

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.
The Church of England Weekly Family Newspaper.
ESTABLISHED 1871.

Vol. 29.]

TORONTO, CANADA, THURSDAY, MAY 28, 1903.

[No 29.]

A PRACTICAL LESSON



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But the Worth is Greater.
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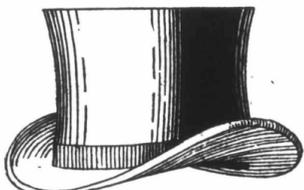
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THOMAS WRAN, Church Warden.
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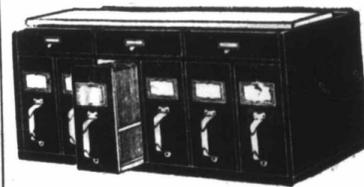
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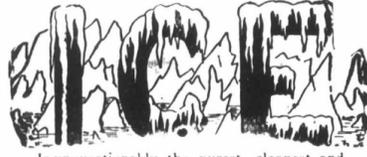
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1903

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At least Six Races each day.

Admission to Grand Stand \$1.00
 Reserved Seats - - 1.50

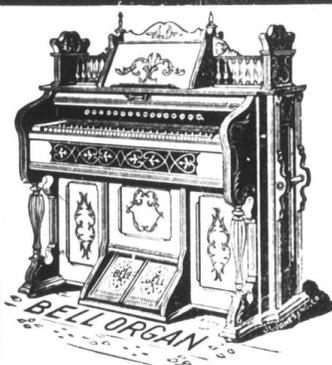
The King's Plate will be run Saturday, May 23rd, at 4.30 p.m.

A Regimental Band will play daily on the lawn. Special Rates on all railways.

Wm. Hendrie, President. W. P. Fraser, Sec'y Treas.
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 Yours truly,
 G. S. TIFFANY, M.D.



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TORONTO, THURSDAY, MAY 28, 1903

Subscription, - - - - - Two Dollars per Year.
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Address all communications,

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Box 2640, TORONTO.

Offices—Union Block, 367 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; IF PAID IN ADVANCE \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

Whitsunday.

Morning—Duet, 16, 10 18; Rome 8 to 18.
Evening—Isaiah 11, or Ezek. 36, 25. Gal. 5, 16, or Acts 18, 24, 19, 21.

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

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.
Processional: 152, 211, 224, 508.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

TRINITY SUNDAY.

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

Mosquitoes.

Captain Larymore, resident in Northern Nigeria, writes to the Times stating that he has been successful in bringing to Kew Gardens from Northern Nigeria, a growing specimen of the mosquito plant, and predicts great things from its cultivation and use, especially in India. Captain Larymore says: "I can personally testify to the extraordinary effect which it produced on mosquitoes by the pleasant odor of its fresh leaves, and, by placing two or three pots of the plant in each room and along the windward verandah, a house can be practically free from these insects. One of the malaria-giving specimens which I caught alive and tenderly enclosed within a leaf of the plant lost consciousness in a few seconds. The scent of the bruised leaf partly resembles wild thyme and eucalyptus. The ordinary wild mint, the leaves of which are somewhat similar, should not be confounded with it. The natives where the plant is found prefer an infusion of its leaves to quinine in cases of malarial fever when they themselves or their children are attacked, and declare that, at any rate for them, the infusion invariable proves more

efficacious than our antidote." We suffer enough in all parts of our newer settlements from mosquitoes, but unfortunately we could not hope that this plant could survive our winters, or, even if it did, that it would be of much avail. To city people it may seem a small annoyance, but this insect plague is a misery for which immigrants are not sufficiently prepared. In fact, for all those who have a little money, it would be far better if they worked in the older provinces for a couple of years and then bought a farm. The work would be quite hard enough in any of them.

The Peasantry.

There are, however, English labouring men and women who would make excellent settlers anywhere, and many of a still lower grade in life, who, alas, do not get the chance. The change of conditions is still driving the farm labourer into London and the other English cities, where almost invariably they sink. Mr. Percy Alden, the warden of Mansfield settlement in London, gave in the Outlook, details of these poor people who crowd and overcrowd the docks and fight for leave to toil. One longs for some gigantic sweep that would lift and land them, men, women and children, where they could toil with hope before them, not degradation and despair. And yet, though "the alien scum of Southern Europe" overflows into London and New York, there seems to be no room for these peasants, and so little that can be done for them.

Rest.

Curiously enough the journals are writing of golf in such a way as to suggest its day was passing as has passed that of many another amusement. The "Lancet" thinks that too much time is spent over golf, and that men bring to bear on the game an industry and a devotion to detail which ought to be expended upon more serious things. This kind of enthusiasm for a form of recreation cannot be regarded as merely a struggle to maintain the standard of physical health on which mental health depends. It must rather be looked upon as immoderate attention to a fascinating sport, and must be guarded against like any other form of excess. As no one can play golf really well without the sacrifice of much time, the working man is soon brought to a parting of the ways. Men should reap the undoubted good that is offered to them by a break in their round of toil and by brisk exercise on open hill and heath, and let those of them who are not brilliant exponents of golf recognize cheerfully that excellence can only come by the neglect of more important things. At the same time, but without any reference to the Lancet, Chancellors Journal has this to say in favor of the game. Going into the regions of "what might have been," had Thomas Carlyle, in addition to taking unto himself a wife from East Lothian, wedded himself to golf on some of its classic links, would the dyspeptic tone have tinged his life and writings? We trow not. Had Schopenhauer only been a golfer, where would his pessimism have been? A recent article in a contemporary magazine infers that we are losing ground to Germany by wasting the hours from 4.30 till dark at golf; but we say, better golf for health than beer and bowls for wealth. Who can tell how many political problems are solved by our golfing members of Parliament on the links, in addition to fresh vigor and health stored up on the breezy downs to help them through an arduous session? But Professor Thomson wishes that amusement should remain amusement,—and not become as so many games do nowadays, a professional or a mental toil. Writing in the London Quarterly Review, "On Growing Old," he points out that man is very

deficient in the resting instinct, and seldom takes much thought about resting habits. A simple creature exhausts its stores of internal fuel, the nervous system gives the signal "hunger" or "fatigue," and infallibly the simple creature will eat or rest if it can. Its brain is not disobedient. In higher animals, however, and especially in man, the business is much more complicated. The signals for stoking or resting are plainly given, but some higher nerve-centre suddenly countermands them, and we say in our folly, "Full steam ahead," "No time for lunch to-day," "Late up to-night," "No holidays at Christmas this year!" And so, adds the Professor, as it is pre-eminently by rest and change and a quiet mind that the nervous system is kept young, we come back to the old commonplace, "Let us be aisy; and if we can't be aisy, let us be aisy as we can."

Heathen Missions.

In writing as we have so often done of late of the glamour of heathen missions, and the attraction such work has to young men and women, compared to the much harder, more useful, but less romantic toil, among our scattered race in the new settlements, we were not aware how nearly the Bishop of London escaped. The Bishop of London, in Exeter Hall, made a most interesting confession. He was urging the importance of English Churchmen—citizens of this great Empire—bearing witness among the heathen to the truths of Christianity which had made England great. But, he added, he would not ask them to do what he had not been prepared to do himself. When he was about thirty years of age he, after months of anxious consideration, offered himself for missionary service abroad. The Bishop who had ordained him, and under whom he was then serving, said that before God he believed it to be his duty to stay where he was. He obeyed this direction, and soon after came the call to East London. "And now," added the Bishop of London, "I am determined by God's help to make this diocese the greatest missionary diocese of the world." These statements, delivered with all the fire of burning enthusiasm, deeply stirred the meeting. The assembly was in connection with the Lay Workers' Union of the Church Missionary Society.

New Zealand Problems.

In an article in the Nineteenth Century, entitled the "New Zealand Elections," may be noted some points of interest to those marking results from "that laboratory of political experiments." Unlike Australia, there is in New Zealand apparently no reaction from the spirit of patriotic imperialism bred in war-time—no lessening of her Premier's popularity. The main question at issue, however, was the liquor problem, and the "no license" answer seems to have been an unexpected one. By the licensing law of New Zealand, a local option poll is taken every three years—the ballot-paper giving choice upon three questions: (1) Licenses as at present; (2) reduction of licenses; (3) none granted in the district. Between the years 1895 and 1902, the "prohibition" vote shows an increase of 50 per cent.—an increase fairly uniform throughout the colony after due allowance is made for all the temporary or local circumstances which may have had influence with voters. Closely linked with this is another "problem" experiment—to a strongly organized "no license" party has come the reinforcement of the woman's franchise. Women have voted in New Zealand for four years, and on this question only, and especially recently, has their separate judgment made itself felt. Another matter upon which women may be expected to feel strongly, may also in the future

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be influenced by their vote—the introduction of Bible-reading into the schools of New Zealand. Withal, however doubtful many of the advocates of "temperance" among ourselves may feel as to the ultimate effect of this apparent victory for "prohibition," with its weak point of permitted manufacture where sale is forbidden; however, we may question, whether in seeking with the best of motives to aid men in their work, women may not let slip something of their own highest prerogative, we shall nevertheless watch with keen interest the brave little island working out in its own fashion, problems common to us all.

Genesis.

The beginning of a sermon on "The Book of Genesis," by the Very Rev. Henry Wace, D.D., Dean-designate of Canterbury. In respect to the Book of Genesis, on which I am to address you this morning, there is one point which is practically agreed upon by all writers, whatever their critical views may be; that point is the unity of the design by which the book is marked. It is probably composed, or rather compiled, out of a number of documents, some of them of a very brief and almost fragmentary character; but these have been so brought together, so arranged, and so connected, as to constitute a complete whole, with one character and one purpose. That purpose is to reveal God in His relation to the world as a whole and to the human race. The book does not provide us with a mere disjointed set of memorials of the history of the world and of man in distant ages; it is not a mere collection of passages in the history of the world, such as those which at this day are being slowly dug out of the earth in Mesopotamia, Egypt, and Crete; it does not lay these fragments of history before us, leaving us to piece them together, and construct some sort of history out of them. It recounts, in a connected series, such portions of that past history as exhibit the action and intervention of God, in creating, guiding, and controlling the whole. It starts from the beginning in which God created the heavens and the earth, and goes down to the death of Joseph, or, roughly speaking, to a period not quite so far before our Lord's Day as we are now after it. On the same rough calculation we may say that we are now living at about the same distance after our Lord's Day as Abraham was before it. The book surveys this immense period of time in one masterly grasp, passing by most of the details, alike in the history of the world and of man, which are not of importance for its object, but dealing fully with the great facts which concern God's action and purposes. One will and one purpose are revealed to us as guiding the whole course of the long history, and we see unrolled before us, as in a great drama, the work that God was working from the beginning to the end.

Stoles.

The Reverend Arthur Burrows is not the first man who thought that fashions did not change. He fails to realize the words and the lesson in "Change and decay in all around I see," and writes to Church Bells the following moan, "When I was first ordained coloured stoles at Matins and Evensong were usually worn at churches which put in a claim to 'Catholic practices.' Now, at choir offices, no stole is seen upon the priest who aims at 'correct' ritual. For years we taught our people that the alms gathered from the faithful at a service and offered to God, should be called the 'offertory.' Now, 'collection' is again the word. We were careful that the two lights at the Holy Eucharist were alight during that service only; now they are lit (with other candles) at Evensong. We can even remember a skimpy surplice being quite the right thing; now to be correct your surplice must be 'long' and 'full.' Other changes of opinion will occur to the minds of many. Now

the point is this—to take only the case of the stoles. No stole at choir offices, I suppose, is correct, but the layman who has been brought up to the 'coloured stole use,' does not understand his clergyman appearing in church vested in the ordinary habit of a chorister, i.e., cassock and surplice. Would it not be well for the clergy to find out once, and for all, if they can, what is the correct use in this and other matters; and then—stick to it."

Abergwili.

The residence of the Bishop of St. David's was almost entirely destroyed by fire on the 28th April. Abergwili is situated on the banks of the Towy, in a green and delightful valley, about two miles above Carmarthen. Around it rise hills famous in Welsh legend and history, including that called Merlin's Seat. The palace was a large, low building of two stories embosomed in great trees, and looking over pleasant lawns and avenues to the river. It is a building intimately connected with the history of the See, and historically interesting for many reasons. One of the names associated with Abergwili is that of Laud. Laud was consecrated to the See on November 18th, 1621. He visited his diocese in the following year, but did not return to it until 1625, when the alterations and repairs which he had caused to be made in the palace at Abergwili were complete. Those alterations included the provision of a little chapel, on the first floor, above the room lately used as the library. The position is unusual, and it is a rare instance of a chapel enclosed in domestic buildings which received consecration. Laud himself consecrated it on Sunday, August 28th, 1625. It was the eve of the beheading of St. John Baptist; and while Laud notes in his diary that the day was appropriate from its association which the college which he loved so well, and of which he had for ten years been the president, he adds "absit omen," as if moved by a premonition of his own fate. The consecration of the chapel was alleged against him at his trial, but the list of furniture then produced in evidence was, as a matter of fact, not an inventory of Laud's chapel, but of Andrewes' chapel at Winchester House. A note in Laud's own writing, produced by Prynne at the trial, showed that the altar was a small one, a little more than three feet three inches high, and five feet three inches long, by two feet nine inches broad, standing upon a foot pace. Laud gave to the chapel "rich furniture and costly utensils and whatsoever was necessary or convenient for the service of God," and the sacred vessels alone were of the value of £155 18s. 4d., a very large sum if the value of money in the seventeenth century be reckoned. Laud admitted at his trial that "he took his pattern of consecrating and furnishing churches, chapels, and altars" from Bishop Andrewes; so that the inventory of the Palace chapel at Abergwili may have corresponded closely with that of Bishop Andrewes given in "Canterbury's Doom."

Wesley's Church.

Wesley's attachment to the church is so well known that we have less hesitation than we might have had in reproducing the following anecdote from the Bristol Diocesan Magazine. "A much respected clergyman, in the diocese of Durham (says the writer), who was born early in the last century, several times told me about an old woman who remembered John Wesley preaching at Newcastle. The preaching was early on a Sunday morning, and at its close, Wesley said: 'I hear the church-bell ringing, and I want you to go with me to church.' Some hesitated and Wesley turned to them and said: 'If you leave the Church of England, God will leave you.' That aged Wesleyan said she could never forget his stern expression when he spoke these words. My informant, the Rev. R. H. Williamson, was well acquainted with her."

IMPERIAL UNITY

Mr. Chamberlain has made an epoch making speech in addressing his constituents at Birmingham, and has raised the question of Imperial Unity. It exists in sentiment and tradition, the Colonies are loyally attached to the Mother Country, and the people of the United Kingdom are realizing the extent and importance of the Colonies and their responsibilities to them, but to Mr. Chamberlain and others who grasp the whole situation it is apparent that if the Empire is to be consolidated it must be by relations of interest, as well as by relations of sentiment. Gradually, leaving local autonomy undisturbed, there must be evolved unity in defensive measures and operations, mutual consideration in trade, as against the foreigner, and the calling of colonial representatives to the Imperial Councils. Mr. Chamberlain, fresh from a journey over thousands of miles of sea and land, in touch with the people and territory of a vast outlying portion of the Empire, and confronted with Imperial problems, with the solution of which England's imperial power is bound up, sees the comparatively small importance of some of the local questions with which Parliament has been wrestling, such as sectarian squabbles over education and Church discipline, and recalls the attention of the people of the United Kingdom to power and greater issues. "For him," he said, "these local questions were comparatively unimportant beside the great Imperialist policy upon which the fate of the Empire depended," namely "whether we stand together one free nation against all the world, or whether we shall fall into separate states selfishly seeking their own interests and losing the advantages that unity alone can give." This is a subject worthy of the consideration of imperial statesmen, and for the Parliament of Great Britain to devote itself to parish politics when such a question presses for solution is like the fiddling of Nero whilst Rome was burning. It may suit the political dissenter steeped in hatred of the ancient church of England, and jealous of every privilege she may enjoy, like Dr. Clifford, a prominent Baptist whose unreasoning violence Mr. Balfour so well rebuked, or such an one as Dr. Parker's successor at the City Temple, to declare from his pulpit amid the applause of the congregation his readiness to oppose the law of the land, and get a little cheap notoriety thereby, but Mr. Chamberlain sees that there are greater and wider issues than these bitter sectarians and political partizans dream of namely whether England shall be a great world-wide power, standing for liberty and justice, and exercising a beneficent influence beyond her own vast territories and peoples, or whether shorn of her possessions she shall be confined to the limits of the United Kingdom—and rank with Spain and Italy and France. This is the issue which Mr. Chamberlain presents to the British people, and he plainly states the need that exists for England to interpret anew her free trade policy under the utterly altered conditions which have arisen by the growth both at home and abroad of the great British Empire. Its enemies wish its disintegration and downfall, they see its vast possibilities, if united, both as to war and trade, hence the efforts of Germany to interfere with its freedom of internal commerce, and to continue to profit by a policy under which it has been benefited, and England has been ousted from the trade of even her own possessions. What is the secret of American prosperity but preferential trade between 80,000,000 of people? and the same thing between England, and other great and growing colonies would produce a like, if not greater prosperity. The situation, as it exists, and the change proposed in the interest of inter imperial trade were clearly defined, as the Colonial Secretary proceeded strongly to urge the necessity in order to preserve the great empire that the trade of the colonies should be secured. Canada had offered exceptional advantages, he said, which Great Britain did not dare not accept because of the narrow interpretation of the doctrine of free trade, the policy of dictation, and interference by foreign powers. Mr. Chamberlain said he was justified by the belief that Great Britain was so wedded to its fiscal system that it could not defend its colonies. This was a position not intended by the pioneers of free trade, who, if they were alive to-day, would agree to a treaty of preference and reciprocity with the Empire's children. The speaker said he believed that an entirely wrong interpretation had been placed upon the doctrine of free trade, but that the whole country ought not to be bound by this, and it should not hesitate to resort to retaliation, if necessary, wherever the interests between the colonies and the home country were threatened.

Mr. Chamberlain but he objected of free trade, and that British France, and so you: first, to severity, altho and your color by any purely we seek the ch between ourse will neverthe of negotiation Mr. Chamber him there car expect the Bri broad concepi of imperialism mutual excha the several pr ansion whi advance in th unity.

In all part is a falling vice in the sa is a marked Empire the of men to ke our bishops, newer porti needed to m ing over th Coast. Th that there fifteen in H probably ar unremitting mate the lo comes serio cases, with men in the regarding c Of Rupert' supporting have been these sever clergymen to have a only get Calgary n which will help at th by the Bi were nev and energ summed t ary Boarc that 100,0 country t quality a composed labour ar ing of 50 missiona annum. from? to meet t behind t in raisin appeal t Society: land, is our cour of so sm doubtles young r ments c of the c increasi alizing effectua who re: the gift devote minist of cleri

Mr. Chamberlain avowed himself a free trader but he objected to the artificial and narrow interpretation of free trade. He pointed out that Cobden had made and that Bright had approved, a preferential treaty with France, and said:—"There are two alternatives before you: first, to maintain the free trade policy in all its severity, although it is repudiated by every other nation and your colonies; second, to insist that we be not bound by any purely technical definition of free trade. While we seek the chief object, the free interchange of commerce between ourselves and all the nations of the world, we will nevertheless recover our freedom, resume the power of negotiation, and, if necessary, of retaliation. That Mr. Chamberlain will carry his colleagues and party with him there can be little question, and in due time we may expect the British people to rise to the high ideals and broad conceptions of empire which the great exponent of imperialism has so plainly laid before them, and in the mutual exchange of the products and manufactures of the several parts of the Empire, and the growth and expansion which will attend it, we shall witness another advance in the great cause of imperial consolidation and unity.

THE SUPPLY OF CLERGY.

In all parts of our communion it is admitted that there is a falling off in the number of men offering for service in the sacred ministry. In the Mother Country there is a marked decline, and in the expanding colonies of the Empire the supply is far short of the demand. The lack of men to keep our existing missions filled is bewailed by our bishops, whilst the need is still more keenly felt in the newer portions of the country where missionaries are needed to meet and follow up the tide of settlers advancing over the western plains, and onward to the Pacific Coast. The extent of this may be noticed when it is said that there are thirteen vacancies in Toronto Diocese, fifteen in Huron, and ten in Ontario, and other Dioceses probably are in no better position. A parish needs such unremitting care and attention, that it is difficult to estimate the loss of even a short vacancy, and the matter becomes serious when months are allowed to pass, as in some cases, without a resident clergyman. The painful lack of men in the West is shown by the following statements regarding our Dioceses in Manitoba and the Territories. Of Rupert's Land it is said: "There are eighteen self-supporting parishes and sixty-one missions to which grants have been voted towards the stipends of the clergy. Of these seventeen are vacant for the reason that suitably clergymen have not been procurable." Keewatin ought to have at least five new missions this year, if we can only get the men and the means. The Bishop of Calgary needs fourteen men to put into new missions, which will soon be self-supporting if they receive a little help at the outset, and an almost similar demand is made by the Bishop of Algoma. The openings for the Church were never greater, and the demand for men of ability and energy never more pressing. The whole situation is summed up when it is said by the organ of our Missionary Board that "It is probably no exaggeration to say that 100,000 souls will be added to the population of our country this season by immigration alone. And here is quality as well as numbers, for these settlers are largely composed of young unmarried men, accustomed to manual labour and having some capital. This involves the building of 50 to 100 churches; the sending out of 25 to 50 missionaries; the expenditure of \$20,000 to \$25,000 per annum. Where are the men and the money to come from? Our missionary bishops are unable, without help, to meet this emergency. The whole Church must stand behind them. There must be no slackness and no delay in raising the apportionments. For louder than any appeal from the House of Bishops or the Missionary Society to every parish and every Church member in the land, is the simple fact that immigrants are pouring into our country at the rate of a thousand a day." The causes of so small a number of candidates for the ministry are doubtless varied. Among them the many openings for young men in all the numerous occupations and employments of our complex civilization, the small remuneration of the clergy in comparison with other callings; and the increasing difficulties of clerical work in view of a rationalizing spirit and a decay of faith. Priesthood to be effectual must be backed up by personality, and a man who rests in his priestly office alone, and does not stir up the gift that is in him by the laying on of hands, and devote all energies of mind and body to the work of the ministry is sure to fail in these days, when the standard of clerical efficiency is high, and there is no room for

idlers in the Lord's vineyard. What is needed is that the parents, especially those who have ample means, should educate their sons for the priesthood, and assist them afterwards if need be, and do all in their power to influence at least the mind of one son in favour of this high and holy calling. When entered upon with consecration there is none that will afford as much happiness and satisfaction as that of a minister of Christ's Church; secondly, the university should be placed within the reach of any young man who has the desire to enter it, and the ability to be useful when in it. To this end there should be scholarships and other aids for them, who without assistance cannot obtain the necessary training for the priesthood. To Orders there should be no short cut, no door for poorly educated men, no lowering of the spiritual and intellectual standard, but there should be financial aid for young men of promise and devotion. It may be worth discussing whether we do not need a society for the increase of the ministry to look up deserving young men, and to give them aid and encouragement in this connection. Lastly, we must strain every nerve to provide a better maintenance for the clergy. Men may be willing to make sacrifices in order to serve Christ and the Church, and large incomes no one advocates or desires for the clergy, but their usefulness demands a modest but adequate support, a recognition of the fact that the labourer is worthy of his hire, and an obedience of the precept "Thou shalt not muzzle the ox that treadeth out the corn."

TORONTO CHURCH CLUB.

The Church Club held a well attended and interesting meeting at the Synod Rooms on Thursday evening, May 14th. Canon Farncomb in the chair. Amongst those present were the Revs. Dr. Langtry, Provost Macklem, W. C. Allen, E. C. Cayley, H. V. Thomson, R. Seaborn, G. B. Morley, W. E. Carroll, A. Hart, F. C. Heathcote, A. G. E. Westmacott, Messrs. James Morgan, F. E. Hodgins, Dr. Millman, George Rarkes, R. H. Coleman, G. B. Kirkpatrick and George Ward. Mr. G. B. Kirkpatrick gave an address on the subject of "A Permanent Diaconate," in which the subject was fully presented. The speaker urged the pressing needs of our Church, both now and in the near future, in the Temiscaming District, and in Saskatchewan, as well as generally throughout Ontario; and mentioned the need of a body of Churchmen authorized to do the work of deacons whose duty and privilege it would be to supplement and aid the work of the clergy throughout our diocese. It was urged that deacons should not be addressed as, or treated as, a distinctive religious class, or be required to wear a clerical garb, but simply be laymen called and authorized by the Church to do a specific religious duty, not necessarily interfering with the performance of their avocations as laymen, or requiring them to have a different status in Synod or in other respects to be looked upon otherwise than as laymen. The status of Deacons in the early Church; the elaborate paper prepared on the subject by Mr. Charles Jenkins; and the action of the committee which is considering the subject, were commented upon respectively, and in conclusion, the speaker invited questions on any branch of the subject. Rev. E. C. Cayley, A. G. E. Westmacott, Mr. Geo. Ward, Rev. A. Hart, Mr. James Morgan, Rev. Dr. Langtry, Rev. Mr. Morley, Dr. Millman and others continued and concluded the discussion. Mr. James Morgan then addressed the Club on the subject of "Biblical Instruction in the Public Schools," and presented the question under three heads; 1. Historical instruction in the Bible. 2. Memorizing chosen passages of Scripture. 3. Instruction in doctrine. Mr. Morgan briefly, but clearly and comprehensively discussed the subject under these heads, and dealt with it from the standpoint of a personal experience in school teaching and inspecting of more than a quarter of a century. In Mr. Morgan's opinion, whilst the scheme advocated by Mr. Lawrence Baldwin would probably work well in cities and towns, it could not possibly

be carried out in the country districts. It was urged that at present the second branch of the subject was the only one attainable, and that the efforts of Churchmen should be directed to that end. The Revs. Dr. Langtry, W. E. Carroll, Dr. Millman and others, also spoke on the subject. During the meeting the chairman mentioned that the Executive Committee would prepare as heretofore (with the exception of last year), lists of proposed members of Synod Committees to be submitted to a subsequent meeting of the Club and subject to revision at that meeting to be adopted by the Club as a guide for the coming Synod elections.

BROTHERHOOD OF ST. ANDREW.

The Toronto local assembly held its semi-annual gathering at the Church of the Messiah on Saturday, May 16th, commencing with a business meeting in the schoolhouse at 4 p.m., presided over by Mr. Fred W. Thomas, president of the local assembly. The Rector, the Rev. John Gillespie, welcomed the members to his parish and specially emphasized the fact that it evidences the earnestness of the Brotherhood when its members would so realize the importance of the work which could draw them in from the beautiful spring weather outside. The chairman spoke of the deep earnest work pervading the entire Brotherhood in Toronto, which he had noticed in the course of his visiting amongst the different Chapters. Mr. Thomas alluded to the formation of two (2) new Chapters St. Clements and a junior Chapter in connection with St. Matthew's. Two Chapters had revived. The Church of the Redeemer and Holy Trinity, and efforts were now being made to stir up the Chapters in the suburban parishes. He urged all present to continue their meetings regularly through the summer and so preserve the continuity of thought and action amongst the Chapter. The committees for the Island and Dock work were then appointed, Mr. Chas. W. O'Neill read a capital report of what was being done by the hospital committee. Mr. Jas. A. Catto announced that the annual convention of the Brotherhood would be held in Toronto, in October in response to the cordial and urgent invitation of the local assembly. He spoke of the progress of the Forward Movement, alluding to the fact that \$1,152 had been pledged, the Toronto Chapters contributing \$729.75 of this amount. The idea of the Forward Movement was not so much to increase the membership or for the creation of many new Chapters, but rather for the purpose of infusing a new and a deeper life into the Chapters now in existence, nor was it intended to stir up a passing enthusiasm but to form a lasting earnestness of purpose. The Rev. D. T. Owen of St. James' Cathedral, said this was a time for a Forward Movement and for redoubling our efforts. There should be an increase of effort just now to stretch out for men. There is just as much need now as ever before, personal influence has been said to be the greatest thing in the world, and we can use our influence and do our part to resist the drifting sands. Brotherhood men have become enthused by this Forward Movement to pray a little more earnestly, and to work a little more than in the past. A sumptuous tea was provided by the ladies of the congregation, and it was acknowledged by all who had the privilege of being present, that the decorations were unique in carrying out the Brotherhood idea. The tables were arrayed in the shape of a St. Andrew's Cross, the flags too. Napkins were provided with the Red Cross on them, and a large button was placed on the platform. Evensong was said at 7.30 p.m. At the evening session Mr. R. H. Coleman was in the chair. The subjects for the Conference were as follows: "What must I do for the Chapter." Mr. T. J. Johnson was the first speaker and said that "Loyalty" was the first attribute of a Chapter member, and with it submission to the power of Jesus Christ, obedience and promptitude should be shown in all our works. The Rev. T. W. Powell, of Eglington, gave a splendid address, and pointed out that, "We must have a definite idea, the lack of which was the cause of many of the failures seen around us to-day, and this ideal must be our Lord Jesus Christ. We must use all our faculties—our head, our body, and our heart." Speaking of the body the Brotherhood man must be a living example of what he really was. "What should the Chapter do for me." Mr. Allan H. Wetmore spoke very earnestly of what reality in one's work meant. The last speaker, the Rev. J. Broughall, of St. Stephen's, gave a very impressive address saying, the Chapter should convey to me the fact that other Brotherhood men in the same Chapter are

working along the same lines, and meeting the same difficulties, and this knowledge should sustain me when my efforts seem to fail. The meeting was closed with prayer by the Rev. Canon Farncomb, of St. Matthew's.

With the Travelling Secretary.—Hamilton, Sunday, May 10th. Preached at St. Thomas' Church at 11 a.m. dealing with the Brotherhood and its work. Took the electric cars to Grimsby in time for the evening service at 7 p.m. and addressed the congregation on Brotherhood work in St. Andrew's Church. On Monday, May 11th, had an open Chapter meeting at St. Mark's Hamilton, which proved to be very successful, about 20 men being present. A local assembly meeting was held in St. Thomas' Church on the Tuesday evening, 25 members present including a splendid deputation from the newly revived Chapter of the Church of the Ascension. The Travelling Secretary discussed briefly how he thought the Hamilton members could advance the Forward Movement. Bishop Du Moulin gave a stirring address. The Chapter in connection with St. Thomas will in all probability be revived in the fall. Visited Dresden May 13th and met several young churchmen at Mr. Sharp's residence. A most successful meeting was held at 8 p.m. in the church. 12 men were present. A temporary Chapter will be formed until the return of the Rector, who is away in the Northwest, and the members intend to study the aims and work of the Brotherhood. They have already applied for literature. The Rev. R. McCosh, the Rector of Christ Church, Chatham, got together ten fine young fellows on May 14th, and urged them to start and commence Brotherhood work in the fall, and, if possible, re-organize their Chapter. Had a good meeting at Holy Trinity Rectory in the evening, five men turning up, and all promised to organize a Chapter later on in the week. The Rector, the Rev. T. Beverley Smith, is a strong Brotherhood man.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

MISS CHARLOTTE E. YONGE.

The promised biography of Miss Yonge by her friend and fellow worker, Coleridge, can add little to what is known to the lovers of her books—those books already "old-fashioned," but which we devoured in the company of our betters, though we knew it not—Lord Raglan, Tennyson and many another had been beforehand with us. Of the one hundred and fifty publications the greater proportion must inevitably pass, but one would fain hope that the histories, biographies and historical novels may find eager readers for many a day to come. The student of the future too, who seeks to grasp the spirit of the "Oxford movement" days, will do well to include in his list of books some of Charlotte Yonge's quiet "long-drawn out" home stories. Shy and retiring in her life, wielding her marvellous influence chiefly through her pen, may we not be content to know in the simple words that greeted her seventieth birthday that she has "done much good?"

Very lately attention was drawn to the fascinating story of Felicia Skene's works for others:—To-day, a few brief lines in the "Spectator" tell of the ending of another woman's life, the story of which, cast in even more heroic lines, may well be looked for. Mrs. Sarah Heckford, who died at Pretoria, began her philanthropic work as a volunteer nurse in the cholera epidemic of 1866, she and her husband founding afterwards the East London Hospital for women and children. After her husband's death she travelled in Italy and India, seeking everywhere, like Howard, with whom she has been compared, "to remember the forgotten, to visit the forsaken . . . and to compare and collate the distresses of all men in all countries." She settled in the Transvaal when it was annexed, was ruined by the Boer rising of 1880, and after spending some years in England, returned to South Africa, where her home was again destroyed in the recent war. She became known as a fearless champion of the natives; a spokeswoman of the Transvaal loyalists; the moving

spirit of the "Transvaal Education Union," and the advocate of a scheme for self-supporting farm schools for Boer children. We are told, that like many others of the world's noblest workers, she was a frail, delicate woman.

INDIA FAMINE ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions:—A. J. B., \$5.00; A Friend, Tilsonburg, \$2.00; E. Milash, London, Ont., \$1.00; From a Friend who is interested, Cypress River, Man., \$5.00; Mrs. Mairs, Markham, 50c.; J. B., London, Ont., \$4.00; Anon., \$1.00. Many of these children were taken into homes at a very early age, and, of course, this means that those in charge of them are very anxious to be able to keep them for some years longer. Some have now been supported by friends for three or perhaps four years, but that would mean in some cases that the child was only now eight or nine years old, too young to be sent out into the world, especially such a world as theirs would be, therefore it is most important for the lasting welfare of these children that they should be kept under the good training they are now receiving until they have reached a riper age, and are more confirmed in their Christian faith, and are able to maintain themselves by some industry which they are now being taught. I hope, therefore, friends will still be ready to give alms on behalf of those little children, whose condition appeals to us so strongly. Famine orphans—these little ones being all that was left sometimes of a household. Shall we not love to give them foster parents and a home? Shall we not plant in their hearts the hope of their true, lasting home, when the Good Shepherd shall call them to Himself? Any relief money, too, is welcome, to extend help in any way to the destitute children of India. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

HALIFAX.

Halifax.—The eighth annual Convention of the Daughters of the King of the Church of England in Canada will, this year be held in this city, from July 15th to 17th. As will be seen by the programme the meetings promise to be exceedingly interesting, and nothing will be left undone by the Chapters in Halifax to make this gathering a most successful one. The clergy of our Church seem to be slow in realizing what a power for good such an organization of women as this would be in their parish, and the Order conflicts in no way with any society at present in existence. Its aim is to extend the Kingdom of Christ among women, and to aid the rector as he may deem best for the furtherance of the work of his parish. Provisional Programme.—Wednesday, July 15th, Holy Communion, St. George's Church; 10 a.m., Council meeting; 2.30 p.m., Opening Session of Convention; Roll-call, Reading of Minutes, Address of Welcome, Reply, Reports of Council, Reports of Chapters; 3.30 p.m., Paper, "Chapter Lethargy and How to Cure it," Trinity C., Watford, Ont.; Paper, "Our Weakness and God's Strength," St. Mary's C., Liverpool, N.S.; Paper, "Transfigured Lives," Ascension C., Hamilton, Ont.; Question Box; 8 p.m., Service with sermon, offertory to defray expenses. Thursday, July 16th.—10 a.m., Conference (a) Junior Chapter Work; (b) How to reach the young; (c) How to work among girls surrounded by evil influences; Paper, St. James C., Kinmount, Ont.; Paper, "The influence of a Daughter of the King in maintaining the sanctity of the Lord's Day," Christ Church C., Vancouver, B.C.; Paper, St. Paul's C., Woodstock; 2.30 p.m., Conference, Methods of work (a) With the Individual; (b) In the Chapter; (c) In the Sunday School; Paper, "Our self-denial week," Miss LeRiche, Hamilton, Ont.; Paper, "Prayer, the essential thing in our work," Mrs. Williams, vice-president, C. C.; Address, Havelock, Ont.; Paper; Question; 8 p.m., Public meeting with addresses by clergy, etc. Friday, July 17th, Quiet Hour, conducted by

NEWFOUNDLAND.

St. John's.—St. John the Baptist Cathedral.—The annual meeting of the Cathedral Women's Association was held in the Parish Room, Synod Building, March 31, 1903. After the reports had been read, which showed the Society to be in a flourishing condition, the election of officers took place as follows:—President, Mrs. J. LeMessurier, re-elected; hon. vice-president, Miss Pride, re-elected; 1st vice-president, Mrs. Mc-

Coubrey, re-elected; 2nd vice-president, Mrs. Shears, re-elected; secretary, Miss O. Wills, elected; asst. secretary, Miss M. Taylor, elected; treasurer, Miss F. Crowdy, re-elected; asst. treasurer, Mrs. Payne, re-elected; supt. of work, Mrs. Martin, re-elected; 1st asst. of work, Mrs. Collier, re-elected; 2nd asst. of work, Mrs. Stephenson, re-elected; door-keeper, Mrs. Lundstrom, re-elected; 1st asst. door-keeper, Mrs. Breaker, re-elected; 2nd asst. door-keeper, Mrs. Miller, re-elected; organist, Miss Crowdy, re-elected; sick committee, president, Mesdames Lundstrom, Breaker, Snow, Crowdy; relief committee, president, Mrs. L. Davey, Mrs. McCoubrey, Mrs. Flora H. Crowdy; purchasing committee, Mrs. Martin, Mrs. Colier, Mrs. Lundstrom.

REVIEW.

Two Heroes of Cathay, an autobiography and a sketch. Edited by Luella Miner. Fleming H. Revell Company. Price, \$1.

At first sight this book gives a wrong impression from the statement that the profits are to be devoted to the support of two young Chinese students at Oberlin. So that one is tempted to treat it as we do the volumes, generally poetical, published in aid of some unfortunate who has fallen by the wayside. But that is erroneous. These two young men, strangers to each other, suffered the loss of all they held dear in the recent war and insurrection. Friends aided their escape to San Francisco, where they were at once imprisoned, suffered great indignities, took refuge in Toronto, and at last were permitted under stern police regulations, to enter Oberlin College. Their eighteen months' detention doubtless taught them English, and that the United States was the land of the free in a very limited sense. The book abounds in incident, and is well worth the money. To the writer it shows that the civilization of the East, the family life and training, and the mental aptitude is far better and higher than in our self-complacency we think it is. China is evidently rapidly changing.

Mission Methods in Manchuria. By John Ross, D.D., of Moukden, Manchuria, \$1.25. Toronto: Revell & Co.

The author is a Presbyterian minister of Moukden, Manchuria. That city is the capital of the province of Shing King and contains 400,000 inhabitants. The Presbyterian Mission was established in 1874 with 3 baptized men. Its first presbytery met in 1891 and in 1900 the roll of baptized and candidates for baptism numbered 27,000. Moukden belongs to the jurisdiction of Bishop Corfe, of Corea, but the author does not once refer to Anglican work of any kind and yet the book is deeply interesting to Christians of every name for its broad and wise observations concerning the field and its needs, and for its cautious and experienced handling of the thorny problems that confront the missionary in China. Dr. Ross condemns needless interference with the social customs of the people and he agrees with Lord Salisbury as to the perils of invoking foreign protection and interfering with native magistrates. His testimony is very strong in favour of developing native churches. One foreign missionary he considers to be as costly as thirty native evangelists, and yet the well-instructed native is a better agent than the foreigner for spreading the gospel. His treatment of Confucianism is wholly sympathetic and his plan is to use it and build on it as far as he can. It affords, he says, an arsenal of weapons for correction of sin, and strong arguments against idolatry and plurality of God. His frequent references to Roman Catholics are seldom complimentary and sometimes harsh. Some of his opinions might have been more guardedly expressed as, for example, this:—"He (St. Paul) knew that any importance attached to fasting or ceremonial or ritual of any kind was a spiritual danger because it distracted the mind away from really spiritual worship" (p. 183). Yet the book is singularly free from blemishes, its tone is high and good, its matter solid and accurate, and its style is easy and engaging from beginning to end. Every student of Chinese Missions will find this book a valuable aid.

"Earthly Discords and how to heal them." By Malcolm J. McLeod. 75c. Toronto: Revell & Co.

This book cannot be too highly commended. A previ-

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ous work by the same author ("Heavenly Harmonies") attracted wide attention and won high praise. The present work is written in a clever fascinating style and is a masterpiece in every way. It contains nine chapters. The first asks, what is the world's supreme need, and answers, not education nor legislation nor philanthropy, but regeneration and a divine life. The second chapter treats sin in its three stages, selfishness, solitude and suicide; Dickens' lonely miser Scrooge being cited as an illustration of the first two, and Lytton's guilty scholar Eugene Aram as an illustration of the third. The 3rd chapter is on God's Government over nature, morals, and spirit, the 4th chapter is on hypocrisy. The 5th on money. The 6th on gambling. The 6th chapter gives a lurid picture of Monte Carlo with its million dollar cathedral and its stream of suicides. The 7th chapter is on the young man's outlook—the culture of his body, the forming of his purpose (Cecil Rhodes being cited as a brilliant example of steady purpose,) the control of his passions and the care of his soul. The 8th chapter is on national thanksgiving and the American citizen is bidden to be grateful for country, climate, prosperity, civilization and government, but warned of grave national perils, as lynching, anarchy, divorce, the saloon, and luxury. The 9th chapter is a strong appeal to live the Christ life. The book is rich in pithy quotations, apt and striking literary references, and convincing biographical illustrations, and deserves to be widely circulated and frequently perused.

"Meditations on the New Testament for Every Day in the Year." By B. W. Randolph, D.D. 5s. net. London: Longmans, Green & Co.

The author of this book writes out of a large and close acquaintance with the subject in hand. He begins with three pages of suggestions for systematic meditation, which are so condensed, so clear and so complete, as to be equal to many treatises on the subject. These suggestions are then applied in the 366 meditations which follow, to the second lessons of the Church calendar. Each meditation covers one page and consists of two preludes, three points, and a practical application for the affections and will. The first prelude helps to present the circumstances or scene of the Scriptural passage, the second prelude brings up subjects for prayer. The three points bring home the teaching to mind and conscience. The final section is intended to rouse the affections and will to act. Charles Marriott, in his treatise on meditation, calls it "the most difficult of all the practises of devotion," and advises the use of short and well-chosen passages of Scripture as subject matter. Dr. Randolph has done this for the whole series of Church lessons—in a former book, treating the Old Testament lessons, and in this book treating the New Testament lessons. In the field of meditation a guide is useless if he is not experienced and trustworthy; but Dr. Randolph is well qualified to undertake this difficult duty.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. Thomas'.—A meeting of the parishioners was held at Canon Wood Hall, on May 12th, to receive the report of the committee appointed at Easter to confer with the Rev. Canon Dunfield on the subject of the enlargement of St. Thomas' Church. Having opened the meeting with prayer by the rector, the report of the committee was read, and the plans and specifications of the proposed alterations were submitted. It will take three months to complete the work, which will cost \$4,000. Two hundred extra seats in the church are provided for. Subscriptions up to \$3,000 are already promised. Upon motion of Mr. T. Winter, seconded by Hon. Dr. Skelton, it was carried unanimously that the work begin at once. A building committee was then appointed, consisting of Rev. Canon Dunfield, chairman; Hon. G. T. Rendell, Sir J. S. Winter, W. S. Monroe, A. J. Harvey, M. G. Winter, R. Watson and S. Bradbury. The plans and specifications will be placed in the office of W. & G. Rendell, and

tenders will be advertised for. The meeting closed with Benediction, pronounced by the rector.

QUEBEC.

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

Lennoxville.—Bishop's College School.—A representative gathering of Montrealers, who have passed through Bishop's College School, Lennoxville, met at the Windsor Hotel, in Montreal, on Monday, the 18th inst., to welcome the Rev. E. J. Bidwell, M.A., the new head master. He was introduced by the Rev. Principal Whitney, and informally stated his views and plans for the school. He has decided to make a separate preparatory department for the smaller boys and will set it on foot in September. At present, a part of the school building will be divided off for the purpose, but he hopes in the near future to be able to secure a separate building, specially adapted for the needs of the junior pupils. He also discussed the question of having a rink for the school in the school-grounds. He expressed the strong opinion that it is desirable from every point of view, and might be soon made self-supporting; however, the details could be worked out afterwards. Mr. Bidwell expressed the conviction from what he had seen of Lennoxville, and its opportunities that it has every chance of becoming the very leading school of the Dominion. He could quote in this connection the opinion of the Rev. Dr. Fry, the head master of one of the chief public schools of England, and Principal Whitney stated he fully concurred after a three years' experience of the place. The old boys present promised the head master their whole-hearted support in his efforts to forward the school in its work.

MONTREAL.

William Bennet Bond, D.D., Bishop, Montreal, Q.
James Carmichael, D.D., Bishop-Coadjutor,
Montreal, Q.

Montreal.—Diocesan Theological College.—The annual meeting of the corporation of the Diocesan College was held on May 19th, the Lord Archbishop of Montreal being in the chair. The Ven. Archdeacon Norton, the Rev. G. Abbott Smith, the Rev. N. A. F. Bourne, the Rev. D. Lariviere, the Rev. E. McManus, the Rev. F. A. Pratt, the Rev. Principal Hackett, the Rev. A. Sanders and Messrs. C. Garth, Lansing Lewis, A. Robertson and N. R. Mudge, secretary, were also present. Letters of apology for absence were read from Mr. A. F. Gault, Mr. G. Hague and Dr. Johnson. The financial report was read and adopted. Although there is still a small debit balance the report was much better than last year. The report for last year was then read by Principal Hackett, and was adopted. Messrs. Richard White and R. Wilson-Smith, the two retiring lay members of the Board of Governors, were re-elected for another term. The retiring clerical member, Archdeacon Norton, was nominated by the Archbishop for another term. The following changes were made in the constitution: The Bishop-Coadjutor was appointed ex-officio a member of the Board of Governors, and the number of clerical governors was increased from five to six. It was also resolved that for the future, three clerical members should be elected by the corporation, and the remaining three appointed by the bishop, and that one nominated clerical member and one elected should retire annually. According to this resolution each clerical member will now be in office three years, but the lay members will continue to hold office for a term of five years. It was also resolved that the Bishop-Coadjutor should be an ex-officio member of the educational council, and that clerical professors of the college should be members. It was further resolved that of the six

members of the educational council, appointed by the board, two should retire annually in rotation, but should be eligible for re-election. As the five years' tenure of the vice-president had expired Mr. A. F. Gault was unanimously re-elected to that post. In accordance with the change in the constitution the Rev. Canon Baylis was elected governor for three years, and the Rev. N. A. F. Bourne was elected governor in the place of the Bishop-Coadjutor. Further changes in the constitution were then referred to the Board of Governors. A meeting of the governors, at which the financial statement for the year was considered and a report prepared and passed for the corporation, preceded the regular corporation meeting. His Grace, the Archbishop of Montreal, presided.

St. Martin's.—On Thursday evening, the 21st, Ascension Day, the Archbishop held a confirmation in this church, when he laid hands on fifty-six candidates, who were presented to His Grace by the Rev. G. Osborne Troop, the rector. The Rev. Principal Hackett, who acted as the Archbishop's chaplain, addressed the candidates prior to the laying on of hands.

ONTARIO.

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

Kingston.—St. James'.—The good people of this parish seem determined to show their appreciation of their curate. Last week, Mr. Savary received a gold watch, and this week he was presented by the Sunday school with a very beautiful solid silver private Communion Service. It is a pleasant thing to see such thorough good feeling existing between priest and people as is shown in this case. I am quite sure that Mr. Savary deserves all the good things said about him. The people of Winnipeg have drawn a prize, and the diocese of Ontario has lost the services of one whose future, had he stayed, would, in all probability, have been a brilliant and useful one. This church was filled on Sunday evening, May 17th, when the curate, the Rev. T. W. Savary, preached his farewell sermon, his text being, "Wherefore, take up the whole armour of God." After speaking of the definite warning of coming trial, the apostle had given the Ephesian Church, the preacher spoke of the even greater need that Christians of the present day have of the whole armour of God. The very foundations of belief seem undermined, God is denied, worship is renounced, the entire spiritual and celestial order of things is relegated to the region of fable. After dwelling upon each piece of the armour, in which alone we can resist the devil, prayer, the Christian's chief armour, was touched upon. "For all the saints," said the Apostle. Let us pray much for ourselves, realize our own need, and pray much for our own need, and pray much for strength for ourselves, but let us be catholic at least when we kneel before the throne of grace. Let us pray as if everything depended upon God, fight as if everything depended upon ourselves. The speaker then asked for the prayers of the people he was leaving, and concluded with the simple, strong old Anglo-Saxon phrase, "God be with you." Above and beyond the many qualifications which have attached Mr. Savary to the people among whom he has worked for the past two years, is his peculiar aptitude for Sunday school work. No detail was too trifling for him to attend to, or labour too great for him to take, to further the great object he had in hand. He obeyed to the full, the rubric, which orders that the curate look after the spiritual training of the young, and his faithful work brought forth much fruit, not only in largely increased attendance, order and knowledge, but in the genuine, loyal love of the children over whom he was set. The committee meetings are being held this week, and

Synod is called for the week following. On the Monday evening of Synod week, a Sunday school conference is to be held, when the programme will be as follows: 1. Address by the Lord Bishop, who will act as chairman. 2. Paper on the Desirability of a Uniform System of Lessons. 3. Examinations for teachers and pupils, and normal classes for the training of teachers. 4. Sunday school work in country parishes. 5. Diocesan organization of Sunday schools. Each paper, which is allowed 15 minutes, will be followed by a discussion, in which speeches are to be limited to 5 minutes. A large number of delegates from all parts of the diocese have signified their intention of being present, and the probability is that the conference will be a great success. At the Synod meeting, the chief work will no doubt be in regard to Missions. Our Diocesan Mission Fund has somewhat improved, but there is need for a still greater effort in order to accomplish all that should be done. After next month, there will be no vacant missions. This, of course, means that all the mission fund income will be used, and there is not likely to be a surplus left. It is expected, too, that Mr. Tucker's visit will give a great impetus to the work for Domestic and Foreign Missions. Mr. Tucker will preach the Synod sermon, and address a missionary meeting during the week. The full scheme of appropriation for our parishes will be brought out, and the clergy and delegates will understand just what is expected from them. It is to be hoped that the proposals, whatever they may be, will be loyally backed up throughout the diocese. On the Sunday following the Synod, there will be an ordination of deacons in St. George's Cathedral. The Rev. Professor Cody, of Toronto, will preach the sermon. Seven will be presented. Two from Wycliffe College, two from Montreal Diocesan College, one from Lennoxville, and one from England.

St. George's Cathedral.—The Rev. A. W. Cooke, rector of Christ Church, Catarqui, has been appointed Canon of this Cathedral, in succession to the Rev. Canon Burke, who is now on the retired list, and therefore becomes one of the Honorary Canons. Canon Cooke is a St. Augustine's man and was ordained nearly forty years ago. He has been missionary at Pakenham and North Augusta, curate at St. George's Cathedral, and has been in his present charge for about twelve years.

Rogation days were observed at the Cathedral and at St. Paul's. On Ascension Day there were services in all the churches in the diocese, but, as a rule, they were poorly attended. The farmer prefers to grumble at the dry weather and take comfort in prophesying dire calamities, rather than come to church and ask God's blessing on the fields. The city man—well, we all know him.

St. Luke's.—On Sunday evening, May 17th, the Rev. Canon Cooke received into the Church by holy baptism seven persons—two adults and five children. The adults are sisters, and one of them is the mother of four of the five children. The sisters were baptized first, and answered for themselves in the presence of their witnesses. Then followed the baptism of the children, the mother of the four being one of their god parents. The fifth child belongs to a family which have lately moved to the city. Several members of the congregation were present as witnesses. The service was very solemn and impressive.

Stirling.—The rural-decanal chapter met here for its spring meeting. The preacher was Rev. Dr. Nimmo. On the first day, the usual deanery business was transacted, and on the second day a meeting of Sunday school workers was held, when the officers of the Deanery Association were elected as follows: President, Rev. Rural Dean Armstrong; vice-president, Col. Halliwell;

secretary-treasurer, Geo. E. Simmons; Committee, Revs. A. L. Geen and J. H. H. Coleman, Col. Halliwell and Mr. E. A. Bog.

Oxford Mills.—The Rev. W. G. Swayne, who has been recently appointed to this parish, will not take charge until the 1st of June.

Deseronto.—St. Mark's.—The Lord Bishop held a confirmation in this church on the 17th inst. The church was crowded, the service was beautifully rendered, and the Bishop's address was one of great power.

Napanee.—St. Mary Magdalene.—A confirmation was held in this church on Sunday evening, the 17th inst. It was very beautiful service, and the impressive words of the Bishop were listened to with rapt attention by the large congregation present.

The Bishop travelled last week through the parishes of Lennox and Addington, holding confirmations at a large number of widely separated parishes. The miles travelled by his lordship, to say nothing of the roughness of the roads, would be simply appalling to the average city man.

OTTAWA.

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

Hintonburgh.—St. Matthias'.—This church has signalized the success of its efforts to remove the debt of \$1,200, which had handicapped its operations for some years, by publicly cremating before a very large audience in the Town Hall the two mortgages for \$400 and \$800 respectively. The Bishop of Ottawa was present to witness the event. Miss Tompkins, Mrs. Jemmel and Mrs. Mason, of Montreal, who were chiefly instrumental in defraying the major portion of the debt, burned the mortgages, and as they were resolved into ashes the audience rose and sang a hymn of rejoicing and thanksgiving.

TORONTO.

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

St. Augustine's.—A very pleasant congregational "At Home" was held on Tuesday evening, the 19th inst., in the Moss Park Rink. The grounds were illuminated by means of Chinese lanterns, and there was a string band in attendance, which played appropriate music during the evening. Songs were also sung by Mrs. Garrett and Miss Jellett. The "At Home" was attended by some four or five hundred people, and it was in every way a most agreeable and successful affair. Refreshments were served during the evening, by a number of young ladies belonging to the congregation. The guests, on arriving, were received by the vicar, the Rev. F. G. Plummer, who was ably assisted in the duties of host by the church wardens. Amongst those present were several clergymen. The evident feeling of friendliness and good-will to be met with on all sides amongst the people present was a very gratifying feature of the evening, and from all present appearances, St. Augustine's has entered upon a period of prosperity, which promises to be of a truly lasting character.

St. Luke's.—A very interesting musical service took place in this church, on the evening of Ascension Day, which day happened to be the 22nd anniversary of the laying of the cornerstone of the church. In addition to several concerted sacred pieces by the choir, Mr. Reed played a number of solos on the organ, in his usual masterly style. Miss Jellett sang as a solo, Liddell's "Abide with Me," and Mr. H. M. Sampson sang the tenor solo from the "Elijah." "If with all Your Heart Ye Truly Seek Me." Miss Jellett and Mr. Sampson also sang a duet

together. The recital was an enjoyable one, and Mr. Reed, the organist, deserves to be much congratulated on the success of his efforts to make it so.

St. Alban's Cathedral.—The services on the Sunday after Ascension Day were of peculiar interest. The great festival of our Lord's Coronation was marked by special music and appropriate hymns. The Bishop in his sermon drew attention to the marvelous growth and development of the Colonial Empire under the reign of our late Queen, and made a strong appeal for a better support of the missionary work of the Church, the spread of Christ's kingdom being, as he said, the true foundation of Imperial greatness. The cathedral was handsomely decorated with the silk coronation flags and Imperial emblems, while the altar, in festal garb, displayed a wealth of choice flowers. The congregation was a very large one, many being unable to secure admission for lack of room. Their Excellencies, the Governor General and Lady Minto, accompanied by Lady Eileen Elliot, and attended by Captain Graham, A.D.C., attended the service, and were received afterwards in the library by the Bishop and some of the cathedral officials. There was a large congregation again at the evening service. Canon Macnab preached on the subject of "Loyalty to the Christian's Flag, the Cross-marked Banner of God's Love." After the presentation of the alms, the National Anthem was finely rendered by the choir, under the leadership of Mr. D. Kemp.

St. Martin's-in-the-Fields.—The Ladies' Aid of this church were very fortunate in securing the help of Mrs. S. G. Wood, on Monday evening, May 18th, who gave a most interesting and eloquent lecture on "Places of Note in London and other Parts of England." A cordial vote of thanks to Mrs. Wood was unanimously, and enthusiastically passed by the audience. On Friday evening the Bishop visited St. Martin's Church, and confirmed fourteen persons, ranging in age from 78 to 14 years. Nine were males; five females.

Mulmur West.—The Rev. H. C. Dixon visited this parish in the interests of the diocesan mission fund early this month. His addresses were productive of much good, and were much appreciated, as were also the lantern lectures which followed. His method of work cannot but be productive of greater interest on the part of the laity, in this department of missionary work.

Weston.—St. John's.—The Rev. J. Hughes-Jones, B.A., was inducted into this living on Thursday, May 14th, by the Rev. Professor Clark, D.C.L. Dr. Clark preached a very instructive sermon from the text, "We are workers together with God." The Revs. H. O. Tremayne, M.A., of Lambton Mills, and C. E. Thomson, M.A., of Toronto Junction, assisted in the service.

Port Hope.—St. Mark's.—The Rev. W. A. Gustin commenced his new duties here on the 17th. Before leaving Toronto, a reception was tendered to him by the members of St. Matthias congregation, which was held at Mrs. Toy's, when an address and a purse was presented to him. His departure was much regretted by the parishioners of St. Matthias. The reception passed off pleasantly, and during the evening refreshments were served.

Georgetown.—St. George's.—A very successful service of song was held in this church on Sunday, May 10th, in which the three choirs of St. George's, St. Alban's, Glenwilliam and St. Paul's, Norval, combined. A large congregation was present. The Rev. Arthur Murphy has been holding a mission recently in this parish, and the services have been well attended.

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Cannington.—All Saints'.—On Sunday, the 17th May, the Rev. J. Vicars, B.A., preached in this church, it being the fiftieth anniversary of his ordination to the diaconate. At the evening service on the same day, the Rev. H. C. Dixon, secretary to the Diocesan Mission Board, preached a very earnest and forceful sermon. On Monday evening, he gave a synopsis of "Ben Hur," illustrated by stereopticon views, to a large and appreciative audience. A semi-memorial and dedicatory service was held on a recent Sunday morning, by the rector, the occasion being the unveiling and dedication of two memorials which have been presented to the church, the service was very appropriate for the occasion; special hymns were sung, appropriate lessons were read and special prayers were used. The rector, the Rev. W. Major, took for his text Zech. 6:14, "And the crowns shall be for a memorial in the temple of the Lord." After giving an exposition of the passage he briefly traced the history of erecting monuments, and then drew some practical lessons in connection with those just dedicated. At the close of the service the rector sang "Beyond the gates of Paradise." The memorials took the form of a lectern and pulpit. The former is entirely of brass and bears the following inscription, "To the glory of God. In loving memory of his wife Fanny, and his mother Mary Anne. Presented by G. J. Hoyle, Easter, 1903." The pulpit is somewhat out of the ordinary, being a massive brass rail with five standards, a book-rest of brass, with standard of its own. This is erected upon a polished oak base in the shape of the five sides of an octagon. At base of book-rest standard is a plate bearing the legend—"To the glory of God. In loving memory of Olive Talbot, erected by her husband, Easter, 1903." Both memorials present a very handsome massive appearance, and the donors have very materially added to the effort being put forth, looking to the beautifying of the House of God.

HURON.

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

Woodstock.—Old St. Paul's.—On Monday, May 18th, the adjourned vestry meeting of this church was held with the rector, the Rev. R. H. Shaw in the chair. It was a representative gathering, and one of the most profitable meetings held in many years. The financial condition of the church was discussed by T. H. Dent, H. Benfield, Ald. J. A. McKenzie, Mr. Patterson, Mr. Karn, Mr. Snelgrove, Major Macqueen. The discussion was such as to give every member of the congregation an excellent grasp of the financial situation of the church. The debt was practically redeemed, and thanks to the good work of the ladies the organ debt was nearly wiped out also.

Ingersoll.—St. James'.—On Thursday evening, May 14th, the members of the choir of this church met at the house of Mr. J. S. Cameron, and during the evening presented Mr. James Size, a member of the choir, who has since left Ingersoll for St. Thomas, with the following address, which was read by the choirmaster and organist, Mr. C. J. Newman. Mr Size was also presented with a complete set of the works of Charles Dickens.

"To Mr. Jas. Size:—Dear Mr. Size.—We, the members of the choir of St. James' Church, having heard with much regret of your approaching departure from town, desire to mark our appreciation of your faithful service and regular attendance at the various rehearsals and services of the church, and also of your uniform courtesy during a period of some years. We sincerely hope that our loss may prove to be your gain and earnestly pray that your worldly advancement may conduce to your greater happiness and to

the realization of your most cherished hopes. In conclusion, we request your acceptance of the accompanying set of books, comprising the works of the great English novelist, Charles Dickens. We trust that the perusal of the various phases of life and character so accurately described by this writer may be a source of pleasure and instruction to you in your leisure moments. We remain, dear Mr. Size, yours very sincerely. Rev. Jas. Thompson, M.A., rector; Chas. J. Newman, L.A.M., organist and choirmaster; John S. Cameron, choir secretary and warden. Signed on behalf of the choir, Amelia Rumsay. The address was supplemented by a few appropriate remarks by the rector. Miss Grace Saunders presented the books."

Mr. Size acknowledged the address and gift of books in a few appropriate sentences. Refreshments were served during the evening, and a very enjoyable time was spent by all present.

London.—The next meeting of the Synod will commence on Tuesday, June 16th. As usual, two important voluntary meetings will take place in this city before the opening of the Synod. On Monday evening an important conference of clergy and laity will take place at Huron College. Rural Dean Robinson will be chairman, and the two leading addresses will be delivered by the Rev. Canon Davis, of Sarnia, and the Rev. Dr. Mackenzie, of Brantford. Canon Davis will speak on the topic, "How we got our Bible," and will be followed by the Revs. C. Miles and D. W. Collins. Dr. Mackenzie will speak on "The Development of the Church in Rural Parishes," and will be followed by Rural Dean Hodgins and the Rev. A. H. Rhodes. On Tuesday morning, June 16th, a clerical breakfast will be held, with the Rev. Thos. Dobson, of Tilbury, in the chair. After breakfast, the Very Reverend Dean Innes will speak on "Hooker's Life and Writings," and will be followed by the Revs. Principal Waller and G. B. Sage. T. G. A. Wright, secretary.

Christ Church.—A very largely attended vestry meeting was held on May 18th, to take steps for the appointment of a rector to fill the position made vacant by the death of the late Rev. J. H. Moorhouse. By the decision of the meeting the matter was given into the hands of a committee consisting of the following gentlemen:—Messrs. A. E. Welch and J. W. Rowland, the church wardens, R. H. Cullis, C. J. McCormick and J. McFadden, Sr. This committee will take under consideration the claims of various clergymen eligible for the position and report to another vestry meeting to be held on Monday, June 1st. A resolution of condolence was passed expressing the heartfelt sympathy of the congregation for Mrs. Moorhouse in her bereavement. In part the resolution was as follows: "Upon this exceedingly sad occasion of your temporary separation from the loved sharer of your joys and sorrows for so many years, we, his people, cannot refrain from coming forward and tendering you and your son our loving and most heartfelt sympathy. Believe us when we say that his people feel his loss very keenly, so much so indeed that words can hardly express our sense of bereavement. You have lost a tender, loving and considerate husband; we, a faithful pastor. Your and our loss is certainly great, but what of his gain? Our blessed Lord Himself tells us very plainly that there is a reward for faithful service in His cause, and we among whom your dear husband and our pastor labored for nine years, feel that we are eminently fitted to say that if ever a man was entitled to hear the Master's 'Well done,' Mr. Moorhouse surely was. While those left behind are mourning his departure and loss, he is with his Lord and Master. His troubles are over and he is happy forevermore. Here he had tribulations and sorrows, there he has joy unspeakable. Here he worked for others,

sparing not himself, there he has rest. May his godly, pious life, and triumphant entrance into his eternal rest lead us to live out consistently the wish and prayer of us all, 'Let me die the death of the righteous, and let my last end be like his.' We sincerely trust that the sad bond between us may be a lasting one, for while you have lost your friend and husband, we have lost our friend and pastor, and the bond will surely be more to both you and ourselves for his having lived and died among us. May God comfort and bless you both. May the light of His blessed countenance be over you, and may you ever feel the everlasting arms enfolding you." A copy of the resolution will be handsomely engrossed, and sent to the sorrowing family.

Mitchell.—Trinity.—We notice with pleasure that the vestry of this church increased the stipend of its rector, the Rev. R. S. W. Howard, by \$100. Wherever Mr. Howard has served, (namely, at Courtright and at Thorndale), his work met with the same hearty appreciation. He is a brother of the Rev. Oswald Howard, sometime Principal of Montreal Diocesan College. This increase in stipend, and the other increases to which we referred in previous issues are hopeful signs and indicate an increasing desire on the part of Church people to properly remunerate their clergy.

Port Elgin.—St. John's.—Wardens; A. H. Ridout and H. Brigden. Delegate to Synod; C. Gilbert. The Rev. W. R. George preached twice in this church on Sunday, May 3rd. This was a great pleasure to the congregation who have known him all his life, and have worshipped with him for years in that same building. They are very proud of his progress and attainments. There was a practical and tangible evidence given of their good feeling to him on the following Wednesday evening. A farewell service was held by the rector, the Rev. G. N. English, M.A., after which A. H. Ridout, Esq., on behalf of Mr. George's friends in the parish, made him a complimentary speech, and presented him with a beautiful travelling clock. The rector also spoke highly of the pleasure Mr. George's visit had given him, wishing him every happiness and prosperity. Mr. George responded briefly in feeling terms. Earnest prayers and hearty good wishes will follow the young clergyman to his distant field of work. The text was, "Come unto me, all ye that labour and are heavy laden and I will give you rest." The rector, the Rev. Wm. Lowe, presented 37 persons for confirmation, many of whom were grown up people, two others were confirmed privately, making the total 39. On the following Sunday, nearly all of the newly confirmed partook of their first communion, total communicants, 142, the largest number in the history of the parish. The Rev. W. Lowe is one of our most successful clergymen. The visiting clergy on the occasion of the confirmation were the Rev. C. H. Buckland, Listowel; the Rev. J. M. Webb, Brussels, and the Rev. J. Edmonds, Blyth.

Blyth and Belgrave.—The visit of the Bishop of Huron to this parish on May 7th was much appreciated and enjoyed. Twenty-two were confirmed in Blyth and 17 in Belgrave. At Belgrave it has been decided to build a chancel and vestry, and to place a stone foundation beneath the church.

Wingham.—The Bishop visited this flourishing town parish on the 8th May. The service in the evening was a memorable one. The Bishop preached with his accustomed energy and power. Simplicity, tenderness and majesty marked the delivery of the message, and "all hearts were bowed as the heart of one man."

Wallaceburg.—St. James'.—On Friday evening,

May 15th, the Bishop of the diocese held a confirmation service in this church, when he laid hands on five adult candidates. After the sacred rite had been administered, the Bishop delivered a very thoughtful and impressive address, which was very much appreciated by the large congregation present. During the past year the congregation of St. James' have shown great interest in Church work, and improved their church very much. Beautiful new pews have been added, at a cost of four hundred dollars, a new matting for the aisle, and new hangings for festival seasons. A furnace has also been put in, and several other improvements made. The congregation deserves great credit for the work they have done, and the hearty support they have given their rector in all things. The boys' vested choir, which was organized about a year ago, under the leadership of Mr. D. A. Gordon, is a great help to the service. The wardens for the present year are two very capable and energetic men, Mr. Chas. Chubb, and Mr. T. B. West.

Southampton.—St. Paul's.—Wardens; C. R. Van Stone and D. MacNamara. Delegate to Synod; Dr. P. J. Scott.

The Ladies' Aid lately held a very pleasant social evening and sale of work. A satisfactory programme was rendered and appetizing refreshments played an important part, the audience enjoyed the evening very much. The monetary results were gratifying to the ladies, \$54 were realized, and applied on the purchase of a furnace for the rectory. The ladies have shown great energy and public spirit in their efforts, and will probably be heard from before very long.

The Young Ladies' Guild met together at Mrs. William Gilberts' residence, on the 4th inst., to bid a temporary farewell to a valued member, Miss Attie Strickland, whose faithful attendance and earnest energy have been very helpful to the work of the Guild. Mrs. Gilberts' spacious parlours were filled with a merry company. A number of games were played with unflagging amusement, and refreshments of an icy nature were particularly acceptable. The choir, which loses by Miss Strickland's departure not only a fine voice but a valued solo singer, presented her with a beautiful copy of Longfellow's poems, handed to her by the senior member of the choir, Mrs. Byers. The party broke up with regrets for her absence, and good wishes for a pleasant journey to Manitoba, and a safe return to Southampton. Mr. Walter Gilbert, who is now at home from Wycliffe convalescing after his late severe illness, kindly assisted in the services on Sunday. His many friends hope earnestly for a speedy return of his health and strength.

Correspondence.

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

THE EUCHARIST ON WHITSUNDAY.

Sir,—It is, I am sure, with mingled feelings of sadness and hopefulness that Churchmen will read the communication in last week's issue of your paper signed, "Churchman"—sadness that such a lamentable laxity does exist in so many parishes in regard to the celebration of the Holy Communion, and hopefulness in that this letter is but further evidence of the increasing interest which is manifest throughout the whole

Dominion in this most important matter and others akin to it, which constitute the very foundation and life of the Church. Sad, indeed, it is, to think of the hundreds of churches in our country, where the Holy Tables will stand bare and unserved next Sunday, whilst passes the great festival of the descent of God, the Holy Ghost, to dwell in the Church. Still I believe, that could a census be taken, it would show a substantial increase this year over last, in the number of parishes where the Holy Communion will be celebrated; and this in itself is a great cause for thankfulness and for hope for the future. The underlying principles grow and spread, and with them we may look for a deeper earnest and holiness in the lives of both clergy and laity. Recently, I was told of a parish in Ontario where twenty-five years ago the Holy Communion was not celebrated upon Easter Sunday, unless it happened to fall upon the first Sunday in the month. In this parish to-day there is at least one celebration of the Holy Communion every Sunday, and another upon a morning in the middle of the week. This was probably not an isolated case twenty-five years ago. To-day such practice would be condemned by our clergy, I am sure, without exception. Yet will not the offence of those clergymen be just as serious, whose only services next Sunday will be morning and evening prayer? Will they not be disregarding their ordination vows to the same degree as those clergy of twenty-five years ago? Surely nothing can be plainer than the teaching of the Prayer Book in regard to the frequent celebration of the Holy Communion. If the service in its entirety were not intended for use every Sunday, why is there provided a Collect, Epistle, and Gospel for every Sunday in the year? And with reference to next Sunday in particular, in the face of the special preface inserted in the office of Holy Communion for use "upon Whit-Sunday and six days after," how will any clergyman conscientiously let that Sunday pass without using that office, even if he does not have a celebration on each of the "six days after"? Above all, how will he be able to utter that prayer for all Bishops and Curates, including himself, that they may rightly and duly administer God's Holy Sacraments, and having so prayed, dismiss his people without the Sacrament which the Prayer Book distinctly provides shall be administered on that day? Truly can I sympathize with "Churchman" in his longing for better things in his parish and diocese. It is a cause for earnest thankfulness that in the writer's parish, the help of every ordinance and principle maintained and taught by the Church is supplied by earnest, devoted, hard-working clergy. But on Sunday next, he expects to be dependent upon the ministrations of a parish located in (if he misjudge not), "Churchman's" diocese. Although this parish is neither a small nor rural one, he greatly fears, judging by past experiences, that he will find the Prayer Book's direction as to the day will be disregarded. As on every other Sunday of the year, with the exception of Easter Day, the doors of the parish church will remain fast-barred through almost the whole of the first half of the day, and not until nearly noon will they be opened, when "Divine service will be performed,"—this phrase being synonymous for the Office of Morning Prayer, which, perhaps, will be brought to a conclusion at the Third Collect, that the Communion Office may begin, and it in its turn, unmeasurably terminated at the end of the Prayer for the Church Militant. Will not the clergy of such parishes raise themselves next Sunday from the carelessness of past years to more conscientious practices of the Church's teaching in regard to the day? Will they not see to it that in their parishes there is at least one celebration of the Holy Communion, either at an early hour, or at mid-day, that the real meaning underlying the festival of

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Whit-Sunday may be brought home to their people through the blessings of the Sacrament? There will not be time to announce the service in the usual way, but the local newspapers will be available to many clergymen, and I venture to say that an announcement of an early service next Sunday morning will draw to the parish churches such members of faithful communicants, glad of the unexpected opportunity, as will surprise and encourage the clergy beyond measure. And for the future, will not these clergy make an effort to secure that blessing which would rest upon themselves, their people, and their work, through the administration every Sunday at the least, of the Holy Communion; the greatest service of the Church; the only one ordained by our Lord and Saviour Jesus Christ Himself, and compared with which Morning and Evening Prayer, however beautiful in themselves, are but the institutions of men. Will they not try to realize the responsibility that rests upon them as priests of the Church sworn to maintain her teaching and doctrine, and to administer her sacraments with faithful diligence? Will not the Bishops set over such clergy earnestly point them to their duty, stimulate their interest in these fundamental principles, and strengthen their hands in carrying them out, by every means in their power? On all sides we see evidences of a great awakening to new interest in the life of the Church. We see it in the mission field, witnessed by the formation of our great missionary society. We see it in diocese and parochial activities as reflected week by week in the reports published in the "Churchman." What a tremendous power for good might not this movement grow into our land if only the clergyman of each individual parish would lay the foundation true and firmly under his people, and strengthen and make them a solid unit, by teaching, preaching and practising the whole faith in all its beauty and force as we have it in the Book of Common Prayer.

"ANOTHER CHURCHMAN."

British and Foreign.

A new Church Hall was opened in connection with St. Margaret's, Leven, on April 21st last.

The Rev. D. J. Garland, rector of Charters Towers, and canon of St. James' Cathedral, Townsville, has been appointed Archdeacon of North Queensland.

The Ven. F. J. Mount, who has been in failing health for the last two years, has announced his resignation of the Archdeaconry of Chichester.

From 1631 to the present year, eight men of the name of Bramwell, all belonging to the same family, have been sextons at the Parish Church of Chapel-en-le-Frith, Derbyshire.

The Rev. Canon and Rural Dean address and a commemoration of his incumbency attainment of 1 the Church, by

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The Rev. Canon Rooke, Incumbent of Wicklow and Rural Dean, was recently presented with an address and a purse of sovereigns, in commemoration of the completion of the jubilee year of his incumbency of the parish, as well as of the attainment of his golden jubilee as a priest of the Church, by the parishioners.

At a recent meeting of the General Committee for the promotion of the Birmingham Bishopric Scheme, which was held in the Council House of that city encouraging progress was reported. A report was presented, showing that the sum of £80,780 had been promised towards the capital sum of £105,000, which was needed to found the Bishopric.

Lady Kinloss, the eldest daughter of the late Duke of Buckingham and Chandos, has been appointed vicar's churchwarden for Stowe for the third successive year. She was churchwarden at Biddlesden before she took up her residence at Stowe House, which at that time was occupied by the late Comte de Paris.

It is of interest to learn that the Rev. J. E. M. Hamington, son of the martyred Bishop Hamington, has been accepted by the C.M.S., for service in Central Africa. He preached his farewell sermon the other Sunday, at Jesmond Parish Church, Newcastle-on-Tyne, where he has been curate since his ordination in 1900. Mr. Hamington expects to be stationed in Uganda, where his father met his death.

The Bishop of S. Davids recently dedicated a beautiful stained glass window in Llandefaelogfach Church, near Brecon, to the memory of the late Prebendary Williams, for thirty years rector of the parish. The Bishop, in his address, emphasized the activity displayed by the late rector in the cause of education. Prebendary Williams was one of those whose gentle, consistent lives appeal to all, and his memory will long be cherished by those who were privileged to know him.

St. Augustine's Missionary College, Canterbury, will not reopen at the termination of the Easter vacation, the authorities having determined to carry out an extensive and thorough system of drainage, besides other necessary works, which will occupy several months. Arrangements have been made for the students to pursue their ordinary summer course at Morthoe, in North Devon, and they are not expected to return to the college until October, when the new Warden (the Rev. J. O. F. Murray), will take up his residence.

The Rev. Canon and Mrs. Hopkins have been the recipients of many testimonials on leaving the vicarage of Ramsey, Isle of Man. The first was a handsomely-bound address, together with a silver bowl and flower vases, presented to the Canon by the congregation of St. Olave's, in recognition of his seven years' ministry. A presentation was also made by the past and present students of Bishop Wilson's Theological School. Canon Hopkins was, for many years, lecturer in Pastoral Theology at Bishops Court, and in that capacity his successor, the Rev. A. K. Dearden, passed through his hands.

PUT YOUR CONSCIENCE IN IT.

Would you feel at close of day
Blithesome as a linnet?
While the moments speed away,
At your work or at your play,
Whatsoever you do or say,
Put your conscience in it.

Is your task a tiresome one?
With a will begin it
Well begun is half-way done;
Yours may be, ere set of sun,

Honour, by the effort won,
With your conscience in it.

Is it for renown you look?
Up, my lad, and win it!
Fame comes not "by hook and crook,"
Save in silly story book;
He whose work the laurels took
Put his conscience in it.

Who the heart of youth would chill,
Or the warmth within it?
Leisure hours with gladness fill,
Be as merry as you will,
Have a jolly time—but still,
Put your conscience in it.

NEW SCHOOL FOR GIRLS.

Toronto has been favored with first-class schools for young ladies during the past years but one which promises to fill a unique place is to be opened in September next. Miss Scott, late principal of the girls' department of the Provincial Model School, Toronto, is at its head. Not scholarship alone, but modern teaching of the highest type is assured by this. Miss Scott's many years' experience in training teachers eminently qualifies her for the head of a college. In addition to this she has examined the working of educational systems abroad. Miss Scott is opening a school of her own at Branksome Hall, 102 Bloor street east, residence of the late Sir Frank Smith.

THE CROWN BANK OF CANADA.

We are pleased with the announcement in our columns to-day of the offer of the capital stock of this bank for subscription, at the reasonable price of \$110 per \$100 share. We say reasonable price, because the prospectus sent us is very businesslike in its conciseness and brevity, and points out facts which warrant the use of the word reasonable. It is shown, as all must admit the fact to be, that there is no more paying business to-day than that of the Chartered Bank of Canada. The scheme as outlined may be recognized as the work of the active prominent business men who are to form the board of directors, whose reputation is of the highest, and who are removed from any region of speculation.

The projected bank carries with it all the elements of success, and may be regarded as one of the good investments offering to-day.

CURLEY'S CRYSTAL; OR, A LIGHT HEART LIVES LONG.

By Emma Marshall.

"A man that looks on glasse
On it may stay his eye,
Or if he pleaseth, through it passe,
And then the Heaven espie."

Chapter VIII.

As a Thief in the Night.

The temptation to go to the circus was a very great one to Curley; and one evening when Mrs. Midgley brought home some free tickets and said they admitted to very good seats, and she hoped her aunt would accept them, Curley waited breathlessly to hear his mother's decision.

"You go, Aunt, and take Curley, Olive, and Blanche to-morrow evening, and I will stay at home and get Mr. Pegg's supper and the drawing-room tea. Come, give the children a treat for once."

Now Mrs. Crawford had some misgivings as to whether she was right to go to a circus at all; and, moreover, she was not quite satisfied as to how her niece had procured the tickets.

"They are one shilling each," she said, "that's a very high price, Hetty. How did you get them?"

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"How did I get them? why, I have very particular friends at the circus. It is the same company as I sing for sometimes, that is to say when they want a singer. You need not be afraid, Aunt, I've come honestly by them. You always look suspicious at me."

"I'll tell you to-morrow, Hetty, and decide then." And Curley, who had been hardly able to control himself for eagerness to hear his mother say the final word, was so relieved at the reprieve which a night's consideration gave him, that he cut one of his most elaborate capers; turned the tabby-cat from the chair on which she was sleeping, and upset his mother's little table with the work-basket, in which the stockings of the family waited for darning and mending.

Mrs. Crawford was very angry, and said Curley worried her out of her life with his antics, and that she should have to tie him by the leg to the kitchen table, as there was no peace while he was behaving like that.

Poor Curley was very penitent, and going down on his hands and knees picked up the contents of the basket, and then burying his face in the tabby's soft fur lifted her on the chair again, and then said—

"Mother, do please take us to-morrow night. I should so love to go."

"Oh," said Blanche, in her grumbling tone, "it is no use asking Mother to give us a treat, she never does; she thinks we never care for anything but being in this dull kitchen from one year's end to another."

"Oh, Blanche," said Olive, "you know how Auntie has been trying to get you placed as pupil-teacher, and how she does all you want."

"All I want!" said Blanche, with a little laugh, "well that is good, I must say. It's news to me."

"I should not have thought you cared for a circus," Olive replied, "you have often said you didn't."

"Well, I have changed my mind then; besides, it's a very different matter to stand in a crowd and going to the best seats. If I do a thing at all I like to do it well; but never mind, I am used to be disappointed."

Blanche was one of those people who always affect an injured air, and try to make other people believe they are ill-used and badly treated.

"Dear, dear!" said Mrs. Crawford, "it's very discouraging, that it is, to have my own child talking like that. I did not say I would not go to the circus, did I?"

"No, of course you did not, Aunt, and I can tell you there's many would give a good deal to have your places, and I shall consider it a settled thing that you all go."

"Mr. Smith used to say this sort of thing was bad for the young," Mrs. Crawford murmured, "but still it is better to take the children myself if they are to go at all. I'll take the night to consider, and make up my mind in the morning." And with this Curley had to rest content.

All the next day Mrs. Crawford was in a state of indecision, and we all know that when we can-

not make up our mind to any course of action we are apt to be irritable, and that things go wrong with us because we are listening, whether we like it or not, to two voices within us; for generally in any decision that has to be made, there are two sides to the question, one on the side of inclination, the other on the side of duty. Mrs. Crawford was vacillating between these two aspects of the question before her. Of course she had always feared that Curley should take to a circus life, and Mr. Smith had advised her against putting him in the way of temptation. On the other hand, there was the treat of putting on her best things and seeing Blanche and Olive in theirs, and giving them pleasure at a cheap rate. Shilling tickets did not fall in her way every day, and it was very different going to good places and sitting with the gentry from standing about in a jostling crowd, where the children were likely to hear what was bad for them to hear.

So at last the question was settled, and by half-past six, Mrs. Crawford and the two girls were all dressed ready to start. Mrs. Crawford had given her final directions to her niece, and exhorted her to see Mr. Pegg's rasher of bacon for his supper was done to a turn, and to be sure not to sing and make any racket; and also to be careful to keep the doors locked, and to call up at the area before admitting anybody.

After all these precautions, Mrs. Crawford prepared to depart, when she suddenly said—
"Where's Curley, then?"

"He went upstairs to tell Master Peter where he was going. I don't know what he's doing, I am sure," said Olive, but at this moment Curley himself appeared.

"Miss Hack has got one of her bad headaches, and is gone to lie down in the dark. Master Peter is all alone, I don't like leaving him."

"Nonsense, Curley," said Mrs. Midgley, "one would think you were the only person who was fit to do anything for the blind child. Come, be off, you have kept your mother waiting long enough."

Curley followed his sisters up the deep stairs with anything but his usual hop, skip and jump, and yet he was going to have the desire of his heart gratified, and see the most wonderful circus in the world!

He turned back to say—

"Don't make a noise, Cousin Hetty, because Miss Hack is trying to go to sleep, and she has been so bad with pain in her head."

Mrs. Midgley nodded, saying—

"All right." And then having locked the area door, and seen the last of her aunt and cousins, was left in possession.

"Nothing could be better," she said aloud, "I am in luck's way for once. I never thought Aunt would go and leave me," and Mrs. Midgley hummed a tune, and was on the point of breaking out into "Who's that a-calling?" when she remembered Mr. Pegg, and that she had promised to be quiet.

Then very quietly indeed did Mrs. Midgley walk upstairs, so quietly that even Diamond's sharp ears did not hear her footfall.

Stealthily and gently Mrs. Midgley opened the drawing-room door, and then Diamond did prick up his ears and begin to make his own particular little yelp.

Peter started up at once.

"Who's there?"

"My dear, I came to try and amuse you, you must be dull all alone."

"If you please," said Peter in his most courteous tone, "If you please, I don't mind being alone, and I have Diamond to keep me company."

"Well, I shall stay till it's time to go and get your bread and milk and Mr. Pegg's supper. I wish you would show me your box of treasures."

"No, I can't do that, thank you, for it is in the next room, and poor Hatchet is asleep now, and I might wake her."

"Please," Peter said, "were you ever at the Cape in South Africa?"

"Never in my life, my dear."

Peter was silent.

"I think you were," he said, "for I am sure you were on the ship when I came to England with my Guardy. I can't see now, but I can hear, and I know your voice."

"Bless the child! how clever he thinks he is," Mrs. Midgley exclaimed.

"No, my dear, I wish I had been to the Cape, and still better to the Diamond fields, its a land with precious stones in it! You have been there and have got lots of the stones in your treasure-box. Come, you might let me see it."

"I would rather not, thank you," Peter answered.

"Well, I think little boys should be kind and civil, especially to folks in trouble."

"Are you in trouble?" Peter said, softening at once.

"Of course I am. I have no home, and I am only taken in here by Aunt for charity. No, I have no home, and, as I may say, no husband, for we are too poor to live together. I get my living as I can, and very hard it is."

"I am very sorry if you are in trouble," Peter said, "I have a trouble, you know."

"Your affliction of course," said Mrs. Midgley.

"I did not mean that trouble then," said Peter. "I meant having to lose my dear Guardy now I want him so much."

"Why, you have got plenty of friends, the lady in the next room for one."

"Yes, and I love her, but you know I have room in my heart for more than one person to love, and of course I love Curley and Diamond."

"Well, I wish you would make room in your heart for me."

Peter was silent, he did not feel inclined to respond to this overture of Mrs. Midgley's, and to many more with which she tried to win him.

After a little time she went to fetch his bread and milk, and some tea for Miss Hack, and volunteered to put Peter to bed. Miss Hack was really hardly able to lift her head off her pillow, and very reluctantly consented.

Mrs. Midgley seemed only too pleased to be of use, and she undressed Peter, and settled him in his little bed in the corner of the bedroom, after he had knelt down and repeated his evening prayer, touching in its simplicity and earnestness, even to Mrs. Midgley's rather obtuse feelings. All these offices gave her time to look round her, and she did not fail to discern the treasure box on the top of a chest of drawers just inside the door. She hoped Miss Hack would fall asleep as soon as the room was darkened. So she moved about softly, and turning the gas down to a speck, prepared to leave the room, enquiring if she could do any more for the invalid.

"No, thank you," was the reply, "I only want quiet," and then went a faint "Good night, Peter darling," and a sleepy response from him of "Good night, Hatchet dear," all was hushed in profound repose.

There were no eyes on Mrs. Midgley, no one to see how she crept up to the chest of drawers, and feeling cautiously, got possession of the treasure box, and prepared to leave the room. Just as she was doing so, it struck her she had no key to open it, and then she remembered that she had heard Curley say the box was opened by a little crinkly crankly key, which Peter always kept in the pocket of his velvet suit. She had just folded the suit, and it lay on a chair close to Peter's bed. She fumbled for it, very gently, to obtain her object. But Diamond, who slept at his little master's feet on an old shawl, gave a low growl which made Peter start up and say—
"Is anybody there?"

"Yes, dear, I am here, I forgot to put your suit straight on the chair. Good night, dear."

Mrs. Midgley had just got hold of the little crinkly crankly key, and with another soft good night, left the room, closing the door gently behind her. Diamond gave another dissatisfied growl, for he knew mischief was in the air, and Mrs. Midgley departed with her booty.

She had lived long enough with an unprincipled husband to have many qualms of conscience, but still she did feel rather ashamed of herself, as she went quietly downstairs with the box in her hand, and the little bit of ribbon which was tied to the crinkly crankly key between her lips. The clock striking 8 made her think it was nearly time to get Mr. Pegg's supper ready, but she must examine the box first, for fear by any chance she should be disturbed.

Then, presently, were laid out on a green baize cloth of the table where Blanche generally sat at her lessons, the contents of Peter's treasure box. They were rather disappointing after all to Mrs. Midgley's practised eye, but she speedily made her choice. The amethyst, the sapphire, the ruby, the pearls, and several small diamonds, the best specimens of each, but she avoided taking either of the rings or brooches, which would have betrayed her. But the crystal was not to be resisted. As it lay there reflecting the gas light in its pure depths, like so many tiny glow-worm sparks, it looked very beautiful. "I expect it is of more value than all the rest put together," Mrs. Midgley said, "but after all he will never believe there was nothing more valuable, he will think I have made away with the jewels."

"Well, there is one thing to be said, they could never be any use to the poor blind child, and the chances are whether he will ever find out the stones are gone."

"What's this?" she went on. "Oh, a portrait of a lady; she is very pretty, like the child; must be his mother, I am sure. I wonder what will be done with all these things, but I've got all I shall take, and now to get the box and the key back again."

Then Mrs. Midgley closed a tiny leather square box in which the stones she had stolen had been placed, within the other, and wrapping up the crystal in the many folds of tissue paper, she locked the box, having put it in her pocket, and was preparing to take it upstairs, when Mr. Pegg's bell rang. His bacon was not fried, and he was sure to be impatient and ring again, and wake Miss Hack and Peter, perhaps. Mrs. Midgley determined to lose no time, and she flew upstairs, listened at the bedroom door, heard no sound but the soft breathing of little Peter, and the sigh of pain which Miss Hack turned on her pillow.

"Did you ring, Miss Hack?" Mrs. Midgley asked.

"No; is that you, Mrs. Midgley?"

"Yes, Miss. I am sorry to leave you so poorly, can I get you anything?"

"No, thanks. I shall be better to-morrow. Good night."

Mrs. Midgley had replaced the box on the drawers, and now there was only the key to put back in the pocket of Peter's little suit. Again Diamond growled as she approached the chair, and again Peter, who always slept lightly, was roused.

"Be quiet, Diamond dear," she said, "what is it?" And as the rustle of Mrs. Midgley's dress was heard the quick ears of the blind child made him say—

"I am sure some one is here, Hatchet dear." "Only Mrs. Midgley who came to ask if I wanted anything, dear. Good night."

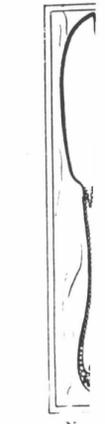
Peter lay down again, and Diamond, after a final growl, curled himself up to sleep again, while Peter's treasure box stood on the drawers rifled of some of its contents, and the crystal, most precious of all, was in Mrs. Midgley's pocket.

(To be continued.)



Early

During the 1st and August, daily at 5 p.m. 1 p.m.



This finest sil Sugar Shell, i address for \$

Our Wat teed to g

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Cor. You

Children

DICK, TH

A father an from St. Louis part of the S they carried v a basket.

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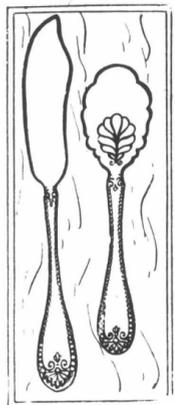
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Diamond, after a
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Mrs. Midgley's



Early Closing

During the months of June, July and August, our store will close daily at 5 p.m. and on Saturday at 1 p.m.



No. 102, price \$1.00.

This finest silver-plate Butter Knife and Sugar Shell, in a case, we deliver to any address for \$1.00.

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TORONTO.

Children's Department.

DICK, THE ENGINEER'S CAT.

A father and little son were travelling from St. Louis to a town in the western part of the State, and among the things they carried was a small yellow kitten in a basket.

They had a sixty-mile ride before they changed cars. The gentleman pulled out a newspaper and began reading. The little boy amused himself by looking out of the window. At last, tired of that, he thought of his pet kitten, and taking him out of the basket, played with him until he went off to sleep. The kitten, being left alone, climbed into the next seat and went to sleep.

The train arrived at the station where the man and little boy were to change cars. And the man, folding up his newspaper, took the little boy and his bundles and the empty basket and rushed into the other train. The boy had been awakened so quickly that he had not thought of his kitten.

The first train passed on. At night, when it drew up to its final station, the conductor went through the train and found the little kitten asleep on one of the seats. He carried it to the fireman, who was fond of cats. The fireman fed the kitten and put him in the baggage car for the night.

When the train went out the next day the kitten, which the fireman called Dick,

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went with it. Dick rode in the baggage car for a week or so, when his master took him on the engine with him one day. Dick was quite frightened at first, but soon got over it, and always rode on the engine after that.

One thing very much frightened Dick—that was, when he heard another train coming. He would crouch on the floor of the cab at his master's feet, and would remain so until the other train passed. His master tried in vain to break him off this.

A year passed, and Dick was on the same engine with his master, who had been promoted to be an engineer. Dick still appeared frightened at hearing another train.

One day in winter Dick's master was running in the western part of Missouri.

when a severe snow-storm came up. They reached one station at 4:30 in the afternoon, and a freight was due about the same time. They waited fifteen minutes for the freight, and then the conductor decided to go on to the next station, ten miles beyond. So he telegraphed to the next station to keep the freight until he reached there; and receiving no message back that the freight had left that station, he thought it all right, and Dick's train started. They had gone about five miles when Dick suddenly raised his head, listened for a moment, and then jumped to the floor and crouched at his master's feet. The engineer knew that Dick had heard a train. Then it flashed into his mind that perhaps it was the freight. He reached his head out of the window and listened but could hear nothing but the wind. He had so great confidence, nevertheless, in Dick, that he signalled for the conductor. The conductor came and inquired into the matter, and when the engineer told him how Dick had acted, he advised the engineer to back the train to the last station. The engineer lost no time in taking the conductor's advice, and backed the train at full speed.

They had been in the station about five minutes when in came the tardy freight. They were all agreed that it had been a narrow escape from a serious accident. When Dick's train arrived at the next station they asked why they had not telegraphed back that the freight had already started. The station agent said that he had received no message from the conductor at all. The next day the wires were found broken, so that the station agent had not received the despatch.

Dick received due praise. His master is very proud of him, and he is a general favorite on that railroad.—Our Dumb Animals.

THE BEAST THAT CANNOT JUMP.

The elephant is the beast that cannot jump; neither can it trot, nor canter, nor gallop. Even the running of an elephant is not true running, but only a sort of fast shuffling along, moving the legs on the same side as nearly as possible together. But a man who is a fast runner could not be overtaken by an elephant on level ground; though, on rough ground with jungle grass and underwood on it, a man chased by an elephant has no chance of escape whatever. The full stride of a large elephant is about 6½ feet; but a deep trench or gully 7 feet wide brings an elephant to a standstill. Because it is impossible for an elephant to have all its four feet off the ground at the same moment an elephant cannot jump.

MOTHER FIRST.

Fred Baker sat one winter evening watching his mother as she patiently stitched away on the garments of her more prosperous neighbours. Mrs. Baker was a widow, and her income was so small that she must needs eke it out by the help of the needle. Fred was almost thirteen, and was the oldest of her three children. He attended school every day, and Saturday he also spent over his books, for he had determined to make a scholar of himself, and so be fitted to make

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a good livelihood for his mother and sisters.

But other thoughts suddenly crossed his mind. "What if mother does not live until I am a man? She looks pale and thin. I'd better not wait to do great things. I'd better begin now. Mr. Richie needs a boy over at his store. I think that I will speak for the place. He paid Bert Randolph four dollars a week."

He put on his overcoat took his

Pains in the Back, Hips and Spine

Great Suffering and Loss of Weight—Doctors Could Not Help Him—A Splendid Tribute to

Dr. Chase's Kidney-Liver Pills

When you read such letters as the following from well-known and highly respected people in all parts of the country you need no longer wonder why the sale of Dr. Chase's Kidney-Liver Pills is so far in advance of any similar remedy. When the people find out the virtue of this great medicine they tell their neighbours about it, and so the good news spreads.

Mr. James Clark, Consecon, Prince Edward Co., Ont., states:—"Eleven years ago I was taken with pains in my back, settling in my hips and extending up my spine. The pain was very severe, and at times almost unendurable, and many days I was not able to do an hour's work. My weight was reduced from 190 to 160 pounds, and though I had consulted many first-class physicians and tried several advertised medicines I could get no relief.

"At this time my father-in-law told me to try Dr. Chase's Kidney-Liver Pills, and said he knew they would cure me. I secured a box, and great was my surprise when I began to feel better after using only the one box. I continued their use until I had taken about four boxes, which made me a sound man, and I also regained my usual weight, 190 pounds. I cannot say too much in favour of Dr. Chase's Kidney-Liver Pills, which have done so much for me. I have recommended them to a number of my friends and have never met with one case where they did not meet with good success. My daughter, Mrs. Chas. Phillips, has also been cured of a severe stomach trouble by the use of these pills."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, 5 boxes for \$1. At all dealers, or Edmanson, Bates & Co., Toronto.

GOOD TESTIMONIALS ARE VALUABLE

AND WE HAVE HUNDREDS OF THE VERY BEST

But, after all, what you want to know is whether it suits you, not whether it suits someone else.

You can only tell by trying. You can try for 25c

IRON-OX

TABLETS

A NERVE TONIC, TISSUE BUILDER AND BLOOD MAKER

A Cure for Constipation and Indigestion.

hat, and went towards the door.

"Where are you going, my son?" asked Mrs. Baker, looking up from her work.

"I'm just going over to Mr. Richie's store."

"Very well; that is a safe place for you."

Mr. Richie was Fred's Sunday school teacher, and she thought that he wanted to ask something about the lesson, as it was Saturday evening, and he had been looking over his lesson-leaf. But he did not even think of the lesson. His mind was full of his new plan. He asked for the situation and procured it, but said nothing until early Monday morning, when he was obliged to explain.

"Mother, I am going into Mr. Richie's store. I knew you would object, and I had intended to keep the whole thing a secret until I had in my hands four dollars, my first week's wages. But I could not do it, because I must leave home before seven o'clock, and stay away until nine in the evening. What do you think of my plan?"

Mrs. Baker burst into tears and replied:

"I think that you are a blessed boy, Fred. I never felt the pinch of poverty in all my life as I did last week. My heart was very happy, although I tried to be trusting. I said a score of times: 'God will provide a way,' but these thoughts would return: The snow and the cold are here, and I have only one bushel of coal, almost no provisions, and but fifty cents in my purse. Why, Fred, four dollars is more than I can earn in a

Keep your Stomach Healthy.

When you get up in the morning with a bad taste in your mouth that the tooth brush will not remove, a coating on your tongue, and a general "out of sorts" feeling, don't blame it on what you had to eat the night before. A healthy stomach would be able to look after that. It's poor digestion that makes you feel so badly. A teaspoonful of Abbey's Effervescent Salt in half a tumbler of water at rising will make you feel better—will cure you if you follow directions. **Abbey's** revitalizes every organ of the body—it clears away fermenting matter and refreshes and cleanses the stomach. It prevents the suffering that often follows a pleasant evening.

Abbey's Effervescent Salt

is a pleasant, palatable and effective medicine for all stomach ills.

week. God bless you, my son! I feel that He has provided a way. I had not thought of your leaving school; you were so anxious to secure an education."

"I was, mother, but I am anxious to secure immediate help for you. I could not go on making fine plans about being able to help you by and by, while you were breaking yourself down to keep a big, strong boy in school. It's right to do the first thing first, Mr. Richie says. 'Mother before books,' now."

He was soon ready, and as she stood with his hat in his hand he said:

"Give me a kiss, mother, to keep me company. The hours may seem long to-day."

She kissed him fondly, and again said: "God bless you!" and he went out to undertake his first day's work.

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of a pure, rich, unsweetened condensed milk is Borden's Peerless Brand Evaporated Cream. It is always available for every use to which raw milk or cream is devoted and is far superior to the average quality of either. Prepared by Borden's Condensed Milk Co.



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INDUSTRIALS AGENCY LIMITED

MANNING CHAMBERS,

CITY HALL SQUARE,

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THE WORM THAT WENT TO SLEEP.

One day, when Manette was visiting her grandpa, she found a great worm lying on the path. It was as long as grandpa's forefinger, and was as big around as his thumb. It was a light green color, with queer, bright-colored knobs all over it. It was so ugly that Manette was afraid of it; but her grandpa lifted it between two sticks and put it into a paste-board box, with a piece of glass for cover. He then carried it into an upper room which was not much used. His little grand-daughter wondered, and asked

questions.

"The worm is sleepy, and so I have made it a bed, and by and by it will make itself a blanket," grandpa said.

"O grandpa! can it, really? How can a worm make a blanket?"

"It weaves it, dearie, something as a spider weaves its web. It will take a good while; you must watch, and be patient."

Manette went every day to look at the worm; and, after what seemed to her a long time, one day she saw some fine threads from the worm to the glass. Every day there were more threads, until at last Manette could not see the worm at all.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him, at 804-62 Winthrop Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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are lightened and time and patience, mess and trouble are saved by the woman who uses that English Home Dye of highest quality, Maypole Soap, because it washes and dyes at one operation. Brilliant, fadeless. Quick, easy, safe, sure.

Maypole Soap

Sold everywhere.
10c. for colors, 15c. for black.

"He has grandpa. Is now?" she

"Yes, and all winter; an spring. I d recognize him

When Man grandpa gave done up in p the cover off

So she did, an wrapped up fastened tigl mamma lean wall above tl and there it

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Manette was her mamma the library, the mantel gorgeous go

"O mami it fly through think?"

"No, dear blanket."

And then the cocoon, which the v was a hole a the ugly gr into a fairy spend its se the air and ers.

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"He has covered himself all up, grandpa. Is the blanket finished now?" she asked.

"Yes, and now the worm will sleep all winter; and when he wakes in the spring, I don't believe you will recognize him."

When Manette's visit was over, her grandpa gave her the box, carefully done up in paper, and told her to lift the cover off when she reached home. So she did, and found the worm snugly, wrapped up in its odd bed-clothes, fastened tight to the glass. Her mamma leaned the glass against the wall above the mantel in the library, and there it stayed all winter; and Manette often forgot all about it.

But one day in the early spring a very wonderful thing happened. Manette was playing in the yard when her mamma called her. She ran into the library, and there on the edge of the mantel was the most beautiful, gorgeous golden-yellow butterfly!

"O mamma," she whispered, "did it fly through the window, do you think?"

"No, dear; it crept out of its winter blanket."

And then her mamma showed her the cocoon, as she called the blanket which the worm had made. There was a hole at one end, and out of that the ugly green worm, now changed into a fairy-like insect, had crept, to spend its second summer floating in the air and sipping sweets from flowers.

"It's just as grandpa told me," Manette said. "I never would have known it."

THE PUNCTUATION MARKS.

Six little marks from school are we,
Very important, all agree,
Filled to the brim with mystery,
Six little marks from school.

One little mark is round and small;
But where it stands the voice must fall,
At the close of a sentence all
Place this little mark from school.

One little mark, with gown a-tailing,
Holds up the voice, and, never failing,
Tells you not long to pause when hail-
ing
This little mark from school.

If out of breath your chance to meet
Two little dots, both round and neat:
Pause, and these tiny guardsmen
greet—
These little marks from school.

When shorter pauses are your pleasure,
One trails his sword—takes half the
measure
Then speeds you on to seek new
treasure;
This little mark from school.

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Before purchasing, examine not one make of piano but many, among which we emphasize:—

Knabe Hardman
Gerhard Heintzman
Mendelssohn Dominion

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Write at Once for Catalogue and Special Prices.

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In any case, the values are unprecedented.

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One little mark, ear-shaped, implies,
"Keep up the voice—await replies;"
To gather information tries,
This little mark from school.

One little mark, with an exclamation,
Presents itself to your observation,
And leaves the voice at an elevation,
This little mark from school.

—Julia M. Cotton, in St. Nicholas.

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102 Bloor Street East, Toronto.

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Anglican Church and is exten-
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a quick reply.
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Miss Lefroy, of Cheltenham Ladies' College, Eng-land, Principal, assisted by Ten Resident Experienced Governesses from England (five of whom are special-ists in the Music and Art Departments), and one non-resident Instructor, Housekeeper, Matron and Nurse.
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