

Canadian Churchman

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The Church of England Weekly Family Newspaper.

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Vol. 25]

TORONTO, CANADA, THURSDAY, MAY 11 1899.

[No. 19.]

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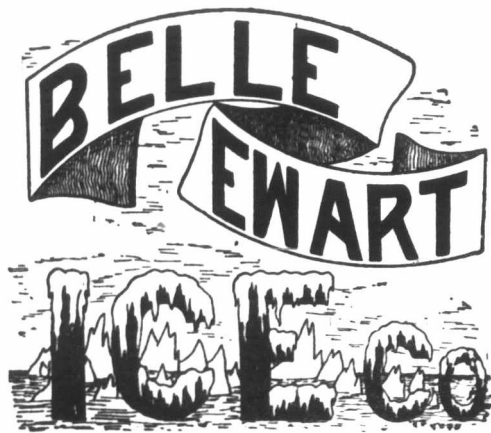
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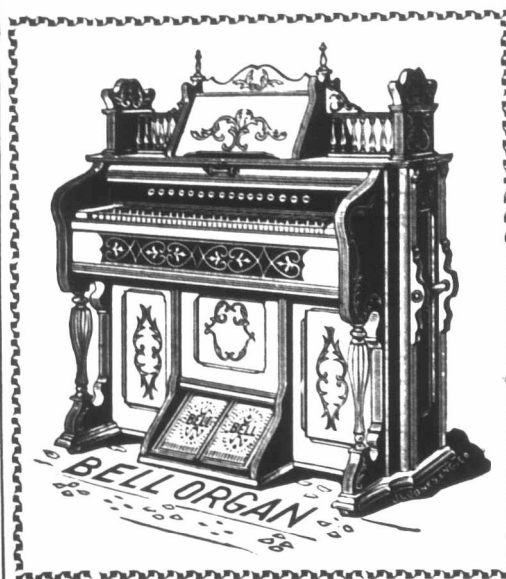
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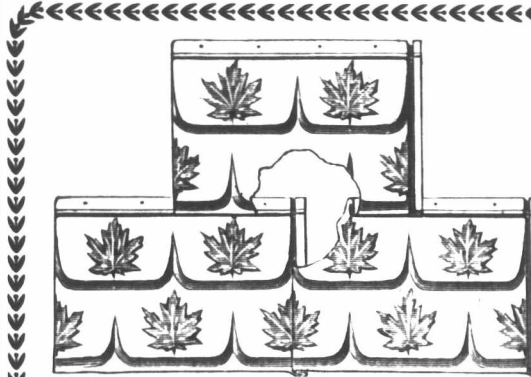
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LESSONS FOR SUNDAYS AND HOLY DAYS.

SUNDAY AFTER ASCENSION DAY.

Morning—Duet. 30; S. John 4. 1-31

Evening—Duet. 34, or Joshua 1; 1 S. Timothy 3.

Appropriate Hymns for Sunday after Ascension and Whitsunday, 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.

SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.

Processional: 147, 280, 297, 301.

Offertory: 149, 248, 296, 300.

Children's Hymns: 304, 342, 343, 346.

General Hymns: 148, 299, 235, 295.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.

Processional: 152, 211, 224, 232, 508.

Offertory: 153, 210, 212, 223.

Children's Hymns: 208, 213, 330, 332.

General Hymns: 154, 155, 207, 209.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Whitsunday.

Isaiah xi., 9. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The world created for the manifestation of God, and man the Head of Creation for the knowledge and fellowship of the Most High. So far that knowledge partial and limited. More so in days when revelation granted only to a chosen people.

i. The Prophet looks forward to the universal diffusion of the knowledge of God.

1. God revealed Himself to Israel primarily.

2. Gave Israel commission to be His witnesses to the world. Never merely a national God—the King of all the earth—claiming universal sovereignty.

3. Not possible of realization under the earlier economy. A dispensation of Laws and Precepts and Ordinances—partly inadequate, partly inapplicable to mankind in general.

4. In the Gospel dispensation an order of things introduced, applicable to mankind at large. The great Revealer of God, the Son of Man. Although beginning His ministry in Israel, yet contemplating the whole world. "God so loved the world." "Go ye into all the world . . . to every creature.

ii. This work to be effected by the agency of the Divine Spirit.

1. The Gospel a universal message—telling of a Father in heaven, Who sought all His children wherever scattered on earth. The Redeemer tasted death "for every man." In Jesus Christ neither Jew nor Greek.

2. Yet this message made effectual by the work of the Spirit. (1) The Word by itself external. (2) Made internal by the operation of the Holy Ghost. He prepares the heart for its reception. Convinces of sin, righteousness, judgment. Thus reveals our needs. Then unfolds the meaning and power of the Word, according to the promise of Christ: "He shall lead you into all truth. Makes known the glory of Christ." No man can say Jesus is Lord, but in the Holy Spirit. Also sheds abroad the love of God in the heart, and awakens a responsive love to God. Becomes in man a Spirit of Adoption, whereby we cry "Abba, Father."

iii. The work of the Holy Ghost in the individual a picture of His work in the world and in the Church. It is a universal work, adapted equally to all men. It recognizes our humanity, our needs, our fitness.

1. Note the duty of every believer to diffuse the knowledge of God—Father, Son, and Holy Ghost.

2. As we are ourselves dwelt in by the Divine Spirit, so shall we be qualified to diffuse the knowledge of Him and His work.

PROVISION FOR THE CLERGY.

The letters of Dr. McConnell, of Brooklyn, to which we have already drawn attention, have evoked a large amount of comment from Churchmen in the United States; and an effort is made to show his conclusions are more or less untrustworthy as being derived from an imperfect induction of facts. Let us here, in the first place, examine the facts of which Dr. McConnell was only partially cognizant, and see whether they upset his most serious contentions. One of these facts is set over against Dr. McConnell's statement that there were only two parishes that he

could hear of open to clergymen who expected twelve hundred dollars a year. It turns out that one Bishop has, in his diocese, three such parishes. Well, but how does this interfere with Dr. McConnell's "fact," that he had received letters from a large proportion of the American bishops, and the result was what he stated. Suppose there should be half a dozen dioceses that could make the same pretensions, what are they among so many? But there is another answer which demands more careful consideration. It is said that the last twenty years form the most encouraging part of the history of the American Church, and therefore it is impossible that the case should be so bad. Communicants and Churches have nearly doubled, and contributions for all objects have increased both absolutely and relatively. Moreover, the increase of the clergy has been in the proportion of only about one-half that of the communicants. During the last twenty-one years, it is said to be proved, "missions have increased threefold, parishes one and one-third times, communicants two and one-third times, and the clergy only one and one-half times. During the same period the confirmation increased one and three-quarter times, which gives ten per cent. more per clergyman. . . . The contributions for parish work have grown threefold, for mission work more than twofold. These figures, compared with the number of communicants, show that the per capita contributions for the former object are two and one-third times as large, and for the latter, one and five-eighth times, or for both together two and one-quarter times. In all these figures the number of the clergy shows the smallest advance, from which at least this much is clear, that the ministry is not overcrowded," New York "Churchman").

The authority from which we have quoted proceeds to point out that the clergy have increased 37 per cent., whereas the communicants have increased 84 per cent., and the churches 72 per cent. Along with this there has been a decrease in the number of deacons ordained. Now this is a sufficient answer to any such accusation that the ranks of the clergy are overcrowded, but it does not prove that those who are actually ministering in the Church are adequately paid. There does not seem to be any contradiction of the statements quoted in our previous article as to the average stipends of the clergy. The "Churchman" seeks to find the reasons for the deficiency in the bad financial management of the Churches. The true heart of the matter and the real value of the whole discussion, it says, the most serious question before the Church to-day is not the adequate support of the clergy, but systematic and proportionate giving—that our Christianity may be real. But this is the very point. Dr. McConnell pointed out the present state of things as showing that

something was wrong; and the writer in the Churchman acknowledges that something is very wrong, indeed. We doubt whether the average clergyman in the United States is better off than his brother in Canada; for, although they may be better paid in the States, the expenses of living, as a whole, are a good deal greater than they are among ourselves. Now, it is quite certain that our clergy are miserably paid—perhaps a majority of them, certainly a great many of them. And the consequences of this underpaying are very serious in many ways. It is not merely that their days and nights are full of anxiety—many being able to live only from hand to mouth and from day to day, some being actually forced to get in debt; but the consequence of such a state of things in their work is disastrous. No man in such circumstances can work with the energy and zeal which are requisite for success. And this lack of power is felt in the congregations, and this again reacts on the clergy. We are speaking of facts and realities, not of imaginations. One curious statement has been brought out by Dr. McConnell's letters. Dr. Mott Williams, the able and distinguished Bishop of Marquette, in the State of Michigan, for one thing, seems to regard the poverty of the clergy as not being a real hindrance; but he seems to have no fear of the clergy marrying, however poor they may be. "I have no evidence," he says, "in this diocese, that an unmarried man can live cheaper than a married man. If he can, he doesn't. All of my men on the smallest salaries are married, and have food and raiment; and besides being better cared for as to health and buttons than the bachelors, I believe they are as well fed, housed, and clad, in the main, as the average members of their congregation." This is a remarkable testimony. We do not wish to cast doubt upon it; but we should like some further information on this very important subject.

THE PAPACY.

By all accounts the days of Leo XIII. are not merely numbered, but drawing to their close. His last appearance was that of a dying man, who could scarcely whisper the blessing which he sought to pronounce over the people. In the natural course of events the moment is near when the Sacred College will be called upon to raise to the Throne of the Fisherman, one who shall be supreme ruler of the greatest religious society in the world. It would be of no interest to Canadians to criticize or even to quote the various reports which are afloat with regard to the probable successor to the papal throne. Various names of Cardinals are mentioned as being likely to receive a plurality of votes, and the characteristics of those Cardinals are dwelt upon. Cardinal d'Oreglia is described as an irreconcilable, "who looks in his photographs like a grand inquisitor." Another irreconcilable is Cardinal Parocchi, but he is considered to be a great diplomatist. Then there is Cardinal Vauntelli, who is said to be a "moderate," whatever that may mean, and who is also the nominee of the Great

Powers comprehended in the Triple Alliance. But it must be remembered that, since the loss of the civil power, the Veto of the Great Powers has been ignored by the College of Cardinals. Perhaps, if the Curia were wise, they might see here that there is some advantage in not being embarrassed by the supporters of the civil power. When the Pope could not be elected by the Sacred College, until the mind of the great Catholic powers was known, there was a deep sense of humiliation upon the whole of the Latin Church. This is a simple fact, and it is quite intelligible. The preservation of the civil power necessitated the aid and support of these great powers, so that it was not safe to quarrel with them. Since the French troops were withdrawn from Rome, and the Italian Kingdom removed its capital to the Eternal City, the Sacred College has not felt bound to pay any regard to the wishes of the powers. When Leo XIII. was elected, it was, as far as can be known, a free election, and perhaps the first for many a day. Here, one should suppose, is an ecclesiastical gain, which might well be supposed to compensate for a good deal of secular loss. But we must refer to two other Cardinals, who have been mentioned as not unlikely to be elected—Cardinal Svampa, and Cardinal Gotti, a man credited with great personal sanctity, of whom it is said that Leo XIII. greatly desires that he should take his place. Some officious persons have suggested Cardinal Vaugan as a "candidate" for the papacy. Such a mode of designation puts the suggestion out of court, since no one who has the slightest knowledge of the theory of the election to the papacy could possibly make use of such an expression. As a matter of fact, some ignoble men have been "candidates," and not only so, but have practised the arts by which men seek to obtain lower offices, but it would need no ordinary amount of shamelessness for anyone to put himself forward as a "candidate." When an ordinary rectory in our own Communion is vacant, we like to think that men are sought out and chosen and appointed by another, rather than that they are seeking for the appointment. And if moderate, humble-minded Anglicans have such thoughts about the ordinary offices in their Communion, what should be thought of an appointment so august as that of the Supreme Pontiff, the Vicar of Christ? It may seem a matter of small importance to Protestants and to Anglicans, what type of man is raised to the papal See; and in a certain sense this is quite true. During the last thirty years a tremendous change has taken place in the relations of Anglicanism to the Papal See. When Dr. Pusey produced his Eirenicon, there was still lingering in the bosoms of Anglicans a hope that the Papal See might give such an interpretation of the Decrees of Trent as would enable "High Anglicans," or even the average Anglican to open negotiations for reunion. Mariolatry might be explained away. A position might be assigned to the Roman Pontiff which would be compatible with his constitutional claims and his true relations to the Church. Such were the hopes of the

venerated leader of the Oxford Movement; such the sentiments of many of his followers. It was a wonder—for the Immaculate Conception of the Blessed Virgin Mary had been formulated before Pusey began (as Newman humourously remarked), to discharge his Olive Branch from a Catapult; and, in the middle of the pious man's work, the dogma of Papal Infallibility was promulgated. Nor is this all. There were still earnest and enthusiastic men who hoped against hope, and thought that some ground of union might be found—for example, in the reality of the Episcopate. May not the Papal Court be induced at least to recognize the validity of our orders? We have got an answer to this question. No! the Papal Court will not recognize your orders. You may return to the Holy See—you may confess your departure from the Centre of Unity, and you will receive gracious forgiveness and acceptance—but you will only be forgiven, you will not be recognized. It is then pretty clear that the future character of the Papacy has very little to say to us as Anglicans—directly. Yet it may have something to say indirectly. Thus, in the first place, there is the question of the Italian Kingdom. This has not hitherto been recognized, at least as having its centre in Rome; and it is by no means impossible that a future Pope may come to terms with the House of Savoy. This is a question of very considerable importance. And there is another. The attitude of the Roman Church towards modern thought. Within the Roman Catholic Church there is, at the present moment, an intellectual movement which is full of significance in regard to the future of religion. The Papacy has taken two different attitudes towards such movements—one of sympathy, the other of condemnation. The Pope must largely direct these movements in the future. The Pope, therefore, has in his hands the future of the Roman Catholic religion, and beyond this its influence on religious thought through many areas and stages.

THE SYNODICAL CANON FIEND.

By Rev. Robert Ker, Rector, St. Catharines.

On the 14th of April last, a clergyman in the diocese of Huron made the following statement, over his own name: "As I look upon past Synods, I see no longer the large body of influential laymen taking deep interest in all that concerns the life of the Church—men in every profession—where are they? Why are they so largely superseded by men who are incapable of elevating the mind in spiritual things, and whose verbosity far outweighs their generosity?" It is not my present purpose to say whether the above statement is, or is not, well founded, as regards the diocese of Huron, or indeed with regard to any other diocese in the Ecclesiastical Province, at the same time there is no denying that it contains elements of truth that may well set us thinking, and if our thoughts bring forth a remedy, it will surely be helpful to the Church and the cause of religion generally. Let us in the first place propose this question to ourselves. How far is the

modern Synod and promoting the interest of the community? There is no opinion on it as ever an effective long since ceased to lost respect, even to Go from one end to it will be found the bona fide Church whatever about the what it meets for—hours, six days, of people know little Synods, less about ing whatever about may be confidently tenths of the lay as representatives gregations, do no trouble about the they belong, but attending to the city, and if they they are hopeless not being done. this state of thi in connection w Assembly or Me bodies the mem up to help forw heart; and in do their time nor session will fin cussing practica ing plans for tl they have in vi you will not ha It is simply th terians, and ev what we appar earnest, and tl sonal sacrifice. The sooner we the sooner we which we oug in this comm drawn to the manner in wh generally perf quently made try parishes c protracted Sy that are not fr waste the tim the work of t of what I tak Canon Fiend ranks of the whether he is the paramou make a new expert does it "canon hu easily as a pretty much ing seized most fiendis forthwith pi how it wa generally w to fall upon and there.

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modern Synod an effective agent for promoting the interests of the Church in the community? There is hardly room for a second opinion on this point. If the Synod was ever an effective agent in Canada it has long since ceased to be so, and to-day it has lost respect, even in the house of its friends. Go from one end of a diocese to another and it will be found that hardly two per cent. of bona fide Church members know anything whatever about the Synod—when it meets, what it meets for—or whether it sits for six hours, six days, or six months; in fact the people know little about their own Diocesan Synods, less about the Provincial, and nothing whatever about the General Synod. It may be confidently affirmed that at least nine-tenths of the lay delegates, who are sent up as representatives of their respective congregations, do not give themselves the least trouble about the work of the Synod to which they belong, but utilize the opportunity for attending to their private business in the city, and if they attend the sessions at all, they are hopelessly at sea as to what is or is not being done. We have only to contrast this state of things with what takes place in connection with either the Presbyterian Assembly or Methodist Conference; in these bodies the members, lay and clerical, come up to help forward the cause they have at heart; and in doing of it they spare neither their time nor their pockets. Session after session will find them in their places, discussing practical methods of work, and devising plans for the furtherance of the objects they have in view. If you ask why is this, you will not have far to seek for an answer. It is simply this, Methodists and Presbyterians, and even less influential bodies, are what we apparently are not, thoroughly in earnest, and therefore willing to make personal sacrifice in the interests of their faith. The sooner we learn to copy their example, the sooner we shall attain to the position which we ought, in all fairness, to occupy in this community. When attention is drawn to the hurried and very perfunctory manner in which the work of our Synods is generally performed, the statement is frequently made that delegates from the country parishes cannot bear the expenses of a protracted Synod meeting, while delegates that are not from the country say they cannot waste the time; so between these two stools, the work of the Church falls into the hands of what I take leave to term the "Synodical Canon Fiend." He is to be bound in the ranks of the clergy and of the laity, and whether he is High Church or Low Church the paramount object of his existence is to make a new or amend an old canon; and so expert does he become in this—shall I call it "canon hunt," that he can detect a flaw as easily as a cat catches a mouse, and with pretty much the same deadly facility. Having seized upon his prey, he evinces the most fiendish delight in its torture, and he forthwith proceeds to tell you what it was, how it was related to other canons, and generally what terrible disasters were likely to fall upon us if we failed to amend it then and there. Synods, as a rule, are too soporific

to invite any calamity, either upon themselves or others, and hence it is that having a choice of evils, it is on the whole, better to bear with the "canon fiend" than to rush headlong into the arms of predicted evils. But observe the consequences—those who complacently sat while the "canon fiend" was getting in his fine work, and in all probability voted for the new canon, or the old one amended, play quite a different tune when they return to their respective parishes; what they say is this: "What's the use in our going up and spending money for the purpose of hearing the Rev. Tobias Loquendum talking about new canons and old canons, or to waste our time listening to Mr. Pointoforder dilate upon the peculiar and appalling dangers likely to arise from anyone saying that five and one make six, instead of saying twice three." So Synod after Synod passes in the old groove, each year with a decreasing measure of interest, until at last I have been pained to hear some of the most useful members of our Synods declare that they were sick of the whole thing, and had quite made up their minds to have nothing more to do with them. The cry has gone up about the non-progressive state of the Church, and its practical decay in the rural parishes, but when have we heard the cause of this state of things from the lips of the men best qualified to speak about it? Plain Mr. Brown can't talk with the fluent ease of Rev. Tobias Loquendum, but even if he could, he has a wholesome dread of falling into the clutches of Mr. Pointoforder, so he says nothing, and is unspeakably glad when he gets his railway certificate signed and finds himself safely on his way home, to tell his neighbours that the Synod didn't amount to anything, and that there was nothing done except a great deal of useless talk, most of which was in reality to him quite unintelligible. All this is painful enough, but far worse is behind. Dr. Langtry's terrible indictment of the Provincial Synod is still on file and it amounts practically to this, that the highest spiritual court has voluntarily abdicated its spiritual functions in favour of dealing with the purely material interests of the Church or its legal relationships. But in this respect the Provincial Synod is only reproducing the sins of the Diocesan, where the spiritual has been completely crushed to the wall, and the "Living Church" has been buried out of sight under canons, constitutions and resolutions, thus unconsciously reproducing almost exact counterpart, *mutatis mutandi*, of the unspiritual state of the Jewish Church in the time of Christ. Today the whole atmosphere of Christian life is saturated with worldliness, unbelief and open infidelity, but no one for a moment supposes that our Church Synods will trouble themselves about these matters; on the contrary, the annual and laborious feat of marching up the hill and down again will be performed to everybody's satisfaction, and then—well, after us, the deluge. In the meantime, it must surely be a source of pain and heartache to the Bishops to see their cathedral churches all but empty at the opening Synod service, affording, as it unques-

tionably does, the clearest evidence of the low spiritual level that we have reached; but just on this account ought the Synod, as a living voice and witness for Christ, make its spiritual influence felt throughout the entire diocese. If the Lord be God, follow Him; but if money-making and pleasure, then follow them.

THE LATE REV. RURAL DEAN
CHOWNE, B.D.

Through the death of the Rev. Rural Dean, Alfred William de Holland Chowne, B.D., the Church loses one of her most faithful servants. Profound grief was felt throughout the whole of the diocese of Algoma, when the sad intelligence reached its several missions, on Friday, 21st ult. that the spirit of the veteran had been called home to rest on the previous evening. Faithful to the last he did his duty, unshrinkingly and uncomplainingly, amid the many trials and rough experiences of missionary work. For several years Mr. Chowne has continued in active service though suffering severely from chronic asthma, and the effects of a paralytic stroke, preferring this course of retirement and enjoyment of benefits which his many years of service in the sacred ministry warranted. Among the many qualities, that of extreme modesty in all his actions was noticeable, thinking but little of tasks from which others would be inclined to shrink; many a dying bed has been cheered, sufferers through deadly diseases were patiently nursed back to health, when medical men were distant, relief to the distressed, and consolation to afflicted ones, whatever the distance, case or subject, were cheerfully rendered, for his heart was large, his sympathies extended in all directions, not confined to the bounds of his own Church, for in such cases unhappy divisions melted into one common bond of brotherhood, so characteristic of his office, consecrated to the altar of Christ and humanity. The deceased was born at "Mossland," in the parish of Eccles, diocese of Manchester, now one of the residential suburbs of the "Cotton City," on March 16th, 1843, and received his early education at that well-known institution, the Manchester Grammar School, thence through several colleges in London, England, finishing with honourable distinction at Lichfield Theological College. During this period the Apostolic rite of confirmation was received at the hands of the then Bishop of Chester, in the venerable 12th century church at Winwick. The counsel and spiritual guidance afforded then, following careful home religious training, led on to his dedication to the ministry. Ordination to the diaconate in 1873 by the sainted Bishop Selwyn at Lichfield cathedral was followed by advancement to the priesthood in 1875. His first curacy was at Longford, Staffordshire, under the late Rev. Adam Clarke, the second at Wolverton, under the Rev. William Harnest. Prompted with a desire for missionary work he came out to Quebec in 1876, and was stationed by Bishop Williams at Riviere du Loup. From there he went to Niagara diocese and had charge of Erin and Garafraza, under Bishop Fuller. The new field of Algoma called for active and devoted workers; the inducements were plenty of hardships, privations and pioneer work; his response to that appeal was, "Here am I, send me," and glad was the welcome afforded by Bishop Fauquier in 1880, who at that time called round him his faithful band of earnest missionaries, at the mission of Rosseau, not then the pretty village of to-day. Mr. and Mrs. Chowne with their young family submitted to conditions of life sufficient to extinguish the zeal of such as had previously enjoyed the comforts of cultured homes, Mrs. Chowne, born in Norway, being the niece of a Lutheran prelate, but the blessing from on high was with them. The church became established mid the bush, throughout a field of hun-

dreds of square miles, and an ever-ready welcome was then received by the bearer of the good news of salvation. After ten years of unflinching zeal, when the Church had become established, and the visitors from the South began to realize the beauty of the Muskoka lakes, and the prospect of more settled and habitable conditions began to dawn, Mr. Chowne voluntarily offered to organize the new mission of Emsdale, on the G.T.R., and was inducted by the late revered Bishop Sullivan, in St. Mark's, old Emsdale. From this centre new stations were opened, the last and most dear to the incumbent's heart being that of St. Mary's, Sand Lake, sixteen miles distant. About five years ago St. Mark's church was, as he himself quaintly remarked, "seen rapidly going down-hill," being removed bodily for a mile from its former site to the new-growing village, since which a tower with well-toned bell have been added. Now the church and new parsonage stand in one plot, all free from debt, and around which improvements were made by the incumbent's own skill and labour. The esteem in which he was held by his fellow-clergy in Algoma was demonstrated by the fact of his repeated election as a member of the Advisory Board of the diocese, as delegate to the General Synods, and also to the office of rural dean of the district of Parry Sound from 1887 until death. Mr. Chowne leaves to mourn his loss a loving and faithful wife, two sisters, two daughters and three sons, all of whom were present and received with him, at the hands of their oldest friend in Algoma, Ven. Archdeacon Lloyd, the consolation of the blessed Sacrament, soon after which he fell in sleep. The interment took place at St. Mark's, on St. Mark's Day, when the clergy of the eastern portion of the diocese gathered to pay their last tribute to their beloved friend and brother, by whose counsel many of whom had received advice and support. The remains were placed in St. Mark's prior to the early celebration of the Holy Eucharist, and the closing service was read by Ven. Archdeacon Lloyd and Rev. James Boyde, M.A., the sacred building being crowded to overflowing. Twelve past and present wardens of the mission carried the remains of their late pastor to the cemetery. The members of the Masonic body from several towns, the deceased being an Arch Mason, and chaplain of Emsdale lodge, to the number of fifty, escorted their brother, and paid the grand honours at the grave, headed by the D.D.G.M. Mills, of Bracebridge, at the close of the religious rite. Pro ecclesia Dei.

REVIEWS.

The Story of the Cowboy. By E. Hough. Toronto: Morang, 1899.

The Cowboy is a very remarkable product of a peculiar condition of society. He has had his day, to some extent he still has it; but soon he will "cease to be." It is, therefore, of the greatest interest that his memory should not perish, that we should have some trustworthy record of his merits and demerits, of his really great qualities, united with much of roughness and coarseness. The author of the volume before us has a full and accurate knowledge of his subject and literary power to do justice to it; and he has given us here a most living and striking account of his hero. The titles of some of his subjects will give the reader an idea of what he may expect: The Cowboy's Outfit, the Cowboy's Horse, a Day at the Ranch, Wars of the Ranges. Entertaining the book is from beginning to end; but it is more than this, it is full of instruction.

A Short History and Exposition of the Apostles' Creed, and of the First Eight of the Thirty-nine Articles of Religion. By Eric James Bodington, M.A., late Scholar of Brasenose College, Oxford, and Vicar of Osmington, Dorset. With an introduction by the Lord Bishop of Salisbury; 12mo., pp. xv., 168. Oxford: B. H. Blackwell; London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd.

This small manual shows throughout its pages the work of an accurate scholar and a painstaking teacher, where there is much information given in a concise and intelligible form, and the interest is not drawn aside by a large apparatus of learning. For theological students and those who are anxious to obtain a clear view of the growth and objects of the creed, its meaning and the causes that led to its expansions, we cannot remember a short treatise that is at all so suitable. It is short because the matter and information are closely compacted, and yet there is no loss of lucidity, or sacrifice of the devotional spirit. You feel, as you read, that the groundwork is firmly rested on such authorities as Pearson and Heurtley, and the spirit of exposition is entirely conservative, but there is a charm in the new setting that carries forward the interest, and there is a satisfaction in looking back to the time you have devoted to the study. The Eight Articles of Religion that are taken up, are for the most part covered by the exposition of the Creed, and only a few points need special attention, but it is well to have all considered in the same volume, although for no higher purpose than to show the unity of the doctrine. The history of the gradual evolution of the Creed (pp. 1-26), is exceedingly interesting, and all the more so that it is a matter so seldom considered. In the New Testament we trace citations from rudimentary creeds or baptismal professionals of belief, or the primary crystallizing of the faith into forms. The currents of traditional teaching and historical writing were running on harmoniously alongside, giving in one the creed, and in the other the Canon of Scripture, independent authorities, coalescing in the one faith. The seed-form of the Creed was the baptismal formula, and the growth closely followed one line of evolution through the Creeds of East and West, until in the East there was completed the Niceno-Constantinopolitan Creed, and in the West the Apostles'. For reasons easily assigned we have an exacter historical account of the addition of words and phrases to the Nicene Creed than we have to the Apostles'; yet the additions even in this are sufficiently traceable, and ultimately the creed took on its present shape as a survival of the fittest. The treatment of the Articles in the second part of the treatise is entirely expository, making plain to the understanding what the Church means to be held as matters of faith. The truth is stated without entering into controversy, beyond making a simple statement of any contrary opinion. The chief stress is laid upon the positive doctrine, its scriptural reasons, and its simple practical applications. A course of careful study in the volume will give a new pleasure to anyone who follows the Church's directions in repeating the Creed, and remove some ignorant scruples which trouble the weaker brethren. We have only this one fault to the volume, that it does not have any index. A plain, short index would have doubled the utility of what is so clearly stated.

The Century Magazine.—The May number contains a very long article, amongst others, entitled, "The Story of the Captains," which gives, in some detail, the personal narratives of the commanding officers of the American ships which took part in the naval engagement off Santiago, in which Admiral Cervera's fleet was destroyed. R. D. Mackenzie writes about "The Solar Eclipse at Benares," which eclipse took place on the 22nd January, 1898. D. Gray contributes an amusing story entitled, "The Matter of a Mashie," and other stories published are, "The Last of the Mulberry Street Barons," by J. A. Riis; "The Dead Bee," (poetry), by A. L. Cole, and "Two Lovers of Literature," by Mrs. J. T. Fields. Further instalments of "The Vizier of the Two-Horned Alexander," by F. R. Stockton; "Alexander in Egypt," by Professor Wheeler, and "Via Crucis," by F. Marion Crawford, also appear. "A Song of Spring," by C. D. Roberts; "The Flying Dutchman," by L. M. Sill, and "Song on an Oriental Theme," by C. H. Page are amongst the poetical pieces contributed. The first part of a story by R. M. Stuart, entitled "A Note of Scarlet," will be found within.

The frontispiece is a picture of Mrs. R. E. Griffith, painted by Gilbert Stuart, and engraved on wood by Henry Wolf.

Scribner's Magazine.—The current number contains several very interesting articles, among which may be mentioned Gen. Wood's "Santiago Since the Surrender," and Gov. Roosevelt's description of the work of the Rough Riders in the Trenches. This is the fifth article of a series of six appearing in this magazine, which deals with the same subject. Senator Hoar gives some more of his Political Reminiscences, and some letters of Sidney Lanier are published, giving his musical impressions. G. W. Stevens, the author of "With Kitchener to Khartoum," who is the clever and versatile special correspondent of The Daily Mail, writes a graphic account of the landing of Lord and Lady Curzon in India at Bombay, and of their reception at that city, and afterwards in Calcutta. A batch of Robert Louis Stevenson's letters, dated from California, and an instalment of a story by A. T. Quiller-Couch, entitled "The Ship of Stars" also appears. Other articles are contributed by E. S. Martin, J. C. Harris, F. Hopkinson Smith and the Ven. Archdeacon Brady, who served as an army chaplain during the late war.

Magazines.—The Outlook carries on its weekly work with surprising and unflagging vigour, discussing such various subjects as the Samoan Difficulty, Negro Disfranchisement, New York Legislature, Stability in France, not to mention a number of others of no less interest. One who reads The Outlook regularly will not fall behind the age.

The Arena for April is a very good number. An article on the Paulist Fathers will receive future notice from us. A set of papers on the Race Problem should be read. Other articles are Spanish Character Studies, the League for Social Service, Russia's March on Europe, and Possibilities of the Moral Law.

The Homiletic Review (April) has the most varied contents, sermons, a symposium on Church Music, a very good paper on "Commanding the Attention," for a preacher one of the most important subjects, here treated briefly and well. There are also many outlines, texts, themes, hints, and other aids for the preacher.

The Expository Times (April), is excellent. Among the notes we would draw attention to one relating to the dealing of the late Dr. Berry of Wolverhampton with a penitent woman. Dr. Hunter seems as if he represented the class who think that the Gospel has lost its power. An excellent and serviceable article on the Text of the New Testament and recent literature referring to the same by Ada Bryson, M.A., may be recommended to beginners in textual criticism. There are some good notes on the different reports of the Temptation of Christ, by the Rev. A. E. Gaine. A good article by Dr. E. W. G. Masterman is written to prove that our Lord was crucified on the 15th and not on the 14th of Nisan. We are sorry to disagree with him, but the arguments of Caspair satisfy us on the other side. Dr. Masterman refers to Westcott and others, but ignores (and perhaps does not know) Caspair. The whole number is of value.

The Pall Mall Magazine.—The current number of this magazine is full of interesting reading matter. "A Throw of the Dice," is a tale of the days of the Cavaliers and Roundheads. "The London of Pepys," by A. J. Hare, tells of the London of Charles II. and contains illustrations of St. Olave's church, Hart street, Southwark, where Pepys used to worship, as it is at the present time. This article should be especially interesting to those who are fond of historical reminiscences. The London of 1650-70, when Pepys lived in it, is fast disappearing, and there are but few of the old landmarks left. An article dealing with St. John's, Newfoundland, which is one of a series of articles dealing with the capitals of Greater Britain, which will appear from time to time in this magazine, gives an interesting account of the capital of Great Britain's oldest colony. "Two Women," by J. F. Fraser, is a tale of which the two heroines are ex-

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undergraduates of Girton, Cambridge. "The Magic Lanthorn," "The Last Torpedo" and "Being Detectives, a Bastable Story," are all good in their various ways. Part III. of "Sketches in Egypt," by C. Dane Gibson, the 7th part of "The Ship: Her Story," by that well-known writer of sea stories, W. Clark Russell, and the final instalment of the story entitled, "The Silver Skull," also appear. In addition to the above is an article by F. Wedmore, dealing with the famous Dutch painter, "Rembrandt and his Etchings," and which is illustrated with reproductions from prints now in the British Museum. F. J. Higginbotham writes about certain members of the Imperial House of Commons, under the title, "Silhouettes in Parliament." This article is the first of a series and deals with the leaders of H.M.'s Opposition. It is illustrated with caricature portraits by G. R. Halkett.

The Churchwoman.

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

SISTERHOOD OF S. JOHN THE DIVINE.

The "Guest Room" in S. John's Hospital, Major street, Toronto, presented a somewhat unusual appearance on Saturday afternoon, May 6th. That day is always kept as the dedication festival, and at the invitation of the Sisters about two hundred guests assembled. Among those present were: Mrs. Sweatman, Provost and Mrs. Welch, Rev. F. H. Hartley, Mrs. James Plummer, Mrs. Christopher Robinson, Miss Grier, Mrs. John Cartwright, Mrs. James Henderson, Mrs. Montizambert, Mrs. H. S. Strathy, Rev. C. L. and Mrs. Ingles, Rev. Edward and Mrs. Cayley, Mrs. Beecher, Miss Macklem, Miss Playter and Mrs. Osler. All received a hearty welcome from the Mother Superior and the Sisters, and enjoyed the social hour in the House from which issues the constantly widening work of the Sisterhood of S. John the Divine. It is scarcely fifteen years since the work began in Toronto, and what has been accomplished in this comparatively short time is in itself the best evidence of the worth of the order. The following quotation from a recent address on the subject gives a comprehensive idea of Sisterhood life: "The object of a Sisterhood is not primarily a work but a life; not chiefly doing but being. Of course doing follows being as naturally as fruit grows on a healthy fruit tree; work is the outcome of life which always and necessarily exhibits itself in energetic action. The first object, however, is not the accomplishment of work, but the cultivation of a special type of character." The work which has developed in this community is certainly creditable fruit, and shows that doing has indeed followed being. S. John's Hospital is widely known among all denominations; it is a woman's hospital, where patients are sent by the city or may go at their own expense. Four beds are endowed, so that they may be entirely devoted to charity patients. Although some payments and grants are received, nearly half the work done in the hospital is on a purely charitable basis. S. John's is unique in that it is the only hospital in Toronto where a woman unable to pay, who has been in the city for less than a year, can obtain admission. The bright, cheery wards and homelike private rooms are a revelation to those who only know the large public hospitals, and the nursing given by the Sisters receives the commendation of physician and patient. Of the twenty-two active members of the community, nine are usually employed in the hospital. The Church Home for the Aged on John street, and the Seaton Village Mission are each in the care of two Sisters, and will furnish material for subsequent articles.

The Bishop Bethune School at Oshawa, which began in 1893 with three pupils, has now about fifty, and provides the best educational advantages for girls under the Sisters' supervision. Three members of the order are always in residence there. The latest addition to the educational work is the kindergarten and elementary school at the House in Major street. This was only commenced in September last and has already met with good success. A specially trained Sister has charge of the kindergarten, and in the bright "Guest Room" every modern appliance is furnished for carrying on this important feature in the training of the young. S. John's House is in many quarters best known for its Church Work Room, where are executed the most beautiful pieces of Church embroidery. Orders now come in from all parts of America, and receive the attention of the skilled workers who spend their entire time in this department. The visitors on Saturday last had an opportunity of viewing some of the most recent pieces, and to all it was a revelation to see the delicacy and skill with which the ecclesiastical designs are wrought in the finest fabrics. The volunteer workers who give a portion of their time to this embroidery have the opportunity of learning some of the intricate work, and the result of their labours adorns many a poor Mission Church in parts of Canada far and near. Those who have never visited St. John's House and Hospital have little idea of its peaceful atmosphere, and the spirit of loving devotion which characterizes every member of the community. To those who are occupied with the endless demands of modern city life it is a rest and refreshment to turn aside for a time and contemplate the life of these Churchwomen, who have separated themselves from the world, and in a life of deep devotion, governed by a strict rule, give themselves to the service of the poor and afflicted and the furtherance of the Church Militant. It is to the credit of the Church in Canada that the order is so adequately furnished with accommodation, and that a chapel widely known for its exquisite beauty is the property of the Sisters. During the past year the chapel has again been enriched with gifts from friends; new stained glass windows are added, and a beautiful piece of wood carving over the altar brings to mind an English lady who left this valuable memento of her visit to Canada. The memorial screen has also been beautified with two additional figures. This quiet work which goes steadily forward calls for the loyal support of every Churchwoman; it is no longer necessary to furnish a defence for Anglican Sisterhoods in any intelligent community, they now receive the sanction and support of the Bishops and the Church in every part of the world.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—The Bishop has gone to Italy to bring Mrs. Courtney home. Her health has considerably improved. The Rev. Percy Soanes, late incumbent of St. Matthias, has been appointed to a parish in Guysboro. Mr. Soanes is an Ontario man. The C.M.S. centenary, which was held in St. Paul's church, passed off very successfully. The Rev. W. J. Ancient is visiting the rural parishes, in the interests of the "Tangier scheme" of raising money, and is meeting with much encouragement. This system does away with all special appeals, and where tried it has worked well. More money has been raised, and this much more easily than under the clumsy old plan. The diocesan finances, we are glad to learn, are in a healthier condition than for some time past. As yet there has been no reduction of grants.

Pugwash.—This parish is vacant. The Rev. V. G. Harris, of Amherst, N.S., will furnish particulars. Stewiacke is also vacant.

Windsor.—The Boys' School, which is under Mrs. Handsomebody's charge, is steadily progressing in numbers.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

St. John.—The Lord Bishop of the diocese spent Sunday, April 23rd, in this city, and preached to the St. George's Society, of which society he is chaplain.

St. Stephen.—Christ Church.—A very profitable and pleasant meeting of the chapter of the deanery of St. Andrew's was held in this parish on the 24th and 25th April. On the eve of St. Mark's Day, the 24th, there was evening service in Christ church. Rev. F. Robertson, rector of Trinity, St. Stephen, read the prayers. The rural dean, the Rev. R. G. Smith, of St. George's, and the rector of the parish, the Rev. O. S. Newnham, read the lessons, and the Rev. E. W. Simonson, of St. Andrew's, preached. At 8 o'clock the following morning there was a celebration of the Holy Communion. The Rev. R. E. Smith was the celebrant, and the Rev. O. S. Newnham, assistant. The chapter met for business at 10 a.m. Acts v. was read in the original and discussed. One of the forms of business was the election of one clergyman and one layman to represent the deanery on the Board of Home Missions of the Synod. The Rev. E. W. Simonson and Mr. C. N. Vroom were elected to these positions. Resolutions were passed, the one expressing the sense of loss felt in the death of the late Archdeacon of St. John, Dr. Brigstocke, and the conveyance of a resolution of sympathy to Mrs. Brigstocke, and the other expressing sorrow at the illness of one of the members of the chapter, the Rev. W. S. Covert, rector of Grand Manan. The next meeting of the chapter will be held in Grand Manan in August. An after meeting was held of the clergy of the deanery, and the lay representatives of the several parishes to the Diocesan and Provincial Synods for the purpose of electing a governor for King's College, Windsor, N.S., when the Rev. E. W. Simonson was elected. At this meeting of the deanery the brethren had the pleasure of having with them the Rev. A. Moore, rector of Calais, Maine. All the clergy were pleasantly entertained, and all dined on Tuesday at the rectory.

St. Andrew's.—The parish of St. Andrew's and Chamcook extends for about eight miles along the shore of Passamaquoddy bay. There are two of the prettiest country churches in the diocese in it; one in the town of St. Andrew's, "All Saints," and the other four miles distant, a beautiful stone church, which stands, we may say, a fitting memorial of its chief benefactor, the late Mr. George Grimmer. The name of this church is "St John's." St. John's has just been presented with a solid silver chalice and paten, a gift of the Johnston family, in loving memory of their father and mother. It has this inscription on the bottom of the paten: "In loving memory of Henry and Ann Johnston, by their children, 1899." Mrs. George Grimmer, whose interest in "St. John's," for reasons above stated, is very great, has presented the amount necessary for having this church put in thorough repair. With other repairs the interior will be repainted. The work is now being undertaken.

MONTREAL.

WILLIAM BENNETT BOND, D.D. BISHOP, MONTREAL

Montreal.—The Bishop of Montreal has made the following appointments for June and part of July: Sunday, June 4th, St. John's, Rev. W. Windsor. Monday, June 5th, Sabrevois, Rev. B. P. Lewis. Tuesday, June 6th, Farnham, Rev. Canon Mussen. Wednesday, June 7th, Waterloo, Rev. T. A. Jenkins. Thursday, June 8th, W.

Shefford, Rev. R. Emmett. Friday, June 9th. Iron Hill, Rev. G. Mason. Sunday, June 11th. Bromé, Rev. E. P. Judge. Monday, June 12th. Knowlton, Rev. P. W. Chambers. Tuesday, June 13th. Cowansville, Rev. J. A. Elliot; Adamsville, Rev. R. Irwin. Wednesday, June 14th. Bedford, Rural Dean Nye. Thursday, June 15th. Stanbridge, Rev. W. Harris. Friday, June 16th. Philipsburg, Rev. W. C. Bernard. Sunday, June 18th. Frelighsburg, Canon Davidson. Monday, June 19th. Dunham, Rev. N. A. F. Bourne. Tuesday, June 20th. Dunham Ladies' College closing. Wednesday, June 21st. Sutton, Rev. E. Capel. Thursday, June 22nd. Abercorn, Rev. E. Capel. Friday, June 23rd. Glen Sutton, Rev. I. H. Lackey. Sunday, June 25th. Potton, Rural Dean Brown. Monday, June 26th. Bolton, Rev. N. P. Yates. Tuesday, June 27th. Eastman, Rev. A. F. Buckland. Wednesday, June 28th. Boscobel, Rev. C. P. Abbott. Thursday, June 29th. N. Ely, Rev. C. P. Abbott. Friday, June 30th. S. Stukely, Rev. J. W. Garland. Sunday, July 2nd. Abbotsford, Rev. H. E. Horsey. Monday, July 3rd. Rougemont, Rev. J. Waterson. Tuesday, July 4th. S. Boxtton, Rev. R. McEwen. Wednesday, July 5th. Granby, Rural Dean Longhurst. Thursday, July 6th. Granby, meeting of Sunday School Institute. St. Jude's.—The Bishop administered the rite of confirmation at this church on April 28th to forty-nine candidates, of whom nearly half were of the male sex, and twelve were adults. There was a more than ordinarily large congregation. The lessons were read by the assistant minister, the Rev. H. R. O'Malley, and the candidates were presented to Bishop Bond by the Rev. Canon Dixon. His Lordship's text was Acts viii., 17: "Then laid they their hands upon them, and they received the Holy Ghost," and his remarks were chiefly in regard to endowment of the Holy Ghost, and practical advice to the candidates on the matter of prayer, Bible reading, Sabbath observance, attendance at the Communion and a willingness to assist their pastor in every way possible in the work of the Church.

Diocesan Theological College.—The names of the various prize winners at this college for the past term, are as follows: Old Testament, first year, Mr. J. B. Meyer, B.A.; second year, Mr. T. B. Holland, B.A.

New Testament, first year, Mr. H. S. Boyle, B.A.; second year, Mr. J. J. Willis, B.A.

Dogmatic theology, second year, Mr. J. J. Willis, B.A.

Apologetics, first year, Mr. H. S. Boyle, B.A. Ecclesiastical history, first year, Mr. H. S. Boyle, B.A., the Leonard prize, and Mr. T. B. Holland, B.A., the college prize; second year, Mr. J. J. Willis, B.A.

Patristics, second year, Mr. H. Boyle, B.A. English Bible, Mr. T. B. Holland, B.A., and Mr. J. J. Willis, B.A.

Church catechism, Mr. W. Troop.

Elocution, Mr. J. J. Willis, B.A.

Baikié prizes: For speaking, Mr. A. A. Ireland; for reading, Mr. C. E. Jeakins. The college calendar for the twenty-seventh session, 1899-1900, has been issued, and contains several clauses that are new. Hereafter, students will be received who wish to take the theological course without binding themselves to work in the diocese. Such students will not be entitled to receive college bursaries, but may compete for the \$200 scholarship recently offered by Mr. A. F. Gault, Mrs. A. F. Gault, and Mr. George Hague. Mr. A. F. Gault has offered a prize of fifty dollars for proficiency in speaking, open to all students of the theological course. Prepared speeches (occupying about twelve minutes, and not to exceed fifteen minutes), will be delivered by the competitors on either of the two following subjects: (1) The advantage of a university education as a preparation for the ministry; (2) the consolidation of the Church in Canada. An extempore address upon some selected subject will also be delivered by each competitor. Two new governors have

been appointed on the Montreal Diocesan Theological College. In the place of the Ven. Archdeacon Lindsay, who has retired, Bishop Bond has appointed the Rev. Canon Norton, D.D. Another vacant place has been filled by Mr. James Crathern, president of the Board of Trade. The Ven. Archdeacon Mills, whose term of office expires this year, has been reappointed by the Bishop.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON } Wolfe Island.—The vestry meetings were very harmonious and satisfactory. Total income, \$1,385. Only \$60 of this was raised by entertainments. Rather more than half the income, however, was devoted to objects outside the parish, the amount being swelled by the generous contributions to the Diocesan Augmentation Fund, which amounted to \$607.

Kingston.—The most Rev., the Archbishop of Ontario, sailed for Canada, via Boston, on the 4th inst. from Liverpool. It is reported that he is in the enjoyment of very good health.

OTTAWA.

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

Ottawa.—The first stone of All Saints' Church was laid the other week, with appropriate ceremonies, and in the presence of a number of clergymen and laymen. The Very Rev. Dean Lauder gave an address suitable to the occasion, and Mr. H. N. Bate placed the stone in position. The Dean in his address said that as the rector of Ottawa, he was pleased to see the foundation of a new parish. He thought that the Anglican Church was well represented in every part of the city, that the ground was occupied, and that ample provision had been made in each locality for Anglican worship. Ten years ago, he said, in mapping out the districts, he had selected these very lots on Theodore street (the site of the new edifice), as a suitable place for the erection of a church. He congratulated Mr. H. N. Bate on taking a prominent part in this work. He said Mr. Bate had been prosperous and successful in business and it was a suitable acknowledgment of God's blessing on his labors that he should give of his wealth towards the erection of this building. Referring to Rev. A. W. Mackay, who is to be rector of All Saints' church, the Dean said that in being appointed first rector of the new parish, Mr. Mackay had the good wishes of all the clergy. Rev. Mr. Mackay was no stranger, but had been a resident of the city for over fourteen years, and had always worked in harmony with the rest of the clergy. The Dean wished the parishioners all prosperity and hoped to see in time a large and flourishing congregation. Mr. Mackay came from St. Augustine's, Canterbury, nearly 17 years ago. He was the first Anglican missionary stationed at Combermere, and thence transferred to St. John's Church, Ottawa. Last year he took the B.D. degree from Trinity University, Toronto. All Saints' church will be of solid stone, and will accommodate four hundred people. It will have a tower sixty feet high, and there will be a basement to be used as a Sunday school. The corner stone will probably be laid by the Lord Bishop of the diocese about the middle of June, during the meeting of the Synod.

TORONTO.

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

St. James'.—The Lord Bishop of Algoma preached in this church on Sunday morning, the 30th ult., making an appeal for the Bishop Sullivan Memorial Sustentation Fund. The sum of \$374.74 annually for three years was promised by fifty-one pew-holders, making a total of \$1,124.25.

The contributions ranged in amount from twenty-five cents to one hundred dollars. Those who have had no opportunity of contributing to this fund and desire to do so, are requested to send their subscriptions to the churchwardens.

The Rev. Provost Welch has about 800 volumes of theological works, from the library of the late Bishop Sullivan, to dispose of for Mrs. Sullivan. They include many valuable commentaries and sermons by great preachers. They can be seen at any time at Trinity College.

St. Alban's Cathedral.—The annual service of the Toronto Church of England Sunday School Association will be held on Thursday, 18th May, at 8 p.m. in the Cathedral. A sermon to teachers will be preached by the Right Rev. the Lord Bishop of Algoma.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Galt.—Trinity.—Mr. John Sinclair, of Toronto, has been appointed organist of this church in the place of Mr. R. S. Strong, Jr., who has resigned.

Rev. I. Fennel, late rector of Georgetown, has been appointed incumbent of the Union of Hordley and Stewarttown.

Rev. T. G. Wallace, B.A. (Trinity College, Dublin, and Ridley Hall, Cambridge), has been appointed incumbent of Norval temporarily, by the Lord Bishop of Niagara, in succession to Rev. J. H. Ross. Mr. Wallace is with his relatives in Brampton.

The local papers of Brampton and Georgetown state that Revs. E. Vesey, of Georgetown, and T. G. Wallace, of Norval, are making an effort to revive an interest in cricket among the young men of the parishes. Both these places have had a first-class record in cricket in the past, and it is hoped that the new clubs will be successfully inaugurated. Mr. Vesey has been appointed vice-president of the Georgetown baseball club.

Port Dalhousie.—A large party of the Ladies' Aid Society of St. John's church, Port Dalhousie, met at the rectory on Wednesday afternoon, the 5th April, to hold their final meeting before the departure of the Rev. Canon Gribble for Palmerston. After a pleasant hour of social chat all gathered in the parlor, where Mrs. Paxton read an address, and Mrs. J. H. Johnstone presented Mrs. Gribble with a nice quilt. Canon Gribble replied in very feeling terms, thanking the ladies in Mrs. Gribble's behalf for their useful present, which was quite unexpected, and would be more appreciated on account of its being the work of the ladies of the society. The Sunday school also presented Canon and Mrs. Gribble with two very handsome chairs, and Miss Gribble, organist, with a gold watch chain. They had a short time before given her a gold watch.

Rev. Canon Gribble, of Port Dalhousie, has exchanged parishes with Rev. M. Gardiner, of Palmerston.

Bartonville.—The next convention of Sunday School Workers of the Rural Deanery of Wentworth will be held in this charming little village on Wednesday, May 17th. The opening service will be held in St. Mary's church at 10.45 a.m., with a sermon by the Lord Bishop of the Diocese. Luncheon will be served in the spacious Parish Hall to all the delegates, immediately after the service. At 2 p.m. the convention will commence, and the following subjects will be taken up: 1. "Teachers' meetings and how to conduct them," by Rev. C. E. Belt, M.A.; 2. "The scholar's disabilities and how to overcome them," by Mrs. Gerald Gwyn, of Dundas; 3. "Music in the Sunday school," by Rev. C. E. Whitcombe, of Hamilton; 4. "Model Cate-

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chetical Lesson, subject, "The Holy Trinity," by Rev. T. C. S. Macklem, M.A., of Toronto. Discussion open to all will follow each paper. A Confirmation will be held in St. Mary's church in the evening.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.
 London.—St. Paul's Cathedral.—The Bishop of the diocese held an ordination service in this cathedral on Monday, the 1st inst. (S.S. Philip and James). The following were the candidates presented: For deacons' orders, Messrs. D. J. Doherty and G. M. Kilty, of Huron College, and for priests' orders, Revs. E. B. Smith, of Holmesville; R. Herbert, of Euphrasia, and S. P. Irwin, of Dutton. The Holy Communion was administered at the close. Rev. W. J. Doherty has been appointed to the charge of the parish of Hensall and Staffa, and Rev. G. M. Kilty to the parish of Delhi, Lyndoch and Courtland. The Rev. H. D. Steele, of Port Stanley, preached the sermon and the Rev. W. J. Doherty was gospeller.

Christ Church.—The Rev. W. J. Taylor, rector of St. James', St. Mary's, delivered an excellent lecture in the school-room on Friday evening, the 28th ult., on "Habit, or What Shall We Wear?" The Rev. J. C. Moorehouse, the rector, presided, and the Rev. Canon Richardson had a seat upon the platform.

St. Mary's.—St. James'.—A seven days' mission has just been held in this church by the Rev. H. C. Dixon, of Toronto. On the Sundays there were large congregations, and through the week, both afternoon and evening, very fair ones. Mr. Dixon is a strong, able and forcible preacher, and is most faithful to the Church in all his preaching and teaching. His sermon to men was a chaste and helpful one, and was closely followed by those present. The Rev. W. J. Taylor, the rector, took the greatest interest in the work, and in every way seconded the efforts of the missionary. The mission closed with the Holy Communion, at which there was a good attendance of those who had been refreshed and awakened by the services.

Markdale.—Christ Church.—April 30th the I.O.O.F. of Markdale and vicinity headed by the town band, under the leadership of Mr. Churlton, late of the 7th Fusiliers, London, marched to this church for morning service, where an appropriate and eloquent sermon was preached by the rector, the Rev. J. R. Newell. There was a very large attendance, which filled the building to its utmost capacity.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE
 The Rev. Rural Dean Machin will sail from England on the 18th of May, by the S.S. "Dominion," for Canada.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER
 New Westminster.—Holy Trinity.—This church is still slowly but surely progressing towards its completion. The building is now ready to be plastered, but it will be some months yet before the opening services can be held. Meanwhile, the rector is holding services in the Assembly Hall.

St. Barnabas.—The Rev. Silva White, the new rector of this church, was inducted on Easter Day by the Ven., the Archdeacon of Columbia. Mr. White has been for five years a missionary in the diocese of Rupert's Land, and has just returned from England with his wife, where he was working for the S.P.G. The Bishop of Columbia held a confirmation service in this church on Wednesday,

day, May 3rd, when several adults from Holy Trinity and St. Barnabas' parishes, were presented.

Archdeacon Pentreath returned from Chilliwack, on Tuesday, where he went to plead for the Home Mission Fund of the diocese.

The Bishop is meeting with some success to the appeal on behalf of the diocese, which he is making in England.

COLUMBIA.

RIGHT REV. WILLIAM WILCOX PERRIN, VICTORIA, B.C.
 Victoria, B.C.—Christ Church Cathedral.—The Rev. Canon Beanlands, the rector, returned here on April 20th, from Honolulu, fully restored to health. The voyage and rest have removed all ill effects from the severe attack of pneumonia which he had last January.

St. Barnabas.—The Rev. E. G. Miller was formally instituted as rector of this church by the Bishop, assisted by Archdeacon Scriven, on Thursday evening, April 20th. There was a large congregation, and most of the city clergy were present. After evensong, at which the lesson was read by the Rev. W. Barber, rural dean, a special form of service was used by the Bishop. The customary oaths were administered by the Archdeacon, and the ancient forms of being admitted at the west door of the church, and ringing the bell, were observed by the new rector. At the Easter vestry, a resolution expressing their hearty appreciation of the work done by the Rev. J. B. Haslam, the late rector, during the past four years, was unanimously adopted, and it was resolved to forward to him the best wishes of the vestry for the new work to which he has been called in Milwaukee.

Cedar District.—The Rev. G. W. Taylor has been appointed incumbent of this place, which is in the neighbourhood of Nanaimo, as successor to the Rev. E. G. Miller, and entered upon his duties on Easter Day.

Wellington.—The Rev. C. E. Cooper, the rural dean, has left Wellington for a visit to England, and in his absence the Rev. Mark Lukes is taking charge of the parish.

British and Foreign.

Violet cassocks will, for the future, be used in the cathedral, Newcastle-on-Tyne.

St. Alban's church, Holborn, was damaged to the extent of £1,000 by a recent fire.

The Bishop of London consecrated the new church of St. Mark, at Lucerne, on Friday, April 14th.

The Rev. A. W. Foster, of Brockhampton Court, near Ross, has been appointed High Sheriff for the county of Hereford.

The Ven. John Quarry, D.D., Archdeacon of Cork, and rector of Donoughmore, has just died at an advanced age. He was ordained a deacon in 1832.

The Codrington College Fund (Barbadoes), now amounts to about £1,500. The trustees (the S.P.G.), have decided to keep the college open for another year.

The death is announced of the Ven. Canon Sharp, who for the past sixty-five years has been vicar of Horbury, near Wakefield. He had reached the great age of 98.

The Bishop of St. David's has appointed the Bishop of Swansea to be treasurer of St. David's

cathedral, in succession to Canon Lewis, now Archdeacon of Carmarthen.

The consecration of the Bishop-designate of Madras, Madagascar and Mombasa has been fixed for Thursday, June 29th (St. Peter's Day), at St. Paul's cathedral.

St. Margaret's, Aberdeen, has been enriched by various gifts, consisting of a very handsome dos-sall and wings for the high altar, and also by the principal portion of a very beautiful rood screen.

As the result of a public subscription, a beautiful Celtic cross of Bolton Wood stone has been erected in Whitby cemetery, in memory of Miss M. J. Linskill, the authoress of "The Haven Under the Hill," etc.

The number of communicants at St. Peter's, Cranley Gardens, London, just fell short of 1,400, which is larger than the population of the whole parish, and the accommodation of the church. The offertories during Lent reached £1,000.

It is estimated that the total attendance at the C.M.S. centenary meetings, not including the attendances at the services in St. Paul's Cathedral and elsewhere, has been at least 50,000. The special centenary offerings amounted to about £70,000.

The C.M.S. Gleaner says that the total number of missionaries, who have actually engaged in foreign missionary work under the C.M.S., including two ladies, who sailed for Palestine and Egypt last month, amounts to 1,997, not counting wives.

On Easter Day there was used for the first time in Ardcarne parish church, diocese of Elphin, Ireland, a beautiful new memorial organ, which has been presented to the above ancient church by Mr. A. B. Walker, in memory of his mother, Lady Walker.

An oak memorial litany desk has lately been presented to the far-famed church of St. Martin's, Canterbury, considered to be one of the oldest, if not the oldest, in England. There are still numerous relics to be seen, including a Norman piscina, a Norman or Saxon font, and several old doorways.

At St. Paul's, Bedminster, on Easter Sunday, 1,122 communicants were present. This parish is in a great measure made up of the working-classes. The special feature in connection with the work of the parish is the large numbers attending the Bible classes and Sunday schools. There are about 2,700 on the registers, and between 700 and 800 of these are adults.

Canon Cornish, the Bishop-designate of Grahamstown, has been presented by the clergy and laity of Bristol and the neighbourhood with a complete set of episcopal and academical (D.D.), robes. These gifts were accompanied by illuminated addresses, expressing the subscribers' warm appreciation of the valuable work which he has accomplished in their midst during the past seventeen years.

The Bible Society's Monthly Reporter learns from the Rev. G. H. Bondfield that the issues from the society's China agency during 1898 have reached the astonishing total of over a million copies! This is an increase of more than a quarter of a million copies on 1897. In particular, the number of New Testaments issued has almost doubled during the year, and is now more than eight times what it was in 1894.

In excavating to clear the vaults of St. Michael Bassishaw, one of the churches in the city of London proper, distinct traces of three floors, lower than the existing one, were discovered,

showing that at least three churches had stood upon the site prior to the fire of London in 1066. The old bell of this church, which was cast in 1070, has been secured for the new church of St. Etheldreda's Mission, Fulham Palace Road.

Some idea of the progress of Church work in the diocese of Perth, W.A., may be gathered from a few brief statistics. For the year which ended Easter, 1898, the figures were as follows: Those in parentheses represent the totals for 1897: Baptisms, 1,193 (1,000); confirmations, 288 (270); marriages, 492 (340); burials, 875 (727); communicants on roll, 3,307 (2,657); communicants at Easter, 2,118 (1,903); communicants during the year, 10,330 (14,682); offertories, parish, 4,168 (3,508); district, 686 (795); total, 4,854 (4,303).

The following from *The Hindu*, a well-known Indian native journal, will be read with interest: "The Right Rev. F. Gell, D.D., Bishop of Madras, retires from service to-day (February 14th), and in his retirement Madras loses the influence of a great character. We are not Christians; and we cannot pretend to be in any sense enthusiastic about the results of the propagation of the Christian Gospel. But a pious man is a pious man, whether he be a Christian or a Hindu. Practical religion—religion as concretized in thought, feeling, and conduct—is unsectional, above and beyond all forms and dogmas, and universal. And as true Hindus we are tolerant, nay, large-hearted, enough to recognize in Dr. Gell a saintly personage—in the presence of whom all sectarian strife is stilled, and the thought of petty outward differences is not."

A service of almost unique interest was held lately in St. Peter's chapel, Buckingham Gate, London, to bid God-speed to the Rev. L. B. Cholmondely, who has sailed for the third time to St. Andrew's Mission, Tokio, Japan. After the second lesson, O Taki, a Japanese woman, who has been for some time living in England, was admitted to the Catechumenate of the Nippon Sei Kokwai (Holy Catholic Church of Japan). The admission was conducted in Japanese, O Taki affirming (1) her belief in the one true God, the Maker of heaven and earth; (2) her renunciation of the worship of the Shinto and Buddhist gods and idols; (3) her desire to learn the way of Christ, and to be prepared for Holy baptism. After some prayers in Japanese, an address was given by Mr. Cholmondely, who sailed next morning, after a celebration of the Holy Eucharist, in the S.S. "Inaba Mani."

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.

SACERDOTALISM.

Sir,—Had High Churchmen always observed the studied moderation shown in your article on "Sacerdotalism," the Church of England would have been spared the present distress. Let us at least in Canada bear this fact in mind. Those of us, who are known as Evangelical Churchmen, earnestly insist that the priest of the Prayer-Book is the presbyter of the New Testament, just because his truth is so sadly obscured by those who have a fondness for what the late Archbishop Benson called the "trinkets of Rome." We have the highest conception of the dignity and Divine authority of the ministerial office. We know that while "all Christians are priests, not all Christians are presbyters." We sincerely deprecate ex-

trêmes in either direction, and we are fully conscious that in this respect we ourselves are by no means free from reproach. I would venture to commend the thoughtful words recently addressed to the Record by Prebendary Eardley Wilmot: "I believe the best and wisest course at the present juncture would be, not to accentuate the differences which mark, and which may legitimately mark, those who are one in the true comprehensions of the Church of England, but to draw together men of all schools of thought who are 'sober, peaceable, and truly conscientious sons of the Church of England,' and who are ready to maintain an attitude of unswerving loyalty to the Book of Common Prayer and the Thirty-nine Articles." Of course this proposal is not intended to involve any compromise of cherished convictions on the part of any of us; but it is meant to unite all who at least are one in loyalty to the great principles of the Reformation. We are bound to do our best to understand each other; and I should like to add that it is neither wise nor just to attribute our rooted dislike to "Sacerdotalism," either to ignorance or prejudice. Our honest conviction is that the (so-called) Sacerdotal system is entirely without support in the New Testament, and that in spite of the moderation and piety of many of its adherents, the logical outcome of the system is Romanism. I believe that by speaking out frankly to each other in true Christian love, we remove misunderstanding, and deepen mutual respect.

G. OSBORNE TROOP.

THE COMING HURON DIOCESAN SYNOD.

Sir,—The composition of the Executive Committee also seems to be of a somewhat haphazard description. One would think that one of the ways, and the one which would seem to exhibit some fairness, would be to recognize the deaneries in selecting the men. In doing this, it would only be right to recognize the contributions raised for all purposes in each deanery. Taking the present lay members, Middlesex stands first, and has nine members (eight of whom live in London, and the other only a few miles out); Lambton stands second, with three members; Oxford stands third, with two members; Perth stands fourth, with one member; Huron stands fifth, with two members; Brant stands sixth, with two members (both of whom are from Brantford); Essex stands seventh, with two members; Kent stands eighth, with three members (all of whom are from Chatham); Bruce stands ninth, with two members; Grey stands tenth, with no member; Waterloo stands eleventh, with two members; Elgin stands twelfth, with one member; Norfolk stands thirteenth, with one member. Speaking of the composition of the Executive Committee, I note one name which I cannot find in the list of clergymen. It is that of Canon (J. W. P.), Smith. It is true that he is the rural dean of Middlesex, but he has no charge, and is, moreover, drawing an allowance of \$580 from the Superannuation Fund. Can he be truly described as a clergyman representing a parish in the diocese of Huron? As he is not one, is it quite in accordance with the spirit of the law that he should be on the Executive Committee? With regard to the distribution of the funds among the missions, there is a strong under-current of feeling that there is a want of fairness shown, in that some of our missions have a "pull," and even that moneys have been granted to objects which are not purely missionary. I do not know how far these charges are true, but there is no smoke without fire, and as long as this feeling of dissatisfaction exists, no appeals from the Bishop, no circulars from committees, no drumming up of parishes by zealous ladies will improve matters. Nothing will satisfy the laity, who after all are the ones to find the money, except a thorough and independent audit of this fund for the last twenty years. Such a proposal would, of course, be bitterly op-

posed; but the greater the opposition, the more will the need of it be proved.

P.S.—There is another matter in the Synod itself which should be altered, and that is the buzz of conversation which drowns the remarks of most of the speakers, and which always makes hearing Mr. Noble rattling out the names of the delegates a matter of considerable difficulty. Moreover, the same system should exist in reading out both lists—the alphabetical order either of the names of the members or of the places they represent. Last year, two clergymen next to me had formed themselves into a sort of mutual admiration society, and were eagerly discussing the merits, or, as it seemed to me, the demerits of a third clergyman. If I had had a little more courage I should have risen and moved the adjournment of the debate, so that I might better hear my neighbours' conversation. As it was, I could hear neither party with any profit to myself. Those persons who appear to regard the Synod Hall as a sort of club-room, do not, perhaps, realize that the noise they make is not only irritating to their neighbours, but also insulting to the presiding officer, the Bishop.

A. BISSET THOM.

Aylmer, Ont.

CALEDONIA DIOCESE AND REV. B. APPELYARD'S WORK.

Sir,—Some few weeks ago Rev. John Fletcher, of Grand Valley, published particulars of the losses sustained by Rev. B. Appleyard, of Port Essington, B.C., in Caledonia Diocese, and since that time Mr. Appleyard has sent the following other particulars: (1) The boat he lost was purchased by money given by the late Mrs. Miller, wife of Rev. H. G. Miller, then principal of Huron College, and by the College Missionary Association, and was the property of the Mission at Port Essington. (2) Last spring the Bishop sent him to Glenora for special work that arose owing to the passage of some 2,000 Klondikers through the diocese. Returning from this, via Victoria, he lost his winter's provisions (\$100), and later on, his boat, besides drawing heavily on his own resources to pay some of the travelling expenses, etc. (3) One section of his work keeps him almost constantly on the water visiting and holding services at seven canneries and settlements of miners, fishermen and Japanese, etc. Therefore a boat is a necessity. The Skeena river is from three to five miles wide, and surrounded by high mountains, causing the winds to sweep down suddenly and viciously and changing the water sometimes from dead calm to white-caps in ten minutes, and driving every craft into shelter by the quickest journey possible. Mr. Appleyard never leaves home without a good stock of provisions, axe, matches, blankets, etc., in expectation of trouble, and is often drenched to the skin by rain or splashing spray. The ice also is a great danger. The river does not freeze over, but at the farthest reach of the tide ice forms very rapidly on the ebb of the tide and is broken up again on its return, and carried out to the mouth of the river. Very little of the ice is carried out to the sea, and so sometimes the river becomes choked with floating ice, or at times a boat is caught in the ice drift and carried helplessly up the river where its inmates may perish of exposure. Tide rips are another danger; the water whirls and boils over, and makes sailing difficult. The boats must therefore be of a special build, and are called "Columbia river boats." They are 22 to 26 feet long and have a very wide beam, being built for strength and safety rather than beauty and speed, and cost from \$100 to \$300. 4. The increased cost of living, the hire of a man at \$2 a day when out boating, repairs to boat sails, ropes, etc., all help to reduce his allowance from S.P.G., his parish being, in the Bishop's estimation, the hardest in the diocese. 5. The Bishop desires him to go to Atlin Lake this summer, and to return in the autumn, by which time a permanent man for that place is expected to be

found. These facts will show how by the loss of his boat will be begun at once he glad to assist his work.

Millbank, County

SUMMER SCHOOL

Sir,—I am very glad to see your article on the Summer School. I hope to be able to attend it. I would ask my testimony to the able character of the recreation for both good and abundant considerations is added attendance, it is reform of holiday the men, and especially off more or less from trained like their own would return to the refreshed and invigorated body, and would find impetus to systematic many congregation with tickets for the one that I am sure For, indeed, so fit some kindly expressions of their clergy do congregations in the

LETTER

Sir,—Just after p. April, I received p. ter to Leaders," in recent centenary of the letter, one singularly striking distress in the C. to give it place i us it has been oc providential order in Foreign Missio troubled Church controversy is so we have addressed not be a passing tide we long to s happy divisions.' too, that it will a Home Mission w their way onward spoken in this c not got love eno heathen, it canno the Gospel to los worthy of the n; was said that it Articularis stantis sionary enterpris trine of 'Justifica taught.' To this many a hearty A

St. Martin's R.

CANADIAN

Sir,—The prog the Canadian S copies have bee province. From fee for ten day only six dollars. attend the scho pay expenses.

found. These facts in addition to Mr. Fletcher's letter will show how Mr. Appleyard's work suffers by the loss of his boat, etc. A subscription list will be begun at once, and his many friends will be glad to assist him in his faithful and hazardous work.
T. G. A. WRIGHT.
Millbank, County of Perth, Ont.

SUMMER SCHOOL FOR CLERGY.

Sir,—I am very glad to read your appreciative article on the Summer School for Clergy in your issue of last week. As one who enjoyed the privilege of attending last summer's session of the school, I would ask your kind permission to add my testimony to the thoroughly helpful and enjoyable character of the school. It afforded delightful recreation for both body and mind, with food, good and abundant for both. When to these considerations is added that of the very small cost of attendance, it is readily seen what an admirable form of holiday the school provides for all clergymen, and especially for those whose cures cut them off more or less from contact with other minds trained like their own in theological thought. They would return to their work from such a holiday refreshed and invigorated in mind, not less than in body, and would find that they had received a new impetus to systematic study. Your suggestion that many congregations might present their clergy with tickets for the school session is so excellent an one that I am sure it will be largely acted upon. For, indeed, so fitting an opportunity of making some kindly expression of appreciation of the work of their clergy does not often present itself to congregations in the smaller towns and villages.
T. C. STREET MACKLEM.

LETTER TO LEADERS.

Sir,—Just after posting my letter to you of 29th April, I received from the C.M.S. House a "Letter to Leaders," making special reference to the recent centenary of that society. In the course of the letter, one paragraph occurs which is so singularly striking and appropriate to the present distress in the Church, that I am led to beg you to give it place in your columns: "To some of us it has been occurring that not without God's providential ordering is the new wave of interest in Foreign Missions spreading over our own troubled Church just at the time when internal controversy is so keen and so dangerous. And we have addressed ourselves to prayer that it may not be a passing wave, but a rising tide; in which tide we long to see swept away many of 'our unhappy divisions.' It is worth while to remember, too, that it will assuredly be with a rising tide of Home Mission work that Foreign Missions make their way onward. One very solemn word was spoken in this connection, that if a Church has not got love enough to preach the Gospel to the heathen, it cannot have love enough to preach the Gospel to lost souls at home, and is no longer worthy of the name of the Church of Christ. It was said that it was even more true that the *Articulus stantis aut cadentis ecclesiae* is missionary enterprise, than that it is the great doctrine of 'Justification by faith,' as our reformers taught." To this sentiment I trust there may be many a hearty Amen.

G. OSBORNE TROOP.
St. Martin's Rectory, Montreal, 2nd May, 1899.

CANADIAN SUMMER SCHOOL FOR CLERGYMEN.

Sir,—The programme for the second session of the Canadian Summer School is published, and copies have been sent to all the clergy of the province. From these it will be noticed that the fee for ten days' board, lodging and tuition is only six dollars. Unless a large number of clergy attend the school, this amount will not suffice to pay expenses. Last year the fee was \$5, and but for

the kindness of Mr. Frank Hodgson and Rev. T. C. Street-Macklem, who collected subscriptions to the amount of about \$70, we should have had a deficit. Will you permit me to point out two ways in which the laity can help on this excellent work. 1. By direct subscriptions. There is no doubt that fifty or seventy-five dollars raised in this way would relieve the committee of considerable anxiety, and insure them against a deficit. In the absence of the secretary-treasurer, Rev. E. V. Stevenson, I shall be glad to act as treasurer for him, and will promptly acknowledge all subscriptions. 2. The Summer School happily combines work and recreation. It was felt last year to have been a real holiday by those attending it. I would, therefore, suggest that congregations present their clergy with tickets for the school, which I shall be glad to forward on receipt of six dollars. This is a matter for Churchwardens and lay representatives to attend to, and I would earnestly commend to their consideration this excellent way of showing a little kindness to their clergy. I may add that I shall be most happy to answer any enquiries relative to the school. Whilst programmes are sent only to clergy of Ontario, all are welcome to attend it.
HERBERT SYMONDS.

Peterborough.

Family Reading.

WHAT IS WORLDLINESS?

Worldliness is a spirit, it is a temperament, it is a disposition, it is an attitude of soul, it is life without strong callings, it is life without lofty ideals, it is vision horizontal, never vertical; it is ambition, it is success, and it is never holiness, and hearing no mystic voice and no lofty callings. It is destitute of reverence. It never sits in reverent and silent awe in the secret place. It never apprehends, never perceives the significance of the presence of the Divine. It has lusts; it has no supplications. It has ambitions; it has no aspirations. God is not denied; He is simply ignored. That is worldliness. When a man looks straight on and never looks up he is worldly. When a man says, my motto is forward and never, never, never upward; when a man sets his eye entirely upon success, and never, never, never thinks of holiness, that man is worldly. That is the worldly. It is the consciousness of the non-spiritual life, without the conscious possession of an ever real spiritual forever. My brethren, it is life without sky, life without stars, life without starry voices; it is life utterly ignoring the forces and the callings that live and move and speak in the infinite.—Rev. J. H. Jowett.

WHERE IS GOD.

The plague was in London and people were flying from it.

Lord Craven had his travelling carriage at the door and a negro servant was helping to pack it. Suddenly he turned to a fellow lackey, saying: "Since my lord leaves London for fear of the plague, his God must live in the country, I suppose."

The words were repeated as a joke to Lord Craven, but he took them very seriously.

"That poor black has taught me something," he said. "My God is truly everywhere, and can keep me as safely in the midst of this sickness as at my country-seat."

So saying, he ordered his carriage to be unpacked, and sent away, resolving to remain in London himself to take care of the plague-stricken.

The dwelling of Lord Craven was one of the very few into which the plague never entered.

THE REAL AND THE UNREAL.

We live in a world of unreal appearances, of noisy and pretentious claims, of pantomimic display. In happy moments it seems a dazzling spectacle, in bitter hours a dance of death. Rise above it, ye Christians. Here is a light not flickering or unhealthy; no mere gas twinkle, no flare of the footlights, no electric glare—no, rather the placid, perfect breaking of the summer dawn. Be it ours not to trifle on a stage, but weary, yet victorious, to climb the mountains, and gaze at last, sunflushed and thankful, on the breaking of the day. "Reality and persistence!" Some men are genuine by flashes; in their higher moments, and only then, they are held by the beauty of goodness; then at heart they admire the Christ. Some have learned the mystery of sorrow, the hollowness of all but real goodness, their own weakness, their need of help towards their ideal; they do not admire only, they worship, they cling. Ah! if we do so, with all our failures, we shall have His Divine benediction.—Canon Knox-Little.

I FEAR LEST I MAY NOT HOLD OUT.

This objection may be advanced with some show of reason if you are trusting in your own heart and not looking beyond human aids. But in taking upon you the vows of Christ you have the Holy Spirit to bear you up against infirmities and easily besetting sins. You have the promises of Scripture upon which to rely, affording you an unfailling source of comfort. You have the prayers and counsel of brethren in the Lord. You have the blessed influences that come through a right use of the ordinances of the Church. You have the animating assurance of the revealed Word that, "As thy days so shall thy strength be."

BURDEN BRINGING.

All cheery, hopeful, encouraging people help others in the bearing of their burdens. But there is a very doleful class of people who are real burden bringers. They are more dreary than the darkest and shortest winter days. They are the people that remember all the troubles that ever happened to them, and have told of them so often that they have unconsciously doubled them, and who tell their own troubles as though they were sure omens of general disaster. Your daughter is going away to school, and they call to tell you of their niece or second cousin, who in a similar manner left home and returned broken in health, and soon after died. Your husband is on the ocean, and they come in evenings to tell you how many friends they have lost by shipwreck. You are building a new house, and they frequently enumerate to you a long list of people who died just as they got settled in a new home. They have kind intentions, but their woeful reminiscences sometimes seem like ingenious deviltry.

A TEST.

The test of true Christianity is that it awakens in the hearts of those who view it a desire to imitate it. If the little child in your home has no desire to grow like you, be sure that your life has failed to put out the fragrant blossoms of Christian love and kindness. Human nature is so constituted that it cannot see a really beautiful thing without desiring to possess it. If the Spirit of Christ dwells in you, your life will be something which others will desire to copy and make their own.

HIS CARE FOR ME.

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About His throne are eternal calms,
And strong, glad music and happy psalms,
And bliss unruffled by any strife
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be!
When the lights die down from the path I take,
When the strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life song changes to silent prayers
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the Universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that Heart above!
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakes the song;
The sorrow that brought me down He bears,
And loves and pardons because He cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stooped from His throne above
To soothe and quiet us with His love;
He leaves us not when the storm is high,
And we have safety, for He is nigh;
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord will care!

THANK-OFFERINGS.

Some time ago a woman living in the country, in one of the German States, brought to her minister thirty marks (\$7.50), for the work of missions, saying, as she laid down her offering before him: "In former years I have been obliged to pay a doctor's bill of this amount. This year there has been no sickness in my family, which enables me to give so much to the Lord." At another time she brought a donation of twelve marks (\$3), saying: "Many of the farmers have been recently visited by a cyclone, but we have been spared. So I bring you this donation for missions as a thank-offering."

THE INEXHAUSTIBLE TREASURE-HOUSE.

Who doubts that, times without number, particular portions of the Scripture find their way to the human soul, as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words, which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth, and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil, and in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special

messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this; amid the crowds of the court, or the forum, or the street, or the market place, where every thought of every soul seems to be set on the excitements of ambition, of business, or of pleasure, there, too, even there, the still, small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away, and be at rest. —William E. Gladstone.

CHRIST'S FAVOURITE WORDS.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words, which, though we are scarce aware of it, we always work with, and which really express all that we mean by life, or have found out of it. For such words embalm the past for us. They have become ours by a natural selection throughout our career of all that is richest and deepest in our experience. So our vocabulary is our history, and our favourite words are ourselves.

Did you ever notice Christ's favourite words? If you have you must have been struck by two things—their simplicity and their fewness. Some half-dozen words embalm all His theology; and these are, without exception, humble, elementary, simple monosyllables. They are such words as these: world life, trust, love.

But none of these was the greatest word of Christ. His great word was new to religion. There was no word there when He came rich enough to carry the new truth He was bringing to men. So He imported into religion one of the grandest words of human language, and transfigured it, and gave it back to the world illumined and transformed, as the watchword of the new religion. That word was, Father. The world's obligation to the Lord Jesus is, that He gave us that word. We should never have thought of it; if we had, we should never have dared to say it; it's a pure revelation.—Prof. Drummond.

THE CHILDREN WHO SAVED HAMBURG.

Hamburg was besieged. Wolff, the merchant, returned slowly to his home one morning. Along with the other merchants of the city, he had been helping to defend the walls against the enemy; and so constant was the fighting that for a whole week he had worn his armour day and night. And now he thought bitterly that all his fighting was useless, for on the morrow want of food would force them to open the gates.

As he passed through his garden, he noticed that his cherry trees were covered with ripe fruit, so large and juicy that the very sight was refreshing. At that moment a thought struck him. He knew how much the enemy was suffering from thirst. What would they not give for the fruit that hung unheeded on the trees of his orchard? Might he not, by means of his cherries, secure safety for his city?

Without a moment's delay, he put his plan into practice; for he knew there was no time to be lost if the city was to be saved. He gathered together 300 of the children of the city, all dressed in white, and loaded them with the fruit from his orchard. Then the gates were thrown open, and they set out on their strange errand.

When the leader of the army saw the gates of the city open, and the band of little white-robed children marching out, many of them nearly hidden by the branches which they

carried, he at once thought it was some trick by which the townspeople were trying to deceive him while preparing for an attack on his camp. As the children came nearer, he remembered his cruel vow to spare none of the inhabitants, and was on the point of giving orders that they should all be put to death.

But when he saw the little ones close at hand, so pale and thin from want of food, he thought of his own children at home; and he could hardly keep back his tears. Then, as his thirsty, wounded soldiers tasted the cool, refreshing fruit which the children had brought them, a cheer went up from the camp; and the general knew that he was conquered, not by force of arms, but by the power of kindness and pity.

When the children returned, the general sent along with them wagons laden with food for the starving people of the city, and the next day signed a treaty of peace with those whom he had vowed to destroy.

Every age of the world's history has its tales of war and bloodshed and cruelty, of wild struggles and of great victories; but nowhere among them all do we find the story of a more beautiful victory than that which was won by the little children who saved Hamburg.

HINTS TO HOUSEKEEPERS.

Chocolate Pudding.—One quart milk, three tablespoons sugar, four tablespoons corn starch, two and a half tablespoons chocolate; scald the milk over boiling water; dissolve the corn starch in a little scalded milk, and before it thickens add the chocolate dissolved in boiling water; stir until sufficiently cooked. Use with cream, or sauce of butter and sugar stirred to a cream.

A Dish of Snow.—Grate a cocoanut, leaving out the brown part. Heap it up in the centre of a handsome dish and ornament with fine green leaves, such as peach or honeysuckle. Serve it up with snow cream made in this way: Beat the whites of five eggs to a stiff froth, add two large spoonfuls of fine, white sugar, a large spoonful of rose water or pineapple. Beat the whole well together, and add a pint of thick cream. Put several spoonfuls over each dish of cocoanut.

Beef Croquettes.—Take cold beef left from dinner the day before. Chop fine; have one cupful when it is chopped; then add two cups of fine bread crumbs, and moisten with three tablespoons of milk; season with three-quarters of a teaspoon of salt and one-fourth as much pepper. Form into balls, dip into beaten egg (one egg), roll in fine cracker crumbs, and fry in hot beef drippings.

Chicken Croquettes.—Boil or roast one chicken (boiling is best), and one chicken makes thirteen croquettes, one tablespoonful of butter, two tablespoonfuls of flour, half a pint of milk, a little grated nutmeg, one tablespoonful of chopped parsley, pepper, salt, and cayenne. When the sauce is cooked add the chopped chicken, and mix well, then set aside to cool. When cool, mould into shape, dip in egg and bread crumbs, and fry in hot fat.

French Potato Croquettes.—Two cups of hot riced potatoes, two teaspoonfuls of butter, yolks of three eggs, half a teaspoonful of salt and a few grains of cayenne. Mix ingredients in order given and beat thoroughly. Shape in balls, then in rolls pointed at ends. Roll in flour. Fry in deep fat and drain.

Turpentine will usually remove grease stains, rub a little of it very gently on the material, and leave to dry.

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Oxydonor. 'Victory'

(TRADE MARK REGISTERED)

INVENTED AND DISCOVERED BY

DR. HERCULES SANCHE,

A Native of the Province of Quebec, Canada, after over thirty-five years of earnest investigation of the Natural causes and Cure of Disease.



(Trade Mark Registered.)
SHOWING HOW OXYDONOR IS APPLIED.

The only
Genuine
Instruments
For the
Cure of Disease
By this
Method.

OXYDONOR GIVES and cures RHEUMATISM, SCIATICA, LA GRIPPE, PNEUMONIA
VIGOROUS HEALTH - INSOMNIA, NERVOUS PROSTRATION, ASTHMA, CATARRH, DYSPEPSIA, DIABETES, BILIOUSNESS, LOCOMOTOR ATAXIA, PARALYSIS, CANCER, all FEVERS, and all forms of disease at any reasonable stage, without medicine or electricity.

ONE OXYDONOR
will keep an entire family in good health, and will last a lifetime if taken care of.

The following convincing expressions from prominent and progressive people are kindly given us for publication for the benefit of humanity

Ex-Governor of Florida, Hon. Geo. F. Drew, writes :

Jacksonville, Fla., March 4, 1899.
The Oxydonor "Victory" invented by Dr. Hercules Sanche cured me entirely of injuries I sustained from a very severe fall, and I have never had a return of the trouble. I have since used it for various complaints and always with perfect satisfaction. It has twice cured me of Inflammatory Rheumatism and twice it has given me almost instant relief from attacks of La Grippe. I will say further that I have used it whenever I have felt that I needed something to give me greater vitality and energy, and I have taken no medicine since I began the use of this instrument more than six years ago. My health has been better since I used the Oxydonor than at any period since I arrived at manhood, and I am now nearly seventy-two years old, a fact that I think speaks well for the Oxydonor. Yours truly,
GEORGE F. DREW

Professor Fletcher Osgood

writes from Chelsea, Mass., July 25th, 1898. I have found Dr. Sanche's Oxydonor a highly useful assistant in warding off or ameliorating attacks of illness. Under conditions of extreme nerve strain it has the happy faculty of producing natural and wholesome sleep.
FLETCHER OSGOOD.

Rev. A. McBean

Secretary and Superintendent Religious Book and Tract Society, writes :
461 William Street, Winnipeg, Man.
January 15th, 1899.

DR. H. SANCHE & CO.,
Dear Sirs,—I have been a sufferer from a severe case of catarrh of the head and throat for fourteen years. Previous to using Oxydonor my health was broken down and I had to retire from my work. I have been using Oxydonor for about three years, and my general health is very greatly improved, and a radical and complete cure of catarrh is being effected. I am now able, in my 73rd year, to resume my life work.
Quite a number of leading citizens in this city have obtained Oxydonors and speak of them in the most favorable terms.
A. McBEAN.

Rheumatism, Sciatica

Glenannon, Ont., March 20, 1899.
DR. H. SANCHE & Co.,
Dear Sirs,—It is with pleasure that I can testify from my own experience to the value of Oxydonor for curing Sciatica and Rheumatism of any kind. I have also used Oxydonor for La Grippe and colds with myself and other members of my family. Oxydonor is far ahead of medicine in my estimation.
Yours respectfully,
MRS. WM. MUNDELL.

Dyspepsia

Arnprior, Ont., Nov. 14, 1898.
DR. H. SANCHE & Co.
Dear Sirs,—My wife, Jessie de Renzy, purchased one of your Oxydonors and has been using it almost continually ever since she received it. She is a new person, she has improved so much from Dyspepsia. You can use our name as reference.
Yours respectfully,
EDWARD DE RENZY,
Postmaster.

Descriptive books containing hundreds of certificates of self cures sent to any address upon request.

A 170-page book of directions accompanies each Oxydonor.

REFUSE IMITATIONS

advertised under different names. The genuine is plainly stamped with the name of the discoverer and inventor, "DR. H. SANCHE." The buyer as well as the sellers and makers of the imitation is liable for damages.

We sell our instruments at exactly the same prices in Canada as in the United States.

Dr. H. Sanche & Company,

2268 ST. CATHERINE STREET,
MONTREAL, Que.

United States Offices :
NEW YORK, DETROIT, CHICAGO.

Children's Department.

THE VAIN CHIPMUNK.

A gay young chipmunk sat on a rail,
Eating a nut and switching his tail,
With a saucy, impudent air.
With keen, bright eye and perked up ear,
He said to a fox who then drew near,
"Come and catch me now if you dare!"

Now, the fox was old and passing sly;
He knew the chipmunk was quick and spry,
And would whisk away if he chose.
So he said, with a bow and a smile polite,
"How well you look this beautiful night,
And how sleek and bright are your clothes!"

"Your brown-striped coat and your curly tail
Are sure to make other chipmunks pale
And hide them afar from sight
No doubt your beauties I don't see clear—
Alas! alas, if you'll only come near,
For my eyes are near-sighted quite!"

Whereupon the poor chipmunk, vain with
praise
Jumped quickly down to let the fox gaze
Upon his beautiful tail.
A grab and a squeal! The fox on the ground
Seized the chipmunk with one great bound—
And this is the end of the tale.

MINUTE FRENCH KITCHENS.

The Paris kitchen is remarkable for its smallness and its neatness. In the apartment houses it is no more than a closet, but a closet well arranged for the purpose. The floor and the lower part of the wall are tiled, the sink is a big slab of building stone, hollowed out, the

range adapted for a large fire of coal or a small one of charcoal.

The oven soon becomes a receptacle for extra pans, for no baking is done, the fire being allowed to die out after each meal. To bake? Why, the cook would sputter bad French all over the yard if you were to ask her to bake anything. What are the bake shops for, monsieur?

If there is any brand of cake that madame is especially fond of, and she can make the dough for it, cook will take it to the bake shop, and they will bake it for her for a few cents. Or if there is a roast of beef or a leg of lamb she will take that out to be baked; and it is always done to perfection, at less cost than keeping up the fire.

Not long ago a young American lady made a visit to two young American ladies, who were living with their mother in an apartment not far from the Latin quarter. Being new to Paris, the visitor was shown through the rooms, and when she reached the kitchen she was filled with horror at its size—or want of size.

"Why," she exclaimed, "where can you keep your flour barrel?"
"Just think of it!" one of the other young ladies laughed in telling me of it; "the idea of a flour barrel in Paris, where nobody ever buys more than five cents' worth

of flour at a time! I should like to see a Paris grocer if anyone asked for a barrel of flour."

The battery of copper pans and kettles is the chief beauty of the Parisian kitchen. It takes from forty to sixty of these shining utensils to make a complete set, and they are always kept hanging against the wall. It is not in your own kitchen that you see them, but in a hundred kitchens as you go along the streets.

In the apartment houses many of the kitchens are at the front, and the cook on the ground floor likes to open her window and sit sewing where she can at once see the bustle of the pavement and let passers-by see the brilliancy of her pans.

There are vessels of every conceivable size and shape, and many whose uses a male American can hardly guess. One, in particular, a big, cylindrical affair, gave me the impression of an ice cream freezer, but after several weeks I found it to be a sort of inclosed spit, for roasting meat before the fire. And in every kitchen is a big, diamond-shaped pan, three or four inches deep, about the size to roast a baby or a big turkey in.

There are some French secrets, however, about the battery of copper pans that I am able to disclose. All those shining things are for ornaments, not for use. It is

the custom to have them, and when Arabella Melinda marries and sets up housekeeping, she must have a complete assortment, if only to show her friends that she is able to have them. But the cook will not use them if she can possibly help it. They are extremely heavy; that is one objection. And every time they are used they have to be scoured, which is a still greater objection.

It takes a great deal of muscle and a bottle of acid to make them shine. So cook induces the mistress to buy half a dozen common pans of tin or granite ware, and those are what she uses. They are carefully stowed away out of sight, but it is in the tin pans that dinner is cooked. The coppers in your kitchen answer exactly the same purpose as the pictures in your parlour.

POLLY'S TANTRUM.

Polly was a pretty green parrot with red wings and yellow head. Susie was a pretty little girl with blue eyes and dainty aprons that were very clean when she had not been making mud-pies.

Polly had come to Susie's house while her mistress was away on a visit, Susie thought Polly very funny, she could do so many things. She would laugh in a man's voice and then in a woman's

voice, cry like a baby, whistle, scream out, "Polly wants a cracker! Polly wants a cracker! Polly wants a cracker!" and do so many things that Susie never tired of watching her.

In most ways Susie was a pretty good little girl, but in one way she was very bad indeed. When people did things which did not please her, she would throw herself down on the floor, and kick and scream and behave like a little wild beast instead of a nice little girl. Her mother was very much mortified to have her little daughter act so badly, but she had not been able to stop it.

For three weeks after Polly came, Susie was very good indeed, and her mother was beginning to feel quite encouraged. Then a bad week began, and nearly every day Susie had a tantrum. Polly watched her from her cage with her cunning yellow head thrust out from the bars.

One afternoon Susie had gone home with her aunt, and Susie's mother sat sewing. The house was very still. Suddenly there was a tremendous noise from Polly's cage—scream after scream, Susie's mother thought surely the parrot was being killed. She rushed into the dining-room. There, on her back in the bottom of the cage, lay Polly, kicking and screaming and behaving just as Susie did in one of her tantrums. When she saw Mrs. Benton, she screamed harder than ever. Then she laughed, "Ha, ha, ha!"

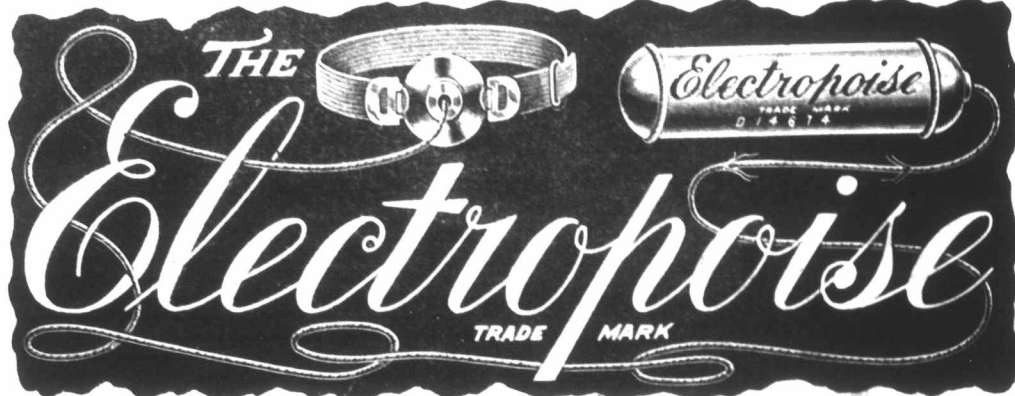
Mrs. Benton was very much ashamed, and covered the cage with a black cloth. Then Polly kept still, but she had another tantrum the next day, and the next. She seemed to think it was very funny. But Susie and her mother did not think it funny at all.

"Do I act like that, mamma?" said Susie, with a very red face, and Mrs. Benton had to say "yes." Then, for the first time, it came into the little girl's mind what a shameful way it was to behave, and she really resolved to be good. Now, when she feels the tantrum coming, she makes haste to drive it away, for, she says, "Polly is littler than I, and I mustn't teach her bad things."

And so Polly's bad behaviour did a great deal of good.

THE BIRDS AND A WEASEL.

One day last summer I heard a great commotion among the birds, and looking out saw some fifty or more sparrows acting strangely and in the greatest excitement. Turning my eyes in their direction, I saw a long, slim-bodied weasel down in the grass creeping stealthily toward a half-grown chick, but two or three yards away. Before the weasel could pounce upon his prey, however, the sparrows darted upon him, around and about him and in his face, until confused and bewildered, he turned in another direction closely pursued by every sparrow. From the back yard into the front yard they



CURES WITHOUT MEDICINE.

NOT A BATTERY OR BELT.

This simple and easily applied home treatment augments the supply of vitality by polarizing the body and causing it to absorb oxygen from the air through the pores of the skin, thus supplementing the work of the lungs to an almost unlimited degree.

GRATEFUL REPORTS FROM NOVA SCOTIA TO BRITISH COLUMBIA

Nervous Prostration and Sciatica.

TERREBONNE, QUE., Mar. 7, 1898.
DEAR SIR.—I have used the Electropoise on myself for nervous prostration and it has been a large factor in my getting well again. I lent my machine recently to a friend who had a bad attack of sciatic rheumatism. He had been using other remedies without avail and had not been able to lie down on the bed for about three weeks. The first application reduced the swelling, and within eight days he was free from pain. He is now better, though a little stiff.
Yours truly, C. S. WALLACE.

After Doctors and Mineral Springs Failed.

DUNSTON, ONT., Mar. 29, 1899.
DEAR SIR.—In February, 1898, I was afflicted with a very severe attack of sciatica. I consulted a doctor, who treated me for some time, but gave me no relief. I then tried another doctor and used his medicine for over a month, but still suffered the same. I then tried the mineral springs and baths at Preston for a couple of weeks and used medicine from a homeopathic doctor from Toronto, but still suffered as bad as ever. I was then recommended to try the Electropoise and it gave me immediate relief, and after using it for three or four months I feel almost as well as ever.
Yours truly, WILLIAM CAMPBELL.

Spinal Trouble. Etc.

ST. JOHNS, QUE., CAN., Feb. 19, 1895.
I have now used the pocket Electropoise in my family since last August, and cannot speak too highly of its merits. I fully believe it does all you claim for it. My daughter, who has been an invalid for the past three years from spinal trouble, partial paralysis and neuralgia, and had the best medical advice that St. Johns and Montreal could give, has greatly benefited by the use of this wonderful little instrument; she is now able to walk about and come downstairs alone; she looks forward, and with good reasons too, to a complete restoration to health. I have also tried it on myself for muscular rheumatism, and on others for inflammatory rheumatism, cramps in the stomach, inflamed sore throat, indigestion and other ordinary ailments. In all cases the effects were so convincing that I cannot speak too highly of its curative powers. I have recommended it to a number of my friends, and to my knowledge they all speak highly of its virtues. I consider it invaluable in a family if the directions are faithfully carried out.
Very truly yours,
R. C. MONTGOMERIE.

Re-Endorsed.

ST. JOHNS, EAST QUE., Mar. 29, 1899.
DEAR SIR.—I have used the Electropoise in my family for many years, and am still satisfied of the great advantages resulting from its use. I endorse at present time all that I said on a former occasion. I think no family should be without it, and have great pleasure in recommending it highly. As a travelling companion I find it invaluable.
Yours very truly,
R. C. MONTGOMERIE.

Recommends It.

ST. JOHNS, Mar. 29, 1899.
DEAR SIR.—I have used the Electropoise for some three years according to directions and believe in it thoroughly, and do not hesitate to recommend it to my friends, as it does all that is claimed for it as far as my experience goes.
GEO. T. DORWUP.

Heart Trouble.

MAXWELL, ONT., CAN., Jan. 6, 1899.
I commenced using one of your Electropoises in June, 1895, for valvular heart trouble and neuralgia of the same organ. I realized improvement from the first, and in several letters to you my sister stated the great benefit derived from its use. My heart does not trouble me now except when I over-exert myself, then I feel a slight pain in it. I only wish we had heard of it sooner, as it would have saved us a great deal of useless expense. We would not part with it for any amount of money if we could not replace it.
Very truly, J. D. STERLING.

The Electropoise is cheaper than medicine—does not wear out—can be used on every member of the family and for any disease. Used once a day will keep the doctor away. Our 112 page illustrated booklet, containing 250 letters, from which the above have been selected, will be mailed free upon request to yourself and friends. Also upon request we will mail treatise on rheumatism and its cure if you MENTION THIS PAPER. The Electropoise is delivered free of duty.

The Electropoise Company, Dept. 200, 1122 Broadway, New York City, U.S.A.
AGENTS WANTED in every city, county and province to sell the Electropoise. Agents already making \$25 to \$200 a month, and some of the best territory open to applicants. Some of our best agents are women.

Rheumatism.

ST. JOHNS, QUE., CAN., Feb. 21, 1899.
GENTLEMEN.—The wonderful properties of your Electropoise having been brought to my notice, I was induced to give it a trial on a member of my family who suffered from inflammatory rheumatism, and for the short time that I have used it I think it has afforded much relief to the patient. Yours very truly,
JAMES O'CAIN (Mayor of St. Johns).

A Renovator.

QUEBEC, April 4, 1899.
GENTLEMEN.—I have pleasure in stating that I have had an Electropoise for about five years and have always found it of great value in renovating the system when from any cause it got run down. Yours very truly,
WILLIAM SEATON.

Paralysis.

ST. JOHNS, EAST QUE., Mar. 30, 1899.
DEAR SIR.—It affords me much pleasure to recommend the Electropoise to all persons afflicted with that dreadful disease, paralysis. I speak from personal experience and consider I have entered upon a new phase of life since using the instrument. Words cannot express my gratitude. Although having passed the allotted period of life, I feel strong and vigorous, all of which I owe to a kind Providence under the use of the Electropoise, which is invaluable to any family and soon covers the outlay.
I am yours respectfully, W. MOORE.

Rheumatism and Paralysis.

MINNEBONA, MAN., CAN., Jan. 28, 1899.
I commenced using the Electropoise last November for rheumatism and paralysis. My experience with it since then enables me to say now that the Electropoise is the one only remedy worth trying for the above maladies. I have tried everything else and find the Electropoise the only genuine and grand success.
Gratefully yours, ALFRED H. RACEY.

Sciatica.

SUBURY, ONT., CAN., April 8, 1899.
DEAR SIR.—I was taken ill on Nov. 10th, 1894. The doctor was called in. He said I had sciatic rheumatism. I suffered intense pain, morphine was used frequently. I was advised by my clergyman to use the Electropoise. It was sent for at once and used. In eight days from the day I put it on I was able to stand up in my room. Before I began its use I could not move in my bed alone. That was on the 2nd of January, 1895. It has never returned since.
I am, yours truly, THOMAS JOHNSON.

Acute Troubles.

DUNSTON, ONT., Apr. 23, 1899.
DEAR SIR.—I have used the Electropoise with marked success in a number of instances where the trouble was of an acute form. I am using it now for a chronic trouble; I am hopeful that it will remove the disease entirely.
Yours sincerely, J. E. JOHNSTON.

After Doctors Failed.

ROUSE'S POINT, N.Y.
DEAR SIR.—I think the Electropoise worthy of all the praise it gets. After a short trial it has given entire satisfaction to myself and family. It cured me when the doctors could not. I take great pleasure in recommending it to all families.
Yours truly, E. LENONE.

Reduced Swelling.

ST. JOHNS, EAST QUE., April 21, 1899.
DEAR SIR.—I got my foot crushed. By immediate application of the 'Poise had the swelling reduced in a few hours and was at my work the following day. I understand there are imitations of this instrument, but the correct one has "Electropoise" stamped on it. I can safely recommend it to all.
Yours respectfully, EUSEBE MOMBLEAU.

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Canadian Churchman,

BOX 2640,

TORONTO, ONT.

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came, and then for a moment as what to do next. Again the weasel through the fence road, every sparrow close pursuit. On the weasel went from sight, I knew the birds perched fence, and now I saw that there with the sparrow they all chirped, talking over their most gratifying that the chicken and that the bird

KINDNESS AND

The waggon with great bags for a single horse would have turned into a half way down turned into an a livery stable. siderable tugging the horse to put incline of the a

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The beauty given are showing interesting

—We think that people who the many 1 showing in the finest French goods 20c. to \$1.50 —Some handkerchiefs, 50 inc designs, practical for 1 tains. The to do these high. —Fine Net, knot and 1 inches wide

Out-of-town those in 1 the Dominion in Canada

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came, and then the weasel paused for a moment as if considering what to do next.

Again the weasel started, now through the fence and across the road, every sparrow continuing in close pursuit. On over into a field the weasel went until he slipped from sight, I knew not where. Then the birds perched in a line on the fence, and now for the first time I saw that there were two wrens with the sparrows and my! how they all chirped, as if they were talking over their victory. But the most gratifying thing to me was that the chicken's life was spared and that the birds had saved him.

KINDNESS TO DUMB ANIMALS.

The waggon was heavily laden with great bags of metal, too heavy for a single horse to draw, one would have thought.

It turned into a side street and half way down the block again turned into an alley at the rear of a livery stable. It required considerable tugging on the part of the horse to pull the load up the incline of the alley driveway, but

he did it, and the driver looked pleased when the back wheels had made the rise and settled down to level ground. At the barn door it was necessary to turn the waggon around completely and back in. Surely one horse could not do that. The turn was made easily enough, but there remained.

"Back him up, Jim!" said the man, pulling lightly at the reins.

The horse braced his fore feet and shoved.

The waggon didn't move. The man got down from the seat and went around to the back of the truck and pulled. "Back!" he commanded. The horse put every muscle to the strain. "Back!" The waggon moved, this time at least a foot. Two more, and the back wheels would be over the threshold of the barn door.

"Back!" The command moved the horse to exert his greatest effort. There was a crunch of splintering wood and the waggon rolled back.

Not a blow had been struck the animal. Only gentle words had been spoken, and the horse had done the rest.

And when it was all over the

THE MODERN
STOVE POLISH
ENAMELINE
PASTE
CAKE
OR
LIQUID



Makes an old Stove as bright as new in a minute.

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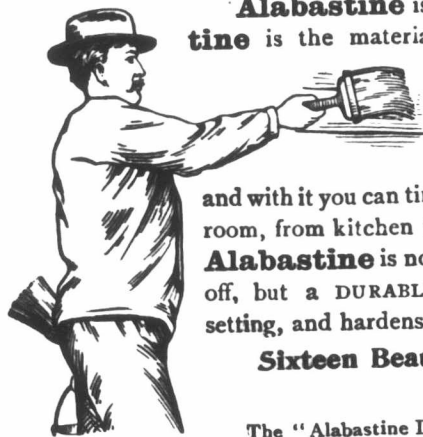
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For Mixing in Cold Water



Alabastine is for whitening and tinting your walls. Alabastine is the material that has nearly driven all prepared kalsomines out of the market. Alabastine comes in dry, powdered form, ready for use by following directions and mixing with COLD WATER. Alabastine is put on with an ordinary wall brush, and with it you can tint your walls any color. Try Alabastine on any room, from kitchen to parlor, and you will be surprised at the results. Alabastine is not perishable like all kalsomines, rubbing and scaling off, but a DURABLE coating that goes through a regular process of setting, and hardens with age.

Sixteen Beautiful Tints and White

For Sale by Paint Dealers Everywhere

The "Alabastine Decorator's Aid" sent free on application. This is a valuable help to anyone wishing to decorate a room. We also supply catalogues of beautiful Stencils which we sell at small cost. Artistic work can be done with them with a little practice.

THE ALABASTINE CO., LIMITED

PARIS, ONT.

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Dainty Desirable Designs in
**Cretonnes and
Drapery Goods**

The pleasure of living will be greatly enhanced in the beauty given the home in inexpensive and elegant designs we are showing this season in drapery goods. The particulars are interesting.

- We think there must be numbers of people who have little or any idea of the many handsome designs we are showing in Cretonnes. These are in the finest colorings, English and French goods, and range in price from 20c. to \$1.50 per yard.
- Some handsome goods in Taffeta Effects, 50 inches wide, beautiful French designs, printed on woven linen, suitable for walls, coverings, and curtains. These goods need to be seen to do them justice. Prices are not high.
- Fine Net, with Point d'Esprit bow knot and Prince of Wales feather, 50 inches wide, 30c., 35c. and 50c.
- A nice selection of Delf Blue Crepes that are the proper thing this season.
- Transparent Madras and Crepe goods. These give a beautiful effect to drawing-rooms, reception rooms, or libraries, where a little color is wanted instead of white.
- Oriental Effects for Portieres as well as windows, in heliotrope, gold, pink, blue. A beautiful range at 85c., \$1.00 \$1.15, \$1.25.
- A nice range of Printed Muslins, for summer use, per yard, 20c.; Frilled Muslins, 30 ins., 15c. and 20c.; Dotted and Frilled, 30 in., 20c.; 50 in., 30c.

Out-of-town shoppers who read this store news should remember that we pay as close attention to orders by mail as we do to those in person. Our business is one that extends throughout the Dominion—ever adding grace and beauty to the best homes in Canada.

JOHN KAY, SON & CO.
34 King Street West, Toronto.

man did not go unloading the waggon without a further thought to the great, obedient animal standing still between the shafts. He went to him and took his nose in his hands and patted him between the eyes and said: "Good old Jim! You did do it, didn't you? I knew you would."

And the horse rubbed his nose against the man's cheek. It is pleasant now and then to see such things.

AN INCIDENT IN THE BOYHOOD OF HANS CHRISTIAN ANDERSEN.

When this wonderful story teller was a little boy he lived in Denmark. His father was a shoemaker and the family was very poor. When he was a little fellow, he went into a field with his mother and a number of children to glean the wheat which the reapers had

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

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For the next thirty days, and with a view of helping Sunday Schools to a good library of Church Story Books, we make the sixth liberal offer of \$20 worth of Books, all in first-class order, for \$10, cash with order.

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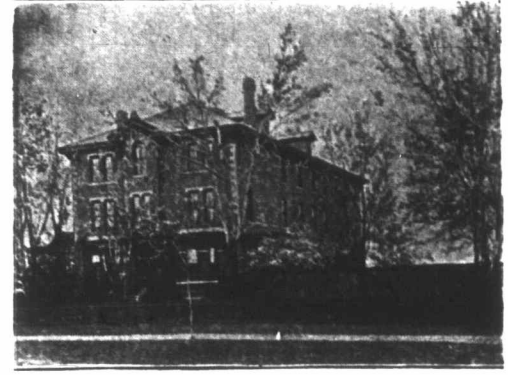
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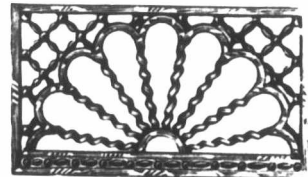
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