

# Canadian Churchman

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TORONTO, CANADA, THURSDAY, MAY 5, 1898.

[No. 18.



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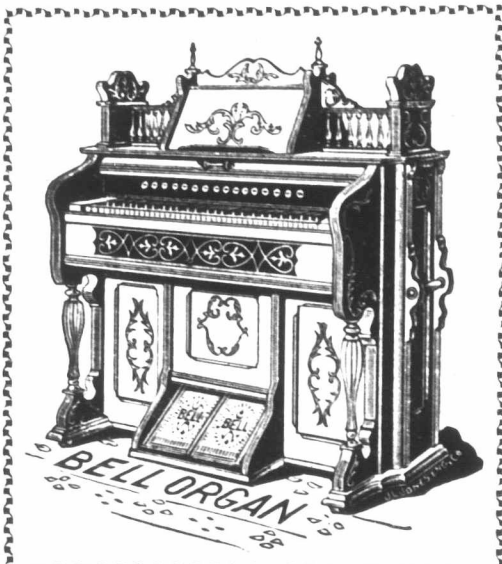
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 Notice is hereby given that the general annual meeting of the shareholders of the company will be held at 2 p.m., Tuesday, June 7th, 1898, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.  
 By order of the Board.  
**S. C. WOOD, Managing Director**  
 Toronto, 27th April, 1898.

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# Canadian Churchman.

TORONTO, THURSDAY, MAY 5, 1898

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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

May 8—FOURTH SUNDAY AFTER EASTER.

Morning.—Deut. 4, to 23. Luke 24, 13.

Evening.—Deut. 4, 23 to 41, or 5. 1 Thess. 5.

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

### FOURTH SUNDAY AFTER EASTER.

Holy Communion: 197, 316, 555, 557.  
Processional: 125, 127, 232, 302.  
Offertory: 137, 202, 274, 499.  
Children's Hymns: 133, 330, 336, 569.  
General Hymns: 128, 137, 138, 140, 550, 498.

### FIFTH SUNDAY AFTER EASTER.

(Rogation Sunday).  
Holy Communion: 173, 191, 313, 319, 321.  
Processional: 130, 136, 305, 308.  
Offertory: 298, 292, 500, 527.  
Children's Hymns: 270, 338, 342, 346.  
General Hymns: 142, 143, 174, 222, 477, 505.

### ASCENSION DAY.

Holy Communion: 304, 146, 555.  
Processional: 147, 148 pt. 1 and 2, 301.  
Offertory: 293, 299, 201, 30.  
General Hymns: 144, 149, 150, 202, 300, 506.

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

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

Gospel for Rogation Sunday.

St. John xvi., 31. "De ye now believe?"

To ask such a question is to imply a doubt. Some would make it affirmative: "Ye do now;" but even then the "now" emphatic, and suggests a change. Consider.

i. The question in relation to the Apostles.

1. Was it not unnecessary." (1) They had forsaken all. Many had fallen away, not they. (2) Had heard his teaching and learnt and known.

2. But He saw deeper, knew the danger. Well that they should reflect, consider.

ii. The same question in relation to ourselves. In the Apostles representatives of mankind. Believers and unbelievers, constant and fickle.

1. What is the first and obvious answer to the question? Of course we believe. Born, baptized, taught, accepted, confessed.

2. Yet may go deeper. (1) Historical faith good. (2) But may be held coldly and impractically. In action alone evidence of faith.

3. For this reason question put to Apostles, and so to ourselves. (1) He who asks is not ignorant. (2) But wishes to bring us to self knowledge, and so requires us to interrogate selves, not to produce doubt, but to remove all doubt.

iii. Let us take in hand seriously to answer.

1. Some will answer no, others yes, and both may be mistaken. But certain tokens by which faith known.

2. Faith implies a double relation to Christ—acceptance and surrender.

(1) Acceptance. He is a Deliverer and Helper. A Saviour. (2) Also, a Master and Lord to be served. Two aspects inseparable. (1) He came down from heaven, to teach and to suffer. He brings redemption—which He requires us to accept. (2) He also raises us up to God, and gives us a place in His Kingdom; and we yield to Him as our King.

3. Hence arises a new spirit of life. (1) Without Christ only self and the world. (2) In Christ a new creature.

4. Hence new conduct; the external manifesting the internal—in various ways (1) In regard for Divine ordinances. (2) But it will enter into the whole conduct of life—elevating sense of duty—leading to loving sacrifice. Taking up Cross.

In prospect of the great Festival of the Ascension, let us pray that we may be lifted up and have our life hidden with Christ in God.

Gospel for Ascension Day.

St. Mark xvi. 15, 16: "Go ye into all the world, and preach the Gospel to the whole creation," etc.

The Ascension of Christ not only the culminating point of His resurrection, also turning point from work on earth to work in heaven. Carried on now under different conditions. No longer by personal presence, but by the Holy Ghost, and by many different agencies. One chief agency that of the Apostles and the Church. Note the nature of their commission.

i. They were to carry good news.

1. Did not mankind stand in need of such? Imagine the world deprived of the Gospel—

of churches, Bibles, and of all sprung from Christ.

2. Then remember the contents of the message. God loving sinful men—seeking—grudging nothing—sending Son—Holy Ghost. What good tidings!

ii. To the whole world ("the whole creation"), no mere local religion (1) Predicted to Abraham, "All nations shall be blessed." So Ps. ii. (2) At His birth tidings "to all people." (3) Only hints during His personal ministry. (4) But realized afterwards—when the Holy Ghost given: "Neither Jew nor Greek." (5) Proved its fitness and adaptation. No other has been fitted for every kind of people. (6) Here learn our responsibilities.

iii. Consequences of the diffusion of the Gospel.

A savour of life or of death. Salvation or perdition.

1. Salvation. What? Saving, making whole. (1) Analogy of human body. Freed from disease and death—gained life and health. So the soul: State of harmony and power. (2) Conditions of salvation not arbitrary. Without faith no real spiritual union to God. Baptism the means of association with the Christian community.

2. Condemnation. (1) Brought about—not by mere non-belief, but by disbelief, rejection; and disbelief for which responsible. Pointed out by our Lord; speaking against the Holy Spirit. (2) And this followed by condemnation of necessity. Left outside the covenant body, separated from Christ through whom alone spiritual life.

Let us thank God for His mercy towards ourselves.

Let us carry the same blessings to others.

## OFFERTORIES.

The English weekly newspaper, The Spectator, has an article of a good deal of interest on the subject of "offertories" as our collections in church are now commonly called. The offertory is properly the service or sentences at the reading of which the "alms for the poor and other devotions of the people" are what we call—in modern church slang—"taken up." There is properly no offertory collection except at the communion service. This, however, is a small matter. The point of the article to which we refer is, that these offertories or collections are coming to be a nuisance and are likely to become ineffectual. We all remember the story of the two shipwrecked sailors, who, in their distress, wished to perform some act of devotion. Neither of them could remember a prayer or a hymn, the two leading parts of worship. There remained only to "take up a collection." This was the next constant element in divine service.

The writer in The Spectator refers to the element of unreality which has crept into our talk about giving—when, for example, the preacher tells his hearers that the spirit of

the giver counts for much more than the amount of the gift, and probably makes a reference to the widow's mite. But there are other texts besides this which bear upon the subject of giving—such as, "He that soweth plenteously shall reap plenteously," and "God loveth a cheerful giver" which the writer will hardly accuse preachers of overlooking.

The writer refers to the change from the "decent basin" ordered by the Prayer-Book to the bag ("highly ornamented" or otherwise) which has now taken its place in many churches; and he says there is no record by what process this change took place. There may not be a record, but the process must be remembered by many persons still alive. Of course, it is said that the decent basin still survives, inasmuch as upon it are placed all the collecting bags, that they may be offered on the Holy Table. But this is not enough. Undoubtedly the alms of the people were formerly collected, as a rule, in open dishes—in Scotland in boxes at the end of a long handle—whereas they are now commonly collected in bags. This change came in when collecting became more common, enabling people to give their offerings without the amount being made known to others. The writer in *The Spectator* assumes that the bag is now universally used; but this is not the case either in England or in Canada. Indeed, we doubt whether it is used in half of our churches, but this is a matter which need not be decided. In a good many cases we happen to know that bags have, after a time, been discontinued, and the open plates restored, partly because the contributions became smaller and smaller, until they were quite insufficient, partly because foreign bodies were introduced. It is quite possible, says the writer, that "in rare cases the bags may be supposed to have evoked new forms of liberality. There are a few probably who would dislike the seeming ostentation of putting a cheque into a plate;" but there is another side to this privacy. "So far as we know, the custom of presenting buttons in lieu of coins came into vogue with the introduction of bags. But, he continues, the first practice is too seldom resorted to, to make any special provision for it necessary, while the second hardly merits encouragement." The writer proceeds to question the utility of this new method. He observes, quite truly, that it does not always contribute to intelligent giving, and that it has somehow come to be invested with a false sacredness, as though sixpence put into a bag had a character which is not shared by sixpence given to the same object in another way. Besides this, he says, people who shudder at the notion of a pew-rent are not in the least shocked by the inserting of a virtual demand for money into every service. We rather sympathise with the writer in his last remark. It is all very well to have collections at all celebrations of the Holy Communion, and at the principal services in the forenoon and the evening; but we are certainly inclined to think that they go a little too far who have a collection at every service, great or small. We believe that it produces an indifference to the appeal on the part of a great many attendants of our churches. People feel or find out that

they cannot give every time the bag is presented to them, and so they get accustomed to letting it pass; and this is to form a bad habit. On the other hand, the writer does not seem to be aware of the convenience of the Sunday collections in places where the envelope system is used. We doubt whether English people have any experience of that system. Now, we quite believe, that the envelope system has taken the place of pew rents, not because people had any violent prejudice against the latter; but because the letting of pews in church has fostered selfishness, and prevented persons from obtaining seats in buildings which were very far from full. We are quite aware that it would, in some cases, be inexpedient to do away with appropriated seats. But where this is done, where there are no pew rents and where the people promise certain regular sums, to be placed in envelopes and paid at stated times, the collecting of these contributions in church is a very convenient method, and saves a great deal of time and labour to churchwardens. It is possible that we have not yet learnt the best way of raising money for church purposes. It is, however, a comfort to know that a great deal of money is raised, and, generally speaking, carefully and judiciously expended.

#### A DEMOCRATIC CHURCH IN A DEMOCRATIC STATE.

The heading of this article is the title of a sermon by Archdeacon Wilson, a former Bampton lecturer and in other ways a man of eminence and authority in the Mother Country. The Archdeacon means several things by this title. He means that the laity should have some more effective control over church affairs than they now possess; and also that church services should be made more popular. Most people will agree with him in both of these contentions, if only a way could be found of carrying them into effect. One great hindrance is undoubtedly the lack of interest in ecclesiastical matters on the part of the laity as a whole. It is sometimes said that the Roman Catholic layman is satisfied to leave his religious affairs to be managed by his priest, content to believe what he tells him, and to do what he bids him. Doubtless the attitude of the Anglican layman differs a good deal from that of his Roman brother; but practically it comes to very much the same thing. The ordinary English churchman goes to church, joins in the services, hears or does not hear the teaching, makes his contribution—and leaves all the rest to his clergyman. This is the ordinary state of affairs. But perhaps we shall be told that the reason of this indifference to the administration of religious affairs arises from the fact that the clergyman is an autocrat, that practically he can do as he likes, that he would rather not consult the laity or be advised by them, unless they are of his own way of thinking. Now, however it may be in isolated cases, we are satisfied that the clergy in general are far from wishing the laity to stand aloof from their work. They desire their counsel and their co-operation in

all things. Of course a clergyman does not like to be dictated to, especially in matters of doctrine, or even in matters of ritual. He has a mistress whom he has promised to obey, the Church. He has a representative of the Church whose godly prohibitions he has promised to follow, the Bishop. But within the limits of the lawful, in seeking to follow the expedient, the profitable, the edifying, the normal clergyman seeks for the co-operation of his people. Not only so, but in nine cases out of ten the real success of the clergyman and the prosperity of the parish are mostly determined by the cordiality of such co-operation. The difficulty seems to be that it is not quite easy to get the laity to interest themselves in Church work, and often the clergyman hardly knows how to set to work in order to gain their interest and support. Endeavours have therefore been made to set up institutions which should draw the two parties together and give the laity some authority in regard to the affairs of the Church. The Parochial Council was, some years ago, devised for this purpose, consisting of the churchwardens and a number of other laymen chosen by the communicants, or seat-holders, or such other body as might be determined by the constitution of the council. The outcome of such an institution, where it was tried, and it was not very often tried, was not encouraging. Where things went smoothly there was nothing for it to do, and it often dropped out of existence. Where things did not go smoothly, it was seldom effective. And there was more than this. Sometimes the council would become an oligarchy, ruling the parish in a much more imperious manner than the so-called autocrat of a parish priest had done—sometimes as his body guard, carrying out his wishes and plans; sometimes making the parish priest their agent or tool. On the whole, where the experiment has been tried, the majority of the parishioners have felt that they were happier under the monarchical principle than under the oligarchical.

In thus writing we are not to be understood as deprecating the formation of such councils where they arise with the good will of all concerned. It is quite possible that they might be found, after a time and when they had got into smooth working, admirable auxiliaries in parochial work. But we must not expect too much of them; and, above all, we must be prepared, as with all considerable changes, to find that, at the beginning, they would create more difficulties than they would remove. We are afraid, therefore, that we must trust more to the good sense and the Christian feeling of clergy and laity to promote harmony in parishes; and to their devotion to the cause of Christ, to have the work of the church done in the world. Archdeacon Wilson seems to see all these difficulties. He says that under such a system it is only too likely that the power "would very soon get into the hands of a few, and be even more intolerable to the rest of the laity than to the clergy."

So much for one side of the subject. As regards the other—the popularizing of the services of the church—this is a subject to which we must return.

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## REVIEWS.

Henry VIII. and the Reformation, in relation to the Church of England. By the Rev. William Frederic Faber, author of "Nobiscum Deus," 15c. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

The exact place of Henry in the Reformation is not hard to fix if we proceed without prejudice. Mr. Faber tries to be just to both sides, and throws a clear light upon the characters of the king and his friend, Erasmus, favourable on the whole to each. The English Church had always been protesting against usurpation, and Henry could brook no foreign interference. Catherine's case was an occasion rather than a cause of the rupture with Rome. This short essay is a gem in spirit, form and workmanship, and the antique type lends an additional charm.

Wolfville. By Alfred Henry Lewis. Price, 75c. Toronto: Morang, 1898.

This is a very clever, remarkable, out-of-the-way kind of book, treating of camp life in Arizona, when it did not number among the "States." The language is that of the place and the period, and may be a little puzzling to a Philistine; but a very little labour will make most of it fairly intelligible; and on the whole, we may say that the contents will compensate for the labour expended. Not only will the reader obtain what would seem to be trustworthy information respecting a phase of civilization which has almost passed away, but those who can appreciate wit and humor with a certain indescribable and uncommon flavour will find it here in abundance. Anyone who reads the account of the unmitigated success of Wolfville's First Funeral will certainly not stop there.

With Fire and Sword. An Historical Novel of Poland and Russia. By Henryk Sienkiewicz. Price, \$1.50. Toronto: G. N. Morang, 1898.

When it is remembered that this book is from the author of "Quo Vadis," great things will be expected by the reader, and he will not be disappointed. But it is only fair that we should add, a good deal will be expected from the reader. For here we have a goodly volume of nearly 800 pages rather closely printed; and, although the story never drags, yet it is a considerable burden to carry. It is a very exciting story of the invasions of Poland by Tartars and Turks, led on by a rebellious subject who thought he had a grievance. The hero is a loyal Pole, whose fortunes (coupled with those of his adorable mistress, with whom naturally several others fall in love), the reader will follow with much interest. Many acts of chivalry and heroism are here performed, many horrible massacres are perpetrated; human selfishness and human self-sacrifice are admirably portrayed; and, not least of all the lessons conveyed, we are shown the danger of an elective monarchy. The truth of the remark is brought out, that Poles individually are quite equal to any other nation in ability and wisdom, while collectively they are singularly destitute of these qualities. A brief sketch of Polish history, by the translator, who seems to have done his work exceedingly well, will prove of good service to the reader.

John Bright. By C. A. Vince, M.A. Price, 2s. 6d. London: Blackie. Toronto: Copp, Clark Co. 1898.

Here is another admirable volume of the excellent Victorian Era Series. Mr. John Bright was a Quaker and a Radical; but he was also a sincere and honest man, and a great orator. The Manchester School, of which Bright and Cobden were the leaders,

were not all-wise; but they set England on the way of free trade which, on the whole, has done so much for her in every way. It is possible that the free trade theory may have become a fanaticism, and that there are other sides of economic truth; but at least it did something for Great Britain. In the volume before us we have an admirable and sympathetic account of the great Radical leader who ended his life as a fervent Unionist, and was therefore in danger of being called a Tory, as Mr. Chamberlain now is! Mr. Vince has done his work with great care and judgment, allowing Bright, as far as possible, to speak for himself. Whilst giving an account of all the great movements in which Bright took part, he has given space to them not in proportion to their importance, but in the proportion of Bright's dealing with them. Bright was not always right—in the matter of the Factory Acts, we think he was wrong. But he was oftener right than wrong, and in his intentions he was always right.

Magazine.—The Expository Times (April), begins with some interesting "Notes" on the new Dictionary of the Bible. Attention has been drawn in several quarters to the great care bestowed upon the short articles—a notable and praiseworthy feature in this great work. Of the larger articles more attention has been given to those on Biblical theology, which are, for the most part, the work of well-known and highly esteemed writers. The article on the "Mind of a Child," by the Rev. J. Kelman, is of great value and should be studied by Sunday school and other teachers. The review of Dr. Clemen's work on the "Christian Doctrine of Sin" draws attention to a subject once very frequently and earnestly debated, and which can never be ignored without loss. The Archaeological Commentary of Professor Sayce is continued. The great text of this issue is St. John xvi. 12, 13—a very important one. The reviews are full of interest, and the smaller articles are nearly all of value.

## THE TORONTO WOMAN'S AUXILIARY TO MISSIONS.

The 12th annual meeting of this society of the Diocese of Toronto was held in the school-house of St. James' Church on April the 27th, 28th and 29th. The proceedings opened with Holy Communion at St. James' Church at 10.30 on the 27th, the celebrants being the Rev., the Provost of Trinity College; Rev. Canon Osler, Rev. Mr. Ashcroft and Rev. Mr. Wallace, the two latter being assistant clergy of St. James'. The beautiful old church was well filled, chiefly by members of the W.A., the appropriate badge of the order gleaming from many a bodice, while the inspiring motto, "The love of Christ constraineth us," seemed imprinted on many a brow. The forcible and eloquent sermon was preached by the Rev. the Provost of Trinity College, the power of Christ's resurrection being the key-note of the discourse. "Your work," said the preacher, earnestly, "is to help to make the truths of salvation known to those who know it not; the message that is given now is the same as that given 18 centuries ago. 'Because I live ye shall live also.' What was true for those to whom those words were spoken is true for us." But although the words of comfort and advice permeating this notable sermon dwell in the mind of the writer, we must pass on to the work of the 12th annual meeting, hoping yet to see the sermon of the Provost in print.

At the close of the sermon and celebration of the Holy Communion, there was a general exodus for the parochial school-house to answer, at 12.30, to the roll-call and listen to announcements. A generous luncheon was then partaken of, and at recess nomination of officers took place. At 2.30 p.m., a general stampede was in order for the front seats, because all present desired to miss no word of the president, Mrs. Williamson's address, and were ever loath in the general exultation of the hour to miss

any part of the reports. Mrs. Davidson then spoke a few happily-chosen words of welcome from the city branches to delegates from outside places, bidding all welcome in bonds of a common fellowship. Mrs. Carry, of Millbrook, replying for the delegates, said, "they, even at this early hour of the proceedings, were realizing that it was good to be here." Miss Muckleston then read letters of greeting from Huron, Niagara, Ottawa, etc., all couched in the most cordial tones of regard. The Right Rev. Dr. Sullivan wrote from a distance regretting that "long lengths of miles," prevented his welcoming the auxiliary to his parish church, and praying that the blessing, that maketh many rich, might rest upon their prolonged session.

The report of the recording sec. being called for by the pres., Miss Cartwright responded with a highly interesting report, telling of new branches and of names added to the roll of life members, of the work of Miss Louie Thomas, in South Africa, and of the work among the Chinese. The addresses of Revs. Loftus and F. H. Hartley were alluded to as most helpful. The importance of the work of medical missionaries was dwelt upon, while the responsibility resting upon each member of the W.A. was alluded to with much impressiveness. Mrs. Cummings, diocesan secretary, then being called for, read a thoughtfully prepared report showing that as, "to be obedient is the watchword of the soldier on the battle field, so also is it the watchword of officers of the Woman's Auxiliary to missions. They had both rejoiced and mourned together during the year, thus sharing, thus bearing each other's burdens. In the improved condition of the Blackfoot Home there is much cause for rejoicing. But after all, this work that we call our work, is really God's work, which He graciously permits us to do. There has been a good deal of important correspondence during the past year. Two of our members have gone forth to spread the truths of the Gospel in heathen lands, we refer to Mrs. Owen and Miss Thomas, and thither do our prayers follow them. We rejoice that the letters from Miss Paterson are full of cheery notes from Japan. But it is our sorrowful duty to report, that, by reason of hardships encountered during his stay in Chicago, en route for South Africa, the Zulu lad, John Zippo, is now laid on a bed of sickness, all our prayers should go up for his patience and comfort."

Mrs. Cummings here, with the utmost good humour, reminded secretaries of branches of the expediency of purchasing a pocket dictionary where-with to study the meaning of rules for their governance. Referring to letters received from out-of-the-way places, the dio. sec. said that one read between the lines of "patient continuance in well doing," reminding her hearers that all things can be done through the sustaining power of Christ, concluding her faithful report by exhorting all members of the W.A. to devote their lives to the winning of souls for Christ.

Mrs. Grindlay, dio. treas., now presented her report, showing a careful and judicious expenditure of moneys during the year. The report showed much work done and many pledges redeemed by junior W.A. The request was made that in sending remittances for the W.A., in care of Synod Office, such enclosures should be carefully marked for the W.A., otherwise Mr. Kemp, naturally, would decline to so credit such moneys. Mrs. Grindlay thanked Mr. Wm. Cook for his kind services as auditor, also Mrs. Boyd for faithful work in the interests of the W.A., not forgetting that much praise is also due to two girl members of the Forget-Me-Not Guild, for cheerful work accomplished.

Mrs. Banks then read her report as Dorcas secretary, which showed that the work goes steadily on. Besides the immense number of bales sent out to our Home Mission Field, England has contributed largely in garments. The Dominion Government have acted very liberally in the matter of rebate on freight. Blackfoot Home is most grateful for groceries, two plum puddings at Christmas, preserved fruit, etc., but the old demand for a pair of trousers for each of the boys, instead of one pair for two boys, is still open for contributions. In sending garments to the Central Rooms, Toronto, please see that they are really suitable for wearing apparel, remembering that "cleanliness is next to godliness!"

(Here may the writer interlard, if not before, for how can there exist a dirty Christian?) The dio. sec. concluding, said, "Oh that we would always remember to practice the text of 'whatsoever thy hand findeth to do, do it with thy might.'" A pleasing incident was next in order, in the presentation by the branches to the Dorcas sec. of fifteen dollars in gold, and in making her a life member by presentation of the badge, in gold. Mrs. Banks was both surprised and pleased at such graceful tribute from the branches, being markedly moved in her few heart-felt words of thanks.

Miss Osler, as convener or sec. P.M.C., in her interesting report, showed a decrease in subscriptions during the year, "a special appeal having caused the emptying of one hand to fill another." The report of Mrs. Miles, treas. cent-a-day fund, was most cheering, showing an increase in this little fund. The Church of the Redeemer coming in first, St. Stephen's second. The treas. remarking, pithily, that this cent-a-day fund is the only pocket money, so to speak, of the W.A., each branch voting it as its majority decide. The treasurer will be delighted to welcome new members, men also being eligible. Many pitiful cases were cited as having been relieved.

Miss Hoskin, sec. Literature Committee, then read a report showing the accumulation of much interesting reading matter.

Leaflets, on missionary topics, numbering 101, besides many devotional books, etc., at 17 Richmond



MRS. SWEATMAN, HON. PRESIDENT.

St., at which address is the W.A. library. Donations in books have been received from Mrs. Thompson, Mrs. Williamson, Miss Macklem, Miss Osler, etc. Two new booklets have been added recently. It is mooted the revising of the W.A. litany of intercession. Miss Hoskin now continued by reading some memo. from the president, Mrs. Williamson, stating that "3 senior and 9 junior branches do not take the W.A. Leaflet, feeling, perhaps, that fifteen cents a year is too small a sum to pay for so much information."

Mrs. Forsyth Grant, as dio. sec. for M.C.L., read a bright and concise report, showing a busy year with good results. Verily the little dots have proved themselves ministering children. Secretary should apprise Mrs. Grant of change of addresses.

Miss Tilley, treasurer junior W.A., asked to what object money is to be applied to, be carefully stated. Also that the pledges should be redeemed and that the W.A. juniors should fulfil the new responsibility in connection with Blackfoot Hospital.

Mrs. S. G. Wood read report of M.C.L. work done, showing that a number of pitiful cases have been relieved, old people comforted and little children clothed. The work of the tiny fingers of the ministering children league was one of the most hopeful bits of the day's proceedings. The various reports, having been presented, their adoption was moved by Mrs. Cooper, of Campbellford, seconded by Mrs. Carry, of Millbrook, and carried.

The W.A. hymn, No. 2, having been sung, the audience had the pleasure of listening to the thoughtfully-prepared address of Mrs. Williamson,

diocesan president, who reminded her hearers of its being a solemn thought that to-day's meeting marks the 12th mile stone in the history of the work of the W.A. Many beloved workers have passed away during the year, but we are comforted by the thought that "There remaineth a rest for the



MRS. WILLIAMSON, PRESIDENT.

people of God." We extend to you all a hearty welcome, delegates from other towns, as well as to our city branches. We are all endeavouring to work for the Master. Let us be careful that the seed sown is not that by the way-side; and that when we, at the close of our proceedings, separate, that the enthusiasm engendered by our gatherings in such numbers, will not wither and die in returning to our busy life duties. Let me ask you all to remember to pray for missionaries, picture the isolation of their lives, yes, let us pray for those Christian missionaries with all the intensity we possess. As to pledges made, I ask you why should the diocesan treasurer be left to worry as to whether pledges made by branches will ever be redeemed? Think of this. One little warning may not be out of place. Do not criticise unkindly your presidents and officers, let us not give way to gossip, but remember our motto: "The love of Christ constraineth us."

The primary object of the W.A. is missions, prayer is the motive power.

Recently an appeal was made for five cents from each member, to send a catechist to the Chinese at B.C.; that opportunity is past.

Let us pray to be delivered from the sin of negli-



MRS. WILLOUGHBY CUMMINGS VICE-PRESIDENT.

gence. To diffuse a missionary spirit among our friends is distinctly our duty. Let us teach our juniors to give systematically, whether from their earnings or allowance. Ask your pastors to come at stated times to talk to the juniors about missions. Send off your letters with earnest prayers. Our duty to God and our neighbour should come into all

branches of our work. There are great efforts always woven with these yearly reports, for instance, the missionary text of "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?"

Let us also take to ourselves the text, "Speak unto the children of Israel, that they go forward." In conclusion, oh that we could say, "And here we present our souls and bodies to be a reasonable sacrifice." Let prayer and faith be our watch-words for the coming year.

At the close of the forcible and instructive address by the president, the meeting being closed with prayer and praise, adjourned until 7.30 p.m., when the following interesting programme was presented the junior branches and the Ministering Children League, assembling in St. James' school-house.

An appropriate recitation was given in excellent style by the St. James' branch. The All Saints' Branch M.C.L. then sang the hymn, "Praise Him all ye little children," the voices of the little ones sounding clear and sweet. The Church of the Ascension branch next gave a recitation in such a manner as to cause one to regret its conclusion. The little children of St. Peter's branch sang charmingly, "O the little children yonder." The missionary exercises by St. Margaret's branch were given in a most enthusiastic manner.

The addresses which followed were appropriate



MRS. WM. GRINDLAY, TREASURER.

and interesting, being highly appreciated by the vast audience. At this meeting the untiring president also presided.

The Thursday session opened at 10.30, by singing the hymn, "The love of Christ constraineth," which was followed by the missionary litany, and Bible reading by Miss Tilley. At 2.30 p.m., the auxiliary again being called to order, opened the afternoon session by singing hymn, "The Son of God goes forth to war."

The president, in the chair, called on the recording secretary, who read interesting letters from the mission-field, showing that sewing, cooking and cleaning supplement the book-learning in the Cree schools. The missionaries regret that the Indian children leave school for their homes at the early age of 14 or 16 years. Many letters of thanks for bales containing clothing are constantly being received.

Mrs. Willoughby Cummings then presented her paper on "The beginning of things in our auxiliary work," which proved to be an exhaustive resume of the work from its commencement, Mrs. Richard Thorne and Mrs. Reynolds being first officers, as well as indefatigable organizers and supporters of the movement. In 1888, the Church Woman's Missionary Society and the incipient W.A. amalgamated. In 1886, the first literature committee consisted of Mesdames Thorne and Baker. There were only 8 or 10 members at the first Board meeting. These meetings were held at first in the Synod Office. The W.A. Leaflet was first published in 1888, with an edition of five hundred; now 7,000

copies are subscribed for yearly. Mrs. John MacNab originated the Cent-a-day Fund, which at this day has grown to be a magnificent memorial of her. We have now in this diocese 109 life members. We adopted our badge, the Winchester Cross, in 1891. And so we see in the progress made that difficulties have been met and overcome. He who guided and sustained us will guide and sustain our successors.

At the close of Mrs. Cummings' thoughtfully prepared paper, the president announced that three of the first officers of the W.A. were at that very moment seated on the platform, while that faithful pioneer, Mrs. Richard Thorne, was among the audience. The president continued by inviting Mrs. Thorne to come to the platform, who, on coming forward, was presented with the gold cross of life membership. The president asking the 1st vice-president of the first W.A. to present the badge, Mrs. Reynolds forthwith made the presentation, alluding in tones of much feeling to the early work of the recipient, going on to say that auxiliary members are not only joined together in a common cause, but are "One in Christ." Mrs. Thorne was visibly moved, so much so as to ask the ever kind president to convey her thanks to the thoughtful donors.

Mrs. Grant Francis, as first W.A. secretary, referred in eulogistic terms to the faithful work done by Mrs. Thorne, as pioneer president, adding, our cause is popular now, but we are reaping where others have sown; and we must remember that we are now here to add to the work done.

The diocesan secretary, Mrs. Cummings, then read letters from the distant missions. Building is a slow affair out here, wrote one at Hay River; it takes 300 logs to build a house; after that the furniture has to be made. Letter from Moosonee Diocese told of bale for Mr. Harper having been received, arrived in good condition, the clothing had been sorely needed. "I was naked and ye clothed me," is evidently a text practised by the W.A. The Moosonee Diocese covers an area of 500 square miles in which are 1,200 or 1,400 Indians to be ministered to.

After the singing of a missionary hymn, Miss Tilley gave an address on "Tithing-giving." God asks a tenth from us that we may carry on His work. This law is incumbent on Christian as well as Jew. Christ came not to destroy the law, but to fulfil. "The tenth shall be holy unto the Lord." The old Levitical law we know called for more. Will a man rob God? We, as Christians, believe in giving a seventh of our time to the Lord, hence the observance of His Day. It is an expression of our loyalty to our King of Kings. You say you cannot live on nine-tenths of your income. But I assure you, if you try it, you will find that nine-tenths will go farther than if you rob God of His share.

Miss Tilley's inspiring paper was followed by an enthusiastic discussion, led by Miss Stacey, who said, in the words of the Apostle, "I count all but loss in the excellency of the knowledge of Christ Jesus our Lord." But do we not desire to keep something, not giving up 'all'; it may be a dear one, whom God has called to leave us; it may be some treasure of this world's goods; it may be some talent we would hide away. Lord, we will give Thee everything but this, we say, everything but this. We do not say we count all things but as naught for Christ. Christ's tithe is just all. One young girl I know is giving up her all for Christ, giving up the ease of her present life and the man whose heart is hers; she is giving up her "all" to go to the foreign mission field to win souls for the Master. Another young girl, in the civil service, has given all her savings, two thousand dollars, to the cause of missions. Miss Stacey's remarks had a visible effect on the audience, eliciting many earnest, thoughtful ejaculations and expressions of intensely spiritual tone. Mrs. Allan, of Millbrook, gives tithes of all she possesses, stating that her young son is brought up to do likewise.

Mrs. Boddy spoke warmly in favour of tithes, expressing the conviction that mite boxes often took the place of tithes.

Mrs. Savigny stated that in the address of the diocesan president, Mrs. Williamson had emphasized the importance of systematic giving, exhort-

ing senior members of the W.A. to train the juniors to give systematically from their earnings or allowances, adding in the matter of mite boxes, that she knew of two Christian girls who not only gave a tenth of their earnings, through their church, but had their mite boxes also, as an additional free-will offering.

Miss Osler, as a consistent soldier of the cross, spoke in her fervent zeal of our simple duty being to render to God the things that are God's, the tenth belonging to God; we should not dare to use it, and we would find ourselves no poorer for denying ourselves what really is not our own but belongs to God. Many others took part in this discussion, whose names the writer did not hear (if given); one, only, advocating proportional giving. The discussion was closed by a few wise words from the diocesan president, who spoke again in favour of systematic giving, instancing the order in the universes; nothing could be accomplished successfully unless system and order prevailed, the giving of tithes being commanded in Holy Writ.

The diocesan secretary then read a few interesting letters, among them one from Mackenzie River, Moosonee Diocese, written 19th Feb., a brave letter of "trust in the Lord," of much work for souls, although privations were many, but these would pass while the work would last. The weather, at that time, was 55 below zero; rabbits were scarce, but moose plentiful. A letter from Kinsmount was also read, one of heartfelt thanks for help in time of need. The question drawer was next opened, and queries re duties of officers of branches, and how to conduct or prepare for annual meetings, answered by Mrs. Williamson, who proves herself to be possessed of an inexhaustible fund of knowledge on administrative topics. Prayers and the singing of hymn, "The day Thou gavest, Lord, is ended."

At 8 p.m. Thursday, a public missionary meeting was held at the same place, St. James' Church school-house, the Lord Bishop of Toronto in the chair, on which occasion splendid addresses were given by Rev. Mr. Kettle, of Duck Lake, Qu'Appelle; by Dr. Parkin and Hon. S. H. Blake.

Friday, April 29th, from 10.30 to 12 a.m., an important conference met to consider the most effectual working of junior W.A. At 2.30 afternoon session commenced by singing W.A. hymn, "The love of Christ constraineth." Prayers were then said, which were followed by a valuable paper, by Mrs. Davidson, entitled, "A Missionary Outlook," which proved a deeply interesting and timely matter to bring before the Woman's Auxiliary to Missions, the thoughts expressed therein being helpful to all who heard, being much to carry away, not forget, but transmit to others.

Reception of thank-offerings was next in order, which amounted to two hundred and twenty-nine dollars and twenty-five cents, which were voted to various calls.

It was wisely resolved to print in pamphlet form the paper, by Mrs. Willoughby Cummings, entitled "The beginning of things in auxiliary work."

The thanks of the society were most heartily given to the retiring officers, Mrs. Sullivan, Miss Osler and Mrs. Septimus Jones, as well as to the retiring secretary, Mrs. Willoughby Cummings, for faithful work.

Votes of thanks were passed to the Lord Bishop of Toronto and assistant clergy. To the Hon. S. H. Blake, Dr. Parkyn, to the Provost of Trinity College, Rev. A. C. Kettle; Reception and Hospitality Committees, for their untiring efforts so generously given; to the organist, Miss Atkinson, and to the Press.

The following officers were elected for the ensuing year: Honorary president, Mrs. Sweatman; president, Mrs. Williamson; 1st vice-president, Mrs. Willoughby Cummings; 2nd vice-president, Miss Tilley; recording secretary, Miss Cartwright; corresponding secretary, Mrs. Newman; secretary for junior branches, Mrs. Forsyth Grant; treas., Mrs. Grindlay; treas. junior branches, Mrs. E. F. Blake; extra sec.-treas., Mrs. Julius Miles; sec.-treas., Mrs. Banks; sec.-treas. literary committee, Miss M. Hoskins; convener of Dorcas committee, Mrs. MacLean Howard; Dorcas committee, Mrs. Sydere; assistant secretary; Mesdames Thompson, Catto,

Cayley, Thorne, Williamson, Kenney, Skae, MacMurray and Miss Thorne. Convener of literature committee, Mrs. Davidson; convener of P.M.C. committee, Mrs. Morgan. Mrs. Thorne was elected a life member of the society.

Friday at 8 p.m. a delightful programme was presented, by members of the junior branches, as follows:

Part 1.—Hymn, "The love of Christ Constraineth;" members' prayer. Condensed report of Girls' Auxiliary, by their superintendent. Missionary facts from our own land, three minute papers. 1. Diocesan Missions, by Miss Dalton; G.A., "Forget-me-nots," St. James'. 2. Algoma, by Miss MacDole, G.A., St. Bartholomew. 3. The Esquimaux, by G.A., "Memorial Branch," Trinity E. 4. Miners and Indians in Klondyke, by Miss Floy Hamilton, G.A., St. Alban's. Hymn, "A Gospel of gladness." Verses by singers from G.A. of St. James', St. George's, St. Stephen's and All Saints'. Chorus by all the Girls' Auxiliary.

Part 2.—Address, with costume illustrations, and Hebrew hymn, by Miss Litt-Smith and six helpers. Missionary Facts from Abroad, three minute papers. 1. Africa, G.A., St. Clement's, Leslieville; 2. The Mohammedans, by Miss Lulu Charlton, G.A., St. Mark's, Toronto Junction; 3. China and Corea, by G.A., Church of the Ascension; 4. Japan, by G.A., St. Stephen's. Hymn, "A song the ransomed world will sing," verses by a selection of girls from the G.A.; chorus by all; hymn, "The Day Thou gavest." Benediction.

Thus has closed the highly profitable plan of proceedings of the 12th annual meeting of the Church of England Woman's Auxiliary to Missions. We regret that such delightful conferences are now a thing of the past, for although physically weary, we are mentally refreshed. We have been spiritually strengthened in making new resolves for good, on hearing such zeal evinced in the service of the Master as the giving all one's goods to follow "In His Steps." One cannot but be imbued with the conviction that many members of this vast organization, the Woman's Auxiliary, have asked themselves in their own lives, "What would Jesus do?" —Anne G. Savigny.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—Though a little late in appearing, it may be of interest to our Western brethren to know the manner of observance of the past Lenten and Easter seasons in this parish. During the Lenten season, besides the usual daily services, consisting of the Holy Communion at 7.30; matins at 9, and evensong at 5, the litany was said at 12 on Wednesdays and Fridays, and addresses delivered by the rector on "Life between Death and the Resurrection." Large congregations attended these services. There were also sermons on Wednesday and Friday evenings. On Good Friday the reproaches and the penitential Psalms with collects were said at 7.30, matins at 9, litany and anti-communion at 10.30, at which service the Bishop preached; the 3 hours' service 12 to 3 taken by the rector, and attended by a very large congregation, nearly all of whom remained throughout; and evensong and sermon by the rector at 7.30. The Easter festival began with choral evensong at 8 p.m., on Easter eve, the church looking lovely in its white hangings and flowers. There were, as usual, four celebrations of the Holy Eucharist on Easter morning with the following number of communicants: 129 at 6.45 a.m., 188 at the choral celebration, 8 a.m.; 113 at 9.45 and 78 at 12 p.m. The annual confirmation had been held the Sunday previous, and the newly-confirmed received their first communion at Easter. At 11 a.m. matins was sung and the Bishop preached a powerful sermon on "Let us keep the Feast." At the children's service at 3.30, flowers were presented by the children, which were afterwards sent to the hospital,

and the Lent self-denial banks were also presented, which this year realized upwards of \$45. At even song the rector preached, and the music was excellent. After the Benediction, and before the recessional, the Noble Gloria, from Mozart's Twelfth Mass, was sung with fine effect. The parish meeting on Easter Monday was most satisfactory. The finances of the church were reported in excellent condition, and the prospect of the future was most encouraging. St. Luke's expects to celebrate its jubilee on May 14th and 15th next, and every effort is being made to raise a jubilee offering by both men and women, part of which is to be expended in repairs to the church and the balance to be used in reducing the debt.

The Bishop and Miss Courtney left for England last week. Miss Courtney, whose health at present is not good, will remain for some months in England. The Bishop returns in June for the synod which meets every alternate year. Previous to his departure, the Bishop held a number of confirmations on the Western coast. Very Reverend Dean Gilpin, of Halifax, and Ven. Archdeacon Kaulbach, of Truro, will administer to the diocese in his absence.

Rev. F. M. Webster has resigned the incumbency of St. Stephen's (Halifax), but will retain charge of the military prison at Melville Island, and will also act as assistant military chaplain to the Rev. Wm. Bullock. The Bishop has appointed Rev. W. Smith, late priest-in-charge at North Sydney, C.B., to St. Stephen's, or as it is more commonly called in this city, "The Bishop's Chapel." Mr. Smith, who is an Englishman, is very highly spoken of. Before his removal, Mr. Webster received handsome testimonials from the choir and Sunday School, accompanied with addresses.

The parish of North Sydney and Sydney Mines, in Cape Breton, rendered vacant by the universally lamented demise of Rev. Chas. Abbott, who was cut off in the very prime of his vigour and usefulness, is still unfilled. There is a fine field for work here.

Ontario men in Nova Scotia, as is the case with Nova Scotians in Ontario, seem to be favourites. There are no less than seven Ontario priests labouring in Halifax, and environs. St. Luke's, Rev. G. P. Crawford; St. Paul's, Revs. Armitage and Leo Williams; St. Matthias', Rev. Sohnes; Dartmouth, Rev. J. Wilkinson; Bedford, Rev. R. F. Dixon; Herring Cove, Rev. C. Clarke.

Mr. Frank Gatward, L.L.C.M., left this city immediately after the Easter festival for Minneapolis, Minnesota, where he commences his duties at once as organist and choirmaster of the Church of Gethsemane.

#### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

The sixty-second report of the Diocesan Church Society, of New Brunswick, has been circulated lately, and is now very generally in the hands of the members of the Church in this diocese. Since, on the 31st December last, this society became amalgamated with the Diocesan Synod, this appears as the last report, and is on this account all the more important. Besides the report of the yearly working of the society, there is appended the "papers" read at the last anniversary meeting of the D.C.S., held in Fredericton on the 7th of last October, by representation of the different deaneries of the diocese, and also the sermon preached by the Very Rev. the Dean, on that occasion. These addresses and the sermon are published separately in a pamphlet entitled, "The progress of the Church in the seven rural-deaneries of the Diocese of Fredericton." There are two "wood-cuts;" the one of Mr. George A. Schofield, who is at present the secretary of the Board of Home Missions of the synod, and who has been the secretary of the Board of Home Missions of this diocese since 1871. The other is of the Venerable George Coster, M.A., who was Archdeacon of New Brunswick from 1829 to 1859. He

was the chief organizer of the Diocesan Church Society in 1830. When the diocese was yet part of the diocese of Nova Scotia, Bishop John Inglis suggested the formation of this society. The hope which he expressed, in a letter to Archdeacon Coster, dated June 1st, 1830, was "of interesting the laity in the affairs of the Church," and he went on to say, "we must do something; our people must be awakened from their indifference, and led to take an active part in the prosperity of the Church." These words were an embodiment of the Church's principles to give the laity a large share in her work and for that "something," which has been done, we have to read the sixty-two yearly reports of the society. I am indebted to the secretary's report for these extracts and comparisons. The contributions, in these years, have increased from \$1,000, in the earlier years, to \$24,000, which of late years have annually been subscribed for general purposes. Yearly subscriptions to the special funds (Clergy, Widows' and Orphans', Incap. Clergy and fund for Education of the Children of Clergy), are additional to this amount of \$24,000. Through all these years there were only three secretaries, Rev. Frederick Coster, Rev. Canon Ketchum, D.D., and Rev. W. O. Raymond, M.A. The long term of office of each, is the best testimony of the value in which they were held by the society. There were 220 persons enrolled as life members, the majority of whom continued to subscribe annually to her funds. More than half of these were residents of St. John. The Scovil family gave 18, the De Veber family furnished 10, the Hannington family 9, the Simonds family 6, and the Robinson, Jarvis and Fairweather families each 5. The first name mentioned by the secretary in his report, as an individual benefactor of the society, is that of the late Metropolitan. By "annual contributions alone (since continued by Mrs. Melley), he gave upwards of \$5,000 to the general purposes, and about \$3,000 to the other objects" of the society. The names of two other benefactors might be noticed. Chief Justice Chipman, upwards of \$1,000 annually, for the first fourteen years of the society, and at his death made a bequest of \$10,000 in aid of the missionary objects. The late Miss D. Brindley Hazen left, in 1875, the munificent bequest of \$20,000 (property value). The Incapacitated Clergy Fund has received especial attention by the Lord Bishop, and its value has been greatly increased during his episcopate. Since 1860, in the way of bequests and special donations, the society received upwards of \$94,000 for the maintenance of "Home Missions." In addition to this, the bequests for special objects have amounted to \$31,000. In all, within this period, \$125,000, of which \$18,000 have been received within the past two years. This is a pledge of the affection of the laity, and a proof of the society's usefulness. Now that it exists under different circumstances, we can look upon her past record for an assurance of continued support. The last year, as the secretary's report shows, has been a successful one; the number of communicants has continued to increase, and for the first time the number has been reported as exceeding 8,000.

St. John.—The Lord Bishop of the diocese spent Sunday, April 24th, in the city, and preached in Trinity Church to the members of the St. George Society. The Bishop is Provincial Chaplain of this society.

Yarmouth.—The Rev. Frank Hartley is to assume charge of this church on the 1st of June next.

Woodstock.—A new organ was opened and dedicated in the church on April 22nd. The Ven. Archdeacon Neales, M.A., rector, dedicated the instrument and afterwards gave an address. This was followed by a recital by Mr. Bristowe, of the Cathedral, Fredericton.

St. Paul's.—A confirmation service was held in this church on Sunday, April 24th, by the Bishop of the diocese. Thirty-seven candidates were admitted to the holy rite.

Trinity Church.—A public missionary meeting will be held in the interests of the diocesan mis-

sions in Trinity Church schoolroom, on Thursday evening, May 5th. The chair will be taken by the Lord Bishop of the diocese. Addresses will be given by the Ven. Archdeacon Neales, the Rev. O. S. Newham, and the Rev. H. Montgomery, who will give an account of their deputation work.

Four Armenian missionaries have been recently paying a visit to St. John, going from thence to Fredericton. They had various letters of recommendation, one of them being from the Lord Bishop of the diocese. They have been collecting money to aid their oppressed fellow-countrymen.

St. John West.—The children of St. George's Sunday School held a concert in this school room on Wednesday evening, April 13th. The programme consisted of Easter carols, recitations, dialogues and instrumental music.

St. John.—The Rev. Mr. Dewdney, the rector of St. James' Church, left in Easter week for a visit to friends in Ontario.

The Sunday School Teachers' Association, of St. John, met in bi-monthly session in St. Paul's Church school-room on the evening of April 19th. In the absence of the president, Rev. Mr. Dewdney, the rector of the parish, Rev. H. Dicker, presided. After some routine of business, the Rev. W. O. Raymond, rector of St. Mary's, read a paper on the work of the association during the past 25 years.

The committees of the Diocesan Synod met on the 27th and 28th in the synod room, Germain St., St. John.

Rothesay.—Mr. W. T. Peters writes to us pointing out an error which inadvertently occurred in these columns a short while ago, in which it was stated that this parish receives aid from the Colonial and Continental Church Society. The truth is that no such aid is received by the parish, either from the above-named society or any other.

#### QUEBEC.

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

Ormstown.—St. James'.—The Rev. A. D. Lockhart, rector of this church, after a residence of 22 years in Ormstown, has left there with his family for Montreal, where he will in future reside.

#### MONTREAL.

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

Montreal.—Old St. Stephen's.—The Lord Bishop of Montreal has appointed the Rev. Alexander Elliott, of Eardley, P.Q., to the incumbency of Old St. Stephen's, Montreal, in the place of the Ven. Archdeacon Evans, resigned.

Edwardstown.—St. Chrysostom.—The Rev. T. W. Ball, M.A., incumbent of this church, has been transferred to the Mission of Alleyne, Danford Lake, P.Q.

St. Lambert.—The Bishop of the diocese held confirmation services here on Sunday, April 24th. Seventeen candidates were confirmed.

The Rev. Canon Powell, of England, has recently been paying a visit to Montreal on his way home from the West Indies, where he has been on a visit to the Bishop of Nassau.

#### ONTARIO.

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

Trenton.—The Rev. F. W. Armstrong, rector of Trenton, has gone to England to help in the work of raising \$75,000 to mark the jubilee of the ordination of Archbishop Lewis.

Almonte.—The Rev. Canon Low has recently had conferred upon him the degree of D.D., by the

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Senate of Queen's University, Kingston, in recognition of his preaching and literary abilities.

Plevna.—Holy Trinity.—The annual Easter vestry meeting was held in this church on April 22nd, Mr. A. W. Wood acted as chairman. The Rev. E. M. Rowland appointed Mr. Gilbert Ostler as his warden, and the people elected Mr. Thomas Tait. The former gentleman was also appointed lay delegate to the synod.

Belleville.—St. Thomas'.—The Rev. Samuel Rhodes has been appointed curate of this church.

Brockville.—St. Peter's.—The Ven. Archdeacon Bedford-Jones has returned from England, which country he visited for the purpose of raising \$25,000 for mission work, as a memorial of Archbishop Lewis' jubilee, and on Tuesday, 26th April, was accorded a jubilee reception upon his return home, by the members of the congregation. An appropriate address of welcome was presented to the Archdeacon. On the same occasion, the Rev. H. H. Jones, who has been acting as locum tenens, during his father's absence, was presented with an address and a well-filled purse.

Wolfe Island.—special services of a mission character were held at different parts of this parish during Lent, for a week at a time in each part, and were very well attended. At Trinity Church there was service with an address every night during Passion week and Holy week. The number of communicants at Easter was larger than in any previous year. So also was the Easter offertory. A gratifying feature of the Easter offertory was the fact that there were several special offerings for the poor, as a result of Lenten self-denial. The annual vestry meeting at Trinity Church was held on Easter Monday. The churchwarden's report showed an increase in the offerings for the year and there was a balance in hand of \$15.85, after meeting all liabilities. But the clergyman's stipend account showed arrears to the extent of nearly \$100, out of the \$500 promised. Some of these arrears have since been paid, and an effort is to be made to collect the remainder.

At Christ Church the vestry meeting was held on Easter Tuesday, and the churchwarden's report showed a balance of \$2.45 to the good. A cordial vote of thanks was passed to Miss Irvine for her very faithful and efficient services as organist, and also to Miss Montgomery for her handsome gift of a white satin altar cloth, with falls to match, for the prayer desk and lectern. They are beautifully embroidered in gold, and added much to the festival appearance of the church. Mr. George Gillespie was elected as lay delegate to the synod from Christ Church, and Messrs. M. Spoor and Anthony Malone will represent Trinity Church. Both the meetings closed as they began in peace and harmony.

OTTAWA.

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

Bell's Corners.—The Rev. A. H. Whalley is to have charge of the Anglican Mission, about to be established at Glengarry, with head-quarters at Lancaster.

TORONTO.

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

Port Hope.—St. Mark's.—The annual meeting of the vestry, postponed from Easter Monday, was held on Monday, April 25th. The churchwarden's report showed total receipts of \$2,025.73, and expenditures amounting to \$1,991.37, leaving a balance on hand of \$34.36. An interesting feature of the proceedings was the hearty and unanimous adoption of the following resolution, accompanied by many words of earnest appreciation of the rector's work. "Resolved, that we, the members of St. Mark's Church, take this opportunity of tendering to you, sir, our beloved rector, our deep and kindest thanks for the good work you have done in the parish for the past year. We are also thankful to you for the

beautiful church we now have to worship in, and to you we consider belongs the praise for the good financial standing the church is in to-day. We trust and pray that God in His goodness will long spare you to minister unto us." The vestry then proceeded to vote an additional hundred dollars to the rector's stipend.

NIAGARA.

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

Hamilton.—Cathedral.—At the adjourned vestry meeting Messrs. O'Reily and J. J. Mason were elected wardens. The rector is expected home for the first week in June.

St. Luke's.—Rev. Rural Dean Massey, who has been quite ill, has recovered.

All Saints was well filled Sunday afternoon, when Canon Forneret preached the annual sermon to St. George's Society, of which he is president, taking for his text the 13th verse of the 91st Psalm. The choir rendered specially good music for the occasion.

Canon Powell, rector of Wylie, Wilts, and Canon of Salisbury Cath., assisted at All Saints' services in the afternoon, and preached at the Cathedral Sunday evening to a large congregation.

St. Thomas'.—News of the death of Mrs. Miller, wife of the late rector, has just been received, and much sympathy is expressed with Mr. Miller in his loss.

Niagara Falls.—On Easter Sunday a new prayer-pew, made by the Valley City Seating Co., of Dundas, after a design by the Rev. M. W. Britton, was used for the first time in Christ Church. By the adding of transepts and a new chancel a few years ago, the building was so much enlarged and improved that the need of new furniture to correspond was felt, and an effort made by the worshippers to supply the wants. First a Lye pipe organ was provided by the parish guild. An altar was next presented, as a thank offering, by a lady of the congregation, followed shortly after by the gift of a pulpit by Mrs. E. Davis. And lastly, the prayer-pew has been provided as a memorial of Miss E. C. Baxter, who had during life been an exemplary Christian and faithful church worker. The prayer-pew is of oak, elaborately hand-carved. The offertory at this church on Easter Sunday amounted to \$144.

St. Stephen's Mission Chapel, also in charge of the Ven. Archdeacon Houston, assisted by Percy W. Lyon, as lay-reader, has been made more convenient for reverent worship, by seats with kneeling boards being substituted for the chairs formerly in use. These also are from the Dundas factory, and give entire satisfaction.

Guelph.—St. George's.—The Lord Bishop of the diocese held a confirmation service in this church on Sunday evening, April 24th. The rite was administered at the close of the evening prayer. There were thirty candidates presented to the Bishop, several of whom were adults. The Ven. Archdeacon Dixon, rector of the church, presented the candidates to his Lordship. The adjourned vestry meeting of this church was held in the large school-room on Wednesday evening, April 27th. The Ven. Archdeacon Dixon presided. There was a good attendance of parishioners. The auditors' report was presented and confirmed. Mr. E. A. Harland was nominated by the rector as his churchwarden and the congregation elected Mr. G. A. Oxnard, Mr. H. K. Parsons was elected lay delegate to the synod.

St. James'.—On Sunday morning, April 24th, the Right Rev. Bishop DuMoulin confirmed twenty candidates in this church. The services in both instances were of an impressive character. The adjourned vestry meeting was held in the vestry on April 27th, Mr. T. W. Saunders presided. The report of the auditors was adopted. It showed a

balance of \$261. The Rev. A. J. Belt, R.D., the rector of this church, is going to England on a visit. He will be absent from his parish for about four months.

Arthur.—Grace Church.—The Rev. H. C. Dixon, of Toronto, conducted a mission in this church which commenced on May 2nd. It will be brought to a close on Sunday, May 8th. On Monday evening an illustrated lecture on "The Missionary Journeys of St. Paul," will be given.

Drumbo.—The church at this place, which has been closed for renovation and repairs for some time past, was re-opened last Sunday for Divine worship. The Rev. F. Leigh will conduct a service there on every Sunday in the future at 1.30 p.m.

HURON.

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

Blyth.—Trinity Church.—This vestry is alive to the fact that our present incumbent, the Rev. T. E. Higley, has been in our midst for over 10 years and during that time he has laboured assiduously for the spiritual benefit of the congregation and also their financial benefit. When he assumed the great responsibility of rector of Trinity Church, Blyth, a mortgage of over \$1,100 was registered against the church parsonage, coupled with other smaller outstanding debts on notes, and through his untiring efforts in pointing out to his people the deep need of removing such debts; we are pleased to record that a noble response was made, and that the respective debts have been obliterated. True, a debt hangs over our church, but largely owing to our incumbent's financial abilities, it has been placed on a systematic basis and by dint of perseverance and the passing of a few years will see it also a thing of the past. His efforts to minister to the spiritual needs of his people, by many extra services at the expense of very hard labour and many privations, cannot go by unnoticed, and it would only be a slight appreciation of such devoted service to place on our church book a recognition of such devotedness. I, T. W. Scott, as a member of the vestry of Trinity Church, Blyth, seconded by Dr. J. A. Tanner, would move that this vestry now convened, heartily endorse the forgoing preamble and unite in fully recognizing his sincere devotion and in expressing our confidence in him as a true ambassador of our Lord and Saviour, Jesus Christ. This resolution was carried by a unanimous standing vote.

Mr. J. B. Tiernay was elected people's warden and the Rev. T. E. Higley appointed Mr. J. W. Bell to act as his warden. Mr. Frank Metcalf was appointed lay representative to the synod. A resolution of sympathy with the Bishop of the diocese, in connection with the accident which befell him recently, and thankfulness that God had graciously spared his life, was read and adopted, and a copy ordered to be sent to his Lordship. A resolution was also adopted expressing sincere thanks to Mr. J. W. Bell for his kind gift of a baptismal font to the church on March 5th last. A further vote of thanks was passed to the various ladies who had gratuitously given their services as organists during the past, as also to the sexton and retiring wardens.

ALGOMA.

Sault Ste. Marie.—St. Luke's.—The new Sunday School building recently erected in connection with this parish was formally opened by the Bishop of Algoma on April 19th last.

St. Joseph's Island.—Easter Sunday services were all well attended, and the day was begun with a celebration of the Holy Communion at Holy Trinity Church, Jocelyn, at which a large number communicated. The annual vestry meeting evoked much interest and the accounts showed a great improvement on past years. Churchwardens for the current year as follows: Emmanuel Church, Messrs. W. Caufield and J. Richards; Holy Trinity, Messrs. F. B. Kent and Councillor Jno. Campbell; St. John's, Messrs. W. E. Whybourne and H. S. Chappell.

There is a population of nearly 3,000 on this island with three municipalities. There are three Anglican churches, served by one missionary, and other out-stations. The Presbyterians have several churches which are served by two students who work six months at a time, when their places are filled with two fresh ones. The Methodists have two ministers and an army of local preachers. If the Church is to hold the ground in such a missionary centre, to say nothing of making progress, there must be furnished more men and means.

#### NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER, B.C.

Vancouver.—The Rev. John Lyon, of this city, has been appointed, by the Board of Management of the Domestic and Foreign Missionary Society, a missionary to the Klondyke. He will be under the supervision of Bishop Bompas and will leave for his new post of work immediately.

#### British and Foreign.

A new Anglican cathedral is to be built in Brisbane in the near future.

The Rev. Father Dolling has been appointed vicar of St. Saviour's, Poplar, E.

St. Ninian's Cathedral, Perth, is to be altered and improved at an estimated cost of £10,000.

A new organ is in course of construction in Lincoln Cathedral. Its total cost when erected will be nearly £4,000.

A memorial, in carved brass, to Dr. Arnold, the well-known head-master of Rugby School, has been placed in Laleham Church.

The Bishop of Exeter has sent a cheque for £1,000 to the Church Missionary Society on the occasion of its 99th birthday.

It is proposed to erect a sedilia in the College Chapel at Cheltenham, in memory of the late Lord Plunket, Archbishop of Dublin.

The Rev. Graham Craig has just been appointed Archdeacon of Meath. He has served under no less than six bishops of that diocese.

The death of the Rev. James Bearcroft, rector of Hadzor, near Evesham, took place recently. He had been for 56 years rector of that parish.

The Bishop of Stepney received the sum of £1,000 on Good Friday last from an anonymous donor, for the East London Church Fund.

The Rev. C. E. Delacour de Labilliere, senior curate of Christ Church, Lancaster Gate, London, has been appointed rector of St. John's, Perth.

The Bishop of Worcester will celebrate the jubilee of his ordination to the priesthood this year. He was ordained priest by Bishop Hanley, of Norwich, father of the late Dean of Westminster.

The 28th annual report of the representative body of the Church of Ireland, states that during the past 28 years, since the Church was disestablished, contributions received from voluntary sources have reached the sum of £5,021,632.

Wales and the Welsh church have benefited largely of late by receiving a grant of £5,500, from the Additional Curates' Society, towards the maintenance of 127 additional clergymen in ninety-six populous parishes situate in the principality.

A large window is to be placed in the west front of the Church of St. Ignatius the Martyr, Sunderland, in memory of the late Dr. Lightfoot, Bishop

of Durham. The late Bishop founded the church in 1887, at a cost of £10,000, in commemoration of his ten years' ministry in the diocese of Durham. The window depicts nine scenes in the life of Bishop Lightfoot.

The Rev. Canon Kirkpatrick, D.D., Fellow of Trinity College and Regius Professor of Hebrew in the University of Cambridge, has been appointed Master of Selwyn College in succession to the late Bishop Selwyn.

The parish church of Stratford-on-Avon, which has been undergoing repairs for some time past, will be re-opened for Divine worship, if all be well, on June 6th next. The Bishop of Bristol will take part in the proceedings.

The south choir aisle of Edinburgh Cathedral has been converted into a side chapel, and an altar, together with the necessary fittings, which have been painted by a member of the congregation, was recently dedicated by the Bishop of the diocese.

A palace is to be erected on a convenient site, near to the Abbey, in which the Bishop of St. Alban's shall in future reside. Up to the present time there has been no episcopal house in the diocese of St. Alban's, and the Bishop of that see has been obliged to live in London.

An open-air pulpit is to be erected in the churchyard of Spitalfield parish church, in memory of the late Bishop Billing, suffragan bishop of Bedford and for some years previous thereto rector of Spitalfield. A tablet to the memory of the late bishop is also to be placed in the church.

The Rev. J. C. Hose, M.A., has just completed the remarkable record of having been the assistant curate at the same church, St. Saviour's, South Hampstead, for a period of no less than forty years. He was ordained in 1857 to that curacy, and has been working in that parish continuously ever since that time. Such a record of service is unique in the diocese of London.

The annual conference of the chapters of the Brotherhood of St. Andrew in England is to be held at the Church House, Westminster, on June 21st next. The meeting will be preceded by a corporate communion in the Abbey. The Bishop of Rochester and Canon Gore will take part in the proceedings.

The confirmation of H. R. H., the Princess Alice of Albany, took place in St. George's Church, Cannes, recently. The Bishop of Winchester officiated, and the Bishop of Gibraltar pronounced the benediction. Both the Prince of Wales and Her Majesty, together with the Duchess of Albany, were present at the service.

Cleveland, Ohio.—Emmanuel Church.—On Palm Sunday, this parish celebrated the first anniversary of the rectorate of the Rev. Frank DuMoulin. The anniversary sermons were preached by the Rev. H. C. Dixon, of Toronto, a preacher "whose thoughts breathe, and whose words burn." Mr. Dixon also preached to large congregations every day in Holy week and on Easter Sunday. Mr. Dixon is a preacher of great earnestness and power, with an accurate command of scripture, which he uses with great force to prove and emphasize the truths which he preaches. Many in the parish have profited very much by his visit. At the five services on the festival of the resurrection, the attendances were particularly large, the number of those receiving the Holy Communion being 288, and the offertories for the day amounting to nearly \$1,400. The music was beautifully rendered by the large, vested choir, under the direction of F. S. Rogers, Mus. Doc. Emmanuel is situated on Euclid Ave., in a very beautiful part of the city, and has had a wonderful growth in the past year. The number of communicants has increased from 254 to 375, and the ordinary congregations have outgrown the seating capacity of the church. The total contributions for

the year were \$11,500. Plans are now under consideration for a new stone church and parish house which will probably be erected this year.

#### Correspondence.

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

#### ARE FREE CHURCHES A SUCCESS?

Sir,—In your issue of April 7th there is a letter from "N.N.D." on free churches, opposing them chiefly on financial grounds. In The Mail of April 9th there is a letter from "Churchman," opposing them on financial and other grounds, and remarking, "the free church system—breaking up of families in the majority of cases, and the loss of personal interest in one's parish church." It is a curious commentary on these letters to read on Tuesday in The Mail (vestry reports), "St. Anne's Church is now a free church, with the result that the contributions increased." We also read, under the heading "Church of the Ascension," "the report of the churchwardens reaffirmed the past action of the church in adopting the free seat system, as one which had tended to draw the congregation together, draw strangers to the church, and which was also a success from a financial standpoint. I presume these reports are correct." "Churchman" says that the clergy of the free churches are inadequately paid, and that two or three men's work is required of one man, because an assistant cannot be paid. As far as I can tell, there are fifteen churches in Toronto with assistants, and nine of them are free churches. There is one plan which is hardly ever mentioned, viz.: "Appropriated seats." Under that plan, each member of the congregation has a seat, families keep together, but no payment is made, and all are equal. The poor man has the same chance that the rich man has. I only mention, without advocating it.

F. G. PLUMMER.

#### MISSIONS AND MISSION FUND.

Sir,—Another sign of an impending collapse. The Bishop writes: "Again the funds are considerably short of the amount required, and the cheques must be withheld until more receipts come in." There is evidence of this depletion becoming chronic; other funds are similarly affected. There are two remedies, two ways of escape. The first and most imperative is payment of tithe. The awful words of Malachi, "Wherein have we robbed Thee? In tithes and offerings"; two distinct dues to be paid. "Ye are cursed with a curse; for ye have robbed me, even this whole nation"; are not more explicit, though more denunciatory, than those other on the same subject, "This ought ye to have done and not to leave the other undone." But I have been met with the remark, "if we paid our tithe to you, you would be richer than we;" but you do not pay it to me, you pay it to the church, to enable her to fulfil her commission, "Go ye into all the world and preach the Gospel to every creature." Now, sir, I believe that 90 per cent. entirely disregard this mandate. If it were not so there would be more than enough from wealthy church people—cleric and lay—to keep all the funds of the synod in a solvent state. Some years ago I boasted to a gentleman high in financial circles in Toronto, that the diocese had subscribed \$15,000 that year to the mission fund, he replied, "The City of Toronto ought to have given that." Had the other rich churchmen given as freely as he gave, there would have been a much larger sum given. I am wrong in using the word "given," a man cannot give to a creditor till he has paid; tithe is a debt. It is said on good authority

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that there are many men in Toronto so rich they do not know what to do with their money. A case was mentioned in the public papers some years ago of a firm—professed church people—who had in their ware-rooms \$10,000,000 worth of goods of their own manufacture. And I know that they were not cheerful givers. And I am persuaded that the only thing that will sanctify the amassing of such large fortunes is the payment of a tenth to the service of God;—the tithe, a deodand, a thing devoted to God; and this from clergy and laity alike. May it not be that there are clergy who do not pay tithe, and therefore cannot teach others to do so? I spoke of two remedies—the second is—draw in your forces, abandon your out-posts; why maintain a company of men that you cannot maintain? There are in the northern part of this diocese nine or ten hundred square miles of land, with a scattered population averaging less than a family to a square mile; are those souls to be left to themselves? Of course they are. Are they faithful? How can you expect it? Yet I have known some take their children 40 miles to be baptized; would it be, is it, any wonder if they become unfaithful? I knew a case in an adjoining diocese where such a state existed—no church, no church privileges; but the Methodists were there—always are, and some of us attended their meetings; one was asked by the preacher (not "sent"): "I suppose you do not think much of our service?" "Oh, it is better than none!" Such is the state of things. They go everywhere where there are settlers. Hundreds of people nursed in the old church in their own "ould sod," come here and find anything "better than nothing." The church shows no care for them. It is almost invariably so; the church waits for others to break ground for her; yes, we are told to preach the Gospel to every creature; we do not; they come preaching a Gospel and we allow our people to grow up in ignorance. There is yet a third means which might have some effect—lessen our expenses; the synod office costs yearly \$3,479.99, besides casual expenses; is all that necessary in face of more than \$200,000 worth of property yielding nothing? "PHIL."

### Family Reading.

#### THE SUNBEAMS.

"Now, what shall I send to the earth to-day?"  
Said the great, round, golden sun,  
"O, let us go down there to work and play."  
Said the sunbeams every one.

So down to the earth in a shining crowd  
Went the merry, busy crew;  
They painted with splendour each floating cloud  
And the sky as they passed through.

"Shine on, little stars, if you like," they cried;  
"We'll weave a golden screen,  
That soon all your twinkling and light shall hide,  
Though the moon may peep between."

The sunbeams then in through the windows crept  
To the children in their beds;  
They poked at the eyelids of those who slept,  
Gilded all their little heads.

"Wake up, little children," they cried in glee,  
"And from dreamland come away;  
We've brought you a present; wake up and see;  
We have brought a sunny day!"

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

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

(Continued from last issue).

June 20th, Jubilee Sunday. St. Paul's Cathedral being beyond the range of possibility, and the crowds at Westminster Abbey

waiting for an hour or more for admission, too appalling to contemplate, we decided to attend St. Michael's Church, Chester Square, where Canon Fleming, chaplain to the Queen, was to preach; we reached there in good time to find the pews empty, but the aisles full of people waiting to be shown to seats, which could not be until the pew-holders had arrived and taken their places. Three or four old women pew-openers, in black dresses and white caps, were doing their best in trying to provide seats for the hundreds waiting. C. and I found accommodation for ourselves, only to be quietly ejected by a blind gentleman and his daughter. The services about to commence, and thoroughly disgusted with the state of things, we made our way through the crowded aisles, and walked to St. Gabriel's, Warwick Square, where, though rather late for the service, at least there was room. So much for pewed churches in England; we had more than one such experience of this little to be desired system while there. In the evening C. went with friends to St. Paul's, Southwark, where an excellent sermon was delivered by the Bishop of Rochester. On Monday, the day before the Jubilee, we drove to Praed Street, near Paddington Station, to see the Queen as she came from Windsor. After waiting nearly two hours, the Royal Escort of the Life Guards came in sight; then the royal carriage drawn by six horses; the Queen, graciously bowing to right and left, was accompanied by the Empress Frederick of Prussia and Princess Henry of Battenburg, with Her Majesty's Indian attendants; a carriage following, drawn by four horses, contained the Duchess of York, with other members of the royal family. Could I trust my eyes? Was I really gazing at the Queen of England? Another of childhood's visions materialized; the Queen! whose very name we had been so taught to reverence in our early years, that she formed the centre of our childish romances, till nothing beneath court life was appreciated in that most loyal little colony the nursery at "home." The streets were densely crowded, with a policeman on guard at every ten yards. I have been warned not to write overmuch of the well worn theme of the "Jubilee," but then it seems almost time for another, and I crave permission to air myself a little, though no pen picture could give you the least idea of the grandeur of that procession. Our seats were, on the return journey, in front of St. Paul's Church, Westminster Bridge Road; the vicar, anxious to make some money for his Southwark Church, which is situated in one of the poorest districts in London, had erected seats, let from one guinea to ten guineas each; though the generosity of the kindest of English relations we enjoyed the best; a little balcony in front of the belfry tower, an awning overhead, and short of St. Paul's Church yard, no point of view could have been finer, since we could see from right to left nearly a mile of the route. We left the house a merry party of seven at 8 a.m., and returned home at 3 p.m., as fresh as larks. Millions of people in the streets, packed from the edge of the pavement to the buildings, tops of houses thronged, and every window filled. The route, six miles in length, was lined with soldiers—volunteers, regulars and naval brigades—standing shoulder to shoulder, which meant twelve miles of soldiers and people, and stands; round the squares the soldiers were several deep. Nine hundred hospital and district nurses, ambulance corps, with stretchers and necessary appliances in case of accidents, stationed at various points; hundreds of policemen dotted about, and mounted soldiers at the cross streets. Liberally equipped with well-filled lunch baskets of sandwiches, cake and wine, we had plenty to occupy us while we waited, as well as to amuse. Marshalling the men

into line, pushing the crowd into place, officers and mounted police riding up and back, with now and then a passing band. I felt glad that our seats were in that part of London; it was nice to see those poor people from the dark back streets, coming out "en masse" to the front, hatless and bonnetless, tossing their poor little half starved, sickly babies, and throwing by handfuls the brightly coloured "snips" over the heads of the crowd; all rejoicing, rich and poor together, as children of one common parent, in this great national celebration and thanksgiving. The policemen were very good natured; they did not hurry nor worry those poor people; as long as they kept within bounds, they were permitted to romp and rout in the joy of their hearts on this Jubilee Day. Two amusing little incidents occurred, trifling in themselves but sufficient to raise roars of laughter that did one's heart good to hear. A poor little fox terrier dog trotted down the centre of the road with its muzzle hanging over one ear in the most dejected manner, quite unconscious of the fund of amusement he was affording that merry London crowd. Then came a cart filled with sand, which was being thrown by shovel on the road by a rather grimy though pleasant faced man—the crowd cheered—entering into the spirit of the fun, the man politely raised his hat, and bowed right and left, graciously acknowledging the ovation with the ease and grace of a cavalier, which only provoked prolonged cheers. It might be interesting to note that the vicar of the church, the Rev. Mr. de Cartaret, realized £800 for the benefit of his church. Although the early morning threatened rain, the sun came out in all his glory as the Queen stepped into her carriage at Buckingham Palace, and we had for the rest of the day genuine Queen's weather. And now at 12 noon, with the well known strains of "God Save the Queen" from bands in the distance announcing the near arrival of the eagerly looked for procession, I must conclude my letter for this week.

(To be continued.)

#### THY NEIGHBOUR.

"Who is thy neighbour?" It is the sufferer, wherever, whoever, whatsoever he be. Wherever thou hearest the cry of distress; wherever thou seest any one struck down by the injustice, the oppression, the licentiousness, the selfishness of men; wherever thou seest any one brought across thy path by the chances and changes of life, that is, by the providence of God, whom it is in thy power to help—he, stranger or enemy though he be—he is thy neighbour.—A. P. Stanley.

#### "THESE HOLY MYSTERIES."

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."—Coloss. i., 27.

Dispute not concerning the secret of the mystery and the nicety of the manner of Christ's presence, it is sufficient for thee that Christ shall be present to thy soul as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation. And to make all this good for thee, there is nothing necessary on thy part but a holy life, and a true belief of all the sayings of Christ, among which indefinitely assent to the words of institution and believe that Christ in the Holy Sacrament gives thee His Body and His Blood. He that believes not this is not a Christian. He that believes so much needs not to inquire further, nor to entangle his faith by disbelieving his sense.

## THE SENSE OF SIN.

Let no one trifle with sin, or presume on God's forbearance about it, or think it does not matter, or that pardon can come whenever it is convenient to ask for it. "The agony and the bloody sweat, the cross and the passion," are the measure as much of God's unspeakable horror of sin as of His boundless pity for sinners. The sense of sin, if we would avoid unreality and a sort of complacency in our humbleness, should ever be accompanied with a continuous and strenuous effort to overcome it. So-called mourning for sin is a nauseous and perilous affectation if it does not also mean a firm resolution to put it away. St. Paul never forgot his past—"who was a persecutor, and injurious;" "not meet to be called an apostle because I persecuted the Church of God." Yet he could also say, "I laboured more abundantly than they all." We need not forget that we have sinned, if only we have cause to believe we are forgiven. We may be perfectly clean, though imperfectly holy.—Bishop Thorold.

## HASTY JUDGMENTS.

It is one of the misfortunes of our age that we have so little leisure. The haste of life brings many disadvantages; it hinders thoroughness of work, it destroys largely our reverence for life, since we hardly cherish much respect for that we do hurriedly. The result is that the world is full of hasty judgments; men are driven to decide almost before they have had leisure to deliberate. The spirit of this haste is infectious; people ask for rapid conclusions; they become impatient of a wise hesitation. The demand brings the supply. On all sides dogmatic utterances are heard; a swift survey is made. A few facts are gathered; an immature conclusion is reached and immediately announced; oracle succeeds oracle, contradicting or confirming; those who counsel deliberation are elbowed out of the way. In the multitude of oracles there is confusion. Men grow bewildered; they drift to one side or the other, having lost their vantage ground of calm observation. Such a state of things is hardly helpful to truth. What is wanted is quiet thought. Out of it may come clearer views, better methods of study, and the reverent spirit, which is essential to the discovery of truth. God reveals nothing to the hasty. The calm waters best reflect the stars.—Bishop of Ripon.

## WALK CIRCUMSPECTLY.

Are we not walking on the narrow edge between the two eternities of heaven and hell? Is not every thought we think to meet us again at the bar of God? Is not the glory of God committed to every action that I do and every word I say? And has not everything I say and do a consequence which is to spring up, and live after I am dead and gone, beyond my grave, for ever and for ever? Who, then, but a sceptic, or a madman, feeling himself in the midst of all these solemnities, will despise the warning, "See that ye walk circumspectly?" It is the glory of Omnipotence to do everything perfectly; it is the duty of grace to do each proportionately. Need I say that the Christian must be a man very exact in his accounts? As he hopes he is with God, so he must try to be with his fellow-man—to be out of debt, to owe nothing but love. And this should be his temporal as well as his spiritual rule, that were he called away by any summons, however short, he might be able confidently to say, "I have no account unsettled, with God or man." But not only in these negative

ways will the Christian be a man who walks accurately out of doors; but in every engagement he will aim to be more punctual in every undertaking, more earnest in every obligation, more exact, as a man who has always these words before his eyes, "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees, ye shall in no case enter into the Kingdom of Heaven."—James Vaughan.

## DAILY WORRIES.

Let us look seriously at the question, How to make the best of our daily worries. (1) We must seek to remember why God suffers these daily trials to befall us. It is for this end: That He may bring to light that which He sees to be within us; that He may show us to ourselves. We are all very apt to think, that our circumstances, our peculiar position in life, our various trials, make us what we are. There is very little truth in this. These act as outward tests, they show us what we are, what God finds within us; they bring to light the hidden secrets of our hearts; and this is one of their great uses. We are very slow to believe that our hearts are so foolish, and weak, and sinful as God knows them to be. We give them credit for far more good than they deserve, and, therefore, He very wisely and lovingly sends us day after day tests to bring out that which is in us. We meet with some annoyance or other, it brings to light our impatience; we are disappointed in some expectation, and we find that we are wanting in submission; a look, or a word touches our pride, and so on. Now if we viewed our daily worries in this light, how much real good should we get out of them. There would be a high interest about our commonest life. "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Those daily troubles which try our temper, or patience, or humility, or faith, instead of being against us, may, by God's blessing, be most useful to us. They warn us of our weak points.

2. Let us learn to take all our troubles, little and great, at once to God. As we receive them all from Him, so let us take them all to Him. I need not tell you how slow most of us are in going to God, especially with our little worries; we try to bear them alone. The consequence is we find them too heavy for us. The Bible exhortation is, "Cast thy burden upon the Lord, and He shall sustain thee." "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Rev. F. S. Dale.

## DIVIDED CHRISTENDOM.

However divided Christendom may have become, the actual fact at the root of it all still is that the Church of Christ is still a united Church. Every soul that is baptized into Jesus Christ is by the very act of baptism baptized into the Church. That is what we believe. Baptism is never a solitary act; it is never an act which simply sanctifies that single soul. Baptism is the act by which that soul is admitted into a condition in which it is part of a spiritual kingdom. Baptism constitutes the individual soul member of that kingdom, member of the society, member of a corporate whole. He lives in the body of Christ. He is one with all those who believe by the very act of his baptism. And there is no one soul that is saved in Jesus Christ, no one soul that can be brought under the condi-

tions of salvation, which is not by the very same act with which it finds itself saved, also made a member of the body of the whole kingdom, a member of the Church; and that is true of them all, however divided one from another. The secret at the base of their life is that they are Churchmen by being baptized. Salvation is that; faith is that. Faith is never alone, cannot be alone, for it is a state of mind which admits you into a corporate whole, into a brotherhood, into a body; and you cannot be of that body except by faith and only by faith. Because you are baptized, constituted a member of the Church in baptism, and all thus baptized are one already; and the facts of salvation inside their secret souls are facts that bear witness to the unity of the body in Christ; and they have already hidden within their souls all the possibilities and potentialities of Churchmanship, of the life in the body of Christ, of life in the kingdom. They are all there, but the soul that is saved in Jesus Christ must have been brought into working towards a kingdom, working towards a Church, an impulse which is thwarted, and maimed and held back as long as it has not arrived at that which is its own perfection, and its own proper condition—a united Christendom.—Canon Scott Holland.

## HINTS TO HOUSEKEEPERS.

Hominy Crumpets.—One cup boiled hominy, two cups milk, one tablespoon sugar, two tablespoons melted butter, four tablespoons of yeast, four cups of flour or enough to make a good batter, and a little salt, well beaten together. Let rise six hours, or until very light, then add one-fourth teaspoon soda, dissolved in a little hot water. Put into muffin tins; let stand fifteen minutes and then bake quickly; serve hot. For rice crumpets substitute one cup of rice for hominy.

Fruit Salad and Syrup.—Four oranges and four bananas; cut in thin slices and arrange in a dish. Syrup.—Four tablespoons granulated sugar, quarter cup of sherry or port wine, two tablespoonfuls of champagne, one teaspoonful of ground cinnamon. Sugar is to be stirred in the wine until dissolved. The salad should stand an hour after the syrup is put on.

Genoa Cake.—Cream up half a pound of butter, mix in the same quantity of powdered sugar, then add four eggs in the usual way, mix in half a pound of currants, the same quantity of sultana raisins, the same of mixed peel, and half a pound of flour; bake in a square on a tin with plenty of paper at the bottom. This will take one hour to bake, at about one and a half inches thick; sprinkle over the top with blanched almonds.

With the exception of oysters, eggs, etc., most foods are more nutritious cooked than uncooked, the heat effecting chemical changes in the food which render it more easily digested.

Stewed Carrots.—Prepare young and tender carrots, drop into boiling water, and cook for fifteen to twenty minutes. Drain, slice, and put into a stewpan, with sufficient rich milk to nearly cover. Simmer gently until tender. Season with salt and a little chopped parsley.

Batter Pudding.—Boil a pint of milk and stir in three eggs, beaten separately, and three and a half teaspoonfuls of flour while the milk is nearly hot enough to boil; do not let it boil whilst stirring in the flour but take it off the fire or the eggs will curdle. Bake this batter half an hour and serve wine or lemon sauce with it. The milk should be slightly salted before boiling.

Children's Department.

THE BIRDS' CONCERT.

The birds gave a concert One summer day, In a green tree-top Over the way. Thrushes and linnets And blue-jays together, Every one dressed In his very best feather. The larks and the blackbirds Came in a crowd, And gold-crested robins Feeling so proud. The wrens and the sparrows Came with the rest, Each one determined To do just his best. The robins were leaders, And pitched the tunes high; The larks went a-soaring Up to the sky. The voices of blue-jays And blackbirds all blended, And every one thought The concert was splendid.

LONG HAIR AND SMALL FEET.

Why does a Chinaman wear a queue? That it is the fashion all through the great Chinese Empire for the men to shave the front of the head and let the back hair grow long and be braided into a "pig tail," every one knows; but how and when it came to be the custom is not so generally known.

This custom is not one of the ancient ones of China—that is, it has not been practiced more than two hundred and fifty years; and in a country whose history goes back more than two thousand years before Christ, that is not a long time for a custom to have prevailed.

This way of dressing the hair was the fashion among the Tartars

Headache

Horsford's Acid Phosphate

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

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

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

Ministers Speak

They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. 4; six for \$5.

Hood's Pills are the best after-dinner pills, aid digestion. 25c

living in Manchuria, the large province north of China; and when they came into China to help the Chinese in subduing a rebellion, and ended by conquering them and taking possession of the throne in 1644, they were so strong and powerful that as the emperor ordered all Chinamen to adopt the shaven head and queue, they were obliged to obey.

Before this, they had worn the hair long all over the head, and naturally they did not like the new style, and in some parts of the country refused at first to adopt it. But the Manchu ruler insisted, and punished with death some who failed to comply; so in time every Chinaman in the empire wore a queue.

This new style gave a great deal of work to the barbers, and hard work too, with the men so unwilling to have their hair cut and have this sign of being a conquered people. So one of the first of these new emperors gave to the barbers, it is said, the right to carry at the end of their pole a little ball, as a royal insignia of their office as employed in government service! And this is still carried as their business sign.

Forty years ago when the very serious Taiping rebellion threatened to overthrow the Manchu ruler and restore to the throne a Chinese emperor, all who took part in it gave up shaving their heads and wearing a queue, and so were known as "The long-haired rebels." It took more than twelve years to end this civil war; but at last, with the help of Gordon, the rebellion was put down and the national manner of hair-dressing was again adopted all through the empire.

If a Chinaman should be found without the shaven head and queue he would be looked upon as a rebel and be arrested.

There is another fashion among the Manchus, which it would have been well for the Chinese if they had followed. With them it has never been the custom for the feet

of the little girls to be bound; and so for two and a half centuries the empresses of China have been large-footed women, since the emperors' wives are always chosen from Manchu families.

But unfortunately, this fact has not made it unfashionable for Chinese women to have small, bound feet; and this ancient custom is followed, as it has been for hundreds and hundreds of years.

It is not known how it began, though there are different stories told about its first introduction among the Chinese. One is that long ago a certain popular empress had club feet, and to hide her deformity this fashion was introduced among the ladies. Another is that the practice was begun by husbands who wanted to keep their wives more closely at home, and so cramped feet were made fashionable that they could walk about but little. Then it is said that it came about from a liking for small, delicate feet, and that one emperor ordered the Lady Yao to make her feet "look like the new moon."

But whatever its origin, and though at first it was adopted only gradually, it is now the universal custom among rich and poor; and there are not many women in China who do not suffer from this cruel fashion.

The bandages to cramp the feet are usually put on when the little girl is four or five years old, and constantly drawn tighter and tighter until the foot not only can not grow, but the toes are bent down and doubled under, and the bones frequently broken.

The smallest-footed women are found in South China, where often among the ladies of high rank the foot is so tiny that they cannot balance themselves without leaning on an attendant.

But while this custom gives a child cruel suffering for years, and

Nature makes the cures after all.

Now and then she gets into a tight place and needs helping out.

Things get started in the wrong direction.

Something is needed to check disease and start the system in the right direction toward health.

Scott's Emulsion of Cod-liver Oil with hypophosphites can do just this.

It strengthens the nerves, feeds famished tissues, and makes rich blood.

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

in a measure cripples her for life. a Chinese mother never thinks of such a thing as sparing her little daughter this torture. It is the style and that ends the matter with them; and if questioned about it, the mother will reply that if the child has not small feet no husband can be found her.

Mission schools for the girls and mission work among the women of China are helping to overcome this custom. But for the many millions of girls and women not yet reached in these ways, there is still the misery of this barbarous fashion, and will be until the influence of the Gospel of Jesus Christ is felt throughout China.

—All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbours and pleasant acquaintances.

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

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TEMPTATION.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from.

OVER 900 Dunlop Tire... Ads

Have been written and are entered for the prize competition.

Every advertisement is an individual testimony of the higher worth of the Dunlop Detachable Tires.

Fifty Thousand

Cyclists ride Dunlop Tires in Canada. How many Cyclists are there in Canada? Watch for the prize ad next week's papers.

Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

overcome by temptation; then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy—it is the safer side.

The languor so common at this season is due to impoverished blood. Hood's Sarsaparilla cures it by enriching the blood.

THE BEST LESSON ABOUT CHARITY.

Archbishop Magee would often tell the following story, and say it was the best lesson about charity he ever had in his life:

"It was when my father was vicar of St. Peter's, Drogheda, Ireland. One day I met a ragged, miserable Roman Catholic child who was begging for help. Touched by his wretchedness, I made my way to my father's study, and told him about the boy, and asked him to give me something for him. Looking up from his books and papers, he said: 'Indeed, I cannot. I have all our own



Vapo-Cresolene Cures While You Sleep Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized.

school children and poor to help, and I really cannot do anything for the lad.

"However, as I turned crest-fallen to the door, he called after me, 'Willie, if you like to go without your own dinner, and to give it to the boy, you may; and go and ask your mother to find some old things to clothe him in.'

"Off I went, delighted, and gave the lad my dinner. And now, when I hear of large sums given in so-called charity, I think of my father's words: 'Willie, if you like to go without your own dinner, you may give it to the lad.'"

"Don't try to hold God's hand, let Him hold yours. Let Him do the holding, and you do the trusting.

"If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our hands up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.

—A celebrated naturalist, who in early manhood was very ambitious, and seemed to believe in scarcely anything except intellect, a few years afterwards used these words: "I have come to see that cleverness, success, attainment, count for little; that goodness, or character, is the important factor in life.

—Men of tender heart and loving sympathy and gentle touch are wanted, to give comfort to the world's sorrow, to help other tempted men in their battle, to rescue the perishing out of their bondage.

Hood's Pills cure nausea, sick headache, biliousness and all liver ills. Price 25 cents.

—Love, the true love of God, is the love of His truth, of His holiness, of His whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience.

Consumption

I will send FREE and prepaid to any sufferer a sample bottle of the Best and Surest Remedy in the whole world for the cure of all Lung and Blood Diseases. Write to-day and be made Sound and strong. Address FRANKLIN HART Station E., New York.

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Japanese Rugs

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- Extra Heavy White Japanese Matting at 25c. and ..... \$0 30
Very fine Inlaid Okayama Matting, 36 inches wide, in blue, brown and reds, per yard, 40c., or piece of forty yards ..... 13 50
Extra fine Okayama White Matting, per yard, 35c.; piece of 40 yds. 12 50
Double Dyed fine Cotton Warp Japanese Matting, in carpet and geometrical designs. Can be used in any room instead of carpet. Is much used in bedrooms the year round and for summer houses, in greens, red, brown and blue, 25 patterns to select from. Price, per yard, 35c.; piece of 40 yds. .... 12 50
Double Dyed Bingo Matting, per yard, 15c.; per piece of 40 yds. ... 5 25

NINE BALES JAPANESE RUGS

Shoppers from all sections of the Dominion send to us for Rugs, for a like assortment is found nowhere else in Canada. Prices here of an opening of Japanese Rugs:—Size 6 x 3, \$1.35; 4 x 7, \$2.25; 9 x 12, \$9.00.

Magnificent stock of Cotton Japanese Rugs in delft blue and a new green. Prices as follows:—Size 1.6 x 3, 75c.; 2 x 4, \$1.35; 3 x 3, \$1.50; 3 x 6, \$3.00; 4 x 7, \$4.50; 7.6 x 10.6, \$13.50; 9 x 12, \$18; 12 x 15, \$30.

We can claim without fear of contradiction that we are at the present time showing the finest and largest selection of Japanese and other Oriental Floor Coverings ever made in Toronto.

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GRANDMOTHER'S REMEDY.

Bobby was almost always as happy as he could be; and Beth's fat little face was ever ready to entertain a whole family of smiles, morning, noon and night.

"Girls don't have to do anything!" declared Bobby, as he sat down, with a thump, on the shoe-box in grandmother's room.

"Well, well, well! You come with me a minute, Bobby; and we'll see if you are right."

Bobby followed grandmother into the sitting-room. But, when they got there, both were surprised; for sitting in the big rocker was Beth, her eyes full of tears.

"I wish I was a boy same as Bobby!" she said sorrowfully. "I'm tired as anything of dusting rooms. Boys don't have to dust or mend stockings, or do anything! Oh, dear! dear! dear!"

"Well, I never did!" exclaimed grandmother. "Supposing you do Bobby's work to-day, and he will do yours. I know that he will be delighted to change work with you."

But would you believe it? Grandmother was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself!" he said decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood boxes," she murmured.

And then they both laughed, and stopped grumbling for that day. So you see grandmother's remedy was a wise one, after all.

THE DANGERS OF SPRING

Which arise from impurities in the blood and a depleted condition of this vital fluid may be entirely averted by Hood's Sarsaparilla.

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Interest Payable semi-annually, on the first day of May and November. Coupons payable at the Bank of Montreal, Toronto.

Subscriptions will be received for the above issue in amounts to suit purchasers, according to application blank below.

Present road and equipment built in 1895. Two miles of track have already been laid; the construction is first-class.

Road-bed.—Macadam stone ballast. Ties.—2,640 to the mile, hemlock, cedar and tamarack, in good condition.

Rails are bonded with copper wire and cross-bonded every 125 feet.

Poles.—Thirty feet seven inch top cedar poles in good condition, set in rock five feet or dirt six feet, 100 feet apart on tangents, twenty feet apart on curves, all in good alignment.

Over-head Construction.—Span work in good condition, guy and span wire, 1/4-in. stranded galvanized wire iron, trolley wire—O—copper.

Power-house Property.—The buildings are situated on the banks of the Moira river, and are in good repair. The company own the property, which includes one of the best mill sites on the river, capable of generating easily 100-h.p. for eight or nine months of the year.

Power-house Equipment.—One cross compound Brown engine, 13 x 20 x 30; one independent jet condenser, 6 x 9 x 12; one horizontal tubular boiler, 62 x 14 x 3 tubes; brick foundation and setting; one vertical boiler, 30 x 5; one duplex steam pump; all necessary piping, valves and belting; 1 Canadian G. E. generator, 100 K.W.M.P., 650 revolutions, 500 volts; one slate panel switch board, complete, 200 amperes, 500 volts.

Car Equipment.—One twenty-one feet closed motor car, equipped with two twenty-five H. P. G. E. 800 motors, and two series parallel controllers, Brill No. 21 truck; one sixteen feet closed motor car, same as above; two ten-bench open cars, converted into motors.

FRANCHISE.—The franchise is for twenty years, with the right of renewal for twenty years longer; gives exclusive right on all the roads and bridges, and exempts the company from taxation; does not require to pay any percentage of the receipts to the city, and allows the road to cease operations during the months of December, January, February and March, if not considered paying by the management.

BONDS.—The proceeds of the sale of bonds are to be used in building three miles of extensions, purchasing closed and excursion cars of the latest improved pattern, to accommodate the increased business of the company, erecting a car-house, re-laying the present two miles with steel rails, building a dam across the River Moira, paying off a floating indebtedness, and either purchasing or leasing thirty acres of land and fitting up for a park, as hereafter mentioned.

There are no parks at present in Belleville, but within three miles from the centre of the city, on the shore of the Bay of Quinte, is situated the Belleville cemetery.

EXTENSIONS AND IMPROVEMENTS.—It is proposed to extend the line from Front street west to the proposed park and cemetery, which will run, nearly the whole way, through a thickly settled section, and will have on the route the Government Institution for the Deaf and Dumb, the mineral baths, and the Agricultural grounds.

RECEIPTS.—At present, only two miles of track being laid, with termini at the railroad depot and steamboat dock, the residential portion of the city is not reached, and the receipts are derived from these connections only.

As shown by the books of the company, from this patronage was realized for the two complete years it has been in operation \$11,138.42, an average per year of \$5,569.21

It is estimated that the revenue to be derived from the extension— Park and its attractions (only estimating twenty days for special attractions and 750 attendance)..... 3,740 00

Car service..... 1,500 00 Average daily attendance to park and cemetery, May to Oct., 130 days, 300..... 3,900 00

Ordinary traffic outside of park and cemetery per day, \$7.50, 300 days..... 2,250 00

As shown by the books of the company, the running expenses for the two years have been, per year..... \$4,036 00

Additional expense for fuel to new increased car service.... 936 00 Additional help, 312 days..... 1,248 00 Contingencies..... 1,000 00

When the dam is built (which it is proposed doing at once) it will save \$8 per day in fuel, \$7,220 00

for eight months at least, say 200 days..... 1,600 00

The estimate, which has been carefully gone into, is very conservative, and, based on the lowest possible results, shows a net profit of..... \$11,339 21

INTEREST ON \$70,000 ISSUE OF 5 PER CENT. BONDS..... 3,500 00

NET AFTER PAYING ALL CHARGES..... \$7,839 21

We have carefully examined the above figures, and certify that the receipts for the last two years are correct, also believe that the estimates as to future earnings and expenses are conservative.

(Signed) S. S. LAZIER, Local Master of the Supreme Court. CAMERON BROWN, Manager of the Daily Sun Publishing and Printing Company. JOHN J. B. FLINT, Police Magistrate of the City. DAVID B. ROBERTSON, City Clerk.

Dated Belleville, April 7th, 1898. BELLEVILLE.—The city of Belleville, in the County of Hastings, with a population of about 12,000, is situated on the Bay of Quinte, about 120 miles from Toronto, and 200 from Montreal.

It is a thriving, busy place, surrounded by excellent farming lands, and has one of the best markets in the province.

The buildings are principally of brick and stone, the private residences being superior to those in places of much larger size.

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Shops of the Grand Trunk railway are situated here, Belleville being a divisional point of the road. The railway depot is located at the north-east part of the city, about one and one-half miles from the main centre of Front street (the principal business thoroughfare), and is about two miles from the steamboat dock.

The following places are worthy of notice.—Three colleges, one Government Institution for the Deaf and Dumb, three daily newspapers, three foundries, two cannery factories, four flour mills, one tinware factory, three cabinet factories, one furniture factory, one paper mill, one carriage factory, and one woollen mill.

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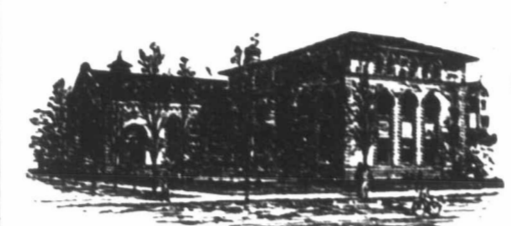
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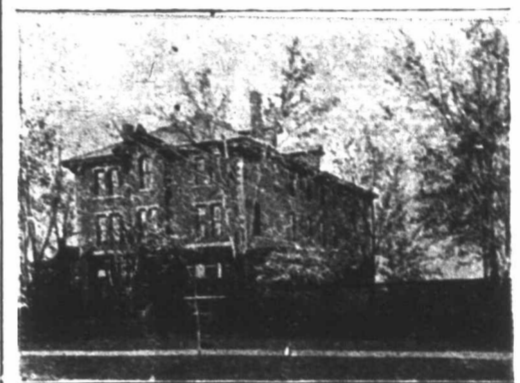
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