$900. This was in response to a proposal made by the pastor, Rev. L. Daw, to pay off the entire debt on the church in eighteen months. St. Thomas' church has the credit of being the first to introduce a surplice choir here.

CAMDEN EAST.—On the Rev. A. Elliott's retirement from this mission he was, as he well deserved to be, presented with an address and a purse of money. In the address, however, through an oversight, he is thanked for good work done by his predecessor. Mr. Elliott, as all know, accomplished a great deal during his incumbency, build the Yarken church. That church was built and opened for divine service, and regularly worked Sunday by Sunday nine months before he went there. His predecessor, the Rev. W. Roberts, on his appointment to the parish found practically no congregation at Yarker, but gave the very few people there were regular Sunday services in a tumble-down, disused school house, and in due time got the subscriptions for the new church, and plan, and got it built, and Ven. Archdeacon Parnell preached for him at the opening. "Honor to whom honor is due."

The Rev. Mr. Woodcock, late curate of Prescott, has taken charge of the Mission since Easter, and, on his advent with his family, received a most cordial welcome from the parishioners.

DESERONTO.—The offertories in St. Mark's church, on Easter Day, for the consolidated fund, amounted to upwards of \$250.

EGANVILLE.—Rev. Mr. Robinson, Ashton, has been appointed by the Lord Bishop to the incumbency of Eganville, not long since vacated by the Rev. Mr. Miller, who has left the diocese.

LYNDHURST.—The Rev. Mr. Moore, of the diocese of Toronto, succeeds the Rev. J. W. Forsythe, B.A., as incumbent of this parish.

BATH.—Easter Day, in St. John's church, was truly a red letter day, and will long be remembered by the unusually large number who assembled at the 11 a.m. service "to keep the feast." Under the skilful direction of Mr. Hart the music was never superior, the choir, without volunteer assistance, doing their part admirably. The church, particularly the chancel and altar, looked exceedingly bright and pretty in its Easter floral attire, so suggestive of the resurrection. Many more than the accustomed number of communicants remained to the celebration of the Holy Communion, and the offertory exceeded in liberality any yet taken up in the three years of Rural Dean Baker's incumbency, saving on the occasion of the Queen's jubilee service in 1887. It was in aid of the organ fund debt, which is now almost paid, including a note for \$50, not due until the 1st April, 1891.

TORONTO.

St. Alban's Cathedral.—Rev. J. G. Lewis was among the many people who were victims of the "grippe" during the past winter, from the effects of which he has since been suffering, so that he finds a complete rest for a time to be necessary. He has therefore resigned his position in the Cathedral, and at the same time his office as Secretary to the Bishop, and intends, with Mrs. Lewis, to make an extended trip across the Atlantic. We wish to express our regrets and sympathies, and to hope that he will return to the diocese in due time fully restored to health. The inside roof timbers and tracery are so far advanced, that the cathedral is now open after every Sunday morning service, so that those who have attended the services may see the progress of the work.

WHITBY.—St. John's.—The (adjourned) vestry meeting was held on Tuesday evening, April 22, 1890, for the purpose of receiving the auditors report and other business. The report of the auditors showed that after paying all liabilities a balance of about \$80 remained in the hands of the wardens. Moved by C. A. Hopkins and seconded by H. B. Taylor, that a vote of thanks be tendered to R. A. Sims, incumbent, for his handsome donation (being the amount of the Christmas offertory, about \$40), towards repairs, &c. of St. John's church; carried. Moved by John D. Howden and seconded by W. Adams, that whereas this (St. John's) church has been maintained for several year's solely by the voluntary system. Resolved that the members of this vestry pledge themselves not to sanction nor countenance any other method of raising money for church purposes, for this or any other church. Believing as we do, that any way of supporting the House of God, other than by offerings of the people, to be dishonorable to God and detrimental to the true interest of the church. Carried unanimously. The meeting was largely attended by the male members of the congregation, and the greatest harmony prevailed. John Blere, C. A. Hopkins and Thos. Denville were elected delegates to synod.

BRAMPTON.—Christ Church.—The members of the congregation gave an "At Home" on Monday evening for the purpose of bidding the Rev. C. C. Johnson, their late clergyman, and his family, farewell. A number of personal friends from other churches were present. An address from the congregation and a purse containing over \$100 was presented to Mr. Johnson, who acknowledged with feeling the kindness and sympathy of his congregation. The address was read by W. A. McCulla, Esq. M. P., and the purse was presented by Miss Scott. The Young People's Organization in connection with the church took the opportunity of presenting Miss Nellie Johnson with a gold baecéfét and a silver jewel case. Speeches were made by many present regretting the reverend gentleman's departure. Judge Scott presided over the meeting. Mr. and Mrs. Johnson left on the two o'clock train yesterday for Windsor, their new home. A large number of friends met at the station to say "good bye" Mr. Johnson has been the pastor of Christ church for upward of ten years past, and was universally esteemed and respected.

The Lord Bishop of Toronto will, D.V., hold an ordination in St. Peter's church in this city, on Sunday, July 13th. All candidates will please present themselves for examination in the Synod rooms on the Wednesday previous at 9 a.m. Copies of the *Si quis* and of letters testimonial required may be had on application to the examining chaplain. A. J. Broughall, M.A., St. Stephen's Rectory.

NIAGARA.

WEST FLAMBORO.—Christ Church.—We had a good attendance at our Holy Week services, during which week we had two services daily at 9 a.m. and 7.30 p.m. On Easter Day large congregation, fifty-one



communicants. Our Easter vestry meetings went off very well. During Mr. Geoghan's incumbency very many improvements in the church were made, a tower built, a bell bought, an addition made to our very handsome little church, all of which were paid for. Just before leaving, Mr. Geoghan had a place excavated under the church and a furnace put in, and other things done, and during the last three years we have been paying for these things in a series of notes, the last of which has just been paid, this debt about \$500, is now done with. We are now building sheds, on a piece of land, leased for twenty-five years from Mr. Hunt at \$3 a year. When these sheds are completed, the only thing needed to make this parish a model one, will be a parsonage. Mr. Bevan heartily thanks the congregation for co-operating so freely and willingly with him in the work of the parish.

**GUELPH.**—The opening services of the new parish of St. James' took place on Sunday, the 27th April. The Board of Education kindly placed the large hall at the rear of the Collegiate Institute at the disposal of the congregation for their Sunday services, and permission was also given to use the school bell for the Church services. Every preparation had been made for the opening, and no pains were spared to make it a success. Large congregations attended both Matins and Evensong, at the latter service especially, the hall, seated for nearly 400, was comfortably filled. The offertories for the day were nearly \$37. Miss Saunders presided at the organ, and the choir, under the direction of Miss Chisholm, sang the hymns and chants with great heartiness and taste. The Rev. Rural Dean Belt, M.A., conducted both services, and preached. Altogether the congregation are to be congratulated upon the successful opening of their parish, and, indeed, every one seemed pleased and in good spirits. When the incumbent has moved into town steps will be immediately taken to build the church.

**HARRISTON.**—The Rev. A. J. Belt, M.A., has been appointed incumbent of St. James' parish, Guelph, and expects to be settled in his new field of labour by the end of May.

**RURAL DEANERY OF WELLINGTON.**—At a meeting of the Rural Deanery of Wellington, held in Mount Forest this week, the usual routine of business was transacted, a good attendance of clergymen being present. Among business of outside interest transacted was the re-election, by acclamation, of Rev. A. J. Belt, M.A., the recently appointed rector of the new parish of St. James', Guelph, as Rural Dean for another term of three years. Rev. C. Scudamore, Grand Valley, was elected deputy-secretary to take the place of Rev. C. E. S. Radcliffe, Mount Forest, during his absence in England. Mr. Radcliffe sails about midsummer. It was decided that the chapter meet quarterly instead of bi-monthly as heretofore, and that the next place of meeting be Elora.

#### HURON.

**Episcopal Appointments.**—Trinity church, Howard, Friday 9, 11 a.m.; Church of Advent, Ridgetown, Friday 7 p.m.; St. George's church, Selton, Saturday, 10, 11 a.m.; Church of Redeemer, Highgate, Sunday, 11, 11 a.m.; St. Paul's church, Duart, Sunday, 3 p.m.; St. David's church, Clearville, Sunday, 7 p.m.; St. John's church, St. Thomas, Sunday, 18, 11 a.m.; Trinity church, St. Thomas, Sunday, 7 p.m.; Christ church, Port Stanley, Monday, 19, 11 a.m.; St. Peter's church, Tyrconnel, Monday, 7 p.m.; St. Stephen's church, Burwell Pk, Tuesday, 20, 11 a.m.; Trinity church, Aylmer, Tuesday, 7 p.m.; St. Luke's church, Vienna, Wednesday, 21, 11 a.m.; Trinity church, Port Burwell, Wednesday, 7 p.m.; God willing, the Bishop will hold Confirmations throughout the County of Huron in July, and in the County of Perth, in September or October.

**Easter.**—The adjourned Easter Vestry meeting of the Trivitt Memorial church, took place yesterday 23rd inst. The Rector, Rev. S. F. Robinson in the chair. The audited accounts of the church wardens were presented showing on ordinary account receipts of \$933.89, borrowed \$400; to pay current expenses of \$132.02 (\$100 of this amount was a debt remaining from previous years) leaving on hand a balance of \$12.87. The building account shows receipts during the year of \$808.71, including \$500 received from the sale of the old church, borrowed \$265, to pay \$886.86 on the debt, leaving on hand a balance of 61c. The report of the Ladies' Guild showed receipts of \$321.87, the proceeds of dinner on 12th July, subscriptions and concerts, of this amount, \$305.40 was paid on the organ account, leaving a balance of \$16.47 in the hands of the Treasurer of the Guild. The Busy Bees contributed during the year \$43 on account of the Carpet and matting, leaving an indebtedness of \$80 on this account. The

whole indebtedness of the congregation is now about \$4,000, which it is hoped to liquidate by subscriptions spread over a term of years. Wardens: Messrs. Archer and Spackman. Sidesmen: Messrs. B. S. O'Neil and D. Mill; Auditors, Messrs. B. S. O'Neil N. Dyer Hurdon; Delegates to Synod, Messrs. R. H. Archer and W. J. Carling; Finance Committee: Messrs. R. H. Collins, W. J. Carling, T. M. Case, D. Davis, A. G. Dyer, B. V. Elliot, G. A. Hyndman, L. Hardy, N. D. Hurdon, D. Mill, W. Sanders, T. Trivitt and the church wardens. The finance committee will meet at the Molsons Bank, on Friday evening, at 8 o'clock p.m.

**PETROLIA.**—Christ church Easter Vestry meeting was largely attended. A goodly number of the fair sex were present, who appeared much interested in the proceedings. The financial report presented by the church-wardens, was a remarkably good and encouraging one. The congregation raised nearly \$500 last year, and after the payment of all bills, the wardens report showed a surplus of \$279. The wardens, R. D. Noble, Esq., and R. Morris, Esq., were re-elected, and both of the gentlemen were complimented very highly for their able and untiring efforts in the interest of the church. The vestry showed their appreciation of the work of the rector, Rev. R. McCosh, by raising his stipend from \$1000, to \$1200. Christ church, we are pleased to say, is in a prosperous condition.

**MITCHELL.**—The vestry meeting, which was held a week after Easter, was very largely attended. Several ladies were present. Messrs. W. G. Murphy and J. Jones, were elected wardens, and A. Dent and F. Awty, delegates to the synod. The Rector received the hearty and unanimous support of the vestry for all his work. It was shown that the debt had been reduced in the year by \$561. A proposition to make the pews free was carried.

**LONDON.**—On Monday evening the last entertainment for the season under the auspices of St. John's Parish Club took place, and proved a most gratifying success. Formed as the association has been for the promotion of friendly intercourse between all classes of the congregation, the hearty response given to the invitation of the club to the members proved conclusively that the efforts have not been in vain, for a more happy, enjoyable and interesting evening can hardly be conceived. The various interesting subjects under the able management of different members proved highly interesting, especially those of Dr. Woolverton, which consisted of a large number of curiosities. The electrical department under the skilful manipulation of Mr. Rupert Rennie, and the photographic display, all contributed much to the interest of the evening. The museum of antiquities, as arranged, being a collection of a number of relics of the past, which have never before been on exhibition, elicited considerable interest and comment. Refreshments were also provided for the visitors, which, together with the musical programme, rendered at short intervals, contributed to make the first part of the evening's entertainment a decided success. The concluding portion, consisting of numerous selections of scientific subjects by the aid of the lantern, graphically described by Mr. W. J. Imlach, whose knowledge in such matters is most thorough, and whose kindness is unfeigned.

#### ALGOMA.

**UFFINGTON MISSION.**—At the vestry meeting the Rev. H. N. Burden gave a full account of the work done in the mission during the past year, viz., 210 services had been held, 28 children baptized, 22 prepared for confirmation, 8 marriages, 2 deaths; they have upwards of eighty on the Sunday-school roll. The various guilds are doing a good work; and he also stated that he had travelled in the discharge of his duties 3,191 miles. The total cost of the new church had been \$819.55, and all paid but about \$89.00. The Rev. Mr. Burden begs to thank Miss E. M. Wilgress and J. W. R. for the parcels of books for the Sunday-school libraries of the mission.

**BAYSVILLE.**—St. Ambrose.—Received during this last winter from Mesdame Katie Rivant, Sec. St. Mark's W. M. A., Toronto. L. Paterson, Sec. Treas. Dorcas Dep. W. M. A., Toronto. M. A. Arnold, Sec. St. George's W. M. A., St. Catharines. A quantity of excellent clothing, useful books and several toys. Many and sincere thanks to all the donors, for their valuable gifts, which are of incalculable value to us in this poor district. Supt. St. Ambrose School.

#### THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

**NEW YORK, April 29th.**—Some of our clergy in their desire to fill their roles as popular preachers, and then who are nothing, if not sentimental, seem

to rack their brains to find out something that shall please not worshippers, but an audience which, like the Athenians of old, is never happy unless it is hearing some new thing. They forget the command of Christ to go and preach the Gospel to every creature; that they have before them the example of St. Paul and the Gospel which he preached to them, that which he received and by which they were to stand: that the Apostles dealt in no sentimentalism but "preached Jesus and the Resurrection," and that none spoke more strongly against "itching ears" than St. Paul himself. Thus Heber Newton, on Sunday last, thought to fulfil the Master's command and preach for the building up of souls, when he selected as the subject of his sermon, "Social Stewardship," dealing altogether with a purely social question and, at the same time, indulging himself in the utterance of his views on the Emperor of Germany and Prince Bismarck. In this discourse Mr. Newton treated of every conceivable character but Christ, and on every conceivable topic but Christ-likeness. Thus he gave an

#### EXCURSUS ON FAITHFULNESS.

a word which, as he phrased it, had been "compromised for us the theological significance which has come to be attached to faith." Mr. Newton did not attempt to define faith—a something impossible for him to attempt to do. But he did define faithfulness, as being "full of faith, true to one's word, loyal to one's duty." "It is precisely the thought which Milton brings out when he speaks of the great angel as 'faithful among the fatherless found.' The true religious life is the life of faith." Mr. Newton is great at quoting every authority but the Bible, and the more unsound, theologically, that authority is, the more likely it is to be trotted out in the pulpit of All Souls' parish Church. Hence Milton is a prime favorite. Bismarck was full of this faithfulness; it was his "redeeming grace, which will maintain him in honor imperishable among his countrymen, that he has recognized in his power a trust for his nation, and has used every faculty in utmost fidelity to the largest and highest interests of his countrymen."

#### THIS "TRUE FAITH"

of the true statesman," Mr. Newton further discovered, "even in that strange and as yet not quite comprehensible young man—who cannot be said upon the throne of Germany, because he is too restless to sit quietly anywhere, even on a throne, but who certainly moves about on the throne of Germany, having put it effectively upon wheels. Whatever he may or may not be, he is clearly filled with a sense of his being a trustee of the people, and in utter contrast to the life of selfish, indolent enjoyment which marked the king of the olden times, he is in a very fever of restlessness to do something, toiling and scheming, moving with a feverishness which makes the world anxious just because of this intensity of his perception that it is required of a steward that he be found faithful."

#### WHAT IS RELIGION?

Mr. Newton, in answering this question, more than indirectly claims for his two heroes the reputation and the reality of being the two most religious men of the age. The millionaire will in future generations be "as extinct as the Lord is now." This being so, "every man in whom this power rests ought to say to himself, not in any cant or in any unreality whatsoever, but as the simple truth, what social science dictates to him:—'I am an organ evolved by the social life to fulfil a social function—only this and nothing more. I am a trustee. Nature has secreted in me this power, not for myself but for my fellows.'"

#### "THIS IS RELIGION,"

this the "supreme law of life;" for, adds Mr. Newton, "the test of religion in a community is the prevalence of public spirit, the holding of talents and time and wealth and every form of power as a ministry to society. How much religion, then, have we?" Very little indeed if Mr. Newton's definition is correct, seeing that it is diametrically opposed to that of St. James, as to what makes up "pure religion and undefiled before the Father." But then Apostolic Christianity nowadays goes for naught when pitted against the deification of individuality and the false standard of religion set up for worship by the modern Unitarian and his half-brother, the Broad Churchman.

#### "THE GET THERE ASSOCIATION"

is the nick-name of the most recent form of extreme anti-Popery. It is a society—or rather a secret order known as "American Patriots." They are sworn by the most solemn vows to oppose Roman Catholicism in every way and under all circumstances. I quote some portions of the ritual, which, in some underground way, fell into the hands of a Roman Catholic priest at Newburyport, Mass., who is, of course, trying to make any amount of political capital out of it. These questions clearly enough indicate the policy of the order:—

"Question 3 (of the final examination of candi-

dates)—D  
civil and r  
"Questi  
and unsa  
military o  
the Pope  
him?  
"Quest  
office hon  
best quali  
cal party.

One of  
the initial  
"I furt  
to any R  
influence,  
governed  
aid in be  
stances w

has filled  
Newbury  
one migh  
had ever  
those con  
orders, c  
such an a  
the civil  
is "un-A  
"as a re  
American  
the Prote  
ous body  
no [Rom  
military  
that the  
actions b  
gion; th  
maintain  
tion of t  
whose n  
prate of  
stitution,  
detestati  
object to  
reminded  
tulerit G  
more rid  
whole n  
aldermer  
Catholic  
entered  
made th  
called a  
lution, at  
able and  
Catholic  
that be l  
to his flo

The fir  
Girls Sc  
publicly  
the dioce  
to the ta  
working  
shed "I  
situated  
Island, a  
personal  
is self-su

The C  
Coddling  
which t  
endowm

The C  
given b  
will be a  
out in pr

The J.  
has had  
removed  
more sp  
the boyc

The C  
to be les

Proba  
on as C  
The oth  
because  
service.  
not pre  
reason l



nothing that shall... unless it is heard... the command of... to every creature... of St. Paul... to them, that... they were to stand... entimentalism but... rection," and that... ist "itching ears"... feber Newton, on... Master's command... "Social Steward... urely social ques... ing himself in the... peror of Germany... course Mr. Newton... racter but Christ... ut Christ-likeness.

ad been "compro... ificance which has... r. Newton did not... ing impossible for... lid define faithful... ue to one's word... ecisely the thought... speaks of the great... erless found." The... f faith." Mr. New... ority but the Bible... lly, that authority... ed out in the pulp... e Milton is a prime... his faithfulness; it... will maintain him... countrymen, that... trust for his nation... nost fidelity to the... s countrymen."

urther discovered... not quite compre... t be said upon the... too restless to sit... one, but who car... of Germany, hav... els. Whatever he... filled with a sense... ople, and in utter... dolent enjoyment... en times, he is in... something, tolling... feverishness which... use of this intensity... ired of a steward

question, more than... oes the reputation... most religious men... in future genera... is now." This being... iver rests ought to... or in any unrea... truth, what social... n organ evolved by... tion—only this and... Nature has secreted... ut for my fellows."

for, adds Mr. New... munity is the prev... of talents and time... ower as a ministry... then, have we?"... 's definition is cor... y opposed to that of... "pure religion and... But then Apostolic... aught when pitted... uality and the false... rship by the modern... e Broad Churchman.

ent form of extreme... rather a secret order... They are sworn by... Roman Catholicism... mstances. I quote... ich, in some under... a Roman Catholic... 10 is, of course, try... cal capital out of it... indicate the policy... mination of candi-

dates)—Do you regard Romanism as the enemy of civil and religious liberty? Question 4—Is it not, in your opinion, unwise and unsafe to appoint men to a civic, political, or military office in this country who owe allegiance to the Pope of Rome and who have sworn to obey him? Question 7—Are you in favor of putting into office honest and true American patriots who are the best qualified to fill the positions, regardless of political party.

AN IRONCLAD OBLIGATION.

One of the obligations in the oath prescribed at the initiation of members is as follows:—"I further promise and swear that I will not apply to any Roman Catholic priest for local and general influence, nor to any person or persons who may be governed by the priest or Roman Catholic Church for aid in behalf of myself or friends under any circumstances whatever."

VIRTUOUS INDIGNATION

has filled the breasts of the Romish inhabitants of Newburyport, from whose protests against this order one might imagine that no vows to extirpate heretics had ever been or had ceased to be taken by any of those connected with the Church of Rome or its many orders, clerical and lay. They have resolved that such an association is "banded together for injury to the civil and religious rights of [Roman] Catholics," is "un-American" inasmuch as the society exacts "as a requirement of its membership that to be American patriots they must stand to and abide by the Protestant religion." They brand as a "traitorous body an association, whose ritual proclaims that no [Roman] Catholic is eligible to civil, political, or military office, and which exacts from its members that they be governed in their future political actions by opposition to the [Roman] Catholic religion; that we, as freemen, will boldly and fearlessly maintain our rights as secured to us by the Constitution of the United States." To hear these people, whose motto is "first Catholic, then American," prate of "freedom of religion as guaranteed by Constitution," of loyalty to that Constitution, and of detestation of all who are traitorous to it, i.e., who object to Romish aggressiveness, one is irresistibly reminded of Horace's admiring query, "Quis tulerit Gracchos de seditione querentes?" It is still more ridiculous when we find that the root of the whole matter is the refusal of the Newburyport aldermen to grant any liquor licenses to Roman Catholic Irishmen—and for reasons that need not be entered into that is a very good regulation. This made the Romanists very mad, so mad that they called a public meeting to protest against this resolution, at which meeting was witnessed the remarkable and pitiable scene of a priest of the Roman Catholic Church publicly pitching into the powers that be because they refuse to grant liquor licenses to his flock.

CHURCH NOTES.

The first convention of the Association of Working Girls Societies, recently held here, brought out publicly the fact that the daughters of the Bishop of the diocese have, for some time, devoted themselves to the task of catering for the temporal benefit of the working girls in this huge city. They have established "Holiday House," a summer house for them, situated at Miller's Place, on the north shore of Long Island, and have themselves fixed it up. They take personal charge of it during the summer months. It is self-supporting now.

The city mission has received from Miss Mary Coddington, of this city, a donation of \$40,000 with which to start a boys' club, to include cost and endowment.

The Childrens' Fold, shortly to be built on ground given by the Sheltering Arms, at Mount Minturn, will be a \$10,000 cottage. The children, now boarded out in private families, will then be all together.

The Jewish mission down alongside of the Tombs has had the boycott laid on it by the richer Jews removed, and will soon be transferred to larger and more spacious quarters. It succeeded in spite of the boycott.

The Church Club is to admit more members and to be less one-sided.

Probably the greatest stickler for what he insists on as Church law is Bishop Whittle of Virginia. The other day he marched out of a Richmond church because the choir sang a hymn at the close of the service. The singing of such a hymn, he says, is not prescribed in the prayer book. For the same reason he found fault with the altar flowers.

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.

Mediator.

SIR,—In reply to Dr. Carry's last letter I wish to say, 1. That my criticisms were made in full view of the statement, "As Christians we share Christ's anointing and all His offices in some way and to some extent." My desire was to point out the peril attaching to the use of such language, if it extended to the application of the term "Mediator" to the minister of the Gospel as descriptive of his divinely appointed transactions between God and his fellowmen, lest it might be assumed (as history proves it has been assumed) that men might legitimately share with Christ in His function of Mediator as they may undoubtedly share with Him in other respects. 2. That the Puritan ailment from which I am suffering is one of a different kind from that which Dr. Carry attributes to me, viz., "That I must have an express text for everything in religion." I am much more strongly affected with the old Puritanical idea that no one should believe or do anything which the inspired Word forbids. And I have also an inseparable bias towards letting the ancient customs prevail. 3. I hope Dr. Carry will accept the assurance that I have no reason to imagine that he "thinks of aught but fulfilling Christ's will and advancing His glory."

WM. HENDERSON.

Evening Communion.

SIR,—I have scrambled from what I consider a death-bed to ask your correspondent "Philadelphus," from Hamilton, Where in the Bible he can find any reference to evening celebrations of the Holy Communion? It was after midnight when Christ and His apostles celebrated. Please put this query in an early issue of your paper.

The first celebration was a morning one. The Communion may be celebrated at any time from mid-night to mid-day, but never from mid-day to mid-night." Refer any doubters to Canon Liddon.

"AN IRISH PRIEST."

The Church of the Ascension, Hamilton.

SIR,—Your paper of the 24th inst. was not handed to me till late last evening.

The character of the strictures it contains upon my letter, which appears in the same issue, not a little surprised me. The article bore evidence of hasty writing, and was probably the result of hasty reading. But, however that may be, I shall content myself with merely requesting that those of your readers who take an interest in the subject under discussion, will compare my statements, one by one, with your version of them, and your comments upon them; and then judge for themselves as to how far you have fulfilled your declared intention of dealing "fairly and candidly" with them.

Please to insert this in your next number.

PHILADELPHUS.

Hamilton, 26th April, 1890.

[We are happy to endorse the suggestion of our correspondent, that our readers should take his letter and our articles point by point. We will ask them at the same time to note that he has not specified the matters in which he charges his Rector with breach of contract; nor has he told us whether he and his friends meant to withhold early morning Communion from those who wished it. ED. C.C.]

Mediation.

SIR,—Since my last letter I lighted upon a long-forgotten passage in Jeremy Taylor on the mediation of the Evangelical ministry; and one could hardly expect to find a more thorough Protestant than the English Chrysostom. The passage is to be found in the sermon on "Christian Simplicity, part I," near the end. It is as follows:—"They (the apostles, according to the promise of Christ) were presidents in the conduct of souls, princes of God's people, the chief in sufferings, stood nearest the cross, had an elder brother's portion in the kingdom of grace, were the founders of churches, and dispensers of the mysteries of the kingdom, and ministers of the spirit of God, and channels of mighty blessings, under-mediators in the priesthood of their Lord," &c.

JOHN CARRY.

"Church Home."

SIR,—In your issue of 13th February, occurs an account of the last annual meeting of the Church Home. I cannot allow it to remain unnoticed, because in it are statements which somewhat mis-

represent the real object of the institution, and would lead the public to infer that the "Home," if not actually founded for indigent ladies, has at least been tending towards that object from an early date. The revered founder of the Church Home, the late Mrs. Fulford, was well known as a friend of the humble poor, and the Act of Incorporation was formed in the interests of the latter, although by its wording it excludes no class. Those ladies who, from the first, were associated with Mrs. Fulford when the good work began in a little wooden shanty at a rent of \$2 or \$3 per month, worked hard and successfully for upwards of 20 years, until a handsome house in University Street was bought and paid for, on which there would have been no indebtedness but for a loss incurred through a certain notary's defalcation. It was after taking possession of this house that a bye-law was passed admitting ladies in reduced circumstances to the privileges of the institution and since then the Home has proved a peaceful and happy resting-place to this deserving class, with comfortable and separate accommodation for the two grades. But a new element has worked its way during the last year or two into the management of the Home, which, being numerically strong, has almost succeeded in silencing both the voices and the votes of the considerable minority who maintain that the Home belongs of right to the humble poor of the Church of England. It is a curious misapprehension for your correspondent to speak of "abolishing all class distinction, so that the Home may in future be devoted to its legitimate purposes, viz., the assistance of ladies in reduced circumstances." Surely if a Ladies' Home to the exclusion of the humbler class be raised on the foundation of the good old Church Home, such an institution should be termed illegitimate. There is a wide-spread feeling with the public who have for so many years contributed generously to the support of Mrs. Fulford's Home, that those persons who are taking so much laudable interest in providing a Ladies' Home, ought to lay their own foundation instead of taking possession of our well established institution, and reminding us of a familiar example in natural history, where a bird named the cuckoo does not build its own nest, but seizes on that of another bird wherein to lay its eggs." LOUISA ASPINWALL-HOWE.

Statistics of Huron Diocese.

SIR,—So far as the diocese of Huron is concerned, full information as to each parish can be obtained from the Synod journal. This diocese collects and publishes annually full statistical information, including all that you ask for in your article "After Easter," in a late issue of the CHURCHMAN. In the journal of 1888 it is given in full, and in that of 1889 in a table, but I hope in future it will be published as in 1888, and enable any one at a glance to see the position of the Church in every parish. It will also be of great value in time for the purpose of comparison. If each diocese in Canada would collect and publish annually parochial statistics as Huron now does, and as is universally done in the American Church, we should soon have data by which we could gauge the growth of the Church, and see when we were gaining or losing ground. At its last session the Provincial Synod required tri-ennial reports from the bishops, and I do not see how they can supply them unless an annual collection of statistics is made by the several dioceses.

The following are the statistics for the year ending April 30th, 1889:—Number of families, 11,957; adults not thus included, 2,190; total souls, 54,023; church sittings, 55,560; baptisms, 2,259; confirmations, 729; communicants, 11,924; marriages, 690; burials, 1,004; sunday-school officers and teachers, 17,424; Offerings—Parochial, diocesan and beyond diocese, \$161,726.44.

ALFRED BROWN.

Family Reading.

Devotional Notes on the Sermon on the Mount.

17.—THE SIXTH COMMANDMENT.

S. Matt. v. 21, 22: "Ye have heard that it was said to them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother (without a cause) shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire."

It has been debated at great length whether our Lord is here correcting the Mosaic Law or merely condemning the interpretations put upon it by the Scribes and Pharisees. It seems plain enough from the expressions employed that he had a double



purpose, the first being not indeed to correct the law, for the law, as far as it went, needed no correction, but to complete it because it was necessarily imperfect. The Law revealed the Divine will and human duty as far as men were then able to receive it. It rested upon spiritual principles which were partially revealed and partially concealed by its structure, and which were discovered by man according to his spiritual condition, and these principles were brought clearly out by our Lord Who broke the shell of the legal precepts and revealed the spiritual kernel within. All in the law was good: every jot and tittle of it was sacred. But we are now taught that its requirement is not mere external conformity, not mere obedience to the letter; but the inward recognition of its meaning and fulfilment of its spirit.

On the other hand, our Lord certainly did intend to condemn the glosses of later teachers on many of the precepts of the Law. In some cases they had made it of no effect by their traditions. In other cases they had so added to its requirements that they could be accused of binding upon men's shoulders heavy and intolerable burdens.

But even the Sermon on the Mount does not contain the final enunciation of moral truth in its purely spiritual form. For this process men were not yet ready, for the Holy Spirit was not yet given; and our Lord puts forth the deeper moral truths in mystical, symbolical, and sometimes even paradoxical terms. Indeed so much is this the case, that it is quite as easy to take these words of Christ's in a wrong meaning as to miss the true sense of the Law. This has been done by the Quakers, for example, when they find the taking of an oath unlawful because Christ has said, "Swear not at all;" and when they discover in another saying the so-called Christian doctrine of non-resistance. Such a literal understanding of the words of our Lord is an unspiritual error and a distinct failure to appreciate His mind and teaching. In the time when these words were first spoken it might be excusable, but not with us to whom God has given His Holy Spirit.

When we speak of these teachings being expositions of the Law, we ought to note that only two of the passages actually deal with the decalogue. Our Lord begins with the Sixth Commandment and He quotes it in conjunction with its rabbinical gloss. The greater stringency of His own requirements is seen in the fact that "He visits the offence in its faintest beginnings with that very punishment which, in the pharisaic statute, was decreed against its open outbreak."

Let us note, then, the degrees of the violation of this command: "Thou shalt not kill." Our Lord begins with the passion of anger which, when indulged, leads to feelings of revenge and then to actions tending to injure or destroy its objects. It may seem startling that so strong a condemnation of anger should be uttered by our Lord, and the surprise thus occasioned accounts for the introduction of the words, "without a cause," which are not found in the best manuscripts.

Taken nakedly and without looking deeper into their meaning, these words are liable to be misunderstood. The passion of anger has a lawful place in human life and conduct. "Be ye angry, and sin not," we are told; so that we may be angry without sinning, and therefore without incurring guilt or being liable to punishment. Some, like the Stoics, have condemned anger, but this is because they condemned every passion. Aristotle was wiser when he said that anger under the control of reason is moral. The anger of which our Lord here speaks is selfish, sinful anger, which is cherished into positive ill-will.

The second stage is in the use of the word *Raca*, an exclamation of contempt. There are great differences of opinion as to the exact force of the word itself; but it is easily seen that it is the passage from anger to some more active state of mind embodying indignation and dislike. This, again, passes into the third stage of actual malevolence. The impulse comes first—the passion, next comes the settled thought full of angry contempt, and last of all the settled purpose to injure. It may come to overt acts, even to murder; and our Lord teaches us to trace back this horrid crime to its source in our purposes, our thoughts, our feelings.

Corresponding with the forms of the evil are the punishments denounced. The Judgment is

believed to stand for the subordinate courts of justice. The Council means the Sanhedrim, the highest court of the Jews. The Gehenna or Hell of Fire, in its first meaning, and probably as employed in this place, stands for the Valley of Hinnom, into which the dead bodies of criminals were cast, and in which fires were kept burning to consume the decaying flesh and to keep fresh the atmosphere. There is a gradation in the punishment as there had been in the sin. But the principal thought is to rebuke the unspiritual error of seeing evil only in outward acts. The angry emotion, if it is not regulated and repressed, is sinful; and still more sinful when it is formed into hateful and contemptuous thoughts; and more so again when it is uttered in words of angry hatred. He that hateth his brother is a murderer.

#### Easter.

The Lord our Redeemer lives; O sing  
In songs of great joy His praise,  
Let mountains and vales with echoes ring  
While daughters of earth sweet music bring,  
And sound of His glory raise.

Ye powers of the sky proclaim to-day  
That Satan is overcome,  
The Son of Jehovah holds the sway,  
And death with its sting is cast away,  
And work of salvation done.

Let children of men each other tell  
What angels desire to know,  
That now with the Saviour we may dwell  
Redeemed by His blood from sin and hell,  
And back to His Eden go.

The cherubims now have ceased to keep  
The way of the Tree of Life,  
We all may partake who truly seek  
To enter by Him Whose power, though meek,  
Victoriously gained the strife.

The grave has become a resting place,  
For there the Redeemer lay,  
We fear not its gloom for saving grace  
Declares in the beams of Jesus' face  
For us He is risen to-day.

—Rev. L. Sinclair, Incumbent Christ Church, Ilfracombe, Ontario.

#### Hot Water as an Insecticide.

A correspondent of *Gardening Illustrated* says that hot water is a clean, safe and effective means of destroying the green fly or aphid on pot plants. It has the merit of being immediate and thorough in its effect. No insect escapes when a plant is given a bath, and the operation does not have to be repeated several times before the plants are free from the pest. To the amateur who has a small stock of plants, and to those who dislike fumigation, or the application of tobacco water, it will be found a convenient remedy. There would naturally be some uneasiness felt in treating plants to a bath in which the water was sufficiently hot to kill animal life, but there is a margin of many degrees between the lowest temperature that will destroy the aphid and the highest that a plant will stand. One hundred and thirty degrees will do the work. The plant should be plunged into the water, and withdrawn instantly. The skin of the insect is more delicate than the plant, and will therefore be more quickly acted upon by the heat. If anyone is afraid to employ this remedy, let him experiment on one or two plants, and observe the result. In heating the water, don't "guess at it," but test it with a thermometer before dipping the plant. I have found that quite delicate, soft-wooded plants are able to stand a hot bath of this kind without the least injury.

#### Written to an Invalid Friend.

I am pained and distressed that you continue to suffer so much. I can say nothing to comfort you save in the words of the only source of consolation, which you well know and solely rely on. Well, if that be true, as I know it is, that is worth any amount of suffering, though we must plead with our loving Father not to allow our share to be above our ability to bear. If we can only, in resignation to His will, get through the wearisome

nights of our pilgrimage, we can see this as compensation for all we bear. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I have been trying to realize what it will be when the spirit is separated from the body, and have gained a little in the assurance that the latter in its present form is not essential to our being. It will not be you or me at all after the separation. That happiness of the spirit will not be affected by the separation, though it will wait the reunion for the perfect consummation in bliss, both of body and soul. He who has so fearfully and wonderfully made us can modify the conditions of our being to suit any change of circumstances, and we have the Saviour's assurance that he will for all those who love Him. Then tears will be wiped away from all eyes. With this hope for our anchor we must patiently keep on our appointed way, believing that it is ordered by One who loves us and asks that we cast all our cares upon Him. For myself, my great trouble is that my faith and love are so weak, and that I do not feel the assurance of God's love as I desire—not that I doubt His promises, but my own unworthiness. Yet I hope I am drawing nearer. It seems to me to have the undoubting assurance (and it is our fault that we do not), would make my experience of suffering light.

#### Hints to Housekeepers.

GRAHAM GEMS.—One coffee-cup of Graham flour, one egg, one tablespoonful of sugar, pinch of soda and pinch of salt, sour milk enough to make a good, stiff batter. Beat well, drop in greased gem-pans that are rather hot. When eggs are scarce, I make them without, but they are better with.

A GERMAN remedy for swollen feet, which should prove useful to laundry help and others whose business keeps them upon their feet all day, is composed of three parts salicylic acid, ten parts starch, and eighty-seven parts pulverized soapstone. This, sifted into the shoes and stockings, keeps the feet dry and prevents chafing.

A PLEDGET of cotton dipped into a mixture of equal parts of fluid extracts of belladonna, *virburnum opulus* and gelsemium, introduced into the ear, gives almost instantaneous relief in neuralgia.

TO EXTRACT grease, take equal parts of strong ammonia water, ether and alcohol. Pass a piece of blotting paper under the grease spot, moisten a sponge first with water to render it "greedy," then with the mixture, and rub the spot with it. In a moment it will be dissolved, saponified, and absorbed by the sponge and blotter.

TO PREPARE A MUSTARD PLASTER.—Mix the mustard with the white of an egg, instead of water. The result will be a plaster which will "draw" perfectly well but will not produce a blister, even upon the skin of an infant, no matter how long it is allowed to remain upon the part.

GLAZED POTATOES.—Parboil in their skins; peel quickly and lay in a pan in the oven. A crust will form on them in a short time. Baste with butter off and on until they assume a golden brown hue. Salt while boiling.

POTATO PUFF.—Two cups of mashed potato (that has been put through a sieve) season with salt and pepper; stir in two tablespoonfuls of butter beat to a cream, add two well beaten eggs and one cup of cream. Pour into a baking dish and bake in hot oven.

POTATO BALLS.—Boil the potatoes; have ready some hot milk, which should be stirred in as soon as the potatoes have been well mashed and beaten. Add butter, salt and pepper. Have ready a pan of hot water, form into balls, (between each ball dip the hands in the hot water.) Put the balls in a round pan, with one on top. Bake a light brown. This makes a delightful dish.

"O, papa, cried, as she of the Dear writing; through table she footstool. He back from her "Yes, Cecil was wondering "I was in there came into her large "In the —why I have since even-sing, dear?" "I wasn't only saw so and wonderf tell you abo her little ha and, looking tive face, be "I went you know, I that sweet one was got square pew font, and wo grew up the and tell her gift from Gc her Dora or that hadn't ered if she baptized on cathedral w with flower over the cro Holy Ghost sun-Day. "I was w thy should no one ever God's child, if He would child, and if to have be "And su font stands were lilies a willows sha there was i were puttin boat. I he of the Fath the Holy ( you pushed shore, and but a soft w the sky and "I said, will drift av

"I went you know, I that sweet one was got square pew font, and wo grew up the and tell her gift from Gc her Dora or that hadn't ered if she baptized on cathedral w with flower over the cro Holy Ghost sun-Day. "I was w thy should no one ever God's child, if He would child, and if to have be "And su font stands were lilies a willows sha there was i were puttin boat. I he of the Fath the Holy ( you pushed shore, and but a soft w the sky and "I said, will drift av

"I was w thy should no one ever God's child, if He would child, and if to have be "And su font stands were lilies a willows sha there was i were puttin boat. I he of the Fath the Holy ( you pushed shore, and but a soft w the sky and "I said, will drift av

"I said, will drift av

NOTHING all comp in their i purifying and torturing, dis diseases of the hair. CUTICURA, t SOAP, an exqu it, externally. Blood Purifie skin and bloo Sold everyw VENT, \$1.50; DRUG AND C Send for "I

Pimples, skin p

Dull stantly PLASTE



Children's Department.

Cecil's Story of the Dove.

"O, papa, are you here?" Cecil cried, as she sprang in the low window of the Dean's study, where he was writing; throwing her hat on the writing table she seated herself upon his footstool. He stroked the waving curls back from her flushed face, as he said: "Yes, Cecil dear, I am here, and I was wondering where you could be."

"I went with you over to service, you know, papa, and saw you baptize that sweet little baby. When every one was gone I was sitting in the square pew under the arch near the font, and wondering if when that baby grew up they would call it Dorothy, and tell her that her name meant 'a gift from God,' or if they would call her Dora or Dolly, or some other name that hadn't any meaning, and I wondered if she would know that she was baptized on Whitsun Eve, when the cathedral was all dressed in red and with flowers and the beautiful dove over the cross, to show how God the Holy Ghost came down the first Whitsun-Day."

"I was wondering, too, if little Dorothy should grow to be a big girl, and no one ever told her she had been made God's child, and she should be naughty, if He would forget that she was His child, and if it would do any good for her to have been baptized."

"And suddenly I saw where the font stands a tiny stream; there were lilies and ferns growing in it, and willows shading it from the sun, and there was a little boat on it. You were putting the baby Dorothy in the boat. I heard you say, 'In the name of the Father, and of the Son, and of the Holy Ghost,' and as you said it you pushed the little boat from the shore, and it was alone on the water, but a soft white dove flew down from the sky and sat on the bow."

"I said, 'O, poor little Dorothy, she will drift away all alone. What will

become of her?' A voice said, 'She is not alone, she has the Holy Spirit with her, to guide her. The Father, whose own child she is, will never forget her, and the love of the Son is ever with her: every one must sail through the waters ere they can reach the heavenly shore.'

"I looked and saw it was a beautiful angel that was speaking to me, and I asked, 'Would it not be better for Dorothy to wait till she is older, she is so little to go by herself. If she waited she could sail faster; she is hardly moving at all now.'

"The angel said, 'Happy the child who begins its voyage while it is innocent and pure, who learns to love and follow the guidance of the Holy Spirit before the rough waters come. The little Dorothy is not sailing fast, but she is learning how to sail among the lilies, so that when the stormy waters come she will know how to guide her boat. She will very soon sail faster.'

"I could see the water was so still the little boat hardly moved; the dove sat on the bow or fluttered near her. Soon she began to pick some of the willow branches that hung over the boat, again she played with the water, drawing her hand through and gathering water lilies and ferns. She saw the dove, and, reaching out her hands, called out, 'O, come to me, come to me, and stay with me always.'

"The dove flew nearer, and as she played about the boat she seemed much happier, and the sun seemed to shine more brightly."

"Faster and faster the little boat went on, till the willows were passed and the lilies were left far behind; the stream had grown wider and it rocked on the tiny waves. But little Dorothy seemed not to mind, she rocked in the boat, and laughed and sang, and the dove hovering near her seemed to make her so happy."

"Very soon they came to where a little stream branched off. The broad one still ran on clear and straight, but there were few flowers to make it beautiful, and the shade trees were all passed, so that it was very hot, while

P. BURNS & CO.,

Only Importers of the CELEBRATED

SCRANTON COAL

By rail and water. Great reduction in prices. Steam coal and wood at lowest prices.

OFFICES: - Head Office, 38 King St. E., TORONTO, ALSO

546 Queen West, 390 Yonge. Office and Yard Yonge St. Docks—Office and Yard—Front Street near Cor. Bathurst St. Telephone communications between all offices. Special prices for slabs and second class hardwood.

Orders promptly attended to. GRATEFUL—COMFORTING.

EPP'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles to diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."

—Civil Service Gazette. Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled thus JAMES EPPS & CO., Homoeopathic Chemists, LONDON, ENGLAND.

A FRIEND WE NEED.



What a friend is ST. LEON MINERAL WATER. Brings such health and strength, invigorating to such degree that even the toil, worry and fatigue of everyday life is robbed of any unpleasantness. Dyspepsia and all kindred disorders vanish where St. Leon is freely used, which every family would do if they knew its surpassing, unequalled worth as years of experience have convinced me.—MRS. SNOWBALL, Toronto.

Mineral Water Co., Ltd.,

101 1/2 KING STREET WEST, TORONTO. TELEPHONE, 1321.

HOMŒOPATHIC PHARMACY,

394 Yonge Street, Toronto.

Keeps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions, and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refitted. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON, Pharmacists'.

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE

BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

MISS DALTON,

378 Yonge St., Toronto.

All the Season's Goods now on view. MILLINERY, DRESS AND MANTLE MAKING.

The latest Parisian, London, and New York Styles.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

SEEDS SIMMERS' Mammoth DOLLAR COLLECTION Garden Seeds \$1.00. SIMMERS' SEEDS ARE ACKNOWLEDGED THE BEST. Address J. A. SIMMERS, SEED MERCHANTS, TORONTO, ONT.

All About It.

It's not a toy Watch. It's not a cheap Watch in the sense of being common. It's the newest Watch made by the Waltham Watch Co. It's a stem-winding pendant setting Watch. It's a sterling silver stiffened dust proof case. It's a Watch on which we stake our reputation. It's a perfect mystery to the trade —\$10 nett, or with engraved case 35c. extra. Next week you will find over 300 of these on exhibition in our north window. Sent by express—at your expense, we cannot afford it at the money —anywhere in Canada.

RYRIE BROS.

Jewelers, Cor. Yonge & Adelaide Sts., TORONTO.

SOLID GOLD PLATED. To introduce our Watches, Jewelry, etc., for 60 days we will send this fine, heavy gold-plated Ring to any address on receipt of 25 cents in postage stamps; and will also send free one Mammoth Catalogue of Watches, Jewelry, etc., with special terms and inducements to agents. This Ring is a very fine quality, warranted to wear for years, and to stand acid test, and is only offered at 25 cents for 60 days to introduce our goods. Order immediately, and get a \$2.00 Ring for 25 cents. CANADIAN WATCH AND JEWELRY CO., 57 & 59 Adelaide St. East, Toronto, Ont.

WATCHES FREE. 1000 absolutely free to introduce our goods. Write and be convinced. 5 Canadian Watch Co., Toronto, Can.

DR. LOW'S WORM SYRUP. DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

can see this as com. Our light affliction, orketh for us a far veight of glory." I hat it will be when the body, and have ice that the latter in al to our being. It after the separation. ll not be affected by wait the reunion for bliss, both of body artfully and wonder- conditions of our umstances, and we that he will for all tears will be wiped hope for our anchor our appointed way, me who loves us and es upon Him. For at my faith and love ; feel the assurance ot that I doubt His niness. Yet I hope as to me to have the is our fault that we erience of suffering

see pers. ee-cup of Graham ful of sugar, pinch ur milk enough to Beat well, drop in hot. When eggs hout, but they are

n feet, which should and others whose r feet all day, is com- id, ten parts starch, ed soapstone. This, ings, keeps the feet

d into a mixture of belladonna, virbur- introduced into the relief in neuralgia.

ual parts of strong ohol. Pass a piece ease spot, moisten a ender it "greedy," b the spot with it. ed, saponified, and otter.

PLASTER.—Mix the gg, instead of water, which will "draw" luce a blister, even matter how long it part.

in their skins; peel he oven. A crust time. Baste with me a golden brown

of mashed potato seive) season with lespoonfuls of butter beaten eggs and one ing dish and bake

atoes; have ready e stirred in as soon mashed and beaten. Have ready a pan between each ball ) Put the balls in op. Bake a light fuf dish.

BEAUTY OF Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the POLZER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.



the small stream wound through a meadow, shaded by trees, and there were beautiful flowers and ferns growing on the banks, and here and there a fruit tree bent its branches so low over the water that the fruit was within easy reach.

"Dorothy was so intently watching the silver spray of a fountain that sprang up among the moss and wild roses, that she did not notice she had turned her boat, she did not mean to turn it, but the little boat was so easily moved and the stream so shaded, one hardly noticed the turn. But very soon the pleasant stream changed and ran in quite a different direction from the broad, straight river.

"I don't think Dorothy even knew that the river had divided, or that the beautiful dove had beaten its wings as if sorry when the boat turned, and now kept fluttering over and around as if to try to make her see it, and when she did not, look so sadly down on her. Since turning into the pleasant winding stream she did not notice the dove as she had done before, and I was afraid it would leave the boat and Dorothy.

"As she gathered her arms full of large red flowers and ate of the tempting fruit, she forgot to guide her boat. I could see the lovely dove far above her, with out-stretched wings, looking sadly down on her, as if it so sorry Dorothy had forgotten even to look for it. I could see her white dress with red flowers fastened on it, and I could hear her laughing, but I do not think she was happy.

"Some green and yellow birds were singing gaily on a tree that was laden with red apples. Dorothy reached up to pick some, and was calling out to the bright birds, when oh, as she stood with up-stretched arms, not even looking to see where her boat was going, there came a dreadful crash. I heard a cry of pain and fear, and saw Dorothy fall for the boat had run against a rock with such force it nearly tipped over. I am sure it would have done so but for the dove, who flew on the bow and with its outspread wings steadied it.

"Dorothy had been thrown on her face in the bottom of the boat, where she lay stunned for a moment; when she slowly raised herself I saw she was bruised, and her white clothes were sadly stained and soiled with the fruit and flowers.

To be Continued.

**AUTUMN ANXIETIES.**—I had a very bad cough this fall, but Hagar's Pectoral Balsam cured me completely. E. Robinson, Washago.

Pectoral Balsam cures coughs, colds, hoarseness, asthma, bronchitis, and all throat and lung troubles.

**THE BEST AND THE CHEAPEST.**

100 doses for 100 cents, Burdock Blood Bitters.

Does your head ache? Take Burdock Blood Bitters.

Is your blood impure? Take Burdock Blood Bitters.

Are you costive? Take Burdock Blood Bitters.

Are you bilious? Take Burdock Blood Bitters.

Are you Dyspeptic? Take Burdock Blood Bitters.

1 cent a dose, 1 cent a dose, Burdock Blood Bitters.

**EASILY ASCERTAINED.**—It is easy to find out from anyone who has used it, the virtues of Hagar's Yellow Oil for all painful and inflammatory troubles, rheumatism, neuralgia, lumbago, frost bites, burns, bruises, sprains, contracted cords, stiff joints, aches, pains and soreness of any kind, it has no superior.

**SALESMEN WANTED** at once. A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line. Liberal salary paid. Permanent position. Money advanced for "vacation advertising," etc. For terms ad. Centennial Mfg. Co., Chicago.

**THE KEY TO HEALTH.**



Unlocks all the clogged avenues of the **Bowels, Kidneys and Liver**, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time **Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility**; all these and many other similar Complaints yield to the happy influence of **BURDOCK BLOOD BITTERS.**

For Sale by all Dealers.

**T. MILBURN & CO., Proprietors, Toronto.**

**THE Canadian Churchman,**

A Church of England Weekly Family Newspaper.

REV. PROF. WM. CLARK, LL.D., Editor.

SUBSCRIPTION.—Two dollars per year, \$1.00 if paid strictly in advance. Single copies 5 cents each.

The CANADIAN CHURCHMAN is an ably edited Journal devoted to the best interests of the Church in Canada—and should be in every Church family in the Dominion. Send in your subscription to

FRANK WOOTTEN,

Box 2640, Toronto—Offices, 32 and 34 Adelaide St. East.

**BURDOCK PILLS**

SUGAR COATED

**A SURE CURE**

FOR **BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS.** THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO **BURDOCK BLOOD BITTERS** IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

**SCOTT'S EMULSION**



**Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda**

Scott's Emulsion is a perfect is a wonderful Flesh Producer. It is the Best Remedy for **CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.**

**PALATABLE AS MILK.**

Scott's Emulsion is only put up in salmon color wrapper. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.

**RARE OPPORTUNITY**

—TO—

**—:- SECURE CHEAP CARPETS —:-**

Executor's Sale of Entire Stock of

**WM. BEATTY & SON**

Consisting of First-Class

**CARPETS, OIL CLOTHS, LINOLEUMS, House Furnishings, &c.**

As this estate must be wound up within a few months, Cash Buyers can now secure great bargains.

**A Well Selected and Choice Assortment**

—OF—

**Axminster, Wilton, Brussels and Tapestry Carpets.**

Chenille, Madras, Swiss and Lace Curtains in great variety.

**3 King Street East, Toronto.**

Bedding Plants.



Floral Decorations.

Don't go from Home to Buy

**—:- TREES OF EVERY KIND —:-**

Best Stock in Canada. Cheap and Fresh.

**— HENRY SLIGHT —**

407 Yonge Street, Toronto.

**Heintzman & Co's. SQUARE & UPRIGHT PIANOS**

ALL STYLES.

Send for Illustrated catalogue.

**117 KING STREET WEST, Toronto, Ontario.**



UNITY  
ETS  
SON  
LEUMS,  
&c.  
Cash Buyers can  
assortment  
and  
great variety,  
ronto.  
Floral Decorations.  
uy  
KIND  
sh.  
IT  
to.  
Co's.  
PIANOS  
alogue.  
WEST,

## Coughs, Colds, Croup.

Allen's Lung Balsam was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no special necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs, ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

## Allen's Lung Balsam

## Confederation Life.

ORGANIZED 1871. HEAD OFFICE, TORONTO.

REMEMBER, AFTER THREE YEARS  
POLICIES are INCONTESTABLE

Free from all restrictions as to residence, travel or occupation.

Paid-up Policy and Cash Surrender Value Guaranteed in Each Policy.

SEE THE NEW ANNUITY ENDOWMENT POLICY.

Policies are non-forfeitable after the payment of two full annual Premiums. Profits, which are unexcelled by any company doing business in Canada, are allowed every five years from the issue of the policy, or at longer periods as may be selected by the insured. PROFITS SO ALLOCATED ARE ABSOLUTE and not liable to be reduced or recalled at any future time under any circumstances.

Participating Policy Holders are entitled to not less than 90 per cent. of the profits earned in their class, and for the past seven years have actually received 95 per cent. of the profits so earned.

W. C. MACDONALD,  
Actuary.

J. K. MACDONALD,  
Managing Director.

## Manufacturers' Life Ins. Co.

AND THE

## Manufacturers' Accident Insurance Company,

Are two separate and distinct Companies with full Government Deposits.

The Authorized Capital and other Assets are respectively  
\$2,000,000 and \$1,000,000.

83 KING ST. WEST, TORONTO.

President—RIGHT HON. SIR JOHN MACDONALD, P.C., G.C.B.  
Vice-Presidents—GEORGE GOODERHAM, Esq., President of the Bank of Toronto.  
WILLIAM BELL, Esq., Manufacturer, Guelph.  
A. H. GILBERT, Superintendent of Life Agencies. W. H. HOLLAND, Superintendent of Accident Agencies.



Continued - Progress.

OVER \$400,000

Life - and - Accident - Insurance

TH YEAR.

POLICIES - INCONTESTABLE.

ABSOLUTE SECURITY.

PROMPT PAYMENT OF CLAIMS.

THIRTY DAYS' GRACE.

## I CURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

When I say Cure I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long study. I warrant my remedy to Cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address:—H. G. ROOT, M.C., Branch Office, 186 WEST ADELAIDE STREET, TORONTO.

## - Mantle Department -

### VISITES AT HALF PRICE.

Elegant Fancy Visites.

CLEARING 50c. ON THE DOLLAR.

Twenty-three beautifully BRAIDED VISITES \$14, now selling for \$7.

Twenty-Three choice FANCY VISITES, coloured, \$12.50, now selling for \$6.25.

Twenty-three coloured CLOTH VISITES, trimmed with braid, \$10, now selling for \$6.

BEADED VISITES in great variety, and price \$1.50 with fringe, \$3 with beaded sleeves; \$5 very superior.

LACE APPLIQUE VISITES, with elegant silk fringe, the novelty of the season, from \$8.



## R. WALKER & SONS,

33, 35, and 37 King Street East; 18, 20, and 22 Colborne Street, Toronto.

## :- THE EMPIRE :-

## Canada's Leading Newspaper

Patriotic in tone,

True to Canada,

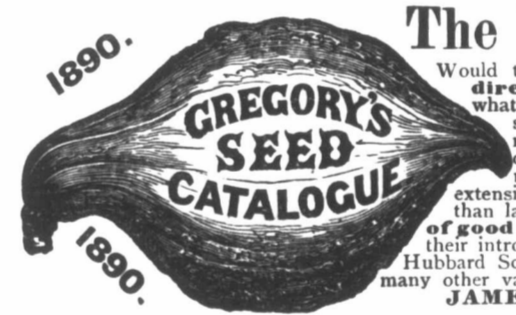
Loyal to The Empire.

DAILY, \$5.

WEEKLY, \$1.

Address your Subscription to

THE EMPIRE, Toronto.



## The Public Want

Their seed fresh and true. Would they not be most likely to obtain such by buying directly from the grower? I can buy seed at half what it costs me to raise it, but could not sleep sound should I warrant seed of this class. For the same reason I make special effort to procure seed stock directly from their originators. You will find in my new seed catalogue for 1890 (sent free) the usual extensive collection (with the prices of some kinds lower than last season) and the really new vegetables of good promise. You should be able to get from me, their introducer, good seed of Cory Corn, Miller Melon, Hubbard Squash, All Seasons and Deep Head Cabbages and many other valuable vegetables, which I have introduced. JAMES J. H. GREGORY, Marblehead, Mass.

**BAILEY'S REFLECTORS.**  
COMPOUND light-spreading Silver-plated Corrugated Glass.  
A wonderful invention for lighting CHURCHES, Halls, etc. Handsome design. Satisfaction guaranteed.  
Catalogue and price list free  
BAILEY REFLECTOR CO.  
113 Wood St., Pittsburg, Pa.

**MARK YOUR LINEN**  
With Thalman's India Ink and one of His Magic Self-Inking Stamps. Entire Outfit Reduced to 50c. The Stamp is highly Nickel Plated, licks itself, Prints a thousand times without re-inking, and is replenished with a drop. Warranted not to wash or boil out. Marks Cards, Linen, Books, Everything. Each one warranted for 3 years. Address Thalman Mfg. Co.  
417 E. Balto. St., Balto, Md., U. S. A. Seal Press \$2.25. Also Wholesale Dealers in VISITING & ADVERTISING CARDS, Printing Presses, Type, Ink & Printers Supplies. Best & Cheapest Job Printers in the City. Immense assortment of New Type.

**YOUR NAME ON THIS NOVELTY 25c.**  
Bottle Ink free. Postage 4c. Circulars & Agts. terms free.  
Address THALMAN MFG. CO.  
417 East Baltimore St., Baltimore, Md., U. S. A.

**MENEELY & COMPANY**  
WEST TROY, N. Y., BELLS  
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

## THE NORTH AMERICAN LIFE Assurance Co.

HON. ALEX. MACKENZIE, M.P.,  
PRESIDENT

FULL DEPOSIT WITH THE DOMINION GOVERNMENT.

HEAD OFFICE  
22 to 28 KING ST. W., TORONTO.

### THE SEMI-TONTINE RETURN PREMIUM PLAN

Provides that should death occur prior to the expiration of the Tontine period, the whole of the premiums that may have been paid will be payable with, and in addition to the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

### THE COMMERCIAL PLAN.

The large number of business and professional men who have taken out large policies on the Company's Commercial Plan, show the demand for reliable life insurance relieved of much of the investment elements which constitutes the over payments of the ordinary plans, is not confined to men of small incomes, but exists among all classes of our people.

For further information apply to  
WILLIAM McCABE,

MANAGING DIRECTOR,  
TORONTO



### COX SONS, BUCKLEY & CO.,

343 Fifth Av., New York, & 29 Southampton St., Strand, London

Stained Glass, Memorial Brasses,  
Metal Work, Wood & Stone Carving,  
Tablets. Decorations, etc.

Embroideries for Altar Cloths, Dorsals, Stoles, and Bookmarkers; Clerical Clothing, Ready-Made and Order Clothing at low cost. Cassocks, from \$8.00. Surplices, from \$4.00. Stoles, from \$3.00. Samples of our work may be seen and information obtained at the Ontario Depository, Kingston, Ont.

DESIGNS AND ESTIMATES FREE.

### MULLIN & MUIR,

SUCCESSORS TO

### HENDERSON, MULLIN & CO.,

### 136 YONGE STREET, TORONTO.

We have greatly improved the Premises and have increased our Stock, which comprises all the latest Designs and Colorings for 1890.

We call special attention to our new line of

### WINDOW BLINDS.

Painting, Graining, Paper Hanging, Coloring,  
and Fresco Painting in connection with  
the Wall Paper Store.

### MULLIN & MUIR, 136 Yonge St., Toronto.

### TRINITY UNIVERSITY, TORONTO.



The University of the Church in the Province of Ontario. The Bishops of the five dioceses in the Province are members of the Corporation. Students may be admitted to the faculties of Arts, Divinity, Law, Medicine, and Music. Students intending to prepare for Holy Orders, will find every facility for practical as well as Theoretical training afforded in the Divinity School of the University. Exhibitions are granted from most of the dioceses. For copies of the calendar and particulars as to Scholarships, Exhibitions, Bursaries, etc. Apply to the

Registrar Trinity University, TORONTO.

### BISHOP BETHUNE COLLEGE

ELLESMERE HALL,  
OSHAWA.

Will open after Easter, on Saturday, 12th. For terms, etc., apply to the Lady Principal.

### TRINITY COLLEGE SCHOOL, PORT HOPE.

Will begin on  
Wednesday, April 16th.

Forms of Application for Admission, and Copies of the Calendar may be obtained from the

REV. C. J. S. BETHUNE, M.A., D.C.L.,  
HEAD MASTER.

### THE - BISHOP - STRACHAN - SCHOOL FOR YOUNG LADIES.

President, The Lord Bishop of Toronto. Vice President, The Lord Bishop of Niagara.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

At the Examinations at Trinity and Toronto Universities, several pupils of the School attained good standing in honors.

The building has been lately renovated and refitted throughout, and much enlarged.

Early application is recommended, as there are only occasional vacancies for new pupils.

Annual Fee for Boarders, inclusive of Tuition, \$204 to \$252. Music and Paintings the only extras.

To the Clergy, two-thirds of these rates are charged.

Five per cent. off is allowed for a full year's payment in advance.

Apply for admission and information to

MISS GRIER, Lady Principal,  
WYKEHAM HALL, TORONTO.

### H. GUEST COLLINS,

Receives pupils for instruction on the  
ORGAN AND PIANO.

AND IN

### Voice Culture & Musical Theory.

Special attention given to the training of  
Choirs and Choral Societies.

Harmony taught in classes or by correspondence.

Terms on Application.

RESIDENCE, 21 Carlton St., TORONTO

### Preparatory School for Boys.

ESTABLISHED 1879.

Board and Tuition. The usual English Branches and Elementary Classics. French and Mathematics. Address,

SPARHAM SHELDRAKE,  
"THE GROVE," LAKEFIELD, ONT.

### MONUMENTS.



We make a specialty of original designs for monumental work in granite, ophite, marble, or stone, with bronze panels or carved details. Send for illustrated circular and special designs.

J. & R. LAMB,  
59 Carmine St., New York.

### JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET,  
(Opposite the British Museum.)

LONDON, W.C.

AND EDMUND STREET,  
BIRMINGHAM, ENGLAND.

### R. GEISSLER,

Church - Furnisher - and - Importer,  
318, 320 & 322 East 48th Street, New York, U.S.A.

Gold and Silver Work, Wood Work, Brass Work, Iron Work, Marble Work Stained Glass, Ecclesiastical and Domestic Fabrics, Fringes, Embroideries, Banners, Flags, etc.

### DOMINION STAINED GLASS CO.

77 RICHMOND ST. W., TORONTO.

### Memorial Windows,

And every Description of Church and Domestic Glass.

Designs and estimates on application.

WM. WAKEFIELD. J. HARRISON.  
Telephone 1470.



### THE Alliance Bond & Investment Company, OF ONTARIO, (LIMITED).

Incorporated Feb. 27th, 1890.

CAPITAL, - - \$1,000,000.

GENERAL OFFICES:

27 and 29 Wellington Street East, Toronto.

The Company undertakes agencies of every description and trusts; gives careful attention to the management of estates, collection of loans, interest, dividends, debts, and securities.

Will invest sinking funds and moneys generally, and Guarantee Such Investments.

Will loan money at favorable rates.

The Investment Bonds of the Company in amounts from \$100 upwards, and for any term of years from five upwards, are absolutely non-forfeitable, and can be secured by investment of small instalments at convenient periods.

Clergyman and others will find in them the most remunerative form of investment. Correspondence solicited and promptly answered.

WM. STONE, G. F. POTTER,  
President. Managing Director.

General and local agents wanted. Apply to

WILLIAM SPARLING,  
Superintendent.

### To Printers.

FOR SALE.—Fifty pounds of second-hand Long Primer type, suitable for mail sheet purposes. Apply

CANADIAN CHURCHMAN OFFICE,  
32 & 34 Adelaide St. E., Toronto

Memorial Brasses and all kinds of Brass Work



### Two Memorial Brasses QUEEN'S UNIVERSITY, KINGSTON.

This brass is a magnificent work of art.—*Vide Gazette.*  
The tablet which is of beautiful workmanship.—*Vide Empire.*

Engraved and Designed by

PRITCHARD & ANDREWS,  
173 & 185 Spark Street, Ottawa.

### - N. T. LYON -

### Memorial Windows

And all descriptions of Church and Domestic

### STAINED - GLASS.

141 to 143 Church Street,  
Opposite the Metropolitan Church.

TORONTO, - - - CANADA.

Telephone 1702.



### Hellmuth College

Rev. E. N. ENGLISH, M. A.,  
PRINCIPAL.



ONE OF THE  
Most Complete Institutions in America

FOR THE  
EDUCATION OF YOUNG LADIES.

CIRCULARS ON APPLICATION.

London, Ont., Canada.

Incorporated 1886. TORONTO. HON. G. W. ALLAN, Pres.-ent.

### CONSERVATORY OF MUSIC

OVER 1,000 PUPILS LAST TWO YEARS

Pupils may enter at any time.

NEW 90 PAGE CATALOGUE—GRATIS

Apply to EDWARD FISHER, DIRECTOR.

Cor. Yonge St. and Wilton Ave, Toronto.

### MENEELY BELL COMPANY.

The Finest Grade of Church Bells.

Greatest Experience. Largest Trade.

Illustrated Catalogues mailed Free.

Clinton H. Meneely, Bell Co., Troy, N.Y.

### KINGSTON WOMAN'S MEDICAL COLLEGE.

First of its class in Canada, and largest list of Graduates—new College building—well located—very best teaching staff—three Lady Professors—full Hospital advantages—affiliated with Queen's University—reduced fees to medical missionary students—valuable scholarship prizes.  
Hon. Dr. Sullivan, Dean of Faculty; R. V. Rogers, Q.C., President Trustee Board.  
Calendars for session 1890-91 on application to Dr. A. P. Knight, Secretary, Kingston, Ont.