

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, MAY 12, 1898.

[No. 19.]



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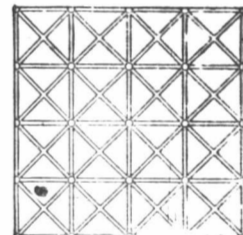
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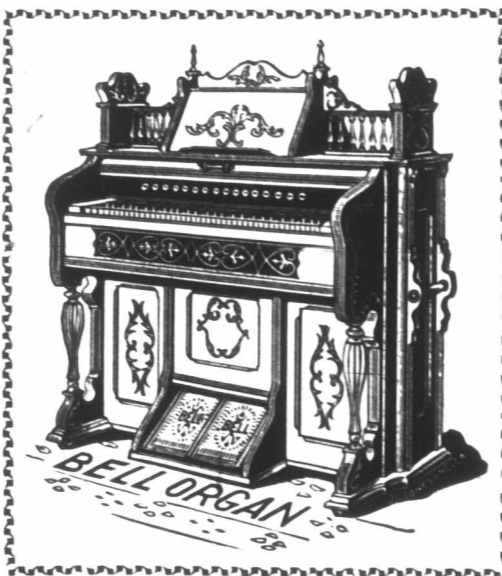
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TORONTO, THURSDAY, MAY 12, 1898

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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 15—FIFTH SUNDAY AFTER EASTER.

Morning—Deut. 6. John 4, 31.

Evening—Duet 9, or 10. 1 Tim. 4.

Appropriate Hymns for Fifth Sunday after Easter, Ascension Day and Sunday after Ascension Day, 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:

FIFTH SUNDAY AFTER EASTER.

(Rogation Sunday).

Holy Communion: 173, 191, 313, 319, 321.

Processional: 130, 136, 305, 308.

Offertory: 298, 292, 500, 527.

Children's Hymns: 270, 338, 342, 346.

General Hymns: 142, 143, 174, 222, 477, 505.

ASCENSION DAY.

Holy Communion: 304, 146, 555.

Processional: 147, 148 pt. 1 and 2, 301.

Offertory: 293, 299, 201, 30.

General Hymns: 144, 149, 150, 202, 300, 506.

SUNDAY AFTER ASCENSION.

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

Processional: 147, 148, 201, 506.

Offertory: 148, 149, 220, 223.

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

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

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Sunday after Ascension.

St. John, xv., 27. "Ye also shall bear witness, because ye were with Me."

Every life a witness to its own inward convictions, and the character of the testimony is determined by the power—opportunity—circumstances—as well as by its principle. Here

reminded of a higher truth—a Divine purpose. We were made to witness for God. And this the work of those sent by Christ.

i. Note reason for the Commission of the Apostles. They had been with Him.

1. They had preached the gospel during the Master's life. Kingdom of heaven at hand.

(1) They were witnesses of the working of a Divine power. (2) Preparing for the establishment of the Kingdom. But more to come.

2. Now they could tell of His completed earthly work. The sacrifice offered, accepted. Victory celebrated. Work of intercession to go on.

3. And now the Holy Ghost to be given. He was the great witness, and they his organs. Difficult for us to understand the full import of the change. We accustomed to read the whole of the N. T. together. To them the gift of the Spirit something new—illumination—interior conviction—power. See the conduct of Peter before and after Pentecost.

ii. The nature of the Testimony they had to bear.

1. The facts in the manifestation of Christ "from the beginning." "I delivered that which I received." (1) A great error to treat any of them as unimportant. All full of meaning. (2) They had to tell what they had seen and heard.

2. But also to show forth the power of the Gospel. "Let your light so shine." (1) Love for Christ manifested in fidelity. (2) Love for man in zeal and self-sacrifice. Not our own. This to be witness for Him.

iii. This is still the work of the Church on earth.

1. Work of the Apostles to win the world for Christ.

2. For this the Church organized.

3. This the purpose of her ordinances: Public Worship. Sacraments. Her whole activity—every agency. Thus faithful: otherwise unfaithful.

4. Same obligation laid upon individual Christians. Our confession of Christ involves the duty. And the same qualification. (1) We have been with Him. (2) We have received the Holy Ghost.

5. The need still pressing. Consider the Church. Consider the world. The state of heathendom.

6. Christ's command is a Promise. "Go" is equal to "Ye shall not go in vain." "My word shall not return empty." Still He watches over His messengers. Still He lifts His hands and blesses.

CANADIAN CHURCH AND CLERGY.

Some time ago an article appeared in that important English newspaper, The Spectator, showing that the writer took a great interest in Church matters in Canada, and even that he had some knowledge of the state of things among ourselves, although not so much as he thought. We beg the writer's pardon, it was "Clerical life in the Colonies" that was the subject of the article; and some of his com-

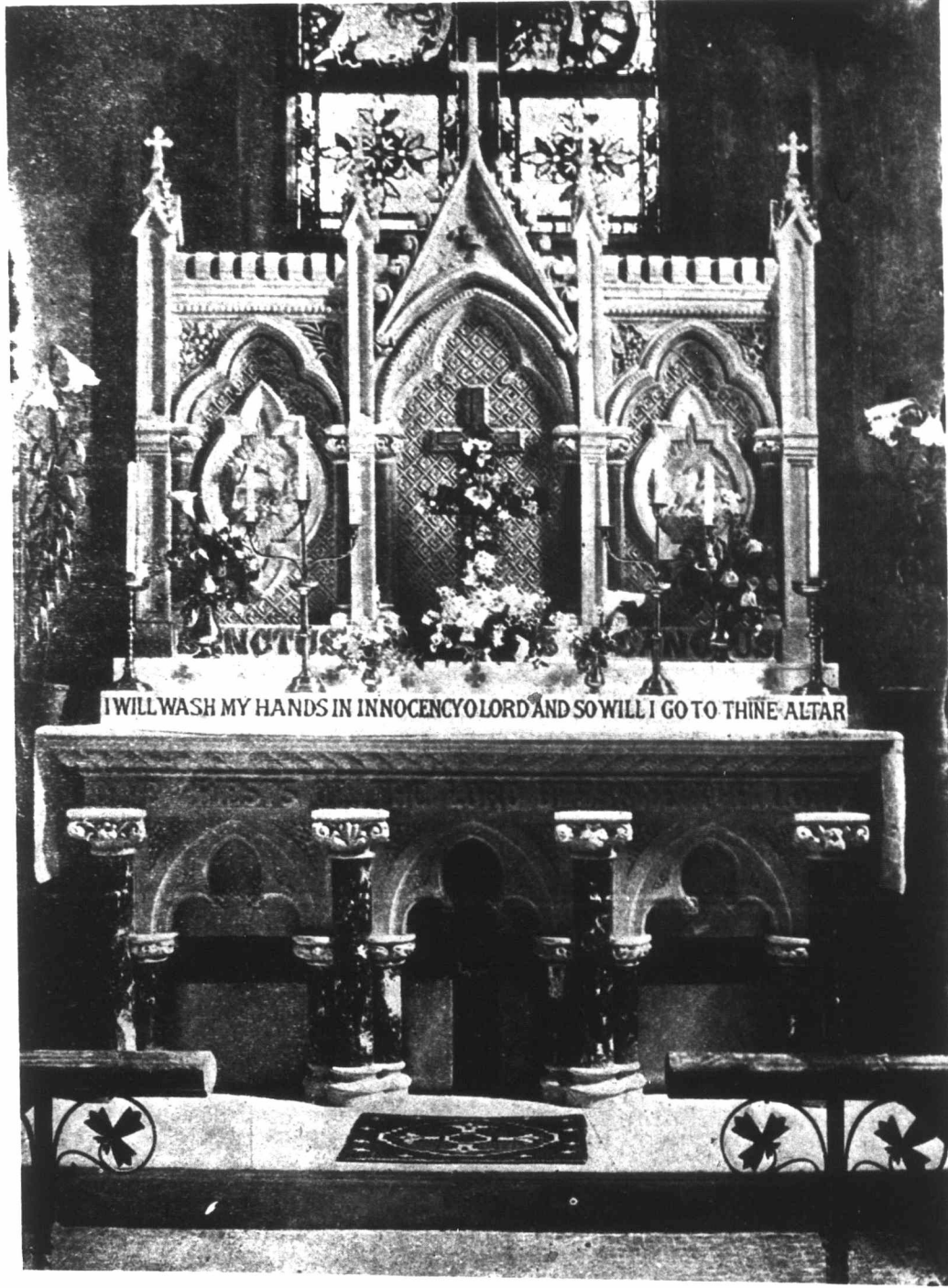
ments may be more applicable to other parts of the world. Still we are a colony, and some of the remarks in that article deserve consideration from ourselves. In one respect it would appear that the colonies are all much alike—the Church of England is not holding her own. Almost everywhere she is failing to keep pace either with the progress of the population, or with the other denominations round about her. "We find," says the writer, "some colonies in which only a small percentage of the population belongs to any church at all, and others, in which the population that belongs to the Church of England is outnumbered by other bodies. We find bishops complaining that they cannot get clergy and clergy candidly owning that their flocks are still to seek. One obvious cause of this state of things is the want of clergy, and of clergy of the right sort. The colonies have not yet learned to grow their own clergy, and it will probably be a long time before there is any considerable change in this respect." So writes our critic, and possibly his remark may be quite correct in reference to many of the colonies. It could hardly be expected that the Cape Colony and other African settlements should be able to rear a sufficient body of clergy, or New Zealand, or even perhaps Australia; and, as a matter of fact, most, if not all, of the Australian bishops, and many of the clergy, come from England. The case is different in Canada. By far the greatest part of the clergy are of native growth, and, of the bishops, even if a good many of them are of English education, several of those have been working on this side of the Atlantic before their election to the episcopate, and some of the most influential of them are born and bred in Canada. But the writer in the Spectator seems to think that we must not hope, in our circumstances, to raise men who shall be eminently qualified to do the work of the Church. "The conditions of colonial life and colonial education do not lend themselves to clerical production. Nothing, it is true, can be less like a leisured class than the present generation of clergy at home, but they are at least the descendants of a leisured class. They come from homes in which some measure of learning and of university training has always been associated with the clerical idea. In a new society there are no traditions of this kind to start with. The two objects that seem natural to mankind are to make money and to bring fresh land under cultivation." He allows that there may be exceptional cases of devotion and enthusiasm; but these cannot be counted upon. What, then, is the proposed remedy? Our readers will remember that we are here dealing with a grave and responsible, although an anonymous writer, and even if we do not agree with him, we may lay to heart some of his counsels, and ask what the true application of them may be. For the present, he says, men qualified to do the best work in the Church must come from England. "Hereafter men of this quality may be raised in the colonies; at present, and probably for some

time to come, they must be brought from home." But, he goes on, they need not stay away from home in every case. In other words, it is proposed to send us detachments of clergy from time to time, to civilize us for a season, and then go back to a more congenial sphere. We believe that some excellent clergymen have actually undertaken this kind of work, and have come out from England to Canada, to do some missionary work among us—in our semi-civilized condition; but we are not conscious of any considerable results. We are not, in Canada, averse to a considerable infusion of English bred clergy; and some of these have done and are doing very good work among us. But we have arrived at that stage in our intellectual and social development at which we are becoming convinced that we must bring up and train our own clergy. How is this to be done? Hitherto the result has not been quite satisfactory. Yet it can hardly be because our clergy are of native growth. This is the case far more with Presbyterians and Methodists; and yet they have passed us in the race. It can only be, therefore, because we have been unwise in our selection of candidates for the ministry, or because our training of them has been unsuitable—or for other reasons which need not, for the present, detain us. In regard to the selection of candidates for the ministry, we fear that less care is used by English Churchmen than by other communions. Out of a mistaken kindness men are allowed to enter our divinity classes, who have hardly any of the qualifications which seem likely to guarantee success in the ministry. Nothing can be more unkind to the young men than such allowance. The Church suffers grievously, but they are greater sufferers and losers. It was resolved, at the General Synod in Winnipeg, in '96, that candidates should be approved by bishops before they were received, and that the professors of Divinity should report periodically respecting the men who had been placed under their care. The intention was that men who were found unsuited for the work of the ministry spiritually, intellectually, or physically, should be withdrawn. We have no means of knowing how far this suggestion has been acted upon; but it is obviously calculated to be of great benefit and utility alike to the Church and to the candidate. The other matter that needs attention is the training of the candidates for the ministry. This is a matter demanding wisdom and spiritual and intellectual power on the part of the teachers. We have no means of knowing how far these requisites are found among our teachers; but

this is a matter requiring very serious consideration. Indeed we are here dealing with a subject of supreme importance to the Church, and we shall welcome the expression of well-considered suggestions on the part of our readers.

RECKLESS CONTROVERSY.

A well-known congregational minister lately made the assertion, not as a matter of conjecture, but as a fact, that some five hundred Anglican clergy have sought and received Roman orders. It is not easy to understand, how in any case, information of this kind, even presuming for one moment that it was true, could have been obtained by Mr. Horton. The recipients of Roman ordination



ALTAR OF CHRIST CHURCH, AMHERST, N.S.

would hardly have made him a confidante, and any information supplied from Roman sources in such a direction would, by any fair-minded man, be received with every suspicion. Mr. Horton has been challenged to make good his assertions. This he declines to do in a series of letters, the first of which is evasive and the last impertinent. The correspondence is published in the "Church Times," and shows to what lengths the opponents of the Church are prepared to go. The alliance, offensive and defensive, between the Romanists and some of the more violent and aggressive Protestants is a curious proof of how history repeats itself. All students of the history of the troubles in the reign of Charles the First, which culmin-

ated in the Protectorate, are aware that the policy which led to the downfall of the Church was directed as much from Rome as from Clerkenwell Green, and the compliments which pass between Cardinal Vaughan and the "Free Churches" are only a counterpart of what happened in England two hundred and fifty years ago.

PROTESTANT EPISCOPAL.

The proposal to change the name of the sister Church in the United States to something which shall better define her position than that of Protestant Episcopal, will, we should think, be generally welcomed, except, perhaps, by the small section that would almost prefer to drop the "Episcopal," if by so doing the "Protestant" could be retained. The name as it at present stands, is distinctive of division and uncatholicity, whilst the Church herself is Catholic and loathes division; and this is perhaps especially a characteristic of the Church in the United States. The spirit of unity is growing, and anything, even a name, which militates against the spirit, is to be deplored. The suggestion, in some quarters, however, that the title should be the "American Catholic Church," is open to certain objections from the point of view of those who are not citizens of the Republic. Canada happens to be a part of North America, and the name would, we think, lead to some confusion of idea; however, even that suggested would be infinitely better than Protestant Episcopal, and would emphasize unmistakably her Catholic claims and character.

REVIEWS.

International Theological Library: Christian Institutions. By Prof. A. V. G. Allen, D.D. Price 12s. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1898. Those who are acquainted with Professor Allen's "Con-

tinuity of Christian Thought" will know pretty well what they may expect in the present volume; although this is decidedly a larger and a stronger book. It is indeed a work of great interest and of considerable compass, which cannot be rightly estimated without a good deal of close study. At the same time, it is desirable that it should be made known to our readers without delay, and we shall therefore give a general account of its contents and offer some remarks on particular points. As the author remarks, his book is "a summary of the Church's history from the point of view of its institutions." The effort has been made to show how organization, creeds, and cultus are related to the spiritual

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life and to the growth of Christian civilization." In carrying out this plan, the writer deals first with the organization of the Church, and under this he gives (1) an historical survey, (2) a chapter on apostles, prophets, teachers, (3) one on presbyters, bishops, deacons, another on the "Ignatian Episcopate," to which he adds chapters on theories of the origin of the Episcopate, on the Christian ministry in the second century, and on the age of Cyprian; then going on to describe the Greek Church, Monasticism, the Papacy, and the age of the Reformation. In the second book he deals with Creeds and the development of Doctrine; and in the third with Christian worship, including the Sacraments. In such an immense extent of subjects it is impossible to follow the writer so as to point out our agreements and disagreements with his conclusions and the arguments by which he supports them; and we must be content, for the present, to offer some specimens of our criticism. Remembering Dr. Allen's previous work we turned to the part dealing with the Nestorian and Eutychian Controversies, and, whilst we are not quite sure that his position here is the same as that which he previously occupied, we are not at all inclined to accept his statements regarding Cyril of Alexandria. To say nothing of his harsh remarks on Cyril's character, we believe that the charge of Monophysitism which he brings against Cyril is absolutely unfounded. It was, of course, the allegation of the later Nestorian party, but this arose partly from their efforts at self-defence, and partly from their misunderstanding of the Catholic doctrine; and the subsequent Councils decided against them. With a good deal that he says on the subject of the Christian ministry we agree, but not with all. For example, it seems to us incorrect to confound ministries like those of evangelist, pastor, etc., with orders like those of bishop, presbyter, and deacon. Then, we are not quite so sure as Dr. Allen is that Rothe's theory of the origin of the episcopate is indefensible. His own views on the subject seem somewhat indefinite. He is not quite in agreement with Lightfoot, but he does not make his own point of view quite clear. There is a great deal that is very good on the subject of the episcopate of St. James at Jerusalem (p. 74 ff.). But we can hardly agree with the astonishment expressed by the author that "no account should be given of the time and place of his elevation to his high place." Such intimations are not usual in the New Testament. We quite agree with him in assigning a foremost place to James in the counsels of the apostles. We also emphatically support his contention that the apostles were in no case diocesan bishops, certainly not St. Peter at Rome, nor even St. John at Ephesus. We must demur to some parts of his translation (p. 94), of the celebrated passage in Irenaeus (iii., 3), relating to the Church of Rome. Not only is it more favourable to Roman claims than that which he quotes from Neander, but even than some Roman Catholic versions. So we cannot agree with his remarks about the election of the Bishop of Alexandria, although he has been misled by Lightfoot. We must agree with his remarks on the pre-eminence of the Nicene Creed (p. 281). On the other hand, there is a most surprising statement respecting the reception of the Eucharist by the wicked. He says that, "according to the prevailing view of the sacrament of the altar, faith was not necessary to its participation" (p. 425). If this means that men were supposed to be benefited by the sacrament, without faith, it is not correct. If it does not mean this, it is badly expressed. It is impossible for us at present to go farther into the contents of this valuable volume. Every one who studies these great subjects will find it profitable to consult its pages, even although some of them must be read with caution.

Twenty-five years of the Church in Canada. By Rev. Dr. Mockridge, Toronto: F. N. W. Brown, Milwaukee: Young Churchman Co., 1898.

Dr. Mockridge has made the subject of this comparatively short pamphlet of 20 pages his own. His volume on the "Bishops of the Church of England in Canada and Newfoundland," has taken a permanent place in our Church history, being equally distinguished for its accuracy and its readableness. In the present pamphlet he gives an outline of the same history. We do not say that it is as good reading as the volume, nor will it give all the information that we should desire, but it is quite pleasant reading, and gives a great deal more information than most Church people possess, and it is information which all should possess. The story of the successive settlement of the various dioceses is well and clearly told down to the latest days. As regards the Church of England at large, he says, "She has not, it is true, held her own numerically in the general list of Christian bodies in the Dominion; but it may be hoped that now that a period of consolidation has been reached and a few mistakes rectified, she may go on to stronger and better things."

The Construction of the Bible. By Walter F. Adeney, M.A., Professor of New Testament Exegesis, History and Criticism, New College, London. 12 mo., pp. 86. 50 cents. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

Professor Adeney is doing a useful work in writing these summaries regarding the Scripture. We had lately his instructions "How to read the Bible," as hints for Sunday School Teachers and like students, and this new publication has evidently in mind much the same class. The weakness of such summaries is the necessity for bald statements without the reasons being given to explain or account for them. This is most evident in the earlier part of the volume in dealing with the Pentateuch and generally in touching the Old Testament. The natural conclusion from the account of the construction of the Five Books of Moses is that Moses had exceedingly little to do with it, and that Ezra had probably more to do with putting them into shape. The second part, upon the New Testament, is very satisfactory, careful and scholarly—especially in the difficult problem of the Four Gospels. St. Paul's Epistles are grouped according to their probable dates, and the following may be given as a sample of his dealing with the Epistles of the imprisonment and the spiritual condition of the Apostle: "The storm-tossed vessel is now in quiet waters. The warrior is at rest. The conflict is over. Peace and joy reign in the heart of the apostle. Yet he is a prisoner at Rome, about to appear before Nero, and doubtful as to the issue of his trial. Inactivity is forced upon him. But while an unchastened soul would fret at the restraints, St. Paul has found that

'Stone walls do not a prison make,
Nor iron bars a cage.'

He has found inward freedom because he has learned, in whatsoever state he is, to be independent of circumstances; and the secret of this attainment is that he can do all things through the Divine Strengtheners."

NIAGARA ANNUAL W. A. MEETING.

The initial meeting of the Woman's Auxiliary of this Diocese, held on Tuesday evening in Christ Church Cathedral, was largely attended. The service was fully choral and most effectively rendered by the choir. As the clergy followed the white-robed throng and joined in the processional, "Jesus calls us o'er the tumult," the chancel in its Easter dress of white, and wealth of fragrant flowers, all made a most impressive sight not readily to be forgotten. The clergy present in-

cluded their Lordships, the Bishops of Algoma and Niagara; Revs. Canon Sutherland and Forneret; Rev. Rural Dean Massy; Revs. Irving, Belt, Geoghegan, Lee, Bennetts, Howitt, Thomas Quinn, Fettle and the priest in charge, Rev. W. Bevan. The Bishop of Algoma was the preacher, and his sermon from St. Luke 19, 10, was listened to with rapt attention. It was a strong appeal to Christian women to realize their responsibilities as such. The question was not so much whether woman was the equal or superior of man, but what was her mission? In woman's love, patience, sympathy, tenderness and self-abnegation, were the transforming powers that should win the world for Christ. On this, His Lordship's first visit to Hamilton, much interest was aroused by his presence, and warm sympathy evoked in his work, leading to the practical vote of the life membership fees, some \$135, going to finish Silverwater Church on Manitoulin Island. On Wednesday morning there was a celebration of the Holy Communion in the cathedral, the celebrants being the Bishops of Algoma and DuMoulin, and Revs. Bevan and Thomas, after which the members adjourned to the cathedral school room—over one hundred members answering to their names. The president, Mrs. H. McLaren, in the chair. Other officers present were: Mrs. DuMoulin, honorary president; Miss Ambrose, vice-president; Mrs. Webster, treasurer; Mrs. Sutherland, Dorcas secretary; Mrs. Stewart, cor.-sec.; Miss Counsell, rec.-sec.; Mrs. Sewell, sec. extra cent a day fund; Mrs. Reynolds, editor Leaflet; Mrs. Houston and Mrs. Ker, organizing secretaries. After the litany of Intercession Bishop DuMoulin addressed the meeting in most encouraging terms, and his eloquent and impressive words made a strong appeal to every listener's heart. The address of welcome to visiting delegates was most happily made by Mrs. DuMoulin and responded to by Mrs. Lett, of Guelph, in the absence of Mrs. Gommer. The election of officers resulted in the re-election of the entire old board, and was an evidence of appreciation of their work. Delegates to Triennial, Mrs. Houston, Mrs. Webster, Miss Ambrose, Mrs. Gwyn, Mrs. Leather, Mrs. Ker and Miss A. Gaviller. A paper on the "Observance of Ascension Day," was then read by Mrs. G. Gwyn, of Dundas, and a hearty vote of thanks tendered her for it. The thank-offerings were then taken up, amounting to over \$42. In the order of unfinished business the reading of parochial reports was concluded. Among the resolutions was one by the secretary of a junior branch recommending that Union Jacks and flags be put in the bales sent to the Indians, as a reminder to them of what England's church under England's Queen and government has done for them. It is needless to say this was carried with applause. For this leader to loyalty in the state as in loyalty to a true faith given in the restoration of the invocation to the Trinity in our members' prayer by one of its members there is much to be thankful for. In the evening an enjoyable At Home was held in All Saints' school room. The spacious hall was uncomfortably crowded, but those present put in a most pleasant evening. An excellent programme of musical and literary numbers was presented. Refreshments were served by the ladies of the church. Thus bringing to a close the brightest and most successful of our W. A. meetings.

The diocesan treasurer's report showed the total receipts to be \$2,232.24, which is an increase of \$395.40 over last year. The total amount raised by senior parochial branches was \$2,882.36, an increase of \$442.10. The largest totals are shown by the Ascension church (\$800), Cathedral and St. Thomas' churches, Hamilton; St. Mark's, Niagara-on-the-Lake; St. Jude's, Oakville; All Saints', Hamilton; St. Thomas', St. Catharines, and St. Andrew's, Grimsby, in the order named. The report was presented by Mrs. Webster. Miss Counsell presented the report of the recording secretary. The report showed an increase of 172 in the total membership. One hundred and thirty-five of these are seniors and 48 juniors. The total membership is 1,735, spread over 67 branches. Twelve new

branches were organized during the year. Two members of the board have died during the year. They are Mrs. Marshall, of Pergus, and Mrs. Weber, of Orangeville. The report of the corresponding secretary was presented by Mrs. Stewart. She reported having received numerous letters and appeals from missionaries. Mrs. Sutherland is the Dorcas secretary, and her report is full of interest. Forty-one missions were assisted during the year. Ninety-three bales were distributed containing clothing and other useful articles. The detailed financial statement of the extra cent a day fund was presented by Mrs. Sewell. The receipts of this branch were \$25.15. This amount was from subscribers in but seven of the 30 branches. Mrs. ... presented the report of the junior branches. The total membership is 688, an increase of 48. Ascension church ranks second with 72 members; St. James', Merrittton, being first with 77 names on the roll. The branch sent twenty bales to the Northwest. Ascension church leads in contributions, having given \$97; grand total for juniors, \$641.07. Miss Amy Gaviller presented the report of the secretary-treasurer of the Literary Committee, which showed the receipts of that branch to be \$258.47, and expenditure \$143.18. After the diocesan reports had been received and adopted, Mrs. McLaren delivered the president's address, which was not only interesting but full of instruction to the members. She commended the officers for the able way in which they had done their work during the year. Miss Tilley, the provincial secretary for the juniors, delivered an interesting address on "Let Patience Have Her Perfect Work." She dealt principally with the work among the juniors, and asked for more liberal support for this branch of the work. After the adjournment of the afternoon session a reception was held at the see house, Bishop and Mrs. DuMoulin being the host and hostess. In the evening a public missionary meeting was held, Bishop DuMoulin occupying the chair. There was a large attendance, the school room being well filled. Addresses were delivered by Right Rev. George Thorneloe, Bishop of Algoma, and Rev. A. Kettle, of Gordon school, Qu'Appelle. Mr. Kettle gave an interesting account of the Gordon school and the pupils who attend it, most of whom are Indians. He also fully described the country around Qu'Appelle and the customs of the people. The Bishop of Algoma dealt chiefly with the missionary work being carried on in the Algoma district. There are now 33 missions in that diocese, and of that number only three are self-supporting. There are no centres of population or wealth in the Algoma diocese such as the Niagara diocese contained. The whole district is missionary territory, and therefore the diocese is not now able, nor likely to be able, to get along without the generosity of the eastern dioceses. What he wanted or would like to see was several guarantees of annual contributions to the mission funds, so that the bishops and missionaries would have some knowledge of the amounts of money that were to be at their disposal beforehand. He also wished to see established a fund for the endowment of the missionary clergy of the diocese. He had the promise of \$5,000 as a subscription towards this fund, the money to be paid as soon as he had succeeded in collecting \$45,000. He had already started to work and \$2,000 had been subscribed. In conclusion, he made a strong appeal for the sympathy, prayers and financial assistance of the people of the Niagara diocese. After the collection had been taken up the meeting adjourned.

The morning's session was opened with Bible reading and prayer, conducted by the honorary president, Mrs. DuMoulin. Miss Montizambert delivered an interesting address on "Energy in Work," and urged the members to be even more active in the future than they had been in the past. During the morning the sum of \$300 was pledged for the use of the Bishop of Niagara for the purpose of carrying on the domestic missionary work. The election of officers was then proceeded with. The vote was a large one and it took the scrutineers about three hours to count the ballots. The

result of the election follows: President, Mrs. McLaren; recording secretary, Miss Counsell; corresponding secretary, Mrs. Stewart; organising secretary, Mrs. Houston; Dorcas secretary, Mrs. Sutherland; secretary junior branches, Mrs. Kerr; secretary-treasurer literature committee, Miss Gaviller; treasurer, Mrs. Webster; editor of Leaflet, Mrs. Reynolds; first vice-president, Mrs. W. H. Wade; second vice-president, Miss Ambrose; treasurer extra cent a day fund, Mrs. Sewell.

OUR LETTER FROM ENGLAND.

(From our own Correspondent.)

So influential a paper as The Spectator has an article commending the junior clergy to-and-fro movement. It would only that the right sort of men are sent out to the further parts of the empire—men with some brain power and force of character, and with some parish experience behind them—given these very proper conditions, and the five years' temporary service or so will result in the advantage to both the near and the far sections of the empire. This has been said, no doubt before, but it gains force by being advocated by The Spectator. I can bear testimony to the roasting effect such a residence abroad has on those who volunteer for it. Interest in distant Church work is enormously quickened by this contact with harder conditions by which Church privileges are obtained beyond the seas. All this quickening of interest and consequent awakening of practical sympathy is good for mother and daughter, and tends more than anything else to the realizing of the unity of the great Anglican Communion. Greater attention is now being bestowed on the distant dioceses since the meeting of the Lambeth Conference. It is now a rare occurrence to open a home Church paper without some reference to a description of Church work abroad. Take, for example, the account of Australia which appears in the March number of The Quiver. Church Bells, too, has honourably distinguished itself in this direction. Indeed this admirable weekly rarely misses a chance of giving news of Anglican work in the seven seas. It has frequently been said that there is no real opposition between true science and sound theology, and The British Weekly has recently furnished two admirable illustrations of this fact, they ran as follows: "The eminent German scientist, Dr. Wiegand, of Marburg, shortly before his recent death, said to his wife, 'Let the whole world know that I die a scientist, saved by faith in the Gospel.'" The words were further strengthened by the written will of the departed, which was read by the pastor at the grave. I desire that at my grave the Apostles' Creed may be said, and that in my name it may be stated that, with the help of God, I have believed every article of that creed; that at no time in my life have I been tempted in my study of the sciences to doubt a single part of this complete Christian faith; and that in this faith alone have I found a solution to the great problem of existence, and a full satisfying peace." This curiously recalls the will of the great mathematician, Professor de Morgan, which commences with the touching passage: "I commit my future destiny, with hope derived by experience, to Almighty God, who has been and will be my guide and my support, to God the Father of our Lord Jesus Christ, of Whom I believe in my heart that God has raised me from the dead, and Whom I have not confessed with my mouth, in the sense usually attached to these words, because such confession has been in my time the way up in the world." From rather wide data I venture to think that the solemn season of Lent is better kept than formerly. Certainly the sets of definite sermon courses are more in evidence, and the attendance at them very encouraging. This being so, how more real and joyous will the Queen of Festivals be to those who have faithfully used their Lenten Fast.

The "Metropolitan Tabernacle," so well known as the place in which the late Rev. C. H. Spurgeon ministered for a number of years, was totally destroyed by fire on the 20th ult.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURNEY, D.D., BISHOP, HALIFAX.

Charlottetown.—St. Paul's.—The rector, the Rev. J. T. Bryan, was pleasantly surprised on Easter Eve, when a number of his parishioners called upon him and presented him with an address in which it was stated that they asked his acceptance of "The Warner Library of the World's Best Literature," consisting of thirty volumes, as a token of esteem and as a mark of their high appreciation of his labors amongst them. The address was signed by the two churchwardens. Mr. Bryan suitably acknowledged the kind gift from the pulpit on Easter morning.

Halifax.—St. Stephen's.—The Rev. F. M. Webster was presented recently by the teachers of St. Stephen's Sunday school with an address and a gold-mounted inkstand, holder and pen. Mr. Webster acknowledged the kind present in appropriate and feeling terms.

Maugerville.—Messrs. G. R. Smith and C. T. Clowes were appointed churchwardens. Delegates to synod, C. T. Clowes and Murray Gilbert.

Cornwallis.—Wardens, Messrs. W. Cox and J. R. Forbes.

Loch Lomond.—Wardens: W. T. Boyle and R. J. Moore. Lay delegates to synod: W. T. Boyle and W. Leslie Seely.

Weymouth.—Wardens: Messrs. Harrison, Jones and H. S. Hoyt. Delegates to synod: Hon. A. G. Jones and Mr. H. L. Jones.

Halifax.—St. Luke's.—There were four celebrations at this church on Easter Day and upwards of 500 made their Easter communion. The church was beautifully decorated and the music of a highly ornate character. At the Easter vestry meeting, which was largely attended, the following gentlemen were appointed churchwardens: Messrs. Thomas Brown and James Morrow. Delegates to synod: J. T. Wylde and J. T. Wood.

Wicklow.—Wardens: Messrs. G. Antworth and John Ritchie. Delegate to synod: Samuel Ritchie.

Wilmot.—Wardens, Messrs. Thomas Orchard and R. W. Balloch. Delegate to synod, Mr. T. Orchard.

Port Greville.—The Rev. John Reeks has been transferred to the parish of Falmouth for a time.

Parrsboro'.—The parish church is now lighted throughout with electricity. At the annual vestry meeting the following were appointed wardens, Messrs. R. Aikman and M. Harrison. Messrs. R. Aikman and T. Jenks were elected delegates to the synod.

Bridgetown.—St. James'.—Wardens, Messrs. W. M. Forsyth and E. Ruggles were re-appointed. The financial statement for the past year which was presented at the annual vestry meeting was of a most satisfactory character.

Gagetown.—Wardens, Messrs. Wm. Harrison and T. H. Gilbert. Delegates to synod, T. S. Peters and T. H. Gilbert.

Kentville.—St. James'.—Wardens, Messrs. C. Smith and G. W. Martin re-appointed. Messrs. T. R. Robertson and F. A. Masters were appointed delegates to the synod.

Moncton.—St. George's.—Churchwardens, G. A. Dodge and A. C. Hannington. Delegates to synod, R. W. Hanson and J. H. Wran.

Rosette.—Wardens, Messrs. James McDormand and G. Lecain. Delegates to synod, Messrs. W. E. Jefferson and Edward McDormand.

Annapolis.—St. Luke's.—Wardens, J. M. Owen and H. E. Gillis, re-appointed. Delegates to synod, E. C. Whitman and H. E. Gillis.

Oromocto.—Wardens, H. Wilmot and A. Stanley Clowes. Delegates to synod, H. Wilmot and C. E. A. Simonds.

Springhill.—All Saints'.—Wardens, Messrs. G. Wilson and Henry Shenton. Delegates to synod, Messrs. G. Yarrow and J. A. Hansfield.

Richibucto.—St. Mary's.—Wardens, Messrs. Hudson and J. Foster. Delegates to the synod, Messrs. John Stevenson and J. Foster.

Shediac.—St. Martin's.—Wardens, Messrs. I. H. Murray and G. W. Welling.

Point du Chene.—St. Andrew's.—Wardens, Messrs. E. J. Smith and Wm. Jackson. Delegates to synod, Mr. E. A. Smith.

Amherst.—Wardens.—Messrs. Barry D. Bent and J. M. Townshend. Delegates to synod, Messrs. J. M. Townshend and J. H. Morrison.

Truro.—Both the churchwardens' report and the annual financial statement were of a very satisfactory nature. The total income from all sources for the year was \$3,325.22. Wardens, Messrs. J. B. Montman and C. E. Bentley. Representatives to synod, Messrs. W. G. Smith and R. O. Tremaine.

Amherst.—The altar of Christ Church, which is given on another page, was erected nearly two years ago in memory of the Rev. Canon George Townshend, who was rector of Amherst for 61 years, and who entered into rest October 20th, A.D. 1895, aged 85 years. This beautiful memorial, which is of Bath stone and marble, was the gift of the children of the late rector. The equally chaste reredos of Caen stone and marble had been previously donated by them in memory of their mother. For the above picture we are indebted to the Rev. V. E. Harris, the present rector of this prominent Nova Scotia parish.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. John.—The Bishop and many clergy and laity of the diocese were in the city the last week in April, attending meetings of the several committees of the synod. There was as good an attendance as usual, and a general good feeling regarding the work which is being done in the diocese. The subjects of interest before the respective committees will receive more general and public notice at the annual meeting of the synod the first week in July.

Two classes have lately been presented for confirmation. One in St. Paul's and the other in Trinity.

There was a large attendance at the annual meeting of the Young Men's Association of Trinity church, which was held on the last Monday evening in April. The rector, Ven. Archdeacon Brigstocke, D.D., presided. The officers of the last year made their annual reports, and the interest which was expressed in the meeting proved in itself the general gratification which was felt by the members in the work which has been done during the past year. The treasurer's report showed a balance of \$28.82. The officers elected for the ensuing year were: Isaac H. Northrup, president; Harrison Kinnear, vice-president; J. Ernest Rourke, sec.-treas.; Chas. E. S. Robertson and Dr. J. H. Scommell, executive. At close of meeting votes of thanks were accorded to the retiring officers.

The following are the appointments of Ven.

Archdeacon Neales in carrying on his work of representing the requirements of the Diocesan Mission Board to the Deanery of Woodstock: May 31st, Florenceville; June 1st and 2nd, Centreville and Greenfield.

St. Stephen's.—At the closing meeting of the Church Guild for the season Miss Lovett, on behalf of the Decorative Committee, presented the church with two beautiful cut glass vases.

The Rev. A. E. Warneford is taking duty for the present for the rector of Hampton who is visiting in England.

The Rev. Owen Jones, who was very ill about Easter, has quite recovered.

The Rev. Allan W. Smithers, who has been rector of Waterford for several years, is leaving that parish to take up work in the county of Albert.

Woodstock.—On Friday evening, April 22nd, a beautiful pipe-organ was dedicated and used for the first time in St. Luke's church. The members of St. Luke's are at last rewarded for their patience and industry. For several years the members of the Sewing Society have held this before them as the design of their labors, and the "organ fund" has from time to time been increased as amounts over and above the necessary running expenses of the parish have been raised. St. Luke's, as a parish, met with a heavy loss through fire several years ago when the town was burned; not only were the church and rectory destroyed but many of the leading members of the congregation lost both home and property. They were not disheartened however, and began at once to rebuild the church. A house to serve as a rectory, the church and a Sunday-school building with accommodation to serve as a parish hall, have been completed. To accomplish this the tax has been heavy upon the rector and upon all the members of the parish. Adding to all this the contribution to the "organ fund," it must be especially gratifying to the members of St. Luke's to have realized this long felt want. The organ was purchased from Messrs. Casavant Bros., of St. Hyacinthe, Quebec. It is spoken of by all who have seen it as a beautiful instrument and the rector and members of the congregation express their satisfaction in it. After the Friday evening service an organ recital was given by Prof. Bristowe, organist of the Cathedral, Fredericton. At the service Mr. H. Bourne, who has acted as organist at St. Luke's for years and who now fills that office most acceptably, presided at the organ. There was the usual music for an evening service. Archdeacon Neales gave an interesting address defining the rise and progress of musical instruments. He said: "It is in accordance with the unvaried custom of the church in all times that a special dedication shall be made of this special gift for God's service. Let us have that in our minds to-day; let us ever keep it in our minds in the future as its sweet and full tones are heard accompanying the praise of our lips and hearts. It is not placed here for show to eye or ear to gratify human pride or win human affection. It is simply for the honour and glory of God." The church was crowded with an interested congregation. Before the service was concluded Prof. Bristowe gave a recital. These were among his selections: "March Religieuse," by Guilman; "Pastorale," by Wely; "Grand Choeur," by Smart; "Postulate," by Westbrook; "War March" from "Athalie," by Mendelssohn; "March in F." by Silas. The professor is so widely known that no comment need be made upon the music. On the following Sunday Prof. Bristowe played at both services. After the evening service a few selections were played to the great delight of those present. I mention one, "Song of Hope," by Batiste. I think it is only to affirm what the members of St. Luke's feel generally in saying that Messrs. Casavant Bros., of St. Hyacinthe, Que., have met every expectation of those interested.

MONTREAL.

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

Montreal.—St. Jude's.—Major R. J. Evans, an active and highly esteemed member of this church, died very suddenly a few days since. He was a commissioner of the Trust & Loan Company of Canada and had just been appointed manager of the head office in Toronto, to which city he was on the point of removing when his end came. The deceased gentleman saw a good deal of active military service. He commenced his career as a soldier in the 16th regiment of the Line, afterwards transferring into the 29th regiment, with which he went through the African campaign of 1848, and the Indian mutiny of 1857-59, receiving the medals and clasps for each campaign. He was 68 years of age and leaves a widow and three daughters. The funeral, which took place from St. Jude's church, was largely attended.

St. Paul's.—A public meeting was held recently in the lecture room of this church in connection with the Victorian Order of Nurses, having special reference to those who have very recently gone out to the Klondyke. Lady Aberdeen was present and addressed the meeting, in which the ladies especially predominated, dwelling particularly on the features of the order's work in the Yukon District. Dr. Barclay occupied the chair.

St. James' the Apostle.—The Rev. G. Abbott-Smith, senior curate of this church, has been appointed Professor of Old and New Testament Literature at the Diocesan College.

The Montreal Diocesan College annual convention took place on May 3rd. The Bishop of Montreal presided and amongst others on the platform were: Bishop Sullivan, of Toronto; the Rev. Prof. Steen, acting principal; the Very Rev. the Dean of Montreal and the Ven. Archdeacons Mills and Evans. Bishop Sullivan made the principal address of the evening.

Alunsic.—St. Andrew's.—At the adjourned vestry meeting Mr. R. E. Edwards was appointed rector's warden and Mr. J. Hewton was re-elected people's warden. Messrs. Wilson-Smith and H. Grant were re-elected delegates to the synod.

ONTARIO.

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

Bath.—St. John's.—The wardens appointed at the Easter vestry meeting were: rector's, Dr. Kennedy; people's, Mr. Joseph Morgan. It is intended to form a Chapter of the St. Andrew's Brotherhood in this parish very shortly.

Napanee.—St. Mary Magdalene.—The names of the wardens appointed were: rector's, Mr. O. L. Herring; people's, Mr. H. B. Sherwood, Mr. R. G. Wright was re-appointed delegate to the diocesan synod for a term of three years.

Belleville.—A meeting of the Chapter of the Rural Deanery of Hastings was held in the parish room of St. John's church on the 3rd inst., the Rev. D. F. Bogert, R.D., presiding. The resignation of the secretary-treasurer, the Rev. J. F. H. Coleman, was read and with much regret accepted. This gentleman has removed from the deanery to St. James' church, Kingston. The Rev. A. L. Geen was elected sec.-treas. in his stead.

Kingston.—St. George's Cathedral.—His Grace, the Archbishop of Ontario, held an ordination on Sunday, May 1st, (St. Phillip and St. James' Day), in his cathedral. The following were ordained: Deacons, Benjamin Francis Byers, B.A., Trinity University, Toronto; Thomas Falconer Dowdell, B.A., Bishop's College, Lennoxville; George Augustus Field, B.A., Trinity, Toronto; John Lewis Holah, L.S.T., Bishop's College, Lennox-

ville; Francis Grant Kirkpatrick, M.A., Trinity University, Toronto; Christopher Philip Sparling, M.A., Trinity University, Toronto.

His Grace afterwards licensed the above named gentlemen as follows: Rev. B. F. Byers, curate St. Peter's church, Brockville; Rev. T. F. Dowdell, Shannonville; Rev. G. A. Field, Parham; Rev. J. L. Holah, Trenton (locum tenens); Rev. E. G. Kirkpatrick, Wellington; Rev. C. P. Sparling, curate, St. Paul's church, Kingston; Rev. J. DeP. Wright, Flinton.

OTTAWA.

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

Ottawa.—St. Matthew's.—Much sorrow is felt in this parish at the sad death of Mrs. Tancock, the wife of the rector, the Rev. Arthur Tancock, which took place on the morning of Good Friday. The funeral took place the following day at the Cathedral, the Lord Bishop of the diocese officiating. The greatest sympathy is felt by all church people in Ottawa for the bereaved clergyman and his infant child. The funeral services were very largely attended both by the clergy and laity of Ottawa and the vicinity.

Grace Church.—The annual vestry meeting was held in the schoolhouse on Easter Monday and much business was transacted thereat. The rector appointed Mr. A. W. Avery to act as his churchwarden for the ensuing year, and the parishioners elected Lieut.-Col. Irwin as their representative. Mr. J. Travers Lewis, Chancellor, was elected lay delegate to the synod for the next three years. A special committee was also appointed to see about the better lighting of the church.

St. George's.—At the annual vestry meeting of this church Messrs. E. F. White and Mr. Charles MacNab were appointed rector's and people's wardens respectively. The total receipts of the year amounted to \$7,500.

St. Alban the Martyr.—Two very interesting proposals were considered at the vestry meeting this year, viz.: 1. The advisability of increasing the accommodation of the church, and (2) a proposal to erect a parsonage for the Ven. Archdeacon Bogert. Both proposals were discussed at length and committees were appointed to report upon them at a later meeting of the vestry. Messrs. J. F. Shaw and H. A. F. Macleod were appointed churchwardens. Mr. C. A. Eliot was elected lay delegate to the synod for the ensuing three years.

St. Barnabas.—Mr. D. Brymner and Mr. M. W. Maynard were respectively re-appointed and re-elected to serve as churchwardens for the following year.

St. Bartholemew's, New Edinburgh.—Messrs. P. Selwyn and T. M. Clarke were appointed churchwardens at the vestry meeting. The sum of \$197 was collected at the services on Easter Day.

Beachburg.—The Rev. W. J. Moody has obtained three months' leave of absence and is going to spend his vacation in England.

TORONTO.

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

The Lord Bishop of Toronto has appointed Sunday, June 12th, as the day of his next general ordination. Candidates for the diaconate or the priesthood, should apply forthwith to the undersigned for copies of the Signis and Letters Testimonial. The examinations will, D.V., begin in the synod rooms on Wednesday, the 8th, at 9.30 a.m. A. J. Broughall, Examining Chaplain, 99 Bellevue Ave.

The Ven. Archdeacon Gunther, of Parametta, N.S.W., has been on a visit to the city lately, for a few days, accompanied by his wife and daughter.

He is on his way to England after an absence of 20 years, and will spend about nine months in Europe. The Archdeacon intends to return to Australia via the Suez Canal, and by so doing will, during his furlough, have journeyed around the world.

Wexford.—St. Jude's.—At a late meeting of the congregation of the mission church of St. Jude's, Wexford, held for the purpose of organization and the election of officers, the lay-reader in charge, Mr. Francis R. Dymond, was presented with an address and a set of Chambers' Cyclopaedia, in token of their appreciation of his services.

Peterborough.—St. Luke's.—At the adjourned vestry meeting of this church, Mr. H. F. Strickland, who for the past 22 years has been the people's warden, was presented, on behalf of the congregation, with a suitable address, thanking him for his past services. The address is to be engrossed and framed.

St. John's.—At the vestry meeting of this church, which was very well attended, the rector announced that he had received, with much regret, the resignation of the Rev. E. V. Stevenson. Mr. Stevenson will leave the parish on the 1st of August next, on the completion of the 3rd year of his curacy. The number of the communicants during the year was 2,739. On Easter Day 400 communicated. Mr. Peter Campbell was appointed rector's warden for the ensuing year.

Swansea.—St. Olave's.—A gratifying event took place at the residence of the Rev. H. Softley on the evening of the 2nd of May. The occasion being the presentation to Mrs. H. Softley and Miss Softley of a handsome writing desk. The gift was tendered as an expression of esteem and gratitude to Mrs. Softley and Miss Softley from the congregation of Saint Olave's, on losing their valuable services in the parish. An address, expressive of best wishes, and prayers for God's blessing to rest upon the future undertakings of the recipients, accompanied the gift, which was presented on behalf of the congregation by Mr. Robert Stinson.

Brotherhood of St. Andrew in Canada.—The Council of the Brotherhood in Canada have finally selected Friday, Saturday and Sunday, the 23rd, 24th and 25th of September next, as the dates for holding their 8th annual convention. The place of meeting will be Hamilton, and no effort will be spared to make this gathering a large and representative convention. It will be of great assistance to the Council and to the Local Committee, if Church organizations would make a note of the dates, and be careful that other gatherings should not, if possible, clash with this event.

Cookstown.—The Lord Bishop of the Diocese held a confirmation in this parish on Wednesday, April 27th. The service was bright and hearty, and a large congregation present. Twenty-seven candidates—a number of the adults—received the Apostolic rite of "the laying on of hands." The Rev. C. H. Shortt, M.A., rector of St. Thomas' Church, Toronto, accompanied by Mr. W. H. Smith, member of the Dominion Council of the Brotherhood of St. Andrew, visited this parish on May 2nd, and organized a chapter of the Brotherhood. The chapter begins with six enthusiastic charter members, while twelve have joined as probationers. The officers are: Director, the Rev. J. McKee McLennan; secretary, J. G. Monkman; treasurer, H. Coleman.

HURON.

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

Wallaceburg.—St. James the Apostle.—The services at this church and at Christ Church, Beecher, were attended by large congregations on Easter Sunday, some fifty-three partaking of the sacrament of the Lord's Supper during the day. The church was beautifully decorated with flowers, and the choir rendered appropriate music, under the leadership

of Mayor Gordon. The incumbent, the Rev. F. E. 1897, was assisted in the services by the Rev. W. M. Scaborn of London. A goodly number of parishioners were present at the vestry meeting on April 18th. The receipts, from all sources, were shown to be the largest in many years, amounting to over \$1,550. The warden's report showed receipts from collections, envelopes, etc., \$581.44; expenditure, \$555.54; balance on hand, \$25.90. Women's Parochial Aid Society, 18 members, receipts, \$2,027; expenditure, \$184.59; balance, \$91.68. The Busy Bee Society, 54 members, receipts, \$77.30; expenditure, \$37.85; balance, \$40.51. The Sunday School, 84 scholars on the roll, 8 officers and teachers, balance on hand, \$10.58. The Sunday School Lenten offering for Indian children, \$2.50. There is besides in the parish an active branch of the order of the King's Daughters doing good work among the poor, regardless of race or creed, and a Young People's Society of Christian Endeavour has just been organized with a membership of 21. The mortgage on the church has been reduced from \$2,112.35 to \$1,900, and a large number of the debts paid. Through the generosity of friends four beautiful windows and two chancel chairs have been placed in the church, and \$143.50 collected for the church building debt. The church, having no organ of its own, a pipe organ was purchased from Messrs. K. S. Williams & Son Co., Limited, of Toronto, and is now ready for use; the total cost of which has already been provided for without further increasing the liability of the church. Two subscriptions of \$100 each were given for this object. The instrument is much admired for its beautiful tone and elaborate pipe front, the gift of Mr. R. S. Williams, a good Churchman and president of the above firm. The dimensions of the instrument are height, 15 ft. 4 in.; width, 6 ft. 9 in.; depth, 9 ft. 2 in.; weight about two tons; original cost \$1,350. It has since been re-built and much improved, and is pronounced, by competent judges, to be an excellent instrument. It was formally opened on Sunday last by Dr. Chas. F. Davies, formerly organist of Christ Church Cathedral, Montreal, a musician who stands at the head of his profession, and who brought out the full powers of the instrument with intense artistic skill and expression. Mr. T. B. West and Dr. Standish were appointed wardens and Mr. C. Chubb lay delegate to synod.

Warwick.—This year's vestry meeting of St. Mary's Church, the month at which has presided the present rector, the Rev. H. A. Thomas, was the largest in point of attendance, and in every way one of the most interesting in the annals of the church. With no outstanding debts, and with the largest balance in hand ever held by wardens here, the retiring wardens, Messrs. Kenward and Herbert, had every reason to be satisfied. The rector congratulated these retiring officials upon their excellent management of the current expense account, the building account, the cemetery account, and the stipend account, and then went on to speak of the good average attendance at the Sunday and weekday services, and of the fact that, although several families had removed from the parish during the year, yet the number of communicants, and the contributions to local and special objects were at least up to those of former years. The collection presented to the rector, from the offertory on Christmas Day, amounted to the largest sum ever contributed to any object on one day during the history of the parish, a period of about fifty years. The Trustees of the Rectory Improvement Fund and the Sunday School Building Fund, have on deposit in the saving's bank upwards of \$100 and upwards of \$700 for these respective objects, chiefly owing to the generosity of Mr. Charles J. Kingstone, who has removed to Toronto. Mr. Charles Hawkins was unanimously elected people's warden, and the rector chose Mr. James A. Tanner as clergyman's warden. At the congregational meeting, Mr. T. J. Archer was elected delegate to the synod.

Wisbeach.—At St. Paul's Church, Wisbeach, which is attached to Warwick and under the same rector, the annual vestry meeting was equally satisfactory and harmonious. During the year the church building has been re-painted, and new mat-

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ting placed in the aisles. These improvements had been paid for, and all other financial obligations fully met, so that the parish is in a healthy monetary condition. The rector spoke of the very pleasant relations obtaining between himself and his people, for which he expressed his heartfelt gratitude to God, also his thankfulness to the people for the handsome surplice and stole presented to him, and for the kind wishes which accompanied the gift, and he also returned thanks for the generous purse of money presented to his wife. Messrs. Eusebius McGillicuddy and Benjamin Parker were re-elected wardens, and Mr. John Howden synod delegate.

Walkerton.—Deanery of Bruce.—St. Thomas' Church.—The Easter services in this church were of a most interesting character and the congregations were very large at each service. In Holy Week services were held and the first early communion in the history of the parish marked the beginning of Easter Day. Fifty-seven communicants were present at the early celebration, and sixty-one at the mid-day services making one hundred and eighteen in all, by far the largest number ever attending in one day at this church. On Easter Monday, at the annual vestry meeting, Messrs. Lee and Stovel were re-elected delegates to the synod of Huron, and at the adjourned vestry meeting Dr. Herbert H. Sinclair and Mr. Clarence W. Montgomery were elected wardens. Removals of leading Church people from Walkerton, for some years past, has made work in this parish of a very up-hill nature. The rector, Rev. Rural Dean Robinson, was able to show in his annual report many cheering items, among them largely increased attendance at all services, increased offertories for parish work, and a substantial reduction in the debt on the rectory, the only one the parish owes. The Bishop confirmed 31 candidates here in February.

West Brant.—Holy Trinity Church.—This rural parish connected with Walkerton, and distant seven miles from it, held a cheering vestry meeting on Tuesday of Easter week, the wardens showing a balance, after all indebtedness was paid; and re-elected Mr. George Sirrs churchwarden, the rector choosing Mr. John Allardyce as his warden in place of Mr. Robert Barton, who had removed to another farm some distance from the church. Mr. George A. Ray was re-elected delegate to the synod and Mr. James Evans vestry clerk.

Paisley.—Church of the Ascension.—This parish, under the incumbency of the Rev. Alfred Moore, continues to flourish, and after paying all claims had a good balance on hand to begin the next year. And this excellent showing takes place after the parish assessment had been raised by the Deanery Committee, \$100 a year. The debt on their new rectory is disappearing fast and no parish in the county has made more substantial progress in the last two years than Paisley. The Rev. Mr. Moore and his people are to be congratulated.

Hanover.—St. James' Church.—The parishes of Hanover and Allen Park, on the border of the County of Grey, the latter being in that county, have now taken a genuine fresh start, most cheering to the heart of their earnest and hardworking incumbent, the Rev. E. C. Jennings. Several new families have moved into the village, containing members filled with zeal and experience, and an enthusiastic vestry meeting began with a financial balance on the right side of the ledger, and full of hopes for the coming year. Messrs. Coppinger and Cooper were elected churchwardens.

Lucknow.—St. Peter's Church.—This parish is situated in the midst of a Scotch settlement on the borders of the County of Huron, and in consequence has few agricultural members. The former incumbent, the Rev. C. Miles, B.A., now rector of Kincardine, left the parish in excellent shape for his successor, the Rev. W. A. Duthie. They hope soon to build a new church, and can count upon \$2,000 to begin with, which, considering there are only about thirty families, shows liberal gifts on the part of the people. The debt remaining upon the parson-

age of \$125 has been paid. The present church building is not an imposing structure, and a new one should be most welcome.

Chesley.—Holy Trinity Church.—The spirit shown by this congregation in building and making a substantial payment upon their new church is not dying out, and the outlook for the future is most cheering. The Rev. J. Carlton McCracken is to be congratulated upon his work, beginning, as he did, his pastorate under circumstances most discouraging. The little church in Sullivan, known as Grace Church, has caught the spirit animating the sister parish, and is filled every Sunday afternoon with a most attentive congregation.

Tara.—Christ Church.—The Rev. J. W. Jones continues his excellent work in the three missions of this extensive parish and has concluded another successful year. Some changes are asked for, and the Bishop has sent a commission to the Rev. Rural Dean Robinson to report at the next meeting of the Executive Committee in London.

Southampton.—St. Paul's Church.—The May meeting of the Deanery of Bruce will be held here on the last day of the month, the Sunday School Association meeting the following day. An excellent programme has been arranged and all are looking forward to an instructive, pleasant gathering. This parish has had many troubles in the last few years, but under their new incumbent, the Rev. J. R. Seton-Adamson, a marked change and improvement it is hoped will result.

ALGOMA.

Gravenhurst.—The Rev. C. J. Machin left England, May 5th, on his return home. He sailed on the Allan Liner SS. "Carthaginia."

North Bay.—St. John's.—The Rev. Wm. Hunter, who has recently left here for Sault Ste. Marie, where he is to take charge of the Pro-Cathedral for some months, was presented by the members of the local Chapter of the Brotherhood of St. Andrew, just before his departure, with a prayer-book handsomely bound in morocco as a slight token of their good will and esteem.

Bishop Sullivan begs to acknowledge with many thanks the following further contributions on behalf of the Rev. A. J. Cobb: "A Friend," Diocese of Ontario, \$1; "Shamrock," \$10.

Schreiber.—St. John's.—The following address and presentation were made to the Rev. Edward Lawlor, M.A., and wife, just previous to their departure:

"Rev. and Dear Sir.—We, the members of St. John's church and friends in the District of Schreiber and Nepigon, deeply regret that through the Providence of God you are called upon to sever the links of love and service which have bound you to us for upwards of three years. We cannot allow you to depart without testifying in some tangible manner our very high appreciation of your character as a Christian minister, your untiring zeal in your pulpit administrations, district mission services, Bible and confirmation classes, and in all pastoral work. We desire especially to sincerely thank you for your edifying and instructive sermons, which were invariably of a high order, showing careful preparation and evincing a cultivated and enlightened mind, a sympathetic heart and a consciousness of the reality of the blessings which flow from a personal union with that Saviour whom you so faithfully proclaimed. When you came amongst us we were labouring under the responsibility of a heavy debt resting on our Church property, but through your arduous endeavours that debt has been almost obliterated. In all your efforts for the extension of the Redeemer's kingdom in our midst you have been ably assisted by Mrs. Lawlor, whose labours of love in the Sabbath school, and the Women's Auxiliary, as well as in the homes of the sick and afflicted, have secured for her a very prominent place in the affections of all

our people. We beg your acceptance of this address and the accompanying cheque as slight tokens of our high esteem, and pray that wherever your lot in the future may be cast, the Divine blessing in all its fullness may be yours. Signed on behalf of subscribers. W. G. Milligan, Henry G. S. Jacomb, wardens; Thomas Newman, James Russel."

April, 1898.

Mr. Lawlor has been obliged to resign the cure on account of ill-health.

QU'APPELLE.

J. GRISDALE, D.D., BISHOP, INDIAN HEAD.

The Rev. A. C. Kettle, of Touchwood, is to pay a visit to Eastern Canada in the near future in the interests of the Indian missions of the diocese.

Saltcoats.—The Rev. T. A. Teitlebaum, canon-missioner of the diocese, started for England on the 14th inst. for the purpose of arousing the interest of the people in the Old Land in the work of the diocese.

The church bell, donated by Dr. R. H. Mason, will be placed in the tower so soon as it arrives. The cost of the tower has been collected by the Church children, organized by Miss Gladys Fisher and Master Cyril Lauder.

Indian Head.—St. John's.—The Rev. M. H. Winter was advanced to the priesthood by the Lord Bishop of the diocese in this church on Easter Tuesday.

British and Foreign.

Hexham Abbey is about to be beautified by the addition of a reredos.

The General Synod of the Church of Ireland was in session last month in Dublin.

An anonymous donor has given £500 to the C.M.S. for new missionary stations in Africa.

It is proposed next year to revive the Irish Church Conference. The conference will meet in Dublin.

The Very Rev. W. C. Townsend, D.D., has resigned the Deanery of Tuam, which preferment he has held since the year 1879.

The Rev. G. Craig, rector of Tullamore, has been appointed to the Archdeanery of Meath, vacant by the death of the Ven. Garrett Pugend.

Mr. Herbert Tilley, son of Lady Tilley, was married on April 25th last in St. George's Church, New York, to Miss Elizabeth Tucker, of that city.

A gold processional cross, presented to Harwarden Church, in memory of the late Archbishop of Canterbury, was used for the first time on Easter Day.

The world's Sunday School Convention will be held in London, Eng., during the coming summer. The convention will commence on July 11th and will last five days.

The memorial to the late Ven. Archdeacon Jones, at Llanrwst, is to take the form of a church-house, which will accommodate 400 people. Its total cost will be about £1,000.

Bishop Fisher, who recently resigned the bishopric of Southampton, will become, it is expected, a suffragan in the diocese of Norwich, with the title of the Bishop of Ipswich.

It is proposed to present the Bishop of Exeter with a portrait, in oils, of himself, in order to mark the completion of a full half-century of his ministerial work. The portrait, when completed, will be hung in the palace at Exeter.

A statue of the late Poet Laureate is to be erected in the city of Lincoln, and a proposal to place a stained-glass window in the cathedral, to his memory, has been abandoned.

A white marble bust of the late Lord Randolph Churchill was unveiled by the Chancellor of the Exchequer, lately, in the corridor of the members' staircase of the House of Commons.

The Queen has been pleased to appoint the Rev. James MacArthur, M.A., vicar of All Saints', South Acton, to the Bishopric of Bombay, vacant by the resignation of the Right Rev. W. Mylne, D.D.

Mr. Perrin, the new organist of Canterbury Cathedral, presided at the organ for the first time in his official capacity on the evening of Easter Day. He succeeds the well-known Dr. Longhurst, who has been organist of the cathedral for the past sixty years.

The honorary degree of D.D. was recently conferred upon the Bishop of Durham, by the University of Dublin. This is an exceptional honour, for this honorary degree has been conferred upon but twelve persons since 1505, A.D. The last recipient of this degree was the Hon. J. C. Talbot in 1818.

A memorial service, which was attended by a large number of people, was held in St. Matthew's Church, Old Meldrum, on Saturday, April 16th, in memory of the late Major Urquhart, who was killed at the recent battle of Atbara in the Soudan. The Bishop of Aberdeen took a leading part in the service.

The Rev. Canon Holland celebrated the Holy Eucharist in the chapel of the Holy Innocents, which is situate in the crypt of Canterbury Cathedral, on Maundy Thursday last. This was the first occasion for hundreds of years that the chapel, which has recently been fitted up, has been used for Divine worship.

The sad news of the murder of the Rev. W. J. Humphrey, principal of Fourah Bay College, Sierra Leone, is announced. He was taken a prisoner by natives, whilst endeavouring to visit various mission stations situated some distance inland, and was put to death by them. Mr. Humphrey was a Cambridge man, and volunteered for missionary work in connection with the C.M.S., in 1890.

Mr. S. Hoare and his wife have intimated to the Dean of Norwich that it is their intention to complete the renovation of the nave of Norwich Cathedral at their own cost. Mr. and Mrs. Waring, of Liverpool, have given £500 with which to start a fund for a new organ for the cathedral, and Mr. S. G. Baxton has sent the Dean a cheque for £100 towards the general Restoration Fund.

It will be of interest to the Canadian Church people to know that the bishop-designate of Bombay succeeded the present Bishop of Quebec, when he was elected to succeed the late Bishop Williams, six years ago. Mr. MacArthur is a graduate of Glasgow University, and took a special course of theological training after leaving the Scotch University, at Cuddesdon College, near Oxford.

The Corporation of Gloucester has presented to St. Michael's Church, in that city, a bell with an interesting history. It was cast in 1706 as a market bell, and hung in the tower of Holy Trinity Church until 1749, when it was taken down and placed in the Tolsey, where it gave an alarm of fire until the demolition of the historic building on the erection of the new Guildhall. At St. Michael's Church the curfew bell is still rung at eight o'clock.

A fund is being raised amongst past members of the King's School, Canterbury, for the decoration of the schoolroom, as a memorial to the four head masters of the last fifty years, viz.: The Rev. G. Wallace, the Right Rev. Bishop Mitchinson, Canon Blore and the Rev. Dr. Field. The walls are to be panelled in oak and the windows throughout will be

fitted with fresh glazing bearing the effigies of distinguished benefactors and alumni, of whom there is a goodly list, during the past four or five centuries. The King's School, Canterbury, is the oldest public school in England.

At Clutton, near Bristol, a very curious stained-glass window has been recently inserted in the parish church in memory of the Rev. Albert Boudier, who for eighteen years was rector of the parish. The window represents St. Dominic, the founder of the famous preaching Order, in his black and white robes, and St. Basil in the dress of a Greek bishop. The reason for so singular a selection of subjects appears to be that Mr. Boudier was born on St. Dominic's Day, 1823, and died on St. Basil's Day, 1897. The cost of the window was borne by the widow and son of the late rector.

Among other items of adornment or improvement included in the scheme of restoration at the Canterbury Cathedral, which Dean Farrar is so earnestly promoting, is a new altar rail cast in bronze, for which Sir Arthur Blomfield has supplied the design. It has also been suggested that a statue of St. Michael, the Archangel, should be placed on the gable of the roof over the south door under the Bell Harry Tower. The old Norman cathedral had a central tower which was surmounted by the figure of an angel, and was in consequence known as the Angel Tower, and while the present tower was being built the statue was probably placed in the position which it occupied until Puritan times.

Correspondence.

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

THE PERMANENT VALUE OF THE OLD TESTAMENT.

Sir,—Hoosier's recent letters, lamenting the lameness of Trinity's Teaching, and that of the higher critics, must be my excuse for the following extract, under the above heading, by Rev. E. W. Beatty, B.D., senior moderator in Logic and Ethics, T.C.D. "Now at the close of the 19th century, when the problems of Biblical criticism are everywhere confronting us, it is well to bear in mind that, after all, what criticism affects, is, not the spiritual value of the books of 'the Divine Library,' to us, but their form, methods of compilation, their dates and authorship. What practical difference does it make to us if critics prove that the Pentateuch, as we have it now, is not so much the work of Moses as of legislators many centuries after his death—the germ and nucleus of the law—being only attributable to the great Law-giver Himself? How are the great truths we learn from the prophecies of Isaiah invalidated if it be proved that under the aegis of one name, the writings of 2 or 3 prophets are linked together? The permanent value of the O.T. is untouched by the conclusions which critics of a fair and candid mind draw from the data they possess for the determination of such questions. It is only against those who draw nigh to such holy ground with no sense of reverence or humility, that we join issue; it is with those who would bar God out from His own universe, who will admit no possibility of prophecy or miracle, whose ears are deaf to the Divine harmonies, which are for ever re-echoing through the corridors of Israel's long and varied history, whose biased minds unfit them at the very start for true and thorough workmanship in this field of labour, that we refuse to hold parley, for they do dishonour to our King, and contradict the very fundamental features of human life and character." (C. Mag., Feb., '98.) I would also like to draw attention to a brochure, by D. K. Paton (Pass-

more and Alabaster, 1896), entitled "The Higher Criticism—The Greatest Apostasy of the Age," on which Mr. Gladstone writes, 14th Dec., 1896, "I thank you for the work you have kindly sent, and I witness with pleasure the uprising in various quarters of resistance to the very arbitrary domination of the so-called Higher Criticism." Studies in Genesis i. viii., by J. C. Jones, D.D.—Hodder & Stoughton, 1897, under the title, "Primeval Revelation," is also well worth reading. The Rock writes: "There is no nonsense about this book, no bolstering up of traditional views by means of impossible theories, but a sober, sensible defence of tradition against the destructive criticism of the Wellhausen School. Thanking 'Hoosier' for breaking the silence on this dangerous delinquency, and trusting that religion and science may never be divorced, because it is both unphilosophical and unnatural to do so." L.S.T.

BISHOPS' TITLES.

Sir, Your correspondent "X" asserts that "Bishops are not Peers and have none of the prerogatives of the Peers." In this I submit he is wrong. Bishops are Spiritual Peers, sit in the House of Lords as such and vote as Peers. They take precedence as Peers, the Archbishops ranking as Dukes, with the Primate of all England ranking immediately after the Princes of the Blood. The Bishops ranking as Barons. Of course everyone knows that "Lord" is not a title of nobility, but a convenient name to express certain grades, and courtesy titles. W.

IS THE FREE CHURCH SYSTEM A SUCCESS?

Sir, Let me give you the opinion of one more experienced Toronto rector, who has tried, without success, the Free Church System. He writes: "We have pews. I had a free-seat church for six years and trust I may never have another. It is slavery and anxiety for the parson in almost every case. I know of no instance in which the pastor of such a church is worthily sustained by the congregation. It is, no doubt, the ideal system, and with an endowment or private means may work well, and with envelopes if the plan is thoroughly worked by the laity, which is the problem." You see this is an unbiased opinion, as the writer considers it the ideal system, which I venture to think I have proved it is not. And another reason I would urge against it is that it tends to break up families. Within the last year or so, several families have come from free church congregations to the parish in which I live. And I have observed in every case, that while the parents come to their parish church, the young people drift off, some to one church and some to another; and all sense of parental responsibility, on the one hand, and of filial duty on the other, seems to have vanished entirely. And it certainly does not take very profound wisdom to foresee what must be the ultimate result of such a state of things. Your correspondent, "L. Stone," in his first letter, undertakes to show that the evils complained of are not due to the Free Church System. But his argument brings him back to the very fact for which I contend. After describing in racy language the extravagance and worldliness of modern pleasure-seekers, he says: "These people go to church with more or less regularity, but as they spend all they can on their pleasures, they go to a free-seat church, which other people support, and drop an occasional five cent piece into the plate." This is just what I contend. The Free Church System gives them the very excuse they want, and enables them to salve over their conscience and cry "peace, peace," when there is no peace. Or perchance they may even crowd into their Easter communion to persuade themselves and their pastor that a great work is being done, while all the time they are serving the world and sin, and the work of the Church is suffering for the want of funds, which they spend at the race course or the theatre or the summer resorts of the fashionable world. And the fallacy, which lies at the root of the so-called Free Church System, is very largely responsible for their own self-deception and the seri-

ous loss which the Church's work suffers. I would remind your correspondent that it is not claimed that the pew system may not be abused; but merely that it is capable of a satisfactory working and does not contain, within itself, a hopelessly false principle, as the other does, as I have already shown. N.N.D.

WHERE PROMINENT PEOPLE WORSHIP.

Sir,—I purchased a few days ago, at the Methodist Book Room in Toronto, a copy of Henry James Morgan's new book, "Canadian Men and Women of the Time." This volume contains a short biography of 2,865 Canadians who have become more or less prominent in the world. Religiously these people are divided as follows: Anglicans, 840; Presbyterians, 460; Romanists, 417; Methodists, 249; Baptists, 98; Congregationalists, 40; all others, 23. This does not include 738 persons whose creed does not appear. If we leave out the 417 Roman Catholics we shall find that the Church of England in Canada, though one of the smallest in number, furnishes as many prominent people as all the other religious bodies put together, and nearly four times as many as the Methodists. Thus we have one more evidence that besides being the church of the humble people it is that of the better classes and truly Catholic.

HENRY E. BENOIT.

Family Reading.

THE MEMORY OF THE DEAD.

Oh it is sweet to think
Of those that are departed,
While murmured Aves sink
To silence tender-hearted,
While tears that have no pain
Are tranquilly distilling,
And the dead live again
In the hearts that love is filling.

Yet not as in the days
Of earthly ties we love them;
For they are touched with rays
From light that is above them;
Another sweetness shines
Around their well-known features;
God with His glory signs
His dearly-ransomed creatures.

Yes, they are more our own,
Since now they are God's only;
And each one that has gone
Has left our heart less lonely.
He mourns now seasons fled,
Who now in Him possesses
Treasures of many dead
In their dear Lord's caresses.

Dear dead! they have become
Like guardian angels to us;
And distant heaven like home,
Through them begins to woo us;
Love that was earthly, wings
Its flight to holier places;
The dead are sacred things
That multiply our graces.

ENGLAND AND THE JUBILEE, AND WHAT WE SAW THERE.

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

(Continued from last issue.)

I laid my pen down last week as the Jubilee Procession came in sight through St. George's Circus; at a quarter past 12; a shout went up, and rolled along; talk about British throats and British cheers after that if we like; nothing approaching to it has been heard I feel sure, since the walls of Jericho fell. Colonel Ames, the tallest officer in the English army,

headed the procession; each detachment of troops was separate, with a few paces between; making it easy to recognize the different bodies of troops and regiments, as they passed by. Now, if you can, picture to yourself, as far as we could see, to right and left, in one broad line, 4 abreast, the sunlight flashing upon gaily caparisoned horses, brass and silver helmets, lances and swords; the 1st Life Guards, a truly magnificent regiment, black horses, white sheepskins under their saddles, scarlet uniforms, brass breast plates and helmets, and white plumes—the 2nd with black sheepskins (the Oxford Blues), and the 1st, 2nd, 6th, and 7th Dragoons, blue and white and silver. Then the artillery with their bright guns, clanking chains, and large horses; the Naval Brigade was lovely to look at, and well cheered; with their loose blouses, and broad collars, white straw hats, and easy swinging stride, they looked like a broad border of white, waving daisies, as they marched past. The horses, too, were beautiful to look at, noble animals, arching their necks and pawing the ground, as if they quite entered into the spirit of it all. The Foreign Envoys were dazzling, such a number, and such handsome uniforms, you can fancy the grace of the Eastern dresses; blue and silver, gold and scarlet, some with turban and fez, fine horses and gorgeous trappings. After watching all these bodies of troops marching for nearly an hour, we again heard God save the Queen from bands in the distance, when the carriages came in sight, 5 handsome equipages, containing escort, attaches, etc., etc., then Royalty came to view, 17 carriages in all, before the Queen's; each drawn by 4 horses, with the gayest trappings, royal coachmen and footmen, in scarlet and gold (or rather gold and scarlet, for it seemed all gold), down almost to their feet. Foreign Princes and Royal Dukes, Princes of Naples and Bulgaria, the Duke of Edinburgh (Saxe Cobourg Gotha), Princesses, and the Dowager Empress of Prussia; and a carriage full of the Royal children. The toilettes of the Princesses were simply ravishing; the uniforms of the Royal Dukes, gorgeous, and the "tout ensemble" something beyond description. But when the Queen appeared, in her carriage of state, my heart stood still, and tears, I fear, came unbidden to my eyes, the lovely, loving Queen, whom from childhood I had so longed to see, for though we had such a good sight of her on Monday, on her way from Paddington, we were quite ready for another look; and so she came, the observed of all observers; the gracious Lady whose throne is in the hearts of her people. She passed by very slowly, and held her parasol well up, she knew we wanted to see her face; her carriage of state, newly done up for the occasion, dark, but very handsome, drawn by the 8 cream-coloured horses, covered, heads and bodies, down nearly to the ground, with their heavy gold accoutrements; a Royal groom in gold and scarlet at the head of each horse, and two footmen in scarlet and gold behind. Her Majesty was dressed in black and white, with a white parasol, the gift of the oldest member of Parliament; the Princess of Wales, a truly beautiful woman, in pale mauve and white, with the Princess Christian, in white and gold, accompanying her. The Prince of Wales, Dukes of Cambridge and Connaught, looked well riding by the side of the carriage. Just as the Royal carriage passed, Lord Howe, bearer of the gold stick or something, fainted and fell on the line, his horse backing into that of the Prince of Wales, nearly upset H. R. H., all of which appeared greatly to distress Her Majesty. (Lord Howe had his race badly cut in falling, and was carried away in an ambulance after the ceremony). After this important part of the procession had passed, we waited for a quarter of an hour—then came the Colonial troops—they were, indeed, well worth looking at—a splendid show—all look-

ed remarkably well, particularly the Canadian regiments—these latter were right heartily clapped by all our party, which we accepted as a personal compliment. The graceful uniforms of some of the "Colonials, the fancy colours of others, the extremely odd "Straits Settlements and odder Chinese uniforms rendered this part of the procession very entertaining. When all was over, an immense body of policemen filed past, I hardly thought there could have existed as many "arms of the law" on the face of the earth, as were assembled on that occasion; for the credit of the crowd, I might remark that they were heartily clapped and cheered in their march, and certainly they presented an imposing front to the enemy. Considering the millions of people in the streets, it was an astonishing fact that, all told, there were only 1,000 accidents and none of a serious nature. Guy's hospital alone was provided with 100 extra beds for the occasion, we were told, by one of the young doctors of the staff. We reached home as easily as we went, considering the awful crowd, as far as Vauxhall Bridge on the top of a bus, the rest of the way in a hansom, passing on our road the great lunatic asylum "Bedlam," the quietest looking place imaginable, "a perfect Bedlam," is, I assure you, a sadly misapplied expression. The illuminations of the city at night were something magnificent, particularly in St. James St., but no carriages allowed and the distances rather great, the elder ones of our party elected to remain at home—the younger members returned about mid-night fairly well tired out. And now, the Great Diamond Jubilee, "past and over," we felt decidedly "flat," trusting to a night's rest to restore our drooping energies for further sight-seeing on the morrow, and following days of Jubilee week.

GIVING TOO MUCH.

Bishop Whipple says that Bishop Clarkson loved to tell this story: "A devout coloured preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish well-to-do man in his congregation said to him before the service—"Yer gwine to kill dis church ef yer goes on saying give! give! No church can stan' it. Yer gwine to kill it." After the sermon the coloured minister said to the people: "Brother Jones told me I was gwine to kill dis here church ef I kep' a asking yer to give; but my brethren, churches doesn't die dat way. Ef anybody knows of a church dat died 'cause its been givin' too much to the Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry—'Blessed am de dead dat die in de Lord.'"

A MAN WHO IS TIRED

All the time, owing to impoverished blood, should take Hood's Sarsaparilla to purify and enrich his blood and give him vitality and vigour.

This condition of weakness and lack of energy is a natural consequence of the coming of warmer weather, which finds the system debilitated and the blood impure.

A good spring medicine is a necessity with almost everyone. Hood's Sarsaparilla is what the millions take in the spring. Its great power to purify and enrich the blood and build up health is one of the facts of common experience.

—None live so easily, so pleasantly, as those that live by faith.

—Cultivate the respect of others by commanding your self-respect.

COME UNTO ME.

Oh when the tide of life runs low,
And brain and soul are sick with doubt,
And life seems full of grief and woe,
And mocking devils jeer and flout
I turn unto my Lord in prayer,
I know His strength than mine is best,
And lo! a sweet voice thrills the air:
"Come unto Me, ye weary laden,
And I will give you rest."

Sometimes the night is very dark,
The way is rough and wounds my feet,
And life lies stretched out wan and stark,
The winds blow fierce and falls the sleet;
I fear, and fearing faint would fall,
Beneath the shadows dire distressed,
But that I hear my Saviour call:
"Come unto Me, ye weary laden,
And I will give you rest."

And often when the waters roll
And surge and foam around me here,
And threaten to engulf my soul,
Roaring and rolling swift and near,
My strongest efforts seem in vain,
How can I 'scape, so hard oppressed?
And then I hear that voice again:
"Come unto Me, ye weary laden,
And I will give you rest."

Some days my burden bears me down,
I cannot see the far-off skies,
The grim, gray cross obscures the crown,
And in my heart hope faints and dies,
But leaps to life, when sweet and low,
With love and mercy full expressed,
These words across the silence go:
"Come unto Me, ye weary laden,
And I will give you rest."

Yes, Lord, I come to Thee in all
The evils that afflict my day,
And at Thy feet repentant fall,
For doubts that daunt and fears that slay,
Give unto me, O give me more,
The strength to bear, the longing best,
Extend Thy shield my face before,
For I indeed am weary laden,
And come to Thee for rest!

SEEKETH NOT HER OWN.

A very affecting incident is reported to have occurred recently in Poland. A peasant and his wife, residing in a village near Warsaw, had gone to attend a wedding at a neighbouring village. A very severe frost came on, and they were unable to get back that night. They had left their dwelling in the care of two little boys, one about six years of age, and his brother about two years younger. It appears that about night-fall these two boys had gone out to amuse themselves in the falling snow. During the time they were playing the frost had fixed the street door so that on their return they were unable to open it and regain access to their home. They were unable to endure the severe cold, and were frozen to death. When the bodies of the little victims of the bitter night were found, it was noticed that the elder had made, in tender solicitude, every effort to save the younger. He had taken off his own shoes and put them over the felt shoes of his little brother, leaving himself barefooted, and had clasped him to his bosom in rigid embrace. All had been in vain. They both lay in the stronger embrace of death, their cheeks covered with frozen tears.

We are so formed that we cannot regard this fact without emotion and admiration of the spirit of self-sacrifice displayed by this lad. It is a popular proverb that self-preservation is the first law of nature, and there is no doubt that it is a law of widespread application. But in humanity there appears a higher law, a principle of self-sacrifice. It is this that

awakens our highest praise and love. The most perfect illustration of self-preservation calls not for a fraction of the admiration that a simple act of self-sacrifice does although it may be failure.

The noblest life, after all, is one of self-sacrifice for others. The attainment of learning or of wealth brings not such true glory as the surrender of comfort. True gentleness is the exercise of this spirit in little things. It may be seen in the surrender of the more comfortable seat, or the readiness to lay aside a right in consideration of the feelings of others. The culture of this should be our daily attention. It is a beautiful feature of character to resolve each day to give up some minor comfort to someone else. Great excellencies are cultivated by little exercises.

This principle finds its highest illustration in the work of Jesus Christ our Lord. Therein is seen Divine sacrifice, and hence of infinite value. No more terrible illustration of the depravity of human nature can be instanced than indifference to the death of Christ, the sublimest sacrifice of all eternity, the manifestation of the immeasurable love of God.

THE PRIESTHOOD OF THE LAITY.

"One cannot help fearing that the expression 'lay help' has encouraged a false view of Christian duty. It has crystallised into the impression that a layman has no duty except to aid the clergy, and that it is the latter, and the latter only, who are responsible for the duties which belong to the Church of Christ. Now, while fully admitting that the best way to further the cause of Christ is for clergymen and laymen to consult and co-operate with one another in Christian work, and that it naturally belongs to the clergy in most cases to take the lead, yet we should never so construe the term 'lay help' as to imply that the layman can any more abdicate his priesthood than the cleric can abdicate his. There are, indeed, special duties and prerogatives which belong exclusively to the clergy, and no right-minded Churchman would dream of invading them; but there is a vast field of usefulness and duty outside this border, and every Christian is pledged by his baptismal vows and profession to take his part in cultivating it. It would be as foolish for the laity to think that the chief part of Christian work was to be done by the clergy, as it would be by the soldiers of an army to suppose that the chief part of the fighting was to be done by the officers. In both cases there are duties which are common to all, and in both there are duties which belong specially to some."—Bishop Pakenham Walsh.

WHAT IS IN HIM.

"Why, I didn't think it was in him!" is an expression commonly heard when a quiet, ordinary-appearing young man suddenly does something surprisingly bright and clever. This happens quite often in every-day life; and once in a while in the affairs of a great nation when it needs its very strongest, ablest men, they turn out to be the quiet, slow-looking ones, who most people thought were so stupid.

This shows that we can't always tell what people can do by what they have done. It is said that Sir Walter Scott fell into novel-writing by accident; he began the manuscript of "Waverley" and left it unfinished and forgotten, till one day he was hunting for some fishing tackle and came across this manuscript; he finished it, and the famous novel was written. George Eliot had no idea of becoming a story-writer until urged by some one else to try.

When people see examples like this they say, "What wonderful luck! To take hold and do so well without any training." But

there has been training, plenty of it, and it has been just the kind of training needed for this particular work; only people don't know it, and often the man himself don't know it. He spends his younger days attending to his own business; learning all he can about things worth knowing, and building up a good solid character; never trying to make other people think how smart he is; and they never do until suddenly some day everybody wants to know about something that nobody can tell so well as he; something is to be done to help the country out of trouble; no one else can do it as he can. He becomes a great statesman or a great soldier, and people say, "Wonderful! How can he do it without any experience?" They don't stop to think that this is what he was learning all the time he kept so quiet and looked so stupid.

HINTS TO HOUSEKEEPERS.

Rhubarb.—A good way of cooking this plant is to bake it. Cut up the stalks into a pie-dish. Sprinkle sugar over, cover with a plate, set in the oven and bake fifteen or twenty minutes—just enough to retain its fresh, green colour, like green apples.

Spiced Rolls for Luncheon.—Take a piece from your bread dough, and roll it out half an inch thick, brush the top with melted butter, and cover thick with cinnamon and fine white sugar; commence at one side and roll up as jelly cake; then cut it an inch thick, and lay in a pan as biscuit, close together, and let them rise and bake twenty minutes.

A nice Breakfast Dish.—Chopped cold meat well seasoned, wet with gravy, if convenient. Put it on a platter; then take cold rice made moist with milk and one egg, season with pepper and salt; if not sufficient rice, add powdered bread crumbs; place this around the platter quite thick; set in oven to heat and brown.

Breakfast Puffs.—One pint of flour, one pint of milk, one egg. Beat together. Drop in greased gems and bake in a very hot oven.

Tea Puffs.—One egg, one cup of flour, one cup of milk, one teaspoonful of salt. Bake in a quick oven, in rings or in old teacups filled to one third of their capacity. This quantity will make five puffs.

Cream Toast.—Toast slices of bread thin, toast to a delicate brown, lay in a covered dish and pour boiling water over. Pour the water off and let drain. Put one pint of rich, sweet cream on the stove in a quart cup, add three tablespoonfuls of butter, two beaten eggs and a teaspoonful of corn starch. Let boil up once and pour over the toast.

—When Madame Guyon was imprisoned in the castle of Vincennes in 1695, she not only sang, but wrote songs of praise to God. "It sometimes seemed to me," she said, "as if I were a little bird whom the Lord had placed in a cage, and that I had now nothing to do but sing. The song of my heart gave brightness to the objects around me. The stones of my prison looked in my eyes like rubies. My heart was full of that joy which God gives to all that love Him, in the midst of their greatest trials." So she sang:

"A little bird I am, shut from the fields of air;
And in my song I sing to Him who placed
me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee."

—To have what we want is riches, but to be able to do without is power.

—A sentence with God's blessing will do more than a sermon without it.

—There is more heroism under the world's failures than under its successes.

—No man ever thought too highly of his nature or too meanly of himself.

Children's Department.

"WAIT A BIT."

There was once a youth of promise, In a country o'er the sea, Where the hills are crowned with heather, And where daisies deck the lea; He was tall and strong and handsome, For a chief might have been fit, But that when he most was needed He would always "Wait a bit."

With a mind of wondrous vigor Was this mountain son endowed, He might well have won a name that Would have made a nation proud; He might well have left his fellows On the lower rounds to sit, While he climbed fame's towering ladder, But for that frail "Wait a bit."

He was active on the water, He was agile on the field, There was none could row like Ronald Or a better bat could wield; He might e'en have been a hero, With that frame so strongly knit, If he had not weakly chosen For his motto—"Wait a bit."

He put the hardest lessons To be learned some other day, So he saw the plodding student Bear the laurel wreath away; And he faltered when the signal Sounded at the starting-place, So he saw his weaker rival Far outstrip him in the race.

It is not the youth or maiden Who can boast the highest powers, That alone may climb to greatness In this busy world of ours. It is not always the fleetest Who is soonest at the goal; Nor the arm that is the stoutest That a legion may control.

But the feet whose trend is upward, That no barrier can stop, Though their march be slow and heavy, May be first to reach the top 'Tis the dauntless and the ready That to lead the van are fit— Who when duty calls for action, Never, never "Wait a bit."

KEEP CALM.

There are times when it is your pre-emptive business to "possess your souls in patience," to keep very quiet and still all through your entire

Headache

Horsford's Acid Phosphate

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

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

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

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

being, until the rumbling cohort of ill-favoured circumstances is passed. At times you find yourself so shut in, so hedged about, so tied, hand and foot, that you cannot move; and, if you attempt to move, you only scratch and bruise yourself. It may be that for weeks and months everything seems to go against you, all of your interests seem hurled into a fearful wreck; in spite of yourself, your business is torn and tangled in the most embarrassing manner, you are perplexed beyond measure; nearly every mail brings ill news; for some unaccountable reason, your friends seem to lose interest in you; everything you touch seems to be blighted. In your personal experience, you feel stunned as by a blow on the head; you hardly know how to pray or what to pray for; one day you may be as hard and dry as a rock, the next you feel like weeping all day. At such times you may be tempted to bitterness of spirit, tempted to murmur at God. Tempted to do something rash, tempted to tear yourself away from the circumstantial prison your soul is in, but you see that to yield to these would only be to pierce yourself through with sharp thorns. Your only safety is in "quietly waiting on God." You do not imagine how things will open up before you; you cannot shout and you dare not rebel; you are not very communicative; all the faculties of your soul must be kept calm and serene, till the tangled network around you is broken. At such times, it is no use to recriminate yourself into any agony of prayer, no use to lacerate your body or mind; you have enough to bear already, you must keep very quiet in spirit, you are tied, you are in prison and must wait patiently for God or His angel to open the door or untie the hard knot.

AN INCIDENT IN THE BOYHOOD OF HANS CHRISTIAN ANDERSEN.

When the wonderful story-teller was a little boy he lived in Denmark. His father was a shoemaker and the family was very poor. When he was a little fellow, he went into a field with his mother and a number

of children to glean the wheat which the reapers had left in the field. While the poor children were gathering the gleanings by little handfuls, an angry officer came along armed with a whip. They all ran as fast as they could away from the angry man; but little Hans was bare-footed and the sharp stubble cut his feet so that he could not get away. Not afraid, the lad faced the angry man and his upraised whip. "How dare you strike me when you know God sees you?" he cried, looking fearlessly into the angry man's face. The whip came down, but not on little Hans. The man admired the boy's courage and praised him for it, and sent him home with gifts rather than blows,

TWO BOYS.

"I'm too sleepy to say my prayers," said Phil; "and I'm going to get right into bed."

"Aren't you afraid?" said Jack, his brother.

"There's nothing to be afraid of, and I'm not a baby, any way," said Phil.

"Perhaps you'll die if you don't say your prayers," said Jack.

"Does God keep us alive 'cause we say our prayers?" said Phil.

"Of course he does," said Jack.

But mamma who had heard what the boys were saying, now came in and sitting down on the edge of the bed, took hold of Jack's hand while Phil leaned his head against her.

"I want to tell you a story about two boys," said she. "They had such a lovely father. He wanted them to have everything to make them happy. And the things he got for them were just alike: the same books, the same playthings and the same clothes. One of the boys loved to talk to his father. He brought his books and showed them to him and thanked him for them. He told him about his play, and about his friends. But the other

After coughs and colds the germs of consumption often gain a foothold.

Scott's Emulsion of Cod-liver Oil with Hypophosphites will not cure every case; but, if taken in time, it will cure many.

Even when the disease is farther advanced, some remarkable cures are effected. In the most advanced stages it prolongs life, and makes the days far more comfortable. Everyone suffering from consumption needs this food tonic.

50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

boy seldom spoke to his father or even thought of him. As they grew older the boy who loved to be with his father became wise and gentlemanly, but the other one grew bad and rude.

"My dear boys, God is like that father; His gifts are for all. 'He maketh His sun to rise on the evil and on the good.' He does not fail to keep us alive, Jack, because we fail to ask him, but the more we speak to Him in prayer and thank Him for the blessings of life and ask His help, the more we shall grow like Him; but if we do not pray to Him we shall know less and less about Him, and become selfish and unlovely. That day which begins or ends without prayer is a harmful day."

—Be sure you are right, then go ahead. Be sure you get Hood's Sarsaparilla, and not some cheap and worthless substitute.

Advertisement for Walter Baker & Co.'s Breakfast COCOA. Includes text: GET THE GENUINE ARTICLE! Walter Baker & Co.'s Breakfast COCOA Pure, Delicious, Nutritious. Costs Less than ONE CENT a cup. Be sure that the package bears our Trade-Mark. Walter Baker & Co. Limited, Dorchester, Mass. (Established 1780.)

Advertisement for Monsoon Indo-Ceylon Tea. Includes text: Imposition Prevented. By a packet with the name of the packers and price stamped on it, and, if it is not good, you cannot be imposed on a second time. The name MONSOON INDO-CEYLON TEA. On the packet stands as your guarantee. All grocers keep it. Lead packets only. 25c., 30c., 40c., 50c. and 60c. per Pound.

CHARACTERS.

Character is a condition, not a commodity. Character is an achievement and not an acquisition. Character, says an eminent writer, is the roadway in the soul over which the emotions, the virtues, the vices, that which makes the man, has passed as his life has gone on. Character is the residuum of pureness which is left after the refining fire has made it possible to skin away the dross. Character is the bottom fact of human nature, yea, more, it is the arena of the soul. It matters not how it comes, whether from man's own working with the force which God has given him, or whether it comes from a man working out his own salvation while God works in him to will and to do of his own good pleasure. When it is come, it is the resultant of the field of ethical and intellectual choice of the forces that there operate.

The man or woman who for the outcome of his life reaches this return to the likeness of God, contributes so much to the uplifting of the world. From us there must come this uplifting if it come at all, from Church, from state, from society. It may be in a thousand ways. If we have the gift of music by organ or by voice, or in the choir, we may so render that which Beethoven and Handel have left behind as to move along the pathway of devotion some soul upward toward God. It may be by the voice we can inspire men to nobler thoughts, and nobler deeds. It may be with the pen or pencil we may live thoughts like those of Thackeray or Browning or Carlyle, but if we do in any or all of those lines, we will do it because there is working in us the divine Spirit, building up, developing, opening out to fulness and power that wonderful thing possible to us all which we call character.

COULD DO NO WORK.

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THE CHILDREN OF THE BIBLE.

A great many books have been written about the characters of the men and women of the Bible, but very few about the children, or even the childhood of those who are held up as our patterns and examples.

The poet Wordsworth says that "the child is father to the man;" which means that the boy holds in his hands the character of the man, just as a sculptor holds the wet clay which he moulds and presses into shape. The boy is all the time moulding into shape the future man. Every thought, every word, every act leaves a mark on the delicate character stuff like the mark of the potter's thumb on the clay; and if it

is easy to spoil a clay figure, how much easier is it to ruin a nature made of so much finer material.

The Germans have a saying: "WAS HANSCHEN NICHT THUT, THUT HANS NIMMERMEHR." What Johnny can't do, John will never do," which means if we do not learn when we are young, we can never learn; so, after all, the responsibility rests with the boy. He builds the house and the man lives in it.

I think, then, if we study for a few weeks the characters of those whose childhood and youth are spoken of in the Bible, we will understand better just what made them such great men and women, or what made their lives such sad failures.

Adam and Eve had no childhood. But think how eagerly and earnestly they must have watched the development of their little sons, Cain and Abel, the first children of the human race. The Bible does not tell us anything of their childhood, but we cannot help feeling how their father and mother must have grieved over the first signs of Cain's jealous temper, which was one day to ruin his life. Perhaps they tried to correct him, but like many children he was self-willed. He must have been sullen, too, as a boy, and deceitful, for even after his terrible crime, when one would expect him to be too full of remorse to try and hide it, he says to God: "Am I my brother's keeper?" pretending that he knows nothing of Abel's death.

O, boys and girls, you who know the terrible story of Cain's murder of his brother in a fit of jealous anger, be careful how you let your tempers get the better of you; and if you do give way to jealousy or anger, try to own up like a man, and to be truly sorry, so that your characters may never bear the mark of Cain.

ON THE BLUE LINE CAR.

The Blue Line street car stopped at the corner, and an anxious looking woman put a small boy inside.

"Now, Bob," she said as she hurried out to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother, as the conductor pulled the strap.

"What's your name, Bob?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the boy's tormentor; but he only said again:

"Let me see it."

"I can't," said Robert Cullen Deems.

"See here, if you don't, I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the horses.

"Here, Bob, I'll give you this peach if you'll pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you just show

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CHICAGO

me the corner of your note," said the tempter.

The child turned away, as if he did not wish to hear any more; but the young man opened the bag, and held it just where he could see and smell the luscious fruit.

A look of distress came into the boy's face. I believe Bob was afraid to trust himself; and, when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap; and then everybody clapped and applauded, until it might have alarmed

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Bob, if a y not slipped said: "Tell y congratul man stron tion, and y from it."

NOT KE

Willie's ble bee ha it! When was softl talking to naughty t all day!

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"He sa ways," cr he's a-bor and he de back aga

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A pos tipation ache, Kic Rheumat testimon been cur post-paif Good Ag EGYPTI

Bob, if a young lady sitting by had not slipped her arm around him and said:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation, and wise enough to run away from it."

NOT KEEPING THE GOLDEN RULE.

Willie's lips stuck out as if a humble bee had stung them. Think of it! When his dearest own mamma was softly putting him to bed, and talking to him so sweetly about the naughty things he had been doing all day!

"When you spoke so to Robbie, did you think it was keeping the Golden Rule?" said mamma, sadly.

"He says just that way to me always," cried Willie, excitedly; "and he's a-bound to break all my things, and he deserves to have his broke back again."

"But the Golden Rule, Willie!" said mamma. "My boy mustn't break that, if Robbie did break play-things."

Willie didn't say, "Don't care," but old Don't Care sat on his lips as large as life.

Mamma went away at last, and left him. She sat down by the window and tried to think up some plan to make Willie a better boy.

Next morning Willie came down to breakfast when he got ready. Nobody called him. They had hot buckwheats and honey for breakfast, and usually mamma called him so as to have them nice; but this time she said, "He wouldn't trouble himself to call us. Never mind him."

When he did get down everything was cold.

"Why didn't somebody put 'em in the warming oven, Katy?" he asked in angry surprise. "You wouldn't like it, I guess, to have old fried griddles stone cold."

"Deed, and I shouldn't thin," said Katy, "but a body can't be always doing to other folks as ye'd like them to do to yerself."

This was Willie's own idea, but it wasn't pleasant to take with cold griddles.

"Where's papa and mamma?" he asked after awhile.

"Gone for a ride," said Katy.

"Without me," cried Willie, chok-ing.

"Sure yis," said Katty cheerfully.

"They said they guessed it wouldn't pay to wait for you. You never wait for anybody."

He couldn't eat any more break-fast—no, not if the cakes had been red-hot. Mamma gone, mamma to do so, mamma to speak like that!

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He went and hid his face in her old wrapper in the closet and cried an hour or less.

After a long time he came out. In came mother, rosy, sweet, holding in her hand a lovely bunch of household roses; in her arms a brimming bag of chocolate caramels.

"Aren't they beautiful?" she said, pinning one to her collar and putting the rest in a silver vase.

"I want one in my button-hole," said Willie, wistfully eyeing the creamy, fragrant buds.

"Yes," said mamma sweetly, "It would be pretty!" and fell to eating the candy with great enjoyment.

Dinner was just as bad. They noticed him now and then carelessly. It didn't seem that anybody was displeased with him. Only nobody cared for him. O, the misery of that little sentence! Nobody seemed to be thinking to-day, "I wonder what my little Willie would like?"

After dinner mamma sit down and read, "What will he do with it?" Willie knew what he would do with it could he only get hold of it. He would take that book and pitch it "clear way down to the bottomest

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place in the well." Read and eat caramels!

Why, almost always mamma read to him. And who ever heard of mamma keeping nice things to eat all alone?

All at once mamma heard a great sob. She laid down her book and looked at Willie, sorrowfully.

"Does he want to come and sit in mamma's lap a minute?" she said gently.

Bounce! It was only Willie; but people who aren't used to boys might have thought it was a cannon-ball struck them, or something.

"O, mamma!" cried Willie, squeezing her tight, "I wish I was your mother, and you were my little boy."

"Dear me!" laughed mamma, though she was almost crying. "What for?"

"O, because I'd stop showing you how horrid it is not keeping the Golden Rule!"

Mamma took the hint, and gave him some candy, with two or three of her best kisses.

"O, mamma!" sobbed Willie on her neck, "wouldn't it be horrid to live in a house where nobody kept the Golden Rule?"

WHICH WAY.

It is very unreasonable to suppose that one can reach a certain place without taking the right way. A small child knows better than to think such a thing possible.

But suppose that a teacher asks a scholar the serious question, "Are you on the way to heaven?" and the scholar dare not say that he is. Does he not wish and expect to go there? Oh, yes. He intends to go, but he says again, "I guess I'll get there somehow." The same scholar would think any one very foolish who expected to reach Washington City "somehow," when all the time he was travelling towards Denver. If one actually desires to reach his home,

it is of the greatest importance that he should be found in the way that leads to it. If a young heart is going farther and farther away from Jesus, "The Life, the Truth and the Way," as the days and years go by, how can we hope "somehow" to reach the Father's house at last to be with Christ forever?

"This is the way, walk ye in it," the way of love, trust, penitence and obedience. As soon as one finds out that he is in the wrong way, then is the time to turn.

Are you going to heaven, dear young heart? Then, are you walking in the way of life that leads to the eternal home?

—Be not anxious about to-morrow. Do to-day's duty only; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. Enough for you that God is just and merciful, and will reward every man according to his work.

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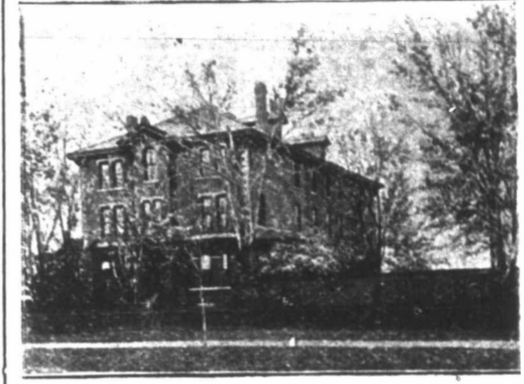
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