

# Canadian Churchman

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The Church of England Weekly Family Newspaper.  
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[No. 23.]



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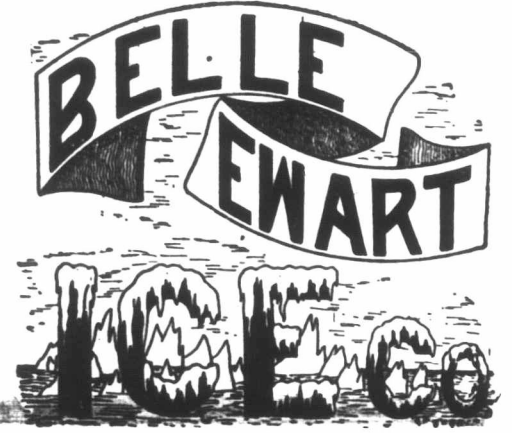
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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 9, 1898.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

June 12—1st SUNDAY AFTER TRINITY.

Morning—Jos. 3, 7, 4, 15. John 19, 25.

Evening—Josh. 5, 13-6, 21; or 24. James 3.

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

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.  
Processional: 242, 306, 390, 534, 545.  
Offertory: 170, 216, 223, 226, 235.  
Children's Hymns: 175, 304, 338, 342, 344.  
General Hymns: 29, 33, 514, 526, 539, 542.

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.  
Processional: 189, 302, 544, 547.  
Offertory: 275, 293, 296, 308, 518.  
Children's Hymns: 240, 242, 335, 336, 337.  
General Hymns: 1, 21, 36, 161, 169, 243.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Second Sunday after Trinity.

St. Luke, xiv., 19, 20. "Have me excused."

In making known to men the mysteries of the Kingdom, our Lord made use of the ordinary circumstances and employments of human life. Prominent the use of food, Marriage at Cana. Feeding of 5,000, 4,000. Holy Eucharist. In parables. Only a part of the lessons of this parable now to be considered.

i. The spiritual meaning of the Banquet clear enough.

Tells of Divine provision for the needs of man. Invitations sent forth. Accepted or rejected. Note the nature of the blessings.

1. Food—nourishment; primary need. For soul as well as body. Starvation or disease without. Provided by God in Christ.

2. Fellowship. Not a mere solitary meal. Common and a common life. Knitting together.

3. Hence fullness of life and joy. Expression. Means of promoting.

ii. Invitations come to us in various forms, and with various purpose?

1. What does God call us to? (1) Life of Service. (2) Of more intimate communion. (3) In some cases, to decision.

2. And in different ways. Have we not heard them? (1) Perhaps little heeded. (2) Perhaps forgotten. (3) Whether by Word—Providence—otherwise. "To-day, if ye will hear. . . ."

iii. The invitation rejected. Primary reference to Jews. Meaning clear. But universal in application.

1. Not opposition indicated, but indifference. Perhaps intention of coming another time.

2. So now, neglect not because of sinful life, but because of a worldly mind in the use of God's gifts.

3. A very solemn lesson. All occupations a means of seeing God or an occasion of neglecting Him. Consider the various hindrances in the parable.

(1) Pride of possession. Field: good. But immersed in earthly goods. "Quite contented." (2) Cares of the World. Business, politics, Society: Things secular and sacred. (3) Lawful pleasures of life. The most sacred relations—yet so used that no place for God.

iv. The consequence exclusion. From what? From the blessings provided and neglected. 1. Higher privileges. Neglected. Lost. 2. Nobler service. All have wished. Provided. Neglected. Comes not again. 3. Salvation. And again it comes. "Now is the accepted time." "Behold, I stand and knock."

## DIVORCE.

There has seldom been a period in the history of the Church when the subject of divorce has received so much and such serious attention as in the present day. The correspondence columns of the English "Guardian" and the New York "Churchman" show how warmly the subject is being discussed, and the various opposing theories abdicated. It is superfluous to say that we have no intention of settling this question or even advocating any particular mode of solution. Our aim will be the more modest one of pointing out some of the conditions of the problem, and some of the proposed modes of solution. In the first place, it is debated as to exact meaning of our Lord's words in St. Matthew v., 32, and xix., 9. According to the ordinary interpretation, *Porneia*, the word translated fornication, means adultery, in which case the words simply say that a wife is to be put away for no other reason but for

adultery after her marriage. Moreover, the words also imply that, in such a case and in such a case alone, the man who puts away his wife may marry. At least, this seems the natural meaning to put upon the words. But here it is to be noted that no provision is made for the case of the injured wife; and the question thus arises, whether our Blessed Lord intended here to set forth that which should afterwards be the law of the Church, or whether He was merely interpreting the Jewish law. We do not think that this is an imaginary difficulty. Many of the utterances contained in the Sermon on the Mount need to be interpreted in the Spirit before they are strictly applicable to Christian life in all ages of the world, and it is possible that our Lord may have meant that His Church should accept the principles enunciated by Him, and should fashion laws for the government of her members in accordance with them. We see that, to some extent, this has actually been done, in the concession to married women, under certain circumstances, to put away their husbands; although at the present moment, in most countries, women have not the same privileges as men, whilst again there are many who believe that, in equity, precisely the same conditions should be conceded to the woman as to the man. These remarks alone may show, that the whole difficulty is not solved by the words of our Lord, unless we are willing to take the Jewish position (which some do take), that the wife has no right to such protection from an unfaithful partner as the husband may claim. We have been proceeding upon the notion that the word *Porneia* (fornication) in this place, is equivalent to the word *Moicheia* (adultery); and this is the ordinary interpretation. But it is asserted by the late Dr. Dollinger and other eminent scholars that the word is to be taken here in its primary signification, and that therefore the reference is not to any offence committed by a wife after her marriage, but to pre-nuptial fornication. The reader may learn the state of the Jewish law by reference to chapter xxii. of the Book of Deuteronomy, where it will be seen that any woman who was proved guilty of having thus erred before her marriage should be stoned to death. If this provision had been in force in the time of our Lord there would have been no necessity for any such rule as that which He was laying down. Yet, on the other hand, it would appear that the penalty was still inflicted upon women taken in adultery, although the punishment might not have been sanctioned by the Roman Law. Here, then, we become aware of a set of circumstances quite different from those in which we find ourselves; and even if Dollinger is right in his interpretation of the leading word, it is not unreasonable to believe that our Lord might have included, under that word, the other and more heinous sin. It is obvious, therefore, that it is the business of the Church not merely to interpret these

somewhat doubtful utterances, but to penetrate to the spirit which underlies them, and to consider its application to all possible cases. There are several questions still awaiting solution. 1. Is Divorce lawful at all and under any circumstances? The Church of Rome says not; and would find support in Dollinger's interpretation of the classical passage, and would declare that, in such a case, there was no real divorce, inasmuch as there had been no legal union. But then the Church of Rome has a way of discovering that unions were unlawful, when she has a mind to dissolve them. Moreover, she has found no satisfactory substitute for the stoning of the adulterous woman. 2. Providing we decide that a complete divorce "a vinculo matrimonii" should in certain cases be granted, the question then arises whether either of the parties separated should be allowed to remarry during the life of the other. As we have said, the solution of these questions remains for the Church, at least as far as her own members are concerned. It may be useful to consider some of the decisions of the Church on this subject in earlier times; and to this subject we shall hope to return.

#### DIOCESAN FINANCE.

The question of diocesan finance is one which necessarily occupies a considerable space in the deliberations of our Church synods. Indeed it is a not infrequent complaint that too much time is given to dollars and cents. The complaint may or may not be justified; but in some respects it is certainly not unnecessary that serious consideration should be given to the finances of the Church. When the widows of the clergy are forced to wait for months before they receive the modest allowance which stands between them and starvation or debt, and are sometimes reduced to fear that they may not receive it at all, when the allowances to mission clergy are necessarily reduced or withdrawn, when missions are closed because there are no funds to carry them on, it is high time to inquire into the state of the finances of any diocese of which such things can be said. We believe there is a somewhat widespread feeling that the financial affairs of the various dioceses are not wisely administered, that, in short, the members of the finance committee do not exercise the same care and vigilance with which they would look after their own interests. We have heard (alas! more than heard) of most unwise investments of the money of the Church, and have found the finance committee not quite willing to have the matter investigated. If this or anything like this is the case, then certainly the synods (here or elsewhere) should take the matter into their own hand, and see whether men cannot be found who are at once men of business and men who are willing to give of their time and their work for the protection of the interests of the Church. There may seem something of harshness in such a suggestion. It may seem even ungrateful to appear to forget that these men have given freely their services to the Church without any hope of recompense. But, after all, the duty of the synod is to see that the Church suffers no harm from the negligence of those

to whom her interests are committed; and unfortunately it cannot be said that such harm has not been suffered. One particular may, at this moment, be mentioned in which a saving may be effected. We refer to the use of the synod buildings for purposes for which rent is now being paid. The Diocese of Toronto is, at this moment, paying rent for offices, when many of their own buildings are vacant, and these buildings which could, at small expense, be made available for the purposes of the diocese. It may be said that the saving would not be great; but still it would be considerable, and in these days when funds are so low, every cent should be saved which it is not absolutely necessary to expend. In every case economy is a duty, but it is doubly a duty when such difficulty in making ends meet, and when such sacrifices are demanded of many of the clergy. We are sure that our readers were startled by hearing of the very serious reduction of the grants to the clergy in the Diocese of Huron announced by one of our recent correspondents. We are quite sure that this reduction was not made until it was quite necessary; but we are made to ask whether funds might not be got in greater abundance, and whether the property actually held by the Church might not be turned to better advantage. It will be seen that we have here raised questions of great moment and interest to the Church, and questions with which the approaching synods may well feel called to deal.

#### THE WEAKNESS OF THE CHURCH.

In a letter which appeared in our columns last week, headed, "the great weakness of the Church," the writer (Churchman) expresses his disappointment at our not emphasizing a point which he had endeavoured to drive home. We are sorry that we disappointed our respected correspondent, and we are not even now quite sure that we make out the point. Principally, however, we find he denounces the fatuity, or worse, of sending no clerical missionaries until there was money in hand. And afterwards he says, "Have you never heard of them (other bodies doing the Church's work) as Muller or Barnado? Believe me, money does not precede, but follows faithful work." Now, this is really a very serious subject; and a grave sense of responsibility arises within us as we meditate upon it, and our own duty in relation to it. It would appear to be our correspondent's wish, at least we can read it in no other way, that we should sit down quietly in our editorial chair (comfortable or otherwise) and advise some one else to undertake to evangelize the world at his own expense, at his own risk, and without any certainty of support. This would be, from our point of view, a very serious and responsible undertaking. In the first place, it would be a strange exercise of faith to ask some one else to go forth in faith. It reminds us of Sydney Smith's remark in his charity sermon at Bristol: "Benevolence, my brethren, is a sentiment which is natural to us all. A. never sees B. in distress, but he wishes C. to relieve him." A very convenient kind of benevolence for A.

to exercise! It is a very serious question to answer, how far any one is justified in going forth upon any kind of work without any visible or tangible means of support. At least, he should have a distinct vocation and a vocation that was first hand, and not second hand, transmitted through the voice of another who thought that some one else should give an example of self-sacrifice. Let it not be supposed that we regard the exhortations of Christ as not being adapted to the age in which we live; yet we must remember that He who gave those commands and counsels, Himself showed the example of obedience to them, and that those who received those counsels knew well whence they came. It is quite possible that we have taken our correspondent's language at a wrong angle, and, if so, we are sorry, and shall be glad to be set right. In the meantime, let us express our conviction that the spirit and work of sacrifice should begin at home, with each one of us—with newspaper editors, newspaper correspondents, clergymen, laymen, every one feeling the call to himself to exercise self-denial; and then the work of the Church will be done—and not by proxy.

#### THE PROPOSED ROMAN CATHOLIC UNIVERSITY.

We have received a long letter from W. Stout on the subject of the proposed Roman Catholic University. We are always willing to allow, in our columns, the expression of opinions different from our own, when the subject is one of general interest. But we think that the two sides of the controversy have been sufficiently represented, and our readers would not thank us for filling our columns with a repetition of arguments which would probably produce no conviction except in those who are already convinced. If any particular point should seem hereafter to need elucidation, we will gladly return to it; but a continuation of the controversy as to what is to be done with a Church which has not disavowed persecuting principles, and how the adherents of such a Church are to be treated in a Protestant country, would lead to an interminable series of arguments and rejoinders.

#### REVIEWS.

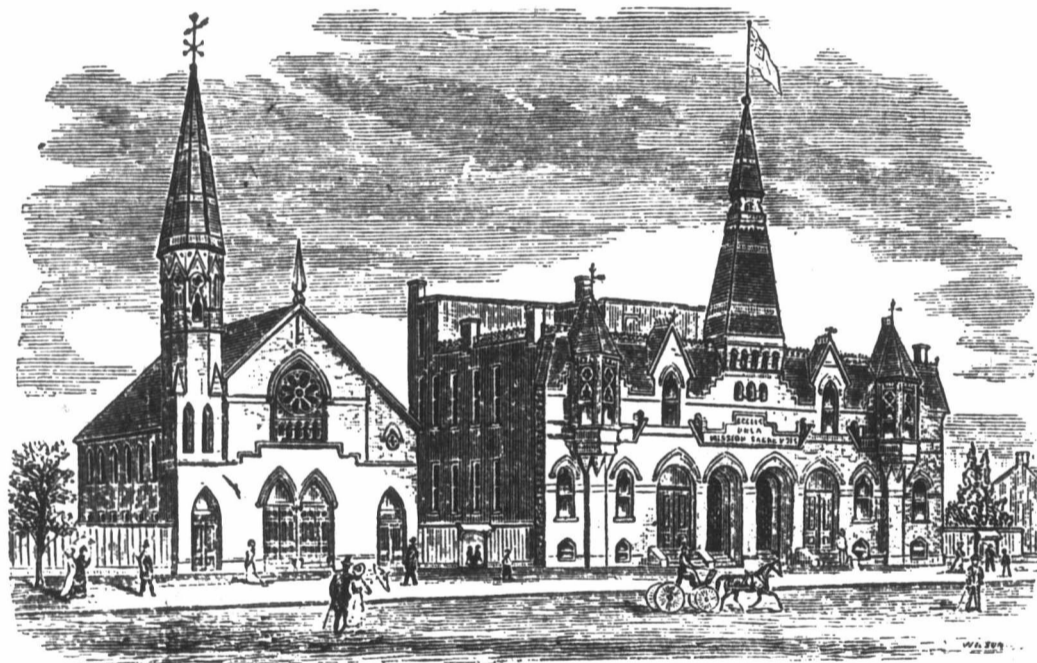
Magazines.—Harper's Magazine for the present month contains, amongst other articles, one by Captain Mahan, U.S.N., the well-known American naval officer, entitled "Current Fallacies upon Naval Subjects." The above and articles on "A Century of Cuban Diplomacy, 1795 to 1895," by Dr. Hart, and one on "The Situation in China," dealing as each one does with matters of great and absorbing interest at the present time, will be sure to be widely read. An article entitled "The Czar's People" gives a great deal of information about the Russian people, their mode of life, habits, peculiarities, etc., They are a nation of whom comparatively little is known by the average man on this side of the Atlantic.

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## SABREVOIS COLLEGE ANNUAL CLOSING EXERCISES.

A large audience assembled last evening to assist at the annual closing exercises of Sabrevois College, Montreal. At eight o'clock the Lord Bishop of Montreal administered the rite of confirmation in l'Eglise du Redempteur, when ten candidates were confirmed, after which the majority of those present adjourned to the college next door. The Bishop, having taken the chair, moved a resolution of thanks on behalf of the ladies' committee of Sabrevois Mission, to the Ven. Archdeacon Evans, the retiring secretary and superintendent, for the great interest he had taken in the welfare of the college during the many years of his connection with it. The resolution was seconded by the Rev. Dr. Ker. Archdeacon Evans in replying expressed his gratitude for the work done by the ladies' committee, and said the president of the ladies' association, Mrs. M. H. Gault, was especially deserving of thanks for the practical interest she had taken in the work of the Sabrevois Mission. He also said that, for some time, it had been hard work to finance the Sabrevois Mission, and it was a matter of deep regret that he was laying down the work under so great a debt, but he hoped that the large audience, which he saw before him, was an augury that the people of Montreal were going to take a greater interest in the mission than they had hitherto done. Rev. D. Larivier, principal of the college, and pastor of l'Eglise du Redempteur, read the following report: My Lord, Ladies and Gentlemen,—It is once more my privilege to give you the annual report of our work. I do so with feelings of deep gratitude to Almighty God for His many blessings vouchsafed to us, particularly for having been spared from all sickness during the session. This year has been an uneventful one. The results which we record this evening are most satisfactory. The session opened on the 16th of September last. Seventy-four pupils were registered on our roll. Fifty-one being boarders, and twenty-three day pupils. Both teachers and pupils did their work well, of the former, it may indeed be said, if the conscientiousness of duties faithfully performed constitutes the most valuable reward, they are to-night well repaid for their labour during the year. The sessional examinations were conducted by Rev. Canon Dixon, Rev. H. Jekill, B.A., Rev. H. R. A. O'Malley, M.A., Rev. H. Benoit, Rev. W. F. Steacy, B.A., Rev. C. Kollitt, Principal J. W. Tucker, B.A., and the teachers of the college. All have expressed their satisfaction with the papers submitted to them. During the year some of our pupils passed competitive examinations in several departments. One of our girls entered the McGill Normal School elementary department, and one of our boys passed the examinations for civil service. On the 6th of last April, Mr. Ralph Somers presented himself for the examinations for the Dental Association of the Province of Quebec; Dr. H. Aspinall Howe and Abbe Verreau were the examiners. Out of thirty candidates nine only were successful. Our candidate not only passed, but he has the honour of taking the second place in the rank of the successful candidates. Miss Maggie Seaman and Victor Cousineau intend to pass the preliminary D. A.'s examinations next June, and Mr. John Seaman to matriculate in arts at McGill University, and then to enter our theological college next September. I may here mention that the three pupils reported last year as intending to present themselves for the A. A.'s examinations, were all successful. The one taking the full A. A. took a very good position in every subject and came first in advanced English, it being not only a great

honour to himself, but reflects great credit upon Rev. Mr. Barnes, who prepared him for the examination. The work at l'Eglise du Redempteur has been done by the principal and his staff. I was pleased to present to your Lordship this evening ten candidates for confirmation. The congregation has met all the running expenses in connection with the church, and has given its usual quota to the different Church's funds of the diocese. We are again indebted to Mr. H. H. Dixon for his services as organist of l'Eglise du Redempteur, and for his constant willingness to help our work in every way possible. For myself, and on behalf of the congregation, I desire to thank the president of the Ladies' Association for the repairs to the roof of the church during the year. Her zeal has been unceasing, not only are we indebted to her for the repairs on the church, for bibles for one confirmation class, for prizes for our pupils, for flowers and plants for this occasion, but also for a larger gift at the beginning of the session; these have, we believe, contributed a good deal to encourage our Montreal friends and a few outside of our city to increase their annual contributions, thus enabling us to close the accounts this year without being obliged to increase our indebtedness. I am told we will, to a certain extent, reduce the debt. It is to be hoped that the interest, which has thus been manifested, will not cool off too quickly, for unless the debt is paid, or at least soon materially



SABREVOIS COLLEGE AND CHURCH, MONTREAL.

reduced, the mission seems to be doomed, and judging by what is being done by other Christian bodies engaged in French work, such an event would not only be a discredit to the Church of England, but a blow to evangelistic work in general. French work, if we may credit the testimony of those who ought to know it best, has already been crowned with success. It is now an indisputable fact that French Protestantism is established in this province. But, my Lord, to speak only of l'Eglise du Redempteur and Sabrevois College, I think even those who are opposed to our work, if they have followed it closely, must admit, in all fairness, that we have had some results. Every year a certain number of converts and children of converts have been confirmed. Every year, at least a few sincere inquirers come to us for religious instruction, which is gladly given. We do not like to trumpet the names of those persons, as it might hurt them very materially, we think it is better to do our work quietly, even if sometimes our friends fail to take notice of it. As for the college, is not the sight of the pupils you see at each annual closing a proof that something is done? In the competitive examinations do we not stand comparison with the other Church schools and colleges in the diocese? Moreover, a general glance at the reports of the last ten years will reveal the fact that not more than (\$2,500) two thousand five hundred dollars of the Church's money have been annually spent for the support of the Sabrevois College and l'Eglise du Redempteur, that is, the

whole of the French work, carried on by the Church of England in this city. Is that a large sum? Why! our Methodist friends spend more than twice that amount every year on their college alone on Green Ave., and moreover support two pastors and churches in other parts of the city, and the Baptist and Presbyterian denominations are each of them doing much more than the Methodist and the Church of England put together. We could prove, with figures, names and addresses, that Sabrevois College has done a large and important work. It has nursed into healthy manhood and womanhood a generation which has played and is playing an important part in the Church and in other useful spheres of life. It has started on the highway of life many who would have dragged out a miserable existence. It has put them in the way of becoming thoughtful, useful men and women. It educates a class of people who, without such an institution, would be unable to get their education, and the instruction which they received here has brought many of them to the light of the Gospel. My Lord, let the friends of this mission consider what this college has done, and what it might do, and I am sure they will feel that they have been more than repaid for what has been spent on this work; because they will realize that they have contributed their share towards building up an intelligent, educated and religious commonwealth. Before closing, I desire, very briefly, to refer to another point, which has been a subject of discussion. I mean the slight change in the basis of admission, which was made in this institution four years ago, by which English Protestant pupils are admitted at a low price, but such as to cover a little more than their expenses, provided always that there are rooms not wanted by the French pupils. We have now had the experience of this change for a few years. It does not in the least interfere with our work. In our opinion, it does not in the slightest degree interfere with the missionary character of the school. On the contrary, this adds another distinct branch to its usefulness, for it saves our boys and girls from convents and Jesuit schools, where so many of them annually go to study French, but where the whole atmosphere, however, excellent in many respects, has the decided effect of making them very indifferent Church people. My Lord, the House Committee, which has considered all the applications for admission, know how strictly we follow the rules printed in our report with regard to those applications. The House Committee has been in every way a great help to me. We held monthly meetings, where the details of the work were discussed and accounts of revenues and expenses were received. By the active co-operation of the committee I felt that a great deal of the responsibility was taken away from my shoulders. I desire to heartily thank the members of this committee for their constant and ever-ready help. My Lord, we are sorry that the secretary and superintendent of this work, after so many years of faithful and devoted service, has seen fit to press his resignation, which had been in the hands of the committee for several years. During the fourteen years which I have worked under him, our relations have always been most cordial, and I could not let this opportunity pass away without acknowledging publicly his valuable services and his help to me personally. The new secretary, Mr. Henry Mudge, is comparatively a stranger to me, but I have no doubt—judging from the reports which I hear on every side—that the mantle of Ven. Archdeacon Evans, as secretary of our mission, has fallen on worthy shoulders. In conclusion, we wish to thank heartily our supporters for their generous contributions. The examiners of our classes, those who gave prizes to

our pupils, and the editors of the "Evangelical Churchman," "L'Aurore," et le "Citoyen Franco-American," for sending, gratuitously, their papers to our college. Respectfully submitted,

D. LARIVIERE, B.A.,  
Principal.

May 13th, 1898.

After some singing and recitations by the pupils, the Bishop presented a number of handsomely bound books, as prizes, to the successful students, after which the whole school joined in singing "Reviens Joyeux Printemps," and the proceedings closed with the Benediction.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. Andrew's.—A special meeting of the Deanery of St. Andrew's was held on 24th May for the purpose of electing representatives for the deanery, upon the Board of Home Missions of the synod. There was also a meeting the same day, of clergy and lay representatives of the several parishes in the deanery, for the purpose of electing a governor for King's College, Windsor, Nova Scotia.

The Rev. H. Montgomery has lately been representing the needs of the diocese in the parishes of Grand Manan, Campobello, St. George, St. David, St. James, and St. Stephen. As one of the three, appointed by the Bishop to do this work, he has pushed it along energetically, visiting the several parishes in the Deanery of Chatham, and also those in the Deanery of Shediac, early last winter. At the same time he visited parts of the Deanery of St. Andrew's, which also was assigned to him, and now upon this second visit to it is completing his work.

The Rev. Henry Gomery, the agent appointed by the House of Bishops, has been visiting the several parishes of the diocese in the interests of the S.P.C.K.

We notice by reports that quite a general reference was made, in the services on May 22nd, to the death of the Right Hon. W. E. Gladstone.

Woodstock.—The rector of this parish, Ven. Archdeacon Neales, M.A., on account of ill health, has been ordered South. The Archdeacon has been working very hard of late, besides duty in his own parish, and that attending the office of Archdeacon, he has been travelling in remote parts of the Deanery of Woodstock, in the interests of the diocese. He and his family have gone to Newport, R.I., and it is sincerely hoped that a rest is all he needs, and a kind Providence will soon restore him to health and vigour.

St. John.—The Rev. Canon De Veber, for many years rector of St. Paul's, is very ill at his home in St. John. It is pleasing, however, to learn that he is improving in strength.

St. John (West).—St. Jude's.—The Rev. W. Mitchell, of Eastport, Maine, who was allotted to the parish of St. Jude's, has resolved not to accept. We notice he has been offered a parish near Chicago, U.S.A.

Richmond.—At the Easter Monday meeting the following were appointed, and elected to office in the parish for the ensuing year: Churchwardens, Andrew McIntyre and William Currie; delegates to synod, William Currie and H. N. Jameson.

New Denmark.—The rector of this parish, Rev. Charles Maimann, who received an appointment from the provincial government to visit Denmark to encourage emigration, has returned. His health has been improved by the trip.

Moncton.—At a meeting of the members of the rural deanery of Shediac, held in this city on May

27th last, Mr. J. W. Y. Smith, of Moncton, was unanimously elected a governor of the University of King's College, Windsor, for this deanery. The Rev. J. Roy Campbell, of Dorchester, was also unanimously elected rural dean.

### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

Lennoxville.—At a meeting of the convocation of Bishop's College, held on May 27th, it was decided to confer the honorary degree of D.C.L. upon Sir Wilfrid Laurier, Sir Charles Tupper, Sir James Edgar and Mr. Lilley, of New York. The degrees will be conferred on June 30th. The annual university sermon will be preached by Bishop Potter, of New York.

### MONTREAL.

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

Montreal.—St. Stephen's Church.—The Rev. Alex. Elliott, the new rector of this church, was last Thursday evening introduced by the Lord Bishop to his congregation, when His Lordship set forth the duties of each towards the other. He also explained that the clergyman was to be entirely under the bishop's orders and instruction, and answerable only to the bishop for the due discharge of his duties. Old St. Stephen's enters upon its new life free from debt and quite untrammelled.

Grace Church.—The first drive and supper of the choir of Grace Church took place last Thursday evening and proved a great success. A special car left the church at 8 p.m., and returned at 10 o'clock, after which some fifty guests sat down to supper. A most enjoyable evening was spent. To Mr. Botcherby, the organist, much praise is due for the arrangements in connection with the event.

Christ Church.—The remains of the late Mr. George Horne were interred in Mount Royal cemetery on Friday afternoon. The funeral took place at half-past two from his late residence, at Westmount, to Christ Church Cathedral, the pulpit and reading-desk of which were draped in black. The Very Rev. Dean Carmichael officiated. Among the large number of prominent citizens present were Messrs. J. Hamilton Ferns, Chas. Bird, John Doyle, J. H. McKeown, R. K. Thomas, James Wilson, James Moore, Chas. S. J. Phillips, Theodore Lyman, James Cochrane, J. B. Rolland, A. A. Wilson, McDuff Lamb, Louis Sutherland, D. McMillan, S. Kyle, Dr. Finnie. Most of the above are members of the Irish Protestant Benevolent Society, of which the deceased was second vice-president, and a member for over forty years.

St. James the Apostle.—Commemorative services of a most interesting character were held in this church on Sunday, May 29th, in connection with the celebration of the jubilee of the ordination of the rector, the Rev. Canon Ellegood, who has held that position for the past 34 years. The Lord Bishop of the diocese was present at both services, and preached in the morning from Deut. ii, 7. In the course of his remarks he referred to the good work done for the Church by their rector during the 50 years of his ministerial work, and incidentally mentioned that in the twenty-five years during which Canon Ellegood had been rector of the parish, that he had prepared 505 persons for confirmation. In the evening the rector preached from Psalm 103, v. 2., and gave a retrospect of his fifty years' ministerial work.

Huntingdon.—St. John's.—The Rev. T. B. Jenkins has resigned the rectorship of this parish, as he has been appointed rector of St. Luke's, Waterloo, in the place of the Ven. Archdeacon Lindsay.

### ONTARIO.

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

Brockville.—Trinity Church.—The Rev. G. R. Beamish, M.A., became rector of this parish in

January last, at a very critical time in its history. The appointment was a most excellent one, as is shown by the results. The once deserted building is now filled with earnest worshippers at every service, and all the organizations in connection with the church are flourishing and prosperous. On Whitsunday His Grace, the Archbishop, was present and was greeted by an immense congregation. Every available seat was occupied, and chairs were placed in the aisles and passages to provide accommodation for those who had flocked to witness the sacred rite of confirmation. The chancel was tastefully decorated with bouquets of beautiful white flowers, which dispersed a delicious fragrance. The rector presented to His Grace, for the Apostolic Rite, 102 candidates, of whom 38 were adults—some elderly people—45 were males and 57 were females. The adult females wore very becoming white caps, and the girls were dressed in white and wore white veils. The Archbishop delivered a very impressive and touching address, referring in feeling terms to the time when he was rector of Brockville, and to the fact that, as their parish priest, he had baptized or administered some of the sacred offices of the Church to the parents or grandparents of those whom on this occasion he had confirmed, and he remarked that he had never held a confirmation in Brockville which gave him more genuine satisfaction than this one, not only on account of the very large number presented, but of the certainty of their being so well prepared. He said that in sending Mr. Beamish to Brockville, he had sent a priest in whom he had, and they might as certainly have, every confidence. A priest who was bound to build up the parish, one who himself was a faithful and earnest worker, would find work for every member of his flock; one who was sure to increase his flock and to cherish and feed it, as was evidenced by the large class presented for confirmation. He believed that that large class was but the forerunner of many similar ones, and he exhorted them to encourage their minister and to strengthen his hands in every way, giving him their full and complete confidence and support. He urged them to become intelligent Churchmen and Churchwomen, to avail themselves of the excellent Church literature now placed within the reach and comprehension of every one, and to build themselves up in the Church's doctrine and faith. He impressed upon them to study the New Testament and the Book of Common Prayer, and to strive to be workers in the Church, to give of their means for the support of the Church in their own parish and everywhere, to regularly attend her services, and never to neglect any of God's means of grace. He alluded in feeling terms to the possibility of this being his last confirmation in Trinity Church, as, owing to his age and infirmities, it had been decided to provide a co-adjutor bishop, but he hoped, if spared to perform the duties of his office, he would visit Trinity Church again in the near future. Holy Communion was then administered to all the newly confirmed and to a large number of the congregation. His Grace was the celebrant, assisted by the rector. In the evening the rector preached to a large and attentive congregation.

Kingston.—At the coming meeting of the diocesan synod, which is to be held in this city on the 21st inst., a canon will be introduced to make valid the appointment of a co-adjutor bishop for the diocese. The election of the co-adjutor bishop will not, however, be proceeded with for a couple of months or so subsequently thereto.

### OTTAWA.

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

Ottawa.—The May meetings of the diocesan committees met in St. John's Hall on May 25th—27th. The attendance was good and much interest evinced in the reports of the various committees. The reports from the clergy working in the parish, receiving aid from the mission fund, were, with a few exceptions, very encouraging. Three new missions are to be opened at once; Glengarry with a grant

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of \$400. Killaloe, on the Parry Sound R. R., \$400; Caledonia Springs \$200. The grants to the other missions remained practically the same as last year. A special grant of \$50 was placed in the Bishop's hands for Janeville. Fitzroy Harbor was raised to the dignity of a self-supporting parish. It was decided that the names of subscribers to the mission fund should be printed as before. The total receipts last year were \$7,051, of which there remained a balance of \$1,382. Of this \$1,000 were added to the capital of the fund.

The Clergy Trust Fund has now a capital of \$125,074.10, and the Hawkesbury Rectory Fund, which is controlled by the synod, amounts to \$10,000. Rev. Canon Low, D.D., was added to the list of annuitants.

The Widows' and Orphans' Fund report caused much discussion. The jubilee offering last June amounted to \$1,534, which has been added to capital. The new canon received much attention. The voluntary principle of support, which did not work well, has been changed to a compulsory one. The clerical subscription is to be \$5 per annum, and in case of necessity, an assessment on clerical income, not in excess of 1 per cent. per annum is to be levied.

The Divinity Students' Fund report showed that five students had received aid in their studies at Trinity College. The annual offertory is taken up on Ash Wednesday.

The Clergy Superannuation Fund has on its lists five annuitants receiving each yearly one hundred dollars.

The S.P.C.K. Committee reported the result of the society's agent, Rev. W. Gomery, in meetings held throughout the diocese.

The Finance Committee recommended that the confirmation collections be set aside for the formation of a fund for a See House.

Permission was given the parishes of Lanark, St. Matthias', Hintonburgh, and St. Matthew's Ottawa, to mortgage their respective properties for Church purposes on fulfilling the ordinary conditions of the canons.

During the past year three members of the synod have died. Rev. W. D. Mercer (superannuated), and Messrs. Jas. E. Baker, of Moulinette, and Abraham Code of Ottawa. The synod will meet on Monday, June 20th.

Britannia.—St. Stephen's.—A very harmonious meeting was held in this church on Monday evening, May 23rd, to make the Church a regularly constituted organization according to the canons of the Anglican diocese of Ottawa. Rev. W. H. Green, the rector, occupied the chair, and opened the meeting with prayer, explained the objects of the gathering and read the canons of the Church of England relating to the formation of a congregation of the Anglican communion, the formation of a vestry, election of churchwardens, etc. He invited those present, who desired to do so, to affix their signatures to the roll of membership of the church. The following signatures were recorded: Geo. Lark, Mrs. Geo. Lark, Mrs. W. Hughes, Mrs. H. Isabel Wainwright, Mrs. Mary A. Kirkpatrick, Miss Rosalie B. Wainwright, G. C. Wainwright, Miss Bertha L. Hughes, Miss Helen Winthrop, Mrs. Elizabeth Gee, James Gee, Geo. R. Nettle, J. P. Fisher, Mrs. Edith A. Fisher, Leonard Palmer. The rector then proceeded with the first business of the newly formed church by declaring the vestry duly constituted. He selected Mr. George Lark as first rector's warden. Mr. Wainwright moved, seconded by Mrs. Fisher, that Mr. James Gee be people's warden. Carried. Mr. Gee will also act as vestry clerk. Mr. Nettle moved, seconded by Mrs. Kirkpatrick, that Mr. J. P. Fisher be lay delegate to the synod. Carried. The meeting then broke up with the benediction.

Ashton.—The Lord Bishop of the diocese visited the parish of Ashton last week, staying with the Rev. J. Fisher, from Saturday until Monday. On Saturday His Lordship was present at the special vestry meeting called to take action with reference to the rebuilding of the stables recently destroyed by fire. The Bishop closed the proceedings, which were of a most harmonious character, by expressing his approval of the many improvements which he observed had been carried out in the interior of the church. On Whitsunday two confirmations were held, the first in St. Stephen's Church, Munster, at 10 a.m., when the newly confirmed made their first communion; and the second in Christ Church, Ashton, at 7 p.m. Bishop Hamilton also preached at the afternoon service in St. Augustine's, Prospect; and here, as well as at Ashton and Munster, the approaches to the churches and their interiors were decorated in honour of the occasion. The candidates, whose ages ranged from 15 to over 70 years of age, numbered nearly thirty, the majority of whom were males, and seven were converts to the Church. The Bishop gave the candidates several valuable rules for fostering the spiritual life, and of their duty in regard to inter-mariages with those outside the Church. His edifying addresses, throughout the day, were listened to with marked attention by the crowded congregations, and cannot but bear fruit in many a heart unto life eternal.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

At the last meeting of the corporation of Trinity College, held on May 11th, the following gentlemen were offered the degree of D.C.L., *honoris causa*, and have accepted it: His Excellency, the Governor-General, His Honour the Lieutenant-Governor of Ontario, the Bishop of Algoma, Dr. Parkin, Principal of Upper Canada College; Mr. J. A. Worrell, Q.C., on his appointment as Chancellor of the diocese of Toronto; Mr. J. Travers Lewis, on his appointment as Chancellor of the diocese of Ottawa; Mr. Gilbert Parker and Dr. William Osler, physician-in-chief to the John Hopkins Hospital, Baltimore, Maryland, U.S.A.

Bradford.—Rev. Geo. B. Morley, of Tullamore, has been appointed rector of this parish. He enters upon his duties there at once.

#### NIAGARA.

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

Hamilton.—Canon Bland, Mrs. Bland and family returned to the rectory on Tuesday. The Canon looks remarkably well after the trip to the Motherland, and preached on Sunday morning.

His Lordship, the Bishop, has returned from a short stay at Niagara Falls, much the better for this short trip. He preached at Christ Church Sunday evening to a large congregation.

Niagara Falls.—All Saint's.—Canon Bull attended the annual meeting of the Provincial Historical Society at Oswegan—six reserves nation. Canon Spencer, of Thorold, was also present at this meeting, which was unique in its kind, the invitation this time coming from the red men to the pale faces. There was a large and most interesting meeting of representative people, eminent in scientific and literary research. It was also a telling proof of the benefits derived by our Indians in their temporal, as well as spiritual, affairs under the British flag.

Georgetown.—The rural-decanal chapter of Halton met in Georgetown on Monday and Tuesday, the 30th and 31st ult. Rev. W. Bevan, of Hamilton, was the preacher at the service, which was held in the parish church on Monday evening. There were present at the meeting the next day most of the clergy of the deanery, including the Revs. the Rural Dean, Canon Worrell, Ross, White, McNamara and Godden. Matters of an important character were dealt with, such as the

deanery library, parochial statistics, etc. A resolution of tender sympathy was passed, and bidden to be conveyed to Rev. J. Seaman of Lowville. The meeting then adjourned to meet next time at Milton.

#### HURON.

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

St. Jude's.—The Rt. Rev., the Bishop of Huron, was at St. Jude's Church, Brantford, on Sunday morning (Whitsunday), last. A large class was presented for confirmation by the rector, the Rev. T. A. Wright. Prior to the ceremony, His Lordship delivered a most earnest address upon the fruits and gifts of the Holy Spirit. The beloved Bishop is always gladly welcomed at St. Jude's, to which parish he pays an annual visit on Whitsunday.

Strathroy.—St. John's.—the third annual convention of the order of the Daughters of the King of the Church of England in Canada, was recently held at Strathroy, Ont. The convention was opened by a service in St. John's Church, at which the Rev. J. C. Farthing preached, taking as his text Matthew v., 13, 14, "Ye are the light of the world, Ye are the salt of the earth." In the course of a powerful and eloquent sermon Mr. Farthing set before his hearers the necessity of having the indwelling life of Christ before they could manifest light to those in darkness. The early Christians were called Christ-bearers, because they told of Him. Salt is for the purpose of preserving and making things pleasant, and is discernible by its absence, so is the influence of a Christian life. The world needs light and salt as much as ever it did. The great need of all workers is to be more alone with God. The following morning a large number of delegates and friends partook of the Blessed Sacrament of the Lord's Supper, and at the morning session, held in the parish room, reports from the various chapters throughout the Dominion were presented and discussed. Three chapters were reported as having been formed during the past year, making a total of seventeen chapters in Canada, which form a chain of earnest women working for the extension of Christ's Kingdom from the Atlantic to the Pacific oceans. The order has been introduced into England from the United States where it had its birth. The need of individual effort was impressed upon all the members, and the pledge to make an earnest effort each week to bring at least one woman within sound of the Gospel of Jesus Christ, forcibly brought before them. This order seeks to be to women what the St. Andrew's Brotherhood is to men, and closely follows its lines. Papers on "Self-sacrifice," "Chapter Meetings, their Methods and Influences," and "Parish Work," were read, and addresses given by Rev. J. Downie, of Watford, and Rev. W. J. Connor, of Adelaide. At the evening meeting, which was largely attended, the president of the Canadian Council, Miss Downie, gave the annual address, which was followed by an address by Rev. F. G. Newton on the two rules of the order, "Prayer and Service." A spirit of interest in missionary work was noticeable at all the meetings of the convention, which was brought to a close by a most earnest and thrilling address on the "Neglected Continent," by the Rev. T. B. R. Westgate, who is shortly proceeding to Paraguay, S.A., to work among the Indians of the Chaco. Mr. Westgate, after describing the geographical, social and religious life of South America, gave a touching account of the life and work of Allan Gardiner, and closed with a telling arraignment of Christians for their apathy in the matter of carrying the Gospel to the heathen of this long neglected land. Any information relative to the objects and work of this order, will be gladly furnished on application to Rev. F. G. Newton, Strathroy; Miss Downie, Watford, or Miss K. Sadleir, Hamilton.

Brantford.—Grace Church.—Whitsunday was marked, as usual in this parish, by the annual confirmations, the Bishop of Huron administering the rite in St. Jude's in the morning, and in Grace Church in the evening, while he also preached in

St. John's, West Brantford, in the afternoon. At Grace Church a class of forty candidates were presented to the bishop by the rector, who expressed his unusual satisfaction with their preparatory work during the preceding three months. The Bishop of Huron always draws a crowd, the church was filled throughout, and the service very well rendered. On the Sunday after Ascension Day, the S. O. E. paraded at Grace Church, in the evening, for their annual Queen's birthday service.

## ALGOMA.

Bishop Sullivan begs to acknowledge, with many thanks, the receipt of \$1 from "E. W.," Quebec; and \$5 from Mrs. Farrell, in behalf of the Rev. A. J. Cobb.

The Rev. J. Pardoe acknowledges, with many thanks, the receipt of \$1 from "E. W.," Quebec; and combe, from Rev. L. Sinclair, Gore Bay, Ont.

Port Arthur.—St. John's.—Ascension Day was fittingly kept in the church here. Holy Communion was celebrated at 8 a.m., and morning prayer was said at 10. In the evening the united choirs of Port Arthur and Fort William rendered a full choral service at St. Luke's, in the latter town, which was much appreciated by the large congregation present. The anthem was "Lift up your Heads." There were three hymns, the canticles, and special Psalms, which were excellently chanted. The rector of St. John's intoned the prayers to the end of the 3rd collect, the rector of St. Luke's intoning the prayers to the end. The rector of St. John's gave a very suitable address, and at the close of the service the rector of St. Luke's gave the Blessing. Afterwards the last-named gentleman thanked the members of the Port Arthur choir for their kind assistance in the service.

Ravenscliffe.—The third annual sale and business meeting of the Women's Church Aid Society was held at Ravenscliffe on Wednesday, May 18th. The day's proceedings began, as is usual, with a service in the church. The incumbent, Rev. J. Pardoe, in his address pointed out the lessons to be learnt from the seasons of Rogation and Ascensiontide. At the conclusion of the service, those present adjourned to the hall, where lunch was provided by the members of the society. After the work, fancy and useful articles and children's and adults garments, had been examined and numerous articles sold, the incumbent took the chair and the annual meeting of the W.C.A.S. commenced. The auditors' report was read and approved. It showed the total receipts of the year to have been \$82.06, expenditure \$57.08, leaving a balance of \$24.98. A few encouraging remarks from the incumbent followed, in which he expressed his pleasure at the successful and amicable way in which the society had been carried on during the past year, after which the business proceedings were brought to a close with the Benediction. The following are the officers for the ensuing year: Pres., Mrs. Edmund Tipper; vice-pres., Mrs. Sharpe; sec., Mrs. George Tipper; treas., Miss L. Tipper.

## SASKATCHEWAN.

Prince Albert.—St. Michael.—This church, which is a new one, will be consecrated by the Bishop of the diocese on the 24th inst. (St. John the Baptist). It has been built near to the forks of the Saskatchewan.

—Every new experience of trial to the Christian believer brings a new experience of grace. If he were without the special trial, he would have to be without the special grace to meet it. As "God does not give dying grace to live by," so God does not give the richest proofs of His sustaining love until there is uttermost need of it. His strength is made complete in weakness. Without the weakness there could never be the Divine ministry to the weak one.

## 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.

## NEITHER A SUCCESS.

Sir,—I think that anyone who considers the financial difficulties of the Church of England in Canada, must come to the conclusion that neither the pew system nor the free seat system is anything of a success. As to the former, I heartily agree with all that your correspondents have written in opposition to it. It is simply an unscriptural abomination. As to the latter, it is certainly based upon a better principle; but it is quite inadequate to the general needs of the Church. It may, under exceptional circumstances, provide for the necessary expense of a single congregation, but it never has, and never can, provide adequately for the expenses of a diocese, much less of Christendom. Is it not derogatory to the honour of our Lord, to suppose that in organizing His Church—His Kingdom, He made no provision for its support? To suppose, in short, that He never said a word on this subject to His apostles, when He spoke to them of "the things concerning the kingdom of God?" But have we no intimation in Holy Scripture of the Lord's will, as to the means of providing for the necessary expenses of the government of His kingdom on earth? Surely we have, in the following text, enough to assure us of what the apostles taught on this subject, by inspiration of the Holy Ghost. In I. Cor. ix., 13., St. Paul says: "Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar? Even so hath the Lord also ordained that they which preach the gospel should live of the gospel." Does not this imply plainly enough that as the Jewish priesthood had been supported by the Lord's tithe, and the free-will offerings of the people, so also it was ordained in the case of the Christian priesthood. How would the Jewish ministers have fared if they had trusted to the free-will offerings alone, especially in times of lukewarmness and apostasy. Again, in Heb. viii., 8., we read: "And her men that die receive tithes; but there He receiveth them, of whom it is witnessed that He liveth." A careful consideration of the whole chapter makes it evident that St. Paul held that God's tithe is claimed now by Christ, of whom Melchisedec was a type, and whose Christian priesthood superseded that of Levi. If these things are so, is it any wonder that Church work languishes for want of means to carry it on? If we neglect and ignore the Divinely instituted means, and put in the place of them ways of our own, is it any wonder that we suffer, as a Church, from financial troubles? In the late address of the Board of Management of the Church Missionary Society, it is said with regard to Algoma, that "the expansion of property and work does not represent a corresponding increase of revenue," and is not this true of every diocese in the Dominion, and true also of all Christendom? The number of missionaries is everywhere increasing at a greater ratio than the funds for their support. The number of clergymen's widows and orphans, and the number of clergymen, incapacitated by age and infirmity, is also increasing at a greater ratio than the funds for their support. What is all this to end in, under our own present financial system? The pew rent system and the free seat system will never provide for the needs of the Church that is to evangelize the world. If the Lord were to give us a renewed intimation of His will in these last days, would not His messenger be apt to say, "Do ye not know that they, who used to minister about holy things, were supported by God's portion. His peoples' tithes of all their increase? Even so hath the Lord Jesus ordained, that the tithe, which is due to Him, as the predicted priest,

after the order of Melchisedec, should be for the support of the needs of His Church." And who cannot see that that portion of the Catholic Apostolic Church, which would be obedient to that word, would, sooner or later, become a centre for the unity of Christendom. Why will not our leaders advocate a system so evidently beneficial and so spiritual and primitive?

AN OLD MISSIONARY.

## THE PERMUTATION OF THE CLERGY.

Sir,—I was glad to read the letter of Rev. C. E. Whitcombe. It was characteristically plain, incisive and outspoken, and voiced, I am persuaded, the sentiments of nine-tenths of thinking and devout-minded Church people. To the advocates of this scheme for robbing the parson of his freehold, I will, with your permission, address the following questions: 1st. Is it proposed to extend the system to the bishops? 2nd. Will it apply to all the clergy, including city rectors, or only to those in charge of rural parishes? 3rd. How could it be applied to the Church in the maritime provinces, where the rector is "called" by the congregation? 4th. How is the necessary legislation to be obtained to legalize the system? 5th. Is it proposed to make it applicable to the whole province of Ontario or only to the diocese of Toronto? 6th. What is to prevent actions for libel or damages against the bishop or complainants? 7th. Isn't it a fact that at present the average tenure of a parish in Canada is under four years? 8th. Isn't it also a fact that the Methodists are seriously thinking of changing their present system? 9th. With such a system in vogue in the diocese of Toronto, would any self-respecting man ever accept a charge? 10th. Wouldn't it grievously aggravate that bane of the parson's life and work, frivolous fault finding? 11th. Isn't a Canadian parson's position hard and trying enough at present without imposing this additional burden upon him. 12th. Isn't the whole system, suggestive as it is of espionage, congregational and clerical phariseism, toadyism, cant and time-serving, utterly repugnant to all our best and highest traditions, and wouldn't it end to the destruction of all manliness on the part of the parson? I sincerely hope that the Toronto synod will "spue" this odious proposal, "out of its mouth," and that not one single cleric will be found favourable to tying this millstone of degradation, embarrassment and enfeeblement around their own necks, or those of their brethren. The independence and manliness of our clergy has been one of our chiefest glories. This system would make them things not men. As Mr. Whitcombe truly says: "Why shouldn't we have at least the same fair play accorded to us as the employees of banks, railways, etc. I would designate this scheme as a proposed canon for making every parishioner a spy on the parson." I may say, in conclusion, that plainly as I have spoken, I am convinced that the great bulk of the laity hold the same view.

BLUENOSE.

## CHURCH LOSSES IN THE RURAL PARTS.

Sir,—The article by "Churchman," in your issue of 20th ult., and your editorial remarks thereon, must appeal with vital force to every loyal son of the Church. The solution of the difficulty is not far to seek, if sought for with open eyes and an open mind. In the first place, the missionary spirit is not, and never has been, inculcated into our people by the clergy, as a personal matter, beyond helping the cause in a financial and quite profane way. A contribution made, the matter is forthwith dismissed as having passed into the province of the clergy—and therefore is not to be meddled with. Again, the jealousy with which any sort of lay ministrations is regarded by the clergy, is a direct deterrent to lay work. This jealousy is all right, in so far as it applies to priestly things, but is not at all applicable to the "word in season," or to the holding of meetings for prayer and praise. The fear that something might occur which would not

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have occurred had he been present, makes the average clergyman withhold his consent and countenance from efforts in this direction. And this deters the average Churchman from undertaking something which he has always been taught—indirectly and by influence at least—is none of his affair. And as a quiet life is the easiest, he feels that, by letting things slide, he gets into no ill-odour with the clergyman, even if he gains no praise. Again, habit makes more Churchmen than conviction. And habit is not an incentive to propagandism. The conviction may, and probably does, grow with age and reflection; but is not likely then to form a spring of active motion. It is easy to find fault, and not difficult to indicate a sore spot, but fault-finders and critics are not always good counsellors. The writer hopes to be able to make a useful suggestion or two, as well as to criticize. Now, the aggressive force which is universally quoted as having occupied the ground while the watchman slept or delayed, is Methodism. It is well named. The "method" gets right down to the people and makes itself a part of them—which the Church and clergy never will do—so long as it and they persist in hanging on to the condition of things existing in England, as suitable to our people, country and times. In England, Methodism does not prosper as it does here, because things are reversed, and the Church is the aggressive party, living and working in the present, while Methodism hangs on to the traditions of John Wesley's day. The Methodist system of "classes," each with a leader—a layman—is a powerful and efficient one. Every "leader" is encouraged to read the scriptures, to lead in prayer, and to raise a tune. That is all which is required to hold the people together in outlying districts, and to occupy the ground in advance of others. That is the way the Methodists have done it and are doing it. And it does not entail waiting for funds. This last is a very vital matter, and is the crux of the question in most outlying districts. "Churchman's" suggestion, that the St. Andrew's Brotherhood could do the work, is both good and timely. I know of one branch of the Brotherhood, however, that has been "smothered" by the parish priest. He simply could not realize that a layman's society should have laymen to run it, and that letting laymen do something gives them a vital interest in what is to be done. He monopolized the meetings, and meddled the life out of the movement in that chapter. And yet he meant well. The clergy must recognize that holding the field from the beginning is better than trying to win it back. That, in the paucity of clergymen, laymen will have to do this work. That a great deal can be done without funds if proper encouragement is held out by the authorities. And that, ecclesiasticism, by itself, lacks the power of combined forces. The writer expects to be handled without gloves for the plain statements herein made. They are not the result of animus, but of conviction from observation. He has no admiration for the tenets of Methodism, but admires its business energy and general long-headedness, which is the secret of its success. Why should not the Church adopt the same wisdom in fighting the battle? "Poo-hoo" and "infra dig." are folly of the worst kind in campaigning. But they are largely existent in certain high quarters. And the attempt to "live up to" an English ecclesiastical ideal, will bring but very little success in Canadian backwoods. We have the melancholy results of the attempt all about us and amongst us. We look to the clergy to set these things to rights.

A CANADIAN CHURCHMAN.

HAVE NOT ERRED.

Sir,—Permit me to thank the Rev. Wm. Watson for his kind corrections (?) only two of which it is worth my while to notice. His dictum that "obfuscation" is a word of "doubtful derivation" will amuse your readers, some of whom have not forgotten all their Latin. Really, sir, it is asking too much, and far beyond my poor ability to limit myself to "words of Anglo-Saxon derivation." Then, e.g., I must eliminate the word derivation itself. Mr. Watson's garbled quotation of the rubric at end of confirmation office will not do. I prefer to

follow, and invariably do follow, the rubric, not the first half thereof only. "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." In the face of this I have not erred. Boston. WM. J. W. FINLAY.

TRANSFER OF THE CLERGY.

Sir,—I am pleased to see by Mr. Whitcombe's letter, in your issue of May 19th, that this subject has not become a dead issue. Mr. Whitcombe starts out with six points which he claims to be reasons assigned by correspondents for the transfer of the clergy. I do not know where he got his information, for in the letters I have read, I have seen at most but half of these reasons assigned. I may say that I am at one with Mr. W. and C. A. F. in the belief that the permanency of the clergy is what ought to be aimed at. But how is this to be brought about? They both acknowledge that the tendency of the present system is not towards that end. C. A. F. says: "Is it not the case that three-fourths of the parishes in Canada know of nothing so much as change? . . . One of the results of this change is, that if a man gets to an endowed rectory you cannot move him." This is the result of a system which is so dear to his heart, as he asks, "If it has really come to pass that the bishops and clergy of the 19th century in Canada are such a clear failure, that hereafter a 'Board' will administer a diocese . . . and that the ministry be placed on a footing similar to that of the Ontario teachers, a body utterly degraded as a body, because of the 'two stools' authority and change." I would like to understand this reference to the degraded teachers, and to know what system he would propose for them to better their position. The reference to "playing for Bishops or Board, as a young curate," I can not see as applying to the proposed system of transfer. To the list of those he is thankful as having passed away before "Congregationalism was about to be set up in the Church," why did he not add that of Paul of—I leave him to fill the blank). Mr. W. would, perhaps tell us he "changed about," and violated his own injunction. I do not think Mr. W.'s bible quotation has any reference to the subject under discussion, or, if so, it ought to be read with the next verse (1, Cor. vii., 20, 21). But let us now consider some reasons why there should be some system for change. All admit that there is a great deal of change, and that not always due to "the restless spirit which demands changes, excitement, novelty." C. A. F. tells us that the bishop and only the bishop should be the medium of exchange, and yet he seems to know something of "wire pulling, etc." under the present system. I do not know what the law or rule in the various dioceses is, but in Montreal diocese there are others who have a say as well as the bishop. When a rectory becomes vacant, the vestry selects two names to be submitted to the bishop, from which he chooses one. He may be a man who is successfully doing his work in some other parish, but the bishop is powerless, he must offer this rectorship to him, and set about finding another man to the vacancy. If the new vacancy is in a rectory, the same procedure is gone through. If in a mission, some other procedure. If a vestry is qualified to choose their rector when a vacancy occurs, why should they be deemed unqualified, each five years, to pronounce as to their choice? Reference has been made to "inter-meddling of laity in spiritual matters." Shall we say that the laity must have nothing to do in spiritual matters? Would to God that there were more interested in spiritual matters. I have been six years in charge of a mission. Am I the only one here that is interested in carrying on the Lord's work? I feel that our churchwardens and other communicants have the interest of the Church at heart as I have, and if they faithfully do their part, and find that the work is not progressing as it ought, I would feel that they have a right to advise as to how this might be remedied, with as much authority as myself. If they are the right stamp of Churchmen, their advice is worth listening to; if not, perhaps you can make them so by "closing up the Church till a change be wrought in

them." With regard to the plan I have proposed, it does not take the appointments out of the hand of the bishop, but brings the circumstances of certain parishes before the Executive Committee of which the bishop is chairman. And why may not this be done without impairing the bishop's authority? Other matters of vital importance are brought before the same committee. I think the bishops will thankfully accept some such advice as implied in this plan, taking part of the responsibility of change off their shoulders. They are surely in a position, as representatives from the various deaneries, to add their knowledge to that of the bishop, and so give wise advice. With regard to what petitions shall be entertained, it may be necessary to define the qualification of petitioners. There are, we may suppose, a number of parishes where bishop, clergy and people are satisfied that changes for one reason are necessary. Is it not fitting that the state of all these may be considered at the same time? We find, perhaps, that a young man has been placed, after his ordination, in a small parish where the work may be said to be light. He proves himself faithful and may now be promoted to a more arduous field of labour. Another man has worked perhaps a quarter of a century in a large parish, now finds a smaller one would be more suited to his condition, but there is a clamour for young men and a tendency to place the old ones on the shelf. Is there not some system of transfer necessary by which a position may be opened, without any reflection to any one, for such men? There are many other conditions which would call for change, without any fault of any one, which may well be met through the system I propose. I had intended to have dwelt on certain details, but my letter is already longer than I intended, and so I close for the present.

MISSION.

THAT 100 PER CENT.

Sir,—Having read the letter of "Enquirer," about a reduction of 100 per cent. on the stipends of the clergy in the Huron diocese, I was greatly puzzled to know what it meant, for I had not heard of anything like it before. I went to my rector and asked him to explain it. He said it arose from the Commutation Fund, which the clergy had provided for themselves, out of the wreckage of the clergy reserves. I asked him who made such reduction, and he said it was by a vote of the Executive Committee. I further asked whether the clergy, who suffered the loss, made the reduction, and he replied that they did not. Who, then, I wanted to know, and he said it was done by a small number who controlled the disbursement of funds. But, said I, did those who made such a reduction as 100 per cent., on the stipends coming from the Commutation Fund lose anything themselves? He said no, but others did. Did those who were reduced have the largest stipends? He said they were those who had the smallest stipends. Well, Mr. Editor, I waxed wrathful, and became awfully indignant. I felt just as David felt when some one told him that the rich man had killed the poor man's lamb. Judging by my feelings, I am satisfied that David was an Irishman like myself, and this is corroborated by the stone found in Ireland which was David's coronation stone, and is now in Westminster Abbey, and upon which all his lineal descendants have been crowned, down to our own Victoria. I am going to study this thing, and get at the bottom of it. I did not know that to reduce meant to take all, yet I have \$100 in my purse, and a person takes 100 per cent. of it, I can't see anything left. If I have nothing in my purse, how can a person reduce it 100 per cent.? To reduce implies to lessen, but 100 per cent. is to take away that which a person hath or is entitled to. This is a funny way of doing business, and reminds me of the fable of the boys and the frogs, fun for the boys but death for the frogs. I always pitied the frogs, and I pity the clergy who have the smallest stipends in this diocese of Huron. Our rector teaches us "to love one another," and if right for us, it must be right for the clergy also. I think, therefore, that those who have the largest salaries

should share the 100 per cent. reduction with those who have the smallest, so as not to take all from them. This would be Christlike, and the apostle teaches us all, saying: "Look not every man on his own things, but every man also on the things of others." A lawyer said to a clergyman, you preach, but we practice. I do not like that so called Evangelical Gospel which says, "be fed and be clothed," and yet take away the food and clothing by reducing it 100 per cent. Such a state of things must be rectified, or demoralization will ensue. What could be more painful and humiliating than to reduce clergymen's salaries, or any part thereof, 100 per cent.? In commercial life it would be bankruptcy.

DAVID MURPHY.

#### THANKS TO THE CHURCHES OF TORONTO.

Sir,—May I ask you through your paper to convey to the Churches of Toronto my most sincere gratitude for their kindness to me, through Miss Wilson, of Parkdale, in meeting all my expenses during the past four months whilst in this hospital. I am now returning to the North-West to-day, a new man physically; but have been forbidden by the doctors to do any head work for a year. May I ask the Churches to continue to remember me in their prayers, that God may, in His own good time, restore me to perfect health and strength again. I am, dear sir, yours sincerely,

STANLEY J. STOCKEN.

Grace Hospital, Toronto, June 3rd, 1898.

#### CHURCH FINANCES.

Sir,—A correspondent in your issue of May 5th complains of the depletion of mission and other funds of the Church, and as a remedy proposes the payment of tithes. If every member of the Church would comply with the Divine will, as indicated to the Jews—requiring one-tenth of their ail—the aggressive work of the Church would be easily accomplished. Let this method of systematic benevolence be adopted, then there will be no crippling for want of funds for missionary and other purposes. Our giving should not be stationary or stereotyped in its amount, any more than our getting. The rule laid down by the apostle is, giving "as God hath prospered us." Our praying for the coming of the Kingdom is incomplete without the giving to aid the coming of the Kingdom, and the asking is amiss that is not accompanied by the gift. Money is the sinews of war in religion as well as in political or military campaigns. Our Lord left behind Him no mode of advancing His Kingdom, which dispenses with the use of money. It may seem strange that His Kingdom should rest on such a material substratum. Yet without money the Church's enterprise would be paralyzed. Ignorance of the need and the duty to give, a spirit of covetousness, a lack of interest and indifference, cause the neglect of giving. Selfishness is so ingrained in our nature that appeals have to be made over and over again. It is impossible to invent any process which will do that which is clearly a personal and responsible duty devolving upon all. People who have to be periodically whipped up to give, will soon be beyond the reach of such a process. It would promote the spirituality and usefulness of the Church, if much of the showy extravagances were curtailed, and so carry out the vow of baptism in renouncing "the world, the flesh, and the devil." Permanent giving for religious purpose should not be dependent on occasional enthusiasm, but upon intelligent conviction, upon an abiding sense of responsibility and upon that zeal which is awakened by the constantly constraining love of Christ. There is a remark often made in connection with raising money for the Church, that it should be done "so that people will not feel it." This, perhaps, is the "root error" of the whole wretched business of Church finance, as it is extensively carried on to-day. It is because people are educated not to feel it, that they do not know the spiritual value of direct giving. Self-denial for Christ's sake has great spiritual blessedness. Let us give so that

we do feel it. Give because we feel most intensely that God's kingdom is worthy of our gifts and our self-denial to the utmost of our ability. The comparative impotency of the Christian Church is deplored by all Christian people. Why is it that the Church of God, with so large a membership, and with so much wealth, and so much culture and so much machinery, accomplishes so little? This is one of the conundrums which men are everywhere propounding. Nearly nineteen centuries have passed since Christ uttered His command, "Go ye into all the world and preach the Gospel to every creature," and it is still true that the majority of mankind are without the knowledge of Christ. Almost a thousand millions of our race perish in the life of each generation without hearing the Gospel. God has now unquestionably, for the first time in the centuries, removed out of the way every obstacle to the immediate evangelization of the world, and given to the Church everything needed for the completion of the work of preaching the Gospel in all lands. The whole world is open and accessible, physically, geographically, politically, to the Gospel messengers, and waiting for them. The agencies are all organized for reaching every class and condition of mankind. There are the great missionary Societies, Bible, Tract Societies, etc. God has joined money and Gospel preaching together. It is Gospel truth that reaches the conscience of men, but money serves as wings to the Gospel.

PHILIP TOCQUE.

#### HURON'S FINANCIAL AFFAIRS.

Sir,—“Enquirer” and “Layman” will read with interest the clear exposition of the situation of the Commutation Fund and Mission Fund accounts, which appears in the pamphlet just issued by Mr. Wright. It will be of interest too, to many who are unfamiliar with the intricacies of the financial affairs of the Diocese of Huron. I fear that business engagements may prevent my attending the synod this year, so I would be glad if you would allow me to say what I have to say in print. There are few, I imagine, who, from a business point of view, would to-day uphold the propriety of the misapplication of the Commutation Fund in the first instance, and the present financial position of the diocese is sufficient condemnation of the unwise and short-sighted policy which led to the adoption of this course. Our experience has been valuable, in so far as it has taught us that the Church cannot expect to be profited by a violation of trust; and I cannot believe that a continuation of the wrong can be justified upon the lower grounds of expediency. It may be urged that the necessity is great. Granted that the older clergy need the money, and granted that the younger clergy realize that they will need an addition to their income when they in turn grow old, it may be alleged that the fund cannot be restored to its original uses without closing up the Church in some of the poorer parishes. This remains to be proved. But the argument is based upon the assumption that we cannot raise the money to reimburse the Mission fund from any other source. It is true that we have closed the pockets of the laymen in the past by dangling before them a misleading suggestion of overflowing coffers. But once let them clearly realize their situation and responsibility, I believe they will respond. Mr. Wright says a skilful collector can do a great deal, and that good results will be obtained by the separation of the layman's fund from the clerical fund. I believe he is correct. But I submit, if we are to get the laymen to contribute as they ought, we must have a tighter rein upon our congregations in matters of finance, and, let me add, in matters of religion, too. I am informed that grants from the Mission Fund are frequently given to parishes who year after year make default in their assessments. Strict business principles would suggest that the wardens in these parishes should be called upon to show cause why the amount of assessment in default should not be deducted from the grant. How would this work out in practice?

Again, thousands of dollars are lost to the Church every year from lack of Churchmanship, and want of moral courage. We do not desire to compete with others in questionable means of attracting the people. So, if we are to pay our way we must make the best advantage of the strong position that we hold. Our clergy must have the courage to tell the people, and especially the young people, that although this is a democratic country, one Church is not as good as another, and they do wrong, if they wander from the fold. I believe that I am correct in saying that, if we look round the diocese, we shall find that it is the parishes where Churchmanship is taught that contribute most in proportion to their means to the diocesan chest. I know that in Goderich, where I live, these principles are forcibly put before us, and in the last six years, notwithstanding the burden of heavy debt, we have sent to London over fifteen hundred dollars for diocesan and other purposes.

ERNEST HEATON.

#### FINANCE.

Sir,—Having studied financial matters for several years, I have looked into the method prevailing in the Diocese of Huron of conducting their affairs, having respect to the agitation produced by the 100 per cent. reduction. Calling it a reduction is a misnomer, for it takes all away. It looks to me like design or ignorance. The Commutation Fund and Mission Fund should not have been united, for one is a clerical endowment and the other a voluntary fund. It would be equally proper to unite the government rectory endowments with the voluntary mission fund. The purposes are different—one is permanent, the other precarious. They should be separated. Respecting the so-called reduction of 100 per cent. on clergymen's allowances, under the provisions of the canon directing the same, if no part of the fund is available, the result is nil, but I am told there are \$4,000 of surplus interest, if so, that of right belongs, so far as it will go, to those whose claims, under the canon, are acknowledged. Their claim is just, and expediency has nothing to do with it. To make appropriations and then by reducing them 100 per cent., to take them away, is a travesty on financing. This 100 per cent. is not taken from the \$700 provision, but from those who have a claim by virtue of the existence of a clergy maintenance fund, provided by the clergy. They are entitled to whatever percentage this surplus yields. As for the See House debt, it is essentially different to the mission fund debt, and should be kept separate from it. It has been by uniting funds having different objects, that the present financial havoc has resulted in Huron diocese. If the See House debt had not been united with the mission fund debt, the mission fund debt would have been paid as in Toronto diocese. In reality this 100 per cent. off the stipends of clergymen goes towards the See House debt. It is not only unjust, but displays financial incapacity. These debts should be kept separate, and so should the Commutation and Mission funds be kept separate also.

FINANCE.

#### British and Foreign.

The next meeting of the London Diocesan Conference is to be held in the great hall of the Church House at Westminster.

In the diocese of Manchester £1,740,095 has been spent in the building of new churches since the creation of the See in 1848.

An exhibition, recently held at Rochester, in connection with the Church Missionary Society, was opened by the Lord Chancellor.

A movement is on foot, which has the approval of the Archbishop of Canterbury, to signalize the coming reconquest of Khartoum, as a memorial to the late General Gordon. It is proposed to raise a capital sum of £20,000 to form an endowment fund.

It has been proposed to build a new Chapter House for the cathedral at Perth in memory of the late Bishop Charles Wordsworth.

The Rev. E. E. Nottingham, vice-principal of Chester Training College, has been elected principal of the York Diocesan College.

The Rev. Canon A. J. Maclean, rector of St. John's, Selkirk, Scotland, has been appointed warden of the community of St. Andrew of Scotland at Joppa.

On June 22nd, the 550th anniversary of the foundation of Cains and Gonville College, Cambridge, is to be celebrated. It will be an event of unique interest and importance.

A memorial is to be erected shortly at Stanhope, in the county of Durham, to Bishop Butler, at which place it is believed he wrote the "Analogy." Bishop Butler was rector of that parish from 1725 to 1740.

The 24th festival of the Corporation of the Sons of the Clergy, was held recently in St. Paul's Cathedral. The Lord Mayor and sheriffs attended the service in state. The Bishop of Stepney preached the sermon.

A number of old Carthusians recently assembled in the Brook Hall of the Charterhouse and made a presentation, which took the form of a cheque, to the Rev. Dr. Haigh-Browne, who was for 34 years head master of the school. The Attorney-General (Sir Richard Webster), made the presentation.

The C.M.S. has sustained another heavy loss in East Africa. News recently reached London that the Rev. E. H. Hubbard, of Nasha, who was accidentally shot about three months ago, has succumbed to his injuries. He joined the mission in 1893, and was a leader amongst the men in his district. This is the third death amongst important missionary workers in that part within a few months.

A memorial brass has been placed in St. Mary's Church, Cowes, Isle of Wight, to the memory of the great Dr. Arnold, head master of Rugby School. He was born in that parish and at the age of four years was publicly received into St. Mary's Church.

The Rev. Canon Jackson, who, for the past thirty-two years has been rector of St. James', Leith, has resigned that living, and on the occasion of his leaving he was presented by the members of the congregation with an illuminated address, and Mrs. Jackson was presented with a silver-mounted travelling case, as tokens of regard and esteem.

### Family Reading.

#### ENGLAND AND THE JUBILEE, AND WHAT WE SAW THERE.

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

(Continued from last issue.)

It would be an endless tale to tell of our many pleasant excursions, of the rambles and drives, the delightful luncheons and "At Home" teas, and the little garden parties among the roses on the lawn; the many kindnesses shown us, and the charming people we met. A pretty custom prevails in that part of Scotland of addressing a "Laird" by the name of his estate, instead of his own. There are many large landed proprietors, with magnificent estates, and excellent shooting. His Grace of Blair Athol, owns more than one shooting box near, which he lets during the season. The bell heather only was in bloom when we arrived, though before we left, the moors and hill-sides were growing purple with the real mountain heather. Ah! my heart's in the Hielands,"

I only then realized how honestly Scotch I am, among those picturesque surroundings; the little brown-legged kilted village children, the dear old women knitting at the doors of their tiny rose-covered white cottages, their rough, sweet tongue, and quaint expression, their respectful salutations, the bannocks and scones (oh, gentle reader, you have never tasted anything more delicious than a genuine scone), to the kilted gentry, who, by the way, are not excluded, as they would be in Canada, from the social lunch or tea. One day an elegant carriage with a fine pair of "bays," drove to the door; another little gracious act of kindness; we were to drive to the "Queen's View," a lovely bit of scenery over the mountains. It began to rain, our spirits fell, but revived when the coachman said if we did not mind having the carriage top up, it would not hurt the horses as they wanted exercise, and he did not object, so we started—the rain washing the windows outside; then the sun came out, Thomas thought it would be pleasanter to have the carriage open, he dismounted from the box, and out we all tumbled while the top was lowered; after driving about a mile, another shower came upon us (we had been told that the rain in Scotland does not wet you, and we tried to believe it), when the same little play was repeated, while the top was once again raised. We drove bravely on for eight miles, up the mountain side, and down the mountain side, and along the mountain top, down again through the valleys, over Garry bridge, across the famous Killiecrankie Pass, and through prettily wooded roads, with stone walls on either side, until we came to the top of the mountains, got out of the carriage and walked through a little gate to the edge of the cliff. C. and I fairly exclaimed with delight when this view met our gaze; hundreds of feet below us lay the most beautiful valley, stretching for miles upon miles, until the hills on either side looked small and blue in the distance; at our feet flowed the river Tummel, widening out into a lovely little loch bearing the same name. I can give you but a poor description of the grandeur of the "Queen's View," one of the finest bits of scenery among that part of the Grampian range; I only know how thoroughly we enjoyed it all. On our return the sun came out, this time to stay, and with the carriage open we were better able to appreciate the real beauty of the country through which we had driven. A soft haze was gathering in the valleys beneath. The sun-lit pine-clad hills, the quivering leaves on the dripping trees, each rain drop sparkling and dancing with iridescent light, while the golden sun-shafts, piercing the openings in the woods, flashed on the tumbling waters of the little burns and mountain rills. It was fairy-land—we inhaled a new life with each breath of the fresh, sweet air. We passed several fine residences on the cliffs and in the valleys, all with such pretty Scotch names; one in particular attracted our attention; built like a castle, low down in the valley on the edge of the river Tummel, the mountains rising high on either side, it seemed almost impregnable in its rocky seclusion—glimpses of the picturesque lodge and grounds, with the keep-like turrets of the mansion itself, could be seen through the partings in the trees from the heights above. Another day's excursion led us through Killiecrankie Pass. C. and I went by train to Killiecrankie, and walked home about five miles through the Pass. At the little gate entrance, an irrepressible woman guide met us, we wanted to be alone—no use—she ambled behind us, muttering in audible tones about the soldier's leap and Killiecrankie cottage, where Marie Corelli had spent the previous summer. We had to allow her to escort us as far as the first mentioned sight, which, of course, meant pennies. This awful leap is supposed to have been taken by a

soldier from the summit of an immense rock overhanging the rapids; it is a sublime spot, but a death horrible to contemplate. Opposite the soldier's leap, high up on the side of the cliff, stands the loveliest of cottages, covered with roses and vines, and almost buried among the trees, romantic enough to inspire even the pen of a Marie Corelli. The walk through the Pass, by the side of the lovely river Garry, is well worth a venture. The road is excellent, as it is private property, and the scenery grand; the wooded heights on either side, and the rushing water, over its rocky bed, at your feet. I won't say that we were tired when we reached home, only that the Scotch roads are very hard for thin American shoes; though we must confess to being very hungry and (unpardonable offence), late for supper. We much regretted not having had time for a visit to the old Killiecrankie battle field.

(To be continued.)

#### OUR OWN WAY.

To wish to serve God in one place rather than in another, by such and such a way, and not by the opposite one, is to wish to serve Him in our own way and not in His. But to be equally ready for all things, to accept everything and reject nothing, to leave oneself like a toy in the hands of Providence—this is serving Him by renouncing self; this is treating Him truly as God, and ourselves as creatures made only for Him.

#### SHRINKING FROM DUTY.

There are some who shrink from undertaking the work which the Master gives them to do. They are not worthy; they have no skill nor power for the delicate duty; but to all their timid shrinking and withdrawing, the Master's gentle, yet urgent, word is: "Do your best." They have only to kneel in lowly reverence and pray, for the beloved Master's sake, for skill and strength for the task assigned, and they will be inspired and helped to do it well. The power of Christ will rest upon them, and the love of Christ will be in their heart: and all work done under this blessed inspiration will be acceptable unto God. We have but truly to lay the living sacrifice upon the altar; then God will send the fire.

—Man's knowledge of God and His Word cannot be perfect in this life. We know only in part. But sufficient knowledge is obtained to enable us to please God, provided we have the disposition. What we lack in perfect knowledge is made up and counted to us for righteousness, if we are disposed to perfect obedience. St. John says in his Gospel: "This is life eternal, that they know thee, the true God, and Jesus Christ whom thou hast sent." In the text he says: "Hereby we do know that we know Him, if we keep His commandment."

The merit of Hood's Sarsaparilla  
Is literally written in blood.  
It is traced in the vital fluid  
Of millions of the human race.  
Its positive medicinal merit  
And curative power is written  
Upon the hearts, and graven upon  
The minds of thousands  
Of people whom it has cured  
And given good health  
When there seemed nothing before  
Them but darkness and despair.  
It cures all diseases arising  
From or promoted by impure  
Blood by its intrinsic merit as  
The One True Blood Purifier.

### I SHALL BE BETTER PREPARED ANOTHER TIME.

This is the least reasonable of excuses, inasmuch as human experience teaches that whatever should be done at the present moment, if postponed, is attended with more difficulty in the future, and may not be done at all. Every delay hardens the heart, strengthens the habits of sin, widens the distance between the soul and the cross, increases a love for the world, drives God from the thoughts, and leads to a state of coldness and indifference. "Behold, now is the accepted time; behold, now is the day of salvation." Death, the judgment and eternity are at hand. Do your duty, and you can face these with joy. Neglect your obligations to God, and death, the judgment and eternity will bring you continual self-reproach and woe. Be decided. Accept Christ with all your heart and live for Him with all your might. Subdue your sins. Get the mastery over self. Make the best of life, so using "things temporal that you finally lose not the things eternal."

### EFFECTUAL PRAYER.

Prayer is the breath of the spirit that is in harmony with God. Learn the conditions of effectual prayer, and conform to them just as you obey the laws of gravitation, of electricity, of physical life. Daily see that the life-aim is right and high; that the ruling desire of your heart is toward truth and love, and that the will is set with immovable fixedness on righteousness; that the words and deeds of daily life are in the direction of, and in harmony with aim, desire, and purpose; and that you trust in the God revealed in Jesus Christ and abiding within you. Rest in Him. Talk with Him. Wait in silence before Him. Let your whole life of business, of hard labour, of social intercourse, of recreation, of intellectual, artistic, scientific, professional service, be in harmony with this doctrine of prayer—this life of prayer.—Marvin R. Vincent.

### A CURE FOR DOUBTS.

Much of Christian doubts arises from having nothing to do but ponder over one's feelings. John the Baptist never doubted until he was thrown into prison, where he was deprived from active labour. When Dr. Marsman was a young man at home, he was frequently the subject of doubts and fears. But he went to India, where he was engaged nearly thirty years in active labours. On his return home, Wm. Jay said to him: "Well, Doctor, how about doubts and fears now?" "I haven't had time for them," was the answer. So the best cure for doubts is active work. Ye doubting ones, quit thinking about yourselves; and go out visiting the sick, the poor and needy. Carry that hungry woman some bread, that naked child some clothes, and try to comfort the sorrowing ones. Go to church, sing and pray, and you will find the comforting light of assurance stealing in upon your hearts.

### THOUGHTS FOR THE THOUGHTFUL.

"You are to make the most of your life by looking for the bright side of every event.

"You are to do your work, whatever it may be, with good-natured willingness, since smiles will be of more service to you than scowls.

"You are to bear your burden not grimly nor sullenly, but as cheerfully as hopeful faith that 'everything is right' will allow.

"You are to be the servant of Providence, and if you can help your neighbour, you must

needs regard it as a privilege to do so.

You are to remember that when you go hence you will leave behind everything except your character, and that, therefore, the character is to be carefully formed and vigilantly guarded.

"These are simple rules, but they will keep you busy until you are summoned by death to another and better life."

### THE CHURCH'S WORK NOT LIMITED.

We have heard of bishops who, having tied a string to the Great Commission, utter it in sonorous tones with a crescendo voice: "Go ye into all the world and preach the Gospel to every creature in my diocese." We hear of rectors who close their ears against the cry of the needy world without, and wrap themselves in the comfortable security of their isolated parishes. There are numbers of the laity who are content to eat the bread of life without sharing a crust with the perishing. Some who think God can take care of the heathen without our interference, and that missions are dangerous, fanatical, and absurd, and others who, like the pious Scotchman, devoutly pray: "God bless me and my wife, my son John and his wife, us four and no more, for evermore." But we do not despair. We shall give them no peace, but continue to proclaim: "The Field is the World, and every member of Christ is called to be a missionary of Christ."

### THE BISHOP OF HEREFORD ON BETTING AND GAMBLING.

The Bishop of Hereford, speaking at a meeting against gambling and betting, said there were three evils in the English life which worked untold ruin, and one was drunkenness, another was greed by betting and gambling, and the third immorality. Those were sister evils, and often went together. The vice of betting and gambling pervaded society from the highest ranks to the lowest, and they wanted to change all this. That was one reason why they were met together. Another reason was that they wished to preserve their English sports from the demoralization and debasement caused by this vice. He challenged anyone to point out any good element in the spirit of betting and gambling. Having referred to recent law actions, he asked them not to think that the law on the point was settled. There were many things Parliament might do on the subject that would be to their credit. They might make it illegal for betting odds to be published in newspapers. Then, again, magistrates could do a great deal by using the power in their hands. He held that municipalities might do much by having nothing to do in the present state of things with race courses. They should all do their best to divorce legitimate sport from gambling. Cock-fighting, bull-baiting, etc., were once countenanced, yet those things had gone out of decent society through the influence of such people as his hearers, and he therefore asked: "Why should they not cherish the hope of living to see the same thing happen with regard to betting and gambling and sport?" Gambling he described as a morbid form of selfishness.

### THY KINGDOM COME.

Whether the time is to be long or short, whether the kingdom is to come by gentle growth or through the terrible discipline of anguish and sorrow, depends wholly upon men themselves. But that it will come, that the day will dawn when humanity of its own free consent and with grateful heart will hail Christ as King over every interest and faculty

of life, is a forecast which is justified by our belief in God's Word, and by our experience of His Grace. Not by, nor because of, His omnipotence will it come, for had it been by this that the kingdom must be realized, it would long since have been fulfilled. But there is an omnipotence more wonderful than that which pertains to brain or hand. There is an omnipotence of love, which out of its seeming defeats gathers new might for conquest, and which by pitiful and pitiless continuance, will not let men go until they are conquered. Long centuries ago Christ Jesus said of Himself, "And I, if I be lifted up, will draw all men unto Me." The intervening centuries seem to echo the scornful cry of the sceptic: "Hear what this mocker saith." But our own experience has helped us to the understanding of our Master's words. For years and years we thought we knew Him, while as yet we felt no thrill of His love, and knew nothing of the blessedness of His dominion. We knew His name, we were acquainted with His word, we had mastered many interesting facts about His homes and haunts. We even had for Him admiration and reverence. Yet we knew Him not in the power of His resurrection, nor felt the movement of a new life through contact with Him. But there came to us an hour of insight—our eyes were opened and we knew Him; and no longer could we resist the pleading of His voice or remain content apart from the freedom of His service. Then we found we had never known Him before; what we had seen and known was but a man-drawn picture, the form of a dead hero, around whose bleeding feet were strewn the semblances of defeat. Now, perhaps, through influences we cannot trace, we know Him as a personal Presence, as a living and saving Lord, and our knowledge fills us with joy and peace.—Chas. A. Berry, D.D.

### HINTS TO HOUSEKEEPERS.

**Cream Muffins.**—Three eggs, the yolks well beaten; one tablespoonful of butter, one pint of sweet cream, half a teaspoonful of salt, flour enough to make a stiff batter, whites of eggs beaten to a froth. Fill the hot, well-greased muffin-rings half full with the batter. Bake quickly.

**Whole Wheat Flour Muffins.**—Dissolve half a cake of compressed yeast in half a pint of milk, and add sufficient quantity of rich milk to make a pint. Stir into it three cups of whole wheat flour, and set in a warm place to rise. When light, stir in two well-beaten eggs, and turn into gem-irons, half filling them. Let them rise until very light, and bake in a quick oven.

**Spanish Cream.**—One-half box of gelatine, one quart of milk, yolks of three eggs, one small cup of sugar; soak the gelatine in the milk for one hour, then put on the fire and stir well as it warms; beat the yolks very light with the sugar, add to the scalding milk and heat to boiling point, stirring all the time. Strain into a mould and flavour with vanilla. **Sauce.**—Beat the whites of the eggs to a stiff froth, three tablespoonfuls of sugar, flavour with vanilla.

**Banana Float.**—Take a small box of gelatine and dissolve it in a teacup of cold water for an hour. Boil three pints of sweet milk and two and one-half teacups of sugar together. Dip out a little of the boiling milk and stir it into the gelatine, then stir this into the rest of the milk and boil ten minutes. When cool, stir in six bananas that have been broken to pieces with a silver fork. Mix thoroughly and set it on ice. The next day, an hour before serving, take a quart of rich cream, sweeten to taste, flavour with vanilla and whip it well. Put the frozen bananas in a glass dish or bowl, with the whipped cream on top.

**Children's Department.**

**A SONG FOR EVERY DAY.**

The weary world's a cheery place  
For those with hearts to win it;  
Thank God there's not a human face  
But has some laughter in it!  
The soul that comes with honest mirth,  
Though health and fortune vary,  
Brings back the childhood of the earth,  
And keeps it sound and merry.

The plodding world's an eager place  
For those with wit to use it;  
Where all are bidden to the race  
Let him who dares refuse it!  
The simplest task the hand can try,  
The dullest round of duty,  
Knowledge can amply glorify,  
And art can crown with beauty.

A busy, bonny, kindly place  
Is this rough world of ours,  
For those who love and work apace,  
And fill their hands with flowers.  
To kind and just and grateful hearts  
The present grace is given  
To find a heaven in themselves,  
And find themselves in heaven!

**FINDING THE BETTER PART.**

Do we carry anything away with us, as we go to Sunday-school week after week? Doubtless we know the lessons we have passed over and can tell much of Bible geography and Bible men and woman. But do we go further than this? How much of the teaching of the great Book do we get into our lives and characters?

One sentence of the Sermon on the Mount, carried home with us and carefully lived, is worth more than a chapter ramblingly recited to a teacher and then thought of no more.

A little street lad attended a mission school on Sunday. The lesson was the marvellous story of the crown of thorns and the Cross on Calvary, and he heard simply a part of the story of Christ's mission and life in the world. But the sublimity and beauty of the narrative captivated him. He could not forget it

**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."

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during the week that followed. The thought of the love of that noble One was ever present with him as he sold papers and shined shoes on the street by day, and as he sought his pallet of straw in his humble home at night.

The following Sunday he came to the mission-school at an early hour, and at once sought the lady teacher in whose class he had been placed. She saw that he had something to say, and encouraged him, but for some time he was silent.

"Miss May," he said at length. "I've thought lots about Jesus, as you told us of, and seems to me He must've been good to do what He did. I'd liked to have been here then, and seen Him." He paused, and then, looking upward into the good lady's kindly face with a tiny pearl-drop in either eye, he added, "I'm goin' to put myself on His side, as you said we ought to do."

And it was not simply a boyish resolution. It was one of those "long, long thoughts" that change a life. That boy to-day is a power for good in one of our Western cities.

He had gone once to Sunday-school, and it had changed his course throughout eternity. Do we gain as much, as we go to our classes again and again, year in and year out? Let us seek to carry away from our Sunday classes those things that help us to live better, as well as those that make us brighter and more scholarly. The best part of the education we gain in the day-schools is that which helps us to go forth into the world and do our part in the work of life. The same is true of the Sunday school. Let us choose "that better part that shall not be taken away."

**ALWAYS YOURS.**

A well-meaning but rather depressing old lady had been watching her niece, as she went about her household duties, singing softly to herself. The girl's fair face was luminous with happiness; it shone from every glance of her eye and sounded in the tones of her fresh young voice. And after many sighs the old lady said, "I'm glad you're so happy, dear, but be sure it won't last. Joy is about the fleetingest thing there is."

There is so much of this gloomy philosophy in the world that it is worth while to take a stand against it. Nothing lasts like joy. Ambition dies, and strength becomes weakness, but still joy endures. Looking back over a half century or more to a day of pure and perfect happiness, the heart grows warm, and present discomforts have no power to quench that joy which would be old were it not immortal.

Writing to one whose dearest earthly friend had just died, Phillips Brooks said, "God never takes away what he has once given. You have her still." And this truth applies to many things besides our great bereavements. Sometimes we have seen a teasing boy hold some gift toward a younger child, and then snatch it away just as the little fingers were closing over it. God does not bestow his blessings in that way. If your joy is a thing of the soul rather than of the senses, it is yours eternally. Of this highest happiness, which is God's best gift, it may always be said, "Your joy no man taketh from you."

**AUNT MELINDA'S VISION.**

Aunt Melinda is an old coloured woman, whose piety and honesty is known to the whole neighbourhood; her affection and respect for her former owners, for "my own white people," is as genuine as it is touching. As I crossed the yard one bright morning recently, I stopped to speak to her, as she was hanging out her clothes, she was clad in a clean, blue cotton frock, with a plaid hankerchief on her head, and was bare-footed, but from her eyes shone a spirit—which showed she was at peace within. I enquired how she enjoyed Easter. "I got happy, sure 'nough, honey; I went to church and I was so happy, I hollered out in church, I was bleeged to holler, 'cause I was so happy."

"Your know, Miss, I am one of the four Zion sisters you read about in your Bible, don't you? Well, dey holds de four corners of de earth, dey uphold it by prayer, you know, and when one dies, de Lord appints another one. Well, honey, de Lord 'peared to me 'fore day Easter morning, and asked me had I offered up ay prayer for Mr. Genl. Lee way down dere 'mong de heathen. I say, "No Lord, but I will do so;" den I pray for him, and when I go to church I ask purmision to speak and say:

"Is any of de brethren and sisters here to-day offer up a prayer for Mr. Genl. Lee?"

"And dey say 'No, aint nobody pray for him, and den I 'liver my message what de Lord give me. I tole 'em de Lord come to me 'fore day and tole me to pray for Mr. Genl. Lee as to tell my people to pray for him 'cause he was way down dere 'mong de heathen trying to keep de war away from us."

"Den some of de coloured people say, 'Genl. Lee down dere pitting money in his pocket, he ain't gwine give us none, and I tell 'em day wuss den de heathen and it twon't no way to talk, 'cause de Lord had sent dis message to dem by me, 'cause I is one of de four Zion sisters.' Some of dem listen and some say 'she is ole crazy woman,' and I say, 'Is I? Well don't keer if I is crazy, I gwine pray for Mr. Genl. Lee, 'cause de Lord tole me to.' And I offer my prayer like de Lord tole me, and when de answer come, as it surely will, I gwine say, 'Thankee, Lord Jesus,' for he hears his people's prayers."

—Did you ever feel the joy of winning a soul for Christ? There is no joy out of heaven which excels it—the grasp of the hand of one who says: "By your means I was turned from darkness."

**American Missionary**

**Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.**

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

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**NEW FRIENDS AND OLD.**

There is a story told of a little girl who was presented with a beautiful doll. The next day her mother noticed that after holding her new treasure for a few moments she would take her old doll into her arms and caress it fondly. "You see," she explained, feeling her mother's questioning eyes upon her, "I don't want Josie to think I don't love her any more just because Alice has come."

There are a great many of you young people who might learn a lesson from this thoughtful little mother. There are some of you to whom new acquaintances possess a peculiar fascination. When you first meet them you see nothing but their good traits, and these you view through the rosiest of glasses. The old friends seem commonplace and uninteresting in comparison. And then the "new wears off" and the friends you thought possessed of all the virtues are superseded by others equally charming for a time.

No one would object to the making of new friends. It is wise to do that whenever we can. But nothing is more wrong and foolish than to wound our old friends by neglecting and ignoring them as soon as we make a new acquaintance who pleases us.

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SPEAK GENTLY.

Walking through the streets of a small inland town, I was attracted by the voices of children at play. Four girls and two boys were busily knocking about the croquet balls, their laughter making merry music.

"Now it is your play, Isabel." The voice was so sweet, the intonation so remarkably gentle, that I turned to see which child had spoken.

Every voice seemed carefully modulated, but unconsciously so. To me this seemed so unusual that I began recalling the voices of those I knew, and was surprised, as I am sure you would be did you for an hour give these tones of voice your attention.

The American girl has a voice like a clear-toned clarinet, and few of them stop to consider its force. The spirit behind the voice may be gentle, but the lack of thought on the part of the speaker sends the word into the air through a harsh, loud medium not pleasant to the hearer.

Associated with my childhood was a dear old lady, whose beautiful soul was tabernacled in a large, ill-shapen body. Her life had been full of hardship, and much of trial and suffering had been her portion. The rest-time had come to her late in life, and, while she was far from being helpless, she had, because of age and weariness, laid down many of her old-time cares. Some looking into her face for the first time would have called it repulsive, homely, but when she spoke you were charmed. I can almost here the echo of the old hymns she used to repeat to me; hear the stories of the days when she "was a little girl," and sitting here in the twilight I can feel her soft hand smooth my hair as she sang, "The Lord my shepherd is."

One day in childish glee I begged her to open her mouth wide, that I might see where "the soft sound came from." But deep in her grand old soul was the motive power, a loving and gentle spirit.

Cultivate a gentle manner, a pleasing voice; it helps make us gentle in habit. "A soft answer turneth away wrath," and surely a soft answer, a gentle low-toned request, bring speedy and cheerful fulfillment.

WHAT MADE THE DIFFERENCE.

I was standing with a friend at his garden gate one evening when two little children came by. As they approached us he said to me, "Watch the difference in these two boys." Taking one of them in his arms he stood him on the gatepost, and stepping back a few feet he folded his arms and called to the little fellow to jump. In an instant the boy sprang toward him and was caught in his arms. Then turning to the second boy he tried the same experiment. But in the second case it was different. The child trembled and refused to move. My friend held out his arms and tried to induce the child to trust to his strength, but nothing could move him. At last my friend had to lift him down from the post and let him go.

"What makes such a difference in the two?" I asked. My friend smiled and said, "the

first is my own boy and knows me; but the other is a stranger's child whom I have never seen before."

And there was all the difference. My friend was equally able to prevent both from falling, but the difference was in the boys themselves. The first had assurance in his father's ability and acted upon it, while the second, although he might have believed in the ability to save him from harm, would not put his belief into action. And so it is with us. We hesitate to trust ourselves to that loving One whose plans for us are far higher than any we have ourselves made. He, too, with outstretched arms, calls us, and would we but listen to his voice we would hear that invitation and promise of assurance as He gave it of old: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest."

THE CHIMNEY-SWALLOW'S HOME-COMING.

"Look, Frances," mamma exclaimed, "see the chimney-swallows coming home to go to bed."

Frances looked up and saw, in the gathering twilight, a great number of little birds flying over the top of a near house.

"Watch them, dear," mamma added, "see how they fly around in a circle. See that one drop into the chimney; that chimney is their home."

Frances watched these soot-coloured little birds until nearly all had gone into their chimney home.

The swallows flew around in a circle as fast as the eye could follow them. A part of the circle was above the mouth of the chimney. Into it the little birds could now and then be seen to fall.

By and by the circle spread out. It seemed as though the birds had lost the chimney. Soon, however, it would be seen, and making a turn, the birds would come over it again and down into it would go a few more.

The birds certainly agreed now that same way. So off they flew to a distance. Making a turn, they came back and flew around the chimney the other way. Many more birds this time dropped into the chimney.

Frances, thinking the chimney could not hold all the birds in it, said:

"Oh, mamma the garret must be full by this time." The flying circle, however, seemed as large and dark with birds as at any time.

Again the birds became confused. The circle slowly went higher and higher; when they would try to drop into the chimney, they would miss it.

The birds certainly agreed now that something must be done so they could get into their home. So away they flew from the house to turn themselves again, so that they could fly around the chimney in the direction they had first done.

There were no other houses near the one the birds were flying over. In returning the birds came back and flew downwards, then upwards, so as to make a slanting circle. One side was low, the other much higher in the air. The lowest portion of the circle was over the mouth of the chimney.

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

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

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

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This proved a splendid plan for the little birds. They coasted down the sloping side of the circle on their wings, just as a boy would slide down a hill on his sled, and tumbled into the chimney by dozens. In less than two minutes nearly every bird had ridden down the slanting circle into the chimney and jumped into their beds. Not more than ten stragglers remained out.

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—The traveller down in "Ole Virginny" called at the cabin of the oldest man in the country, and the following disturbance took place: "Well, Uncle George, how old are you?" "Bout a hunner an' twenty, chile." "What's your full name, uncle?" "Jawge Wash'n'ton, suh. Jes Jawge Wash'n'ton." "You were named, then, in honour of Gen. George Washington, the father of his country?" "Yes, suh, ur Gin'ral Jawge Wash'n'ton wuz named after me. Hit's so long ago, honey, I done forgot which." And Uncle George placidly resumed his pipe.

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"KEEP GOIN'!"

You all know, children, of the great Erie canal, more than three hundred and fifty miles long, which connects the Hudson river with Lake Erie. You have often traced its course upon your maps, many of you live within sight of it, and others have seen it unwind, like a long silver ribbon, alongside the railway-track, as you sped over the country upon the rushing train. You have read, perhaps, of the vast expenditure of labour and money which was necessary to so immense a work, and how the country people shook their wise heads, at first, over the project, and some not very old men declared that they wished to live no longer than the time which it would take to dig the huge ditch. Yet, for all that, the Canal was finished in less than ten years, and now, after almost three quarters of a century, monstrous barges are still floating up and down the long water-way, laden with goods and produce.

They move so slowly, these great boats, that one must look closely in order to mark their progress at all, and the horses or mules plodding patiently along the beaten path at the edge of the grassy bank, seem scarcely more than ants in comparison with the unwieldy bulk which they draw after them at the end of the stout, twisted cable.

The boat is often a summer home for the driver and his family. Inside the little cabin, the mother cooks and scrubs and washes,—one may see, on sunny days, her snowy linen fluttering from lines strung over the wide deck. When her indoor work is done, she brings out her sewing or knitting, and, rocking to and fro in the open door-way, breathes in rest and comfort with the sweet country air.

I passed one of these floating houses not long ago. The driver's little son, a sturdy legged fellow of seven or eight years, was trudging beside his father. Suddenly, from afar, sounded the shriek of a locomotive; a growing rumble filled the air, a roar, a flash, and the lightning-express had passed like a shooting star, and was already vanishing in the distance.

The boy gazed wistfully after the flying vision.

"Where's the train going father?" I heard him say.

"To Buffalo, child."

"Oh, dear!"

"What ails ye, Johnny?"

"It goes a thousand times quicker than we can, father."

The driver gently patted the boy's shoulder.

"Never you mind that, Johnny boy!" said he. "We'll get there just the same, if we only keep goin'!"

"Ah, Johnny!" thought I, as I went on my way, "There you have a sure rule for success! 'Keep goin'!' Whether fast or slow, it makes little difference. The one thing needful is to set your goal and keep steadily toward it. Lincoln and Garfield never travelled to greatness by an express train, but it is quite as true that they never stopped by the way. Perseverance comes to the end of the longest road. 'Without haste, without rest!' is an old German proverb, but an older saying still is this: 'The race is not to the swift, nor the battle to the strong,'

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and this: 'To them that by patient continuance in well-doing, seek for glory, honour and immortality, eternal life.'

WAS WASTING AWAY.

"I could not eat, sleep, walk or sit down for any length of time. I was always in pain and was wasting away. I grew very weak and had a bad cough. I tried many different remedies, but did not get relief. Since taking Hood's Sarsaparilla, however, I am able to attend to my business." Minnie Jaques, Oshono, Ont.

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THE LOFTIER SPIRIT.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves; but the patience or anger or high thinking or bitterness which we put in them, that is the important thing, the immortal thing." A celebrated Frenchman said, "Perfection consists not, in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."

THE BEST WAY.

It was a rainy day, and Joe had taken his bicycle apart to clean it. Next to the pleasure of riding, he enjoyed tinkering with his wheel, explaining its manifold perfections to his sister, who was a most appreciative listener, in spite of the disadvantage of being a girl. Joe had been out into the country, the day before, and now, as he examined the bearings of his wheel, he uttered an exclamation of surprise.

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"No wonder it ran hard," he said. "Look at the sand in there."

His sister looked, and then raised a wondering face to his. "Do you mean those tiny specks?" she asked. "Could they really make any difference?"

"Difference! I should say they did make a difference," Joe assured her. "Just the least friction is enough to spoil your comfort in riding."

While the boy worked on, the girl looked over his head and had her own thoughts. It does not take great trouble or intentional unkindness, she said to herself, to make discomfort in the home. Just the least friction is enough to spoil our happiness. The hasty word that has no real bitterness back of it, the thoughtless joke, the unsympathetic tone, the disregard of another's comfort, which does not spring from lack of love, how they make hard work out of that which should be a pleasure!

"The best way is to keep the bearings clean," the girl said aloud, with a decided little nod.

The boy looked up at her wonderingly. "Why, of course," he said.

THE MASTER'S TOUCH.

It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying: "And I refused you permission to play upon my organ." There comes one to us and desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when, if we would yield ourselves to him, he would bring from our souls heavenly music.

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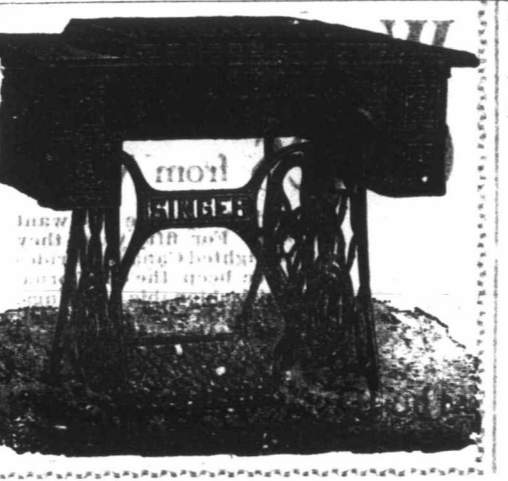
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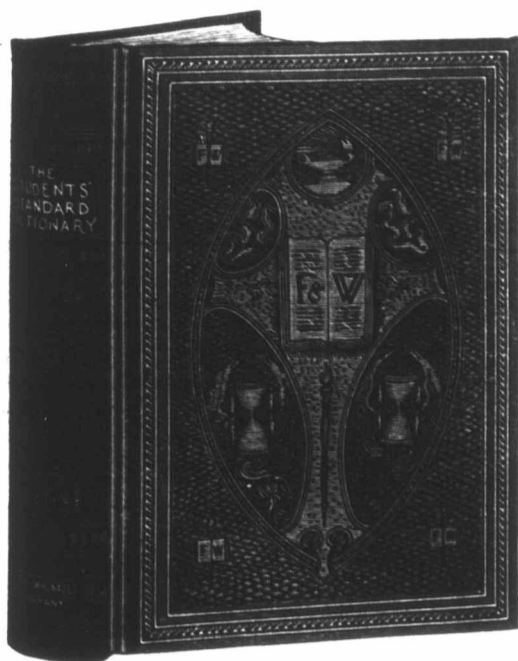
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