

Canadian Churchman

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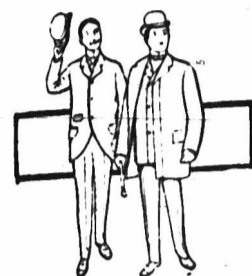
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Vol. 27.]

TORONTO, CANADA, THURSDAY, MAY 9, 1901.

[No. 19.]

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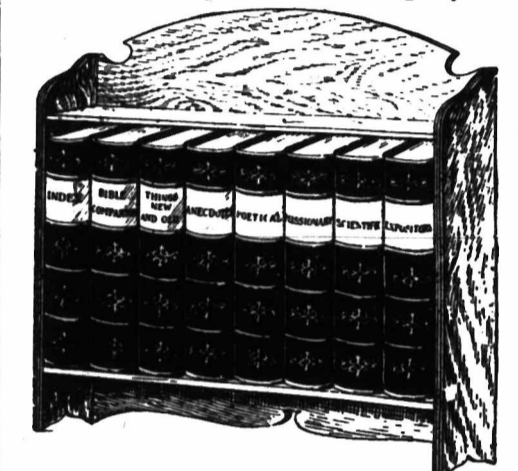
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May 9, 1901

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.

FIFTH SUNDAY AFTER EASTER.

Morning—Deut. vi; John iii., to 22

Evening—Deut. ix or x; 1 Tim. i. to 18.

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

ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553. →
Processional: 4, 36, 217, 219.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 503, 549, 637.

FIRST SUNDAY AFTER ASCENSION.

Holy Communion: 316, 319, 294, 298.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 342, 343, 346.
General Hymns: 148, 299, 235, 295.

Clerical Stipends.

The incomes of English bishops are believed to be princely, and we hear of livings of great value. But we do not hear of the burdens which eat up, in many cases, the great portion of such preferments. The late Bishop of London died a poorer man than when he accepted the office which soon killed him. Country livings in England are so reduced in value that we will have to readjust our ideas. It is in many cases a question whether a clergyman is not better off in a good colonial parish than in one with a depleted income, claims for dilapidations on one hand, and social necessities on the other. Referring to the vacancy at Portsea, it is Canon Lang's opinion that the new vicar must either be unmarried, or a man of good

private means, if the work of the parish is to be efficiently carried on. In an address to his parishioners, he says that the value of the benefice is about £1,000 a year. But the stipends of the assistant clergy amount to £1,570, though two of them give their services for nothing, and two for only £50 a year. Towards this the parish and congregation contribute only £207! The remainder of the present clergy fund comes from the generosity of one individual, and the grants of extra-parochial bodies. Even with this outside help, the vicar is left with a bare £300 with which to meet the heavy expenses of his position.

London Society.

We drew attention to the Rev. Dr. Ker Gray's plan of having a very late service in his fashionable parish to suit the social habits of his inattentive flock. Referring to the need of a religious revival among this class, the Rev. James Adderless, incumbent of Berkeley chapel, Mayfair, writes: "I must say that my experience of three years in Mayfair would lead one to suppose that there is very little observance of Sunday at all amongst the class who reside there. A very large number go out of town for Sunday, and those who stay are not keen on church. A few go to church in the morning, but very few in the evening. Immediately the morning service is over, they go to Hyde Park for the Church parade. Then at 2 p.m., they sit down to a large luncheon party. It is needless to say that the servants cannot go to church except sometimes in the evening, if there is not a dinner party. Visits are paid in the afternoon. Only old ladies go to church in the afternoon. In the evening, I suppose, some go to these clubs, but I am ignorant of this. I see no harm in Dr. Ker Gray's plan. In fact, it seems very sensible. But will he get people out so late? I would like to add that I don't think any external arrangements, whether Ritualism or Salvationism or Dr. Gray's plans, will make people come to church if they don't want to. At present most West-enders don't want to come to church. They are mostly unconverted, and have no particular desire to worship God. I think a few missions to the rich and a few vigorous protests on the part of influential members of society would do more good than anything else. It is just the same in the country. I am told that at country houses it is becoming less and less "necessary" to go to church. I am not sure that Lady Wimborne's League is not doing as much good as any society towards a revival of religion. Her ladyship has induced numbers of languid ladies to protest against their fellow-Christians, and this has necessitated their studying their Prayer-Books in order to know how to protest. Anyhow, what is wanted is a revival of heart-religion. The upper classes are far behind East Londoners in this respect."

Suffragans or Co-adjutors?

We recently referred to the number of suffragans, which the Bishop of London finds necessary in order to meet the wants of the enormous metropolis. We pointed out the probability that these appointments would naturally result in Sees following the boundaries of and comprising several of the newly-formed municipalities under the Bishop of London, as Archbishop. In the United States the necessity of assistance has been felt in many dioceses, partly from advancing years, but chiefly from increasing population in the huge areas which there are comprised in one Bishop's See. The favourite plan has been the appointment of a co-adjutor. But the Living Church finds it doubtful whether in Massachusetts, in connection with the election of a Bishop co-adjutor, instead of division of the diocese, would be agreed to. There is a general sentiment favouring division of dioceses rather than the consecration of bishops who would be likely in the nature of the case to be subordinate to their diocesans for a considerable number of years, and who yet would be their successors. Notwithstanding this general sentiment, it is acknowledged that the equitable division of a diocese containing one very large city, presents great difficulties. It is quite likely that the western two-thirds of Massachusetts would be sufficient in every way to form a fairly prosperous diocese; but if the local decision, rendered by any considerable majority in the diocesan convention, and approved by the Bishop, should favour the election of a co-adjutor, it would hardly seem that permission for such a solution of the undoubted need for episcopal assistance should be refused by the Church at large. The question should be one for local decision, where the facts and conditions can better be understood than they could be by the Church at large. Permission has been given in recent years for the consecration of bishops co-adjutor in Virginia, West Virginia, and Springfield, by reason of extent of territory; and since in the two former instances division of the diocese would have presented fewer difficulties than in Massachusetts, it is hardly likely that similar permission would be refused to the latter diocese, if a considerable majority desired it. It adds that the fact is we must before many years face the problem of additional episcopal supervision in our large cities. With four bishops hard at work, in the diocese of London, in addition to two in that of Rochester, which comprises a part of the metropolis, we can hardly expect one bishop to suffice in our great American cities.

Parochial Harmony.

It is refreshing in these times of brawling in Church to come across an item like the following; it seems to carry us back a couple of generations, when the congregation maintained such a discreet silence, that responses

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above a whisper attracted quite an undesirable attention, and disturbed the silent worship. There is a real Church crisis in one of the Bath parishes, England. At the vestry meeting of St. Luke's parish, the churchwardens reported that an individual regularly attending the church persisted in singing so loudly as to annoy the rest of the congregation. How to put an end to the nuisance occupied the attention of the vestry for a considerable time. Several suggestions were made, but as the offender claims his liberty to sing as he pleases, the vestry eventually decided to take legal advice, and so the vestry was adjourned. If it did not seem too obtrusive, we might enquire whether the singing of the congregation was as hearty as it might be?

The Bishop Inglis Memorial.

On Monday evening, April 15, the memorial brass recently placed in St. Patrick's National Cathedral, Dublin, in memory of Charles Inglis, Bishop of Nova Scotia, and the first Prelate of a British colony, was unveiled by His Grace, the Archbishop of Dublin, in the presence of several distinguished dignitaries of the Church, and a large gathering of laymen, immediately before the service held in connection with the opening of the General Synod. The brass, which is of exceedingly beautiful design, was executed by Messrs. Jones and Willis, of Birmingham. The dimensions of the tablet are three feet by two feet ten inches, and probably it is one of the finest memorial brasses in Ireland. It is executed in raised work, in the centre being a large Celtic cross, and at each of the corners artistic designs. Between the bottom corners is a representation of the old seal of the S.P.G., given to the society in 1701 by King William III. The memorial brass bears the following inscription: "Charles Inglis, D.D., Bishop of Nova Scotia, son of Archibald Inglis, rector of Glencolumbkille and Killcar; ordained 1759, as a missionary of the Society for the Propagation of the Gospel in Foreign Parts, for work in Dover, Penn.; rector of Trinity church, New York, 1777; consecrated 12th August, 1787, the first Bishop of a British colony; entered into rest, October, 1816, aged 82; an enlightened friend of education, the founder of King's College, Windsor, N.S., the loyal servant of his earthly king, in whose cause he suffered exile; a fearless preacher of righteousness to his fellow-colonists, to the heathen slave, and to the wandering tribes of Indians; the Bishop and clergy of Nova Scotia, the Bishop of Delaware, and Churchmen of Dover parish, and the corporation of Trinity church, New York, join with their fellow-Churchmen of the United Kingdom in this memorial of one of the greatest among the many Irishmen, who had served God under the venerable society, in whose bicentenary year, 1900—1901, it is here placed in thankfulness and hope." The Dean and chapter of the cathedral have assigned the brass to a position in the south aisle, where visitors to the cathedral cannot fail to see it, placed as it is underneath the bust of Dean Swift. Prior to the unveiling, the brass was

draped with the Union Jack. Charles Inglis was born in Donegal. He was ordained in 1759, and succeeded, in 1777, Dr. Aelmuity, another Irishman, as rector of Trinity church. He was consecrated in 1787, and died in 1816, at the age of 82 years. The movement to place this memorial brass in the National Cathedral was started some time ago in connection with the bicentenary of the S.P.G., the object being not only to have a monument to a great Irishman, but also to have some permanent record of the bicentenary in Ireland. The matter was taken up enthusiastically by Church people, and the Rev. H. Vere White, who was formerly S.P.G. secretary, has written an interesting pamphlet dealing with the life of the first Bishop of a British colony.

The Catholic Church.

The following eloquent tribute is paid our Church by an eminent Protestant. He says: "The English Church preserves a very high grade of dignity, decency, propriety and permanence in all her public offices. No transient observer can adequately value this treasure of a birthright Churchman. To be using to-day the self-same words that have through the centuries declared the faith or made known the prayer of that mighty multitude, who being now delivered from the burden of flesh, are in joy and felicity. To be baptized in early infancy, and never to know a time when we were not recognized and welcomed among the millions who have entered the same door. To be confirmed in due time in a faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to the tried and a chastening to the worldly minded. To be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that without respect of persons binds by the same words of duty the highest and the lowest. To die in the faith, and almost hear the Gospel words soon to be spoken over one's own grave, as over the thousand times ten thousand of them who sleep in Jesus. In short, to be a devout and consistent Churchman brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting as they march in unison of piety and hope until they come to the place where shining saints sing the new songs of the redeemed. And they sing with them."

Montreal Diocese.

The attention of Canadian Churchmen has been directed to the diocese of Montreal by the elevation of the venerable and venerated Bishop to the dignity of Metropolitan and Archbishop, thus again uniting the honour with the See to which it was attached. The resignation of a professor and the refusal of the Archbishop to appoint him to a position in the cathedral, is one of those incidents which every now and then come to the surface; incidents, which occur more frequently than people suppose, and add care to the Bishop's office. We do not intend to go into the merits of the present trouble, it would be

unprofitable and improper at the present time. Discontent to some extent exists in the diocese, perhaps one cause of it may be one which we are told exists, namely, that the diocese has been too conservative, that the opposition to all change, even innocent changes, which are common elsewhere, has been solid. Repression must necessarily have a limit, and nothing chills a people so much as the feeling, whether justly entertained or not, of unfair treatment. Important vacancies have been filled by clergy of one school only. Assuming these impressions to exist, it is quite evident that the best course to adopt would be the removal of any suspicion of favouritism; a frank and generous recognition of all parties, and so far as practicable, the union of all in the common object, the advancement of the diocese.

CHURCH MUSIC.

The Development of the Organ; a Fine Organ in Montreal Cathedral.

(Continued.)

With regard to Monastic organs, in the 13th century, the priests of the Greek and Roman churches thought the use of organs in Divine service, scandalous and profane. They preferred rendering Divine worship as simple as possible, in order to distinguish it from that of the Jews and Pagans. Even to this day, the Greek Church does not tolerate the use of organs in their public services. Notwithstanding these opinions, the use of organs and even other instruments became almost universal, not only in great churches, but in those of monasteries, convents, and small towns. The first monastic and conventual organs (called regals), were very small, being merely used to play the melody of the plainsong with the voices. Musical writers have not explained the nature of the "regal," which was evidently to give out and sustain the melody of the plainsong. Carter, the well-known antiquary, calls it "a portable organ, having one row of pipes, giving the treble notes." A writer in "Rees's Encyclopedia" says that the "regal" in all Roman Catholic countries, is a portable organ used in processions, carried by one person and played by another." This explanation is not quite accurate, as the representations in early manuscripts invariably exhibit the instrument carried and performed upon by the same person. There are now being made some small organs for church or chamber use, known as "Positive organs." The make of these instruments is good, and the tone likewise, but though quite modern in manufacture, yet the name allotted them ("Positive"), is far from being up-to-date, and in that respect altogether unlike the little instrument bearing that title. "It is true (says Sir John Hawkins), when we speak of the organ we are to understand that there are two kinds of instruments distinguishable by that name; the one, for the smallness of its size and simplicity of construction, called the "portative;" the other, the "positive," or "immovable organ." By this statement it seems immovable organs were termed "positive," and the movable ones "portative." Turning to our

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musical dictionaries, we find the word "positif" (as it used to be spelt), explained in the following manner: "Positif," the small organ which is placed before the great one in all churches, where there is an organ sufficiently large to be divided into two parts. The organist is placed between the "positif" and the great organ, if the "claviers" or sets of keys are all attached to the great one, and of which the lowest belongs to the "positif."

CANTOR.

(To be continued).

Notes.—One of the most complete organs in the Church in Canada is that of Christ Church Cathedral, Montreal, which has but recently been reopened. The action is "electro-pneumatic," and work was done by Casavant Bros. of St. Hyacinthe. Through the munificence of Mr. H. MacKenzie, many new stops have been added to the original organ (built by Hill & Son, of London, Eng., in 1859), also the "celestial organ" is placed in the tower. Although this organ ("celestial") is complete in itself and quite separate from the instrument in the chancel, it is played from the same console. All the pipes were made by Messrs. Hutchings, of Boston, of the best materials obtainable for good tone production. Tower organs are very rare, as few churches possess central towers, from which it is possible to obtain satisfactory musical results. The organ complete now has eleven stops on the "Great," eleven on the "Swell," seven on "Choir," eleven on "Pedal," and nine in the "Tower," with addition of tubular chimes, also played from console. Mr. John B. Norton, the talented organist and musical director of the Cathedral, is to be congratulated upon the completion of this truly "king of instruments," as all the improvements and additions have been carried out under his supervision. To Mr. MacKenzie, for his unstinted generosity in this regard, the thanks of Church musicians are due, and we only trust, more laymen can be found in other parishes who will follow his example.

BISHOP CHAVASSE ON "THE PRIESTHOOD OF THE LAITY."

The Bishop of Liverpool, addressing the Walton rural deanery, lately, on the scope of the Church's work in great centres of population, said that if they were to do their work as English clergymen in this great city, they must have a definite object, and their object must be nothing more or less than the salvation of men, using salvation in its higher and fuller sense, and including the whole man—mind, body, and spirit. The Church was not worth calling the name, which did not care for the whole of a man, as God had made him. Therefore, as Churchmen, he thought they were bound to take an interest in all social movements. Christ not only preached the Gospel, but He fed the hungry, healed the sick, and cast out devils, and He sent His Apostles to do the same. They who were carrying on His work must imitate His methods, and make their mission

to their generation as full and free as Christ's. Whatever might be their views on those subjects—and it was quite likely they would differ widely—they ought not to hold aloof from such great questions as the temperance question, the purity question, the question of the housing of the poor, and of the care of the children. As citizens, Churchmen, and Christians, they ought to think those subjects out for themselves, and seek to do something to make their country and city more sober, more pure, more moral and more well ordered. The Church was neither a social club, a mutual improvement society, nor a place to listen on a Sunday to beautiful musical services or very eloquent sermons. The church in a parish was a representative of Jesus Christ. He ventured to say there were tens of thousands of people in Liverpool, who were unevangelized, who were not hostile but indifferent, and could only be won when they had evangelical teaching united with evangelical living. They must try to be not only evangelists but teachers of the Word. Another great object which they should keep before them was individual effort. There was a danger to the Church of England in every part of the country of the giving and working being confined to a very few, and the great mass of their communicants and congregation thinking that they had nothing whatever to do except to attend church, listen to the sermon, come to the Holy Communion, and give to the offertory. The masses would never be won for Christ, and the Church would never do what she ought to do, until every man and woman felt they had some part in the work. His Lordship urged them not to take a narrow view of the scope and work of the laity. He trusted the time was coming when the layman, who had the mind of the statesman, and the ability of the administrator, would be allowed a very great share indeed in the government of the Church at large, and of their own parish churches in particular. He believed most strongly in the priesthood of the laity. He trusted that the time would come when they would have in every church, in every parish, their parish council, where men would meet together to consult with the vicar how best to advance the interests of God and their Church in the parish where they lived. As well as individual work, there must be concerted action. All jealousies must be swept away in the thought that they were workers for the one great end. There were often divisions through differences of opinion on religious matters. As long as the Church lasted there would be differences of that kind, and Church history showed that the early Church had its dissensions and differences just as they had them to-day. They must bear and forbear. If they could not have the services exactly as they liked—if there was nothing in it that was against the Book of Common Prayer and the Word of God—they must be content to bear. Another cause of difference was class distinctions, but he hoped the time was coming when in their Church of England they would see the poorest standing side by side with the richest. Those class distinctions could only be swept away by

their remembering that they were all one in Christ.

REVIEWS.

The Love Letters of Dorothy Osborne to Sir William Temple. Price \$1.50. Toronto: Publishers' Syndicate, 1901.

It is possible that what has been called the craze for publishing (or concocting), love-letters may have given occasion for the publication of the very remarkable collection contained in the volume before us. These letters, however, have not been wholly unknown; some of them were printed in a "Life of Sir William Temple," to whom they were addressed; and so good a judge of literature as Lord Macaulay, in criticizing the biography, remarked: "Mr. Courtenay expresses some doubt whether his readers will think him justified in inserting so large a number of these epistles. We only wish that there were twice as many. Very little, indeed, of the diplomatic correspondence of that generation is so well worth reading." If we may venture upon the remark, we are quite of Macaulay's opinion, and give a hearty welcome to these very remarkable letters. Dorothy Temple and William Temple loved each other; but all kinds of obstacles stood in the way of their engagement and marriage. These letters were written by the young lady in such trying circumstances, and they are models of womanly, affectionate correspondence. One romantic episode should be noted. Shortly before the time fixed for their marriage, the young lady was taken ill with small pox, and rose from her bed, her beauty gone; but Temple's love was more than skin-deep, and her seven years of waiting were rewarded by a happy termination. A word of congratulation and thanks is due to Mr. Edward Abbott Parry for his excellent editing of these letters.

The Private Life of King Edward VII. By a Member of the Household. Price, \$1.50. New York: Appleton's; Toronto: Publishers' Syndicate, 1901.

It is a commonplace that the Prince of Wales was one of the most popular men in Europe; but it is always a little difficult for a public man to have his private life made known and yet preserve the charm of distance and seclusion. No admirer of the Prince of Wales need fear such a result from the publication of these letters. Instead of popularity, we are persuaded that affection for him, who is now our King, will be begotten in every reader of this book. Our only fear is that some persons may think these pictures of the King's private life are idealized—all the darker shadows being removed and the bright lights brought into prominence. One thing, however, is brought home to us in reading these pages, that they are, as far as they go, true representations of the features and incidents to which they refer. The conviction will be brought home to many a reader that Edward VII. is not unworthy to occupy the throne of Victoria; and the King himself could deserve no higher encomium.

Guides for Young Men and Women.

It is an old controversy whether conduct and character can be taught—it goes back as far as the days of Plato and Aristotle. But it is a further question whether conduct can be taught by books; and some have strenuously denied the possibility of such a thing. Undoubtedly, the best kind of education is that which is gained in the family from precept and example, and which is widened and deepened by social, school, and college life, by intercourse with high-principled, well-bred men and women, and by wholesome and congenial work. As to these points, there can be little difference of opinion. Still it must be remembered that there are a great many boys and girls who cannot enjoy these advantages; and it is undeniable that

such have been helped and may be helped by the knowledge and experience of others, recorded in books; and three such books, small in bulk, but of excellent contents, we have now before us, published in New York and sold by the Publishers' Syndicate, in Toronto. One, entitled "Successward," is for young men. Two others, "The Well-bred Girl in Society," and the "Business Girl." All are excellent, the work of writers of ability and experience; and we can hardly imagine a young man or woman reading these books with any degree of receptivity, without being benefited by them. In regard to the first, it is a response to the desire for success which is present to most young men, and it deals with almost every kind of subject which is connected with success. We might mention the section on religion as putting the subject in a way that a young man could hardly evade. As regards the books for young women, we might mention the section on the "Small Courtesies of Her Social Life," in one of them, and "Life in a Boarding-house," in the other.

Paolo and Francesca; a Tragedy. By Stephen Phillips. Ninth Edition. Price, \$1.25. Poems, by the same. Price, \$1.50. Herod; a Tragedy. By the same. Price, \$1.50. London: John Laffé; Toronto: Publishers' Syndicate, 1901.

It was but the other day that men were asking if we have an English poet still. Swinburne is silent, so is William Watson; and others are of less account. Mr. Stephen Phillips has come forward to answer the question. It was but the other day that the English literary world was startled by the appearance of his Paolo and Francesca, a striking play, founded upon the well-known story, told by Dante of Francesca, of Rimini, and now that great play appears in its ninth edition, and even the cautious English press, slow to recognize high poetic merit, lest it should discover that it had made a mistake, acknowledges that we have not only a poet of high excellence, but even a dramatist who may be called great. Certainly this first venture has achieved a very remarkable success. This was followed by a volume of poems not at all unworthy to take their place beside the drama—a volume of which the English Times ventured to declare, that Mr. Phillips is a poet "whose writings contain the indefinable quality which makes for permanence;" and his poem, "Marpessa," has extorted, from men of the keenest critical powers, the highest encomiums. Finally (so far), we have the Tragedy of Herod—a really remarkable production, not only as a poem, but as a play, the poetic element being kept in the service of the action of the drama; so that here we have considerable attainment and still further promise that England may have again a great dramatic writer. Tennyson wrote some great dramatic poems; and in their way, it is not likely that they will be surpassed; but Mr. Phillips gives us plays which have not only high poetic qualities, but which are thoroughly fitted for representation on the stage.

Modern Criticism and the Preaching of the Old Testament. By George Adam Smith. 12mo. Cloth. Price, \$1.50. Chicago and Toronto: Revell Co.

There can be little doubt in the mind of anyone who will read this book carefully that it is one of the most important of recent contributions to the literature of its subject. Preachers, who have become convinced that the traditional views of the Old Testament need a considerable amount of modification, have often been at a loss to know how to continue to preach from it without either doing violence to their own convictions or running the risk (owing to the inevitable limitations of the pulpit), of unsettling, without the opportunity of resettling, their hearers. Though not committing ourselves to all the positions of the "advanced" critics, we do not hesitate to say that the solution of the problem is to be found on the lines suggested by Dr. George Smith, in these profoundly interesting lectures. He describes their

objects as being, mainly, three; a statement of the Christian right of criticism; an account of the modern critical movement so far as the Old Testament is concerned; and an appreciation of its effects upon the Old Testament, as history and as the record of a Divine revelation. Dr. Smith boldly carries the war into the country of those who are opposed to any course other than the full acceptance of all the views which have come down to us from an uncritical age. He asserts not only the liberty, but also the duty, of Old Testament criticism; he points out that our Lord, Himself, was the first Old Testament critic, and deals very conclusively, as it seems to us, with the alleged refutation of criticism by archaeology. He proves, moreover, that criticism brings the preacher of today a certain amount of relief from difficulties which embarrassed his predecessors, relief of an intellectual and of a moral kind. We have not space to refer to all the excellencies of the book, but two lectures seem to us to possess peculiar value, and to these we wish to draw attention. One of them deals with the hope of immortality in the Old Testament. It is a well known fact that, as Dr. Smith puts it, "there has been for years in the thinking of civilized men, a steady ebb from the shores of another life;" and he shows that certain Psalms have been left in God's Word "in order that all such forwandered souls may see that they have not lost the road, but that others of God's own people passed through these very shades; and lo! the end was not only a far off sight of the Father, but the end of agony and strife, to which they contributed their portion, was Christ Himself." The other lecture is concerned with the social teaching of the Prophets, and the valuable light thrown upon it by criticism. It is impossible to speak too highly of the reverent spirit which breathes throughout this book, or of the profound learning which it suggests rather than exhibits. For those preachers, who are conscientiously convinced that the modern criticism of the Old Testament is of the evil one, this book has no message or meaning. But to those—and their number is daily growing—who think otherwise, it says, in effect: "You must decide for yourselves as to the truth or falsehood of the conclusions of the critics; if you decide that on the whole they are more true than false, then you can preach the Old Testament fearlessly, profitably, and convincingly, on the lines laid down here."

The Churchwoman.

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

INDIA FAMINE ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: Miss Lisette Cole, Rosedale, \$1.50; Miss Louisa Robertson, \$1; From a Little Friend, \$1; (all three being Lenten self-denying offerings); Mrs. Sweetman, \$1; Mrs. Hoskin, Deer Park, \$1; M. A., Streetsville, Ont., \$1; Mrs. Hooper, 60 cents; Mrs. O'Brien, Shanty Bay, \$1; J. B., London, Ont., \$1; Mrs. James N. Lucas, Smith's Falls, \$1; Editors of the Children's Argosy, 80 cents; Willing Workers of St. Alban's Church, Adolphustown, Hay Bay, for supporting orphan for year, \$15; the Bullock's Corner Mission Band, Greenville, \$6. The accounts one sees of the conditions of things in India are far from satisfactory. We read in to-day's paper of the fearful ravages of the plague. Acute famine for many months to come is what is expected, in the Bombay Deccan, and the Government is understood to be organizing measures of relief on a large scale. Many have considered the famine at an end, and so have ceased to send further help, but for the orphan work, especially, help is still

urgently needed. How can we abandon the poor little children, brought into homes by the good missionaries. \$15 for a year is very little, and already the New York Society, in connection with "The Christian Herald," have saved 5,000 of these orphans, and are now taking up the arduous undertaking of the next 5,000. Each little child is a precious charge to the superintendent of the mission, in which the child is placed. Miss Kendrick, of the S.P.G., mission, at Ahmednagar, Bombay, has already written accounts to me, and to others, who have undertaken the care of a child in her mission. Of the little girl I am supporting at present, she writes that her father died in the hospital, leaving five children without any support, and to make his dying hours happy they promised to be responsible for their bringing up. They have all been baptized, and are in the mission schools. Nearly every one, perhaps, who reads this, could give something (in some cases one can give all), towards the support of a child, and we should, indeed esteem it a pleasure and a privilege to be able at such a distance to be the means of one of these little ones being saved from starvation, and given a comfortable home, and, above all, learning the truth, in a land so full of darkness. Those who take upon themselves the support of an orphan for one year or more, can hear all about the child. Sometimes it may be the representative of a Sunday school or a Mission Band, and it gives additional interest to know all about the little one, and adds zeal and fervour perhaps to our prayers on their behalf. I hope that all will still do what they can, and that more churches will take up the work, and where possible, spare an offertory on behalf of the starving orphans of India. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

CLAYTON W.A.

The second annual meeting of this branch of the Woman's Auxiliary was held on Thursday, May 2nd, at the residence of Mrs. W. Banning. There was a large attendance of the members. The reports of the several committees were read and showed a very satisfactory state of affairs. Twenty-seven members are on the roll, showing a substantial increase for the year. The financial report showed the sum of \$212 on the right side of the account, which was highly gratifying to the members. The following officers were elected for the ensuing year: President, Mrs. J. Fairburn; vice-president, Miss B. James; secretary, Miss Nellie Nolan; treasurer, Mrs. J. Paul, Dorcas' secretary, Miss M. A. Giles; delegates to annual convention to be held at Perth, Miss E. Halfpenny and Miss Mary James.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Chatham.—The clergy of the rural deanery met for their annual services and consultation on Tuesday, April 30th, and Wednesday, May 1st. The Rev. Canon Forsyth, rector of St. Paul's, Chatham, entertained all the priests at the rectory. Papers were read and discussions held on many subjects of great interest and moment to the Church, notably one read by the Rev. W. J. Wilkinson, on "The Church's Weakness, and Absence of Discipline." On the afternoon, of Tuesday, the annual meeting of the Sunday School Teachers' Association of the deanery of Chatham was held. Addresses were delivered by the Revs. T. W. Street and G. L. Freebern, on the "Importance of Interesting Children in the Missions of the Church," and "How to teach the Lessons of the

Christian Year. St. Andrew's his connection of secret L. Freebern no doubt the clergy are as they do, of ideas, etc.

Highfield—lected at the rent year: C. R. Pearson; Charles F. C. George R. men, John P. Alcorn, Will Ingledew, C. James F. R. ard, Andrew

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Montreal—large attend Theological evening. M. Lord Archb. platform, in Bishop Ne. Rural Dear Major E. F. M. Bour the Congr Bethune.

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Christian Year." The Rev. P. G. Snow, rector of St. Andrew's, Newcastle, who is about to sever his connection with this diocese, resigned the position of secretary and treasurer, and the Rev. G. L. Freeborn was elected in his place. There is no doubt that these annual gatherings of the clergy are productive of much good, promoting, as they do, brotherly intercourse and interchange of ideas, etc.

Highfield.—St. John's.—The following officers were elected at the Easter Vestry meeting for the current year: Churchwardens, Geo. Cody and Isaac R. Pearson; lay representatives to Diocesan Synod, Charles F. Cody and Wm. M. Pearson; substitutes, George R. Pearson and Medley Pearson; vestrymen, John Pearson, A. H. G. Vradenburgh, Charles Alcorn, William Pearson, T. E. A. Pearson, John Engledew, Christopher Crawford, Robert Jeffrey, James F. Roberts, A. Tilley Pearson, Fred Leonard, Andrew Richardson.

MONTREAL.

William Bennett Bond, D.D., Archbishop of Montreal.

Montreal.—Diocesan College.—There was a large attendance at the convocation of the Diocesan Theological College, which was held on Tuesday evening, April 30th, and at which His Grace, the Lord Archbishop of Montreal presided. On the platform, in addition to Archbishop Bond, were Bishop Newnham, of Moosonee, the Rev. Principal Hackett, the Rev. F. H. Graham, the Rev. Rural Dean Sanders, the Rev. E. I. Rexford, Major E. L. Bond, Mr. A. F. Gault, the Rev. F. M. Bourne, B.A.; the Rev. Principal George, of the Congregational College, and Chancellor Bethune. Dean Carmichael was, unfortunately, unable to be present through illness. A message of sympathy was sent to the Dean in his sickness, and at the same time greeting was sent to the Wesleyan Theological College, which was heartily returned. After an opening service, conducted by the Rev. F. H. Graham, the annual report was delivered by the Rev. Principal Hackett, who reviewed the work of the past year. The total number of students was twenty-nine—one less than last year, but this decrease, though small, was only apparent as, including the probationers, the number of students was two more than last year. After referring to the number in each class, attention was drawn to the custom of some students, of studying arts at McGill and theology at the Diocesan College at the same time. This was a practice he could not entirely commend, as it would be preferable to finish the arts course before taking up theology, when full time could be given to this important branch of learning, under the eye of competent instructors. The Principal, having spoken of the need of help for the Verdun and Amherst Park churches, referred to the excellent missionary work which had been done by the students and their future prospects. Twenty of the students would be engaged in such work at different points in the Dominion during the coming summer. Principal Hackett concluded by speaking of the great need of a \$50,000 endowment fund for the college. Of this, he said, \$10,000 had already been secured and he hoped that the remainder would be forthcoming in the near future. His Grace, Archbishop Bond, then addressed the meeting. After expressing his deep regret at the absence of Dean Carmichael, he strongly urged upon the divinity students a close attention to the study of Scripture, for on the fullness of this study their work relied. His Grace then spoke highly of Principal Hackett as head of the college, which could have no better man as such. His Grace concluded by commenting upon the presence among them of Bishop Newnham, of Moosonee, who had done such good work among the Indians. Bishop Newnham, in the course of a brief address, spoke of the past and present of the college, and referred in feeling terms to the death of the late Principal Henderson, also speaking of the gratitude felt for help he had received from

the Archbishop, the council and the college. Bishop Newnham then spoke regarding his missionary work among the Indians, giving details of his experiences which plainly showed that missionary life in his diocese was not always a bed of roses, and referred in commendatory terms to the labours of Messrs. Swindlehurst, Fox, Ferris and Asker. At the conclusion of the Bishop's address, the presentation of the bursaries, scholarships, and prizes was made to the following: S.P.C.K., \$96—E. H. Croly, B.A.; R. Blgrave; D. Parker, J. Douglas, B.A.; J. C. Seaman, F. C. Ireland. Bond, \$55—E. Lindsay, B.A. Oxenden, \$40—R. G. Ascah. Presentation of Scholarship—\$400—W. R. Tandy, M.A. Presentation of Prizes—First Year—Old Testament, G. O. T. Bruce, B.A.; New Testament, G. O. T. Bruce, B.A.; Dogmatics, G. O. T. Bruce, B.A.; Apologetics, G. O. T. Bruce, B.A.; Ecclesiastical History, G. O. T. Bruce, B.A. Second Year—Ecclesiastical History, H. Charters, B.A.; Liturgics, W. R. Tandy, M.A. Third Year—Dogmatics, the Mill prize, A. A. Ireland; Apologetics, E. H. Croly, B.A.; Liturgics, the Leonard prize, A. A. Ireland. English Bible (junior), G. O. T. Bruce, B.A.; Elocution, A. A. Ireland; Music, W. R. Tandy, M.A.

His Grace, the Archbishop, has written to Mr. Steen, asking him to return the general license, which he gave to him on his being appointed a professor in his college.

Huntingdon.—St. John's.—A special vestry meeting of the members of this church was held in the school-room on Monday, April 29th. The rector, Rev. W. P. R. Lewis, presided. Mr. W. A. Hunter, having declined the office of people's warden, Mr. George Hyde was elected in his stead. Cordial votes of thanks were passed to the organist and choir for their most efficient services. Prior to the meeting a delegation from St. Paul's church, Hinchinbrook, composed of Messrs. W. B. Saunders and Charles Coulter, were present when the matter of a successor to the Rev. Mr. Lewis was discussed, and several names were submitted to His Grace, Archbishop Bond. The Rev. F. G. Patterson will have temporary charge of the parish. He was present at the vestry meeting. The Rev. W. P. R. Lewis preached two powerful sermons at the farewell services held on Sunday, the 28th ult., in St. John's church. The reverend gentleman selected as his text in the morning, Psalms cxviii., v. 8, and in the evening, from Psalms cv., v. 37. The reverend gentleman at the morning service said some touching words to his congregation over which he has laboured for the past two years and seven months, and gave some interesting statistics regarding his labours in this vineyard. There were thirty-four baptisms, thirty-seven confirmations, ten marriages, and thirty-three burials. He delivered 600 sermons and addresses, and paid 1,200 pastoral visits. At the evening service the choir sang a number of favourite hymns. Large congregations were present both morning and evening.

St. George's.—On the 26th ult., the children of the Sunday school in this parish held their annual entertainment in the school-house. Songs and recitations were given by the children. On breaking up, each child received a present of fruit and candy. The teachers had previously enjoyed a substantial tea given by Miss Bickley.

Cowansville.—The Rev. James A. Elliott, B.A., late rector of this parish, has been appointed rector of St. Michael's church, Vancouver. On leaving for his new post of work, Mr. Elliott was presented with a purse of two hundred dollars by his parishioners, as a mark of their appreciation of his services amongst them; and also, Senator Baker presented him with a C.P.R. ticket to Vancouver, and the Dunham Ladies' College Corporation voted fifty dollars to Mr. Elliott as a trifling tribute to the invaluable services rendered by him to that most useful institution.

The Rev. J. G. Baylis, B.D., has recently been honoured by having had the Lambeth degree of D.D., conferred upon him by His Grace, the Archbishop of Canterbury. This was done at the instance of the Lord Bishop of Fredericton. The Lambeth degree is conferred by the Archbishop of Canterbury, for the time being, upon those clergy who have rendered exceptional service in one way or another to the Church at large.

Iron Hill.—Holy Trinity.—Wardens, J. Robinson, reappointed; W. Shunfelt; delegates to Synod, L. Hastings, J. McCrum; sidesmen, M. Ross and T. Jones. The financial report presented was the most satisfactory for several years past.

North Shefford.—St. Peter's.—Wardens, James Kennedy and C. G. Rutherford; sidesmen, M. C. Martin and A. F. Ashton; delegates to Synod, M. Ashton, and W. Woolly. State of parochial finances, satisfactory.

West Brome.—Church of the Ascension.—Wardens, D. B. Taylor, and M. Owens; delegates to Synod, W. Swift and D. B. Taylor; sidesmen, F. C. Pettes and C. E. Pettes.

Glen Sutton.—Church of the Good Shepherd.—At the adjourned vestry meeting, which was held on April 22nd, A. T. Stowe and C. J. Jones were reappointed wardens; delegates to Synod, Messrs. Kirkpatrick and Francis. The financial statement was a very satisfactory one. A resolution of congratulation was passed to the Archbishop on attaining that high honour.

Abbotsford.—St. Paul's.—At the adjourned vestry meeting, held on April 22nd, the following officers were appointed and elected: Wardens, W. Jackman and G. Roach; delegates to Synod, Mr. J. M. Fisk and Dr. Newell.

Waterloo.—St. Luke's.—Occasion was taken at a meeting, held recently, of Sunday school teachers belonging to this parish, to present to Miss Minnie Slack, one of their number, a purse and an address by her co-teachers, on her departure to take up her residence in Montreal. The purse was presented and the address read to Miss Slack by Mrs. David Lindsay, one of the number, on behalf of her fellow-workers.

Huntingdon.—St. John's.—The parishioners gathered together in the school-room, on Tuesday, April 23rd, to bid farewell to the Rev. W. P. R. Lewis and his wife and family, on the eve of their departure for Cowansville. Great regret was expressed at their departure, and expressions of goodwill and esteem were heard on all sides.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

William Lennox Mills, D.D., Bishop of Kingston; Coadjutor of Ontario.

Kingston.—St. James'.—The curate of this church, the Rev. G. E. V. Renison, has left Kingston, and will be succeeded on June 2nd, by T. W. Savary, of Annapolis Royal, N.S., on which day he expects to be ordained in St. George's cathedral. The new curate comes from the seat of the first recorded Protestant chapel in British North America, where Rev. John Harrison, military chaplain, opened service, October, 1710. The first church edifice, other than military in Canada, was St. Paul's Halifax, erected 1750. The first Protestant church in Ontario was that of the Mohawks at Brantford. Sir David Kirk held services at Quebec, however, in 1630.

The Most Rev. Archbishop Lewis and Mrs. Lewis left New York on the 1st inst. for London. They

sailed on the "Menominee," of the Atlantic Transport Line.

The Right Rev. Dr. Mills, Bishop-suffragan of Kingston, had the honorary degree of LL.D. conferred upon him by the Senate of Queen's University, on the 1st of this month.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—Christ Church Cathedral.—On Saturday, April 25th, the Bishop of Ottawa instituted the Rev. Henry Kittson, M.A., into the rectory of Ottawa, and on the following day he was formally inducted into the living.

Smith's Falls.—St. John's.—The Easter services at this church were of unusual interest, the occasion being the first great festival since the Rev. W. Stiles became rector. The floral decorations surpassed anything ever seen in this church. The Chancel Guild, which had only been organized a couple of months, had charge of the work, and the taste and skill shown in decoration proves that such an organization is a very valuable aid to this part of Church work. The chancel was a veritable bower of floral beauty, with its profusion of lilies, palms, and potted plants, while an abundance of cut flowers, principally daffodils, adorned the altar, making an extremely effective colour scheme of yellow and white. Beautiful new altar, lectern and pulpit drapes, and book markers were given by members of the congregation. The music was of a high order, and well rendered by a large choir, under the direction of Miss Clara Code, who also, at the evening service, sang "Hosannah in Excelsis," most acceptably. The usual Easter topics were recalled by the rector in thoughtful, interesting sermons. The church was crowded at both Matins and Evensong. There were 219 communicants. The church offertory amounted to \$146, and that of the Sunday school to \$14. The Easter vestry meeting was well attended. The reports of the wardens, Chancel Guild, Woman's Auxiliary, and Sunday school, showed all departments of the parish work to be prospering. The total receipts for the year were \$2,419.21, and the expenses, \$2,289.21. The parish has awakened to its duty, and is experiencing a real revival of Church spirit, which is evidenced by the interest and enthusiasm displayed by every member of the congregation.

Williamsburg.—Total revenue for past year, \$1,550.

Aultsville.—St. Paul's.—Wardens, A. Empey and W. Duffin.

Gallingertown.—St. George's.—Wardens, W. Colquhoun and A. Cheley.

Osnabruck Centre.—St. Peter's.—Wardens, J. Hart, and H. P. Algime. The sum of money on hand towards the erection of the proposed rectory, at Aultsville, is \$300. The delegate for Synod from St. George's, Gallingertown, has yet to be appointed.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Trinity University.—The following are the results of the annual examinations of the Divinity Class:

Third Year.—Honours—R. Turley, B.A. Class I.—D. T. Owen, E. M. Wright, B.A.; E. J. McKittrick. Class II.—E. P. S. Spencer, M.A.; E. W. B. Richards, H. J. Johnson, B.A.; W. F. Kerney, M.A.; I. A. R. Macdonald. Passed in Dogmatics, Apologetics, and Homiletics.—L. A. Trotter, B.A. Passed in Biblical Knowledge, Old Testa-

ment, Greek Testament, Dogmatics, Liturgies, English Church History and Homiletics—H. S. Musson.

Second Year.—Honours—G. B. Gordon, B.A. Class II.—G. G. Ballard, B.A.

First Year.—Class I.—T. F. Summerhayes, D. R. Smith, G. B. Johnson, Class III.—J. J. Donagley. Conditioned in Biblical Knowledge, C. G. Austin.

Honours.—Third Year.—Old Testament—Turley, Wright, Spencer, Richards, Musson. Alternatives of Hebrew—Turley, Wright, Richards, Johnson. New Testament—Owen, Spencer, Dogmatics—Wright, Turley, Owen. Liturgies—Owen, Turley and Wright (equal). Church History—Owen, Turley. Apologetics—Owen, Wright. Patristics—Turley, Kerney. Homiletics—Wright, Spencer.

Second Year.—Old and New Testament subjects, Patristics, Church History, and Homiletics—Gordon. Dogmatics—Ballard.

First Year.—Alternatives for Hebrew—Smith. New Testament—Summerhayes, Johnson. Church History—Summerhayes, Smith. Homiletics—Austin.

Prizes.—Third Year.—General Proficiency—Turley. Old Testament—Turley. New Testament—Owen. Dogmatics—Wright. Liturgies—Owen.

Second Year.—General Proficiency—Gordon. Old Testament—Gordon. New Testament—Gordon. Patristics and Church History—Gordon.

First Year.—General Proficiency—Summerhayes. Hamilton Memorial Prize.—McKittrick.

Judge Macdonald's Prize for Biblical Knowledge—1. McKittrick; 2. and 3. Spencer and Richards, (equal).

Doolittle Reading Prizes.—1. Ballard; 2. Wright; 3. Owen.

St. Luke's.—The Rev. Dr. Langtry has been ill with an attack of la grippe for several weeks, and has been unable to do any duty. He is now better, and has been ordered by his medical adviser to take a complete rest for a time, and has in consequence, gone to Welland House, St. Catharines, to recuperate. We trust that the change may prove in every way beneficial to him, and that he may return again in due time to his home fully recovered.

St. Alban's Cathedral.—The Lord Bishop of the diocese held a Confirmation service in this Cathedral on Sunday last when he admitted 35 candidates into the full rites of the Church. The Rev. D. A. Rocco preached in this Cathedral church on Sunday morning on behalf of the Italian Mission Church.

St. Thomas.—A very successful recital was given in this church on Sunday afternoon last by the choir, assisted by several members of the choir, and the Rev. Father Davenport, the rector-in-charge. The church was crowded to the doors, very many people being obliged to stand the whole time, during which the recital was being given. The following soloists took part, Miss Kate Archer, violinist; Miss Hilda Richardson, cello; Mr. John Robson, flute, Mr. W. Spacy French horn, and the Rev. Father Davenport. The latter sang the well-known aria, "For Thou didst not leave my soul in Hell." Mr. T. A. Reid presided at the organ. Both the soloists and the choir did their respective parts very well, and the people present evidently enjoyed the musical treat which had been provided for them. The offertory was given to the choir fund and will be used to give the boys an outing this summer.

Ashburnham.—St. Luke's.—We congratulate the Rev. H. Symons, the rector of this parish, upon having received from Queen's University, Kingston, at their recent convocation, the degree of D.D., honoris causa. The degree was conferred upon the reverend gentleman upon the same occasion when the degree of LL.D. was conferred upon the Bishop of Kingston. Upon that

occasion there were six gentlemen, in all, upon whom honorary degrees were conferred.

Collingwood.—All Saints.—On Sunday, the 28th ult., the Lord Bishop of the diocese administered the rite of confirmation to a large number of candidates, seventy-one in all, forty five of whom were girls, and twenty-six boys and men. The service took place in the morning, when the church was crowded to the doors, and many persons were unable to obtain admission. The candidates had been carefully prepared by the rector of the parish, the Rev. E. H. Musson. Never before in the history of the parish have such a large number of candidates been presented at one and the same time. The Lady Bridges, a sister of Mr. George Moberly, has presented this church with a beautiful altar cloth of exquisite workmanship.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—All Saints.—On Sunday, the 28th ult., a military church parade took place in this city, and four hundred and fifty men, belonging to the 13th Regiment, the Fourth Field Battery, and the Collegiate Institute Cadets, attended Divine service at this church, when an instructive and appropriate sermon on "Obedience," was preached by the vicar of the church, who is also chaplain of the 13th Regiment. Mr. Forneret did not speak at any great length, but his remarks were to the point. He took as his text: "For I am a man under authority, having soldiers under me; and I say to this man go, and he goeth; and to another come, and he cometh; and to my servant, do this, and he doeth it." St. Matthew viii, 9. The reverend gentleman stated, in the course of his sermon, that he wished to preach on an important duty, namely, the duty of obedience. The centurion who spoke the words of the text was a Gentile by birth, but probably became a Jew and joined the Jewish Church. His faith put to shame many sons of Israel, who prided themselves on their religious privileges. The centurion had faith, and he had learned the lesson of obedience, and thus it was that when he sought Christ's services he did not seek in vain. He acknowledged Christ as his Master, and was willing to submit to his authority. All proper submission to those in authority figures as an obedience to the will of God. Christ was lifted up as a sacrifice for sin and an example of a Godly life, and Christ in the heart is a true sample of obedience to the will of God. While on earth Christ obeyed God's will, even unto death, and this should teach all a lesson in obedience which will help them in the battle of life and make them the victor. In conclusion, the preacher urged all his hearers to obey properly constituted authority and the will of God, assuring them that it will help them to submit to and exercise authority and ultimately win for them a crown of life. Every inch of standing room in the church was occupied, and a large number of people remained standing throughout the entire service.

A special meeting of the rural-decanal chapter of Wentworth was held in the Synod Office, recently. The annual statistics from the various parishes were presented and jointly considered. They showed a loss of nine families, but a gain of 72 souls. There were also increases in baptisms, confirmations, and communicants. The newly-adjusted scheme of parochial apportionment for missions was submitted and approved, as was also Rev. Canon Clark's plan for a new book for parochial statistics. The next meeting of the deanery will be held at Glanford, on Tuesday, June 25th.

Elora and Alma.—The following are the officers for ensuing year: Church wardens, William Griffin and J. W. McCully; finance committee, the Wardens, Jos. Clarke, H. Clarke, W. Sheppard, James Wells, R. Topham, Dr. Paget; sidesmen, J. Jeffries, J. Stockford, E. French, and E.

Reynolds. meeting in the warden connection fully met, a

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Reynolds. Total receipts, \$928.15. At the vestry meeting in the school-room on Easter Monday, the wardens were able to report all liabilities in connection with current expenses of the church fully met, and a balance on hand of \$15.

Erin.—Wardens, J. Short, V.S.; and James Austin; delegate to Synod, C. Walker. Total receipts, \$197.56.

Hillsburg.—Wardens, G. Baldwin and J. Byrne, Jr. Total receipts, \$126.

Reading.—Wardens, John Preston and G. Cox.

Mount Forest.—Wardens, W. C. Perry and C. L. King. Total contributions for parochial purposes, \$1,206.85.

Guelph.—St. George's.—Wardens, H. Morton and H. Lockwood. The following were chosen as sidesmen: Dr. Lett, Capt. Clark, Messrs. John M. Bond, S. J. Taylor, Thomas Davidson, H. C. Schofield, J. B. Powell, R. Higham, J. W. Coulson, T. W. Webb, H. K. Parsons, H. Gummer, J. Davis, W. H. Jones, G. A. Oxnard, J. Hallett, H. E. Jackson, A. E. Finemore, J. W. Charlesworth, W. C. Walker, C. Ryde and E. A. Harland. The financial statement presented by the churchwardens placed the receipts for the past year at \$3,542. The disbursements amounted to \$3,491.96, leaving a balance on hand of \$50.04.

St. James.—Wardens, Mr. T. W. Saunders and Colonel White. The financial position of the church is considerably improved, and there is every prospect of a bright future.

Palmerston.—St. Paul's.—Wardens, Dr. Croll and Mr. Essery; delegates to Synod, Dr. Croll and Mr. Wilson. Total revenue, \$788.78. A very pleasant surprise took place at the rectory on Easter Tuesday. The ladies of the Churchwomen's Aid came to make two presentations. The first was an autograph quilt, which was made last year by the Young People's Guild, and then sold by auction. It was presented to Mrs. Gribble, with the following address: Dear Mrs. Gribble: The members of the Churchwomen's Aid have felt that they could not allow this Easter season, the last one that you and Canon Dribble will spend among us, to pass without expressing in some befitting way our respect and love for you. Since coming among us, you have won for yourself the love of all the parish through your true womanly nature, and by the deep interest you took in the parish affairs, and in the Churchwomen's Aid. We would, therefore, ask you to accept this autograph quilt as a slight token of our esteem and love towards you, and trust that it will prove an acceptable souvenir of the parish of St. Paul's, Palmerston. Signed on behalf of the Church members, Mrs. Barnes, Mrs. Jackson, Mrs. Leake, Mrs. Dunbar, Mrs. Gregg, Mrs. Essery, Mrs. Davey, Mrs. Halpenny, Mrs. Jeffrey Mrs. Hunt, Mrs. Clarke, Mrs. Croll, Mrs. Edmiston, Mrs. Colson, Mrs. Nowry, Mrs. Frost, Mrs. Nahrgang, Mrs. Henderson, Mrs. Johnson, Mrs. Cummings, Mrs. A. E. Brown, Mrs. Daley, Mrs. Major Brown. Mrs. Gribble thanked the ladies very heartily for their kindness, and Canon Gribble said she had felt very deeply her inability to do as much parish work as she had been in the habit of doing, and that she would prize the quilt very much reminding her as it would of their friends in Palmerston. A presentation was also made of ten dollars to Miss Maften, signed by the same ladies, with an address, in which they said: "You have worked faithfully and diligently to the best interests of the parish, and when you are finally absent from us, your place will be indeed hard to fill." A very pleasant evening was spent, after the presentations, ending with a supper provided by the ladies. The Rev. Canon Gribble has resigned this living, and his name has been placed on the list of superannuated clergy. Canon Gribble has removed to Niagara Falls, where he will, in future, reside.

Moorefield.—Miss Stone has presented a stole to the church as an Easter offering. Total amount raised for all purposes during the year in the mission of Rothsay, Moorefield and Drayton, \$1,137.22.

Milton.—Grace Church.—The adjourned vestry meeting of this church was held at the school-house on Monday evening, the 29th ult., and the proceedings could not have been more unanimous. The auditors' report was received and adopted. It showed that the finances of the church were in a satisfactory condition. The total church debt, which was \$2,734.50 a year ago, has been reduced to \$2,298.73, though an additional liability of \$220 in connection with the organ was assumed a short time ago. Messrs. H. G. Heaven and John Maxted were elected sidesmen, in addition to those elected on Easter Monday. The vestry put on record its appreciation of the services of Rev. J. E. Morrell-Wright during the winter, and those of the Sunday school superintendent, organists, choir master and choir during the Church year.

Lowville.—St. George's.—The Rev. C. P. Sparling, rector of this parish, has been appointed rector of Palmerston, and will go to that place shortly. His removal from Lowville is greatly regretted both by his parishioners there, as also by his many friends in Milton.

We are pleased to find that the Rev. Herbert Shutt, formerly of this diocese, is succeeding very well in the States, and that at St. Paul's, Minn., he and Mrs. Shutt had an enthusiastic reception at a recent parochial function, which was held there.

Burlington.—The Diocese of Niagara can boast of no more faithful presbyter and more upright Evangelical pastor than the Rev. Mr. Fatt, of this parish. Since Mr. Fatt's appointment as curate-in-charge to the Rev. Canon Belt, who on account of age and infirmity had to retire from the active work of the parish, there has been nothing left undone which could minister to the advancement of the temporal and spiritual well-being of the parish. The church at Burlington is very beautifully situated. The avenue by which the building is approached is a thing of beauty. The walk through the line of trees in spring is a benediction—in summer a treat—in winter a lesson in nature. At present the Rev. Mr. Murphy is conducting a parochial mission. The services are well attended. The singing hearty. The addresses practical and pointed. We pray that a rich outpouring of the Spirit may be the result of the earnest effort to deepen the spiritual life of those worthy people. Light, more light, and more life are the requisites of the Church to-day, as it ever has been.

HURON.

Maurice Scollard Baldwin, D.D., Bishop London.

Berlin.—St. John the Evangelist.—Wardens, E. P. Gower and J. P. Bell, reappointed; delegates to Synod, Dr. D. S. Boulby and Mr. J. Fennell. The envelope contributions have been largely increased during the year. The vestry agreed to make up to the rector the amount of the reduction of his stipend through the new arrangements, which have been made in Waterloo.

Waterloo.—St. Saviour's.—Wardens, W. M. Martin and W. M. Reade. A substantial balance has been left over, after reducing the debt on the church by \$100. The congregation agreed to the rector's appointing Mr. R. A. Armstrong, B.A., after his ordination to the diaconate, to be the assistant curate. Mr. Armstrong is to be placed in charge of St. Saviour's.

Princeton.—St. Paul's.—A handsome stained glass window has been put into the south side of this church, by Mr. William Davis, to the memory

of his parents. The window represents the Evangelist, St. Luke with his well-known ecclesiastical emblem of the bull's head. The colouring of this window is very beautiful, and reflects great credit upon the firm of Hobbs & Co., London, Ont., by whom it was executed.

ALGOMA.

Right Rev. George Thorne, D.D., Bishop.

Bracebridge.—St. Thomas.—There was a large and representative number of the congregation, including ladies, present at the annual Easter vestry meeting. The wardens' accounts for the year 1900—01 were of a most satisfactory character. After wiping out an indebtedness of the previous year, about \$75, the wardens were able to pay off \$200 of church debt, and also to strengthen the church roof at a cost of \$110. Notwithstanding this outlay, all current expenses were met, leaving a balance in hand of \$28. This is considered a good showing, in that the congregation became self-supporting just one year ago, holding itself responsible for the whole stipend at \$800. The Woman's Auxiliary of the parish rendered good assistance, paying, over the offertory, \$100 on church debt; fuel, \$55.86; for electric light, \$37.33; and interest on church debt, \$36. The Easter Day offerings amounted to \$140, in round numbers. The following officers were appointed and elected for the year 1901—02: Wardens, Mr. H. B. Bridgland, reappointed; Mr. John Ashworth, re-elected. Advisory board: Messrs. W. Kirk, A. A. Mahaffy, W. H. Buckerfield, J. Beaumont, R. M. Browning, and Dr. Bridgland, M.L.A. Sidesmen, Messrs. George Sibbett, C. E. Mawdsley, D. T. Hodgson, J. Beaumont, T. B. Aulph, and J. Dowler. Cemetery board: Dr. Bridgland, Mr. W. Kirk and Mr. W. H. Buckerfield. Vestry clerk: Mr. D. T. Hodgson. Lay delegate to Triennial Council: Dr. Bridgland.

MOOSONEE.

Jervois A. Newnham, D.D., Bishop, Moosonee.

The Bishop of Moosonee, preaching at St. Mark's, Parkdale, Toronto, on the evening of the festival of St. Mark, the Evangelist, took, not as a text, but as a motto on which to base his remarks, Isaiah xli., 10, and following verses. These verses express trust in God and triumph through God, which, he said, was truly characteristic of the spirit of the missionaries of the diocese of Moosonee, and in this spirit he wished to make his remarks on that evening. God has upheld the missionaries in their difficulties arising from privations, the acquiring of languages, etc. Moosonee is much nearer to Toronto than most people imagine. The southern boundary of the diocese, being just north of the main line of the C.P.R., and reaching as far north as it is possible to go. The eastern boundary of the diocese is near the coast of Labrador, and the diocese reaches as far west as the longitude of Winnipeg. There are no means of ingress or egress except by the rivers; there being no roads, no towns, no colonists, all travel is by canoe in summer, and snow shoes in winter. To come to Toronto on this trip the Bishop walked from Moose Fort to Cleapeau, on snowshoes in the month of February. The diocese covers 600,000 square miles of territory. In the southern portion of the diocese, the people are all Indians, with the exception of a few traders. To the north are the Esquimaux, only a few hundred of whom have been reached by the Christian teacher. The Indians are of the Cree, Ojibway and Chipewyan tribes. Work was begun by the C.M.S. in 1851, who sent out Mr. John Herden as their first missionary, he being at that time a lay reader. Some work had been begun by Methodists previous to this, but they had retired from the field. The Bishop of Rupert's Land travelled from Winnipeg to Moose Fort and ordained John Herden to the diaconate and priest's orders, putting him in charge of the work there. As a result of this beginning, about fifty years

ago, nearly all the Indians are now Christians. Almost everywhere you go you may hear morning and evening prayer and praise ascending amidst the west. On Sundays, the Indians do not hunt. When John Herden went there first the Indians were cruel, especially to the weak and suffering. Superstition is now given up. To day, the Indians put their trust in the atonement. In 1872 John Herden was consecrated as first Bishop of Moosonee, and in 1893 he died. The work in the diocese has now grown beyond the possibility of supervision by one Bishop. The Bishop lives at Moose Factory; it is impossible to keep in touch with the work in York and Churchill, which he has visited only twice in ten years. If one of the missionaries in these parts were to write to the Bishop, it would be twelve or fourteen months before he could receive an answer. To spend one week with the missionaries in each of their places the Bishop had to be away fourteen months from headquarters. This western portion of the diocese is to be set apart as the diocese of Keewatin, including all that portion of the present diocese west of the Severn river, and including also the Rainy River District, now in the diocese of Rupert's Land. This will give the new diocese five missionaries from Moosonee, and about the same number from Rupert's Land. The new diocese will take almost \$25,000 of capital from Moosonee. Eastern Canada should not only make up this amount, but also help maintain the new diocese of Keewatin. One of the greatest difficulties to overcome is that of travel. In 1899, the Bishop set out from Winnipeg for York Factory, taking with him the wife and two children of the missionary at Churchill, who were going to join the missionary for the first time. They took four weeks to reach York Factory. Here they obtained an open boat, in which they spent nineteen days in making Churchill. The passage was very stormy, the Bishop feared that winter would set in; several snowstorms occurred; for three days they could not proceed, but finally reached Churchill. Half the winter was spent then visiting the Indians and Esquimaux. In nineteen months of this journey, the Bishop was travelling for six. When he returned to York he left on the 25th May, and reached Winnipeg on the 25th July. On this journey at Trout Lake he had a happy experience. Four or five hundred Indians were waiting here to see him; the Bishop was late in coming, the missionary assured the Indians that he would come if he were not dead. Food was scarce, but still they waited; no flour, no pork. At last the Bishop's canoe was seen in the distance, the Indians obtained gunpowder from the Hudson Bay Post, and fired a salute to welcome the Bishop. They had not seen a Bishop for twenty years. Every morning and evening there was service out of doors, the church was not large enough. On Sunday, 124 Indians were confirmed, and 161 received the Holy Communion. The Bishop visited Norway House, where the Methodists are working; he went for the purpose of ascertaining whether the Church could take up work there. The Methodists may retire, if so, the Church will take up the work. The Indians in the diocese are nearly all hunters. In the summer they assemble for as long as three months at the larger ports, for a shorter time at the smaller ones; at these times the missionary must hold services twice a day and give instructions. In the winter time they are scattered in hunting bands. There are in all about 10,000 Indians, 6,000 of whom are members of the Church, and 1,200 are communicants. When the Indians go hunting, they take with them Bible, Prayer-book, Pilgrim's Progress, Peep of Day, all in their own language. While away they have daily morning and evening prayer. They teach their children as well as they can. The Bishop had not visited Blackhead Island; if he were to do so, he would have to go to England thence to Scotland, and take a wheeling vessel from Peterhead; it would take him two years to visit this part of his diocese. The diocese must always be dependent upon outside help. It is not a matter of

one collection now and again, but there is continual need of constant help. The Bishop concluded a most interesting address in an earnest appeal for the prayers of the Church generally for the work of the Church in this large diocese.

NEW WESTMINSTER.

John Dart, D.D., D.C.L., Bishop, New Westminster.

Among the many wants of this diocese, Bishop Dart appeals very strongly for help for the work among the Chinese, of whom there are from 15,000 to 20,000 in British Columbia. Large numbers of them live in the cities of Victoria, Vancouver, and New Westminster.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

MANUSCRIPT CLERGY NOT WANTED.

Sir,—Some of your correspondents very recently were much exercised over the real or supposed lawlessness of the clergy, and the case which seems to have originated the controversy is half as outrageous as it was stated to be it could scarcely have been worse in that direction; but it may, I think, be fairly asked, what about the other directions. The assumption, as it appears to me, that the lawlessness was all one way, was not only gratuitous but erroneous. Are the admissions of non-ordained and schismatic ministers into the Church's ministrations greater proofs of lawlessness than using unauthorized, i.e., unlawful supererogatory or supplementary prayers into the regular services of the Church, may or may not—but mostly may—contain the "divers and strange doctrines," the very men who use them are bound, as honest men, by their ordination vows, "to do their diligence to banish and drive away." But query, ad rem, are there not Jesuit wire-pullers on both sides now as there has ever been since the days of good Queen Bess. Now we have another cry, "Manuscript clergy not wanted." I would ask, if not, why not? Some sensible letters have appeared in reply to "Manitoba," and at least one layman's: I think before notice had been seriously taken of the letter from "Manitoba," it should be known who he is, or at least whether his experience is of a merely local or a general character. One soldier does not make an army, so neither does an isolated case prove a general rule. If the writer from Manitoba is sure of his factor, that there is a consensus of opinion that MS. clergy are not wanted, why does not he say so over his own name and not over a nom de plume? After more than a half century's experience among all sorts and conditions of preachers I have no hesitation in saying, a sermon wholly manuscript, well read, or from copious notes, after careful and prayerful thought in the quietude of the study, is much more likely to be profitable to those who are hungering and thirsting after righteousness than can ever be the case when, if it be not vapouring, it often is the mere flourishing of rhetorical trumpets in what are merely so-called extempore sermons. That I am not prejudiced in favour of MS., or even notes, I may say I am permitted, as a layman, by my Bishop here, as I was by several Bishops in England, to do a great deal of semi-clerical work, not only in my own church of St. Cyprian's, but in many other parts of the diocese on the invitation of the rector or incumbent, and my address—where the sermon should come in—are extempore without notes. I

do not boast, I simply state the fact. I would respectfully refer the controversialists to 1. Cor., xii. 4. et seq., and they will no doubt get a clearer insight into the whole matter—that it depends on the character of the "gift," not only of the preacher, but equally so of the hearer, who is often too apt to forget his own responsibilities. I fear there are too many itching ears who are better pleased with and are carried away by schismatic conventicle novelties, rather than listen to or be led by the "truth as it is in Jesus." There may be grace even in numbers, as it is said there is in "orders." I know from long experience, numbers are sometimes not always very inspiring. They are not always proof of a righteous cause. Fancy our Bishop sending a swaggering message to the King in the name of condolence as representing one-fifth of the people in Canada, as was recently done on behalf of a schismatic body in this city. Such a boast on the Bishop's part, could such a thing be possible, would have been denounced as outrageous and cast more than doubt as to the accuracy of the numbers boasted of. We are not to follow a multitude to do evil nor can the Church attempt to gather in the multitude by mountebankery. That numbers are no proof of a righteous cause is evident enough. There was but one Elijah against 450 prophets of Baal with 400 prophets of the grove; there was but one Michaiah against Zedibiah, with his horns of iron and his numerous brother prophets who pleased and were honoured by a wicked king for their "thus saith the Lord," perfectly orthodox language, yet the Lord had not spoken by them; while the true prophet by whose mouth the Lord did speak, like Elijah, so far as man was concerned, stood alone and was rewarded with a prison dungeon honoured by the king's wrath and fed with the bread and water of affliction. Let the Church be true to her Divine Foundation; to her Apostolic orders and creeds. These are her best sureties. In the meantime let us leave it to the diverse "gifts" of the clergy as to the use of MS. sermons or otherwise.

GEORGE WARD (A.C.H.)

CANADIAN PRAYER BOOK.

Sir,—Should your correspondent's idea of a special Book of Common Prayer ever be "un fait accompli" I would point out an oversight in the Psalter that would be advantageously amended—e.g., in p. 141, v. 2, these words occur, "And let the lifting up of my hands be an evening sacrifice." Why then is this Psalm placed in the Morning Prayer, when there are only 21 verses, all told, in the psalms for Evening Prayer on the 29th day of the month? Certainly this might be amended with advantage.

L. S. T.

CANONS ECCLESIASTICAL.

Sir,—The wise man has said of making books there is no end. The fool of the present day might say of making canons there is no end. There is hardly a Diocesan Synod in the Dominion of Canada that has not several would-be ecclesiastical legislators, who are continually manufacturing new canons and tinkering with existing constitutions. Most of these men have never studied the Constitution and Canons Ecclesiastical, made in the year 1603, and amended in the year 1865. It is well even for ecclesiastical law makers to remember that the Church is not simply one diocese established last century, with a pro-cathedral and honorary canons; that, in fact, the Church has existed for many centuries and has never been dead or entirely idle. That modern methods cannot be expected to improve the doctrines and discipline of that body, which received, once for all, the faith delivered to the saints. The autonomy of the diocese, and the personality of the individual are grand ideas to keep before the mind. At the same time, the Catholicity of the Church must never be forgotten. The church-

man is not a diocese. If the Church thing the C nued him. the discipli case of Nia cumstances, brought in points were Synod, last out a word utterly usef to the per against who now propo ssemble the in that "it there can l the privileg of the dioe "fresh legis Provincial from which conviction, before the the plaintiff jurisdiction spect for it privied of i the verdict happened i at Ottawa, the diocese clergyman to the court versed, the stated in h never does the legal ne has made

Sir,—Per and corres some week test agains Glenallan. public the section of th abandoned, which Gler least 250 sq as the gro a distance average wi will not ab ritory, whi a resolute i this part c bodies, wit think, the abandoned Methodists but such a ous Shiloh proves that Presbyteria centres as byterian), churches ir before thes doing so, in the towr about twer Romans th Presbyteria The Germ: in these p come in ar all Roman population will be alw coming An country to

man is not simply a member of a certain parish or diocese. He is a member of the Church. All that the Church intends for him he should have. Anything the Church has provided should not be denied him. Over twenty years since, a canon for the discipline of the clergy was passed in the diocese of Niagara. It was made under peculiar circumstances, and for a specific purpose. It was brought in requisition but once, and then its weak points were discovered, and at the meeting of Synod, last year, it was swept off the books without a word being uttered in its favour. It was utterly useless from the first, and more dangerous to the persons operating it than the persons against whom it was aimed. As a substitute, it is now proposed to frame another, which will resemble the laws of the Medes and the Persians, in that "it altereth not"—a canon from which there can be no appeal—one which will confine the privileges of Niagara Churchmen to the limits of the diocese. It is not many years since a "fresh legislator" introduced a measure into the Provincial House of a summary character, and from which there was to be no appeal. The first conviction, under this precious law was brought before the Court of Appeal. It was contended by the plaintiff that the Court of Appeal had no jurisdiction. The court, however, had some respect for its own existence; declined to be deprived of its rights, heard the case, and reversed the verdict of the lower court. This is just what happened in the Metropolitan Court of Appeal, at Ottawa, last January. The Diocesan Court of the diocese of Niagara gave a verdict against a clergyman of the diocese. The case was carried to the court above, the finding of the lower court reversed, the sentence annulled, the clergyman reinstated in his charge, and justice triumphed. It never does for any diocese to make the meshes of the legal net any smaller than the Church universal has made them.

LEX.

OCCUPY THE FIELD.

Sir,—Permit me to thank your many readers and correspondents for the interest my letter of some weeks ago has provoked. I wrote to protest against the sale of the dilapidated church at Glenallan. My letter also urged upon our Church public the necessity of reopening up work in this section of the country, that we have so ignominiously abandoned. The area of this neglected field, in which Glenallan is one convenient centre, is at least 250 square miles. This is a very low estimate as the ground stretches from Shipley to Elmira, a distance of about twenty-five miles, with an average width of at least ten miles. Surely we will not abandon such a magnificent stretch of territory, which we once occupied, without making a resolute and continuous effort to rehold it. In this part of Western Ontario, other religious bodies, with the exception of ourselves, and, I think, the negro Methodists of S. Peel, have not abandoned their work. I am aware that the Methodists have closed a station or so of theirs, but such an act in the presence of their numerous Shilohs, Zions, Goshens, Slivets, etc., hardly proves that they have declined in numbers. The Presbyterians and Roman Catholics, from such centres as Macton (R.C.), and Glenallen (Presbyterian), have each stretched out and built new churches in Drayton, where we held services long before these last-mentioned bodies contemplated doing so. Where we now only have three stations, in the townships of Pell and Maryborough, we had about twenty-five years ago, six stations. The Romans then had two; they now have three. The Presbyterians then had three; they now have five. The Germans from Waterloo County have settled in these parts is true. They, however, have not come in any alarming numbers. Neither are they all Roman Catholics. Because of the German population in the small county of Waterloo that will be always impossible. The Germans are becoming Anglicanized. One only needs to visit the country to become convinced of this. Years ago,

many Germans moved up from Waterloo County to Ayton, County of Grey. From neither a racial nor religious point of view did they oust their English-speaking neighbours. The Germans, on the contrary, have been Anglicized. Again, it was but a few years ago that the Anglican Church firmly established itself in Hespeler and Preston, which even yet are strong German centres. Even were this fancied German R.C. movement so alarming as has been represented, has not the Church for the English-speaking people her solemn mission to fulfil among such a people, who in language, etc., are becoming more English than German. What a splendid help it is for our foreign missionaries to minister to even the heathen, who are acquainted with our language. Surely the same principle of lingual attraction, applies to the few German families now located in these English-speaking townships. That our abandoned churches, e.g., Glenallan, are in a wretched state is true. To go back to them is humiliation. Yet in humiliation, and in no other way, dare we in God's name approach any abandoned church or mission field. To begin otherwise is but to court disaster. A pilgrimage of honest humiliation by our bishops, etc., should characterize our reappearance in such places. We cannot begin as we did forty or fifty years ago. We really do not deserve it. A house, a van, a tent, a dilapidated church is all we can, for the present, have. Still, if we have the faith that our work is God's, we should be optimistic, and venture, as we never before in these fields did. As we have won, and recently, in many places, we shall win in the hard and apparently unpromising outlook in West Wellington, North Perth and Waterloo, in which the old church at Glenallan is a rallying point. The Rev. T. G. A. Wright has done me the kindness and honour of stating that my knowledge of this part of the diocese of Niagara has not been gained by one or more stray visits there. May I strengthen the veracity of Mr. Wright's remarks by merely mentioning that I was born within a few miles of Glenallan, and lived there for twenty years. Will the Canadian Churchman receive subscriptions to be given to the Mission Boards of the dioceses of Niagara, Huron, etc., on condition that such monies thus received be applied to support the reopening of Church work at Glenallan, etc., etc.

H. V. THOMPSON.

Shanty Bay, April 25th, 1901.

"OFFERTORY—OFFERINGS—A PROTEST."

Sir,—Allow me to say a few words, re Archdeacon Bedford-Jones' letter on the above-mentioned subject. I beg to differ somewhat from the Archdeacon's definition of "offertory." I take it for granted that the Standard Dictionary (compiled as it was by such talent), may be taken as an authority on the meaning of the word "offertory." And while the Archdeacon is quite right in saying that "offertory" "denotes an act of worship," yet, when he says "the expression to collect or to take up an offertory is absolute nonsense," I cannot accept his dictum, for one of the meanings I find given is that offertory means "the act of offering, specifically, the collection taken during the religious service."

A CHURCHMAN.

CHANGE IN ENGLAND.

Sir,—A few results of the religious movement of this last century have impressed me. One is, that the change which in our body is called the Oxford Movement, has been a general one. Probably the Greek Church is the only organization which ended the century where it was at the beginning, and yet it also in the latter half developed great missionary force. But the Roman communion changed most of all, the dogmas of her faith are altered. Even the Jews seem melting away under the sun of toleration; the distinctive features of Quaker life and habits have disappeared, and the Presbyterians who

began the century as a dividing sect, end it as a uniting body. Is it therefore any matter of surprise that the Church of England should have passed through a period of change. Is it not rather evidence of life that the questions which have agitated and have stirred her have had so little effect. Undoubtedly the changes, especially those which appeal to the eye have told their tale. I wish to avoid any criticism of the effect of this movement beyond pointing out results which are brought before us by the publication in the New York Freeman's Journal, a Roman Catholic organ of statistics, by the late Mr. G. Mulhall, commonly regarded as a leading authority. In comparing religious progress he found that the principal Protestant nations, Great Britain, Germany and the United States advanced rapidly in population, while France, Ireland, Spain and Portugal made little increase. But he also finds that an examination of the relative progress of Protestantism and Roman Catholicism in the English-speaking countries reveals a much greater percentage of gain for the latter faith: "In the United Kingdom there are no fewer than 4,600 Catholic churches, almost all built in the nineteenth century, and representing an outlay of at least £20,000,000 sterling. The progress of Catholicity in Great Britain is chiefly among the educated classes, as appears from a work just published by Swan & Sonnenschein, London, which states that since the Tractarian movement of 1850 the persons who have gone over to the Church of Rome include 445 graduates of Oxford, 213 of Cambridge, and 63 of other universities, besides 27 peers, 244 military officers, 162 authors, 129 lawyers and 60 physicians. Among the graduates were 446 clergymen of the Established Church.' The secession of so large a number of distinguished persons from the Church of England to enter the Church of Rome has been accompanied by a reaction among the masses of the English people, who have gone over largely to the Methodist and other sects. This is apparent from the returns of marriages in England and Wales during forty years in the different places of worship, showing the following ratios:

	1855-65.	1866-75.	1876-85.	1886-95.
Church of England.	860	761	720	697
Roman Catholic	46	42	43	42
Dissenters	94	197	237	261
Totals	1,000	1,000	1,000	1,000

"In the decade ending 1865 the Church of England stood to dissenters as 9 to 1, but at present it is less than 3 to 1. The dissenters have gained what the Church of England has lost, while the ratio of Catholics has slightly fallen off in the forty years. We see that in England and Wales only 4 per cent. of the population is Roman Catholic, as compared with 8 per cent. in Scotland, 78 per cent. in Ireland, 40 per cent. in Canada, 14 per cent. in the United States and 22 per cent. in Australia.. Assuming these figures to be substantially correct, it seems to me that in this century a comprehensive and moderate policy would be a wise one to adopt.

SENEX.

GEMS.

It is not the things that make the most noise and show that are the bravest and the best, but the everlasting patience, charity, and courage needed to bear our daily trials like good Christians.

When God hides from us so much that we would fain know, let us believe that the same love conceals, as at other times reveals, and that shadow and sun are accomplishing our growth in grace and in the knowledge and love of God.

The feet that go up to God into the mountain, at the end, are the same that first put off their shoes beside the burning bush. This is why the Christian, more than other men, not merely dares, but loves to look back and remember.

ONLY A DAY AT A TIME.

Only a day at a time!
No needs be to look then ahead,
Only a day at a time,
In sickness to lie on thy bed.

Only a day at a time!
O take up and chant the refrain!
Only a day at a time,
To suffer thy wearisome pain.

Only a day at a time!
Does the thought not afford thee relief?
Only a day at a time,
To pass through the bitterest grief.

Only a day at a time!
Then "why take ye thought for the morrow?"
Only a day at a time,
To carry thy burden of sorrow.

Only a day at a time!
"This day," our Lord taught us in prayer;
Only a day at a time,
To cope with life's worry and care.

Only a day at a time!
How few are the days of man's life!
Only a day at a time,
To face its fierce struggle and strife.

Only a day at a time!
What pressure this feeling destroys!
Only a day at a time,
To bear with what frets and annoys.

Only a day at a time!
Where then can impatience well lurk?
Only a day at a time,
To do thy monotonous work.

Only a day at a time,
When striving the victory to win;
Only a day at a time,
To battle with Satan and sin.

Only a day at a time,
When seeking for Jesus to shine;
Only a day at a time,
To-morrow may never be thine.

E.L.S.

HINTS TO HOUSEKEEPERS.

Cream Biscuit.—Sift together 1 quart flour and 2 heaping teaspoons Royal Baking Powder, work in 1 tablespoon lard and $\frac{1}{2}$ cup melted butter, $1\frac{1}{2}$ teaspoon salt, all 1 teacup cream and beat to a stiff dough. Roll out three-fourths of an inch thick, cut and bake in a quick oven.

Salmon Omelet.—Make an omelet as usual, adding one tablespoonful of minced salmon for each egg used. Mix the salmon with the beaten eggs before pouring into the omelet pan, or sprinkle it over the surface before the egg is firm, or fold it in after the omelet is cooked.

Frothed Corn Soup.—Put one can of corn through the meat chopper or pound it to a pulp; add one slice of onion and one pint of water and simmer for twenty minutes. In the meantime scald one pint of milk in a double boiler and thicken with one tablespoonful of butter and three level tablespoonfuls of flour rubbed together to a paste. When smooth and thick season with one teaspoonful of salt, one-third of a teaspoonful of white pepper. Rub the corn through a fine sieve, add it to the milk, stir and cook for a moment longer. Pour into the tureen, add one cupful of thick cream whipped to a solid froth, mix lightly and send at once to the table.

Stuffed Beef Heart.—Thoroughly wash the heart and cut out the tough central muscles. Cover it with vinegar and water in equal parts, add one teaspoonful of salt and six cloves and let stand for three or four days. Wash in clear water, wipe dry and stuff with a seasoned bread stuffing. Heat two tablespoonfuls of drippings, lay in the heart and turn until nicely brown on all sides. Pour in about two inches of boiling water, cover

and simmer gently until the heart is tender. Thicken the gravy, season to taste, simmer for five minutes and serve with the meat.

Few cooks understand the knack of beating the whites of eggs easily. A wire whisk is the best egg-beater. Have the eggs cold, and always add a pinch of salt to them before commencing to beat. They should be light and dry, and that means to put air into them, so at each stroke with the beater lift it from the eggs, and the work will be quickly accomplished.

A HINDOO LEGEND.

The following legend is common in Southern India. It has been translated into English by Miss Frere, daughter of Sir Bartle Frere.

"One day the Sun the Moon and the Wind went out to dine with their uncle and aunt, the Thunder and Lightning. Their mother (one of the most distant stars you see far up in the sky) waited alone for her children's return.

"Now, both the Sun and the Wind were greedy and selfish. They enjoyed the great feast that had been prepared for them, but had no thought whatever of saving any of it to take home to their mother. It was not so, however, with the gentle Moon; she did not forget her mother. So, of every dainty dish that was brought round she placed a small portion of its contents under one of her beautiful long finger-nails, that the star might also have a share in the treat.

"On their return, the mother, who had kept watch for them all night long with her bright little eye, said: 'Well, children, what have you brought home for me?'

Then the sun (who was the eldest) said: 'I have brought nothing home for you. I went out to enjoy myself with my friends, not to fetch a dinner for my mother!'

"And the Wind said: 'neither have I brought anything home for you, mother. You could hardly expect me to bring home a collection of good things for you when I merely went out for my own pleasure.'

But the Moon said: 'Mother, fetch me a plate; see what I have brought you; and shaking her hands, she showered down such a choice dinner as never was seen before.

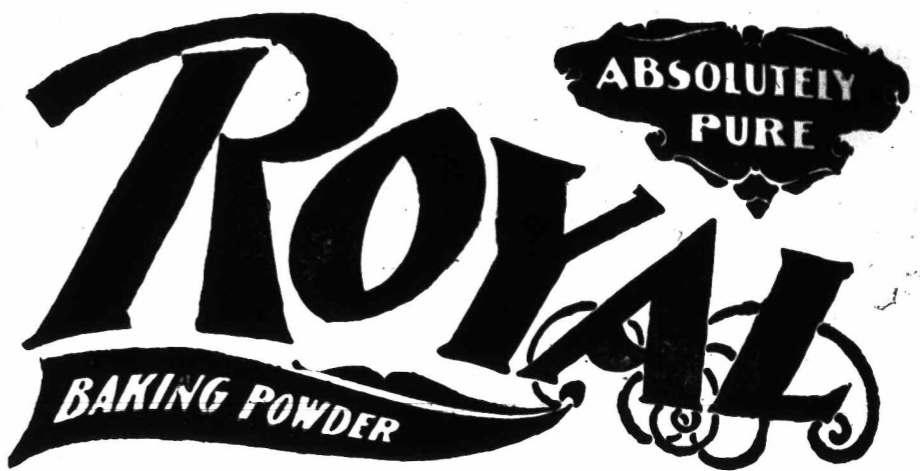
"Then the Star turned to the Sun and spoke thus: 'Because you went out to amuse yourself with your friends, and feasted and enjoyed yourself without any thought of your mother at home, it must be that you shall be punished. Henceforth your rays shall ever be hot and scorching, and shall burn all that they touch. All men shall hate you, and cover their heads when you appear!'

"This is why the sun in India is so hot even to this day.

"Then she turned to the Wind, and said: 'You also, who forgot your mother in the midst of your selfish pleasures shall likewise suffer. You shall always blow in the hot, dry weather, and shall parch and shrivel all living things, and every one shall detest and avoid you from this time forth!'

"This is why the wind in the hot weather of India is so trying and disagreeable.

"But to the Moon she said: 'Daughter because you remembered your mother and kept for her a share



No other article used in the domestic economy of the household has so many enthusiastic friends among the housekeepers of America.

No other article of food has received such emphatic commendation for purity and wholesomeness from the most eminent authorities.

The great popularity and general use of the Royal Baking Powder attest its superiority.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

Avoid the imitation powders. They are sold cheap because they are made from alum. But alum is a poison dangerous to use in food.

ROYAL BAKING POWDER CO., 100 WILLIAM STREET, NEW YORK.

of your enjoyment, from henceforth you shall be ever cool, and calm, and bright. No hurtful glare shall accompany your pure rays, and men shall always call you blessed.'

"This is why the Moon's light is so soft, and cool, and beautiful even to this day."

You may smile at the legend, but the poor Indian people who could imagine this to be true could also see that rudeness and selfishness is ugly and wrong, and that unselfishness is good and beautiful. If they could see this, Christian boys and girls should see it much clearer, and never fail to act on it.

AN OLD DOCTOR'S STORY.

An aged man said one evening to some children, "I want to tell you something that once happened in my life, it was long, long ago, when I was a boy, but I have never forgotten it, nor am I likely to do."

The children were all attention; they knew the doctor could tell a story.

"He began, "I had been in the fields making hay; and was returning home thoroughly tired. The heat had been very great all day, and I was anxious to get home and rest. But when I got out of the field and into the road which went into the town I met my father. He had a small parcel in his hand, and I noticed that he did not look well.

"He said to me, 'Would you mind taking this package into the town for me, Jim? It will not take you long, and I am not very well to-night? He spoke with hesitation, as if he

did not like to trouble me. He was always so gentle, and considerate for others, that we never refused to do all we could for him.

"This night, however, I felt a bit angry. I was only a boy of twelve years old, and just then I was tired, and dusty, and hungry. But I knew if I refused he would go himself, and somehow, I could not say, even as much as "I was tired." I think God's angel kept me from saying an unkind word. So giving my scythe to one of the men, I answered as brightly as I could, 'Yes father, I will take it, and be back directly.'

"He gave me the package, "Thank you, Jim, I shall be glad if you will go instead of me."

"He walked on with me until we reached a turn in the road, and then, laying his hand on my arm, he said again, 'Thank you my laddie; you have always been a good boy to me; Jim, good bye.'

"Away I ran, pleased with the gentle kindness of my father, and glad I had not looked cross, or said I did not want to go.

"I was soon back again, but when I reached a turn in the road, from which I could see my father's house, I noticed with alarm that a crowd of farm hands were about the door. Then one of them, seeing me, came, with tears rolling down his face, and said, 'Your father just reached his house after he left you and then fell down dead. His last words were to you.'

"I need not tell you of my great sorrow, for I dearly loved my father; but I am an old man now, and it has always been a joy to me, a thing for

which I have over again, father was and that his "You have Jim."

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which I have thanked God over and over again, that my last act to my father was one of obedience and love, and that his last words to me were: "You have been a good boy to me Jim."

The memory of kindly deeds done to another never brings sorrow; the remembrance of unkind deeds is always does. How often have people wished that those to whom they have been unkind would come back, if only for a little while, that they might just say they were sorry and hear their words of forgiveness. Surely, we should try so to live that the thought of what we have done will yield no pain in days to come.

SMELLS.

Sidney Smith, two generations ago got the credit of the funny clerical stories. At the present day these stories, the high ones at least are fathered upon the incumbent of St. Albans, perhaps because he is called Father Stanton.

A man once said to Father Stanton, of St. Alban's Church, London: "I don't like incense." He was a nonconformist. "My friend," replied the father, "we are told that there are two smells in the future life, the smell of incense in heaven and the smell of brimstone in hell. It is a matter of choice, and tastes differ."

The stories about Queen Victoria are almost innumerable, but the following anecdote, never hitherto

BRAIN FOOD.

Is of Little Benefit Unless It Is Digested. Nearly every one will admit that as a nation we eat too much meat and too little of vegetables and the grains.

For business men, office men and clerks, and in fact everyone engaged in sedentary or indoor occupations, grains, milk and vegetables are much more healthful.

Only men engaged in a severe outdoor manual labor can live on a heavy meat diet and continue in health.

As a general rule, meat once a day is sufficient for all classes of men, women and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

It is always best to get the best results from our food, that some simple and harmless digestive should be taken after meals to assist the relaxed digestive organs, and several years experience have proven Stuart's Dyspepsia Tablets to be a very safe, pleasant and effective digestive and a remedy which may be taken daily with the best results.

Stuart's Dyspepsia Tablets can hardly be called a patent medicine, as they do not act on the bowels nor any particular organ but only on the food eaten. They supply what weak stomachs lack, pepsin diastase and by stimulating the gastric glands increase the natural secretion of hydrochloric acid.

People who make a daily practice of taking one or two of Stuart's Dyspepsia Tablets after each meal are sure to have perfect digestion which means perfect health.

There is no danger of forming an injurious habit as the tablets contain absolutely nothing but natural digestives; cocaine, morphine and similar drugs have no place in a stomach medicine and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

Ask your druggist for a fifty cent package of Stuart's Dyspepsia Tablets and after a week's use note the improvement in health, appetite and nervous energy

published, adds one more testimony to the tenderness and sympathy always shown by our late beloved Queen to all who were in trouble or suffering. On one occasion Her Majesty was visiting the Home for Soldiers at East Cowes, and asked one of the inmates, who had been wounded and invalided home, if there was anything she could do for him. He said at once: "Will you Majesty thank my nurse for her kindness and care of me." The Queen at once turned to the nurse, and, in the words of a man's friend who told the story, "thanked her beautifully."

Singer was a great storyteller. One anecdote he was fond of relating had reference to the days when there were amateur orchestras in churches. The "Messiah" was being sung, and as the line approached, "Who is the King of Glory," the man playing the double bass whispered to the violoncelloist in front of him, "Let us have your resin, and I will show 'em who is the king of glory."

STORY OF A GOOD DEED.

The wind moaned dimly in the pines before the house, as if singing a threnody. Seated before the glowing hearth, reading the evening newspaper, Harold Busby could not help comparing the comfort of his room with the blustering discomfort of the outdoor world.

"Really, it seems too bad an evening to venture out," he said to himself, looking at his watch.

He settled down to his reading again. But he soon shifted in his chair, and glanced again at his watch.

"Seven o'clock," he said. "I promised to call on Sinclair one evening

'Make home beautiful, Make home pleasant!'

Mrs. Gonigtodo calls on Mrs. Uptodate

Mrs. G.—"Good morning, Mrs. Uptodate, how are you all to-day?" Mrs. U.—"Quite well, thank you. How are all your little folks?"

Mrs. G.—"All well over to our house. But what have you been doing, your room looks so bright and cheerful?"

Mrs. U.—"Oh, made up our minds we had lived in a dungeon long enough, so had that old dingy paper taken off and the walls tinted with Church's Alabastine. It makes our home so pleasant, I don't wonder you notice the improvement!"

Mrs. G.—"And so beautiful! It looks as though it was very expensive."

Mrs. U.—"But it is not. Even with all that free-hand decorating it cost less than good paper. Besides, you know Alabastine is sanitary. The doctor says, 'Walls to be healthy must breathe,' and Alabastine permits the free passage of air; and it won't rub off, but hardens with age."

Mrs. G.—"Dear me, I never did like wall paper, so last year we had our house kalsomined and now it rubs off just dreadfully, and is scaling in places. This spring I am going to use Alabastine."

Mrs. U.—"If you do, the annoyance you complain of won't be experienced again. I saw an advertisement and wrote the Company for particulars about Alabastine, and received a very courteous reply, together with samples proving their claims about durability, etc."

Mrs. G.—"That is just what I will do. What did you say their address was?"

Mrs. U.—"The Alabastine Co., Limited, Paris, Ont. Good-bye, come in again."

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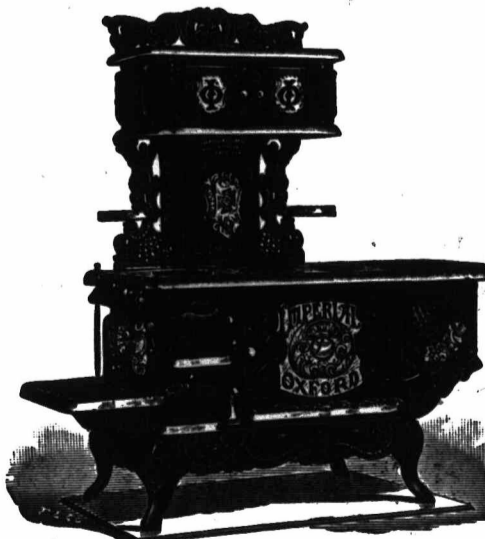
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We are so confident of what Oxojell will accomplish that we are determined to give every sufferer a chance to test the remedy without a cent to pay. All you have to do, is to drop a postal with name and address in full, and a Sample Box of this marvellous treatment will be sent to any place in Canada positively free.

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Sold at all Druggists. Price Fifty Cts.

this week, and this is the only evening I can spare. But it is almost too fierce a night to be out. How the wind howls! I guess I won't—but then," he reflected, "the man needs advice. He's in great spiritual danger. It seems to be a duty to go to him. Yes, I'll go."

He drew on his great coat, gloves and overshoes, and stalked out into the storm, saying to himself: "I'll go in Christ's name."

A walk of half an hour brought him to the door of Jasper Sinclair, who lived in another part of the city.

"Why, Mr. Busby, is it you?" the young man asked. "I am just as much surprised as I'm glad to see you this evening. I scarcely thought you would venture out through such a storm."

"It was the only evening of the week that I could spare, and I was so anxious to have a talk with you that I ventured," replied Harold, looking cordially into his host's eyes.

"Well, I'm truly glad to see you. It just happens that I'm at home," and he looked at his visitor a little guiltily.

Harold Busby was a humble worker in one of the missions of the city—a teacher in the Sunday school. While his natural gifts were meagre, his zeal for Christ was intense. Recently he had become acquainted with Jasper Sinclair, and had learned the story of his early training in his country home, but had also discovered that he was straying from the "old paths" in coming to the city. From the first acquaintance Harold had felt a deep interest in Sinclair, and determined to win him from his dangerous associations if he could. On this cold winter evening he had come for a friendly talk with the young man.

For several hours the two men conversed earnestly, and before they parted they knelt together in prayer.

"Good-night, Mr. Busby," said Sinclair, warmly clasping his visitor's hand. "You are the first man who has spoken to me on these subjects since I came to the city. I thank you for your friendly counsel and warning. Depend upon it, I shall not forget your words. And—and—" his voice trembled a little—"continue to pray for me. My danger is greater than I supposed."

What was the sequel to Harold's selfish act that wintry night? A week later young Sinclair met him at the mission.

"Mr. Busby," he broke out, grasping Harold's hand, "I owe you everything. Your visit the other night set me to thinking, and I'm glad to say that God has opened my eyes and made me a new creature."

The speaker's face glowed, and Harold's voice choked as he tried to express his joy and gratitude.

"And now," continued Sinclair, "I want to be a worker. If I can help you in your mission work I am at your service."

"You are beginning in the right way my friend," said Harold.

Other important consequences followed young Sinclair's conversion. He became an effective worker in the mission, and was the means of bringing many to Christ, and these in turn brought others and thus the work spread until it was soon impossible for human wisdom to trace all the ramifying influences of grace that flowed from that winter night's good deed.

But there is one stream of influence that we may trace a little farther. A few years later Jasper Sinclair married a Christian girl and moved, for business reasons, to another city. He carried his earnest evangelistic spirit with him. One night, as he and his young wife were walking along a brightly lighted street, they met a young man with whom they had recently made acquaintance. He tried to avoid them, but Sinclair stopped and spoke.

"Whither away, Washburn in such a hurry?"

"Oh, I was just going—well, to be honest, I'm desperately lonely to-night, and was just going to meet

Doctors Testify

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"Have advised its use in all forms of impaired nutrition and phosphatic deficiency." DR. ORA E. CASTLE, Lynn, Mass.

"We use it freely in our family to prevent sickness. Overeating and eating improper food is the cause of one-third of the sickness in New England." DR. W. R. DUNHAM, Keene, N.H.

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THE NATURAL FOOD CO.,

61 Front St. E., TORONTO
(Mention this Paper.)

some of the fellows who invited me to play some games with them."

"Lonely, are you?" asked Sinclair, cheerfully. "Come with us then. We've no engagement for this evening and wife and I would be glad to have a few games with you in our parlor. Come, friend Washburn; 'tis the coziest little parlor that ever you did spy," he added with a laugh.

(Concluded in next issue.)

You Are Not Sick But Feel Miserable.

Nearly everybody seems to complain more or less at this season of the year. You feel the need of some tonic to put new strength and energy into the system. You don't sleep well, and suffer more or less from headache and dyspepsia. It may be you are depressed and discouraged, and feel the affairs of everyday life a burden. Little things worry and irritate you. You are not sick, but lack the vitality that is necessary for health and happiness.

There is one preparation which is doing wonders these days as a restorative and nerve invigorator, and that is Dr. Chase's Nerve Food. It is different from any medicine you ever used, for instead of tearing down the tissues of the body it builds them up, and so thoroughly fills the system with new life and vigor as to overcome pains and aches, weaknesses and irregularities. It is surprising what a host of people are using this great food cure. A few weeks' trial will convince you of its singular merit.

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Tenders For Coal, 1901

Sealed tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament Buildings, Toronto, and marked "Tenders for Coal" will be received up to noon on MONDAY, MAY 20th, 1901, for the delivery of coal in the shops of the institutions named below, on or before the 15th day of July next, except as regards the coal for London, Hamilton and Brockville Asylums and Central Prison, as noted:

Asylum for Insane, Toronto.

Hard coal—1,200 tons large egg size, 180 tons stove size, 150 tons nut size. Soft coal—450 tons lump, 150 tons soft screenings.

Asylum for Insane, London.

Hard coal—2,250 tons small egg size, 250 tons stove size, 100 tons chestnut size. Soft coal—40 tons for grates. Of the 2,250 tons, 850 may not be required till Jan., 1902.

Asylum for Insane, Kingston.

Hard coal—1,350 tons large egg size, 230 small egg size, 25 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 15 tons stove size (hard).

Asylum for Insane, Hamilton.

Hard coal—3,760 tons small egg size, 300 tons stove size, 100 tons chestnut size, coal for grates, 75 tons for pump house, 200 tons imported slack; 130 tons imported screenings. Of the above quantity, 2,000 tons may not be required until January and February, 1902.

Asylum for Insane, Mimico.

Hard coal—1,550 tons large egg size, 140 tons stove size, 10 tons coal for grates, 100 tons soft screenings, 50 cords green hardwood.

Asylum for Idiots, Orillia.

Soft coal screenings or run of mine lump, 170 tons; 75 tons hard coal, stove size; 150 tons hard coal, grate; soft lump, 10 tons.

Asylum for Insane, Brockville.

Hard coal—1,750 tons large egg size, 300 tons stove size, 50 tons small egg. Of the above quantity, 1,600 tons may not be required until January and March, 1902.

Asylum for Female Patients, Cobourg.
Hard coal—300 tons, large egg size.

Central Prison, Toronto.

Hard coal—50 tons nut size, 100 tons small egg size. Soft coal—2,500 tons soft coal screenings or run of mine lump. The soft coal to be delivered monthly, as required.

Institution for Deaf and Dumb, Belleville.

Hard coal—775 tons large egg size, 100 tons small egg size, 12 tons stove size, 14 tons No. 4 size; soft coal for grate, 4 tons.

Institution for Blind, Brantford.

Hard coal—400 tons large egg size, 180 tons stove size, 15 tons chestnut size.

Reformatory for Boys, Penetang.

Eighty tons egg size, 57 tons stove size, 19 tons nut size, 800 tons soft coal screenings or run of mine lump. Delivered at institution dock.

Mercer Reformatory, Toronto.

Soft coal screening or run of mine lump, 450 tons; stove coal, 110 tons.

Tenders are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to name, fresh mined, and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected in a manner satisfactory to the Inspectors of Prisons and Public Charities.

And said inspectors may require additional amounts, not exceeding 20 per cent. of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to the 15th day of July, 1901.

Tenders will be received for the whole quantities above specified or for the quantities required in each institution. An accepted check for \$500, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms of conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto or from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the department will not be paid for it.

J. R. STRATTON, Provincial Secretary,
Parliament buildings, Toronto.
May 6, 1901.

THE NEW LINE.

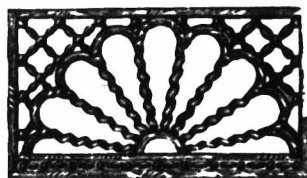
The Niagara Falls, St. Catharines and Toronto Navigation Company, which has superseded the Lakeside Navigation Company, has opened a business office on Yonge St. wharf. Mr. Herbert Luke, for many years purser on the Lakeside, will officiate as Local agent. This Company will run Wednesday and Saturday afternoon excursions this summer, the

popular Lakeside and Garden City being on this route. The Lakeside is making regular trips between Toronto and St. Catharines. Many Churches, Sunday Schools and Societies have already arranged for their annual Excursions with this Company, because it gives them the variety of a lovely Trolley Car ride of 15 miles to Niagara Falls.

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We make a very small profit on this, but anticipate such a large number of people who will take advantage of this offer that our total profit will show a fair business margin. As we receive from each person that you sell to \$5.00, making a total of \$25.00, before we issue our ticket to you, you can readily see that we will be able to fulfil our obligations at all times, regardless of the number of people desiring to take advantage of our offer.

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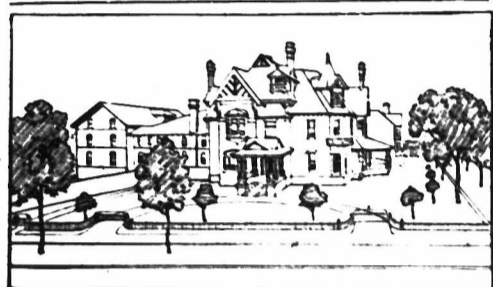
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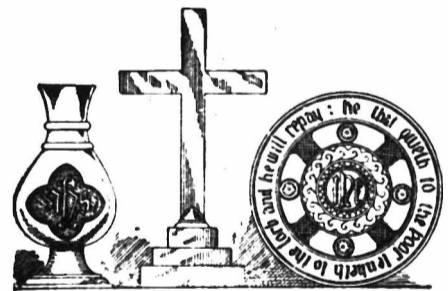
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