

Canadian Churchman

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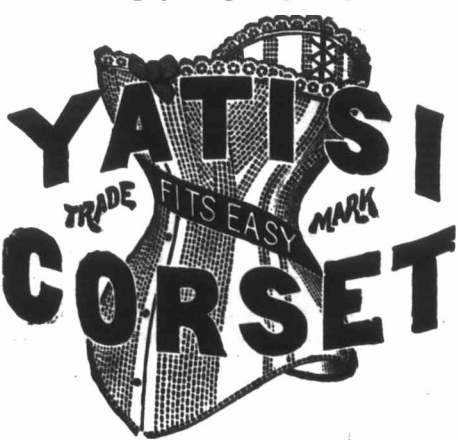
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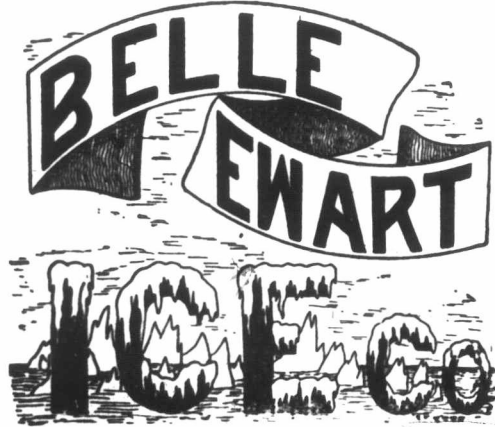
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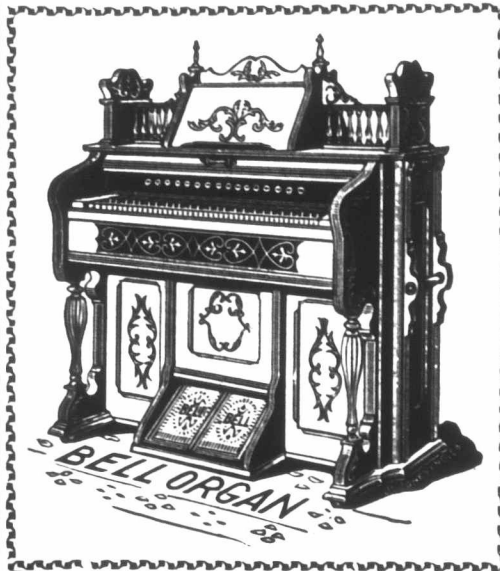
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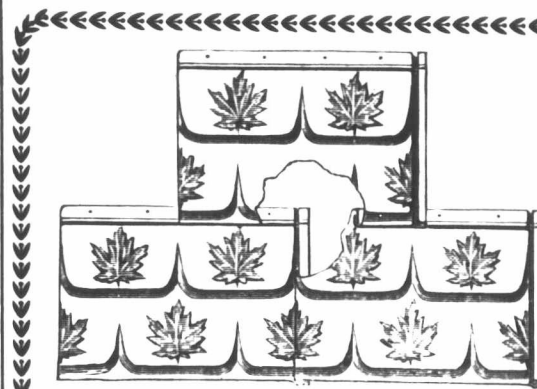
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Morning—Numbers 22; S. Luke 17, 20.
Evening—Numbers 23, or 24; Ephesians 6, 10.

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Holy Communion: 312, 548, 556, 559.

Processional: 179, 215, 302, 306, 393.

Offertory: 307, 441, 499, 532.

Children's Hymns: 446, 565, 568, 569.

General Hymns: 447, 498, 572, 537.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.

Processional: 224, 242, 390, 392.

Offertory: 138, 239, 243, 292, 295.

Children's Hymns: 233, 329, 333, 336.

General Hymns: 220, 240, 260, 261.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Fourth Sunday after Easter.

Deut. iv., 9, 23. "Only take heed to thyself, and keep thy soul diligently, etc."

It has been said of a royal house, twice driven into exile, that they forgot nothing and learnt nothing. True not only of them, but of many others. Often true wisdom to forget. Yet another side. Also necessary to remember. Insisted upon in this book. Thou shalt remember all the way, etc." Here the people reminded of their true relation to God.

i. Note the principle involved.

A divine covenant—guidance, discipline, blessing.

1. History of Israel an illustration of Divine plan. People of God blessed as they recognized place and relations.

2. Applicable to all peoples. Error to suppose God loved Israel and no other nations. On the contrary, in loving Israel, showed His love to all. And the Gospel makes clear that no people outside the limits of His love.

ii. Reminded of an ever present danger. Idolatry resulting from forgetfulness of the Covenant: "What thine eyes have seen."

1. Israel's need shown in history. Hardly escaped from Egyptians when committed idolatry. Often repeated.

2. And all exposed to the same danger.

(1) Idolatry in many different forms. (2) And similar causes. (a) Spiritual gravitation. (b) Contagion of circumstances. (c) Formalism and routine.

iii. Reminded how to preserve ourselves from danger. "Eyes have seen." In a different sense true of selves. And how much we have to remember.

1. God's gracious purpose. Love, Mercy, Holiness, Blessedness. Are we wiser than He?

2. By what means He provided for the fulfilment of His purpose. He "spared not His own Son."

3. Think of His dealings with ourselves personally. Brought home to us by thinking of His goodness to Israel. We look back. (1) Some of us on days of pure and happy childhood. (2) Others on days of awakening—conversion.

4. It is needful to keep such days in remembrance. A danger of forgetting. Some actually forgotten. If such among ourselves, let them repent, "do first works." Such return not in vain.

PUBLIC OPINION.

When we are told that public opinion tends in a certain direction, we naturally pause and ask what is the exact meaning of such a statement. Very often it means very little. Very often it is the argument of someone who wishes us to adopt a different course of action, and imagines that he has got hold of the most effective argument for that purpose. And very often we discover that the trend of thought, which we were asked to recognize as a general public opinion, is a merely superficial current of thought, which is regarded as general because it is noisy or prominent for the moment. There is, however, another view of public opinion, namely, that it represents the deep and deliberate judgment of the public at large, and therefore of the most thoughtful members of contemporaneous society. Where the phrase has this meaning, it has a very important significance. Some of our readers may re-

member the remark of Pascal, one of the greatest and most penetrating intellects of the world, on the title of a book, which had struck him very much. It was an Italian title, and we give it here in English: "Concerning Opinion, Queen of the World." Pascal says it was only the title of the book that he remembered, but he adds that this title contains more meaning than many whole books. And Pascal was right. Opinion rules the world. Sometimes it may be right, sometimes it may be wrong; but in either case it rules. Under every form of government, wherever it can find expression, it rules. In Russia, as well as in England, or in Canada, or in the United States, it rules in Church, as well as in State. The Nicene Creed is the expression of the opinion of the great Council from which it proceeded; and so of all the other Creeds and Confessions, whether ancient or modern, whether oecumenical or national—they express the opinion of the body from which they emanate. It is the same with the government of the Church in our own days. Here in Canada, religious opinions are greatly divided, and these divisions are represented in the religious bodies which exist among us. Not only so, but the internal affairs of each particular body are governed and administered in accordance with the opinions of that particular body. We have been led to these remarks partly by reflection upon the present state of the Anglican Communion in the Mother Country and in the colonies; and partly by recent doings in England. It is superfluous to remark, again and again, that England is at the present moment more deeply stirred in regard to religious questions than she has been during the memory of man. Great changes have taken place during the last forty years in the public worship of the Church, and, along with this, considerable changes in the manner of teaching. No one can doubt that these changes have been, to a large extent, of a beneficial character. Slovenliness in the conduct of divine service has given place to carefulness, reverence, a regard for the true significance of the work. No one can reasonably blame or fail to applaud such changes as these. It cannot be wondered at that reforms so extensive should have led to extravagances on the part of many zealous clergymen and laymen throughout the Church. Seeing that some of the reforms introduced bore a certain resemblance to forms and ceremonies practised in the Roman Catholic Church, it is not surprising that some should have thought that they might find in this communion a suitable model for imitation. And as with ritual, so with doctrine. We have no intention of going into details on this subject; but the general truth will not be questioned, that the side of truth, which has been made more prominent among Roman Catholics

than among ourselves, has been brought forward by Anglican teachers; and, beyond this, that doctrines, which were supposed to be condemned by the English formularies, have been taught as "Catholic" doctrines in English churches. The question now arises, whether these things are to be permitted—whether certain clergymen may go on "developing" these mediaeval themes to any extent, or whether a stop is to be put to such extremes. What is the public opinion of the Anglican Communion on these subjects? This is the question which has now to be answered. Of course, there is another question—What is the meaning of the Anglican formularies? What do they allow? What do they require? What do they forbid? But, inasmuch as a certain latitude of interpretation has always been allowed in these matters, the extent of that latitude will have to be determined, and that by public opinion. If the members of the Anglican Communion desire a different kind of ritual from that to which they have been accustomed, that will settle the question. Or, if they wish to extend a larger amount of liberty to individual congregations. So, on the other hand, if they are resolved to repress certain excesses, these excesses will have to be abandoned. To a certain extent we are getting at English public opinion, as it is expressed in the two Houses of Parliament. It is sometimes said that the House of Commons does not necessarily express the deliberate judgment of the English people. When, however, we get both houses—Lords as well as Commons—of one mind, and that mind expressed, not as the result of a sudden impulse, but as representing a long-continued series of judgments and sentiments, then we may certainly conclude that we have got the public opinion of the English people. So much on that general subject. In another article we will consider the resolutions of the English House of Commons.

IN THE COMMONS.

What is the relation of the Parliament of England to the Church of England? This is a question answered very differently from different points of view. By some it is boldly asserted that Parliament has everything to do with the Church; by others, with equal boldness, that it has nothing to do with it. It is tolerably obvious that these two classes of people must be using language in totally different meanings. It will be well, therefore, to leave off such modes of speech, and explain ourselves as we go along. Parliament, then, has always had something to do with the Church. It has dealt with its property, with its laws, with its relations to the See of Rome, and other subjects, at all times. Parliament did not reform the Church, but it accepted the Reformation. To go no further back than the period of the Restoration, the Parliament of Charles II. accepted the Prayer-Book sanctioned by Convocation, and thus gave final legal force to the Reformation settlement. When that was done, it was the business of the courts to decide particular cases of the violation of

the law. But the work of Parliament was not then ended. The formation of new parishes and new dioceses was accomplished by parliamentary action; and even what is called the Royal Supremacy, under a constitutional monarchy, must be exercised under parliamentary control. Shall we say, then, that Parliament has the right or the power to interfere with the internal management of the Church? Undoubtedly the nation has the right to say what Church shall be the national Church. So we have conceded in England, in Scotland, and in Ireland. And there is no escape from this, unless we accept the Supremacy of a Vicar of Christ, who is to have the last word in Church and in State, alike. Moreover, the disestablishment of the Church would not free the members of the Church from the rule of the law courts. Wherever the possession of property is involved, the State will claim and exercise the right to see that the conditions are fulfilled on which the property is held. Without going further into these general questions at present, we would draw attention to the recent action of the House of Commons in regard to the controversies in the Church. Some zealous Churchmen will say that these are not matters for the House of Commons to deal with, seeing that its members are not of necessity Churchmen. But we may bear in mind, that most of its members are actually Churchmen, and further, that it represents the nation and the Church of England as a national Church. The largeness of the majority voting on these questions may also be considered. It was not at once that the members came to an agreement. One resolution, which brought in the English Church Union, was properly withdrawn; and the following substituted for it: "This House deplores the spirit of lawlessness displayed by certain members of the Church, and expresses the hope that Her Majesty's ministers will not recommend any clergyman for ecclesiastical preferment unless satisfied that he would loyally obey the bishops and the Prayer-Book." The debate seems to have been quiet and moderate, and special attention was given to the speech of Mr. Arthur Balfour. He declared that, if there was hope for the future of the Established Church, it could lie only in the resolute determination of all moderate men who are loyal to the Church to unite and express their intention not to allow the great fabric, which was the work of generations of able and pious men, to be destroyed by the frantic, short-sighted policy of honest, but mistaken ecclesiastical theorists, whether belonging to one party or the other. He felt deeply that while men were disputing these matters of relatively small importance, there was, perhaps, irreparable injury being done not only to the Church, but to the whole cause of religion. We are sure that these words will find their echo in the hearts of the great majority of the clergy and laity of the Church. The motion just quoted was moved by Mr. Samuel Hoare, M.P. for Norwich; but an addition proposed by Mr. G. C. Bartley, M.P. for North Islington, is still more remarkable. This was the ad-

dition: "And to obey the law as decided by the courts which have jurisdiction in ecclesiastical matters." This was opposed by a certain number of members, and even Mr. Balfour declared himself against it. Notwithstanding this, Mr. Hoare's resolution, together with Mr. Bartley's rider, was carried by a vote of 200 to 14. We are not defending this vote. We should have preferred a modification of Mr. Bartley's addition. But what we want to point out is the significance of the vote in relation to the public opinion of England. We have often been told of late, not merely that High Churchism was on the increase, which is obvious, but that the country was in favour of the extreme forms of Ritualism, which are indistinguishable from Romanizing. This we did not believe, and we have now got a very clear answer on the subject. Let it be clear to partisans on both sides that they cannot have all their own way; and, if they are determined to have it, they can only rend the Church and bring about disestablishment. The most shocking thing is, that a certain number of persons seem to think this a small matter, compared with their being permitted to carry out their own fancies.

FALSE LIGHTS IN THE PULPIT.

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

In this article my object is not controversial. Brethren infinitely better informed than myself on all these questions will see weak points where I fail to detect them; but I feel that we shall prove ourselves untrue alike to the Church and the cause of religion generally if we hesitate to sound an alarm. It is necessary to advise ourselves fully of the dangers, if we would intelligently apply a remedy. Are we prepared to sacrifice our eternal hopes at the bidding of those whose conception of Christianity is, that it is a philosophy to enable us to cater to the physical comfort and amusement of the present generation? May I add, that in these discussions it is always helpful for brethren to favour us with their opinions under the responsibility of their own names. Some two weeks ago a friend of mine, resident in the United States, was good enough to send me a few copies of a leading New York paper, containing reports of what are called "sermons," by several prominent pulpites in that city. On reading these pulpit essays, delivered in the sacred name of religion, I was forcibly reminded of the words of the prophet Ezekiel, "Woe unto the foolish preachers that follow their own spirit and have seen nothing;" that is to say, preachers who have no message from God to the soul-laden, but who evolve from their "subjective consciousness," as it is termed, certain theories about Christ and Christianity, which they suppose harmonize with modern culture, and upon which they discourse to admiring audiences at the rate of from \$100 to \$200 per week. It is reasonable to suppose that people who pay for this sort of thing like it and that the contract between the pulpiteer and his employers is faithfully observed. From a purely literary point of view it is ex-

tremely doubtful their money, which they are not even the swine did eat say it, but the corn upon us that make simply actors, with Their misconceptions of the pulp shameless perversities behind the mate descendant philosophy in the not over careful when out of their lars. The preach denominationally one Presbyterian of all, an Episcop shamelessly anti-terian and Episcop antagonism to churches. Of this is the most offensive Presbyterian, a thousand true of Of course, St. Confession of I position to Van the Van Dykes their own swor the Plymouth on Christ as and nothing m Church to tak of the people, mony with Dr. th Church turn ing-room, and But these vage gical opinions anything. Dr. and he assure believes in it; Holy Scripture rection," well know of any statement need clergy of Ne hear what the The New Yo answer to Dr there are a g that city quit perhaps a ge without exc which Dr Ra cated man h him that the built theatres where the pe any one or a so disposed; drinking and emptied, and her energies community. ford's folly a his attention at the buria commit his earth, ashes

tremely doubtful if they get the worth of their money, while from a religious point they are not even getting "the husks which the swine did eat." It is painful to have to say it, but the conviction is irresistibly forced upon us that many of these pulpитеers are simply actors, without the actor's honesty. Their misconception of the duty and obligations of the pulpit is only equalled by their shameless perversion of its Divine and sanctified purpose. These men are living centuries behind their time—they are the legitimate descendants of the men who talked philosophy in the Roman Baths, and were not over careful of the worship of the gods when out of them. But to come to particulars. The preachers are four in number, and denominationally two are Congregationalists, one Presbyterian, and one, the worst offender of all, an Episcopalian. All of them are shamelessly anti-scriptural, while the Presbyterian and Episcopalian are in downright antagonism to the standards of their own churches. Of the quartette, Dr. Rainsford is the most offensive. Dr. Van Dyke, the Presbyterian, declares that "there are a thousand true doctrines of the Atonement." Of course, St. Paul and the Westminster Confession of Faith are both in deadly opposition to Van Dyke, but then what care the Van Dykes about St. Paul, or even about their own sworn obligations? Dr. Hillis, of the Plymouth Church, Brooklyn, looks upon Christ as "a great literary artist"—this and nothing more. Dr. Scudder wants the Church to take charge of the amusements of the people, and in this view he is in harmony with Dr. Rainsford, who wishes to see the Church turned into a restaurant, a dancing-room, and a properly managed saloon. But these vagaries are lighted up by theological opinions that are infidel, if they are anything. Dr. Rainsford has got rid of hell, and he assures us that "no educated person believes in it;" he rejects the inspiration of Holy Scripture, and as for a "Physical Resurrection," well he affirms that he does not know of any man who believes in it. This statement necessarily includes the Bishop and clergy of New York, and I should like to hear what they have to say on the subject. The New York Sun has given a prompt answer to Dr. Rainsford. It tells him that there are a good many Roman Catholics in that city quite as well educated as he is—perhaps a good deal better—and they all, without exception, believe the doctrines which Dr. Rainsford declares that "no educated man holds to-day." Further, it tells him that the large estates of New York have built theatres and hotels, and good saloons, where the people may gratify their tastes in any one or all of these directions, if they are so disposed; in a word, the field for eating, drinking and amusements is entirely pre-empted, and the Church had better devote her energies to the spiritual interests of the community. But as if to crown Dr. Rainsford's folly and inconsistency, the Sun draws his attention to the language which he uses at the burial of the dead. "We, therefore, commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking

for the general resurrection in the last day and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep shall be changed and made like unto His glorious body." He repeats all this, says the Sun, and yet he doesn't believe it, and he does not know any man that does. If the Protestant Episcopal Church of the United States cannot restrain her teachers, the sooner she lets the Church at large know the fact, the better for all concerned. There is no question here of curtailing any rightful liberty. The Van Dykes and the Rainsfords may teach anything and everything they like, from Free Love to Infidelity, but they have no right to do it while holding the position of accredited ministers of the Church. I ventured to predict long ago that the world would laugh at the Church in her attempts to win it by "amusements," and the utterance of the Sun more than justifies the prediction. The Anglican pulpit in Canada is free, I am happy to believe, from all the chaos of faith, which is working so much evil to the south of us, but surely we will do well to hold up Paul's Gospel, "Christ and Him crucified." It may be "old-fashioned," particularly in these days, when, as St. Paul declares in his Epistle to Timothy, "Men will not be able to bear sound doctrine," but all the same, the story of the Cross is destined to conquer, and conquer it unquestionably will, though ten thousand times ten thousand Rainsfords proclaimed a Gospel of their own devising which they fondly allege is a Gospel thoroughly "up-to-date." When Christ crucified disappears from the pulpit, the light has gone out, and no eloquence of man, no philosophy, no learning, and no "up-to-date" nostrums can supply the vital power. If ever there was a time when the words of the Prophet Jeremiah were strictly applicable it is the present, when the preachers belie the Lord, they have become wind, and the word is not in them. The moral wreckage which is to be found in violated marriage bonds, in multiplied divorces, in desecrated Sabbaths, and in Godless lives is proof, if proof were needed, that in many places the pulpit has been showing false lights, and causing the unwary to strike upon the rocks. It would be well if our Synods could be induced for once to do a little Spiritual "stock-taking," and instead of the temporalities to give some attention to the Spiritual life of the Church; for unless we are absolutely blind we can hardly fail to see the tremendous issues that are being pressed upon us from without, and the graver disloyalties to truth that confront us within.

DIOCESE OF COLUMBIA.

From Bishop Perrin.

There is no heroic story to be told of this diocese. We are favoured with a temperate climate all the year round, and there are no hardships in the way of travelling. Compared with most Colonial fields of work, the area is small, and as far as Vancouver Island itself is concerned, it may fairly

be said that the ministrations of the Church are within reasonable distance for any who may desire them. But we are also responsible for the numerous islands between us and the mainland of British Columbia. There are already churches on Salt Spring Island, Kuper Island and Mayne Island; the last having been consecrated during the past year; but there is a pressing need of a church in the near future on Texada Island, where valuable copper mines have been discovered. In such places it is quite evident that the few settlers are unable to raise the stipend of a clergyman; and yet it is equally evident that they ought not to be neglected. Something must be done during this coming year. On Vancouver Island a new mission has been started at Alberni, on the West Coast, and in a short time a new church will be built. There is considerable prospecting being done in the neighbourhood, and there is a small settled population. At Cumberland there has been a steady development of the coal industry. Services are regularly held by the clergyman in charge at Comax, a settlement about 10 miles away, but the people are asking for a resident clergyman. So far no new towns have been built on the Island, and it is this which in reality is one of our chief difficulties. On the mainland, in the mining districts, the names of the new towns have already become familiar; with us we have no new centers of population. The churches in the city of Nanaimo are the only self-supporting ones outside Victoria, so that upon Victoria alone depends the responsibility of raising the necessary funds for the part payment of nearly all the clergy of the diocese. We have no grant from S.P.G. for work among the settlers, and the amount sent annually by our friends in England does not average more than \$1,000 or \$1,500, out of which grants have to be made for new churches, parsonages, etc. We cannot speak of any large towns without the means of grace, but we can tell of very small clerical stipends, and scattered settlers on our islands that ought to be helped. In Victoria during the past year a quiet work has been done amongst the sailors, and a Seaman's Institute provided, for which funds are needed. With regard to our Indian work, it is with deep thankfulness that we record the steady growth of the C.M.S. Mission at Alert Bay. The missionary party there has been increased by the welcome presence of a medical missionary, and a charming little hospital has been built during the past year. The Gospel is faithfully preached to the tribes living in the neighbourhood, and although old heathen practices still remain, the work progresses. A careful return has been made of Indians in other parts of Vancouver Island, who have been in the past members of the Church, and there is reason to believe that there are between 200 and 300 scattered in different tribes who are not under any supervision of ours. If we had the funds an itinerant missionary would have an excellent field of work. Nearly all the remaining Indians are returned as Roman Catholics, although in many instances their adhesion is merely nominal; and there remains still "much of the land to be possessed." It helps us in our difficulties in the far west (of which our brethren in the East are alas, often ignorant), to know that we are remembered before the Throne of God, and we must trust Him to supply our need.

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.

MONTREAL.

An interesting meeting of the members of the Auxiliary of St. Paul's and St. Stephen's parishes. Lachine, was held on April 6th, the occasion being a presentation to Miss Wilgress, Lachine, of a life

membership in the Diocesan W.A. The presentation was made by those branches jointly, as a token of the deep esteem in which Miss Wilgress is held by the Churchwomen in the two parishes, and the letters which accompanied the membership certificate testified to her loyal support of all good works, and her zeal in the cause of missions. Such occasions are bright spots in the Church life of a community, and leave a deep impress in the hearts of all who participate in them.

TORONTO.

The ladies of All Saints', Whitby, held a most successful sale of work on April 6th, the result of their efforts being the sum of \$140, applied to the stipend of the incumbent. The loyal enthusiasm with which it was undertaken and carried to so successful an issue is a testimony to the ability and willingness of the Churchwomen of a community in meeting an emergency. Every article supplied was a voluntary gift and the work sold at such reasonable prices that absolutely nothing remained at the close of the evening. The ingenuity and kindness of the ladies were highly appreciated by the authorities of the church.

HURON.

The twelfth annual meeting of the Huron Diocesan Branch, W.A.M.A., commenced on Tuesday, April 4th, with a "Quiet Day." At 10 a. m. there was a celebration of Holy Communion in St. Paul's Cathedral, at which a large number of delegates were present. The Lord Bishop of Huron gave an address at noon, and two in the afternoon, which were very helpful and much appreciated. At 7.30 a. m. an informal meeting was held in Bishop Cronyn Hall, when two excellent papers were read, one by Miss Kingsmill, of London West, on "Junior Work," the other on "The Rise and Work of the W.A." by the Provincial Dorcas secretary, Miss Walton, to whom a very cordial welcome was tendered. These papers were fully discussed, and it was asked that both be printed for distribution. In the course of the discussion reference was made to the carelessness of many missionaries in regard to writing to the branches that work for them, and the effect that has in discouraging these branches. Everyone knows that those missions which get most help are those which are kept in touch with those who help them by the letters of the missionary. On Wednesday morning, the meeting at 9.30 of the Board of Management, was followed at 10.30 by the first business session. Letters of greeting from the sister Auxiliaries were read, and a standing resolution of sympathy with the president, Mrs. Baldwin, on the death of her father, passed; also one with Mrs. Sullivan. The roll was then called, a very large number of branch presidents and delegates answering to the names. The reports of the Diocesan officers were very satisfactory; that of the recording secretary showed the total number of branches to be 142, 34 life members, and the president made a provincial life member by the branches. The treasurer's statement showed all the Diocesan pledges paid in full, other good work done, and a balance in hand of \$600. The Diocesan corresponding secretary reported many letters written and received. The Diocesan Dorcas secretary reported 152 bales sent out containing 4,446 articles of new clothing, 594 quilts, and 23 outfits, and a good increase in the amount of boys' clothing sent. The report of the secretary for junior branches emphasized the increasing missionary zeal of the children. The president gave a very beautiful address, of which Mrs. Boomer said, in moving a vote of thanks, it ought to be the key-note for the year of the Huron W.A. Mrs. Boomer on behalf of the branches presented her with the beautiful provincial life membership badge. The Diocesan officers and delegates to triennial were re-elected by acclamation. The reports of committees were presented. The secretary of literature reported a large number of missionary periodicals taken. The reports of the

Leadet, extra cent a day fund, Bible and Prayer Union, and flower mission and chancel committees were all satisfactory. The report of the committee for the education of missionaries' children showed that Huron has now two children, a third having recently returned to her studies, having concluded her studies. The school reports were excellent; the outlay for board had amounted to \$285 for the past year. This work was recommended to the prayers and sympathy of the branches, which were asked to support it by their gifts, remembering the many children growing up in lonely mission stations to whom later the committee desires to reach out a loving, helping hand. Miss Kerby, Huron's lady missionary on the Grand River Reserve, gave an account of her arduous labours there, and the Zenana secretary spoke on Zenana work. The afternoon session opened at 2.30, when the Bishop, on behalf of the Memorial Church, London branch, presented Mrs. Richardson with a life membership as a small token of its appreciation of her loving service in every good work undertaken by the branch, and in the parish. A paper on "Lion's Head Mission" was read and discussed, followed by Mrs. Boomer's most graphic and instructive account of her trip to the Northwest, where she visited many missions, and nearly all the Indian schools between Winnipeg and the coast. The general missionary meeting in the evening was addressed by his Lordship the Bishop, followed by the Rev. James Macleod, of Lion's Head Mission, who gave a most interesting and telling account of his labours in remote stations. The meeting was also addressed by the Rev. A. Baldwin, of All Saints', Toronto. Regret was expressed at the absence of the reverend, the Dean of London, owing to his recent accident. The third session commenced at 10 a. m. on Thursday. A letter from the Rev. T. Westgate was read, asking the interest of the Huron W.A. in his work among the heathen in South America. The matter of the Leadet was then discussed, the Huron W.A. expressing by a standing vote its opinion that the old arrangement of the Leadet was very much preferable to the present arrangement, and its desire that at the end of the nine months appointed for the trial, the former arrangement may be resumed. Mrs. Boomer spoke of the Algoma Sustentation Fund being raised in memoriam of Bishop Sullivan, and urged the co-operation of the Huron W.A., suggesting a small contribution from each member. Resolutions of condolence with bereaved members, and a very heartfelt vote of thanks to the London ladies for their hospitality were passed. At noon the Bishop addressed the meeting in terms of kindly counsel and commendation, and at the close of his address the freewill thankoffering was presented. The closing session commenced at 2.30, when the Diocesan pledges were renewed, and a fifth—the salary of Huron's lady missionary to China—added, and \$200 for one year promised for Miss Young. A plea was put forth for a deaconess to work among the Indian women on the Walpole Island reservation. Mrs. Boomer appealed to boys' branches specially on behalf of the boat for the Bishop of Mackenzie River. Many interesting letters from the mission field were read. Miss Halson spoke of a provincial co-operation bale to be sent to Miss Jennie Smith for the hospital in Japan; articles needed are sheets, pillow-cases, towels, surgical appliances, and articles suitable for a bazaar; the bale will be taken to her in the autumn by the Rev. G. Waller. Mrs. Craig, of Petrolia, expressed the feeling of all those assembled in the hall when she spoke of the thanks to be given to the Giver of all good for the love, harmony and enthusiasm, which by His blessing characterized this annual meeting, and which, God grant it will surely bring forth much fruit in the year of work now beginning. A gathering of the London junior branches, addressed by the Bishop, terminated the last annual meeting of the 19th century. Now and ever may the love of Christ be the constraining power with the women of the Auxiliary.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—The Easter services in this part of the world passed off most successfully, and evidenced a steady advance in the life and work of the Church. The day was chilly, but fine and bright. It might almost have been called a "white Easter," as a large proportion of the winter's snow was still in evidence. There were crowded congregations in this city in all the churches, and the music was of a high order. The Bishop preached at St. Luke's cathedral in the morning, as is his custom. The subsequent parish meetings were all of a satisfactory character. It may be well to explain here that under the Nova Scotia system, what in Ontario is called a vestry meeting is here termed a "parish meeting." The parish meeting elects the wardens and vestry (twelve in number) and (when required), the rector. The ordinary business of the parish is performed by the vestry, which in some large parishes meets monthly.

St. Paul's.—There was an excellent attendance at the parish meeting held in connection with this church. The total income exceeded \$15,000.

St. Luke's Cathedral.—The financial report was fairly satisfactory. A large amount of money has been raised for special objects, including the complete repair of the church. All the other city churches made a satisfactory financial showing.

Trinity.—The Rev. R. P. McKim, of St. John, N.B., is holding a mission in this church.

The Bishop has left for Montreal and other western points, and will not return before the end of May. His Lordship has sent a circular to the clergy asking them to call their people together during the days between April 9th and 16th, inclusive. There will be special services at St. Paul's in which a number of the clergy will take part. The clericus meet at Rev. W. J. Armitage's next week, when a paper on "The Crisis in England," will be read by the Rev. V. G. Harris, of Amherst. The last meeting was held at the residence of the Rev. Forster Almond. A paper entitled "Some Clerical Errors," was read by the Rev. R. F. Dixon, of Bedford, when the Bishop presided.

Sackville.—Nearly one hundred communicants received on Easter Day. At Bedford over sixty received at the eight o'clock celebration.

Kentville.—One hundred and twenty received here on Easter Sunday.

North Sydney, Cape Breton.—Two services were held here daily during Holy Week by the newly-appointed rector, the Rev. C. W. Vernon. Ninety-four received on Easter Day. Over \$1,600 was raised in this parish last year, which is an excellent showing for a comparatively small parish.

Parrsboro'.—St. George's.—A handsome altar has been erected in this church "To the glory of God, in loving memory of the Rev. Simon Gibbons, priest of this parish." A brass book rest for the altar has been given by Mrs. N. C. Nordby and Miss Fraser, in memory of their brother, the late Mr. William Fraser. At the annual Easter vestry meeting Mr. Robert Aikman and Captain N. C. Nordby were appointed and elected churchwardens respectively.

St. Eleanor's.—St. John's.—Wardens, W. T. Hunt and G. Compton.

Summerside.—St. Mary's.—Wardens, H. C.

Mills and W. B. N. A most satisfactory

F. F.

HOLLINGWORTH T. F. R.

Fredericton.—The vestries are generally the usual standard morning and evening in many of the churches. The best effort of the Easter should be vated. Music, with at which they sang they had carefully above all, increased the outward token which is so appropriate. The Easter Monday is of interest, but there of officers and request to warrant a part of the parish elected its etc. Trinity has a double of May for the successor to the late The Lord Bishop Day, and the Ver John.

St. Stephen.—T. F. Rose; lay delegate Gregory.

Christ Church.—T. Topping; lay J. M. Deacon.

St. Martin's.—Loritt and C. Mi Sr. and J. Rourke

St. John.—T. Topping and C. P. Clark and C. E. Jarvis

St. John's.—W. de Forest; lay delegate T. Millidge.

St. Paul's.—W. T. Barclay Robinson and J. Roy

St. Mary's.—V. Roberts; lay delegate Roberts.

St. Luke's.—V. ley; lay delegate yard.

St. James'.—V. Sharpe; lay delegate Sharpe.

St. Jude's.—V. Coster; lay delegate

Norton.—Christ and J. Raymond J. E. Fairweather

Sussex.—Trinity R. W. Arnold; W. Hubbard.

Musquash.—V. Thomas; lay delegate Smith.

St. Ann's.—C. with and C. S.

Woodstock.—Smith and F. mond and H.

Kingsclear.—Murray and Col. Maunsell

Mills and W. B. Mills. The financial report was a most satisfactory one.

FREDERICTON.

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

Fredericton.—The Holy Week and Easter services are generally reported to have been up to the usual standard of excellence. Besides services, morning and evening, daily, through Holy Week, in many of the churches, we notice the three hours' commemoration on Good Friday spoken of. The best effort was made that the services of Easter should be worthy of the event commemorated. Music, with anthems; children's services, at which they sang; in many cases, carols which they had carefully prepared; stirring address, and, above all, increased communions. All these are the outward tokens of gratitude and joy of heart which is so appropriate for the Easter season. The Easter Monday meetings were of local interest, but there is nothing beyond the election of officers and representatives to Diocesan Synod, to warrant a particular report. In St. John every parish elected its board of vestrymen, wardens, etc. Trinity has another meeting about the middle of May for the purpose of electing a rector, as successor to the late Ven. Archdeacon Brigstocke. The Lord Bishop was at the cathedral on Easter Day, and the Very Rev. the Dean at Trinity, St. John.

St. Stephen.—Trinity.—Wardens, L. Mills and F. Rose; lay delegates, H. Pethick and T. Gregory.

Christ Church.—Wardens, E. G. Vroom and S. T. Topping; lay delegates, C. N. Vroom and Dr. J. M. Deacon.

St. Martin's.—Holy Trinity.—Wardens, C. Loritt and C. Miller, Jr.; lay delegates, C. Miller, Sr. and J. Rourke.

St. John.—Trinity.—Wardens, J. H. McAvity and C. P. Clarke; lay delegates, H. L. Sturdee and C. E. Jarvis.

St. John's.—Wardens, T. McAvity and H. W. de Forest; lay delegates, A. H. Hannington and T. Millidge.

St. Paul's.—Wardens, Mr. Justice Barker and T. Barclay Robinson; lay delegates, T. B. Robinson and J. Roy Campbell.

St. Mary's.—Wardens, S. G. Olive and L. H. Roberts; lay delegates, S. G. Olive and L. H. Roberts.

St. Luke's.—Wardens, H. Hilyard and D. Tapley; lay delegates, W. B. Wallace and H. Hilyard.

St. James'.—Wardens, G. Bridges and F. S. Sharpe; lay delegates, C. H. Smith and F. S. Sharpe.

St. Jude's.—Wardens, S. L. Brittain and C. Coster; lay delegate, C. Coster.

Norton.—Christ Church.—Wardens, C. E. Dixon and J. Raymond; lay delegates, J. Gilchrist and J. E. Fairweather.

Sussex.—Trinity.—Wardens, T. E. Arnold and R. W. Arnold; lay delegates, E. B. Beer and W. W. Hubbard.

Musquash.—Wardens, J. Knight and G. H. Thomas; lay delegates, D. Mawhinney and G. F. Smith.

St. Ann's.—Christ Church.—Wardens, H. Beckwith and C. S. Brannen.

Woodstock.—Christ Church.—Wardens, B. H. Smith and F. B. Bull; lay delegates, Lee Raymond and H. S. Wright.

Kingsclear.—St. Peter's.—Wardens, J. C. Murray and C. H. Giles; lay delegates, Lieut. Col. Maunsell and P. C. Powys.

Rothesay.—Wardens, F. W. Brock and C. Prince; lay delegates, A. C. Fairweather and S. Z. Dickson.

Burton.—St. John's.—Wardens, A. S. Clowes and H. Wilmot; lay delegates, H. Wilmot and J. W. Gilmor.

Carleton.—St. George's.—Wardens, W. Hamlyn and C. Pidgeon; lay delegates, W. Hamlyn and C. Pidgeon.

St. Andrew's.—All Saint's.—Wardens, W. D. Forster and S. J. MacMaster; lay delegates, W. D. Forster and S. J. MacMaster.

Richibucto.—St. Mary's.—Wardens, W. Hudson and J. Forster.

Chatham.—St. Paul's.—Wardens, G. Burchill and F. Winslow; lay delegates, Judge Wilkinson and G. Burchill.

Dorchester.—Holy Trinity.—Wardens, H. W. Palmer and M. G. Teed; lay delegates, J. B. Forster and Mr. Justice Hanington.

Johnston.—St. John's.—Wardens, G. Cody and I. R. Pearson; lay delegates, G. Cody and J. P. Leonard.

Lower Jemseg.—St. James'.—Wardens, M. Scovil and P. Knight; lay delegates, M. Scovil and P. Knight.

Young's Cove.—St. Luke's.—Wardens, C. Elliott and J. Gale.

Andover.—St. John's.—Wardens, D. R. Bedell and C. E. Pickett; lay delegates, C. LeB. Miles and J. H. Peat.

Oak Point, Greenwich.—Wardens, D. Marley and A. L. McKeel; lay delegates, Dr. Richards and A. L. Peatman.

Fairville.—Church of the Good Shepherd.—Wardens, T. Herrington and T. Russell; lay delegate, J. Engalls.

Shediac.—St. Martin's.—Wardens, G. W. Welling and I. H. Murray; lay delegate, L. Welling.

St. Andrew's.—Wardens, E. J. Smith and W. Jackson; lay delegate, E. A. Smith. The financial reports of both parishes were very satisfactory.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Lennoxville.—Bishop's College.—The annual convention of the medical and dental faculties took place on April 11th at 3 p.m., in the Synod Hall, Montreal. A large number of people were present. Dr. R. W. Heneker, Chancellor of the University, occupied the chair, and amongst those present on the platform with him were the Lord Bishop of Quebec, Dr. F. W. Campbell, Dean of the medical faculty; Dr. J. B. McConnell, Dr. G. T. Ross, Dr. W. G. Stewart, Dr. A. Bruere, Dr. W. Burnett, Dr. R. Wilson, Dr. Geo. Fiske, the Rev. Dr. F. J. B. Allnatt, dean of the faculty of divinity; the Rev. Dr. Ker, Prof. J. T. Donald, Mr. B. Edwards and Mr. Frith. In opening the proceedings Chancellor Heneker, after deploring the continued indisposition of the Rev. Principal Adams, who, however, he hoped would be able to resume his place by September, announced that the college at Lennoxville had continued to prosper. Amongst the extensions in the building line last year were a headmaster's residence and a splendid gymnasium. The health of the school had been almost perfect. Great additional improvements were contemplated in the college buildings, including increased dining hall and lecture room accommodation, and addi-

tional living rooms for students. The additions were to be known as the "Robert Hamilton Memorial Buildings." It was proposed also to enlarge their fields of study, and to commence the training of teachers who would go out and spread the Bishop's College precepts all over the province, thus raising the whole tone of the latter's educational system. The aim of Bishop's had always been so to influence public school education in Quebec that it would be not the equal merely, but the superior of all other provinces. Dr. F. W. Campbell, in the course of his address, stated that the number of students of the medical faculty this year numbered exactly one hundred, of whom 96 were from the province of Quebec, 3 from Jamaica and one from the United States. The speaker announced that the medical faculty intended to build in the near future, as they were outgrowing their present premises; they hoped to have the foundations laid before the next convocation took place. The following were then called up to receive the degree of C.M., M.D.: Elmer Lorenzo Sutherland, Montreal; Benjamin J. A. Robinson, Jamaica, W.I.; Joseph Edgar Tanguay, Providence, R.I.; Theophile Laurin, Montreal; Charles Alexander Macdougall, Chambly, Que.; Thomas Herbert Jackson, Montreal. The following received the degree of D.D.S.: F. G. Henry, J. Alex. Butler, W. B. McCabe, J. Kavanagh Cleary and Fred. L. Williams. The sessional prizes were presented by the Bishop of Quebec as follows: Histology, E. G. Mason. Practical anatomy (junior prize), B. A. Planche. Senior, E. G. Mason. David silver medal, James G. Gillespie. Chancellor's prize, B. J. Robinson. Wood gold medal, E. L. Sutherland. Nelson gold medal, E. L. Sutherland. The Bishop remarked upon the fact that this was the first occasion upon which he had been able to be present, owing to the fact that the convocation usually came off in Easter Week. He spoke in praise of the residential system of Bishop's College as copied from Oxford and Cambridge, and he said that it would be a great thing for the University to have a wing in Montreal. The Bishop suggested a change in the University course by which the divinity students should have an opportunity of learning something of medicine, so that in the absence of a doctor they might not be absolutely helpless in the presence of sickness. His Lordship spoke in terms of enthusiasm regarding the improvements which are to be made in the college buildings, and which he was sure would bear fruit in increased usefulness. Dr. E. L. Sutherland then delivered the medical valedictory, in which he reviewed the great advance which had been made during the present century in the science of medicine. Dr. Wilson then addressed the newly-fledged graduates to the profession, and in the course of his remarks said that he wished to impress upon them five duties; first, to their God, whose blessing they must ask on all their undertakings, if they would succeed; second, to their alma mater, which he would remind them was feminine, and like everything feminine, loved to be remembered; third, to their patients, to whom they would frequently be called on to administer spiritual consolation as well as medical relief; fourth, to their neighbours, including their fellow practitioners, of whom they should never speak uncharitably; and, fifthly, to themselves, not cheating themselves out of needed rest. Dr. Wilson's concluding word was, "Be humble, be just; farewell, and stand fast." The farewell address on behalf of the graduates in dentistry was then delivered by Dr. F. G. Henry, and at its close the proceedings terminated.

Sherbrooke.—St. Peter's.—Mr. Arthur Davey, late organist of this church, and at present at Emmanuel Church, Montreal, has been appointed organist of Christ Church Cathedral, Ottawa.

Lennoxville.—On Tuesday during Holy Week the Rev. A. W. Buckland of Eastman, late of the diocese of Moosonee, preached a practical missionary sermon in Bishop's College. In the sermon the preacher laid great stress on the fact that there

was a great responsibility resting on the churches in civilization, and that there was a great work yet to be done in our vast Northwest and the regions beyond. Our Bishops are all hampered for funds for men to carry the Gospel to those who dwell in the forests and in the regions of ice and snow. Our first duty, the preacher said, is to supply the means to those who need them. In the evening Mr. Buckland gave a missionary lecture in the College with lantern views. Having seen the graphic pictures one can tell at once that those who are preaching the Gospel in our own Dominion are really doing Apostolic work. Among the views shown were the saintly Bishop Bompas of Selkirk, Bishop Horden of Moosonee and Bishop Newham. There were also shown pictures of the Eskimo, and Mr. Buckland's church made of snow in Repulse Bay. May God bless the noble efforts being done to evangelize these poor benighted people.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Montreal.—Diocesan Theological College.—Three scholarships, each of the value of \$200 per annum and tenable for two years, are offered for public competition to graduates of any recognized university. A competitive examination will be held in this college, commencing on Tuesday, 12th September, 1899, at 10 a.m., when papers will be submitted, as follows: 1.—Tuesday, 10—12 a.m.—Contents of Old and New Testament. 2.—Tuesday, 3—5 p.m.—St. John's Gospel in Greek, with Commentary by Rev. A. Plummer, D.D. (Cambridge Greek Testament for schools). 3.—Wednesday, 10—12 a.m.—The Church Catechism, with the "Church Catechism explained," by the Rev. A. W. Robinson (Camb. Univ. Press). These scholarships are not open to students who have already commenced their course of Divinity in any theological college. Candidates must first be accepted in the usual manner by the Educational Council. Applications for admission to the examination must be made on or before August 1st to the Rev. H. M. M. Hackett, Principal, from whom the necessary papers and all further information can be obtained. The books prescribed can be obtained from Mr. E. M. Renouf, St. Catherine street, Montreal, or from any bookseller.

St. James' the Apostle.—At the adjourned Easter vestry meeting of this parish, held on April 10th, the congregation decided to further enlarge this church by the addition of a new and more commodious chancel. A new electro-pneumatic organ is to be placed in the church within the next few months, if all be well, and a strong effort is to be made to wipe off the debt of \$800 which is at present resting on the church edifice. The total cost of the enlargement of the chancel and the new organ is not to exceed the sum of \$25,000, towards which amount \$16,000 has already been subscribed, and the balance is expected to be raised very shortly. Wardens, H. Miles and J. Barrett; lay delegates, E. P. Hannaford and Geo. Hague. There was a very large attendance.

Back River.—St. Andrew's.—Wardens, W. Taylor and A. Crewe; lay delegates, R. Wilson-Smith and S. Grant.

Chelsea.—By the approval of the Lord Bishop of Montreal, the Rev. Frank Allen, of St. Paul, Minnesota, assumes temporary missionary duties here for the summer, to relieve his father. During two years past Mr. Allen has been giving illustrated lectures on the "Early Church in some of the largest churches of the Western States." His presentation of the rightful claims of primitive Christianity upon the thoughtful attention of cultured Americans has met with the approval of the venerable Bishop Whipple.

ONTARIO.

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

Merrickville. Trinity.—The services on Easter Day in this church, which was very tastefully decorated with flowers, were Holy Communion at 8 a.m., morning prayer at 11, followed by another celebration, and evening prayer at 7. They were all bright and cheering, and very well attended. The beautiful appropriate hymns, the antiphon, "Why seek ye the living among the dead?" by E. A. Clare, and Bunnett's evening service in E. were all well rendered. The number of communicants was 81, which with 63 at Burritt's Rapids, made up the number of communicants in the parish to 144. On Monday evening at 7.30 the annual Easter vestry meeting was held, at which there was an attendance of upwards of 40, the rector in the chair. The books being audited showed the finances to be in a very healthy condition, the clerical stipend well paid, all dues met, the debt reduced by \$230, in the hands of treasurers of Parochial guilds, \$91, and in the churchwardens' hands a balance of \$41.17. The people elected Mr. Phillips as churchwarden, and the rector appointed Mr. R. Read, Mr. John A. Gillan was elected delegate to the Diocesan Synod.

Ketley Mission.—The annual Easter vestries were held for the four congregations in the Mission of Ketley on Monday in Easter week and the successive evenings, and were of the most harmonious nature. The financial statements were better than could be expected, resulting in the full payment of all liabilities, and no debt incurred. The election of officers for the ensuing year were as follows: Messrs. A. McGuire and Wm. Karley, churchwardens for St. Ann's Church, Easton's Corners; Mr. Wm. Davis with Messrs. Mort Davis and H. N. Beecher, churchwardens for St. Thomas' church, Frankville; Messrs. H. Cooper and A. Cardiff, churchwardens for All Saints' church, Redan, and Messrs. D. Caughlan and Wm. Dodds, churchwardens for the Dacks' school-house. The repairs and improvements necessary at the rectory have been decided upon and will be proceeded with as early as possible. The services on Easter Day at St. Thomas' church, Frankville, surpassed in every respect anything ever witnessed here. The congregation was large and the church itself particularly bright and cheerful in its Easter decorations. The singing and musical portions of the services were presided over by Mrs. T. Singleton of Toledo, who was ably supported by a voluntary choir, whose efforts have been well spoken of by every person attending those services. A new departure was the singing of an anthem after the third Collect, which was selected from the "Festal Helper," "Jesus Lives." It was well rendered by the choir and organist. The offertory consisted of offerings in envelopes to the rector. The number of communicants was the largest since the present incumbency. The Parochial cards' collection for the Mission Fund were as follows: Miss Bay Price, \$7; Minnie McIntyre, \$4.70; Miss Julia Nevens, \$2; Miss Bella Ferguson, \$9; Miss Kinch, \$5.75; Miss Cooper and Miss Barrington, \$14.75; Miss Helen Davis and Miss Maude Singleton, \$16.65; making a total in all of \$59.85.

Lyndhurst.—St. Luke's.—On Easter Sunday the rector dedicated the beautiful memorial altar that was erected to the glory of God and in loving memory of the Rev. W. Moore, the late lamented rector of this parish. As there was only a temporary structure used as an altar, the rector suggested that no more fitting memorial could be placed in the church. The altar is built of quarter-cut oak, and has three panels in front, on which are placed the I.H.S. and the Alpha and Omega. The retable has the three Holies and four small Maltese crosses; a small sterling silver plate with a suitable inscription shows that it is a memorial to Mr. Moore. As altar linen was sadly needed, the Ladies' Aid provided the material, and Mrs.

Forster, the rector's wife, made and embroidered the altar linen. Crimson cloth and gold silk bullion fringe was provided by the wardens for the super frontal; Mrs. Forster also made it. The services were well attended, and there was a large number of communicants. The youngest child in the Sunday school presented the children's Lenten offering. The Lenten offering for St. John's Sunday school was also made. The memorial to Mr. Moore, from the Sunday school at St. John's church, was also presented on Easter Day, which was a nice brass altar desk, with suitable inscription, and two brass vases. St. John's congregation purpose erecting a suitable memorial altar. A committee was formed to make arrangements to build a new rectory next year.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Ashton.—The vestry meetings were held during Easter week, presided over by the rector, the Rev. J. Fisher. The auditors' reports for the three congregations at Ashton, Munster and Prospect, showed a considerable increase in the offertories, and a balance on the right side. During the past year an excellent carriage house and stable has been erected and paid for, and it was decided to erect a driving shed at Ashton, to improve the chancel and place a font in St. Stephen's church, and to provide drainage system for the rectory cellar. The churchwardens for the ensuing year are: Rector's wardens, Messrs J. W. Shore, H. Scott and J. H. Saunders; people's wardens, Messrs. T. Jinkinson, J. Massey and Jas. Kidd. Lay delegates to Synod, Messrs J. W. Shore, T. Tabman and W. H. Leach.

Wales.—St. David's.—C. Markell and O. Raymond; lay delegate, F. Warren. The financial condition of the church is reported to be very satisfactory.

Osnabruck and Moulinette.—Some fruit of an exceptionally profitable Lent was seen in the large numbers of communicants in the churches of this parish at the Easter festival. About 300 persons received their Easter communion, of which number 87 were present at the 7 a.m. celebration at Christ church, Moulinette, and 154 at St. David's church, Wales, at 10 a.m. on Easter Day. The Easter festival was preceded by a very helpful Holy Week, during which services were held twice a day. The congregations at St. David's in the evenings were very large, while on Good Friday evening the church was crowded. At this service the Rev. R. W. Samwell, the rector, gave addresses on "The Seven Last Words." A new feature in the Lenten work of this year was the special services for men only and women only, and they were very largely attended. The churches were thronged on Easter Day, and the services were beautiful and soul-stirring. St. David's Sunday school presented a handsome brass alms' basin to the church, and a member of the choir made the offering of a rich white silk embroidered lectern hanging. At the Easter vestry meetings a healthy condition of financial affairs was revealed in the churchwardens' statements. At St. David's the congregation was reported to be practically out of debt for the first time in its history, the income of the past year for all purposes exceeding \$1,000. Hearty acknowledgment was made of the efficient services of the retiring wardens (W. T. Ransom and C. West), and C. Markell and O. Raymond were appointed to succeed them. F. Warren was elected second lay delegate to Synod. At Christ church, Moulinette, the income of the past year was shown to have exceeded \$1,200 for all purposes. The services of the wardens (W. G. Bennett and S. S. Brownell), were warmly acknowledged, and they were re-appointed. Dr. Basker was elected lay delegate to the Synod. The past year has been one of much spiritual and temporal prosperity to the parish, and the outlook for the future is bright and encouraging to all.

ARTHUR SWEATMAN
St. Luke's.—Wardens, lay delegates, Messrs. J. W. Shore, T. Tabman and W. H. Leach. Receipts, \$1,501.21.

All Saints.—Wardens, lay delegate, Mr. J. W. Shore. On behalf of the congregation presented the gift of a rug, which gift Mr. J. W. Shore presented.

A very interesting meeting was held at the Guild Hall, McGill on the 12th inst., when gathered together to celebrate the 100th birthday of the church which was established in April, 1799, by a group of laymen. The hall was taken up by a large number of people, who were present to witness the Ven. the Archdeacon, the Provost of Trinity, the Rev. Dr. Sherwin, and a number of other clergymen, opening remarks and a congratulatory address to the parent society. The special text was members of the Church are all things to God. The following: "For of His will are all things created." The meeting was a letter of congratulation read at the meeting, which was forwarded to the missionary meeting the term, but rather than the speakers who each take a special progress which I branch during the speakers during limited to a period of the speakers and the Rev. Provost World One Hundred Caldecott, "Religious Years Ago: Birth of the Church." "View Points of the Church." "Then at Frost, of the Church." "Now in China; in Canada," the Associations;" "Now in Women and lastly Miss Gleaner's Union interesting and special feature the singing of the Right Rev. Dr. of Exeter, the

For M. And tell It may be ment of the meeting York had read the Rev. Septimus had also been The chairman short speech, tion of life, and brought to a

Baileboro.—

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Luke's.—Wardens, E. A. Peck and F. Adams; lay delegates, Messrs. Jameson, Peck and Warde. Receipts, \$1,501.21; expenditure, \$1,485.64.

All Saints.—Wardens, Messrs. Buller and W. D. Points; lay delegate, B. Earle. Receipts, \$1,533.71. On behalf of the congregation the Rev. C. Armitage presented the Rev. E. V. Stevenson with a parting gift in the shape of a handsome railway rug, which gift Mr. Stevenson suitably acknowledged.

A very interesting meeting took place in the Guild Hall, McGill street, on Wednesday evening, the 12th inst., when a large number of people gathered together therein in order to celebrate the 100th birthday of the Church Missionary Society, which was established in London on the 12th April, 1799, by a small company of clergy and laity. The hall was crowded with people, who took a lively interest in the proceedings. Mr. N. W. Hoyles, Q.C., presided, and amongst those who were present with him on the platform were the Ven. the Archdeacon of York, the reverend the Provost of Trinity, the Rev. Septimus Jones, the Rev. Dr. Sheraton, the Rev. Canon Sweeny, and a number of others. In the course of his opening remarks Mr. Hoyles read the message of congratulation which had been sent from Toronto to the parent society the evening previous, as also the special text which had been selected by the members of the Canadian Committee, which is as follows: "For of Him, and through Him, and to Him are all things, to Whom be all glory forever. Amen." The members of the Woman's Auxiliary of the diocese of Toronto also sent to Mr. Hoyles a letter of congratulation, which the chairman read at the meeting and which will in due course be forwarded to Salisbury Square. Mr. Hoyles explained that the meeting was not an ordinary missionary meeting, in the common acceptance of the term, but rather an educational one and that the speakers who addressed the meeting would each take a special phase of the work and note the progress which had been made in that particular branch during the past century. There were ten speakers during the evening, and they were each limited to a period of ten minutes. The names of the speakers and their subjects were as follows: The Rev. Provost Welch, "The State of the World One Hundred Years Ago;" Mr. Stapleton Caldecott, "Religious Life in England One Hundred Years Ago;" the Rev. Dr. Sheraton, "The Birth of the C.M.S.;" the Rev. G. A. Kuhring, "View Points of the C.M.S.;" the Rev. J. M. Baldwin, "Then and Now in Japan;" Mr. H. W. Frost, of the China Inland Mission, "Then and Now in China;" the Rev. C. Shortt, "The C.M.S. in Canada;" the Rev. Dyson Hague, "Colonial Associations;" the Rev. J. C. Wallis, "Then and Now in Women's Work in Missionary Enterprise;" and lastly Miss Thomas on "The Work of the Gleaner's Unions." All the speeches were most interesting and full of valuable information. One special feature of interest during the evening was the singing of the "Jubilee Hymn," specially written for the celebration of the centenary by the Right Rev. Dr. E. Bickersteth, the Lord Bishop of Exeter, the first two lines of which are:

"For My sake and the Gospel's go,
And tell Redemption's story.

It may be mentioned also that at the commencement of the meeting, after the Ven., the Archdeacon of York had read a few verses of Holy Scripture, the Rev. Septimus Jones read several prayers, which had also been specially written for the occasion. The chairman summed up the proceedings in a short speech, the keynote of which was consecration of life, and the meeting was shortly afterwards brought to a close.

Baileboro.—Christ Church.—The joyous festival

of Easter was celebrated in this church in the usual hearty manner, the service being much enjoyed by a large congregation. It was conducted by the Rev. Rural Dean Allen, who also dedicated a new brass altar desk, presented by two members of the congregation, which bore the following inscription: "This altar desk is presented by John and Margaret Lucas, in loving memory of their daughter, Cora, to the Rev. Wm. Cartwright Allen, and dedicated by him to the service of God in Christ Church, Baillieboro, Easter Day, A.D. 1899." On the following day the vestry meeting was held, when the accounts for the year were presented, showing a small balance in hand. The treasurer of the Church Building Fund reported having paid \$125 on the church debt. The churchwardens were appointed and a lay delegate was elected for the ensuing year. Hearty votes of thanks were unanimously given by the meeting to the churchwardens and other officers of the church and also to the Woman's Auxiliary, the King's Daughters and members of the choir for their earnest and helpful work during the past year.

Port Hope.—Trinity College School.—The annual meeting of the "Old Boys" of this school was held at Trinity University on Thursday, April 6. Mr. C. L. Worrell of the Royal Military College, Kingston, occupied the chair, and there was a large attendance, including amongst others the Revs. J. Scott-Howard, Professor Cayley, C. H. Broughall and C. H. Ingles, Professor Mackenzie and Messrs. E. D. Armour, Dyce Saunders, Kirwan Martin, of Hamilton, and Dr. Ogden Jones. At this meeting the announcement of the resignation of the Rev. Dr. Bethune, who for the past 29 years has been head-master of the school, was made, and its intimation came as an unwelcome surprise to the members of the association, who were in no way prepared for the news. During the long period of Dr. Bethune's head-mastership the school has flourished and there is no doubt that it is mainly owing to his wise administration of its affairs that the school has met with so large a measure of success. A committee of the Old Boys was appointed to prepare a resolution expressing their sincere regret at his retirement, and to arrange for the presentation of a suitable testimonial to him. A large sum was subscribed for this purpose, and it is expected that Dr. Bethune's work will be handsomely recognized by his former pupils. A special effort will be made to ensure a full attendance of the old members at a demonstration which is to be held at the school on Speech Day in June, as it will be the last occasion upon which they can assemble to do honour to the head-master in the quarters which have known him so long. A committee of the governing body has been appointed to secure a new head-master. The Rev. Dr. Bethune was born at West Flamboro' on August 11, 1838, and received his early education in private schools and at Upper Canada College. He matriculated at Trinity College, Toronto, in 1856. In 1861 he was ordained deacon, and in the following year priest. He was appointed curate of St. Peter's church, Cobourg, in 1862, and afterwards went to England, where he became curate of Carlton church, Selby, Yorkshire. His appointment to the headmastership of Trinity College, Port Hope, was made in 1870. Since 1886 he has edited The Canadian Etomologist, and for a considerable period he edited the Etomological departments of The Weekly Globe and The Canadian Farmer. He is a Fellow of many American scientific societies. A resolution was passed expressing regret at the retirement of Mr. E. M. Watson, one of the assistant masters, from active participation in the sports of the school, and appreciation of the work which he had done for the advancement of the general welfare of the institution. In addition to the above a good deal of routine business was transacted. The resignation of the Rev. C. J. Bethune, D.C.L., will undoubtedly be a severe loss to the school. It will take effect in September next. All those who have the true interests of the school at heart trust that the members of the gov-

erning body may be successful in finding the right man to fill such an important vacancy, and that the school will continue to flourish to as great an extent in the future as it undoubtedly has done in the past.

Bowmanville.—St. John's.—The Easter vestry meeting was held on the 3rd inst., the rector, the Rev. R. A. Seaborn, presiding. The financial report was a very gratifying one, showing, as it did, a balance in hand of over \$100. Wardens: R. R. Loscombe and Dr. Hillier; lay delegates, W. J. Jones and W. L. Mallory.

Peterborough.—St. John's.—Wardens, Dr. Boucher and Mr. R. H. Kells; lay delegates, A. P. Pousette, Q.C., and H. Rush. It was announced at the meeting that the relatives of the late Mr. C. S. Dudman had signified their intention of placing a memorial window to him and the late Miss Dudman in the church.

Warsaw and Hall's Glen.—The Bishop of the diocese appointed Mr. W. Archbold catechist in charge of this new Mission at the commencement of the present year. It is Mr. Archbold's intention to build a church at Hall's Glen during the coming summer.

NIAGARA.

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

Arthur.—Grace Church.—The Easter services were attended by very large congregations in spite of the disagreeable day, and though quite a number of communicants were prevented by illness from being present, a total of 85 received Communion in this church. In the morning the choir sang "Christ Our Passover," by Simper, and in the evening an anthem by the same author, "Awake thou that sleepest." The vestry meeting was held on Tuesday, the 11th of April, and was very well attended. Every report presented was satisfactory, the finances showing that over \$1,000 had been expended by the congregation during the year, and there are no debts whatever. The finances were helped very materially by the work of the Women's Guild, and the Young People's Association. The wardens, M. Wilkins and J. Fair, were congratulated on the successful year's work done by them. Both having served four years very creditably they wished to retire, and W. J. Church was elected people's warden and Jos. M. Small was nominated rector's warden. The Rural Deanery of Wellington meets in this parish on May 2nd and 3rd, at which a Sunday School Convention will be held. The Rural Dean and the Rev. H. J. Leake, M.A., are arranging a good programme and hope to have a successful meeting.

Milton.—Grace Church.—The Lenten and Easter services in this church were very fitly concluded by a week's mission conducted by the Rev. H. C. Dixon. The afternoon and evening services throughout the Lenten season were largely attended and during the mission large congregations assembled to hear the earnest and helpful addresses of Mr. Dixon. We believe that God has greatly blessed the special effort, and that there will be a great spiritual awakening. The Easter services were bright and joyous; the congregations were large, and a goodly number partook of the Holy Communion. The offertory amounted to about \$275. In the afternoon of Easter Sunday Mr. Dixon addressed a large mass meeting of men in the town hall.

Oakville.—St. Jude's.—A meeting of the congregation was held last week to decide on steps to be taken for the purchase of a new pipe organ for the church to replace the old instrument which has done duty for so long. Already a large sum has been subscribed towards the organ fund and prospects are bright that a new organ will adorn the interior of the church in the near future. Edward

Jacklin, Mus. Bac., the talented organist, was made the recipient of an anonymous presentation of a sum of money recently.

Stoney Creek.—The annual vestry meeting of this parish was held on Monday evening, the 3rd inst. There was a large attendance. The wardens' accounts showed a balance of \$963 in hand. Encouraging reports were also given from Sunday school and Woman's Auxiliary. The rector re-appointed Dr. Leeming Carr as his warden, and Mr. Jas. H. Roderick was unanimously re-elected people's warden. The choir, under the instruction of Mr. F. Henstridge, rendered Plummer's full choral service on Easter morning. They were assisted by Mr. Arthur King, first violin and Mr. L. Davis, cello.

Bartonville.—St. Mary's.—Wardens, Messrs. Tregunno and Lenz were re-appointed.

Glen Williams.—St. Alban's.—The Rev. E. A. Vesey occupied the chair at the Easter vestry meeting of this mission on Tuesday, April 4. The rector stated that since its formation a few weeks ago the Mission had progressed in a most encouraging manner. The attendance had increased with every service held, and had ranged from 85 to 140 persons. Altogether the Gospel had been preached to upwards of 400 souls during the four Sundays the services had been held, and this he thought was a very happy augury for the future of the Mission. The report of the superintendent of the Sunday school was extremely encouraging, the attendance having largely increased since its foundation and now numbering 51 scholars. Mr. H. Holroyd and Mr. W. C. Armstrong were re-appointed and re-elected wardens. Mr. J. Beaumont was elected to the Synod.

Harriston.—St. George's.—The services in this church on Easter Day were fully choral and were very well rendered. The church was suitably decorated with Easter lilies, etc. The rector, the Rev. J. H. Ross, preached appropriate sermons at both the morning and evening services. At the annual Easter vestry meeting held next day J. Hicks and W. Hinde were appointed wardens. The receipts for the year amounted to \$496.19, and the disbursements reached the same sum. All liabilities are paid off and the wardens commence the year with a clean sheet.

HURON.

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

Theford.—St. Paul's.—Wardens, J. French, jr., and J. Richmond; lay delegate, J. Elliott, sr.

Forest.—Christ Church.—Wardens, W. J. Porte and W. C. Boddy; lay delegate, H. L. Morphy.

Tilbury.—At the meeting of vestry on Tuesday, April 4th, steps were taken to build a new church, by the appointment of subscription committee consisting of Messrs. Crawford and Scarff, and no difficulty is expected in securing \$2,500 in subscriptions towards a \$3,500 church. Wardens, F. M. Scarff and A. A. Wilson; sidesmen, Messrs. Crawford, Munfo, Olney and Horneck. The financial statement was very satisfactory to the congregation, and to the rector, the Rev. T. Dobson, showing the church to be in a prosperous condition; the receipts for all purposes during the past year being \$743.97, which leaves a balance on hand of \$160 after all liabilities had been met. The congregation has subscribed for missionary purposes during the past year the sum of \$174.62.

Merlin.—The vestry meeting was held on Monday evening in this church, the Rev. T. Dobson presiding. The report of the churchwardens, which was of a most gratifying character, was presented. It showed that the incumbent had been paid his stipend in full and a balance is left on

hand. The church gave \$8071 for missionary purposes outside of the parish. Wardens, Henry Sales and D. Phipps. Lay delegate to the Synod, S. Sales.

South London, St. James'. A pleasing event occurred on Friday evening, the 7th inst., in connection with this parish, when the Ven. Archdeacon Davis, who has recently completed the 25th year of his incumbency, was presented by the members of his congregation with an address and a well-filled purse. Mr. J. M. Dillon, one of the wardens, read the address, in which the rector's faithful and untiring energy during his long pastorate was eulogized, and the warmest wishes were expressed that he might long be spared to carry on his good work. The reading of the address was followed by the presentation to the archdeacon of a purse containing \$150. Archdeacon Davis returned thanks in a felicitous speech, and in a hopeful way spoke of the future. His Lordship, the Bishop of Huron made a short address, in which he eulogized the ven. archdeacon, and also Mrs. Davis. Concluding, His Lordship presented Mrs. Davis with a beautiful gold Maltese cross, the life badge of the Woman's Auxiliary. He also handed to Archdeacon Davis a bouquet of 25 roses—a rose for each year. The Rev. Canon Richardson made a few timely remarks. A short vocal and instrumental programme was rendered during the evening.

London.—The diocese of Huron is often pointed at by the Church press and writers in the newspapers as in a retrograde condition. The fact is the exact opposite. The progress has been quite remarkable as will be seen from what has taken place in two counties (Perth and Waterloo), in the last four years. 1. New churches erected at Listowel, Mitchell, Berlin, Waterloo and Middleditch. 2. New churches subscribed for at Elma and Kirkton of which work will begin at once. 3. A large indebtedness on St. Mary's parish paid off. 4. One clergyman more in Perth than there was four years ago. 5. Two other new parishes might be created any time, viz., (1) Sebringville, Gadshill and Middleditch; (2) Waterloo with Elmira. This is a record that will compare favourably with the record of the Church in any other diocese.

Memorial Church.—It is expected that the Rev. C. C. Owen, late of Winnipeg, who has been appointed rector of this church, will prove a very acceptable addition to the ranks of the London clergy. He is very earnest and wide-awake, and will infuse energy into the parish, which has been always a well-organized one under the Rev. Canon Richardson.

Meaford.—Christ Church.—The Easter services in this church were very well attended despite the most unseasonable weather. The large number present at Holy Communion was remarked, both at the early service and at midday. The choir did very nicely in conducting the musical services, and it was especially noted that at the evening services the anthems were splendidly sung. The bass solo by Reginald L. Caswell, and the duet part taken by Miss Nettie Bell and Miss May McDonald, were highly spoken of. Miss Foster deserves great praise for the result of her patient training during the practices. The Rev. Dr. Caswell's sermons morning and evening were appropriate to the great Easter festival. The services during Holy Week and especially on Good Friday, were kept up with much interest and attention, and on Thursday evening the "Passion of Jesus" was sung and on the morning of Good Friday the "Story of the Cross" was also very solemnly and beautifully sung. At the Easter vestry meeting, which was only a preliminary one, it being adjourned until May 15th for the completion of the business, Mr. George Vickers and Mr. J. D. Montgomery were chosen delegates to Synod.

St. Mary's.—St. James'.—A Mission, which com-

menced on Sunday, April 9th, and lasted throughout the entire week, has just been held in this parish. It was conducted by the Rev. H. C. Dixon, of Toronto. At the annual vestry meeting of this church there was a good attendance, everything passing off most pleasantly. The rector presided. Col. White, in submitting the financial statement, showed that the total income from all sources was \$3,521.06. He congratulated the church upon the position in which it stands. He showed that both the church and rectory had been much improved during the year. The election of officers was then proceeded with. Votes of thanks were passed to the different organizations of the church for their able and willing help. Col. White moved, in glowing terms, a hearty vote of thanks to the rector for all he had done for the church, speaking at length of the many manifestations he had given that he had the welfare of St. James' and its congregation deep-seated in his heart. "They ought never," said the Colonel, "to lose sight of the zeal and energy that had been put forth in their behalf." Mr. Montizambert seconded this motion, which was unanimously carried. The rector, in a few heart-felt words, said he had simply tried to do what he held to be his duty. Love to Christ and to them all had been the mainspring of his actions. The whole of his people and the future of the Church were very dear to his heart. Prayer and the Benediction followed. The meeting then adjourned for a fortnight to receive the detailed financial statement.

London Township.—St. John's.—The Rev. Canon J. B. Richardson, M.A., was duly inducted as rector of this parish on Sunday, April 9th. Special psalms, lessons and collects were used upon the occasion. The Lord Bishop of the diocese preached the sermon. There was a large congregation present to witness the interesting ceremony.

Kincardine.—Church of the Messiah.—The Easter services at this church were even more interesting than usual. There were two celebrations of the Holy Communion at 8 a.m. and 11 a.m. The congregations at all services were larger than, and the offertories an increase upon, last year. Except the early Communion, Mattins and Evensong were rendered, as is the rule here, chorally; the Psalms, Glorias, Amens, etc., being chanted. Mr. A. M. Smith sang, "O, happy day," as an offertory in the morning, and Miss Macdonald rendered, "The Way of Peace," at Evensong, very acceptably. The sermons preached by the rector, the Rev. Charles Miles, B.A., were appropriate to the day, and the Rev. G. M. Franklin assisted. The total offertories for Easter Day amounted to nearly ninety dollars, and in addition thereto the Sunday school made an Easter offering for missions, which produced \$12. The annual meeting of the vestry was held on Easter Monday, when the reports showed good results. The wardens are F. C. Powell and A. M. Smith, and the lay delegates to Synod, R. Baird and J. H. Scougall.

Walkerville.—St. Mary's.—Wardens, C. H. Robinson and T. Webster; lay delegate, J. Fawcett. The parochial finances are in a most satisfactory condition.

Paisley.—Church of the Ascension.—The Rev. A. P. Moore, rector of this parish, has returned home from a trip to California and Mexico. The students at Huron College conducted the services in his absence.

ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE. MARIE.

Sault Ste. Marie.—St. Luke's.—Wardens, H. Plummer and J. B. Way.

Callendar.—Wardens, R. Moon and T. Bains.

Dinorwic.—St. C. vestry meeting of church on Easter wardens' report w that the services for; and although winter the church and also that the were all paid and year. The buildi there being a bala paid to date. To on the part of th generous assistan hope to be able building this sum by friends toward gation marked th resolution: Reso tender their war ford and friends of a chancel car; Prayer Book for Service book for on Easter Sunda much admired. tion a year ago Rev. H. D. Coo his duties, which good missionarie were re-elected, delegate. I ack correspondent at literally, my col Diocese of Rupe a few miles of I sion from Fort that thriving to might have allo go as made. A united by a succ is my earnest wi

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ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE,
WINNIPEG, MANITOBA.

Dinorwic.—St. George's.—The first annual Easter vestry meeting of this church was held in the church on Easter Monday evening. The churchwardens' report was very gratifying from the fact that the services had been all regularly arranged for; and although it had been an extremely cold winter the church had been warm and comfortable, and also that the liabilities of the congregation were all paid and a small balance in hand for next year. The building fund is in a healthy state, there being a balance of \$32 on hand, with all debts paid to date. To attain this result much self-denial on the part of the congregation, together with the generous assistance of friends, contributed. We hope to be able to complete the interior of the building this summer. Numerous gifts were made by friends towards the furnishings and the congregation marked their appreciation by the following resolution: Resolved, "That this congregation tender their warmest thanks to Mr. F. A. Blachford and friends of Toronto, for the handsome gifts of a chancel carpet, Bible for the lectern, large Prayer Book for prayer desk and Communion Service book for the altar." These gifts were used on Easter Sunday for the first time and were very much admired. The attendance since the organization a year ago has materially increased. The Rev. H. D. Cooper, incumbent, is very faithful in his duties, which are really too much for three good missionaries. The same wardens and officers were re-elected, and H. W. Selby was elected lay delegate. I acknowledge the correction by your correspondent at Oliver, and although he is right literally, my contention was only as regards the Diocese of Rupert's Land, which extends to within a few miles of Fort William. As Oliver is a mission from Fort William, and is almost a suburb of that thriving town, I think your correspondent might have allowed my encouraging statement to go as made. May Oliver and Dinorwic soon be united by a succession of as thriving congregations is my earnest wish.

British and Foreign.

Great Britain has no fewer than 2,290 magazines, 520 of these being of a religious character.

The sum of £30,000 has been raised at Leeds for the purposes of Church extension in that city.

The death is announced of the Rev. H. G. Blunt, rector of St. Andrew's, Holborn, for the past 41 years, aged 77.

It is reported that the Bishop of Exeter (Dr. Bickersteth), intends to resign his See in the near future owing to continued ill-health.

Mr. Percy Herrick, of Bean Manor Park, Loughborough, has given the sum of £500 to the restoration fund of the Peterborough Cathedral.

The Rev. Otho Croft, who was for some years rector of Grace Church, Markham, Ont., has been appointed rector of South Cadbury, Bath, England.

The Bishop of Honduras has divided his diocese into two archdeaconries and has appointed the Revs. Canons Swabey and Hendrick archdeacons.

The resignation of the Bishop of Brechin (Dr. Jermyn), is announced, owing to ill-health. He was the Primus of the Episcopal Church in Scotland.

A hearty and generous response is being made in England to the appeal for £20,000, which is to

form the endowment fund for the proposed Bishopric of Egypt.

The Rev. H. W. Woodward, Priest-in-charge of the Holy Cross, Magila, East Africa, has been appointed by the Bishop of Zanzibar to be Archdeacon of Magila.

The Dean and Chapter of Bristol have appointed Dr. Buck, organist of Wells Cathedral, to be organist of Bristol Cathedral in the place of Mr. George Rixley, resigned.

Nearly £40,000 has been promised or subscribed towards the sum of £100,000, which is needed to carry out in its entirety the scheme of the Bristol Church Extension Fund.

Bishop Barry has been nominated by the Australian Episcopate to act as their representative on the Consultative Committee which was agreed upon at the last Lambeth Conference.

The late Miss Evelyn Stanley Clarke has bequeathed the sum of £1,000 to the central fund of the Queen Victoria Clergy Fund, and £500 to the Archbishop's Mission to the Assyrian Christians.

Two Jews, who were converts of the Barbican Mission to the Jews, were publicly baptized recently in St. Paul's, Onslow Gardens, by the Rev. Prebendary Webb-Peploe in the presence of a large congregation.

St. Paul's, Leamington, has just been presented by an anonymous donor with a peal of tubular bells. There has also been received anonymously a gift of £200 to clear off the outstanding debt on St. Paul's vicarage.

The Dean of Winchester has unveiled and dedicated the altar-screen of Winchester Cathedral, now completely restored after fourteen years. The Rev. Canon Valpy has borne the entire cost of the restoration, in memory of his wife.

Among the benefactions announced in the C.M.S. Intelligencer last month are two for £1,000 each. One is anonymous, and the other is from Mr. C. H. Bousfield. Sir Thomas Fowell Buxton, Bart., has contributed £1,000 to the Centenary Fund.

The Rev. A. W. Greenup, M.A., rector of Aldburgh, Norfolk, has been appointed Principal of St. John's Hall, Highbury, in the place of Dr. Waller, resigned. The new Principal is a Cantab and Johnian, as was the first Principal, Dr. Boulton.

The Rev. H. E. J. Bevan, rector of Holy Trinity, Sloane street, London, and Gresham Professor of Divinity, will be the preacher at St. Paul's Cathedral on the occasion of the two hundred and forty-fifth festival of the Sons of the Clergy, on Wednesday, April 26th.

A Roman altar has been found in the churchyard of Bewcastle, near Carlisle. It is the fourth altar which has been found there with a similar dedication. This altar has, with the consent of the Chancellor of the diocese, been sold to the authorities of Carlisle museum.

The Very Rev. J. G. Holmes, Dean of Grahams-town, South Africa, has been appointed Bishop of St. Helena. He has been Dean of Grahamstown for the past ten years and was formerly vicar of St. Phillip's, Sydenham. The appointment was made by the Archbishop of Capetown.

The ancient parish church of West Stafford, near Dorchester, which possesses features of interest dating back to the thirteenth century, has been thoroughly restored, and a new east end added as a memorial to the late Rev. Canon Smith, who was rector of the parish for nearly sixty years.

Mr. G. F. Watts, R.A., has offered to erect, entirely at his own expense, a covered way in the churchyard of St. Botolph, Aldersgate, in which to place tablets illustrating heroism in everyday life. While Mr. Sigismund Goetz has offered his figure of the Dead Christ for the decoration of the church at the East end.

A very beautiful brass lectern, which stands upon a solid block of white Sicilian marble, has been placed by the members of the Newman family in the parish church of Caheragh, Ireland, in memory of the late Mr. Adam Newman, of Monks-town Castle, county Cork. The deceased gave the site of the church. A Bible, which now rests upon it, has been presented to the church by Mrs. Beanshish, of Hawthorne.

The Archbishop of Canterbury has appointed Sir Arthur Charles, an ex-judge of the Queen's Bench Division of the High Court, to be official Principal of the Arches Court of Canterbury. It is understood that he will shortly be appointed to the same office in the Chancery Court of York by the Archbishop of that province. By this means the Church will regain her Provincial Courts, which have been in abeyance since October, 1875. Sir A. Charles was born in 1839.

The native converts of the Church Missionary Society in many lands are preparing to celebrate its centenary. The native Christians in the Bombay Presidency propose to raise a fund of 10,000 rupees. A Japanese congregation intend to support their own pastor henceforth. The poor Christian coolies who labour on the tea estates of one district in Ceylon have already collected and sent a contribution of £126, a large sum for persons whose earnings do not average half-a-crown-a week. These are but samples of what is being done in different parts of the world.

The tomb of St. Cuthbert has just been opened at Durham Cathedral, the object being to reconstruct the original coffin, which dates back to 698, by recovering certain fragments which are known to be contained in the grave. The bones have been found to be in an excellent state of preservation, and in the grave there were also found other remains, among these being the frontal bone of a large skull, cut open by a battleaxe or sharp sword. This skull is supposed to be that of King Oswald, whose head, after he had been killed, in battle, was deposited in the shrine of St. Cuthbert, the latter being always represented as carrying in his hands the head of St. Oswald.

Church Bells says: "One essential difference between confession, as contemplated by the compilers of our Prayer-book, and as generally allowed and practised in the Church of England, and confession according to the teaching of the Roman Church, is that in the former the initiative is in the hands of the penitent, both in regard to seeking the assistance of the spiritual adviser, and also in regard to the sins that are confessed. In the latter, habitual and regular confession is insisted on as a canon of faith, and an inquisitorial list of questions is put, to which the penitent is bound to reply. It is this practice which has laid the foundation of so many of the evils of the confessional among the Romanists, and has, rightly, inspired among Anglicans a loathing and abhorrence for the system, which we trust will never die down. There is one very important point in connection with this subject, on which the public have, in our judgment, been grossly misinformed. In almost every speech made by the anti-Church agitators, who pose as representatives of the 'Protestant party,' it has been stated that auricular confession is frequently insisted on by Anglican clergy with their Confirmation candidates, as a condition precedent to presenting them to the Bishop. We have made careful enquiries, but have been unable to ascertain a single authenticated case in which this has been done."

MY SACRIFICE OF MY WILL.

Laid on Thine altar, O my Lord divine!
Accept this gift to-day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.

But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small,
And Thou alone, O Lord! canst understand
How when I yield Thee this, I yield mine all.

Hidden therein, Thy searching gaze canst see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes and longings infinite.

It has been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none;
Now from Thy foot-stool where it vanquished lies,
The prayer ascendeth—may Thy will be done.

Take it, O Father! ere my courage fail,
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail
And Thou give back my gift, it may have been

So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine
I may not know or feel it as my own,
But gaining back my will, may find it Thine.

MANLY CHARACTER.

Truthfulness, integrity, and goodness—
qualities that hang not on any man's breath
—form the essence of manly character, or,
as one of our old writers has it, "that inbred
loyalty unto virtue which can serve her with-
out a livery." He who possesses these qualities
united with strength of purpose, carries with
him a power which is irresistible. He is
strong to do good, strong to resist evil, and
strong to bear up under difficulty and mis-
fortune. When Stephen of Colonna fell in-
to the hands of his base assailants, and they
asked him in derision, "Where is now your
fortress?" "Here," was his bold reply, plac-
ing his hand upon his heart. It is in mis-
fortune that the character of the upright
man shines forth with the greatest lustre;
and when all else fails, he takes his stand
upon his integrity and his courage."

THE IMPRESS OF CHRISTIANITY.

We should seek to realize the solemn truth
that in Mary the act of our first mother was
in a manner reversed, and the penalty done
away; that in her person we behold a
woman bringing joy to the whole human
race, as in the person of Eve, we behold a
woman bringing a perpetual heritage of woe.
This is no mere historical fact, much less a
mere theological speculation. As a matter
of daily experience, we owe to the share which
the Blessed Virgin was made to sustain in
the economy of man's redemption the place
which woman now occupies in the social
scale. Whatever graces of man's character
are symbolized by such Christian epithets as
chivalrous and loyal are all an after-growth,
unknown to the old world, but grafted so
to speak, on to our renewed nature in Christ.
The language of the old world had no name
for such things. And why not? Simply
because anciently such things were not. I
am not saying that there was no filial piety
and conjugal faithfulness and sincere attach-
ment in the old days of classic Greece and
Rome. But I am saying that all these rela-
tions—the relation of the child to the par-
ent, of the husband to his wife—have assumed
a far deeper, far loftier, far purer character,
because they had received a sacred impress
since Christianity came into the world.

"NOT AS MAN SEETH."

There is a wide difference between the
patience of apathy and the patience of love;
the silence which is the result of indifference
and that which is the child of forbearance.
There is an unspanned gulf between the self-
control which is selfish in its motive, and
that which springs from a longing to honour
our heavenly Father. Let us not be satis-
fied with that which makes so good an ap-
pearance. God's eye looks below the seem-
ing which dazzles human vision, and judges
us by the motive of the heart from which the
action springs.

CHARACTER IN BUSINESS.

That which commands the highest price
in the market to-day is efficiency and trust-
worthiness. An efficient and trustworthy
man can command almost anything he likes.
What we want, what the world, too, wants,
are men upon whom we can rely. I am a
capitalist; you do not know it, but I am,
though I am not a very bloated capitalist.
Once a quarter I get a cheque, and the mo-
ment it is in my hand I am a capitalist, and
I am going to employ labour. I am depend-
ent on the man to whom I take my money.
I want a watch, I know nothing about
watches, and I am dependent on the man,
who may sell me a very poor thing at a big
price, for I am no judge. Consequently, when
I find a man I can trust, I stick to him—I
never change. But if I catch him trying to
swindle, I never go back to him again. You
cannot get on by sharp practices. You will
get to the end of duping some day. If you
want to build up a business, the surest way
to build it up is to lay a good foundation in
righteousness and efficiency, and then in-
stead of having to run after the customers,
the customers will run after you. You tell
me that I am not in business, and therefore
do not know much about it! If I am not
on one side of the counter, I am on the other,
and I speak from my own side. I do not
want a man who is a Christian and a shoe-
maker, but I want a Christian shoemaker
who puts Christianity into the business and
the work. That is the man I want. It is the
greatest insult to this generation to say it is
impossible for a man to maintain his integ-
rity and get on. He may not get on very
fast, but he will have a peaceful life and be
prosperous if there is a God in heaven and
truth in the Book.—Rev. S. Chadwick.

LIVING GOSPELS.

Those of us who have travelled in moun-
tain countries know how one range of hills
rises one behind another, one ever seeming
the highest till yet a higher appears behind
it; each has its own beauty, each its own
peculiarity. So it is with the various kinds of
lesser happiness. But in mountain countries
there is one range, one line of lofty summits,
which always conveys a new sense of beauty,
of awe, of sublimity, which nothing else can
give—the range of eternal snow. High
above all the rest we can see the white peaks
standing out in the blue sky, catching the
first rays of the rising sun, and the last rays
of the sun as it departs. So it is with the
range of high Christian character which our
Lord has set before us in the Sermon on the
Mount. High above all earthly, lower hap-
piness, the blessedness of those eight beati-
tudes towers into the heaven itself. They
are white with the snows of eternity; they
give a grace, a meaning, a dignity, to all the
rest of the earth over which they brood. And
when the shades of evening gather round us,
when the darkness of sorrow and sickness

closes in, when other common, worldly
characters become cold and dead and life-
less, then those higher points of true Chris-
tian goodness stand out brighter and
brighter; the gleaming daylight can be seen
reflected on their summits when it has van-
ished everywhere besides; they are still
there, living gospels to instruct and cheer us.
On the tops of mountains, how beautiful are
their feet, who, even by silent goodness,
bring peace and goodwill to men.—Dean
Stanley.

HINTS TO HOUSEKEEPERS.

Potato Souffles.—Boil four good-sized
potatoes and rub them through a sieve.
Take one cupful of sweet milk and one cup-
ful of butter. Let them come to a boil in a
sauce-pan. Add the potatoes, a pinch of
salt, a little white pepper, and beat to a
cream. Then put in, one at a time, the
yolks of four eggs, beating it well. Drop
a pinch of salt in the whites and beat to a
stiff froth. Add this to the mixture, stir in
lightly and pour into a well-buttered dish.
Bake twenty minutes. Eat with meats that
have gravies.

Veal Souffle.—Two cupfuls of finely
minced cold veal, one of bread crumbs, dry
and fine, one cupful of boiling milk, one tea-
spoonful of butter, one slice of cold boiled
ham minced, one egg beaten very light, a
pinch of soda, dissolved in the milk. Pepper
and salt to taste. Soak the crumbs in the
boiling milk, stir in the butter and let the
mixture cool. Stir in the meat first, when
the bread is nearly cold, season, and last put
in the beaten eggs. Beat all up well and
pour into a well-greased pudding-dish. Set
in a hot oven, covered, and bake half an
hour, uncover, brown lightly, and serve.

Boiled Cider Sauce.—Delicious for fruit
puddings. Rub to a light cream two coffee-
cupfuls of white sugar, and three-fourths of
a coffee-cupful of butter. Beat into it gradu-
ally half a teacupful of boiled cider. Just
before serving set the sauce in a kettle of
boiling water until hot, but don't let it boil.

Fig Cake.—The whites of six eggs, two
cupfuls of sugar, three-fourths of a cup of
butter, one cup of milk, one-half cupful of
corn starch, two cupfuls of flour, three tea-
spoonfuls of baking-powder. Take one-
third of the batter, and add one teaspoonful
of cinnamon, one teaspoonful of allspice or
cloves, one dozen figs, cut in small pieces.
Bake in layers, two white and one dark one,
and spread them with the following icing:
The whites of three eggs, beaten to a stiff
froth, two teacupfuls of granulated sugar,
level full; four tablespoonfuls of water. Boil
the sugar and water together five minutes;
then pour it on the whites and beat till cold.
One-half pound of blanched almonds pound-
ed to a paste is an addition.

—God keeps a school for His children
here on earth, and one of his best teachers
is named Disappointment. He is a rough
teacher, severe in tone and harsh in his
handling sometimes; but his tuition is worth
all it costs. Many of our best lessons
through life have been taught us by that
same stern old schoolmaster, Disappoint-
ment.

—The man who is perpetually talking
about what he would do if he only had a
fair chance is simply overrating the practical
value of his good intentions.

—A man never becomes greater than his
conception of manhood. When an atheist
says he has no soul, we can well believe it.

Children's

FIVE LITTLE

Five little brothers
To journey the li
In a curious carria
They hurried aw
One big brother an
And one wee fellow

The carriage was c
And they could
The five little bro
And the wee one
Till the biggest or
ye say?

Let's leave the car

So out they scam
And off and aw
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Oh, my, how st
'Twas her little
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Children's Department.

FIVE LITTLE BROTHERS.

Five little brothers set out together To journey the livelong day, In a curious carriage all made of leather They hurried away, away!

The carriage was dark and none too roomy, And they could not move about. The five little brothers grew very gloomy, And the wee one began to pout, Till the biggest one whispered, "What do ye say?"

So out they scampered, the five together, And off and away they sped! When somebody found that carriage of leather, Oh, my, how she shook her head: 'Twas her little boy's shoe, as everyone knows, And the five little brothers were five little toes.

ONE MORE VICTORY.

Esther was only seventeen years of age, but she looked even younger that day as she stepped from the train at Hale's Corners.

When she graduated from school she had no thought of the change so soon to come into her life. She and her mother had often talked the matter over, and it was a settled conclusion that she was to enter college in the autumn. But troubles had come, and Mrs. Holborn's small fortune had been almost all swept away.

Then, through a friend had come the offer of the district school at Hale's Corners, and without any hesitation Esther accepted it.

The night before leaving home she and her mother had a long talk. This was to be their first separation, and Mrs. Holborn tried to prepare the girl for her new life.

"You know, dear child, the particular enemy you have to watch. Be very slow in resenting what at first may seem to merit censure. It is better to say too little than too much."

"You mean my quick temper, mother. I will be careful, indeed I will," said Esther, earnestly.

"Above all things, I want you to remember that the best help can always be had for the asking, and every battle won gives strength for the next."

But all this time Esther is standing on the platform waiting for Mr. Powell, the farmer at whose house she is to board.

"Are you Miss Holborn?" a voice behind her asked.

"Yes, and you are Mr. Powell, I know," was the smiling answer.

"The wagon is here, Miss, just round the corner. Let me take your bag." And as Mr. Powell led the way his thoughts were busy.

"She's a pretty frail-looking little body to contend with them boys at the Corners' school, specially Tom Farnham," was what the thoughts were saying.

Esther, being untroubled by the possibility of future encounters

with Tom, was quietly enjoying her four-mile drive through the beautiful country. Her admiring comments pleased Mr. Powell so much that he became unusually talkative, and the drive came to an end too soon.

At supper the conversation turned on the school where Esther's work was to begin on Monday.

"Tell me something about the children who go there, Mrs. Powell. For I suppose you know them all."

"Yes, I think I know them all," answered the farmer's wife, and they're just like most other children, I guess, 'cept Cynthia Adams, and she's remarkable. Only seven years old and she reads in the third-reader, and draws the most wonderful pictures without anybody showing her how."

"I shall enjoy teaching her. Are there any other remarkable ones?" asked Esther.

Mr. and Mrs. Powell exchanged looks.

"I guess I'll tell her, mother. 'Forewarned is forearmed,' you know. Yes, Miss, there's one other, and his name is Tom Farnham. He is fourteen years old and the biggest boy in the school; and from what I hear, he is pretty hard to manage."

"We must not give Miss Holborn a wrong impression, father. The truth is, the boy has one fault that often leads to trouble—a quick temper. He has the kindest heart of any child I know, and there's lots of good in him. I always said he only needs patient management. He has no mother to help him."

At these words Esther's heart sank. Could she exercise the patience required?

"I will try to help him as dear mother has helped me, and I shall ask God to help us both," she thought.

Monday morning school opened and the thirty pupils stared openly at the pretty young lady who sat so quietly at her desk. They little knew how fast her heart was beating, as she asked each child's name, entered it on her roll-book, and took a quick look at the owner.

Last of all came one who answered "Tom Farnham," and what did Esther see?

A pair of honest gray eyes in which there was no shadow of wrong, a smiling, happy mouth, and a very determined chin.

For two days everything went well. At supper each night, the farmer asked, "Has Tom broken out yet?" to receive the answer, "No, he is a model pupil."

On the third afternoon, about the middle of the session, Esther and the pupils were startled by the question: "What religion do you believe in, Miss Holborn?"

Looking up, she saw it was Tom

who had asked the question. Her face flushed and how quickly she thought! Tom knew it was against the rules to speak without permission. Did he mean to be impertinent? She looked at him again, but she could tell nothing by his face. Maybe he meant to make her uncomfortable and see what she would do, and she felt her anger rising at the thought. She sat perfectly still for a few seconds, and the children who were watching her saw the pretty, flushed face turn pale and then flush again.

"I will speak to him privately and kindly," she thought. But what she said was: "Here is part of the religion I believe in, Tom. I shall write it on the blackboard, that you may all learn it;" and turning to the board, she wrote: "Be ye kind one to another, tender-hearted, forgiving one an-

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other, as God for Christ's sake hath forgiven you."

How still the room was!

Through the open windows came the bright October sunshine, and the only sound was the rustling of the fallen leaves as the wind tossed them over the grass.

Three o'clock soon came, and the children all left except Tom. When the last foot-fall had passed out of hearing, he left his seat and walked up to Esther.

"Miss Holborn, I forgot I was in school, when I spoke up that way to-day, and I am sorry that I disturbed you." The boy's face was very red and there could be not doubt of his sincerity, as he continued: "The minute I had said the words I remembered where I was and I knew I ought not to have spoken. We were all wondering last night what church you belonged to, and I was thinking about that."

As Esther remained silent, in truth not knowing what to say, he continued: "I spoke out once that way last term, and when I tried to explain, the teacher made me keep still and said he knew I did it purposely, and—and—then I lost my temper and said things I was sorry

for. Folks say I have an awful temper, and I suppose it's true."

Esther's face was very sympathetic as she listened. How many, many times in her own short life had she failed in the same way!

"For a few seconds to-day, Tom, I, too, thought you spoke purposely, but I believe you when you say you did not. I think you will remember not to do it again—don't you? As for the temper, we all have God to help us overcome. If we could remember to ask instantly for that help, when we feel the anger rising, we should have less to regret at the end of each day. Will you try to remember all I have said?" and Esther held out her hand to the boy. And as the strong, brown hand closed over the small, white one, Tom said: "Indeed I will, Miss Holborn, and thank you for your kind words."

As Esther moved about the deserted little school-house gathering up her books, there was a happy smile on her face, and she was saying to herself: "How true it is that one fault often leads to another! If I had given way to my miserable temper to-day and blamed Tom, he would have be-

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come angry too, and we would both be most unhappy. Instead, I hear him whistling down the road, and I am glad because with God's help I gained one more victory."

A PERILOUS CLIMB.

I was sketching in Yorkshire last summer and it was on a very windy day that I set out for Falcon Crag. But then it generally is windy in Yorkshire, and I had grown an adept in the art of finding sheltered nooks from which to sketch.

The morning I speak of was as windy as usual, but as I was determined to sketch Falcon Crag, and as I had waited three days for something approaching calmness, I decided to wait no longer, and so I collected my drawing-materials and started.

It was when I was established behind a convenient boulder, small enough for me to see over, that the two children who interested me so much, appeared. A sturdy little protecting chap was the boy, and a careful young lady the girl; for she trotted up to me and said: "Please will you take care of my hat? Nurse is waiting on a seat, and she told me to be sure not to let it fly off."

I took a big straw hat, with a smile, and slung it on my easel.

"Come on, Nan!" shouted the boy; "look at those sea-gulls! Do you see how the little ones are bowing? And don't they screech, too?"

"They want to be fed," I observed; "that's their mother they are bowing to—the father is away in search of food."

"I never knew how big they were before," said Nan, looking up at the mother sea-gull with wide eyes; "and they're quite close to us—aren't they, Ned?"

The boy laughed, and flung his strong young arm round her prophetic cliff is," he said, in awestruck tectingly, "Just look how high tones—and so jagged!"

"Fancy trying to climb it!" cried Nan, in her shrill little voice.

"No one could," said Ned, decidedly.

"Someone did once," I remarked.

"Oh, who? Was he killed?" Two eager faces gazed round at me.

"It was long ago—centuries and centuries; there was no terrace here then, nor railing, nor seats. Haven't you heard the story? No? Well, it was before the Norman Conquest—ah! you know the date of that?—there was a handsome young Saxon, named Oswald the Brave; he was very big and broad and strong, and he was a Christian. One day, when he was out hunting alone, a little band of men—enemies—set upon him. He defended himself bravely, but he was one amongst many, and at last he was down, and was left for dead. And old woman found him, and took him to her hut, and tended him till he was well. He had been wounded severely, and he was very

grateful to her. She was a clever little old woman, and lived alone. But she would take nothing from him, no present of skins, nor anything at all. He left her at last, declaring that if ever it were in his power to repay her he would.

Three years passed, and one day Oswald heard that an old witch was going to be burned to death for practising the black arts. He did not heed the news much, for in those days it was no uncommon occurrence, and he was full of thought on his own account. For he was in love with a fair lady of high degree, the beautiful Ethelberta, and he was far beneath her in position. But suddenly he heard the name of the old witch—"Mercia"—and he forgot all about himself altogether, for it was the name of the old woman who had tended him in his danger, and saved his life. 'Perhaps the time to repay her has come,' he said, and he set about to see what he could do.

"It appeared that she had cured a raging fever by some means of her own, and that now a great and good man was stricken with the same fever, and she could not cure him. So the ignorant people cried out that she was a witch, and only healed bad people, for he whom she had cured of the fever was a bad man indeed.

"To Oswald the old woman told the same story she had told the others. She cured the fever by a concoction made of herbs that she gathered at the foot of the great Falcon Crag, and now all the herbs were gone, except some growing half-way up the rugged side, far beyond anyone's reach. Her practised eye could see them against the sky, but who could scale those cruel rocks? Who could dare venture his life for her? And so she moaned and wept and wrung her hands, and Oswald looked down on her and smiled. For he did not know what fear was, and he was a Christian.

"He went straight from the hut and began the awful ascent. In a little while men had gathered from everywhere, and were watching him in terror. Up and up he went, and their hearts were in their throats. For one false step, one little slip, and he would be a dead man. He reached the plant and gathered a handful, and stuck it in his hunting-belt. Then he began to descend, and the men and women and little children watching below told each other that the descent was worse than the ascent, and the women wept, and the men's fair faces grew pale under their sunburn, for Oswald the Brave was beloved by them all. At last, bruised and battered, with hands torn and bleeding, he stood before them. They crowded round him, almost ready to worship him, but he pushed his way through the crowd to the hut where the old woman still sat and wept and wrung her hands.

"I repay you at last," he said; and he did, indeed, for she cured the fever of the great and good man with the herbs, and the peo-

Outside of Rheumatism

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A distinguished English traveller, when asked his impressions of the Americans as a nation, answered that "outside of rheumatism they were the happiest people on earth."

Rheumatism, the dread alike of physician and patient, is "essentially an inflammation of the fibrous tissue—sometimes, however, involving, as the disease extends, other tissues—and most commonly seizes the fibrous parts which lie around the joints—the larger joints particularly—although the inflammation frequently commences in the head, neck, chest or arms, and extends to other parts of the body. So long as it is confined to the extremities, though the pain may be intense and deformity ensue, but little danger to life is apprehended, but its constant liability to change from one part of the system to another, and even to attack some vital organ, has heretofore rendered it an alarming affection under any known treatment.

To rheumatism belongs two specific forms, classed under the heads acute and chronic. As unlike as are these two forms of rheumatism, their causes are the same and various. Sometimes it is transmitted—an unhappy legacy from parent to child—and then it appears in its most formidable aspect; it may also rise from the suppression of some eruptive disease, or discharge resulting from disease; but more frequently exposure to wet, cold, damp or frequently to perspiration, or the sudden check of perspiration, are the prominent causes.

But the disease is so familiar that our explanation cannot make it as impressive as that which you have witnessed, or perhaps yourself endured.

The most important consideration is how, having become a victim to it, can one rid himself of its shackles. By the experience of others you know that change of climate will not cure rheumatism. Through the same medium you have learned that medicine can afford no permanent relief, and that liniments, lotions and salves are equally ineffective, and in many cases positively dangerous, driving the pains from one spot to another, too often diverting them to the heart or some other vital organ.

To sum up the whole matter, you are face to face with a disease which is practically incurable by the old methods. No wonder you give way to despondency.

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SCIENTIFIC DISCUSSION

During the session of the American Dental Association, held at Saratoga, at which were present many distinguished professors, representing a number of the leading universities of the United States, among the number—Harvard, Northwestern, New York, Pennsylvania, Michigan, Ohio, Iowa and others, a discussion of electricity as a therapeutic agent was introduced by a very excellent paper read by Prof. John S. Marshall. During this discussion Dr. W. H. Morgan, formerly president of the Association, and well known and most highly esteemed by that distinguished body of scientific men, who had been accustomed to see him on his crutch or cane, after telling of the wonderful benefits derived by him from the use of the Electropoise, stepping across the hall without his crutch or cane, amid applause from his delighted friends, continuing said:—"I am free from pain; I sleep like a baby; my digestion is first-rate, and I have no interrupted pulsation of the heart from which I suffered since 1867, when my friends all thought I was going to die soon. I am in my seventy-third year, and I believe I am going to renew my youth. I do not know of any valuation that could be put on it in dollars. I do not know whether I would begin in the thousands or tens of thousands or where. It does some wonderful things under my eye, and not only for myself, but for two or three others who are very near to me."

Dr. Shepard intimated that such cures might result from faith or mind cure.

Dr. Taft replied: "Dr. Morgan is not that kind of a man. He is not a man who will believe anything and everything that everybody tells him. There must be an appeal to his judgment and reason before he will believe, and I do not think his assent has anything to do with the influence the apparatus had on him."

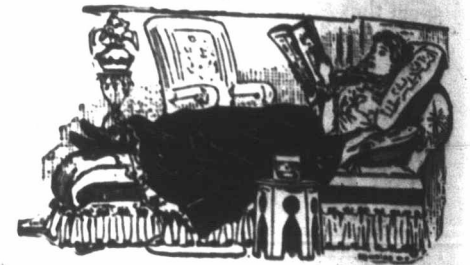
Dr. Morgan assured them: "A greater infidel on the subject of all that occurs in life than I am does not exist this side of Jordan. I simply state the facts."

(Condensed from the report of the discussion as given in *Items of Interest*, a scientific journal published in Philadelphia.)
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ple, from calling her a witch, suddenly changed and called her Mercia, the Wise Woman, and came to her in all their troubles and ills. And Oswald was rewarded; for the beautiful Ethelberta heard of his deed—of his risking his life for a poor, old, friendless woman—and was so touched by his nobleness and kindness that she fell in love with him, and they were married.

"There, that is the story, and they say that for many years Falcon Crag was called 'Oswald's Cliff,' in honour of the brave young hero."—Margaret Westrup.

DOING AND NOT DOING.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?" "I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a wood pile and bridle his tongue must be made of good stuff."

HOW WILL WAS CURED.

"I don't know what to do with my little boy," said Will's mother. "He hasn't been well, and the doctor told me to take him to the seashore and let him play all day in the sand; but how am I going to make him play when he does not feel like it."

"I know a better than your strange lady."

"What is your mother?"

"Call him, said the stranger."

"Will, O Will, minute, my mother."

Will got up bucket and said "They are just about not plain to himself."

Will would let me know.

But they did him about plain.

"Will," said if you are not you would help.

Will pricked had been a low been allowed himself.

"Do you see cottage away the lady."

"I the beach. That cottage, him an orange?"

"Yes, ma'am the small boy."

"And, Will you can do a cheer him, it thing, you know out of the hut."

Will was d forgot all about things for the strange lady's ed wonders, little readers, it.

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"I know a prescription much better than your doctor's," said a strange lady sitting by.

"What is it?" asked Will's mother.

"Call him, and let me try it," said the stranger.

"Will, O Will, come here a minute, my son!" called his mother.

Will got up slowly, leaving his bucket and spade in the sand. "They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing.

"Will," said the strange lady, if you are not too busy, I wish you would help me a little."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

"Do you see that little yellow cottage away off there?" asked the lady. "It is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange. Will you take it?"

"Yes, ma'am, certainly," said the small boy.

"And, Will," she continued, "if you can do anything to amuse or cheer him, it would be a good thing, you know. He can't get out of the house by himself, but he might with you to help him."

Will was done moping now. He forgot all about himself in doing things for lame Lucien. The strange lady's prescription worked wonders. If you ever feel dull, little readers, I advise you to try it.

—Reputation is the label of character. But the label on a man—as on a bottle—is not an infallible proof of what is within.

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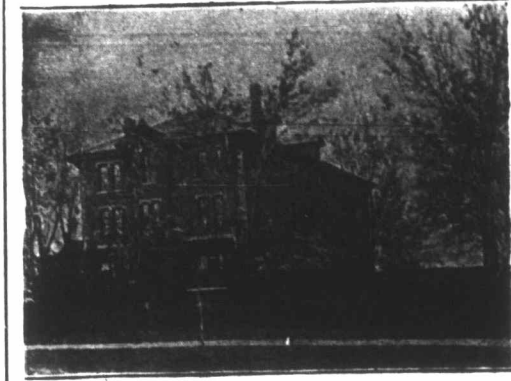
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