

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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Vol. 24]

TORONTO, CANADA, THURSDAY, JUNE 16, 1898.

[No. 24.



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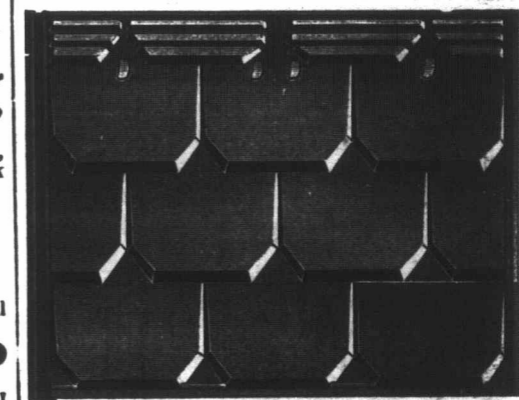
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- Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D. \$2.00.
- Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.
- Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.
- The Old Testament and the New Criticism. By the late Alfred Blomfield, D.D. Bishop Suffragan of Colchester. 75c.
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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 16, 1898.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

June 19—2nd SUNDAY AFTER TRINITY.

Morning—Judges 4. Acts 3.

Evening—Judges 5 or 6, 11. 1 Peter 4, 7.

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

### SECOND SUNDAY AFTER TRINITY.

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

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 313, 318, 324.  
Processional: 175, 179, 274, 305, 399.  
Offertory: 226, 275, 366, 545, 549.  
Children's Hymns: 231, 242, 271, 339, 343.  
General Hymns: 6, 21, 243, 283, 520, 522.

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

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

Gospel for Third Sunday after Trinity.

St. Luke xv., 2. "This man receiveth sinners."

To understand these words in all their fullness is to understand the Gospel. Originally spoken as a reproach. Pharisees could not understand "a righteous man" associating with "sinners." But this reproach became the glory of the Christ. These words a message of peace and joy and hope. Consider

1. The persons. 2. The relations. 3. Our own interest.

i. The Persons spoken of.

1. Contrast suggested to us greater than that which occurred to them. (1) We know more of Him who receives. (2) More of the depth of sin.

2. But in the most general view a contrast. (1) They were sinners—evil doers—violating the law of God. (2) He (a), Sinless (b). Doing good (c), Living above the Spirit of the world.

ii. The relation between them here brought out.

1. What should we expect? Surely a revulsion on the part of Christ.

2. Yet, on the contrary, "receiveth." No disdain or refusal, but welcome. To what—(1) To mercy and pardon. (2) To grace and guidance. (3) To love and friendship.

3. Because a Saviour. "The Son of Man came to seek and to save." "God so loved the world, etc." Here the Key to the difficulty.

iii. What is our interest in the subject?

1. Some said to have no interest. Never think. Do not care. But not reasonable. Are really interested. (1) All sinners. (2) All being lost or saved. (3) This the only Saviour.



MISS CHARLOTTE MARY YONGE.

2. Some fear whether they have been or are received. Why should they? (1) Consider the conduct of Jesus. (2) See what encouragement—enforced by three parables in this chapter. Have any a right to doubt? Contemplate reception of returning prodigal. And the other parables teach that the lost are sought for.

3. If received, let us (1) Give thanks. (2) Follow on to know the Lord. (3) And to serve Him. Ever the same need—day by day.

## CLERICAL TRAINING.

This subject is occupying a very prominent place in the minds of men at the present time. Some time ago we drew attention to some remarks on the subject, especially bearing upon the Colonies, which appeared in the London Spectator. Quite recently there has been a very interesting discussion on the same topic at the meeting of the clergy of the Rural Deanery of Toronto; and we have now before us the report of Dr.

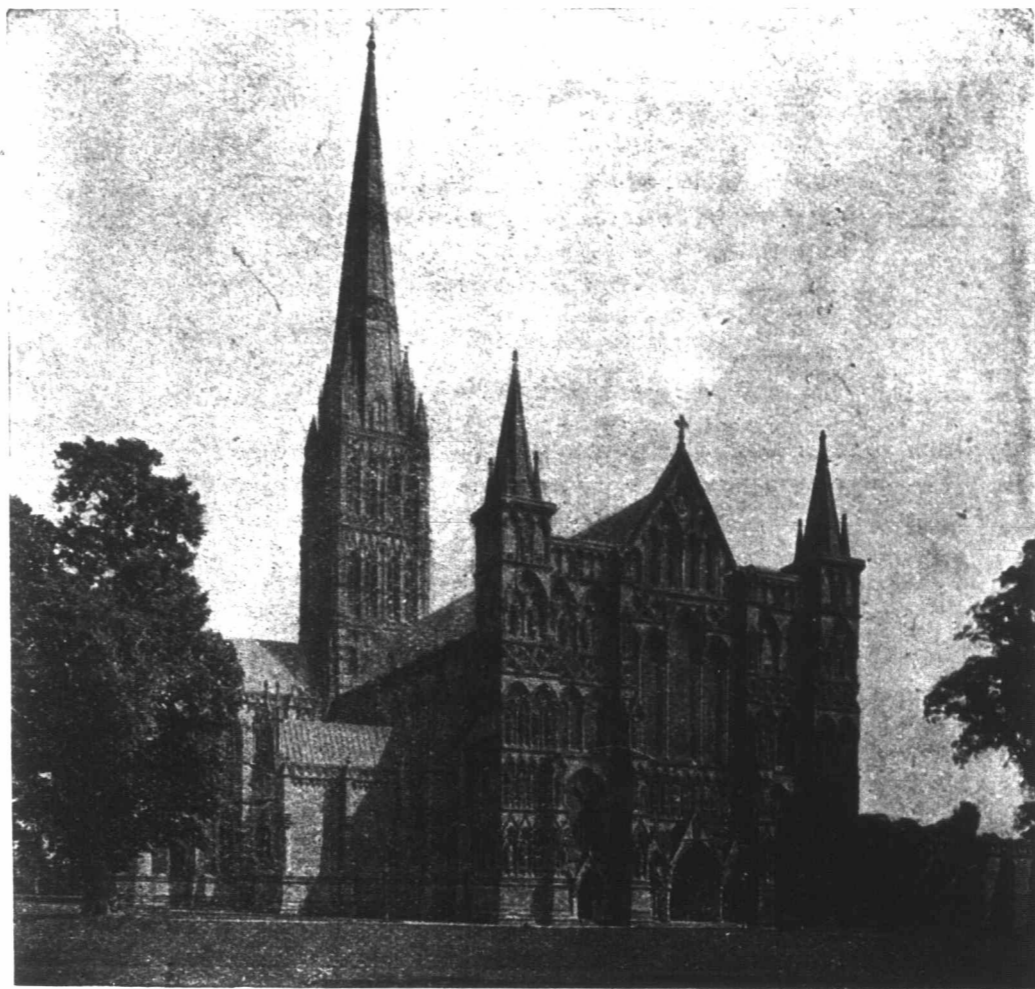
Hoffman, the very able Dean of the General Theological Seminary of New York—a document of great interest and importance. Dr. Hoffman writes under a deep sense of the responsibility of his position. Quoting the wise remark of the late Bishop Lightfoot, that "the destiny of a Church will be decided, humanly speaking, by the character of its clergy," he proceeds to consider the qualities which should be fostered in those who are preparing for the ministry of the Word in the Church. He mentions particularly four things that should be sought and he enforces his statements by arguments of weight which we shall here abridge. i. The highest intellectual learning (See Mal. ii, 7). For men to be trained to be prophets of God, they must know more than their hearers. They must learn both how and what to teach, and to utilize all the odd moments of a busy life for reading and study. ii. The best moral training—the moulding of the ministerial character, the removal of grave defects, the adding and developing of special virtues, such as self-discipline, self-sacrifice, disinterestedness, patience, modesty; and this with all reverence for individuality, with scrupulous care to allow each man to develop on his own lines into his own true self, that he may be fitted to fill the niche for which he was intended. For such a work time and labour are needed. iii. A sustained devotional training. Richard Cecil said that the leading defect of Christian ministers in his day was the want of a devotional habit. So now, men bright, keen, and whole hearted come for training; but with limited sympathies. Meditation is unknown to them, and they have only a few short years to learn the richness, the dignity, and the responsibility of prayer. They must be taught the value and method of intercession. They must be trained to meditate that they may rightly teach others. iv. A good practical training. The laity are becoming more and more impatient of bad reading, poor preaching, and inefficient parish work: our men must be taught how to produce and use the voice with clearness, naturalness and expression. They must learn not only to write sermons but to deliver them, and, if possible, to speak from notes. Hardly less important than these qualifications are some other practical abilities. Thus the management of a Sunday School and of parochial guilds, the training of choirs, such a knowledge of music as will enable the clergyman to make proper selections for public use, the best methods of visiting generally and particularly of dealing with the poor and needy—these and such like matters should be regarded in clerical training. Dr. Hoffman goes on to consider the equipment necessary for the Divinity Schools, if they are to do this work efficiently, a very important branch of this subject to which we can here only refer. The remarks now made have, of course, their immediate application to students of divinity and those who are

teaching them. But it is well for those already ready in orders to be reminded of their education for the ministry and of the necessity of keeping their knowledge fresh and of extending and deepening it. Moreover, it is good that the Laity should be reminded of what they may rightly expect of their clergy, so that they may not make unreasonable demands upon their time and energies, and so hinder them in the fulfilment of those duties which they may be rightly and reasonably expected to discharge.

#### CONVOCATION AND THE REVISED VERSION.

The Bishop of Rochester (Dr. Talbot), recently introduced into the Upper House of the Convocation of Canterbury a motion for the reading of the Revised Version of the Scriptures "in cases where this can be done with the consent or good-will of the people." The resolution maintained that this would "not offend against any principle of order or discipline," and that its encouragement would "best promote a satisfactory solution as to the question of the general adoption of the version." Although the resolution actually adopted was somewhat different, namely the forming of a Committee for the purpose of considering the best method to adopt, the Bishop of Rochester practically secured his object. Indeed it came out that the Revised Version was in actual use in many churches, even in the Cathedral of Canterbury. The Archbishop, while believing with Lord Selborne that the Authorized Version received legal sanction, yet holds that it is within the right of the Bishop now to sanction the use of the Revised Version; and that, when he was Bishop of London, he had actually done so. As far as the utterances of the bishops went, there seemed to be a great preponderance of authority in favour of giving the Revised Version a trial in public worship. Perhaps the most remarkable testimony was that of the Bishop of Winchester, who declared that when he first began to use the new translation, it sounded to him harsh and unmusical, but that this impression had, after a time, passed away. This is precisely what we should expect, and what we have often maintained in these columns. No doubt there are passages in which some sacrifice of the rhythm is made for the sake of greater accuracy or clearness; but on the other hand there are a good many passages in which the rhythm is actually improved; whilst in the great majority of places in which the ear is offended, this result is produced simply by the change, by the novelty of the phrases. We no more like words with which we have been long familiar to be changed than we

should like to have changes in the music of favourite airs. The experience of the Bishop of Winchester goes to confirm this theory. The Archbishop allowed that the epistles had been made much more intelligent and significant by the new translation, but he thought that the changes in the Gospels were in many cases unnecessary. It was curious that the one example of inconsistency brought forward by his Grace should turn out to be a misprint, as was pointed out by the venerable Bishop of Gloucester, who had been chairman of the New Testament company of revisers. It was mentioned in the course of the debate that this very charge of injuring the music of the earlier version was brought by Selden against the present authorized version. Indeed it would appear that the recent revision is making way quite as rapidly as did its predecessor; for, as Bishop Westcott has remarked, "fifty years and the Revolution



SALISBURY CATHEDRAL.—WEST FRONT.

passed before the authorized Version was fully accepted." One interesting point in the debate was the statement by the Bishop of Rochester that a request for permission to use the Revised Version had come from parishes in his diocese inhabited by "men who are the very flower of the working classes—men of picked capacity and intelligence, and of course very critical towards what goes on in the Church." One of the most interesting speeches was that of the Bishop (Ellicott) of Gloucester. "Nothing," he said, "would give me greater joy of soul and spirit than if I were permitted, while I yet linger on this side of the grave, to find that the version to which I had given many years of my life was being more widely used in the public service of the Church. But I think that all those who know me are aware that I have never taken a single step in the direction of pressing forward the Revised

Version, nor do I mean to do so on the present occasion. The reason has been that I, in common with my distinguished brother of Durham, and the three or four surviving members of the New Testament Company, are so perfectly confident and persuaded that the principle of faithfulness on which alone we worked will, in the end, prevail. . . . It may be twenty years or a generation, or even two generations, but there are now signs not to be mistaken that the end will be as I have foreshadowed it, general acceptance." Hardly less interesting was the testimony of the Bishop of Exeter, who proposes to bring out a new edition of his Commentary on the New Testament, and to incorporate a large number of the revised reading. At first he thought of adopting 300 out of the 30,000. "But," he says, "I found 300 were not enough. When I came really to ponder, sentence by sentence and clause by clause, all the Revised Version, I felt more thankful for it than ever before; and though I feel that the number might very probably be reduced from 30,000 to 3,000, those 3,000 seemed to me to be almost of incalculable worth. I am hoping ere long to bring out my book, and the wonderful power which has been poured into some sentences by the Revised Version I shall always feel thankful for." This testimony is of peculiar value as coming from one who could not have made the acquaintance of the new translation until he was far advanced in years, and therefore more likely to cling to the older version. One remark of the Bishop of Winchester, in reference to the difficulty of two versions being read at the same time, deserves consideration. "It is said," he observes, "that a permissive use of more than one version would be a harmful thing. I believe that it would do good, and not harm, by showing our people better the highest meaning of inspiration, and that it does not necessarily mean slavish adherence to minute syllables about which there may be doubt. I believe that it would give a wholesome understanding of the Scriptures, and not an unwholesome one, if more than one version were sometimes to be heard." A very important speech was delivered by the Bishop of Salisbury emphasizing the Bishop of Gloucester's plea for faithfulness. One point was universally established, that the Bishop's right to sanction the use of the Revised Version in the public service of the Church is beyond question.

—It is easy enough to feel sorry when one makes a mistake, but how about striving to rectify it? Surely that is the way to make the best amends.

June  
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## SALISBURY CATHEDRAL.

There are few who can approach the beautiful Church of St. Mary at Salisbury without being ready to exclaim that their eyes are resting upon one of the most exquisite structures of human erection. The harmony of the whole building, leading up to the beautiful tower and spire that seem to hover over the church, can be equalled by few exteriors. It is possible that this first impression may wear off a little when we come to examine the building more in detail, when we survey the West front and compare it, if we will, with Peterborough, or Wells, or Lincoln, or many another church, and perhaps we may even complain a little of the monotony of the interior. But a first glance at the exterior from almost any point, fills every beholder with delight. In one respect Salisbury is unique among the Cathedrals of England. It is built from end to end in substantially the same style, and the time within which it was completed was only about 40 years.

Nothing like this can be said of any other English Cathedral; for even if some may have been built in their first form within as short a period, their choirs have almost always been pulled down and rebuilt. But not only was Salisbury Cathedral built within a short period of time; that period was nearly the best in the history of one pointed architecture — from 1220 to 1260.

We say nearly the best. It was the period of Henry III., of Westminster Abbey in its earliest parts, although many will confess their preference for the work of the last quarter of the thirteenth century, some beginnings of which are found at Salisbury. The original place of the See was at Sherborne in Dorsetshire, (A.D., 705), the diocese then comprehending the counties of Wiltshire and Dorset (nearly the present diocese of Salisbury, and also the Counties of Somerset, Devon, and Cornwall, with part of Gloucester. Subsequently the See was removed to Old Sarum (1058), and finally, within sixty years, to Salisbury (near Old Sarum). Godwyn, a writer of the time of Elizabeth, gives an account of the removal from Old Sarum, because of its bleakness and other inconveniences, by Bishop Richard Poore. He tells us that, in spite of all the Bishop's efforts, after thirty years' work, at the time of his death, it was scarcely finished. But at last the

consummation was reached. "This Church," says Winkle, "has an important advantage over many other edifices of the same character. It is not so closely surrounded by buildings, which is too frequently the case, but is easy of access and affords a delightful view from almost every point. As to outline and dimensions, a more splendid building can scarcely be imagined, while the lofty proportions of the spire become the more striking upon a near approach. The Western front is a beautifully enriched specimen of the pointed architecture peculiar to this church; the angles are terminated by tolerably massive square towers, surmounted by spires and pinnacles, and over the grand central entrance is a series of canopied arches, beneath the great Western window, which is in three divisions." This triplet form of window is characteristic of the English architecture of this period, and prevails throughout the whole of this edifice, so as almost to produce a feeling of monotony. The features here noted are shown very well in the views

the middle of the base; but no further settlement has taken place since then. Lately, however, grave doubts have been entertained of the safety of the structure, and measures are now being taken to repair and strengthen the fabric. The nave of the church (229 feet in length), is beautiful, but perhaps (as we have said), a trifle monotonous, and this feeling has been increased by the bad taste of the architect Wyatt, who at the end of the last century, set the place in order (!) by removing tombs from the places where they originally stood over the remains of those whom they commemorated, and placing them all under the arches of the nave. Still worse than this was his removal of the High Altar from the place where it stands in all the cathedrals, at the East end of the Sanctuary, to the East end of the Lady Chapel—a pro-reading. At first he thought of adopting architectural point of view. This involved the destruction of two chapels. The altar, however, as may be seen in our illustrations, has been brought back to its original position,

and this and various other vandal acts of Wyatt have, as far as possible, been undone. The Lady Chapel is built with vaulted ceiling springing from slender clustered pillars and single shafts of marble, nearly 30 ft. in height and only 9 in. in diameter. The Chapter House, of a type of architecture a little later than the main structure, is a beautiful edifice, not unworthy of comparison with those of Westminster and



SALISBURY CATHEDRAL.—THE CHOIR.

we publish. Undoubtedly the most striking feature of this church is the tower which rises as the intersection of the nave and transepts. It is supported on four lancet arches resting on four piers and clustered pillars. From the floor of the church to the top of the arch is about eighty feet. From this the tower rises in three stories, and it is supposed that the spire was not a part of the original plan. The upper part of the tower and spire are said to have been erected in the reign of Edward III. The spire rises from the centre of the tower nearly 200 feet; and the whole height from the floor of the church to the summit of the spire is about 400 feet. One cannot help remarking that this beautiful spire leans a little on one side—a consequence of a slight settlement of the piers on the Western side of the tower; so that the centre of the apex of the spire was found, in 1681, to be twenty-two inches and three-eighths out of the perpendicular from

Wells. A central column of Pinbeck marble supports the roof. The building had fallen into a dilapidated condition when its restoration was undertaken by Bishop Denison in 1853. Many illustrious persons are buried in or near the cathedral among whom we may mention Canon John Bampton, the founder of the famous Bampton lectures.

## MISS CHARLOTTE MARY YONGE.

This lady has for many years past done yeoman service in the cause of providing for the younger folk reading matter of good moral tone and of a religious character, and her books have been very widely read and greatly appreciated on both sides of the Atlantic. A suggestion, made recently by Sir Walter Besant, that a university scholarship bearing her name should be founded at the High School for girls at Winchester, in recognition of her great services as a writer,

has been warmly espoused, and amongst those who have given the matter their cordial approval are the Princess of Wales, the Archbishop of Canterbury, the Bishop of Winchester, the Duchess of Sutherland, Lady Frederic Cavendish, the Principals of Gorton and Newnham at Cambridge and of Somerville and Lady Margaret Colleges at Oxford, as also Mrs. A. F. Palmer, of Cambridge, Mass. The scholarship, which it is proposed shall be founded, will be for the benefit of girls from any part of Great Britain, and the reason that the ancient city of Winchester is particularly chosen is from the fact that she resides in its near neighbourhood, viz., at "Elderfield," Otterbourne. Miss Yonge has long been associated with the governing body of the school, and the proposal has been gladly accepted by her. To show what a pure and uninterested aim Miss Yonge had in devoting herself to literary work, it is related of her that when, as a girl she showed one of her first stories, "Abbey Church," to her father, he asked her whether she had taken up the vocation of writing for vanity or gain or simply for the wish to do good. She answered him with tears in her eyes: "I really hoped I had written with the purpose of being useful to young girls like myself." It was not until she reached the age of thirty that she really took up literary work as her vocation in life, and ever since that time her stories have not only charmed multitudes of readers, but have influenced for good very many people. The earnings of her pen have been devoted, from her earliest days, to helping other people, and to the work of the Church, both at home and abroad. From the profits of her book, "The Heir of Redcliffe," which amounted to a considerable sum of money, she devoted a sufficient sum to fitting out a missionary ship named "The Southern Cross," for the use of the well-known Bishop Selwyn, the first bishop of Melanesia. Again, from the profits of "The Daisy Chain" she gave £2,000 towards the building fund of the missionary college in Auckland, N.Z. In Otterbourne, the village in which she resides, she has founded and maintained excellent schools. The village church also, which was originally built in 1838, having fallen into disrepair was, some little time ago, entirely remodelled and restored by the munificence of the subject of this sketch, she bearing the entire cost of the whole work of restoration. For some forty years Miss Yonge edited a magazine, entitled "The Monthly Packet," and she has also edited another magazine known as "Mothers in Council," which is published in the interests of a movement known as "The Mothers' Union." Miss Yonge has always taken a great interest in Church work, and has been for many years past an indefatigable worker in the local branch of "The Girls' Friendly Society." As an author Miss Yonge has written and published over one hundred works of fiction, besides several historical works of much interest. Her home at Otterbourne is remarkable for the number of books which it contains. In addition to a large library, which is filled with books, there is a bookcase in every room in the house and there are also books in the halls and by the side of the staircase. Amongst her treasures in the library is an album containing the signatures of over 5,000 of her admirers, which was presented to her on her 70th birthday. Miss Yonge was born on August 11th, 1823, and is the only daughter of the late William Crawley Yonge.

—We request the attention of all our readers to the Rev. Dr. Langtry's appeal to be found among the correspondence. Much has been urged recently as to the necessity of such practical work. Here is an opportunity to show sincerity. We trust the response to Dr. Langtry's appeal will be overflowing.

#### WOMAN'S AUXILIARY, DIOCESE OF OTTAWA.

The second annual meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions was held in Morrisburg, Wednesday, Thursday and Friday, the 1st, 2nd, and 3rd of June. The delegates left Ottawa at 8 a.m. Tuesday, May 31st. At Brockville, where a delay of four hours was necessary, owing to difficulty in connection of trains, they were met by some of the Brockville people, Judge and Mrs. Reynolds, Mrs. Morden, Rev. George and Mrs. Beamish, who took them for a delightful drive, and then entertained them at the Revere House—conveying them afterwards to the station. On reaching Morrisburg, they had the pleasure of being received by some of the local branch, and were conveyed to their several destinations. A Board meeting was held that evening, 7.30 a.m. Wednesday there was a celebration of the Holy Communion in St. James' Church, Rev. G. S. Anderson celebrant. At 10 o'clock the delegates met in the church where missionary litany was said by Mr. Anderson. Rev. Rural Dean Houston preached on the text Matthew xxix., 14, and a celebration of Holy Communion followed. After the service the delegates repaired to the Church Hall and registered their names. Mrs. Anderson, wife of the rector of Morrisburg, tendered an address of welcome to the visitors. Mrs. Read, of Pembroke, read a reply which had been prepared by Mrs. Elliott, Carleton Place, who was unavoidably absent. At 12 o'clock the member's prayer was said by all present—election of committees followed, after which the meeting adjourned. The afternoon session began with a Bible reading by Mrs. Tilton. The president then read her address. The various officers presented their reports, and moved their adoption. The thank-offering, which amounted to \$50.61 (afterwards increased to over \$100), was devoted to the Clergy Endowment Fund of the Diocese of Algoma. Correspondence consisted of greetings from Central Board, from Montreal and Niagara—a letter from the House of Bishops, and one from Mrs. Pollard, who feels unable to stand for re-election as 2nd vice-president. A deputation from the Presbyterian Mission Society was presented to the meeting, and tendered greetings. The parochial reports were read and adopted, after which the meeting adjourned. A very pleasant "At Home" was given at the beautiful home of Mr. R. H. Bradfield, in the evening. At the morning session on Thursday, the reports of the lady missionaries in the North-West were read. Report of Miss Phillips, Onion Lake, Saskatchewan, was read by Miss Whiteaves; that of Miss Brown, Pigeon Reserve, Diocese of Calgary, by Miss Fitzgerald. Mrs. Tilton presented the account of the work of the lady missionaries in Japan, showing pictures of the different workers. A most interesting letter from Miss Smith was read, and a native Japanese letter shown. There was a letter read from Miss Patterson, and the special needs for her work. The question box was opened and answers given by Mrs. Hamilton.

1. Representation at Board meetings.
2. Will it be well to have the annual meeting held always in Ottawa?
3. Missionary classes. What would be the best method to adopt in establishing classes for the study of missions and the lives of missionaries?

Mrs. Tilton, Miss Baker and Miss Whiteaves spoke on the subject. A paper, prepared by the Bishop of New Westminster, was read by Miss Wicksteed, who told some facts about the Indians there—they are lovable and honest. The afternoon session began with a Bible reading by Rev. T. J. Stiles of Iroquois. Election of officers followed. President, Mrs. Hamilton; 1st vice-pres., Mrs. Tilton; 2nd vice-pres., Mrs. Parmelee; rec. sec., Miss Humphrys; cor. sec., Mrs. Fitzgerald; sec. of literature, Miss Wicksteed; editor of leaflet, Miss Whiteaves; Dorcas sec., Mrs. G. M. Greene; org. sec., Miss Greene; treas., Miss C. E. Baker; sec. of junior work, Miss Parris. It was decided that the Literature Committee be appointed by the new Board at their next meeting in Ottawa. That the J.W.A. work under the W.A. constitution, and that

the rural deaneries may each appoint its own secretary. The report of the Resolution Committee was presented by Mrs. Muckleston, and that of credentials by Mrs. G. E. Perley. At 4.30 a children's missionary meeting was held, Rev. R. W. Samwell addressed the children, and Mrs. Greene, acting secretary for the junior work, read their report. J.W.A., 10 branches—214 members—bales sent, 7. Total receipts \$408.40. C.C.M.G., 5 branches—114 members—receipts, \$60.98. Total receipts of junior work \$535.38. An invitation from Pembroke, to hold the next annual meeting there, was received, one from Ottawa, also one from Cornwall. The latter was chosen as Pembroke is rather far for the majority of the branches. Subsequently it was arranged that, if circumstances made it advisable to hold the meeting in Ottawa, Cornwall will renounce its claims. At 8 p.m. a public missionary meeting was held in St. James' Church. It consisted of full evening service with most excellent music—all the hymns were missionary in character—and the large congregation joined heartily all through. Rev. C. E. Sills, M.A., delivered the first address, drawing a beautiful lesson from the first lines of the hymn just sung, "Lord speak to me, that I may speak in living echoes of Thy tone." Rev. G. O. Troop also addressed the meeting and, as usual, riveted the attention of all present by his soul-stirring appeal to them to aid in the missionary work of the Church. The other clergymen present were Rev. G. S. Anderson, rector of Morrisburg; Rev. Rural Dean Houston, Cornwall; Rev. T. J. Stiles, Iroquois; all of whom took part in the service; besides, Rev. M. G. Poole, of Williamsburg, and Ven. Archdeacon McDonald, from Waddington, in the state of New York, who were in the congregation, and the Rev. R. W. Samwell in the choir. 8.30 a.m. Friday, missionary litany in the church, after which the business of the meeting was concluded in the Church Hall. Mrs. Tilton spoke of the work of the coming year. The pledges of last year will be taken on again, i.e., support of lady missionaries in the North-West and Japan. Education of a missionary's child, etc. It was decided that the J.W.A. shall work under senior constitution. That a diocesan thank-offering be given by both W.A. and J.W.A. Mrs. Hamilton proposed that certificates of life membership be issued. Rev. Mr. Troop addressed a few words to the meeting, and Rev. Rural Dean Houston concluded with prayer. A special arrangement was made by which the train stopped at Morrisburg to take on the delegates at 11.13. The local W.A., almost as a body, accompanied them to the station, and all separated after a most successful and pleasant annual meeting. Dorcas secretary's report \$895.35, total value of new material.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

Halifax.—The clericus met last week at the residence of Rev. David Neish, when an excellent paper was read by the host on "The Inspiration of Holy Scripture." A very interesting discussion followed in which Revs. Rural Dean Alward, W. J. Armitage, G. P. Crawford, H. H. Pitward, Geo. Williams and F. M. Webster took part. A very general wish was expressed that Mr. Neish should publish his paper.

Annapolis Royal.—At the regular meeting of the Annapolis Rural Deanery, held here last week, Mr. H. M. Bradford was unanimously elected a governor of King's College. Mr. Bradford is best known in the diocese by his excellent boys' school recently established at this beautiful and interesting old town, the second oldest European town, by the way, on the North American continent, and the second in 1710 of the holding of the first Church of England services in what is now the Dominion of Canada. The school, which already numbers thirty-three pupils, has no less than six candidates for matriculation in King's College.

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Annapolis Royal is to be made a local centre for King's College matriculation examinations.

The Synod meets June 24th when the Bishop is expected home.

Rev. H. Gomery is at present visiting the diocese in the interests of the S. P. C. K.

The annual meeting of the congregation was held last week when a most satisfactory statement was presented by the treasurer, Mrs. H. Schmidt, who was re-elected. Mr. James Eisenhauer was re-elected chapel warden. The rector, Rev. R. F. Dixon, presided and spoke very highly of the work of Mr. Wm. Schmidt, the lay reader. The congregation of Beaver Bank, in the same parish, (Sackville), also held their annual meeting and re-elected their old officers, chapel warden Mr. Richard Barrett.

#### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

The Rev. Allan Smithers and A. J. Cresswell spent part of the last week of May in the county of Albert. It has been ten or twelve years since there has been a resident clergyman in this county. Mr. Smithers returned the week following and entered upon his new and difficult work as rector of the parish. He resides at Riverside.

St. John.—Trinity.—The choir of Trinity Church visited the Seamen's Mission on the evening of May 29th. The Ven. Archdeacon Brigstocke, D.D., was also present and addressed the sailors. Five of them signed the pledge, and four were given Bibles to take away with them.

The annual conversazione of the Church of England Institute, which was held on Thursday evening, June 2nd, was a very pleasant affair. Advantages were taken of the occasion to sell the papers of the Institute Reading-room for second reading.

The annual meeting of the L. S. T. Association of the Deanery of St. Andrews was not held in St. George as at first proposed, on account of some special difficulty presenting itself in getting there. It was held at Oak Bay instead. The day was very unpleasant and many were on this account prevented from attending. The programme consisted of a paper read by the rector of the parish, Rev. J. W. Millidge and a "Model Lesson."

Johnston.—St. John's.—On Sunday morning, the 5th inst., the Bishop of Fredericton held an ordination in St. John's church, parish of Johnston, Queen's county, at which Rev. Hiram A. Cody B.A., was advanced to the priesthood. Mr. Cody is at present in charge of the parish of Greenwich. There were also present at the above service the Ven. Archdeacon Brigstocke, of St. John; Rev. C. A. S. Warnford, rector of Johnston; Rev. C. P. Hanington, rural dean; Rev. E. A. Crawford, Rev. D. W. Pickett and Rev. A. J. Cresswell. The day proved very fine and the church was filled with a large and reverent congregation. The singing was hearty and the whole service exceedingly impressive. St. John's Church has been lately much improved in appearance within by a sheathing of spruce on the side walls and on the ceiling. Other needed improvements are to follow. At the service held in the evening the Ven. Archdeacon Brigstocke, whose presence in the parish was much appreciated, preached an excellent sermon, which was listened to attentively by a congregation almost as large as the morning one. All church people will regret to learn that the rector of Johnston, Rev. C. A. Warnford, is in poor health, but it is hoped that the rest he is about to take will restore his health and that he may be enabled to continue his good work for many years to come in this difficult yet important parish.

#### QUEBEC.

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

Lennoxville.—The corporation of Bishop College held its annual meeting here on June 3. The Bishop of Quebec, who occupied the chair, announced the payment of the grant of \$5,000 by the Society for the Promotion of Christian Knowledge. The corporation had been enabled by this gift to complete for the present two endowments: 1. The principalship, which has thus been raised from \$10,000 to \$20,000 or thereabouts. 2. The Mountain professorship of Pastoral Theology, which has been raised from \$15,000 to \$25,000 or thereabouts. Besides these additions the Jubilee Fund (1895-8) has enabled the corporation to do the following in the way of endowment and extension: 3. Endow the headmastership with \$25,000, of which \$10,000 was a legacy from Mr. J. H. R. Molson, and \$5,000 from the same benefactor is represented by the headmaster's residence. 4. To give \$10,000 for the endowment of the classical professorship. 5. To spend something like \$6,000 on the restoration and adornment of the chapel. 6. To spend \$4,000 on the building of a gymnasium. Besides the above there is \$3,000, a legacy for scholarships from the late A. D. Nicholls, and \$8,200, the fund of the Doolittle scholarships, the interest of which will be available in 1899. A resolution was passed appointing a committee to look fully into the question of college extension. A committee was also appointed to study the question of the training of teachers.

#### MONTREAL.

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

Montreal.—Christ Church Cathedral.—Messrs. Casavant Bros., organ builders of St. Hyacinthe, have placed a new electro-pneumatic action in the cathedral organ. Messrs. Casavant are sparing no pains to make the work as perfect as possible. The organ will be re-opened on Sunday, June 19th, when the Dean will preach in the morning and the rector in the evening.

St. James the Apostle.—The special services, in commemoration of the Rev. Canon Ellegood's jubilee, were continued on Sunday, June 5th, when the Dean preached in the morning and the Rev. G. Osborne Troop, the rector of St. Martin's, in the evening. On the following day a very enjoyable "At Home" was held in the school-house in the evening, which was very largely attended by members of the congregation and many other Anglicans resident in Montreal and its vicinity, who were all anxious to do honour to the venerable rector of the church. During the evening an address of congratulation was presented to Canon Ellegood, on behalf of the congregation, by the members of the Jubilee Committee and the churchwardens, as also by the Rev. G. Abbott Smith, on behalf of the members of the parochial branch of the Ministering Children's League, and the Ladies' Aid Society, both of which were suitably responded to by the rector. The Dean then presented to the churchwardens a fine painting of Canon Ellegood, subscribed for by his friends, which has been hung in the school-house. The whole affair passed off very pleasantly and was a great success in every way.

St. Jude's.—The Lord Bishop of the diocese confirmed fifty-three candidates in this church on the evening of Sunday, June 5th.

Back River.—St. Andrew's.—The seventh anniversary services of this church were held on Sunday, June 5th. The Ven. Archdeacon Mills, D.D., preached in the morning and the Rev. John Ker, D.D., in the evening. The services were fully choral and were well attended. Amongst others who were present was the Rev. Edward McManus, who is the founder of the church.

#### ONTARIO.

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

Brockville.—Trinity.—Trinity Sunday is the anniversary of this church and was duly observed. Early communion was celebrated at 8 a. m. The Brotherhood of St. Andrew, Trinity Chapter, No. 109, turned out in goodly numbers for corporate communion; after which twelve probationers were admitted to full membership under the directorship of the rector, Rev. G. R. Beamish, M.A. At 11 a. m. there was a large congregation; the rector preached, subject, "The Trinity," followed by a second celebration of the Holy Communion, which was well attended. In the afternoon an address was given by the rector to the newly confirmed, and in the evening the services were well attended. Preacher, the rector, who took his text from i. John, v., 8: "For there are three who bear witness—the Spirit and the water and the blood." At all the services there was appropriate music. In the evening Mr. C. Price Green sang a solo, "The Chorister," by Sir Arthur Sullivan.

#### OTTAWA.

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

Birchton.—All Saints.—Trinity Sunday will long be remembered by the congregation, as it was the occasion of the dedication of the beautiful memorial window, in memory of the late Mr. John Heney. A most instructive and earnest sermon was preached by the Rev. Canon Pollard, of St. John's, Ottawa. Many were disappointed in not being able to obtain an entrance into the church for the service so great was the crowd. During the course of the Canon's sermon he said: "We have bodies and souls, and we delight in the surpassing loveliness of God's earth; this lifts the mind from earth to the Creator of all, as all these are emblems of heavenly verities, since they are used in Scripture to convey to our minds ideas of heaven. Hence houses built for God's service are different in structure from dwellings, because there we meet our fellow Christians, and more, meet God. So memorials are placed in churches, as the beautiful window dedicated to-day, on Parliament Hill, statues are erected to the memory of great statesmen, so in those national temples, Westminster Abbey and St. Paul's Cathedral, men of renown, in every walk in life, are commemorated; yet in God's House we are all imperfect. We are taught by such memorials to consider what God hath wrought for us. Representations of Christ and His apostles are placed there, and with the usual description 'To the Glory of God,' etc., so reminding us of the greatness of redemption through Christ, and when we look on the Good Shepherd, Christ is set before us as One Whom we all need and who has gathered in His Sheep in days gone by, and will gather us in if we continue in faith and hope." Since the appointment of the Rev. W. H. Green to this charge in 1893, some \$700 has been expended on church improvements and decorations, making it now one of the most artistic churches in the diocese of Ottawa.

Pembroke.—Holy Trinity.—This church was re-opened on Sunday last after considerable renovation. In the evening the Bishop of the diocese held a Confirmation, when a large number of young people were admitted by him to the Holy Rite. The newly confirmed received their first communion on the following morning.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Miss Lizzie A. Dixon acknowledges with thanks, the receipt of five dollars from the Ketchum Hall Bible Class for the Peace River Mission, Athabasca, N.W.T.

Church of the Messiah.—It is stated, on good authority, that the Rev. R. J. Rennison, the curate of this church, who so mysteriously disappeared

from Toronto about a year ago, has been located in Ireland, where he has enlisted in the army. His father, the Rev. R. J. Remison, Sr., of St. Marie, has gone to Ireland to see his son and arrange for his discharge if possible.

The monthly Board meeting of the Woman's Auxiliary for June was held in St. James' school-house on Thursday, the 6th inst. Mrs. Williamson presiding. During the past month four new senior branches have been formed, some of these having been organized under the personal direction of the president. Mrs. Williamson spent four days traveling through some of the northern parishes and missions and during that time addressed nine meetings. Mrs. Cummings has also visited one country branch. The treasurer's monthly report showed the receipts to be \$310.07, the P. M. C. \$148.42, of which \$126.82 goes to the Diocesan Mission Fund, the E. C. A. D., \$43.33. Thirty-four bales were reported as having been sent out since the last meeting. The correspondence included letters from the Lord Bishop of the diocese, Bishop Thorneloe, of Algoma, the Blackfoot Hospital, Mrs. Bourne, of Essonville, and Mr. Hynds, of Devon, Sas. A Bible reading on the subject of the "Fellowship of the Saints," was given by Mrs. Boddy. The E. C. A. D. money was voted to the building fund of Archdeacon Vincent's churches in the Diocese of Moosonee. A resolution was passed urging the importance of auxiliary members remembering their duties during the summer months. The Board will not meet again until September.

The Lord Bishop of the diocese held an ordination in his cathedral on Sunday morning last, when he admitted eight gentlemen to the Order of the Diaconate and advanced two deacons to the priesthood. The names of the deacons and priests respectively were as follows: Deacons—Robert Bloomer Hare Bell of Trinity College, licensed to Beeton; John Bushell, of Trinity College, licensed to Otonabee; Robt. John Coleman, Toronto Church School; Frederick William Goodeve, of Wycliffe College, licensed to Mulmur West; James Edward Hand of Wycliffe College, to Lloydtown; Charles William Holdsworth, of Wycliffe College, to Mono; Charles William McKim, of Wycliffe College, to Trinity Church, Toronto; Samuel Cluse Noxon, of Wycliffe College. Priests—The Revs. Ernest Gladstone Dymond and William McLean.

Churchwardens and vestry clerks should forward each Synod collection to the Secretary-Treasurer immediately after being taken up, instead of waiting until two or more collections have accumulated. Rev. J. C. Davidson writes, that in this way certain contributions, and absence of contributions, as stated in the Synod Journal, are inaccurate, though the total for the year, \$684.40, is correct. Every Synod collection was, as a matter of fact, both taken up and sent in to the Synod office.

#### NIAGARA.

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

Hamilton.—Christ Church Cathedral.—That fashionable congregations are not always the wealthiest or most willing to give may be instanced by the reduction of salaries 30 per cent. of church officials, from the rector down. However, it is hoped this heroic treatment will not last long and this beautiful and most reverent of cathedral services be resumed on a good financial basis. There were large congregations present to welcome the rector on Sunday morning.

All Saints'.—The Rev. Canon and Mrs. Forneret received a most pleasing surprise on the tenth anniversary of their wedding from their numerous friends and parishioners.

St. Luke's.—Rev. W. Bevan will take charge of this parish (Rev. Mr. Massy, resigned), till a clergyman is appointed. Mr. Massy's years of faithful work in this parish will not soon be forgotten.

Queenston. The ladies of Historic Brock Memorial Church held a grand camp fire and straw-berry festival in the Brock memorial grounds, which are admirably fitted for such purposes, on Friday, 10th inst.

Niagara Falls South. Mrs. C. L. Ingles, widow of the late saintly rector of All Saints' church, died on Wednesday, June 8, aged 81. In her death the parish loses one most highly esteemed and whose family history has been associated with the early history of the parish. Two sons and a daughter survive her, the eldest is Rev. Chas. Ingles of Parkdale.

#### HURON.

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

Mitchell.—The regular semi-annual meeting of Perth Deanery was held in this town on Tuesday, May 31st. The first meeting was for Holy Communion, Rev. Rural Dean Deacon being celebrant and being assisted by Rev. Wm. Stout, and there being 22 communicants. Next followed the chapter meeting for business. Rev. Rural Dean Hodgins, of the adjoining deanery, was present and took part in the discussions. Rev. Wm. Stout was welcomed as a new member, and the business was chiefly of a routine character. The next meeting was fixed for Milverton and the incumbent of Milverton appointed local secretary. In the afternoon a public meeting was held in the Town Hall for a conference on the subject of "Christian Reunion." The opening paper was read by Rev. Herbert Symonds, rector of Ashburnham, and addresses by the following clergy of other communions were promised: Rev. Messrs. Leitch and Bradley of the Presbyterians, and Rev. Messrs. Birks and Holmes of the Methodists. Of these, Mr. Leitch was absent by reason of death of another Presbyterian minister, Mr. Birks was prevented from coming by his father's illness, and Mr. Holmes was prevented by a call to a session of conference. Mr. Bradley, of Mitchell, was present and made a capital address in the best possible spirit, and was accorded an excellent reception. The conference began with the Rev. Rural Dean Deacon in the chair. The Rev. Henry Jeanes, having read the opening prayers, the chairman gave a scholarly and concise review of the greater theological movements and questions that had engaged the attention of the Christian Church from the days of the apostles to the present, and he further discussed the practical questions and duties that are now pressing for solution, prominent among them being "Christian Union." He then called on Mr. Symonds, whom he had invited to deliver the principal address, from the Church's standpoint. Mr. Symonds was well received and at once plunged into his subject. "Church Union was a live question," he said, "the people, the Anglican Bishops, Church Conferences, and special societies all taking it up earnestly. The proposals are widely different and yet we have ground to believe the question is not insoluble." Mr. Symonds said he would mention a few principles that would assist in the solution, and some practical steps that would tend in that direction. Unity is no uniformity, and uniformity is undesirable and impossible, owing to individuality being developed by education and liberty. Underlying this critical unrest of the times, the wide varieties of thought and life in mankind, there was a common ground, our human nature linking us together. So unity in variety is to be the true character of Church union. Railway, steamship, telegraph, telephone, are working towards unity. Christ's teaching was strongly social. Its chief virtues are social virtues (e.g. self-denial). Its sacraments are tokens of fellowship, viz., baptism and the Lord's Supper. The Epistle to the Galatians presented the individual side, the Epistle to the Ephesians the social side of Christ's Gospel. There is to be one body, a visible unity. But divisions have occurred and by whose fault? Canon Gore thinks the Anglican Church is largely responsible for nonconformist separations, because she was not

behaving as the true mother of the people. Mr. Symonds then went on to point out, some of the chief obstacles to union, but showed that in spite of these, practical steps had been taken whereby to bring it about if possible. Rev. W. Bradley (Presbyterian), followed Mr. Symonds, and congratulated him most warmly on the liberal, sympathetic and thoughtful character of his paper. He said it boded well for the question that it was taken up and urged by the Church of England, for many had thought the Anglican Church was too exclusive. He pointed out there was large agreement already between the Churches, as might be seen by comparing the 39 articles with the Westminster Confession. He confessed a large waste of resources at present through splitting up the work in small communities and in foreign mission fields among several religious bodies. But he asked, would not organic union produce coldness? "Was not rivalry good?" And he was inclined to think interdenominational comity better than organic union. He closed with the expression of his own personal affection for the Church of England, of which his own mother had been a member. Rev. J. Wright, of Millbank, followed him, and pointed out that there was an increasing acknowledgment of a visible Church, none advocating the doctrine more strongly than the Presbyterian, Dr. Milligan. It was Christ's idea that His Church was to be visible and to be one. There were many obstacles to union, but yet a large measure of union had been already obtained. Almost all Christians accepted three-quarters of the Lambeth Quadrilateral (viz., the Word, the Sacrament and the Creeds). The chief stumbling block was the Three-fold Ministry. Further papers on this subject were read by the Rev. Rural Dean Hodgins, of Scaforth, and the Rev. W. Stout. The former dealt with the subject of "Missions" more particularly, and pointed out, in the course of his remarks, how much more good could be effected in the great mission field if all the various Christian bodies were to unite, a great waste of resources would thus be avoided, and the cause of Christ's kingdom would be very greatly advanced. The latter gentleman spoke on Christ's prayer for unity before His death, and pointed out that it was not yet realized. In the evening the Rev. Herbert Symonds preached to a large congregation, taking for his subject, "The Ideal of the English Church."

Aughrim.—The corner stone of the new church at this place was laid by the Lord Bishop of Huron, on Tuesday, June 3rd. The attendance was very large, there being at least 500 present. The clergy present were The Right Rev. Maurice S. Baldwin, D.D., Bishop of Huron; J. Downie, B.D., Watford; W. D. Collins, Wardville; H. Sutton, Alvington; and H. R. Diehl, rector of the parish. After the singing of a hymn, the service was engaged in, led by the Bishop. During an interval which took place, Mr. W. Wall, secretary of the building committee, was called upon to read the history of the Church in the vicinity, from its origin over 50 years ago down to the present time. Those who engaged in the early pioneer work were Rev. W. Fuller, Rev., afterwards, Bishop Strachan, and Rev. J. Gunne, the last named labouring actively for 27 years in the parish. Following these successively were Revs. W. Brethour, G. W. Racey, F. Ryan and H. R. Diehl. The present churchwardens are Messrs. R. H. Brownlee and J. Cox. The following articles were placed in the stone's history of the church, current coins, Canadian stamps, and The Canadian Churchman and other papers. The Rev. H. R. Diehl, on behalf of the congregation, then presented His Lordship with a beautiful silver trowel with English ivory handle, when the stone was rightly and duly laid by him, and the service continued. After singing another hymn, interesting and instructive addresses were given by Rev. J. Downie and the Bishop. A free-will offering was then taken which amounted to \$70. At the close of the service the Bishop thanked the congregation for the handsome trowel with which they presented him. In the evening the old church was taxed to



its utmost capacity, many being unable to gain an entrance, the occasion being an address from the Bishop on his "Trip to the Holy Land." The scenes and incidents pictured were exceedingly graphic, and the lecture was highly interesting and instructive throughout, but owing to the fact that the Bishop had to return to London the same night, he was unable to give more than one-half of the lecture. The offering in the evening amounted to \$10. The foundation has been built by Mr. Clifford and is a splendid piece of workmanship. The building is 60 x 30 feet, which includes a chancel, the latter being 16 x 10 feet. It has seating capacity for 165, and will cost when finished about \$3,000, of which there is already available \$2,600.

Kirkton.—St. Paul.—A lawn social, under the auspices of the Ladies' Aid Association of St. Paul's Church, Kirkton, was held on the evening of June 3rd on the spacious and commodious grounds of Mr. M. Irvine, at Blanchard. A large number attended, many of whom came from St. James' congregation, St. Mary's. Excellent arrangements were made for their entertainment, under the direction of Miss Maude Irvine and the Misses Stout of the parsonage, and a good programme was rendered. Over \$40 was realized, to be applied to the building fund of the new St. Paul's, for which object the Ladies' Aid have already about \$300, and of which sum, about \$85 have been added during the last four months.

Brantford.—St. Jude's.—On Sunday, June 5th, the congregation of this church celebrated the sixth anniversary of the date of the Rev. T. A. Wright's coming amongst them. The church was tastefully decorated, and the rector preached a sermon appropriate to the occasion, from the words, "Go Forward," which were the two concluding words of God's command to Moses concerning the Children of Israel. "Speak unto the Children of Israel that they go forward," being the context.

London.—The Mitchell Advocate of last week says: "Rev. Mr. Bradley, of the Presbyterian Church, was too ill to take his Wednesday evening service, but Rev. Mr. Kerrin, of the Church of England, kindly dispensed with his service, and took Mr. Bradley's, both congregations going to the Presbyterian Church. Surely this is a sign of union that ought to suit any dissenter."

Kettle Point.—Rev. H. P. Chase, who is now superannuated, and who 35 years ago was the founder of this Mission, preached in the church here on a recent Sunday both morning and evening. He gave during the course of his remarks some very interesting details of his early labours in that Mission. He is now 82 years old, and is still in the enjoyment of fairly good health.

#### ALGOMA.

North Bay.—Under the presidency of Bishop Thorneloe the Triennial Council sat here for five days, ending Friday, June 3rd. There were 26 out of 33 clergy who answered to the roll call, and a considerable body of lay delegates, including Mr. Harry Plummer, of Sault Ste. Marie; Mr. Purvis, of North Bay, and his brother of Sudbury; Mr. Wilgress, of Huntsville, and Mr. Sydney Smith, of Burks Falls. The proceedings of the Council opened with a celebration of the Holy Communion, the Bishop being celebrant, assisted by Ven. Archdeacon Lloyd and Rural Dean Chown. After Divine service the Bishop delivered his first charge. He mentioned the great extent of the diocese—800 miles from North Bay to Port Arthur and south from North Bay to Gravenhurst. He stated the results of the Lambeth Conference, which he attended last year in London, and explained the results of his interviews with the great missionary societies in England. The S. P. G. threaten to withdraw all grants to Canada at the end of the year 1900, but in some cases at the end of the year 1905. So provision must be made for the support of the missionaries from East-

ern Canada. Algoma is the child of the Province of Ontario, the Provincial Synod created it twenty five years ago, and the father must still help his child. At the same time more local help must be given by the laity. Bishop Thorneloe spoke of progress in the number of confirmation candidates, number of church people, etc. He concluded his charge with bright and brave words. The Council passed resolutions concerning the Indian work at the Shingwauk: Home, Sault Ste. Marie, Manitoulin Island, Garden River, etc. Education in the public schools then engaged the attention of the Council and united action of all the dioceses was urged. The Rev. J. P. Smitheman proposed a resolution of congratulation to Archbishop Lewis on the attainment of his ministerial jubilee; this was carried unanimously by a standing vote. There were other resolutions, but this is a synopsis of the chief business accomplished at the Session. Algoma needs the warm support of all the dioceses of the Province, because it is the missionary diocese.

Huntsville.—All Saints.—An ordination was held in this church by the Lord Bishop of Algoma on Trinity Sunday, when Mr. T. J. Hay was ordained deacon, and the Rev. J. Hickland was advanced to the priesthood.

#### RUPERT'S LAND.

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

Winnipeg.—The hon. treasurer's report of the diocese for the year ending March 31st, 1898, is now in the hands of the clergy for inspection before the meeting of Synod to be opened June 28th. The schedule of Synod collections received during the year is most satisfactory, showing that the Church has been benefited by the bountiful harvest of last year. The totals of these collections are as follows: Home Mission Fund, \$5,587.85; St. John's College Fund, \$692.59; Indian Mission Fund, \$733.16; C. W. & O. Fund, \$181.29; S. P. G., \$82.35; S. P. C. K., \$190.89; Jews' Societies, \$148.73. The treasurer says in his printed remarks, "We are under a great debt of gratitude to the churchmen of Eastern Canada for their very generous response to our appeals." And when one sees in the accounts that the large sum of \$4,216 was contributed to our funds by Eastern Canada, it shows practically how splendid has been the response made to the appeals of our diocesan missionary, and others. Truly the hearts of our Eastern brethren beat in unison with those of the Western. His Grace, the Archbishop of Rupert's Land, sailed from Liverpool by the SS. "Parisian," on June 2nd. The Rev. Canon Rogers has been laid up for some weeks and is only just now recovering from a severe attack of low fever. Accounts have been received by the Venerable Archdeacon Phair of the rather sudden death of the Rev. H. Cochrane, C. M. S. missionary at Fairford.

#### QU'APPELLE.

J. GRISDALE, D.D., BISHOP, INDIAN HEAD.

Qu'Appelle.—On Trinity Sunday the Lord Bishop held an ordination in St. Peter's Pro-Cathedral, when Messrs. J. W. Fogarty and F. E. Pratt were ordained deacons. The Rev. I. P. Sargent, Vicar of the Pro-Cathedral, preached the ordination sermon and presented the candidates. The choir and clergy having robed in the vestry and preceded by the processional cross met the Bishop, (who had robed in the vicarage) at the west door, the Rev. J. Williams carrying the pastoral staff. The processional hymn was, "Come, Thou Holy Spirit, Come." The Most Rev., the Primate of All Canada, was prayed for during the litany as travelling by sea, the hymn, "Holy Father" was sung, a most suitable one for Trinity Sunday. Mr. Fogarty, a student of St. Augustine's, Canterbury, has been a licensed lay reader for two years past in the parish of Whitewood and Wapella. Mr. Pratt, after doing work for some time as voluntary lay reader, has for a year past served as lay reader in charge of the parish of Estevan for lack of clergy; both men have

gained the confidence of those to whom they ministered, and by their earnestness and devotion have given an earnest of a faithful ministry. Mr. Fogarty returns to his work at Wapella, and Mr. Pratt goes to assist Rev. W. Nicolls in the growing parish and district of Medicine Hat. The Bishop has lately been visiting the parishes and Indian Missions in the north and north-east of the diocese, of which visitation we shall no doubt hear later on, probably at the Synod, which meets on June 15th, at Indian Head. Rev. W. Watson's resignation of Moose Jaw is reported. It is hoped that so earnest and hard working a man will find other work in the diocese. The most important business to come before the Synod will be the outlook financially consequent on the continued reduction in the S. P. G. grants. That the Church people of the diocese may be stimulated to further self-denial is much to be hoped, but we cannot but feel that a vast deal depends upon the support lent to us from our former benefactors in Eastern Canada. That a crisis is upon us is certain. "Who will come to the help of the Lord?" Shall curtailment be forced upon us even in this our day of small things? Even with discouragements such as the foregoing, we are in faith making new ventures, where the cry is heard of old: "Come over and help us." The Gospel of Jesus Christ must be preached, souls must be ministered to, God must be glorified. May the Spirit of our Ascended King be abundantly poured out upon us! We are in God's hands.

#### British and Foreign.

The Rev. Eric Farrar, son of the Dean of Canterbury, has been appointed vicar of St. John's, Hexton.

The Archbishop of Canterbury paid a visit lately to Edinburgh, during the session of the general assembly of the Church of Scotland.

The Rev. F. S. Webster, M.A., rector of St. Thomas', Birmingham, has been appointed incumbent of All Souls', Langham Place, London.

An anonymous friend to sailors has sent £100 towards the erection of a chaplaincy house on a site adjacent to the Missions to Seamen Institute in Poplar.

The Duke of Westminster will open the new Morning Post Embankment Home, in connection with the Church Army, in Westminster on July 8th next.

A new tower and spire, which has just been added to the beautiful church of St. Augustine, Kilburn, were recently solemnly dedicated by the Bishop of London.

The Rev. Walter Hindley, vicar of St. Clement's, Fulham, has been appointed vicar of All Saints', South Acton, in succession to the Bishop-designate of Bombay.

The Rev. Hartwell Jones is to succeed the late Dr. Gent as principal of St. David's College, Lampeter. He has been for some time past rector of Nutfield in Surrey.

At Bristol Cathedral, on Ascension Day, the new altar cloth, donated by Mrs. William Miles, to the Dean and chapter, was formally dedicated. It is the work of the Sisters of St. Raphael.

A churchyard cross at St. John the Baptist's, Cardiff, which has been recently restored, was dedicated recently by the vicar, Canon Thompson, in the presence of a large assemblage of people.

The death of the Rev. A. E. Watson, who for the past 13 years has been English chaplain at Petersburg, is announced, aged 45. He was a great friend of the celebrated Father John, of Kronstadt.

The corner stone, and also a memorial stone, of St. Columba Memorial Church, which is to be erected in the east end of Glasgow, were laid by the Lord Bishop of Argyle and the Isles, on June 11th (St. Barnabas Day).

A memorial pulpit, erected by the family of the late Archdeacon Ycomans, and a chancel screen, subscribed for by friends, have been dedicated in the church of Marske by the Sea, by the Ven. W. H. Hutchings, Archdeacon of Cleveland, Somersetshire.

The monument erected in Chichester Cathedral, to the memory of the late Bishop Darnford, was unveiled at a special service held recently in the cathedral, by the Duke of Richmond and Gordon in the presence of a large gathering of clergy and laity from all parts of the diocese. The cost of the memorial was £2,000.

Lord Tredegar has promised a donation of £500 towards the special Welsh Fund, inaugurated at the public meeting held lately at the Church House, Westminster, on behalf of the work of the Church in Wales. His Lordship has also promised a similar donation towards the general fund of the Additional Curates' Society.

The election of a vicar of Clerkenwell is arousing much public curiosity, and promises to cause excitement. It is now twenty-three years since the last election, which resulted in the return of the late vicar, the Rev. J. H. Rose, who polled 2,066 votes, against 838 recorded for his opponent, a Devonshire clergyman named Holderness.

Bishop Moule, of Mid-China, celebrated his seventieth birthday on January 28th, having completed forty years of missionary service a few weeks earlier. He was publicly presented by the Mid-China Christians with a list of 2,300 names of Christians in his diocese, inscribed on a roll of white satin, lined with blue, thirty-two yards long, richly embroidered and mounted, the whole enclosed in a costly coffer. This was entirely on the initiative of the native Church.

An interesting and at the same time somewhat curious question has arisen with regard to the ownership of the ancient Cathedral of Dunkeld, and its relation to the Church of Scotland. It would appear that the cathedral belongs to the Duke of Athole; but the Church of Scotland seems also to have some right to it—or, at all events, to the choir, which is used as the parish church. And so, even if the cathedral be the property of the Duke, there are some difficult questions as to the precise nature of his rights and also his responsibilities. It appears to be more likely that the matter will have ultimately to be threshed out in the Scottish law courts.

The Bishop of Southwell lately opened the Church of St. Helen's, Austerfield, under singularly interesting circumstances. Many objects of great antiquarian interest have been disclosed during the recent restoration, chiefly a beautiful Norman arcade buried in the north wall, which now occupies its original position. A new north aisle has been built by subscriptions from the society of Mayflower descendants, in America, and other descendants of the Pilgrim Fathers, and a memorial brass is shortly to be inserted in this aisle in memory of William Bradford, who was born at Austerfield. The brass will contain the following inscription: "This aisle was built by the society of Mayflower descendants and other citizens of the United States of America, in memory of Governor William Bradford, who was born at Austerfield, and baptized in this church on 19th March, 1589. He was the first American citizen of the English race who bore rule by the free choice of his brethren." The date of the church is about 1130. With the exception of windows of the 14th century, and of the addition of the north aisle and a new vestry, the original Norman structure remains intact.

## 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.

### FINANCES OF THE DIOCESE OF HURON.

Sir,—I would add some observations to those of "Enquirer," noted in your issue of May 26th. He says that last year (ending April 1st, 1898), the reduction was 50 per cent. on all appropriations above \$700, and that this year it will be 100 per cent. But the case is really worse than that, for last year stipends of \$800 or \$900 or more were absolutely reduced to \$700, through the operation of this reduction with the unjust working of the canon on assessment of parishes for stipend. For instance, in cases in which, under the canon, a clergyman would be entitled, for service in the diocese, to, say \$900; if the assessment committee assessed his parish for only \$500, i.e., for \$400 and house, he would receive only \$600 and house; whereas in the case of another clergyman, entitled for length of service to the amount of \$900 or \$800 and house, if his parish were assessed for stipend at \$700, i.e., \$600 and house, he would, in addition, get 50 per cent. of \$300, which is the maximum mission grant, or in other words, would get \$850, thus making a difference in his favour of \$150. This unjust method was, doubtless (made at the instigation and for the benefit of a few interested parties), and is only an example of much of the financial management of the diocese, until a sense of injustice, distrust and want of confidence seems to prevail, and disaster has overtaken it as a necessary consequence. If it be asked, what has become of the funds, and how such a deplorable condition of finance has come about, the honest answer, I think, would be "general mismanagement of funds in making grants for purposes and objects not contemplated or intended by contributors to the funds, when missionary meetings are held and annual subscriptions are solicited and taken up. For example; not long since, a certain city congregation thought well to divide, and the separatists must needs build a very expensive church for which they became deeply involved in debt; and the Executive Committee came to their rescue, and by special arrangement, extending over several years, paid \$400 annually to the stipend of the clergyman, who, be it remembered, was at the same time in the receipt of \$500 a year from a local endowment fund connected with the parish. This large grant of \$400 a year from the mission fund of the diocese, involving thousands of dollars, it seems, was made on condition that the congregation would pay the sum which they ought to pay for stipend, towards paying off the debt on their elegant church edifice. Here, a clergyman was receiving a salary of \$900 and house, or \$1,000, towards which his people were, personally, not contributing a single dollar, while our mission fund was practically taxed to pay for their church fabric. Now, whatever may be urged as to the expediency of such a case, it must appear a grievous wrong to the really missionary clergy and also to the people who contributed to the fund, so applied, and who certainly did not suppose that they were really giving their money either to build city churches or to pay the debts upon them when built. Several other instances of an analogous nature could be cited, in which even the excuse of expediency could scarcely be pleaded at all, but which have all tended to the present condition of disaster in finances. The general purpose fund, which is a "do-as-you-please-fund," and of a very general character, indeed, is the hidden hand by which the resources of the mission fund have, it seems, been drained to depletion. By examining the "General Purpose Fund," in the last Synod Journal, it would appear from the large sum of

\$30,790, "transferred" through it "to the Episcopal and Archdeacon's Fund, that the Bishop and the Archdeacon of Huron are, personally, the largest beneficiaries of the year on the mission fund. This charge upon the fund is made, doubtless, to make up the shrinkage of income to the Bishop and Archdeacon, consequent upon the reduction of the rate of interest on the capital endowment of \$77,525.44, the interest on which last year was, as per Journal of Synod, \$4,073.87, of which a sum \$400 is claimed by the Archdeacon, and the balance of \$4,273.87 was available for the stipend of the Bishop. The Archdeacon, besides this \$400, receives also another \$400 from the interest on the Commutation Fund, and last year he received as income from the endowment of his rectory the large sum of \$1,149.95, so that last year he received \$1,949.95, beside whatsoever his parishioners personally paid for his services; and yet it seemed necessary to add to these large incomes last year, by drawing from the mission fund, the sum of \$830.79 through the medium of the "General Purpose Fund." Then there is the enormous expense of the Synod Office as is seen by the "Synod Expense Account," amounting to over \$0,000, a large proportion of which arises from large salaries paid to officers, and which are subject to no pro-rata reduction, as are the salaries of the missionary clergy. The synod expense account is now largely overdrawn and in debt, and this burden it is proposed to transfer to the General Purpose Fund, which, of course, means another expression for charging it to the mission fund, as the financial burden-bearer of synod debts and expenses. It is somewhat remarkable, too, that the appendix to the Synod Journal, which goes into the hands of the laity contributing to diocesan funds, contains no statements of accounts for synod expense or Episcopal and Archdeacon's Fund or Commutation Fund, or yet Sustentation Fund, as if, indeed, the general contributing laity have no right, interest or concern with such accounts of synod.

CRISES.

### HURON MISSION FUND.

Sir,—In your issue of the 2nd inst., I notice an article on "The General Mission Work of the Church in Canada," by Charles Jenkins, Petrolia. Mr. Jenkins makes the significant statement that "all support to the cause of missions must come direct from the people, and the extent to which this is done is the truest indication of Church life." As a lay member of the Church I endorse this statement, for whilst it belongs to the clergy to perform ministerial functions, it is the duty of the people to provide for the same. The Huron mission fund is so greatly in debt that it has been considered necessary to reduce the allowances of some of the clergy to the extent of wiping those allowances out. How is this? Does all the support given the mission fund come directly from the people? It does not; for certain interest from the Commutation Fund Endowment (which is a Clergy Endowment Fund), is made to flow into the treasury of the mission fund. Is this method the truest indication of Church life? It is not; for to reduce the stipends of the clergy to such an alarming extent as has been done, is an evidence of Church decline rather than of life. From whence does this want of vitality proceed? From the clergy or from the laity? I think from the laity, for I am of the same opinion as Mr. Jenkins, that all support to the cause of missions in Huron diocese, as well as elsewhere, must come direct from the people. Our present erroneous system in this diocese "must give place to ordered, well arranged effort." Let us laymen come forward to the relief of the diocese, and by well arranged effort do our duty, and there will be no need of reducing the stipends of the clergy, which are small enough already. The clergy were unwise in giving up any of their endowment to the mission fund, and the laity did wrong in taking it, for it has been injurious to themselves and to the Church. Would we, as laymen, have relinquished

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a fund given for our own benefit and have handed it over to the clergy to our injury? We would not, yet this is what the clergy unwisely did, and the consequence has been that they have suffered, and we with them, for it has tended to enervate our efforts to provide for the mission fund of the diocese which maintenance is the "truest indication of Church life." I hope Mr. Jenkins will champion his grand and truthful idea for our good, and the Church's advancement in the diocese. It is unmanly as well as unchristian for us to covet that which belongs to the clergy, for with the exception of a few of them, they have little enough to live upon. Fifty clergymen properly paid will do better work for us and the Church, than double the number with insufficient and irregularly paid stipends. As a matter of business let us not take their "support and maintenance" for our benefit. We do not need it, for as a body we have enough and to spare without it. Let us not merely applaud but practice the magnanimous idea enunciated by the writer from Petrolia, for "all support to the cause of missions must come direct from the people, and the extent to which this is done is the truest indication of Church life."

W. RUSSELL.

FINANCIAL DEFICIENCY.

Sir,—The deficiency in the finances of the Huron diocese, and which is made to press so heavily upon a portion of the clergy the least able to bear the burden, has arisen from the system of management. The system was changed in 1870 and since that time the Church has suffered, and what we now see is the effect—the inevitable result. Lay indifference and clerical consternation prevail. Uniting the Commutation Clerical Fund with the Laymen's Voluntary Mission Fund was wrong in principle, and it is a vain effort "to gather grapes of thorns, or figs of thistles." Mr. Jenkins, of Petrolia, has struck a blow at the root of the disease in his article to the Canadian Churchman upon "Mission Work." He wrote, and they are wise words, that "all support to the cause of missions must come direct from the people, and the extent to which this is done is the truest indication of Church life." How does Church life consist with the 100 per cent. reduction of clerical allowances under the mission fund canon? The conservative mind of Mr. Jenkins has delved into the mine of Church wealth, and brought out the inspiring power of Church life, by which "the basal principles are honoured, and the Church institution of the diocese is made the medium of inspiring and directing the mission work of the Church in its own sphere." The latter quotation is his, and will commend itself to the well informed and well regulated Church mind. His article is worth reading, and will be found in your issue of the 2nd inst. I have sent notices of motion to the synod, which appear in the convening circular, so the subject of Mr. Jenkins' able and searching dissertation on mission work will receive merited consideration. In connection with the motion I sent to the synod, I have explained its object in a pamphlet, elucidating the mistaken and injurious method of uniting endowment funds with voluntary funds, which latter "come direct from the people." I cheerfully submit it to fair and honourable criticism, and the reader will find that it is in harmony with the contention of Mr. Jenkins re the Synod of Montreal. This painful reproach resting upon the Church in Huron diocese of reducing clerical appropriations 100 per cent., should be removed, and it is only by bringing the theory of Mr. Jenkins to a practical issue, that it can be removed, for he truthfully asserts "as a Church we are not alive to our responsibilities."

J. T. WRIGHT.

DOMESTIC MISSIONS.

Sir,—Before the desire of "E. C. May" is fulfilled (i.e., to have an agent of Board of Missions in England), I, for one, believe that much more ought to be done by Canadians for themselves.

I am the incumbent of a very wealthy farming parish. In addition to reading the greater part of the long Ascensiontide Appeal for 1898, I exhorted all of my people to help give the Gospel and the Church to their own kindred in Canada. What was the result? On the Sunday after Ascension Day I had about the smallest congregations of the whole year—Lombardy gave thirty-five cents and New Boyne gave eighty-five cents (with three cents additional for postage). Comment is useless. If people in England knew how matters really stand in Canada, you would not get half as much as you already get for Church work. This is not the only parish that fails in its duty.

C. A. FFRENCH.

CANADIAN MEN OF THE TIME.

Sir,—In a recent number of your paper Rev. Henry E. Benoit gives a summary of the classification by religions of the "Canadian Men and Women of the Time," mentioned in Mr. Morgan's valuable book with that title, much to the advantage of the Church of England. But if Mr. Morgan's information respecting the Church affiliations of his subjects belonging to other provinces, is as unreliable as it is in the case of Nova Scotians, there is but little cause for such gratification as our rev. friend gives utterance to. The following Baptists for example are set down by Mr. Morgan as Anglicans: Fielding, Hon. W. S.; Longley, Hon. J. W.; Mills, John B.; Weatherbe, Hon. R. L. By the way, the immigrant ancestor of the Howland family, the noted "Pilgrim Father," John Howland, is set down as a Quaker! although one of that sect would have been as much out of place in the Mayflower as in the College of Cardinals.

A.W.S.

DIOCESE OF RUPERT'S LAND.

Dear Sir,—May I ask you for a short space in your valuable paper to make an appeal to your readers on behalf of the work of God's Church in this vast field in North-West Manitoba, we are needing some \$300 to meet lumber bills for materials used on building three churches last year, and we also need this summer to build a vicarage in the southern part, as the work is so increased, it is necessary that there be a division of the district, this means another \$800. Alone we cannot raise these sums and we do hope, dear reader, you will send us a donation to help us, and show this letter to others. Yours very gratefully.

GEORGE GILL,

Russell, P. O., Manitoba. Priest in Charge.

THE WEAKNESS OF THE CHURCH.—AN APPEAL.

Sir,—There are still many extensive districts in all our dioceses which the Church has never occupied, or from which her ministrations have been withdrawn. These are occupied by the ministers and meeting houses of the several denominations. The public mind and sentiment has been alienated from us, if not made hostile to us. There is no use sending a young man alone into such a district. A sufficient force must be sent to thoroughly occupy the ground, and by incessant work and prayer, and teaching and preaching, and circulation of church literature, act upon and influence, and if possible change the mind and sentiment of the justly alienated people. There are at present three young men of ability who have nearly completed their preparation for the ministry, who are prepared to go wherever the Bishop will send them, under the direction of an experienced clergyman—without any remuneration beyond the necessary expense of living together in bachelor fashion and of locomotion. They will give four months to the work as they may be directed, and hope that arrangements for the continuance of what may there be accomplished will be made until at their ordination they can take up this work permanently.

There are several districts of the character described ready for occupancy, as the Bishop may decide. It is estimated that from a hundred to one hundred and fifty dollars will be required to meet the expense of living and locomotion. I laid the matter before a small week evening congregation in St. Luke's, and got \$30 of the amount required. Who will send as many dollars as they can to the Provost of Trinity College, or to me to help to start this greatly needed advance in our mission work?

JOHN LANGTRY.

Family Reading.

A PILGRIM'S CRY.

How weak I am! Lord, give me strength  
To bear the trials sent to me,  
To tread the straight and roughen'd length  
That intervenes tween earth and Thee.  
How oft my weary limbs retuse  
To do my willing heart's command;  
How oft the tempter bids me choose  
The broader way that's near at hand.

And I, thus wearied, tempted, feel  
A longing for my journey's end,  
Sigh that each step will but reveal  
Dangers 'gainst which I must contend.  
My coward heart, how sick it turns!  
How Faith and Doubt strike fierce and long;  
But Faith prevails—it once more burns—  
It tells me how I may be strong.

Thou art the source of strength and power!  
Extend to me, O Lord, Thy Hand;  
Lead me and guide me ev'ry hour,  
Through earth's dark vale to heaven's fair land,  
Thy presence will revive my heart  
When burdens weary, storms appal,  
And doubt shall no more have a part  
Where Faith in Thee shall hallow all.

THE HIDDEN CROSS.

To all, sooner or later, Christ comes to baptise them with fire. But do not think that the baptism of fire comes once for all to a man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those perhaps, the best people—it goes on month after month and year after year. By secret trials, chastenings which none but they and God can understand, the Lord is cleansing them from their faults, and making them to understand wisdom secretly, burning out of them the chaff of self-will and self-conceit and vanity, and leaving only the pure gold of righteousness. How many sweet, holy souls, who look cheerful enough before the eyes of man, yet have their secret sorrows! They carry their cross unseen all day long, and lie down to sleep on it at night, and they will carry it, perhaps, for years and years, and to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ ever will know what it was, what was the secret of chastisement which God sent to make the soul better, which seemed to us already too good for earth.—Charles Kingsley.

ONE AT A TIME.

Duties never conflict. God has but one duty at a time for any child of His to perform. If we are doing the one duty God has for us to do at the present moment, we are doing just right. If we are not doing that one duty, we are at fault, no matter how good or how important the work we are doing. And we need have no question as to what is our duty in God's plan for us.

SUCCESS

If we, from the passing years  
Have taken all our youths' delight,  
Nor brought us honours, wealth, or fame,  
Or that success we deemed our right,  
Oh! if we could but understand  
That love is greater than renown,  
That simple duty, daily done,  
Adorns us more than laurel crown!

Contentment still is more than gold;  
And this alone the true success,  
Whose life, "unspotted from the world,"  
Has known unselfish happiness.  
Then let us lead our humble lives,  
Content to do our Lord's behest,  
Until the evening shadows cool  
Proclaim the toiler near his rest.

And when at last, the daylight spent,  
We homeward fare at set of sun,  
Nor wealth nor fame will worthy seem,  
But only duty, bravely done!

ENGLAND AND THE JUBILEE, AND  
WHAT WE SAW THERE.

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

(Continued from last issue).

Will you come with us to the kirk this sunny Sabbath morning? A new and strange experience for me; nevertheless it is the Established Church of Scotland; and there are times when certain things may seem lawful and expedient, which under other circumstances would be the reverse. Besides, I must confess, I was anxious to see for myself this simple form of service, and to learn how their fathers worshipped in these mountains. I felt naturally a trifle nervous as to my behaviour; the upper servants sat in the family pew, and a thoughtful little parlour maid piloted me safely through the "paraphrases." I was, indeed, deeply impressed with the attentive, devout character of the congregation; the singing of the village choir was extremely sweet and good, and the sermon full of deep thought, earnest and helpful. In conversation afterwards with the "Minister," I ventured to point out how risky he had been in commencing his opening prayer with our "general confession," and the difficulty I had in keeping my stiff Church-tongue in check, lest I break forth to the astonishment of everybody. These, however, were not the only well-known words woven into the prayers, showing a familiarity at any rate with our own beautiful liturgy. On coming out, under the trees in the kirkyard had been placed a little alms table for the receipt of contributions to missions, the ordinary collection having been taken on entering. There were shillings and sixpences on the alms dish in the open; they are honest folk in those parts. Have we tired our readers with our Scottish rambles? And there are yet two lovely drives of which I should like to write you; one, over the moors, an ascent of four miles, till we were almost on a level with the summit of Ben y Vrackie, a heather-covered mountain, which were you to ascend gradually from the lower village, would mean a climb of five miles. Steadily up and up we drove, until we reached the beautiful moor land; not a habitation of any description to be seen; traversed only by the red-capped, tall white posts, so necessary in the winter season to mark the road across the trackless desert of snow. We all got out of the carriage to gather heather, the mountain variety just coming into bloom; my foot was on my native heath! I felt it; it was entrancing, the air so fresh and clear, the solitude, the intense stillness, the rocky purple mountains, one above the other, and one behind the other, as far as the eye could reach; picture it, nothing but mountain and

moor land, white in the far distance, beautifully wooded hills, on the other side of the valley that lay below us hidden from view.

A metaphor of peace; all form a scene where musing solitude might love to lift her soul above this sphere of earthliness." Returning, we drove past "Balmuccie," a nice residence on the hillside, where Mr. Coates, the great Paisley cotton spinner, with his family, spend the summer months. Craig na Cowie, a fairly good climb, was accomplished by my daughter, while I was quite satisfied to hear her report of the extreme beauty of the view from the top, in the light of the setting sun. One evening, in company with the eldest son of the house, aged eight years, we scrambled up what appeared to me quite a hill, when, breathless, we reached the top; this young gentleman remarked: "In Canada, I suppose, you would call this a mountain; we call it a slope." And now, one other excursion of which we crave permission to tell you—down the Valley of Dunkeld, about 14 miles; the scenery is simply exquisite; perched up in a dog-cart, we bowled down one side of the valley, up hill and down, returning on the other, passing endless charming places, with lovely peeps through the trees of the pretty river tunnel, winding its sinuous way along the picturesque valley below. We drove through the pretty little village of Balmuccie, and in the midst of the flowers in a garden, a circle of tall, huge stones (Stonehenge in miniature), without doubt the ruins of a Druidical temple or place of worship. Near the road side, as we drove, stands a tiny picturesque cottage, the early home of one of Canada's great men, the Hon. Alexander Mackenzie. We stopped for refreshments at a village inn, and in the garden, just on the bank of the River Tay, we enjoyed a most delightful tea, literally in a hollow tree—an enormous ash tree—hollowed from age, partly green and covered with ivy; it had been formed into a summer house, fitted with rustic table and chairs. Had tea ever tasted as sweet? Such delicious home-made bread and fresh butter! (I must not omit the scones and country jam); the birds and the roses; the soft play of the pretty river as it rippled by our rural retreat—it was an ideal repast—not excepting the leggy little insects that so persistently dropped into our tea cups from the vines overhead. We crossed the river on our homeward way, where fresh beauties awaited us, passing several fine shooting boxes and country seats, also the Dower House of Blair Athol, where the Dowager Duchess had recently died. Her Grace had been a personal friend of the Queen—at one time either mistress of the robes or lady of the bedchamber, I forget which; at any rate Her Majesty frequently visited there. The present Duke lives at Blair Athol, 7 miles away. On our return home late in the evening we set this excursion down in our notes as the most enjoyable of all since our arrival in England, but then each place we visited only seemed more lovely than the one before, showing our thorough appreciation of the beauties of this truly lovely land, and of the daily increasing kindnesses of those whom it was our pleasure to meet.

(To be continued).

OVERCOMING THE WORLD.

Do we to-day care earnestly for the cause of the Kingdom of God, for the cause of righteousness, and weakness, and truth in this England of ours, this Europe, this world? Do we not continually find it confronted with just those same obstacles which confronted the Kingdom of God in the days of our Lord? There it still is. This selfishness of finance! What a solid, irresistible block of a mountain that seems, barring all progress, deaf to all appeal; the conventionalism and hypocrisy of

the religion of society, the religion of respectability refusing any new call, any fresh consideration of old questions, bent only on its respectability, on its good name, on its convention, on its routine, the expediency of the politicians always ready to stamp upon anything which looks dangerous or stirs the depths of the human heart, which, once started, is for ever difficult for politicians to manage. And the lethargy of the multitude which responds with a good name to the Gospel which is preached to it, but in its bulk is so indifferent, so lethargic, so fickle, so inconstant, passing so easily from "Hosanna to the Son of David" to "Crucify Him! Crucify Him!" And the weakness of the individuals who sit in high places and yet have not the courage to execute that which in their best hearts they know is right, but bend here and there under the breath of popular clamour, popular favour. These are the old obstacles, and they are the new obstacles. They are ever present; they are round us now; they are, indeed, mountains of obstacles—not stones, not rocks, but mountains. Who shall shake them? Who shall move them? How shall we do any good? How shall we, in this world of ours, where this selfishness, this conventionalism, this call for expediency, this lethargy and indifference of the multitude, this weakness of the individual are the dominant factors, how shall we do any good? It is the old cry of human despondency, human faithlessness, that human heart ever ready to begin, and then when it is taunted and baffled to give up and to despair. But the verdict of history is strong; it is reassuring. It tells us that always the compact body of absolute believers can overcome the world, because they care more than others, and are more Christian, and will dare more, and sacrifice more, and hold together more; therefore in the long run they will overcome. Thus in generation after generation it is the verdict of all who will examine the gradual growth of good in the world; this is the victory that overcometh the world, even our faith immutable in righteousness, in weakness, in truth, our faith in the Kingdom of God, in Jesus Christ our Lord—Canon Gore.

HINTS TO HOUSEKEEPERS.

French Strawberry Short-cake.—One egg, one tablespoonful of sugar, one tablespoonful of butter, three tablespoonsful of milk, one teaspoonful of baking-powder. Flour to stiffen. Roll out half an inch thick and bake in a deep cake tin. When done, fill with whole strawberries, well sweetened. On top of this put the white of an egg, beaten stiff and sweetened the same as frosting.

Orange Short-cake.—Make a crust as for strawberry short-cake, and spread slices of oranges from which the seeds have been removed, between the layers. A little grated cocoonut may be mixed with the orange for variety.

Preserved Pineapple.—Pare the pineapples and grate them on a coarse grater instead of cutting them in slices. Cook over a slow fire for two hours. Make a thick syrup by taking three-fourths of a pound of sugar to every pound of fruit and sufficient water to moisten, and boiling it until it is clear. Remove the scum that rises and add syrup to the fruit. Cook twenty or thirty minutes and put in cans. One economical housekeeper always pares off the rough outside of the pineapple and throws it away; she then pares them again and cuts out the eyes. The second paring is put in a saucepan, covered with water and cooked two or three hours. The water is then drained off, strained until clear and used in making the syrup instead of clear water. By doing this none of the goodness of the fruit is wasted.

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Children's Department.

WORDS.

Words are things of little cost, Quickly spoken, quickly lost, We forget them, but they stand Witnesses at God's right hand, And their testimony bear For us or against us there.

Oh, how often ours has been Idle words, and words of sin, Words of anger, scorn and pride, Or desire our faults to hide, Envious tales, or strife unkind, Leaving bitter thoughts behind?

Grant us, Lord, from day to day, Strength to watch and grace to pray, May our lips, from sin set free, Love to speak and sing of thee, Till in heaven we learn to raise Hymns of everlasting praise!

DOT'S TEN MINUTES.

The children were chatting eagerly on their way home from Sunday school one pleasant afternoon in Lent, and if you had been walking with them under the boughs of the great maple trees you might have heard a conversation very much like this:

"How much are you going to give, Harry?"

"I don't know," answered the little bright-eyed boy; "I don't know how I can earn anything. Oh, what a bother it is! I don't see why the money wouldn't do just as much good if I asked papa for it."

"Yes," returned Gladys, "but Mr. Chester said it wouldn't be giving it ourselves at all, if we asked our fathers and mothers for it; but I know very well that I can earn plenty. Girls always can. It is such a pity boys don't know how to do anything."

"They do though," cried Harry, hotly. "I can do a great many things."

"Why, Harry Porter," exclaimed Gladys, laughing, "you just this minute said you did not know how to

earn anything, and now when I say I am sorry because you can't, you say you can."

"Oh, well," said Harry, "What is the use when papa has got lots of money, and gives me some whenever I ask him?"

Gladys and Carrie laughed so heartily at Harry's way of excusing himself that he began to feel very uncomfortable; so he walked on ahead and soon caught up with another boy who was going the same way, and left the two girls to make their plans by themselves.

"I think," said Gladys, "that I can earn a good deal, for grandma said she'd give me a penny each for hemming her dusters."

"Isn't that nice!" cried Carrie. "I wish my grandma wanted me to hem dusters, but she doesn't, I know. I am going straight home, though, to ask mamma what I can do. Come in, Gladys and let us talk it over. Come Dot," she called to the little sister who was just behind, with her fat little hands full of daisies that she had gathered for a "botay" for mamma.

Mrs. Porter was in the sitting-room reading, but she was ready to hear all the children had to say when they sat down beside her.

"You see, Mamma," said Carrie, "the Sunday school children are going to try and raise money by Easter for a cot in the hospital, and then any poor child who is sick can go there and won't have to pay anything, and will have everything it needs to make it well."

"I see," said Mrs. Porter, much interested. "And have you got to earn some, too, Harry?" she asked, turning to her son.

"Yes, Mother," said Harry; "all of us have but Dot. Of course she won't, because she is so little."

Dot looked up surprised, but she did not say anything. She was thinking how hard it was always to be too little to do anything that the rest did. Still, she was not discouraged, and she set her busy little brains to work to see what she could do. While the rest were talking and planning, she was flitting about among the flower-beds, looking over her picture book under the tree in the garden, and nursing pussy; but she did all with such a sober face that when Uncle Frank came in he asked what was the matter with Dot.

"You look as sober as a judge," he said, taking her up on his knee. "What is my little Dot thinking about?"

It was not long before Uncle Frank had heard the whole story, and Dot's grief at being too little to do anything, and her desire to earn some Easter money to help take care of the poor sick children at the hospital. Uncle Frank laughed, and asked if there weren't older girls and boys enough in the Sunday school to do that without Dot's troubling her little head about it; but when he saw the big tears beginning to come into the child's eyes, he was sorry he had said it, and he quickly kissed them away, and told her he had thought of a first-rate plan.

Dot's face was all smiles again in a second.

"You remember," continued Uncle Frank, "that when I was reading the other day you kept climbing on my knee and talking to me, till I put you in a chair, and told you I would

give you a penny if you would sit still ten minutes? You didn't do it then, but if you will sit still and not speak a word to me the next time I want to read, I will give you a penny for every ten minutes. Now, that is a bargain, isn't it Dot?"

It was very hard work for Dot to sit still, and she knew it, and so did Uncle Frank; but the next afternoon when he called, she watched him anxiously, hoping he would want to read.

"Oh," she sighed to herself, "did he ever eat so many apples, or talk so long to Mamma before?"

By and by when Dot felt that she had waited as long as she possibly could, she ran out of the room and found a newspaper, and coming back again to where Uncle Frank was sitting, she quietly slipped it into his hand.

Dot did not know that the paper was two weeks old, and that she had handed it to her uncle upside down, and Uncle Frank never told her; he only said:

"Why, to be sure! I ought to look and see if there is any news. Dot bring your chair and see if you can sit still ten minutes, while I look over the paper."

The ten minutes were very, very long, and when they were over Dot drew a deep sigh, and said, "You didn't think I could, did you, Uncle?"

"I thought it would be pretty hard work," Uncle Frank replied; and so perhaps it would have been if Dot had not been thinking of the poor children in the hospital who could be made happier and better by the rewards she would receive for such acts of patience.

Has not this little story about Dot's "ten minutes" a lesson of patience and self-denial for my older readers?

KEEP A CLEAN MOUTH.

A distinguished author says: "I resolved when I was a child never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honoured gentleman. The rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the next thing to "swearing," and yet "not so wicked;" but it is a habit which

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

leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongues from evil," but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."

TRIPLET MAXIMS.

Three things to do—think, live, act.

Three things to govern—temper, tongue, and conduct.

Three things to cherish—virtue, goodness and honour.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to like—cordiality, goodness and cheerfulness.

Three things to delight in—beauty, frankness and freedom.

Three things to avoid—idleness, loquacity and jesting.

Three things to cultivate—good books, good friends and good humor.

Three things to shun—sin, Satan and selfishness.

—Christ in us that we may never despair when we are beset by difficulties; we in him, that when we have attained something we may reach forward to greater victories.

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.

Advertisement for Monsoon Indo-Ceylon Tea. The wonderful advancement of the sale of MONSOON proves the correctness of the theory that quality wins every time. ALL GROCERS. IN LEAD PACKETS ONLY. MONSOON INDO-CEYLON TEA. We Guarantee Monsoon.

## "ALMOST ANYTHING."

If not a singular fact it is at least significant one, that so many of the young people who find it difficult to get employment, are the ones who when asked as to what they can do, reply, "Oh, I'm willing to try almost anything." The young man who drops into a lawyer's office some morning, looking for a situation, very possibly has visited half the merchants in the vicinity on the same errand, has applied for a position as teacher in the public schools, has thought of taking up canvassing, and has been down to the livery stable to see if a hack driver was needed there. And the girls and young women who are under the necessity of supporting themselves, show a versatility equally surprising.

While we may admire the spirit which makes one ready to do "almost anything" for the sake of being independent, is it not true that many young people feel this way because they are not prepared for any especial work? We honour the young man who, because he is unable to find employment along the line of his tastes and preparation, takes up hard and inferior work, but that is quite different from being ready to "try your hand" at everything in general, because you are not trained for anything in particular.

While the world stands, there will always be people looking for employment who are ready to do "almost anything," for the simple reason that employers are not looking for that kind. Their need is for helpers who are definitely fitted for a certain kind of work, and so much interested in it that they prefer it to any other. When we reflect on our limited capacity we must see, readily enough, that we shall succeed better by fitting ourselves to meet some definite want than by being ready to attempt to fill any vacancy in all lines of industry.

## DO YOU READ

What people are saying about Hood's Sarsaparilla? It is curing the worst cases of scrofula, dyspepsia, rheumatism and all forms of blood disease, eruptions, sores, boils and pimples. It is giving strength to weak and tired women. Why should you hesitate to take it when it is doing so much for others?

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

## LITTLE THINGS OF LIFE.

Why is it that we so easily forget that the little things of life are what make it easy or hard? A few pleasant words, a warm hand-clasp, a cordial letter, are simple things, but they are mighty in their influence on the lives of those about us, adding a ray of hope to many disconsolate hearts, giving a bit of courage to disappointed weary ones, and helping to make our own lives sweeter at the same time. Few people realize how much the little attentions of everyday life mean to their associates in the home, the church, the business place. It is generally a lack of consideration which makes one forget the tiny pleasantries, but lack of consideration is really one form of sel-

fishness, and selfishness is not considered a desirable quality. Remember that the little things in life, whether good or bad, count for more with those who love than we ever know, and we should be watchful of our actions and our words.

## LOVE WORKS OUTWARD.

Love cannot begin with self alone. It never starts except toward another. It takes at least two to make love a possibility. Love works outward. If it cannot work that way, it cannot work at all. What is called self-love is not love; it is simply a perversion, or an inversion, toward self, of those qualities of the soul which ought to find exercise in loving others. One who indulges in what is called love of self grows smaller and smaller, and is less and less able to love at all, while a love of others enlarges self and a man's power of loving. He who loves outward grows toward God. He who turns inward those qualities of his being which might make him a loving creature, shrivels his soul toward nothingness.

## NEVER HELPS.

John and his brother Alec, who had been playing with a little neighbour, were walking home together one noon when Alec said:

"We won't go to Percy's house again, will we? I don't like playing with him, he's so cross and he always wants his own way. Why didn't you call him a selfish thing, John, when he snatched the reins away from you and wouldn't let you drive? That is what he was."

"If I had called Percy names I should have been mean too, and we might have had a quarrel. And then what could we say to mother when we reach home and she asks us if we were good boys?" John answered gravely. "It's always best to keep from saying unkind things, you know, Alec."

Was not John's way a very wise one? To say unkind things to cross folks never helps to smooth their ruffled tempers, but it does help to make them worse.

## WHAT "SING A SONG OF SIXPENCE" MEANS.

You all know this rhyme, but have you ever heard what it really means?

The four-and-twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that over-arches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a King.

The King, who is represented sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers, as he counts them, are the golden sunbeams.

The Queen who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her King—the sun—has risen, is the day-dawn, and the clothes she hangs out are the clouds. The bird who, so

## To the Visiting Clergymen and Others attending the

## SYNOD

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## Divine Immanence

An Essay on the Spiritual Significance of Matter. By J. R. Illingworth, M.A., Author of "Personality, Human and Divine." Cloth, \$1.50.

## The Doctrine of the Prophets

The Warburtonian Lectures for 1886-1890. By A. F. Kirkpatrick, D.D., Cambridge. Cloth, \$1.75.

## Some Lessons of the Revised Version of the New Testament

By the Rt. Rev. Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. Cloth, \$1.50.

## Romans

By W. Sanday, D.D., LL.D., Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford; and Rev. A. C. Headlam, B. D., Fellow of All Souls College, Oxford. Price, net, \$3.00. Of Sanday's "Romans," Principal F. H. Chase, D.D., Cambridge, says: "We welcome it as an epoch-making contribution to the study of St. Paul."

## Ephesians and Colossians

By T. K. Abbott, D. Lit., Trinity College, Dublin. Price, net, \$2.50. Of Abbott's "Ephesians," The Expository Times says: "There is no work in all the 'International' series that is more faithful or more felicitous." Dr. Abbott understands these Epistles—we had almost said as if he had written them.

## Christian Institutions.

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

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tragically, ends the song by "nipping off her nose" is the sunset. So we have the whole day, if not in a nutshell, in a pie.

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—As a father in a garden stoops down to kiss a child the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love.

—To take up the Cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to sin.

It is impossible to mentally or socially enslave a Bible-reading people.

—If we walk with God, we will not "walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful."

—To judge human character rightly a man may sometimes have very small experience, provided he has a very large heart.

A BOY'S MANNERS.

"His manners are worth a hundred thousand dollars to him!" This is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative to the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly; and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger recognized the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up by the collar, and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest to the poorest.

The boy had not been in society a great deal. He had not learned orthodox selfishness. He positively can't be easy at the table until his neighbours are waited on; a chair is torture if he thinks any one else is less comfortably seated. He would not interrupt to let loose the wittiest or most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may wish to do things for others, and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practise whatever kind, helpful thoughts occur to you.

IT GROWS BY USING.

A little boy sat in a shaded corner of a piazza, his small hands clasped tightly together, and his forehead drawn into an anxious wrinkle. "What is it, Joe?" asked his grandmother, noticing his troubled air. "What are you thinking about?"

The answer came in a very melancholy little voice. "I'm trying awfully hard to love Jimmie Bradley. But instead I keep thinking all the time how mean he is, and I don't love him a bit better."

The wise grandmother smiled. "Instead of trying so hard, Joe," she answered, "suppose you do Jimmie some kindness. Sitting down and thinking will not help matters very much. Love grows by using."

Are there not a good many of us who need just this advice? Instead of stopping to wonder whether we really love our neighbours as we should, it is better to start right in with deeds of loving kindness. Just as the muscles of the arm grow big by exercise and the brain gets new power to think through constant

practice, so love grows by using. You would think a man a very foolish farmer who spent his time grieving because he had so little grain. You would tell him to plant that little, and by another year he would have many times as much. So with our love. It does not pay to keep regretting that we have no more to give. Let us use what we have, and we may be sure that God will bless it as he does the sown grain, and give us back a hundred fold, making our lives and the lives of those about us full of joy and beauty.

HOW THE CHINESE DO THINGS.

The Chinese do everything backward. They exactly reverse the usual order of civilization, says the Richmond Christian Advocate.

Note, first, that the Chinese compass points to the south instead of the north.

Men wear skirts, the women trousers.

The men wear their hair long, and the women wear it short.

The men carry on dress-making, and the women carry burdens.

The spoken language is not written, and the written language is not spoken.

Books are read backward. What we call foot-notes are inserted at the top of the page.

The Chinese dress in white at funerals, and in mourning at weddings, while old women always serve as bridesmaids.

The Chinese launch their vessels sideways, and mount their horses from the off side.

The Chinese begin their dinner with dessert and end with soup and fish.

In China the hands of the clocks are immovable; it is the dial that revolves.

LIKE GOD.

If we would be "like Him" in glory, we must in our degree be "like Him" here by grace. If we would have His Image for ever, we must bear even now the Image of the Heavenly, after which, by His mercy, we have been renewed; if we would behold Him in bliss, our heart must be made pure here, that by faith it may here see, Whom by the eye of the body it sees not.

As to Him, so to us, if we are His, the grave is the vestibule to glory. "The tokens of decay are the cock-crowing to the Resurrection." "We shall be like Him, for we shall see Him as He is." Picture to yourself then, as ye may, the glory of His Glorified Body. Picture it to yourselves, a Body, yet with such glory as eye could not look upon. View it, transparent with Divine Light, arrayed with Divine Beauty, looking sweetly upon thee with Divine Loveliness, Majestic with Divine Glory, Intelligent with Divine Wisdom, Tender with Divine Compassion and Love Itself, for God is Love: such, in thy measure, mayest thou be, if thou wilt; such may be those whom thou lovest.

—In the true life we are to be occupied less in celebrating victories than in winning them.

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SLIGHTING A DUTY.

"You haven't made things look very neat and orderly here in the back shop," said a merchant to a young clerk.

"Well I thought it was good enough for back there, where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant sharply, and then added in a kinder tone: "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

And the merchant made the boy go and do all the cleaning over again.

The girls who don't sweep in the corners or dust under things, and the boys that dispose of things as quickly as possible, saying that things will do if they are not well done, are girls and boys who will not turn out to be great men and useful women.

—Liberty is not doing what you like, but liking to do what you ought.

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DIVIDEND NO. 38.

Notice is hereby given that a dividend at the rate of seven per cent. per annum has this day been declared on the paid-up capital stock of the company for the half-year ending 30th June, 1898, and that the same will be payable at the office of the company, No. 78 Church St., Toronto, on and after 2nd July prox.

The Transfer Books will be closed from 16th to 30th June inst., both days inclusive. By order of the Board.

JAMES MASON, Manager. Toronto, June 9th, 1898.



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# NOTICE

The Annual Meeting of the shareholders of the Church of England Publishing Co., Limited, will be held at the offices of the company, 17 Richmond St. West, at the hour of 10.30 a.m., on

**MONDAY, THE 27th DAY OF JUNE, A.D., 1898**

The business before the meeting will be the consideration of the Annual Report, the Election of Directors for the ensuing year, and the Confirmation of a By Law changing the date of the closing of the financial year to the 31st day of March in each year.

Yours truly,  
**W. CARLEILL-HALL,**  
Secretary-Treasurer  
Toronto, June 10th, 1898.



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By Rev. B. F. Wescott, D.D., D.C.K.L. Cloth, 8vo. 428 pages.

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By Rev. A. B. Bruce, D.D. Or Christ's Teaching according to Synoptical Gospels. Cloth, 8vo. 361 pages.

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By Right Rev. Phillips Brooks, D.D. Cloth, 8vo. 287 pages.

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