

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, MAY 15, 1902.

[No. 20.]

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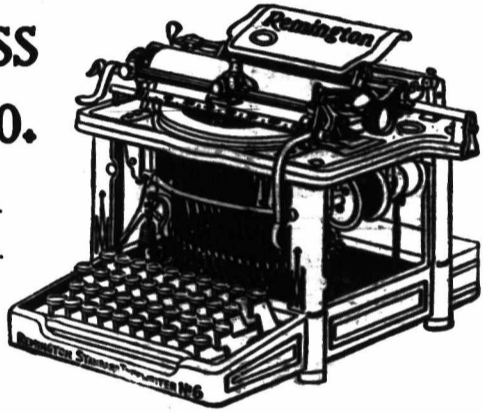
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The accommodation being limited, the Clergy are invited to make early application to Mrs. M. BELL IRVINE, 59 Grande Allée, QUEBEC, Que.

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 - A Liturgy for Church Sunday Schools, \$3 00
 - Sunday S. Class Books, 10c. per doz. \$1 00
- Upper Canada Tract Society,**
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These articles are made by converted Jews at the Houses of Industry of the London Society for promoting Christianity amongst the Jews, and are sold for the benefit of the Mission.
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 Yours truly,
 JOHN LABATT, Esq., Brewer, LONDON, Ont.
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Six or More Races Each Day.

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 W. P. FRASER, Sec'y-Treas. GOD SAVE THE KING.

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May 24th 1902

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 ROLPH & BROWN, Solicitors.

Canadian Churchman.

TORONTO, THURSDAY, MAY 15, 1902.

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

ADVERTISING RATES PER LINE - - 15 CENTS
P. H. AUGER, Advertising Manager.

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

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

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

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

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

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

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

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

Address all communications,

FRANK WOOTTEN

Box 2640, Toronto.

Office—Room 18, 1 Toronto Street.

NOTICE.—Subscription prices to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

WHITSUNDAY

Morning—Duet. XVI. to 18; Rom. VIII. to 18;

Evening—Isa. II. or Ezek. XXXVI, 26; Gal. V, 16 or Acts XVIII, 24.—XIX, 21.

Appropriate Hymns for Whitsunday and Trinity Sunday, 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:

WHITSUNDAY.

Holy Communion: 155, 156, 215, 213.
Processional: 152, 211, 224, 232.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.
Processional: 161, 165, 166, 167.
Offertory: 162, 164, 170, 172.
Children's Hymns: 169, 330, 335, 336.
General Hymns: 160, 163, 509, 514.

Suggest a Remedy.

We have had an outpouring of letters as to the causes of the Church's decline, not only from Ontario but from all parts of Canada. With the knowledge that these letters give, it is in order for us to ask our correspondents to advise as to the future. The Church must go forward, the past is gone. It has left us lessons, and it is wise to apply these lessons. If the correspondence is to be of any value it must be practical. We trust, therefore, that we will receive advice, like that of a "Fisherman" which can be utilized, and that the suggestions be given as frankly as the correspondence has pointed out the needs. Our delegates will in such case have something of value when the matter is brought up in Synod. With men's minds full of the disclosures of the census, we will be disappointed if there is no result. Let the corres-

pondence be full but the letters very short and to the point.

The Church's Need.

Perhaps it may be, that situated at our desk and reading the correspondence the mail brings and part of which is published, we realize more fully than most people do the serious crisis in which our Canadian Church now stands. The fact that it is not advancing and therefore not fulfilling its mission and that others are chosen to do our work is painful but must be faced—not with abuse of each other which is idle and sinful, or with vehemence of language which is heating the air, but with energy of thought and action. Especially and above all with humble prayer, and in quietness and confidence in God may we hope to go forward.

Church Progress in the South.

The condition of Church matters in the States is different from Canada. In many of them, from one cause or another, the church has almost to begin at the beginning. Take Georgia for instance, one of the oldest States in the Union, and blessed now with a very able and energetic bishop, in the ten years of the episcopate of Bishop Nelson of Georgia, the clergy have increased from 31 to 50; the parishes and missions from 73 to 131; the churches from 67 to 142. From only 37 counties in which the Church was known, the work has spread to 52, with 33 counties yet to be reached. The total receipts for Church work in the Diocese have increased from 108,000 to 155,000 dollars per annum. Fancy, eighty-five counties, and ten years ago a clergyman in only about three in every eight of them. It seems incredible that the Church should have been practically non-existent in two-thirds of this old State.

In the Eastern States.

The conditions vary so much in the vast area of the States that it is impossible to generalize. As an instance of how varied the circumstances are, we note progress under, we are proud to say, a descendant of Toronto diocese and old Trinity. The Bishop of Newark, in the U. S., appointed the Rev. James A. McCleary, the Rector of Edgewater and son of the late Rev. John McCleary of the diocese of Toronto, to receive the congregation of the Congregational Church in Coytesville, N.J., into the Episcopal Church. The arrangements were all completed and the congregation, men, women and children, without a single dissenting voice, were received into the Church and the first service was held the second Sunday after Easter. Mr. McCleary received a minister of the above congregation into the Church four years ago. The work is now under the charge of the Rector of Edgewater and the people are being prepared for confirmation and communion. There is every promise of success. This is one more step towards the Church unity of Christian people.

Brotherly Help.

Mr. Charles M. Fetterly, secretary of the St. Andrew's Brotherhood in Chicago, has set an excellent example, and has made a suggestion which all of our clergy should take to heart.

We say all, because there is no parish or mission, however small, from which the Church people are not moving. Every year families and young men and women are leaving home, and too, too often, without any letter from the parish priest. Referring to Chicago, Mr. Fetterly has written to the English Church papers as follows: "Large numbers of young men come to our city daily from all parts of your country. It is vitally important, that their first acquaintance be of the right character. Realizing, as we do, the many temptations a stranger has to contend with in a large city, we earnestly request the clergy of the Church in England that they forward to the undersigned the names and addresses and other particulars they may know, of any persons, especially young men, leaving their parishes for this city, or who have already left, that the Brotherhood of St. Andrew may extend to them a hearty welcome. Trusting that all clergy will perceive the great advantages which a young man will derive from being brought under the watchful care of our Mother Church in this way." At the same time it must not be forgotten that the idea is not new, the S.P.C.K. issue a form of commendatory letter which the clergyman in England could fill up, but it is feared forgets to do.

The Prison Life of Charles I.

Two interesting rolls have been brought to light at the Public Record Office which (says the "Standard") throw fresh light on the treatment of Charles I. as a prisoner. It seems that the King's boots and shoes between May and October, 1647, cost £28 4s. The tailor's bill for the King and the Commissioners attending His Majesty came to £333 15s., and the bill for other apparel, including black and colored silk stockings, a scarlet riding coat trimmed with gold and silver lace and lined with plush, and a night-bag laced with gold and silver lace cost £235 9s. Amongst other articles ordered for His Majesty were a watch in two gold cases, and a great silver clock. Hunting and other horses were provided, and the books supplied to the King cost £82 17s.

Sunday Schools.

We observe that the Presbyterian body, realizing the paramount importance of controlling the youthful mind, proposes sending to the Northwest two competent missionaries, whose energies would be especially directed to the establishment of Sunday schools in new districts, and the inspection and improvement of those already in existence in the new settlements.

Lucifer Matches.

Few of the present generation have any conception of what their great grandparents had to do, aye, even their grandparents, when they wished to light a fire. Like many modern improvements the lucifer match has tended to make people resourceless and unhandy. Let each reader ask him or herself, how could I light the fire or a candle without a match. There have been many claimants to the honour of being the maker of the first lucifer match.

1902.

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But a recent discovery of some old account books at Stockton-on-Tees affords documentary evidence which proves beyond question that one John Walker, a Durham chemist, was the original inventor and maker of the match. According to a diary, in which Walker carefully noted all his business transactions, the first box of matches was sold for 1s. 5½d. in April, 1827. It appears that they at once became popular and people travelled from the adjacent towns to purchase them. Walker employed the poor of Stockton to split the wood, but dipped them in the phosphorous mixture himself to insure their perfection. The inventor was pressed by his friends to patent the process; he refused, however, affirming that he had ample means to satisfy his simple wants.

English Immigrants.

While we are devising schemes to advance the Church in Canada we cannot be blind to the numbers of English immigrants who show no attachment to it on their arrival in our midst. About eight months ago we published an outspoken letter from the States, insisting that there must be something wrong with the Church in England in consequence of the loss of immigrants in the western States. One reason suggested was that these immigrants, never having to support the Church at home, waited until some authority should supply its ministrations. Another was the class division between the clergy and the poor. Whatever the cause may be there must be one for this result to happen. At a meeting of the Convocation of Faribault, Minnesota, held recently, a complaint was made by several priests of the losses the Church sustains through English churchmen on arriving in the States deserting the "Faith of their fathers." An earnest appeal is made to English clergy to give to all persons leaving England for America, letters of commendation to be handed over by them to the nearest rector or missionary priest. It is also suggested that they write to the Bishop of the Diocese stating the fact, and giving the addresses if possible. The subject is one which deserves the greatest attention, and could be profitably taken up at the Church congresses. There is a congress to be held at Michaelmas of the Australian Church, and it would be of use to ascertain whether the experience of the Church in the Commonwealth has been like that on this continent.

The General Synod.

His Grace the Archbishop of Rupert's Land has appointed the Rev. C. J. S. Bethune, of London, Ontario, Hon. Clerical Secretary of the Lower House of the General Synod in place of the late Canon Spencer. Dr. Bethune will act until a successor is elected at the meeting of the Synod to be held in Montreal on September 3rd. Communications with reference to the business of the Synod should be sent to him, or to Dr. J. Austin Worrell, K.C., 18 King Street West, Toronto, the Hon. Lay Secretary.

CONFIRMATION.

Confirmation is a rite of the Catholic Church of Apostolic institution, and from the earliest ages of the Church, and in every part of it, until modern times, has been considered essential to the full perfection of Christian life in

those who can discern between right and wrong. Ordinarily, none are admitted to partake of the Holy Communion until after they have been confirmed. It is a wise arrangement, as one would expect from its origin and continuance in the Church, and we can conceive no better system than that of bringing the young after Christian nurture and training, combined with instruction, to a conscious recognition of their responsibilities, and admitting them by this rite to the highest privileges of a Christian, and to the chief means of grace. Confirmation focuses, as it were, all previous training and influence, and brings home to those who have come to years of discretion a full sense of their Christian duties and privileges. The age for confirmation has been a source of some difference of opinion, but a too common mistake is that of deferring it too long, beyond the time that young people are most under the influence of parents and teachers, and to an age when they have neither the docility of children, nor the maturity of riper years. It is not known by many, or at least not admitted, that moral perceptions and religious ideas are more early developed than those that are intellectual. A child at a comparatively early age knows right from wrong, and can be moved by religious facts and doctrines. Before young people are exposed to temptation, and are in the shelter of the home, they should be fortified by confirmation and holy communion for the trials of the Christian life that await them in the outside world. In confirmation two things are important, the disposition of the heart, and intellectual understanding of Gospel truth. The first of these is of the greatest consequence. There must be a desire to be and to do good, and to love and serve Him who is the great exemplar of holiness of heart and life. Unless this is manifested, and a desire expressed to live a Christian life, the confirmation had better be deferred. No intellectual knowledge of Christian faith and duty, as taught in the Catechism, can take the place of the religion of the heart, and a conscious dedication of self to God. This being assured, those who are preparing candidates for confirmation cannot bestow too much pains on their instruction, so that they may be intelligent members of the Church, and able to give an answer to those that ask a reason of the hope that is in them. Were adequate instruction always imparted as to the doctrines and usages of the Church, we should not see, as we do, some at least, falling into error, and ready for the most trifling causes to leave the Church of their baptism. We think the opportunities of confirmation should be much more frequent than in many cases, especially in rural parishes they are. Annual confirmations in all parishes would, we feel sure, largely increase the number of confirmees. When it is triennial, and often even longer, not a few in these days of frequent removals of families have not the opportunity of being confirmed, and are on that account frequently lost to the Church. If our dioceses are too large to admit of this the obvious remedy is to divide and multiply them. The number of confirmations 1898-1901 in Eastern Canada was 35,000, or less than 12,000 yearly. Dividing this by ten, the number of our dioceses, it gives an average of less than 1,200 annually for each diocese. Were these figures more closely analysed it would be found that a large proportion of them

represented urban congregations, and that rural congregations were not favored with episcopal visits nearly so often as is plainly desirable. If confirmation is important, equally so is it that those who have been confirmed should be carefully shepherded afterwards. Not only should they be admitted to the Holy Communion, and their attendance there be placed before them as the proper sequence of confirmation, but in pastoral visiting, in gathering them into Bible classes, and Church societies, and guilds, should they be kept in sympathy with the life and work of their parish, and the Church at large. It is in the failure to do this, and to keep them in touch with their pastor and fellow churchmen that many fall away, and are ultimately lost to the Church. In confirmation we have in itself, as well as in what precedes and follows it, a system so wise and good that nothing better can possibly be devised or suggested, and it is only because it is not used as it might be, and improved as a means to increase and edify the members of the Church, that greater results than appear are not realized. What the Church needs is not new methods, but a thorough utilization of what we already possess, and which experience has proved to be highly beneficial and edifying when faithfully tried and adopted.

DIOCESE OF KEEWATIN.

The vast extent and rapidly increasing population of the great territory stretching from Lake Superior to the Pacific ocean, is attracting attention not only in Canada but also abroad, as a country of inexhaustible resources, a field for the immigrant, the explorer and the investor. Its resources and possibilities can hardly be overestimated, and homes for millions will, ere many years are passed, be provided on its productive areas. It is spoken of as a sleeping empire just awaking to its great development, and nowhere on earth is greater progress likely to be made in the near future than in this hitherto almost forgotten region. The experience of Minnesota and the Dakotahs is about to be repeated, and on a large scale, as the extent of territory is greater, and a large portion of the wheat growing lands of America is included within its limits. Not only from Eastern Canada and Europe are the steps of hopeful settlers and adventurers directed, but from the United States there has set in a steady volume of immigration. Prejudices as to the climate, which long deferred the settlement of the country, are at last being overcome, and it is recognized that the winter of Canada is no more severe than that of those portions of the United States to which it is contiguous. American settlers will soon realize that the conditions of life both politically and socially are quite equal to, and in some respects better than, those which prevailed in their old home, and that generally speaking, it will need but little change to fit them and accustom them to Canadian customs and institutions. We have no fear as to the character of the influence they will exert, and fully expect that they will be as loyal to their adopted, as it is well known they are to their native, country. The character of the population will have much influence upon the future of the Church in this new empire of the West. The antecedents of the European and American

settlers will be for the most part, we imagine, so far as religion is concerned, not sympathetic with the Church of England. The American Church has impressed itself to some extent upon the life and character of the Western States, and in some measure the Church in our North-west may reap benefit from her work, but this will not, we fear, be very appreciable. The whole conditions of a territory of illimitable extent, filling up with people making a new start in life, and greatly occupied in promoting their material welfare, and to whom, to a large extent, the Anglican Church is foreign and unknown, will render the work of the Church difficult, and altogether of a missionary character. Wise and energetic measures will be needed on the part of the Church to include within its fold this incoming tide of human souls. We hope that the Church here and in the Mother country will combine their efforts, so that the benign influence of religion as held and practised by her may be felt for good, both in the present and future in this great North land. We take it as a hopeful sign that in the Province of Rupert's Land, in which this vast field of missionary enterprise lies, there is, under the sagacious leadership of its Archbishop, an appreciation of the extent and importance of the work which lies at their door, and an increase of the Episcopate is being made, and provision for the extension and oversight of the Church's operations. The latest addition to the Episcopal Sees is that of Keewatin, and this with Saskatchewan soon to be separated from Calgary, will make nine dioceses in the province of Rupert's Land, and these with those in British Columbia and the projected diocese of Kootenay will make in all thirteen dioceses, being three more than in the whole of Eastern Canada. The diocese of Keewatin stretches from Minnesota on the south to the Arctic Ocean on the north. It has relieved the immense diocese of Moosonee of a strip of country from two to four hundred miles wide, bordering on the western shore of Hudson Bay, and also the diocese of Rupert's Land of a portion which lay outside the civil province of Manitoba in the province of Ontario. The southern part of this new diocese, what is known as the Rainy River District, is being rapidly developed and settled. The flourishing town of Rat Portage will be the See of this diocese. But the northern part, along the bleak and inhospitable shore of the Hudson Bay, will long remain the home of scattered Indians and Eskimo. The Bishop-elect, Archdeacon Lofthouse, will shortly be consecrated, and take up the work in this promising field, and his diocese will be a link in the chain of dioceses across the plains of Canada, and will geographically connect the dioceses of Algoma and Rupert's Land. Archdeacon Lofthouse was educated at the Church Missionary Society College, London, England, and has been a missionary in the diocese of Moosonee for twenty years. During that time he has, amid great hardships, carried the gospel to remote tribes of Indians and Eskimo. From his See city, Rat Portage, he can provide ministrations for the settler in the fertile lands of New Ontario, and reach out to the far north, and plant the Church on the shores of Hudson Bay. There is an evident fitness in the choice of one who has for many years past bravely faced "the north wind" as the first Bishop of Keewatin.

REVIEWS.

Magazines.—Scribner's.—Amongst other articles in the May number is a salt water narrative by Jas. B. Connolly, who gives his adventures on a North Sea smack. J. R. Rathorn tells of an exciting fight which he had with a maskinonge. Senator Lodge, of Massachusetts, sets forth in an article the impressions made upon him during an extensive trip which he took last summer through Russia. President Gilman concludes his reminiscences of American university life with a sketch of the 200th anniversary celebration at Yale. There are several short stories by Dr. Church Nelson Lloyd, C. A. Attwood, and others, and three poems. The second instalment of Richard Harding Davis' story, "Captain Macklin," appears and there is also a further instalment of Mr. Hopkinson Smith's tale, "Oliver Horn." In addition to the above, "The Story of the Three States," by Alfred Mathews, is concluded. This number contains several fine illustrations by Henry McCarter and others.

Everybody's Magazine.—An interesting article from the pen of T. P. O'Connor on "The Napoleon of South Africa, the late Right Hon. Cecil Rhodes," appears in the current number of this magazine. Henry Gannett writes about famous American mountains, and F. Walworth tells of the baptism of the Buzzard, which was the nickname of a regiment of soldiers which took part, on the Federal side, in the American Civil War. There are further instalments of "Belshazzar," by W. T. Davis; "Danny," by A. Ollivant, author of "Bob, the Son of Battle," and "Tangled up in Beulah Land." The last of a series of articles on wild fowl, entitled, "Ocean Wanderers," by H. K. Job, also appears. The cover is designed by J. B. Graff, and the magazine, as a whole, contains many beautiful illustrations, mostly taken from photographs.

In the current number of Everybody's Magazine, W. H. Page, the Editor of "The World's Work," describes the characteristics of the famous negro leader, Booker T. Washington, whom he describes as the most useful citizen of the Republic. Eugene P. Lyle, jr., writes of the Prince of Monaco and his extraordinary work in the realm of Deep Sea Exploration. Under the title "Modern Cliff Dwellers," H. K. Job gives a very entertaining description of a visit which he paid a year ago to the Magdalen Islands in the Gulf of St. Lawrence. In an article, "Warfare Under Water," the French submarine boat Gustave Zede and her achievements under water are described. In addition to the above are further instalments of the stories, "Tangled up in Beulah Land," "Danny" and "Belshazzar," and the second part of the story "The Modern Basket Maker," Miss Mary White. The magazine is as usual well got up in every respect, and contains many well-executed views, taken chiefly from photographs.

The Cosmopolitan.—The current number of this magazine contains articles from the pens of B. F. Fisher, Kenyon Cox, F. Hopkinson Smith, Vance Thompson and other writers. Edmund Gosse, under the title of "a Clever Emperor and the Confederation of Nations," gives an interesting resume of the recent visit of Prince Henry of Prussia to the United States. The sixth instalment of "The Story of Theodore Roosevelt's Life," by Bret Harte, appears in this number. There is also a well-written article describing Vesuvius in this issue. The magazine is well illustrated throughout, many of the illustrations being taken from photographs.

—A colossal statue in white marble will be the Sind (Australia) memorial to Queen Victoria. Mr. Hamo Thornycroft will be sculptor, and the work will cost £6,000.

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.

FOR SUFFERING INDIA.

The accounts we read in our daily papers are sad, indeed, for India. Plague and famine are again abroad in the land. Since 1896 famine has scarcely ceased, and now the outlook is most gloomy, and terrible distress is feared. There are many thousands on the relief works, but we must not forget that in times of starvation some are too weak to work, and must be given relief or die. Let us press forward, and encourage our Sunday schools and all societies, as well as individuals to do all in their power to save the suffering people. When we are reading of our bountiful supply in the North-West, it makes one's heart long to pour out some of our riches into this impoverished land. As we go to our rest at night after our three comfortable meals, can we lie down in peace without a thought of pity and compassion for those poor creatures, who lie down in pain or drag their weary feet along to the nearest mission station, after days of starvation? May God quickly send relief, and may we also quickly render such assistance as we can. I gratefully acknowledge the following contributions: Mrs. Ferguson Burke, Toronto, \$5; Friend, 55 cents; "For those in greatest need," \$10, Sunday School of St. Andrew's Church, Alliston, \$2.25; Mrs. Weir, 50 cents; "Flora," Toronto, \$1; Friend, \$5; Sympathizer, \$5.50; Anon., \$2. Please address any further contributions to Miss Caroline Macklem, Sylvan Towers, Rose-dale, Toronto.

NIAGARA.

Arthur.—Grace Church.—The annual meeting of the Women's Guild was held at Mrs. J. M. Small's on Thursday, 27th March, and was fairly well attended. The following officers were elected for the ensuing year: President, Mrs. Green; vice-president, Mrs. A. Bristow; secretary, Mrs. Fair; treasurer, Mrs. Wilkins. Some important changes were made in the by-laws of the guild, among which may be noted the following: 1. To have the ordinary meetings from 3 to 5 p.m., sharp, and to have no tea served at all at these meetings. 2. To have open meetings every six weeks, at which a silver collection of not less than 10 cents is to be taken up. These meetings ought to prove very enjoyable, and it is hoped that there will be a large attendance. A committee was also formed, consisting of Mrs. Bristow and Miss Chadwick, to make a canvass to increase the membership of the guild, and it is expected that their efforts will make a material difference to the members' roll. The annual guild service was held on the same evening.

ONTARIO.

Newburgh.—St. John's.—The annual meeting of Newburgh branch of the Woman's Auxiliary was held in St. John's church. The meeting was opened by the president, Mrs. Woodcock, reading the missionary litany. Interesting reports were then read from the secretary and treasurer showing an increase both in membership and offerings over the preceding year; the branch has eleven members, have had ten monthly meetings and eight special meetings, have a number of quilts and thirty other articles of clothing ready for the

bale now being prepared to be sent to Wapusk, Rupert's Land. The following officers were elected: Mrs. Woodcock, president; Mrs. W. Sutton, vice-president; Mrs. Finkle, secretary; Mrs. J. J. Shorey, treasurer. Mrs. Finkle was elected as delegate to the sixteenth annual meeting of the W.A. to be held at Belleville in June next.

Brockville.—St. Peter's.—The W.A. have shipped a large bale to Dynevor Indian Hospital, N.W.T., as the result of the work of the branch assisted by the J.W.A., and the Working Guild. The general monthly meeting of the Women's Guild was held and the reports presented showed all the departments to be flourishing financially. The W.A. is to be represented at the meeting in June at Belleville by Mrs. Evans, and the J.W.A. by its president, Miss Maud Manhard. Miss Edna Millar was elected secretary of the junior branch, and Miss Laura Curry, treasurer, at the closing meeting for the season.

Kingston.—In spite of the very bad weather there was a very good turnout of members of the Woman's Auxiliary, at St. George's Hall, on the evening of the 29th ult., at the annual meeting of the City Union, which includes the W.A., J.W.A., and C.C.M.G. branches in the Cathedral and St. James' and St. Paul's churches. Mrs. Buxton Smith was in the chair. After reports, satisfactory of the year's work, had been read by the secretaries and treasurers of the branches above mentioned, the Union's secretary-treasurer, Miss Constance Cooke, announced that the total amount contributed for missionary purposes by the city branches during the past year had been \$690. The business meeting over, Mrs. Smith asked the Rev. Henry Kittson, of Christ Church Cathedral, Ottawa, to address the meeting. Mr. Kittson's speech was eloquent, instructive, and full of the humour that is sure to drive home a speaker's argument. At the close a vote of thanks was passed to him.

HURON.

London.—The 15th annual meeting of the Huron Diocesan Branch of the Woman's Auxiliary was held in this city on April 1st, 2nd and 3rd. Tuesday, 1st, was observed as a Quiet Day. There was Holy Communion in St. Paul's Cathedral with a sermon by the Lord Bishop of Huron in the morning, and at 3 p.m. a devotional meeting in Cronyn Hall, at which an impressive paper on "Excuses, a Hindrance to True Discipleship," was read by Mrs. A. Shore. Miss Young, Japan, gave an address on "The Work of Missions to Build up the Church," and the Bishop a Bible-reading, subject, "Intercessory Prayer." In the evening there was a large gathering of the London Junior Branches, to which the Rev. I. O. Stringer described his work among the Esquimaux with the aid of lantern slides. The business sessions commenced on Wednesday, when the reports of the diocesan officers were presented. The recording secretary reported 99 senior branches with a membership of 1,805; 17 girls' branches with a membership of 196, and 63 life-members. The corresponding secretary reported an ever-extending field of labor, many urgent appeals, and helpers much needed. The Dorcas secretary reported 175 bales sent out during the year, and the pressing needs of the hospital on the Blood Reserve supplied; expended on Dorcas work, \$2,815.73. The treasurer's statement showed receipts for the year to have been \$4,374.76; expenditure, \$3,735.36. All promises fulfilled. The secretary for junior work reported 28 branches, membership 638. The president's address was impressive, and an incentive to more earnestness. A letter from Mrs. Boomer, unable through illness to be present, conveyed her loving greetings to her auxiliary sisters, and tendered her resignation of the post of Leaflet editor. The president named Miss Weir as her successor. The diocesan officers were re-elected by acclamation.

The report of the committee for the education of missionaries' children proved the great usefulness of this branch of W.A. work. Huron W.A. is caring for three children, whose school reports are excellent. The outlay for the year had been \$150, there having been for part of the year only one child in London. The reports of the other committees were very satisfactory. A committee for the evangelization of the Chinese in London was appointed. In response to the appeal for church furnishings, made by the Provincial Dorcas secretary at the Triennial, the Huron diocesan branch W.A. had sent communion vessels and linen and a portable font to the mission of Lacombe, Diocese of Calgary. Two life memberships were given—to Miss Weir by the Huron Diocesan branch W.A., and to Mrs. Ardill, Owen Sound, by her branch. The free-will thankoffering, which amounted to \$426.20, was voted to the Algoma Sustentation Fund. A full report of the Triennial meeting was given. Mrs. Galian, London, created much interest by her lesson to a junior branch, the answers of the children proving the success of her methods, and the meeting asked that the lesson, which was given with the aid of a map and pictures, might be repeated next year. Excellent and inspiring addresses were given during the meetings by His Lordship the Bishop, the Rev. I. O. Stringer and H. Haslan, Mrs. Stringer, Miss Young, Japan, and Miss Ermatinger. Twenty dollars of the Leaflet balance was given for the work among the Chinese in Victoria, B.C.

TORONTO.

Toronto.—St. James'.—The monthly board meeting of the Woman's Auxiliary was held in this school-room on May 9th. Mrs. Williamson was in the chair. The corresponding secretary reported a new life member, Mrs. Geo. Verral, of St. Matthias branch; also a new branch is being formed at Fenelon Falls. The treasurer stated receipts, \$852.04; expenses, \$66.20. The Dorcas secretary reported receipts, \$154.55; expenditure, \$60.25; 24 bales had been sent away, and two sewing machines had been given to missionaries' wives. The secretary-treasurer of the juniors reported that St. Margaret's Mission band had promised \$25 to support a child at the Gufu blind school, and it is earnestly hoped that other junior branches will follow their example. Receipts for month, \$24.95. The Literature Committee have added several new books to the library. More books have been taken out during the annual meeting than ever before, and there was a balance on hand of \$34.11. Miss Tilley's very excellent paper on "System versus Impulse," will be printed. The parochial missionary collections for the month amounted to \$197.65. Miss Ellerby read a very interesting paper on Palestine. A noon Bible-reading was given by the Rev. Canon Welch. The Bishop of Calgary and Saskatchewan followed with a most encouraging and interesting address on the work in his dioceses, and made an urgent appeal for workers and means to carry on the work. The Extra-Cent-a-Day or Self-Denial Fund for the month amounted to \$36.93. It was decided to make it up to \$50, and it was voted to the Bishop of Saskatchewan and Calgary for work in his diocese. The annual reports were distributed to the city branches. The next monthly meeting will be held at Eglinton on June 5th, as the Synod meets the second week in June.

—The parish church of Carrigart, diocese of Derry, of which the Rev. M. Vance is rector, is being enriched by the addition of a spire and clock and bell, the gifts of a former parishioner, Mr. Hay, now an American millionaire, who is also having the church lengthened so that it may be in proportion to the spire.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—May 22nd has been decided upon as the day on which to hold the examinations on Hurlbut's Revised Normal Lessons. The committee has decided that thirty questions shall be asked. These questions will be printed and enclosed in sealed envelopes to be opened and answered only on May 2nd. Candidates may write their answers at home, but they will be required to sign a declaration that after opening the envelopes and seeing the questions they have not received information from any source regarding them. Entrance fee for examination, 25c. Papers will be examined and valued by the Rev. Professor Vroom, Judge Fitzgerald and Major Sharp. An average of 50 per cent. will entitle candidates to a diploma; 75 per cent., honours and a red seal; 90 per cent., to a blue seal, and 100 per cent. to a gold seal. The diploma will bear the signature of the Bishop.

FREDERICTON.

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

Campbellton.—At a special meeting of parishioners at the parish church on Monday, May 5th, when the parish was represented from both the town of Campbellton and the country outstations, the following address was presented, accompanied with a purse containing \$114, of which \$74 came from outstations through Mr. John Dawson, and \$40 from the congregation at Campbellton: "To the Rev. James Spencer, Rev. and Dear Sir,—We, the wardens and vestry of Christ Church, Campbellton, on behalf of the parishioners and ourselves, cannot allow you to depart from amongst us, after a residence of over six years, marked by kindly intercourse and faithful labours in your sacred office, without the expression of our warmest regard. We earnestly pray that God may grant you health and strength long to continue to minister in His Holy Name, to those among whom your future lot may be cast. We also beg you will convey to Mrs. Spencer our kindest regards, and we desire gratefully to acknowledge her zealous services and teaching, and in otherwise promoting the interests of our Sunday school in Christ Church. With these expressions of sincere regard, we have also the pleasure of requesting your acceptance of the accompanying purse, as a small token of our appreciation of your services; and in bidding you farewell we repeat our best wishes for your health and happiness; and we are, reverend and dear sir, your faithful friends, Charles Murray, T. Wran, churchwardens." The Rev. J. Spencer has been appointed rector of Gagetown, N.B., and entered upon his new duties there last Sunday.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—Holy Trinity Cathedral.—This cathedral church is closed at the present time and will remain closed for some weeks in order that necessary repairs to the walls and to the interior may be made. In the meanwhile, the usual services will be held in the Church Hall, excepting the Holy Communion, which will be celebrated in the cathedral chapel.

Sherbrooke.—St. Peter's.—No successor has as yet been appointed to Dr. Dumbell, as rector of this church. His Lordship, the Bishop of Quebec, has submitted three names to the Board of Concurrence, none of which have yet been acted

on. The names submitted were those of the Rev. A. J. Balfour, of Quebec; the Rev. B. G. Wilkinson, at present in England, and the Rev. Dr. Shreve, of Cooperstown, N.Y., formerly of Nova Scotia.

Church of the Advent.—The annual vestry meeting was held on the 30th ult. Wardens, H. King and H. Robinson. Votes of thanks were passed on behalf of the congregation, to the members of the Woman's Guild and the Guild of St. Agnes, to the various church officials and to Miss Cardell for her efforts in collecting for the improvement and addition to the communion set, and to those who had assisted her in the work. The Rev. C. W. Balfour presided.

MONTREAL.

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

Right Rev. James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Christ Church Cathedral.—The Archbishop held a confirmation service in this church on Sunday, the 4th inst. Twenty-four candidates were presented to His Grace by the vicar, the Rev. F. J. Steen.

The following arrangements have been made for episcopal visitations by His Grace Archbishop Bond, and Bishop Carmichael: By the Archbishop.—Deanery of St. Andrew's.—May 26th—Monday, Morin, the Rev. F. W. Steacy, B.A. May 27th—Tuesday, Mille Isles, the Rev. F. W. Steacy, B.A. May 28th—Wednesday, Lakefield, the Rev. L. Foulkes. May 29th—Thursday, Lachute, the Rev. A. B. Given. May 30th—Friday, St. Andrew's, the Rev. A. E. Mount. Rural Deanery of Brome and West Shefford.—June 3rd—North Ely, 10 a.m., Tuesday, the Rev. A. W. Buckland. June 3rd—Tuesday, 4 p.m., Boscobel, the Rev. A. W. Buckland. June 4th—Wednesday, Eastman, the Rev. A. W. Buckland. June 5th—Thursday, Bolton Centre, the Rev. N. P. Yates, B.A. June 6th—Friday, Potton (Mansonville), the Rev. E. P. Judge. June 8th—Sunday, a.m., Brome, the Rev. E. P. Judge. June 8th—Sunday, p.m., Sutton, the Rev. E. T. Capel. June 9th—Monday, Glen Sutton, the Rev. J. M. Coffin. June 10th—Tuesday, Cowansville, the Rev. W. P. R. Lewis, B.A. June 11th—Wednesday, Adamsville, the Rev. John Douglas, B.A. June 12th—Thursday, Granby, the Rev. Canon Longhurst. June 13th—Friday, Abbotsford, the Rev. H. E. Horsey, M.A., B.D. June 14th—Saturday. June 15th—Sunday, Farnham, the Rev. Rural Dean Harris. June 16th—Monday, Stanbridge East, the Rev. J. J. Willis, B.A. June 17th—Tuesday, Dunham (parish), the Rev. H. Pleisted, M.A.

St. Stephen's Chapel.—Already the congregation of this chapel, at the corner of Atwater avenue and Dorchester street, which was erected chiefly by the efforts of the Ven. Archdeacon Evans, who has been most successful in raising money for building, has felt the need of more room. The idea originally was to make the present building serve the purposes of a school, while a church, commensurate in dignity with the site and in size with the growing needs of a portion of the city which is always growing, was to follow when the means allowed. This idea is still in the mind both of the Archdeacon and members of the congregation, but it cannot be immediately acted on. It has been determined, however, to proceed with considerable extension, which will involve a cost of four thousand dollars. This extension will comprise about one-third of the present building and will reach inwards towards the park. There will also be an organ loft built on the south-east corner. The present entrance porch will be closed and the new entrance will be a feature of the ex-

tension towards the park. The money for this improvement, as well as for the wiping off of a small debt upon the present building, has been or will be provided for. The church is flourishing, and there is evidently room for considerable expansion in the near future. Practically it is or will be, in the immediate future, clear of all debt. As the congregation grows, the original idea will be carried out, and the present building will be used for school purposes. The site is one of the most desirable in the city, and the district increases all the time in population.

Maisonneuve.—St. Cyprian's.—On Sunday evening, the 27th April, Bishop Carmichael administered the rite of confirmation to seven candidates in this church. This was his first official act since his consecration, and was the first confirmation held in this flourishing little mission, which has been in charge of St. George's Y.M.C.A. for the past seven years. The Bishop was assisted by the Rev. J. G. Baylis, chaplain; the Ven. Archdeacon Norton, the Rev. E. McManus, and the Rev. H. Jekill, together with the two lay readers in charge of the mission, Mr. Arthur P. Tippet and Mr. A. B. Haycock. The building was crowded to its utmost capacity, and there never has been a more hearty and delightful service. At the close of the service, a committee on behalf of the congregation presented the Bishop with a short address, to which he replied feelingly. St. Cyprian's is growing wonderfully and at present nearly one hundred children are attending the Sunday school, while the average congregation has increased twenty-five per cent. during the past twelve months. The occasional services given by the Rev. H. Jekill, of St. Mary's, have been much appreciated. The following is the text of the address which was presented to the Bishop: "To the Right Rev. Jas. Carmichael, D.D., Coadjutor Bishop of Montreal.—Right Rev. and Dear Sir,—On behalf of the congregation of St. Cyprian's, we embrace this opportunity of expressing our thanks to you for your kind interest in this mission during the past seven years, an interest that has greatly encouraged and materially assisted us in our efforts. Since first St. George's came to our aid, we have been enabled to erect and furnish the building in which our services are held. Our attendance at the services has more than doubled, and our Sunday school increased in a much greater proportion, while we have been enabled, with the kind assistance and aid of the members of St. George's congregation, to thoroughly furnish and equip our building and very nearly pay the whole cost. We wish to express our gratification at your elevation to so important a position in the Church, and trust that the interest you have hitherto taken in this mission will be continued. We also wish to express the very great pleasure that it has given us to welcome you here to-night, to perform your first official act as Bishop, with the hope that this may be the first of many similar occasions. With our most earnest prayers that you may have the strength and guidance needed for the important work that is now before you, we remain, on behalf of the congregation of St. Cyprian's, Arthur P. Tippet, chairman; Wm. Fenwick, A. B. Haycock, Lyman Beard, W. Blakemore, Henry East, committee; George H. Marcus, secretary.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Gananoque.—During the past year about \$3,700 has been expended in building and repairs. A granolithic sidewalk has just been completed from the street to the main entrances of the church and parish house. A fine piano has been purchased for use in the parish house by the G.F.S. Kind friends outside the parish have presented a handsome oak altar for the chapel, sanctuary carpet, brass altar cross, desk, vases and office book.

Ormsby.—St. Mary's.—This church has been enriched by the gift of a white altar frontal, hangings of various kinds and kneelers.

Camden.—St. Anthony.—Two very beautiful Easter offerings have been presented to this church. One, a Prayer-Book, Bible and Communion Office, handsomely bound, was given by Mrs. Albert Benjamin. The other, a fair linen cloth beautifully embroidered, by Mrs. Alice Bascom, of Kemptville, whom a great many will remember as having sung at the opening of the church. Both these gifts were dedicated before the Communion service was said on Easter Day.

Lansdowne.—St. John's.—A brass pulpit desk has been given to this church by Mr. Erastus Johnston, as a thankoffering for recovery from a recent illness.

OTTAWA.

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

Ottawa.—St. John's.—The May meeting of the rural deanery of Carleton East was held on the 5th inst. in this church, the Rev. Canon Pollard, rural dean, presiding. Those present were Ven. Archdeacon Bogert, Canon Low, Rev. W. M. Loucks, Rev. F. W. Squires, Rev. R. W. Samwell, Rev. Thomas Garrett, and Rev. J. F. Gorman. The returns from all the parishes in the deanery had not been received, and the meeting was unable to present a comparative statement. It was decided that the books belonging to the diocese of Ottawa should be kept in St. John's church, and that Rev. Canon Pollard be librarian and Ven. Archdeacon Bogert, Rev. Canon Pollard and Rev. Henry Kittson be trustees. The meeting decided that the autumn conference be held in St. John's Hall, and the subjects suggested for discussion were as follows: 1. The Christian year and its seasons. 2. The scriptural principles and duty in offerings to God. 3. The model parish in the Canadian Church. It was the unanimous decision of the clergy that a union service be held in Christ Church Cathedral on Coronation Day. The clergy were also willing to assist the Rev. I. J. Christie, of Hintonburg, to maintain a Sunday afternoon service at Britannia during the summer months. The scheme suggested by Miss Greene, secretary of the Woman's Auxiliary, of assessing the various parishes for contributions to the Domestic and Foreign Missionary Society, was favourably received by the clergy. A committee composed of Revs. W. M. Loucks, R. H. Steacy, Thomas Garrett and J. M. Snowdon was appointed to make arrangements for the union Sunday school picnic to be held in June. The early closing of the shops on Saturday nights was discussed and the scheme was heartily approved by the clergy. The following resolution was unanimously passed on motion of Rev. J. F. Gorman, seconded by Rev. Thomas Garrett: "It is the opinion of this deanery that the movement on the part of the employees of Ottawa to secure the early closing of stores on Saturdays is deserving of our hearty support and sympathy." It was decided to hold a union service in the cathedral on the day of the King's Coronation, using the special form of service issued by the Archbishop of Canterbury for that day.

Winchester.—The fourteenth annual meeting of the rural-decanal chapter of Stormont was held in this place on Tuesday, May 6th, at 2.30 p.m., at which the following clergy were present: The Revs. Rural Dean Houston, W. H. Green, J. J. Towe, C. O. Carson, John Hunter, Robert Orr, A. H. Whalley, and C. E. S. Radcliffe, the priest in charge of Winchester. The statement of the chapter accounts was presented, showing a balance of some \$7 on hand. The Rev. A. H.

Whalley was re-elected chapter clerk. Papers for the Bishop's conference in the autumn were assigned to the Revs. A. H. Whalley, W. H. Green, C. E. S. Radcliffe, and C. O. Carson. The Rev. J. J. Towe was appointed preacher for the conference service. Evensong was held in the Church of St. Matthias at 7.30 p.m. Evensong to the end of the third Collect was read by the Rev. A. H. Whalley, and the concluding part of the Office by the Rev. J. J. Towe. The first lesson was read by the Rev. W. H. Green; the second, by the Rev. Robert Orr. The Rev. C. O. Carson preached an earnest and thoughtful sermon on "The Love of God." The Rural Dean presented the alms and pronounced the Benediction. A large and reverent congregation was present; the responding was particularly good, and indeed set a good example to many congregations in town and country. There is every sign of earnest Church life and interest in Winchester. On Wednesday, beginning with a celebration of the Holy Communion at 7.30 a.m., a Quiet Day for the priests of the deanery was conducted by the Rev. H. H. Bedford-Jones, rector of St. Peter's church, Brockville, at which the conductor was the celebrant. The day closed at 3.30 p.m. A very hearty vote of thanks was tendered to Mr. Bedford-Jones by the clergy for his kindness and words of counsel, and also to the laity and the incumbent of Winchester, the Rev. C. E. S. Radcliffe, for their kind hospitality.

St. Matthias.—A dramatic entertainment entitled "The Deacon's Tribulations," was held a few weeks ago, under the auspices of the Parochial Guild. The affair proved a great success. The acting was good and the playing of the orchestra very enjoyable. The gross proceeds amounted to \$75.

Cobden.—The annual chapter meeting of the clergy of the rural deanery of Pembroke was held here on Thursday, May 1st. The preceding evening a service was held in St. Paul's church, and an earnest and impressive sermon was preached by the Rev. R. B. Waterman, rector of Stafford. There was an early celebration of the Eucharist on the morning of the meeting, when the Rev. Rural Dean Poole was the celebrant. At ten o'clock the clergy met at the rectory and considered the statistical returns from the parishes and other matters pertaining to the welfare of the deanery and diocese.

TORONTO.

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

St. Alban's Cathedral.—The annual service of the Toronto Church of England Sunday School Association will be held in this cathedral on Monday, May 19th, at 8 p.m., after choral Evensong. A sermon to teachers and Sunday school workers will be preached by the Rev. Professor Plumtre, M.A., Dean of Wycliffe College. The Right Rev. the Lord Bishop most cordially invites all teachers to be present.

The members of the Westminster Abbey Glee Club gave two most enjoyable concerts in the Massey Hall on Monday, May 5th, in the afternoon and evening. Both concerts were attended by large numbers of people, who greatly appreciated the various numbers on each of the programmes provided, the majority of which were old English glees and madrigals, a class of music which is rarely heard in this country. The solos of Messrs. Branscombe, Dearth, Hilton and Master Percy Phillips, the leading boy soprano, were exceedingly well rendered, the latter especially gaining the hearts of the audience, who were vociferous in their applause. Those present were very insistent in the matter of demanding encores, and the members of the choir were most kind in the

way in which they responded to their appeals. The singing of all the members of the choir was a genuine and rare treat, the exquisite shading in the glees and part-songs being particularly noticeable. The effects of light and shade in the singing was able to be carried out to a greater degree of perfection than when the choir was here last September, owing to their augmented numbers on the occasion of this, their second visit to this city. It is greatly to be hoped that ere they return to England the people of Toronto may have another opportunity of hearing these fine singers, when perhaps they might arrange to give a programme of sacred music.

St. James'.—The will of the late ex-Alderman James Scott, until recently one of the churchwardens of this church, who died in March last, has been proved. The estate is worth \$300,000. Liberal bequests are made therein to various educational and charitable institutions. The residue of the estate goes to Miss M. J. Scott, a sister of deceased. The sister may will \$50,000 of the estate, and it is suggested that a hospital for consumptives be provided for near Toronto or Kingston. Should she not dispose of this at her death, \$20,000 shall go to the Western Hospital for indigent patients, \$10,000 to Trinity College, and \$20,000 to the Kingston General Hospital. Of the balance of the estate, at the death of this sister, \$5,000 is to go to Trinity College, and the remainder to be divided as follows: Three-fifteenths to the Hospital for Sick Children and to endow cots to the memory of Joseph and Jane Scott, deceased parents, and H. S. Buck; three-fifteenths to the missions of the Church of England; one-fiftieth to its Superannuation Fund, one-fiftieth to the Widows' and Orphans' fund, and one-fiftieth to each of the following: Home for Incurable Children, Orthopedic Hospital, Home for Incurables, Children's Aid Society, St. James' Sunday School, St. George's Sunday school, and the Y.M.C.A. of Kingston. Provision is also made for \$5,000 to go toward founding scholarships at Trinity College, and \$15,000 to go to the three sons of the deceased's brother, Robert, in equal shares. A memorial window is to be placed in St. James' to the late H. S. Buck.

St. Thomas'.—A full choral service was held in this church on the eve of Ascension Day, when the Bishop of Calgary and Saskatchewan preached the sermon.

St. Simon's.—A full choral Evensong was held in this church on the evening of Ascension Day. The Rev. G. B. Kenrick preached.

St. Luke's.—On the evening of Ascension Day a full choral service was held in this church, and at its close an organ recital was given by Mr. T. B. Reed, the organist. A good-sized congregation was present.

Student Volunteer Convention.—The full report of this convention, which was held recently in this city, can be obtained for \$1 by applying for it at once to the Student Volunteer Movement, 3 West 29th St., New York.

St. Peter's.—An ex-member of the congregation, who is now living in the United States, has forwarded a cheque for the sum of \$500 to be applied to the organ fund. An extensive scheme for renovating the whole of the interior of the church during the summer holidays is under way, the necessary sum of money having been already practically secured.

Cannington.—News has been received of the death of Lieutenant T. A. Vicars, the youngest son of the Rev. John Vicars, the rector of this parish, who was killed in action recently in the

Philippine Islands. The late Lieut. Vicars was educated at Trinity College School, Port Hope, and Trinity University, where he graduated with high honours. Some time ago he enlisted in the United States army and served in Cuba where he won his commission. He was afterwards sent to Manila, where he was promoted to a senior lieutenantancy. He was shot dead whilst leading his men into action.

Trinity University Jubilee.—Programme. — June 22nd to 25th—Sunday, June 22nd, sermons on "Religious Education," with special reference to Trinity, in churches throughout the province of Ontario. Monday, June 23rd, 8.30 a.m., Holy Communion; 1.30 p.m., University luncheon; 4 p.m., Aristophanes' Frogs; 6.30 p.m., St. Hilda's College Alumnae Association. An annual dinner and annual business meeting. Tuesday, June 24th, 10 a.m., Holy Communion; 11 a.m., cricket match, Trinity v. T.C.S.; 1 p.m., cricket luncheon; 2 p.m., cricket match; 4 p.m., garden party; 8 p.m., graduates' reunions. Wednesday, June 25th, 10 a.m., Cricket match Past v. Present; 1 p.m., cricket luncheon; 2 p.m., cricket match resumed; 4.30 p.m., special convocation for conferring honorary degrees; 8 p.m., thanksgiving service in St. James' Cathedral; preacher, the Lord Bishop of Niagara.

NIAGARA.

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

Guelph.—St. George's.—It has been decided to make a change of hymn-book in this church on and after June 1st, when Hymns Ancient and Modern will replace the present hymnal.

Arthur.—Grace Church.—Wardens, R. M. Lindsay and J. B. Fair. Delegate to Synod, W. J. Fair. Total revenue, \$2,113.63.

Damascus.—St. Paul's.—Wardens, W. Henderson, F. Shaw. Delegate to Synod, J. Corbitt.

Orangeville.—St. Mark's.—Wardens, H. Shaw and W. Hulse. Delegates to Synod, Messrs. Bennett, Turner and Haddock. Total revenue, \$1,210.25. The newly-appointed rector, the Rev. G. A. Rix, occupied the chair.

Georgetown.—St. George's.—St. George's Day was specially observed in this parish by a social at which refreshments were provided, together with an excellent programme. On the following Sunday special sermons were preached in the church by the Rev. William Walsh, rector of Brampton. There was a large congregation present at the evening service.

Elora.—Wardens, W. Griffin and J. W. McCully. Delegate to Synod, H. Clarke. Total revenue, \$908.44.

Palmerston.—St. Paul's.—Wardens, G. F. Downes, A. Essery. Delegate to Synod, Dr. McCroll. Financial condition satisfactory.

Terra Cotta.—All Saints'.—This new church was opened on Sunday, the 4th inst. The service was conducted by the Rev. Rural Dean Belt and the sermon was preached by the Rev. E. F. Hockley, of Lowville. The church will seat 100 people; it is very neat, and all the appointments are good and true. It is a brick building 20 x 32 ft., the woodwork throughout being oiled and varnished. Many kind friends helped the members of the congregation in providing the material and the money necessary for the building. The response to the appeal was most liberal. Messrs. J. S. McCarnell, of the Milton Pressed Brick Co., and C. J. Lewis, of the Toronto Terra Cotta Works, generously gave all the brick required. Many of the

Correspondence.

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

THE DECLINE OF THE CHURCH.

Sir,—Many causes have been given by your correspondents for the decline of the Church in Ontario, some of them puerile and quite beside the mark. Many things militate against the growth of the Church of England in this province at the present time. I am writing, be it remembered, of the present. The past has had its own difficulties and troubles, which cannot now enter into the consideration of this question. It seems to me that at the present day we have to contend with two causes which are responsible to a great extent for our retrogression. 1st. The Church of England makes it hard and difficult for members of the Christian bodies around us to throw in their lot with us. These religious bodies make it easy for our people to unite with them. The Church of England requires that they shall be confirmed or shall promise to be confirmed on the first opportunity before admitting them to the full privileges and membership of the Church. This entails upon them the making a public profession of their Christianity before a crowded congregation in the presence of their neighbours and friends, many of whom will think that they have stultified themselves. They shrink from this and finally decide to remain where they are. The bodies around us, on the other hand, receive people with open arms and require of them nothing except it may be in some cases the placing of their names on the roll. The Church requires a great deal from dissenters before they can throw in their lot with us. Dissent makes it easy, so very easy, pleasant, comfortable and sociable for people to throw in their lot with them. I am confident we lose much and that they gain much by these means. But it is one of those things that cannot be helped, unless we throw down the barriers; and would that be advisable? And yet we cannot influence people who are separated from us. 2nd. It will be recognized that we lose hundreds throughout the province every year through intermarriage. In many sections of our country, it is looked upon as the proper thing "that the wife should go with her husband," and many of our Church girls do this. They love the man more than the Church, and consequently attend his religious service and are after a while lost to the Church. 'Tis true that we gain many, too, through intermarriage, but dissent being so largely in the majority, it follows that we lose vastly more than we gain. Of course other reasons might be given for our decline, but the two given above, and particularly the first, seem to me to be the chief reasons for our decline in the province of Ontario.

R. L. M. HOUSTON.

COLONIAL CLERGY ACT.

Sir,—As the various diocesan synods will soon be in session, may I call attention to the proposal made in your columns some time ago that each diocese should memorialize the General Synod with regard to the Colonial Clergy Act. If we desire our disabilities to be removed, it is better that the necessary steps should be taken by the representative body of the whole Canadian Church, at the request of its various dioceses, rather than by any individual effort or petition not bearing the imprimatur of that Synod. I shall be glad to supply copies of the questions

required to be answered by the Archbishop of Canterbury, to any delegate who desires to bring the matter before his Synod.

JAMES SIMPSON.

A CONUNDRUM.

Sir,—Will you kindly insert the following conundrum in the Churchman as a riddle for all members of the old Catholic and Apostolic Church of England calling themselves Protestants? If in the services of the Church of England we do each and every Sunday audibly and in a loud voice proclaim that we believe in the Holy Catholic Church, in one Holy Catholic and Apostolic Church, are we by this declaration declaring ourselves to be Protestants or Catholics, and if the former, why? because it does appeal to my reason and common sense to believe that if I make the declaration that I belong to the Holy Catholic Church I must necessarily be a Catholic.

ANGLICAN CATHOLIC.

HOW TO REMEDY THE DECLINE.

Sir,—I have been particularly interested in reading in your excellent Church paper the letters on the "Decline of the Church." I trust much good will come to the Church from this free discussion. You deserve the gratitude of all Church people for allowing them to express their opinions on the subject. I read "A Fisherman's" letter with great pleasure, and think a great many of his suggestions how to remedy the decline are well adapted to cities and towns. I would ask "A Fisherman" to kindly give us more suggestions, and how to remedy the decline in the rural districts.

A LAYMAN.

THE ASCENSIONTIDE APPEAL.

Sir,—I received a few days ago in common with all the clergy of this ecclesiastical province the usual Ascensiontide appeal in behalf of our "Domestic Missions." I am asked to read this document to my people as coming from all the bishops of the province, whose names are appended to the short address which prefaces the appeal itself. I feel a difficulty in doing this owing to the following circumstances: When in attendance at the last meeting of our Provincial Synod, this Ascensiontide appeal, in some way, came up for consideration, and several members of the Synod criticized it rather unfavourably. Among others, the Bishop of Ontario, who happened to be sitting amongst us at the time, rose, and, after speaking of the appeal, in what seemed to me a rather contemptuous tone, made the astonishing declaration that he never had read this document to his congregation. It did seem strange to many others, as well as myself, that an appeal coming from all the bishops of the province should be treated with such apparent disrespect by one who had so recently been elevated to a place among their Lordships. It seems hard for me to tell the people of my parish that this appeal comes from the whole House of Bishops of this province, after hearing one of their number speak, as I have stated, of a similar document; and it does seem a little inconsistent that His Lordship of Ontario should join in asking the clergy of this province to read an appeal to their people, which he himself plainly holds in very light esteem, and never read to his congregation when in the ranks of the "inferior clergy."

T. W. ALLEN,
Rector of Cavan.

THE DECLINE OF THE CHURCH.

Sir,—I have read with interest the correspondence in the Churchman on the so-called decline of the Church. But there appears to me to be certain features in regard to this matter that have not been brought forward, and for which I would

members of the congregations and some of the neighbours gave willingly their time and labour as well as money. To all these, and especially to those who are not members of the congregation, special thanks are given. The furnishings of the church have all been provided through the kindness of friends—two 4-lamp chandeliers and lamps came from Grace church, Arthur; the altar and re-table from St. Paul's church, Dunnville; the reading desk is the gift of J. T. Hannant; the pulpit is the one used in the old Grace church in town, the seats also coming from the same; the hangings are the gift of Mrs. J. J. Dalton and Miss Carter. The church and lot together have cost in the neighbourhood of \$550. The sermon last Sunday was preached by the Bishop of the diocese.

Niagara Falls South.—The Rev. Canon Bull, M.A., has removed from this place to Hamilton, where he is located at 269 Bay St., South. The Rev. W. Bevan has been appointed rector of the parish.

HURON.

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

Seaforth.—St. Thomas'.—The Lord Bishop of Huron began a confirmation tour in the rural deanery of Huron at this church on Sunday morning, the 4th inst. The church was beautifully decorated with flowers and white frontals, and a large congregation was present. A class of thirty-five was presented by the rector to receive the Apostolic Rite of the laying on of hands, after which the Bishop preached a powerful sermon, and administered the Holy Communion. The Rev. Rural Dean Hodgins is now in his 13th year as rector of Seaforth, and the present state of the parish is an evidence of what can be accomplished by diligent work and faithful teaching. Over two hundred candidates have been presented for confirmation, of whom fifty have been brought up outside the Church. The rectory, school-room and church have been put in first-class condition; pipe organ, furnaces, and electric lights put in at a cost of over \$5,000, and the parish is free from debt. The service is one of the brightest and most hearty in the diocese, and there is always a good congregation and a large number of communicants. In these days, when we hear so much about the decline of the Church, it is pleasing to know that there are some places where the Church is at least holding her own. A beautiful stained-glass window, in memory of the late Mr. Thomas O. Kemp, will be unveiled on Whitsunday morning. This is the third window erected in this church during the incumbency of the present rector.

RUPERT'S LAND.

Robt. Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—The following are the Rev. Arthur Murphy's engagements for the next few weeks: A mission at St. George's church, Winnipeg, from May 3rd to May 20th. Quiet Day at Winnipeg for Synod of Rupert's Land, May 21st. On the same date an address to the members of the Wcman's Auxiliary of Rupert's Land and on the following day an address to the Diocesan Sunday School Convention. May 31st to June 17th, mission at Christ Church, Vancouver.

—Two valuable gifts have just been made to the parish of St. Mark, Swindon. The first is a handsome chalice and paten, and the second takes the form of a beautiful oak screen. It has been resolved to apply for a faculty in regard to the screen.

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crave a short space in your columns. First of all, it is to be remarked that the Christian bodies that have made the most progress, viz., the Presbyterian and Methodist (I do not mention the Roman Catholic Church, as I think theirs is due entirely to the natural increase of the Roman Catholic population, and not to gains from other churches), are highly centralized and organized; whereas, those that have made little or no progress, as ourselves, the Congregationalists and Baptists, are decentralized, and poorly organized. Contrast the Methodist or Presbyterian system with their central authority for all Canada, their one Mission and Superannuation funds for the whole Dominion; with our isolated dioceses, each with its separate Mission, Widows' and Orphans' and Superannuation funds, canons, and in some cases theological colleges, possessing no central authority; for we cannot call our General Synod, possessing no legally defined status, meeting once in five years, an authority, as compared with the General Assembly of the Presbyterian Church of Canada. Again, it is to be noted that the above mentioned bodies have identified themselves with the country. They call themselves, and they are, "the Presbyterian Church of Canada," "the Methodist Church of Canada," while we have been too much in reality, what we are in name, "the Church of England in Canada." Their plan has been to adapt themselves as much as possible to the varying conditions and requirements of the people; our chief care has been to import an exact reproduction of the Church, as it exists in England. Theirs has been to develop an indigenous and natural growth; ours to acclimatize an exotic. Instead of developing along natural lines, a Church of the people, and from the people, our endeavour has been to have them cast in a ready formed mould. We have displayed too much of the same spirit which has actuated the British manufacturer to his detriment, viz., "Such and such is my style of making goods, if you won't have them my way, I can't help it, I will not alter." Surely without sacrificing any vital principle, we might have been more flexible in our methods of carrying them out. I think, also, that there can be no doubt that where we have suffered our greatest losses has been in our villages and rural districts; in our cities, and large towns I believe we have held our own fairly well. Now in these country places it will frequently be found that the Methodist Church is the centre of the social life of the people. It is there that the young people of the district congregate at tea-meetings and social entertainments; there will be the Methodist pastor from whom the young churchman or woman receives a hearty welcome, and an invitation to come next Sunday; an invitation, if seconded by an engaging young companion, is highly probable to be accepted. It may be said we cannot turn our churches into places of amusement. No, we cannot; and this practice has done much to destroy all reverence in religion amongst our country population. But the winter evenings in the country are long and tedious, and the sons and daughters of our farmers are not likely to exclude themselves from social gatherings because they are held in Methodist churches; and it points to the necessity for a school-room or parish hall in connection with the church, or for the incumbent to devise some means by which he may enter into the social life of the people, instead of sitting alone in the parsonage, self-ostracized from the social gatherings of the young people of his district. Then, lastly, another cause I am afraid to say, and one for which I see little or no help, is to be found in the general decline of religious sentiment throughout the country. I would not say decline of religious or Christian life; but in the devotional sentiment of worship. Everything is brought down to a question of practical utility. People are willing to acknowledge the necessity for temperance, uprightness of conduct, and charitableness in the religious character, but I see no use

for discipline, the sacraments, the ministry, or ministrations of the Church. Our services require for their appreciation greater depth of spirituality than is commonly to be found. It is much easier to sit in one's seat and sing Moody and Sankey hymns, than to enter into the sublime devotions of our liturgy. To loiter in one's seat and to exchange smiles with one's friends, while the minister is offering prayer, than on bended knee and with penitent heart to say the Confession. All regard for the Church as an authority in spiritual matters, for doctrine, for the sacraments, and the ministry, has been almost destroyed. The different places of worship are regarded as so many spiritual stores, open on Sundays, into any of which one can enter or not, as he finds that which is most agreeable to himself. For all this sectarianism has chiefly to answer. And this is a matter in which we must be content to suffer loss. If reverence for holy things, for the sacraments, and the ministry, is to be conserved at all, it must be through the Church. Perhaps by the pastor entering more into the social life of the young, during the week, they might be brought to see that there is a time and season for all things; a time to play, and a time to pray. Perhaps, too, if the Holy Communion were not tacked on to the end of Morning Prayer and Litany more would receive and value it. But after a long service the young people want to get out, and talk with their friends outside, the older ones alone remaining. Then to a great extent our country parishes are neglected. They see the Bishop once in two or three years at a brief service, and then he is spirited away. But anyone who knows how much that brief glimpse is thought of, cannot but feel what a power it would be if they were less like angels' visits. I suppose with our huge dioceses, we cannot look for much improvement in this respect. I believe the Presbyterians have officials whom they call "inspectors of missions." If we had archdeacons, men in the prime of life, of earnestness and practical common sense, who could come into the parish once a year, not only to preach, but to meet the people in a social way, enquire into their conditions, reconcile their differences, encourage them in their undertakings, it would put new life into many a country parish. But I have already taken up much more space than I intended to, but I think the lessons we have to learn from the recent census returns are the need of centralization in our constitution; more identification with and adaptability to the varying conditions in which we are placed; more entering into the social life, especially of the young people, while holding firmly our doctrine, sacraments and ministry; more flexibility in administering, and some system, not so much of supervision as of visitation and direction, by some one in authority, especially in our rural parishes. Trusting that I have not trespassed too much on your space.

I. S.

JUNIOR AUXILIARY.



MISSIONARY CORNER FOR JUNIOR BRANCHES.

Toronto Junior Secretary—Mrs. G. A. Kuhring,
62 Murray street, Toronto.

Toronto Junior Treasurer—Miss Edith Lee,
3 Maitland Place, Toronto.

PRAYER.

Heavenly Father we pray Thee to bless us, and all the members of our society, and give us love for Thee. Prosper the missions of Thy Church, and strengthen with Thy Holy Spirit all who are engaged in missionary work through Jesus Christ our Lord.—Amen.

According to the suggestion made at the annual meeting, the secretary-treasurer will be glad to receive the name and address of any reader of this department who would be willing to send her copy on every month to one of our junior workers. We have been asked to give a short account of our junior annual meeting for this month instead of the usual lesson. On Friday evening, April 25th, in spite of the rain and dullness outside, a lot of bright faces inside St. James' school-house assured us that the zeal of our junior members was not to be damped by a shower of rain. We had reserved the best part of the centre of the hall for the children, but so many came that we were obliged to ask some of our grown-up friends to give up their seats to accommodate our members. Our president, Mrs. Williamson, took the chair, and the Rev. G. A. Kuhring opened the meeting with prayer. By the hearty way in which all joined in the members' prayer, we are glad to think that our junior members must use it very often—we hope every day. Our secretary-treasurer, Miss Lee, then gave a little talk on the contributions sent to her during the year from our branches for missionary work. She reminded us how we go to work to make a snow fort—one boy or girl starts with a tiny snowball, and rolls it over and over till it is big enough to put in the wall of the fort, and others do the same till, when the balls are brought together and piled on top of each other, a fine fort can be made with high, thick walls. And so she said with our offerings for missions, one branch would send in what they had collected during the year, and another would send in what they had collected, and when it was all put together, she was able to tell them that it amounted to the sum of \$582.56. Now we must be very thankful that God has allowed and helped us to give this money to His work this year, but we must not be satisfied with ourselves. We must think and plan to find out how we can do more next year, and we must pray that God will show us what more we can do, because we know there is so much to be done—all those people in our own country to

GUN METAL GOODS

We ask your inspection of our stock, which consists of Pencils, Match Boxes, Card Cases, Cigar Holders, Links, Studs, Key Rings, &c., &c.

The finish resembles highly polished glazed ebony of a satiny appearance, and many of them are inlaid with stones, and of the Art Nouveau variety. Prices from \$1 upwards.

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Edith Lee,

bless us, and give us love Thy Church, it all who are Jesus Christ

at the annual I be glad to my reader of to send her our junior give a short ting for this On Friday ain and dull- ide St. James' zeal of our amped by a the best part ldren, but so ask some of r seats to ac- esident, Mrs. Rev. G. A. ayer. By the the members' junior mem- e every day, then gave a to her dur- missionary to work to starts with a over till it the fort, and are brought other, a fine all. And so issions, one lected during what they put together, wanted to the very thankful to give this we must not st think and e next year, ow us what e is so much n country to

our encils, Cigar rings, lished ance, with veau rards.

CO., nto

be cared for, and so very many people in the darkness of heathenism in distant lands, who have not heard the Gospel message yet—and "how shall they hear without a preacher, and how shall they preach except they be sent?" After Miss Lee's little talk, Mrs. Williamson reminded the children of the two B's they learnt about at the last annual, and they were reminded how they had promised to try during the year as they got bigger to be better. The annual questions were put to the members by Mrs. Kuhring, and it was most satisfactory to hear the answers given so promptly and clearly. Everyone was so pleased, the president was pleased, and so were the junior diocesan officers and the superintendents who had trained the children, and the clergy who were present were very pleased to see their children do so well. A large outline map of Canada was hung up, and on it two of St. Margaret's girls marked and named the North-West dioceses, and two of St. Stephen's girls marked and named the homes of the bishops. This is quite a hard thing to do, and they did it very well, and we would like to feel that all our junior members could do it, too. We give the questions below by request, and would suggest that our out-of-town branches should follow the example of "Brooklin," who, because they could not come to our juniors' annual, learned the answers to the questions, and got up a nice meeting of their own. After the hymn, "We Give Thee But Thine Own," and the offertory, Rev. I. O. Stringer gave a most delightful address, telling such a lot of interesting things about his work in the far North, and showing wonderful pictures of whaling ships and whales, icy seas and Esquimaux, but saying very little about the hardships and trials he has endured for ten years, while he has been carrying the message of Christ to this uttermost part of the world. Mrs. Stringer kindly put on her Arctic dress of fur, and a little one the same shape on her little daughter, Rowena. Two young men were dressed as Esquimaux, man and woman, and the whole party paraded the hall to everybody's great delight, only everyone would like to have seen more of Rowena, who had to be carried on somebody's shoulder to keep her from being smothered with attentions. Everyone seemed surprised to find her a little fair girl with blue eyes and golden hair, although she had been born up among the dark-skinned people of the north. The meeting was closed with the hymn, "The Whole Wide World for Jesus," and the Benediction.

Questions used at the juniors' annual meeting:
Q.—1. Repeat a text from the Epistle to the Romans, which shows the need of missionary work. Ans.—Rom. x., 13-14: "Whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?"

Q.—2. Why are there so many people in Japan, China, India, Africa, and other heathen lands who have never heard yet of their Lord and Saviour Jesus Christ? Ans.—Because we have not sent out enough people to teach them about Him.

Q.—3. What did Bishop Awdry say in speaking of the great interest lately shown in Christianity in Japan? Ans.—He said they must have more teachers, lest that which had been won for Christ should be lost again.

Q.—4. Name three heathen peoples in our own country, whom our Church is trying to bring to Christ. Ans.—The Indians, the Esquimaux, and the Chinese.

Q.—5. What mistake did the Church people of England make when the first settlers came to Canada? Ans.—They did not send missionaries to them for a very long time.

Q.—6. What was the result of this mistake? Ans.—After a time these settlers and their children

forgot about serving God, and many of them led worse lives than the heathen.

Q.—7. What do you understand by a missionary diocese? Ans.—A missionary diocese is one whose own people cannot support its Church work, and so depends chiefly for its support on the prayers and gifts of Church people elsewhere.

Q.—8. On an outline map of Canada mark off the missionary diocese of the ecclesiastical province of Rupert's Land and the North-West Territories.

Q.—9. Mark the homes of the bishops in each of these dioceses.

Q.—10. What must we do as auxiliary children to help on missionary work at home and in foreign lands? Ans.—We must learn about the needs; we must pray for the missionaries; we must give our money and our work, and if God calls us we must go out ourselves some day and teach the Gospel story to the heathen.

Missionary Notes.

Over the portal of the great mosque at Damascus is this inscription: "Thy kingdom, O Lord, is an everlasting kingdom." When that old church fell into the hands of the Mohammedans, they removed every token of Christianity except this beautiful prophecy.

Syria is a land of discords. The people have no national traditions behind them, no national ambitions, no national faith. They speak one language, but those who are not Moslems are divided into almost endless hostile groups. Many of these groups call themselves by the name of Christ, but their religion is not the religion of Christ, and only makes it harder for the missionary to preach the true Word of God there. The Mohammedans there, as elsewhere, are hard to reach. They have heard of Christ, and yet reject Him, and the so-called Christianity of their neighbours does not increase their knowledge of Him. In the year 1840 the city of Jerusalem came under the control of England and Prussia, and these two countries arranged a plan for creating a bishopric in the Holy City. Frederick William IV. granted £15,000 as half the amount necessary for its endowment. The Bishop was to be consecrated in England and placed under the Archbishop of Canterbury, but he was to be appointed by the British and Prussian Crowns alternately. German and Anglican missionaries were alike to be under the control of this bishop. The English Government made the first nomination, Bishop Alexander, but he died soon afterwards, and the Crown of Prussia offered the office to a missionary teacher, Samuel Gobat, who was ordained priest, and consecrated bishop a few days after at Lambeth Palace Chapel. Bishop Gobat did great educational work, establishing schools in different parts of Palestine. When he went out in 1847 there was not a school of any kind in the whole country; in 1872 he had twenty-five schools attended by one thousand children. In 1881, at the death of Bishop Barclay, who succeeded Bishop Gobat, the Germans did not appoint a successor, and after some delay, it was at last decided that the arrangement between the two countries should cease, and the Prussian part of the endowment was withdrawn. The missions of the C.M.S. and the London Jews' Society in the East were left without a bishop for nearly six years, during which time Bishop Hannington visited Palestine on his way to Africa, at Archbishop Benson's request, holding confirmations and ordaining five deacons. In 1887, Archbishop Benson asked the two missionary societies at work in Palestine each to grant £300 a year to make up for the withdrawal of the Prussian amount for the Bishop's salary, and they agreed to do so, leaving the appointment of the bishop in the hands of the Archbishops and the Bishop of London. In this way Bishop Blyth became Bishop of Jerusalem, with all the missions of the C.M.S. and London Jews' Society in Palestine under his supervision. The work goes on under the many difficulties in the way, greatly helped by the spread of education,

which enables the Scriptures to be read and understood, and by three medical mission stations, which have, as in other fields, drawn to them many of the most bigoted opponents of Christianity, and softened their hearts by skilful and loving attentions to their bodily ailments. The Rev. Sidney Gould, M.A., is a Canadian doctor engaged in this blessed work.

Notes of News from our Branches.

St. Margaret's boys' branch, Toronto, have undertaken the outfit of a boy in the school at Wapuskaw. They hope to get his stockings knitted during the summer. The same branch are carving a book-rest and alms box for Rev. Mr. Warwick's church, Athabasca diocese.

On April 13th, the Omeme branch held a most successful entertainment. This branch provides clothing for Polly-go-to-the-Creeps, an Indian girl in the Sarcee Home. This outfit, and also some excellent quilts made by the members were on exhibition and were of much interest to the large audience. There was a short programme, and refreshments were served.

Shanty Bay branch is reorganizing for the summer, and has undertaken for its task part of the outfit of Mary Onsie. Innisfil branch is uniting in this work, and between these branches this Wapuskaw child will be well provided for.

Grafton have organized a lively and energetic branch, and they have also undertaken the outfit of a Wapuskaw child. We heartily welcome this new branch, and hope soon to hear some particulars of their meetings.

We missed a good many faces of superintendents of out-of-town branches, whom we should like to have seen at the annual, but we know their absence was unavoidable. We hope all the absentees will get full notes of the meetings from their city representatives.

Although the junior work has been put on a different footing, it does not mean that any of our officers have gone out of the work. Instead of that, we retain the late staff, and have an addition of several excellent, new workers, all forming a committee of which Mrs. Farncomb is convener. Miss Lee, as secretary-treasurer, will receive all official communications from the branches, and will send out mite-boxes, cards and badges to all needing them.

Fairweather's

Getting Ready for the "Guineas"



Next week the city will be in holiday attire for it's the O. J. C. meeting time — Toronto's greatest outdoor social function.

We've "been to market" for the newest and choicest things in ladies' ready-to-wear hat novelties, specially for the occasion and to-day are

"clearing" from the customs a very special parcel of stunning pieces particularly appropriate for the habits that will grace the grand stand and the paddock—and there's more than a passing thought in having first choice.

\$3.50 to \$15.00.

J. W. T. FAIRWEATHER & CO., 84 and 86 Yonge St., Toronto.

EARNEST PRAYER.

Just as in prayer, it is not we who momentarily catch His attention, but He ours, so when we fail to hear His voice, it is not because He is not speaking so much as that we are not listening. We must recognize that all things are in God and that God is in all things, and we must learn to be very attentive in order to hear God speaking in His ordinary tone without any special accent. A man must not stop listening any more than praying when he rises from his knees. No one questions the need of times of formal address to God, but few admit in any practical way the need of waiting upon God, gazing into His face, feeling for His hand, listening for His voice. "I will hearken what the Lord God will say concerning me." God has special confidences for each soul. Indeed, it would seem as though the deepest truths came only in moments of profound devotional silence and contemplation.—Charles H. Brent

THE PEW SYSTEM.

It is a grievous pity that the inventor of the pew system, be he sect or individual, did not copyright the idea, so that it might never have crept into the Church. To say that we believe in the Holy Catholic Church and the Communion of Saints, and then seat ourselves in a pew marked with our name and reserved for our exclusive use, would be amusing, did it pertain to anything less sacred than the Church. To put it mildly, it is the height of inconsistency. Would not He Who used violence but once, when He cast out the money-changers, use violence again, were He to walk down the aisles of the modern pew-rented Church? It is hardly possible that the Church can do its duty to the masses in any parish where this system prevails, and there is but one argument ever offered in its defence, that of expediency, a fear of the falling off in revenue. Can we grow in spirituality, with such a spirit of commercialism? It is all very well to argue that the poor may sit anywhere in a pew-rented church; the fact remains that they do not. And need we ask why? Can we blame the masses for not wishing to be shown to a seat marked with another's name, or on the other hand to be crowded four or five into a free pew, in the darkest and most inconvenient part of the church? It is significant that the so-called ritualistic churches are almost invariably free churches. As free churches, they attract the masses. Is a parish to be viewed as a club, in which by our contributions we are assigned a space in the House of God? Or shall we rise to our Catholic heritage by giving of our earnings to support the free Gospel of Jesus Christ, for the benefit

not alone of ourselves, but of the unchurched masses as well?

LEARN TO FORGET.

If you would increase your happiness and prolong your life forget your neighbour's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of malignancy, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

REST.

To step out of self-life into Christ life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise, as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honour more than your own; to be a clear and facile medium for His life tide to shine and glow through—this is consecration, and this is rest.

"I WAS MISTAKEN."

A clear-sighted man has said: "Confess that you were wrong yesterday; it will show that you are wiser to-day." Certain it is, that he who refuses to admit that it is possible he has made a mistake, is putting difficulties in his own future pathway. To insist that a statement is correct, simply because you have once made it, is



JEWELERS BY APPOINTMENT TO
HIS EXCELLENCY THE GOVERNOR-GENERAL

DIAMONDS

Each particular Diamond in our stock—from the smallest to the largest—is selected with discriminating care.



Any one of the "Solitaire," "Twin," or "Three Stone" Rings shown above we sell at \$25, and guarantee the quality.

Our expert knowledge is a safeguard to our customers.

Ryrie Bros.

Cor. Yonge and Adelaide Sts.
TORONTO.

to show yourself, not strong-minded, but merely obstinate.

Over-cautious people seldom accomplish very much. One must be zealous, if he wishes to do great things, and he who is zealous frequently makes mistakes. Perhaps nothing in the life of Sir

Abbey's

Effervescent

Salt

is made from the Salts extracted from the juices of fresh fruits. Harmless, yet most effectual in relieving the system of all impurities. Tones up the Bowels and promotes gentle and regular action.

A teaspoonful in
a glass of water
in the morning.

Will permanently cure all stomach troubles, dyspepsia, sick headache, liver and blood disorders.

All Druggists sell it.



Tenders For Coal, 1902

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 26th, 1902, for the delivery of coal in the sheds 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—1,250 tons large egg size, 400 tons stove size, 100 tons nut size. Soft coal—500 tons lump, 150 tons soft screenings.

Asylum for Insane, London.

Hard coal—2,600 tons small egg size, 450 tons stove size, 60 tons chestnut size. Soft coal—40 tons for grates. Of the 2,950 tons, 1,000 may not be required till January, 1903.

Asylum for Insane, Kingston.

Hard coal—1,350 tons large egg size, 450 tons 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—3,575 tons small egg size, 475 tons stove size, 146 tons chestnut size, coal for grates, 50 tons; for pump house, 200 tons soft slack; 200 tons hard slack screenings. Of the above quantity 2,000 tons may not be required until January and February, 1903.

Asylum for Insane, Mimico.

Hard coal—1,600 tons large egg size, 150 tons stove size, 165 tons chestnut, 100 tons soft screenings, 50 cords green hardwood.

Asylum for Idiots, Orillia.

Soft coal screenings or run of mine lump, 2,000 tons; 90 tons hard coal, stove size; 90 tons hard coal, grate size.

Asylum for Insane, Brockville.

Hard coal—1,800 tons large egg size, 125 tons stove size, 75 tons small egg. Of the above quantity 1,050 tons may not be required until January and March, 1903.

Asylum for Female Patients, Cobourg.

Hard coal—450 tons large egg size, 15 tons egg size, 50 tons stove size.

Central Prison, Toronto.

Hard coal—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—800 tons large egg size, 90 tons small egg size, 15 tons stove size, 14 tons nut size.

Institute for Blind, Brantford.

Hard coal—475 tons egg size, 150 tons stove size, 15 tons chestnut size.

Reformatory for Boys, Penetang.

Eighty tons egg size, 51 tons stove size, 25 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, 650 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 the 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, 1902.

Tenders will be received for the whole quantity above specified or for the quantities required in each institution. An accepted check for \$500, payable to the order of the Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender 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.

J. R. STRATTON,
Provincial Secretary.

Parliament Buildings, Toronto, May 12, 1902.

When Writing to
Advertisers Please
Mention The Can-
adian Churchman.

Coal, 1902

the Provincial Secretariat building, for Coal, will be DAY, MAY 26th, 1902, heads of the institutions 15th day of July next, London, Hamilton and at Prison, as noted.

10. Toronto. 10 egg size, 200 tons Soft coal—50 tons

11. London. 11 egg size, 200 tons Soft coal—40 tons 12, 1,000 may not be

12. Kingston. 12 egg size, 260 tons Soft coal—hard screenings, 15 tons stove

13. Hamilton. 13 egg size, 474 tons Soft coal for grain, 2 soft slack; 120 tons above quantity 2,000 until January and

14. Mimico. 14 egg size, 120 tons Soft coal—hard screenings,

15. Orillia. 15 of mine lump, 2,000 Soft coal; 90 tons hard

16. Brockville. 16 egg size, 125 tons Of the above quantity until January and

17. Cobourg. 17 egg size, 15 tons egg

18. Toronto. 18 egg size—Soft coal—run of mine lump, monthly as required.

19. Brantford. 19 egg size, 90 tons small Soft coal—nut size, 150 tons stove size.

20. Penetang. 20 stove size, 28 tons Soft coal—run of mine dock.

21. Toronto. 21 mine lump, 650 tons; mine or mines from and the quality of satisfactory evidence of name, fresh materiality to the standard

22. manner satisfactory and Public Charities require additional cent. of the quantity above mentioned to be great at the contract day of July, 1902

23. the whole quantity required in each for \$500, payable to Provincial Secretary as a guarantee of it sureties will be of each contract conditions of tenders of Toronto or buildings, Toronto, or five institutions. The necessarily accepted advertisement without will not be paid for.

24. FRATTON, ncial Secretary, May 15, 1902.

25. May 15, 1902.

26. May 15, 1902.

27. May 15, 1902.

28. May 15, 1902.

29. May 15, 1902.

Robert Peel, at one time Prime Minister of England, has carried a lesson to more hearts than the readiness with which he said: "I was mistaken," when he realized how the Corn Laws weighed upon the poor. Notwithstanding the fact that the party of which he was the head, was the one which had enacted these same Corn Laws, and by his action in endeavouring to bring about their repeal, he would lose his party's support, he admitted his error, and, largely through his efforts, the starving poor of Great Britain were furnished with cheaper bread-stuffs. At the time, his constituents regarded him as a traitor to their interests. To-day his name is everywhere honoured as that of an honest and upright man.

There is no doubt that it sometimes takes great bravery to admit that we have been in the wrong. But the doing so always smooths our way in some direction. Perhaps it opens to us some heart that has been closed against us. It may be that the very action makes clear to our eyesight what has long been dim. No matter what other result may come, it will help us to be more true, and more humble, every time we say with honesty, "I was wrong, I am sorry."

THE CHILDREN IN CHURCH.

In the morn of the holy Sabbath I like in the church to see The dear little children clustered, And worshipping there with me. I am sure that the gent'le pastor, Whose words are like summer dew, Is cheered as he gazes over Those dear little heads in the pew. Faces earnest and thoughtful, Innocent, grave and sweet— They look in the congregation Like lilies among the wheat; And I think that the tender Master, Whose mercies are ever new, Has a special benediction For those dear little heads in the pew. When they hear, "The Lord is my Shepherd," Or, "Suffer the babes to come," They are glad that the loving Father Has given the lambs a home— A place of their own, with His people; He cares for me and for you, But close to His breast He gathers Those dear little heads in the pew.

PREJUDICE HABIT Why Do so many women still use soap? PEARLINE is so much better for every kind of washing and cleaning. One reason is habit. They're accustomed to it and don't think of anything better. Another reason is prejudice. Neither reason is good. PEARLINE is worth looking into. It saves labor, saves money and is harmless. 668 Proved by Millions

Are You Convinced THAT



SWEET PICKLES AND CREAM CHEESE ARE THE Finest in Canada. "MADE IN CANADA"

NEW ANTHEMS

- O Sing Unto the Lord. E. Markham Lee... 10c. Almighty and Merciful God. Arthur W. Marchant... 10c. Great is the Lord. H. M. Higgs... 10c. O Give Thanks unto the Lord. J. A. Meale... 10c. I will Cleanse Them. Geo. S. Aspinall... 10c. O Sing Unto the Lord. F. R. Rickman... 10c.

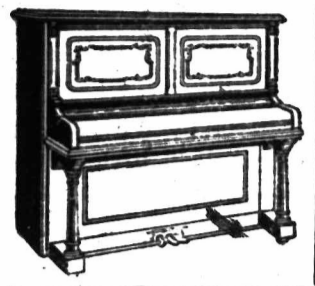
Samples on Approval. ASHDOWN'S MUSIC STORE, 88 Yonge St., TORONTO

So, I love in the great assembly, On the Sabbath morns to see The dear little children clustered And worshipping there with me. For I know that our Heavenly Father, Whose mercies are ever new, Has a special benediction For those little heads in the pew. —Margaret Sangster.

WHAT THEY WON.

"If you will only show me exactly what you want done, Frank, I will be glad to do it for you." Miss Lizzie reached out her hand for the canvas which her brother Frank was somewhat awkwardly trying to fashion into a tent, but he was not able to tell her very definitely just what he wanted to have done. "I suspect you know more about

GOURLAY, WINTER & LEEMING



Sale of Pianos Under Price.

IN a stock so large and so constantly changing as ours, under-priced Pianos (mostly taken in exchange) are to be found at all times. But now and then comes a day when we have not only exceptional values, but exceptional instruments. This is one of the days. We herewith submit a list of Bargain Prices, and would just merely hint that if you want to secure one it will be as well to write at once. Please read the terms of sale carefully.

TERMS OF SALE:

- 1. We guarantee every instrument and agree to pay return freight if not satisfactory. 2. A discount of 10 per cent. off these prices for cash. 3. A stool accompanies each instrument. 4. Every instrument safely packed without extra charge.

TERMS—Pianos under \$150, payment of \$10 cash and \$4 per month. Pianos over \$150, payments of \$15 and \$6 per month. If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly, or at certain fixed dates. We wish to know what terms will suit you.

Great Union—7-octave Square Piano, by Great Union Co., in handsome rosewood case, with serpentine mouldings and carved legs and lyre, length 6 feet 4 inches, overstrung scale, full iron frame, good tone. Original price \$375, reduced to \$119

Craig—7 1/2-octave Upright Piano, by the Craig Piano Co., Montreal, in handsome walnut case with richly carved panels, height 4 feet 8 inches, iron frame, double repeating action, good tone, in use 14 months. Original price \$300, reduced to \$195

Dominion—7-octave Upright Cottage Piano, by The Dominion Piano Co., Bowmanville, three months in use, handsome walnut case, marquetry panels, lacquered candelabra, fine tone, cannot be told from new, height 4 ft 2 in. Original price \$250, reduced to \$200

Reid—Handsome Cabinet Grand Piano, by Reid Bros., Toronto, in fine burl walnut case, richly carved panels, double repeating action, full iron frame, 3 pedals, used about a year, 7 1/2-octaves, height 4 feet 10 inches. Original price \$350, reduced to \$205

Berlin—7 1/2-octave large Cabinet Grand Piano, in walnut case by the Berlin Piano Co., 3 pedals, patent swing desk, iron frame, double repeating action, height 4 feet 7 inches. Original price \$400, reduced to \$215

Whaley-Royce—7 1/2-octave Upright Piano, in strikingly handsome English Oak case, by Whaley-Royce & Co., Toronto, height 4 feet 6 inches, 2 panels, handsomely carved, 3 pedals, fine tone, double repeating action, ivory and ebony keys, used less than a year, cannot be told from new. Original price \$340, reduced to \$225

Dominion—7 1/2-octave Upright Grand Piano, by the Dominion Piano Co., of Bowmanville, height 4 feet 8 inches, handsome walnut case, tastefully carved panels, 3 pedals, full iron frame, ivory and ebony keys, used less than four months, practically new. Original price \$200, reduced to \$230

Whaley-Royce—7 1/2-octave Upright Cabinet Grand Piano, in very handsome walnut case, height 4 feet 6 inches, full length panel, richly carved, 3 pedals, double repeating action, iron frame, ivory and ebony keys, a very fine instrument indeed. Original price \$400, reduced to \$240

Mendelssohn—7 1/2-octave Upright Piano, by the Mendelssohn Co., in very beautifully marked English oak case, height 4 feet 6 inches, 3 pedals, ivory and ebony keys, iron frame, overstrung scale, double repeating action, only used for 7 months, looks like new. Original price \$340, reduced to \$245

Gerhard-Heintzman—7 1/2-octave Upright Piano, by Gerhard Heintzman, Toronto, handsome walnut case, height 4 feet 6 inches, handsomely carved panels, full swing desk, 3 pedals, iron frame, ivory and ebony keys, double repeating action, very fine tone, used a little over one year. Original price \$375, reduced to \$265

GOURLAY, WINTER & LEEMING

188 YONGE ST., TORONTO.

Mental Strength!

Wheat Marrow is the one Cereal Food that builds up the mental strength and does it finely! It is Nature's food for the brain cells and replenishes the grey matter therein.

You feel the power to do and dare great things if you eat Wheat Marrow instead of the pasty, dyspepsia-breeding, unclean porridges you read so much about. Wheat Marrow

Best Grocers sell it. A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL.

ing to Please e Can-chman.

it than I do," he answered laughing. "I'm not very accomplished with a needle and thread, Bert, as you see." This last was addressed to his bosom friend and comrade, who had been watching his efforts with scarcely concealed amusement.

"You ought to get as much practice as I do," Bert replied dryly. "This is the way it goes, Miss Lizzie," showing her very practically what was needed. "I fixed mine myself, it isn't done very neatly, but it was the best I could do."

Miss Lizzie opened her lips to speak, and as suddenly closed them again. She knew that Bert's sister was deft with her needle, but she would not speak of it now.

"Have you a fire upstairs, Lizzie?" her brother asked suddenly, "and plenty of wood up there for to-night?"

"I haven't built any yet," she answered. "I was going to as soon as I finished down here."

"I'll do it now," was Frank's quick reply. "Bert and I are going up town, and I'll do that first. You can entertain him while I attend to it for you."

"It must be nice to have an older sister," Bert said, when they were left alone, as he watched Miss Lizzie's shining needle. "Frank and you do have such good times, don't you?"

"Yes, we do," Miss Lizzie replied complacently. "But you have a sister, Bert, and she is quite old enough to be a companion for you."

"But we don't get on as you seem to," Bert replied vaguely. "May never offers to do little things for me at all, as you do for Frank."

"Do you offer to do little things for her at all?" Miss Lizzie asked archly. "You see it is give and take with Frank and me. Did you think about May's fire, for instance, before you left home?"

Bert laughed. Nobody was ever offended at Miss Lizzie's personal questions.

"Our house is furnace-heated," he replied, gayly. "But really, it is partly my fault. It isn't your kind of give and take with May and me."

Miss Lizzie smiled wisely. She was intimate enough in the other household to know about what kind of "give and take" existed there.

"Our kind is nicest," she said, still with the kindly expression that made her words seem half-playful.

"Really, Bert," speaking more gravely. "I do feel sorry for any girl who misses the brotherliness that means so much to me. And, of course, I want Frank to enjoy his sister, just as I do my brother. Why don't you give May a chance to see how much a brother can be to his sister?"

"She would just laugh at me," he declared uneasily. "May isn't that kind of a girl, Miss Lizzie. She would make fun of me, and then I would get mad, and we would be worse off than ever."

"Don't get mad," Miss Lizzie urged. "By your own confession May isn't used to thoughtfulness from her brother. You are the older, and it is right for you to make the start. Take my word for it, Bert, there isn't a girl in the world who doesn't enjoy having her brother think of her, comfort, and you

will find May is no exception, when she gets accustomed to it."

Frank appeared just then, and the two boys went off together, leaving Miss Lizzie still sewing, and wondering, deep in her heart, if she had said too much. She did not like to see a brother and sister as independent of each other as Bert and May seemed to be, yet she disliked to have seemed to meddle.

"I wonder if Bert took it that way," she said to herself, a little uneasily.

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She need not have been anxious. Bert had had an object lesson which went far in confirming the impression which her words had made. When the boys had separated, he walked along slowly reflecting upon what he had seen and upon what Miss Lizzie had said.

"I'll try it," he said to himself. "And I'll keep on trying, too, if she does make fun of me at first."

His opportunity came at once. As he turned down the street upon which was his own home, he saw his sister just ahead of him, carrying a bundle which seemed difficult for her to manage. He nerved himself as if for a plunge in cold water, so unaccustomed was he to offering little courtesies to his sister.

"Let me take that, May," he said, trying to speak as naturally as Frank would have done under the same circumstances.

"Oh, I wish you would!" May responded, eagerly enough. "It isn't heavy, but I can't manage it, somehow, it's so awkward."

It was not so very hard after all, Bert reflected, and the first effort gave him courage to keep on trying even after he had made some trials which did not turn out quite so well. He had chanced upon a time when his sister had felt the need of his help, but his later efforts were sometimes curtly rejected, and sometimes even ridiculed.

"Getting good, aren't you?" May said laughingly, one evening, when her brother offered her a small attention which she did not care to accept. It was a kind of speech quite too frequent between the brother and sister, and it was what Bert had had in his mind when he spoke of their kind of "give and take" to Miss Lizzie.

To May's surprise, Bert did not answer her angrily. It was one of the things which he had nerved himself to endure.

"I am glad you think there is an improvement," was his grave answer. "It was badly needed, I'm sure. Then you really don't care to have me go up street for you?"

"It isn't necessary, thank you, Bert," she was surprised into answering. But after that, she was silent.

Do what she would, the memory of his answer stayed with her. She was forced to admit that her manner to her brother needed "improvement" also. Little by little, she brought herself to respond cordially to her brother's efforts to please her, and her first shy attempt to oblige him gave her such a pleasure that she was glad to repeat it.

"Bert is such a model brother." Miss Lizzie was near enough to hear the remark addressed to May, at a gathering where all the young people were assembled, one day several months later.

"Isn't he!" May's exclamation was a happy recognition of her brother's excellencies. "I don't believe many girls are so fortunate as I in their brothers. Bert is the dearest fellow in the world."

And Miss Lizzie smiled quietly, rejoicing over what Bert and May had both won.

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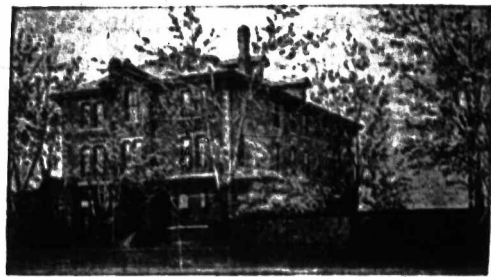
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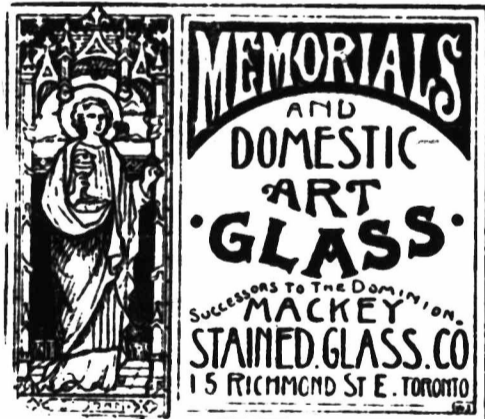
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