

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 22.

TORONTO, CANADA, THURSDAY MAY 28, 1896.

[No. 22.]

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2. Foundations of Belief, by A. J. Balfour, \$2.00.
3. Morality and Religion, by James Kidd, (Kerr Lectures), \$3.00.
4. The Islands of the Pacific; a sketch of Missions, by James M. Alexander, \$2.00.
5. Missions at Home and Abroad (Columbian Congress), \$2.00.
6. Woman in Missions (Columbian Congress), \$1.00.
7. My Happy Half Century; Autobiography of Frances E. Willard, \$1.25.
8. Lights and Shadows of Church Life, by John Stoughton, D.D., \$2.00.
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# Canadian Churchman.

TORONTO, THURSDAY, MAY 28, 1896.

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## Lessons for Sundays and Holy Days.

May 31.—TRINITY SUNDAY.  
Morning.—Isaiah 6, to v. 11. Rev. 1, to v. 9.  
Evening.—Gen. 18, or 1 and 2, to v. 4. Eph. 4, to v. 17 or Mat. 3.

APPROPRIATE HYMNS for Trinity Sunday, and first Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### TRINITY SUNDAY.

Holy Communion: 197, 318, 321, 558.  
Processional: 33, 162, 163, 392.  
Offertory: 160, 216, 275, 302.  
Children's Hymns: 163, 337, 343, 569.  
General Hymns: 22, 158, 161, 164, 273, 509.

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 317, 520.  
Processional: 34, 260, 292, 393.  
Offertory: 192, 232, 275, 365.  
Children's Hymns: 160, 329, 335, 572.  
General Hymns: 14, 241, 242, 262, 308, 516.

### TRINITY SUNDAY.

On the preceding great festivals we have celebrated the praises of each of the three distinct persons of the Blessed Godhead. We have adored the goodness of God the Son in being made Man, dying and rising again for us; that of God the Holy Ghost in sanctifying us; and that of God the Father in both sending the Son and pouring down the Holy Spirit. This day the Church calls upon us to worship these three persons as one God, and thus concludes her round of festivals by setting before us the great doctrine of the Trinity in Unity—Three in One. That we must worship Three Persons, and yet acknowledge but one God, is a mystery which we cannot understand; we must not even try to understand beyond what God has revealed concerning it; but we must firmly believe it, and endeavour to strengthen our faith by prayer, and the study of God's Holy Word. This is what the Church directs us to do this day; for, after having prayed in the Collect that God would "keep us steadfast in this faith,"

she selects for our meditation the several portions of Holy Scripture, both out of the Old and New Testaments, where this doctrine is clearly taught. The first chapter in the Bible, read as one of the lessons for the morning, is one of those from which we learn the doctrine of the Holy Trinity. Holy Scripture here represents one Lord God Almighty as creating heaven and earth; yet He whom we believe to be one only God speaks in the plural number, saying, "Let Us make man in our own image," and carries on the work of creation by means of three distinct persons, viz.: He who spake the word; the Word, by whom all things were made; and the Spirit which moved upon the face of the waters. Again, the appearance of the Almighty to Abraham, recorded in the evening lesson, is a lively representation of the Holy Trinity, for here, three Divine persons were distinctly seen by Abraham, yet we find Abraham addressing himself to one Lord. Thus is the doctrine of the Trinity in Unity clearly taught even in the Old Testament, but it is still more fully revealed in the New, especially in those passages which the Church brings forward this day. The first of these is the baptism of our Blessed Lord, where the three persons of the Holy Trinity are brought distinctly before our view. The Son is baptized, the Holy Ghost descends upon Him, and the Father's voice is heard from heaven. But, while we thus acknowledge three persons in the Holy Trinity, the second lesson for the evening carries us back to the belief that "these three are one;" worshipped in heaven as one God, and uniting on earth in the work of our salvation; the means used for accomplishing this great work being (as is said in the 8th verse) the water, the Spirit, and the blood; for, by the water of baptism, we are made regenerate; the blood of Christ, shed on the cross and conveyed to us in the Holy Communion, cleanses us from our sins; while the new birth given to us in the one, and the pardon sealed to us in the other, are entirely the work of the Holy Spirit. Having now been taught from the Word of God the important truth that "the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God," the Scripture for the Epistle shows us how the angels in heaven receive this glorious truth, and thus invites us to copy their example. Instead, then, of trying to understand what God has not thought fit to explain, let us like them humbly fall down and worship, acknowledging that He who is three times "holy" is but one Lord. Let us try to do His holy will on earth as they do it in heaven, and we shall, according to our Saviour's promise, "know of the doctrine," for amidst all our trials and infirmities we shall readily find comfort in recollecting that the Almighty is our Father, our Redeemer, and our Sanctifier, as well as our God.

### IN MEMORIAM.

The rapidly thinning ranks of the clergy and laity of the old Niagara District portion of Toronto Diocese will regret to see the death of the Rev. Donald Macleod. It is nearly twenty years since he finally left this country for England, but the bright and popular young clergyman will be still remembered and his death regretted in many a household. Donald Ian Forbes Macleod was the youngest son of Captain Martin Donald Macleod, and was born at Drynoch, Isle of Skye,

on Oct. 3, 1838. Capt. McLeod settled at Drynoch, Oak Ridges, in 1845, bringing his family with him to this country. The subject of this notice was educated in this country, graduated at Trinity College, and was ordained in 1861. He was first placed in charge of the parishes of Welland, Font-hill and Marshmill, and was appointed rector of Chippewa in 1863. He married Mary Margaret, the daughter of the Rev. T. B. Fuller, who was shortly afterwards appointed rector of St. George's, Toronto, and was the first Bishop of the Diocese of Niagara. In 1878 he accepted a parish in Whitehaven in England, and in 1881 was appointed to Shelve, which he held till his death in May, 1896.

### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

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### OUR FAULTS IN OTHERS.

Many people have a remarkable genius for seeing the faults in others, but there is one peculiarity about this faculty which will be an interesting study for the psychologist; it is the tendency to criticize most sharply those faults in others which are most prominent in ourselves. In other words, that which excites our greatest antagonism is the duplication of our own traits. It would be amusing, if it were not disturbing and pathetic, to hear people criticize mercilessly traits in others which everybody recognizes as being the special possession of the critics themselves. It is pathetic because it shows how little we know about ourselves, and it is disturbing because it suggests to the listener that he may be doing precisely the same thing. In all probability he is. So little do we know ourselves, as a rule, that when we see parts of ourselves in others we detest them. If we recognize them as being in a sense our own possessions, we might not like them any better, but we should surely sympathize with their possessors. It there is any common business experience which ought to draw us together, it is identity of struggle and temptation. We ought to stand shoulder to shoulder with those who are fighting the same fight which we are fighting, and who find in themselves the same tendencies to evil or to weakness; and yet these are the very people from whom, as a rule, we withdraw ourselves most entirely, and upon whose shoulders the lash of our criticism falls most mercilessly. It is a good plan, when one finds that he is specially irritated by certain traits in another, to study himself closely in order to discover whether those very traits are not his own characteristics. It generally happens that a trait which is specially irritating in another is the very trait which everybody finds in us.

### JUVENILE MORALITY.

A respected correspondent draws our attention to the report of the assizes at Hamilton, which demands the most serious consideration on the part of all who care for the real welfare of their country. The grand jury referred to the number of serious crimes committed by youths, which

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had come before them, and while commending the establishment of industrial schools for the reformation of erring youths, expressed in their views the desirability of such legislation as would prevent the further importation of the class of children now being brought out from the "slums" of the European cities. His Lordship said:—"I am glad you have called attention to the prevalence of crime among the youths in Hamilton, and that you have taken so much interest in suggesting something you think may be a remedy for it. I have been looking into the history of the young men convicted of some of these serious crimes at the present assizes, and I find that it is not imported criminals at all, as a rule; that, in fact, with one exception, they were all young fellows who had been brought up in the city of Hamilton, and who have been educated at the Public schools; so that, if these are a fair specimen of the criminals who were causing the outburst of crime in Hamilton, the remedy you suggest of prohibiting the importation of people from other countries is not going to help it. It is necessary to look nearer home, and

pleaded guilty, were sentenced each to twelve years in the Penitentiary. Their counsel made a strong plea on their behalf, saying they had endeavoured to make restitution of the stolen money, but a large portion of it, which had been secreted under a tombstone in the cemetery, they had been unable to find. Mr. Justice Street said that owing to the prevalence of crime in the city an example must be made, and the convicted men had deliberately assaulted their victim with a murderous weapon, and they were very near being on their trial for murder. The prisoners, who were hardened-looking young men, laughed with the utmost unconcern as their sentences were pronounced, while two women, a sister of each, sobbed aloud on hearing the sentences. Next came Charles Patterson and John Mitchell, convicted of assaulting two young women, and snatching their purses. The evil associations of pool-rooms were apparently responsible for their descent into crime. Being a first offence, the former received six months in the Central Prison, while the latter, whose more hardened nature was evi-

ble. That a system altogether satisfactory should be reached at once can hardly be expected; but at least a beginning may be made, from which we may go forward to better things.

#### REVIEWS.

THE SUPPLY AT ST. AGATHA'S.—By Elizabeth Stewart Phelps. Price \$1.00. Houghton, Mifflin & Co. Boston. 1896.

It would be very useful to many fashionable congregations if they would read this very pretty story, and apply it to themselves, as indeed it would be useful for most of us to do so. St. Agatha's was a church with a very high-toned congregation, accustomed to be treated with great respect and ceremony. The rector was taken ill and forced to go away. The "Supply" expected on a certain Sunday, was also taken ill and unable to be present. But a stranger appeared in his place, who spoke to the people as God speaks, bringing to every one a distinct message, and to every one the words he needed, whether he would hear or whether he would forbear, and then he vanished. The story is striking and impressive; and, perhaps, the only drawback is in the fact



LINCOLN CATHEDRAL CHOIR.

consider whether the system under which these children are brought up is the system that is most likely to make good citizens of them. I am very much afraid I have a strong conviction myself that it is not. These young fellows went to the Public schools, where they are never taught, as far as I understand, any principles of morality at all. They were simply taught reading, writing, arithmetic, and a smattering of other things, but they are not taught the difference between right and wrong. Of course it is hard to suggest a proper remedy, but still we have four or five boys who have been brought up at your Public schools, which have been so highly commended, and here they are convicted of these abominable crimes. I am very much afraid that your suggestions are not going to help as long as we do not take better care in teaching our own children the difference between right and wrong." Another case is that of Michael Horn and Mark Tompkins, who had way-laid and murderously assaulted and robbed the cashier of a manufacturing firm, and having

denced by general prior convictions, was given five years in the Penitentiary. He took it laughingly, and uttered some vile remarks, while his aged mother seemed overwhelmed with grief. With a number of bitterly sobbing and shrieking women, the scene was altogether a painful one, and the hardened convict appeared the least affected person in the whole court-room. There were other cases, hardly less shocking, at the same assizes; but these may suffice as specimens, and the remarks of Mr. Justice Street are seasonable and valuable, and, we trust, will not be neglected or forgotten. An effort is now being made to get some regular and adequate religious instruction in our public schools. We are informed that every consideration is being given by the authorities of the Education Department to the representations which have been addressed to them. It is, therefore, much to be hoped that some method may be adopted which will, at least provisionally, give such religious instruction to the children of our schools as may, under our circumstances, be possi-

that the supply was an angel. If only a stranger, who was a human being, inspired by God, could have spoken thus, the sense of unreality would have been absent. But, as it is, no one, we trust, could read this story without being impressed and edified.

#### THE MISSIONARY FIELD.

The empire of China is larger than the United States, and extends farther north and south. As might be expected, it has as great a variety of temperature, and in similar situations a similar climate. In the uplands, on the plateaus and in the mountainous regions, the climate is as healthful as in any part of the world. But on the alluvial deposits at the mouths and along the banks of the great rivers, there are large malarial districts.

The recent commotions in Formosa have involved the missionaries and the native converts in no small tribulation, attempts having been made, not without some melancholy success, to direct ill-feeling against the Christians as in league with the Japanese. Mr. Ede, Presbyterian missionary had this accusation flung at him in the streets o

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Taiwanfoo; while in Kagi and elsewhere the Christians have had much more than hard words to bear. One of the members of the Kagi Church was beheaded on a trumped-up charge of having assisted the enemy. His poor wife died immediately of shock and fear, and the home was plundered. As several of the hearers of the Gospel in Kagi are missing, it is feared that one or more of them have been made away with. Not a few have lost their all; and others, bearing the Christian name, have had to flee. For the time being, at Kagi and some other stations, the regular services have been suspended.

INDIA.—The *Indian Churchman* publishes the following:—"It seems that to secure the necessary legal documents preliminary to the consecration of the bishop for Tinnevely, the Bishop of Madras has first to approach the Madras Government, the Madras Government then refers the case to the Government of India, the Government of India, after communication with the Metropolitan, refers it to the Secretary of State, the Secretary of State obtains the license of the Crown, the Crown issues a mandate to the Archbishop of Canterbury, and the Archbishop of Canterbury issues a commission to the Metropolitan of India. Official correspondence is not always distinguished

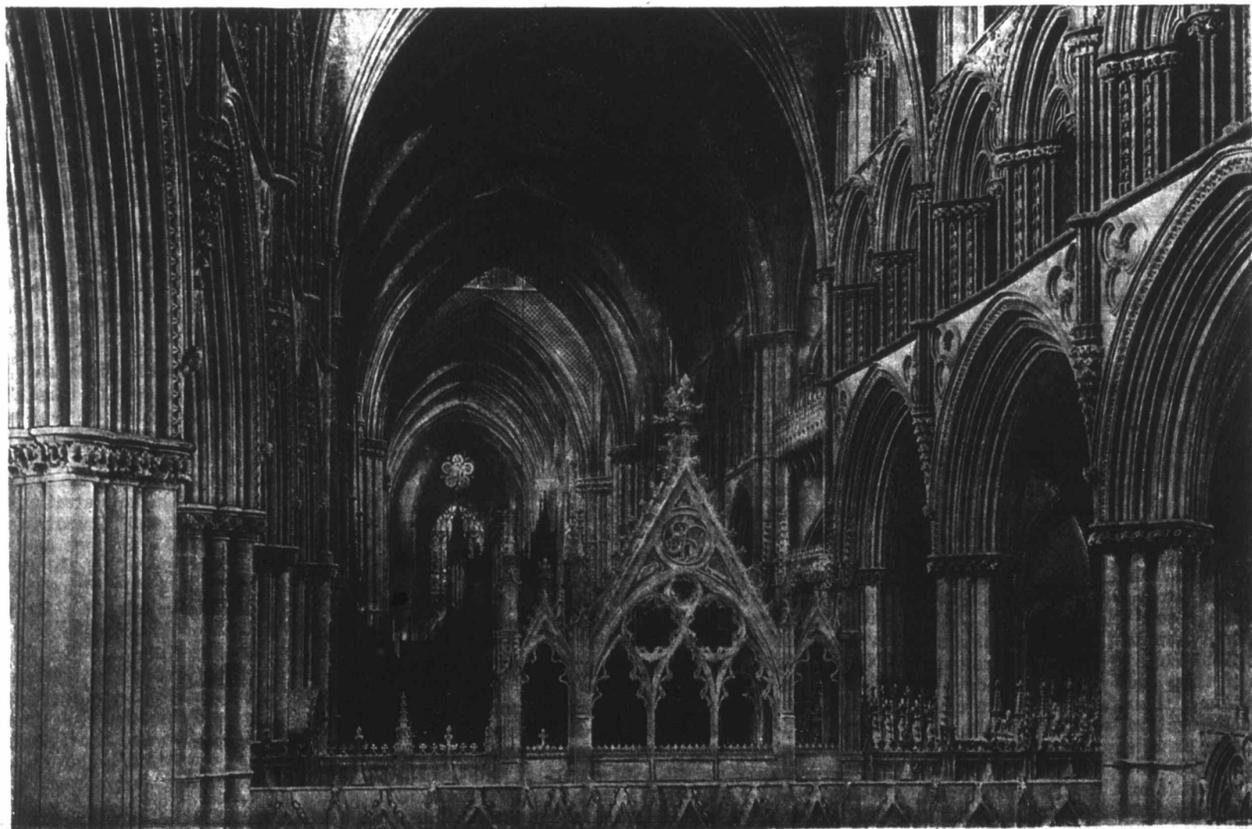
son, the Rev. Bowyer Shaw was appointed to the office of a Canon, and the Synod felt that the office had been worthily bestowed." The Rev. Bowyer Shaw, who graduated from Lincoln, Oxford, in 1854, and went out as a S.P.G. missionary to Wollombi, diocese Newcastle, N.S.W., in 1861, was a son of a former vicar of Stoke Pogis.

EAST AFRICA.—*Central Africa* for May records the death of the Rev. John Hainsworth, who had been for ten years a member of the Universities' Mission. He was trained at Dorchester Missionary College, from which he went to St. Thomas' Hospital for a short course of study in surgery, and went out to Africa as a layman in 1881, being stationed at Newala. Early in 1887 he returned to England and studied at Monmouth for his ordination, under the Rev. W. Watson, formerly a fellow-curate of Bishop Smythies. In November, 1888, shortly after his ordination as priest, he returned to Newala, where he spent the rest of his life, with the exception of one furlough, till he was invalidated home owing to fever at the end of last year. The Rev. R. Acland Hood, his friend and fellow-worker in that mission, writes: "I don't think that I ever met any one who was so unwilling to mention his own work, and so naturally shunned any exaggerated talk about the mis-

schools. There were about 150 Christians at Newala, and he always considered that our first duty was to build up and perfect those already baptized, and that if we had not time for everything, he would rather do his best for the Christians than run any danger of neglecting them in efforts to get hold of fresh converts. I know that he was often greatly disappointed in our Christians, yet he neither lowered the ideal set before them nor gave away to discouragement about them."

JOINT ANNUAL MEETING OF THE ROYAL CANADIAN HUMANE ASSOCIATION AND OF THE TORONTO HUMANE SOCIETY.

The Art Gallery, 165 King Street West, was crowded to the doors last Thursday evening by an interested audience gathered together to witness the presentation of awards and medals for heroic deeds performed during the past year: as also to hear the reports of the Toronto Humane Society. Chancellor D. C. S. Wallace, of McMaster Hall, who made an ideal chairman, presided for the Toronto Humane Society in the absence of W. R. Brock, president, who is abroad; Mr. Adam Brown, president of the Royal Canadian Humane Association, acting as chairman for that important society. The meeting opened by Chancellor Wallace in pleasing and appropriate remarks on the object of the event, introducing Mr. Adam Brown, of Hamilton, who gave an



LINCOLN CATHEDRAL CHOIR AND NAVE—FROM THE EAST.

for prompt despatch, so we doubt if this elaborate procedure can be completed before the hot weather is well set in."

AUSTRALIA.—The Singleton correspondent of the Maitland (New South Wales) *Daily Mercury* reports the almost immediate death of Canon Shaw, of that place, from a carriage accident, adding: "The deceased was highly respected by all classes and creeds in this district. He was a zealous and faithful minister, and his death will create a great void in the diocese of Newcastle. Canon Shaw was twice married. He leaves a widow and an infant, also three grown-up sons and one daughter of his first marriage." The *Mercury* says, in an editorial note: "For many years he performed duty as incumbent of Wollombi—an arduous duty in these days, but still more arduous in past times, involving longer rides and drives over rough roads and exposure to all vicissitudes of weather. When a vacancy occurred in the parish of Singleton some years ago, Mr. Shaw was preferred to it, and has carried on the work with zeal, vigour, and marked success. In the apportionment of dignities in the diocese, when the present revered

bishop, after the *interregnum*, succeeded Dr. Pearson. That is the reason why he so rarely wrote to *Central Africa*. He felt that he could not honestly write such an account of things as people seem to look for from missionaries. It was the same throughout his work and life, I believe. He spared no pains in endeavouring to make real Christians of the people, but was very quick to detect any unreality in their professions, and would never consent to use methods which he feared might lead them to substitute lower for higher motives. In all temporal matters he was most business-like, and believed that, in the end, we commend God's cause best to the people, rather by doing business in a business-like way, than by being easy-going in such matters because we were missionaries. He was in many ways very well equipped for practical work in Central Africa. The houses which he built at Newala are probably the best which can be built with the materials, bamboo and grass. In the garden or carpenter's shop he was thoroughly at home, and he knew a good deal about medicine. . . . The work which attracted him most, and which he believed to be most fruitful, was work with the children in our

interesting account of the short but influential life of the Society, 27 heroes having been the recipients of medals and 27 of parchments. It is not the medal which adorns the man, but the man who adorns the medal, said the president in his own graphic and earnest manner. No Canadian hero will be unrewarded since the existence of this meritorious society, no brave act will be unrecognized by our nation. All receiving awards proved by the manner of their thanks that the bravest men are possessed of the most feeling hearts. The writer is pleased to know that she it was who first brought to the notice of the president of the R.C.H.A. the fact of Constable Wallace having saved the lives of two children by his prompt action. The annual report of the Toronto Humane Society was then read by Mrs. Savigny, who, after placing in the foremost rank the thanks of the society to the subscribers, to the treasury of the Association, as without their generous aid the defenceless, the speechless creatures in our care would be in a sad plight—indeed, continued the report, by expressing the great need which exists for a temporary rest for the poor man's horse which is felt to be such a boon at London, England, and elsewhere: as also of some temporary refuge for dogs and cats which have either been deserted or lost, in which shelter the diseased and useless would be painlessly destroyed.

The Toronto Humane Society, at great expense (four hundred dollars), have imported from England and presented to the city of Toronto a lethal chamber, manufactured from the invention of Sir Benjamin Ward Richardson, for the purpose of painless destruction of diseased and worn-out dogs. Notice was made of a recent order for 200 copies of "Aims and Objects," by J. George Hodgins, LL.D., showing an increased demand for humane literature, also in the society's report. The great power for good of those thrice blessed agencies, Bands of Mercy for Children, was forcibly dwelt upon. Thanks were given to "Kit," of the *Mail and Empire*, to the Chief of Police, the Toronto Press, and others, for their efficient aid rendered the society. The Rev. the Provost of Trinity University, Dr. Welch, in elegant diction, gave a touching address on necessity of inculcating in the minds of children a reverence for the creatures who, with ourselves, are "fearfully and wonderfully made"—in learning the structure of animals and birds. A reverent feeling would be the result, bringing forth the fruit of kindness and consideration. Compassion, divine compassion, should be made a point of honour with boys, said Dr. Welch; courage and compassion should rank side by side. The barbarous fashion prevailing among women of wearing dead, mangled and dyed birds, was righteously condemned by the reverend gentleman. Mr. Adam Brown gave a stirring and earnest address in the interest of the Toronto Humane Society, which was highly appreciated. J. J. Kelso spoke briefly, but effectively, on the importance of educational work through Bands of Mercy. Staff Inspector Archibald spoke on the same lines, also reading the report of Constable Willis, which showed that the Toronto Humane Society are actively at work. The T. H. S. had but one or two regrets to mar the unqualified pleasure of the evening, one of which was that of necessity Chancellor Wallace, as presiding officer, was not in a position to favour the audience with one of his perfect addresses on the work of the T. H. S. in its varied branches, preventive and educational.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

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

*L'Eglise du Redempteur*.—Friday, May 15th, a numerous assembly met together in this church to witness the impressive ceremony of the laying on of hands. Nine candidates were admitted into the Church by His Lordship W. Bond, Bishop of the Diocese of Montreal. There were present the Very Rev. the Dean of Montreal, Ven. Archdeacon Evans, D.C.L., Rev. J. Ker, D.D., Rev. Canon Dixon, Rev. H. Jekill, B.A., Rev. Rural Dean Sanders, B.A., Rev. Mr. Seichan, M.A., etc. The addresses of the venerable Prelate deeply touched the hearts of those assembled, and more than one of his hearers remembered the time when they had publicly made the same solemn profession of their faith. At the close of the service the congregation withdrew to the college, where the closing exercises of the school were held. The Principal, the Rev. D. Lariviere, B.A., read the following report: My Lord, Ladies and Gentlemen,—In presenting the report for another year, I desire to acknowledge the mercy of Almighty God in having spared our teachers and pupils from all sickness, and for the measure of success He has been pleased to give to our efforts. The year has been one of quiet, steady progress. The College reopened on the 17th of last September. One hundred and six pupils were registered on the roll; of these sixty-eight were boarders and thirty-eight day pupils. The written examinations were conducted by Rev. Rural Dean Sanders, B.A., Rev. H. Jekill, B.A., F. W. Steacy, P. J. Moore, Dr. Rondeau, and Prof. J. M. Tucker, B.A. Most of them expressed great satisfaction with results. Three of our boys are intending to matriculate in a few days for the admission to the study of medicine, and one is to present himself for the preliminary "AA" examination. Another of our students intends to present herself to the elementary diploma before the Quebec Board. Mr. Harold Ker, our representative at McGill University in arts, took a scholarship in classics last fall and got first rank honors in the spring examination. Miss Emily Noyes, in the McGill Normal School, model department, took a good standing at the last Christmas examination. Miss Edith Simpson, another of our pupils in the elementary department, came out the second in a class of seventy. At "Bishop" College Medical Faculty, our former pupil, Mr. J. J. Benny, received the degree of M.D., and was chosen as valedictorian, and Mr. Chs. Fortin carried off "David" silver medal. Moreover, Mr. A. J. Duval took the degree of M.D.V. at Laval University and carried off the gold medal. Two of our girls presented themselves for the

"AA" examination and were successful. My Lord, of the Church schools of your diocese represented at this examination, Miss M. Seaman, from our College, came out nearly one hundred marks ahead of the best pupils in those schools, and first in English language and literature of the students in the whole Province. With regard to this church, there is no new feature to report: the work has been carried on as usual. I was pleased to present to your Lordship nine candidates for Confirmation. I suppose we should keep repeating that it would be desirable to separate the church from the school, in order that the incumbent should give his whole time to the building up of the congregation. During the year, efforts have been made to induce the students of the M.D.T.C. to study French so as to obtain a practical knowledge of that language. There was an idea of starting this spring a French summer school. The Synod passed a resolution favouring such a proposition, and requested its French committee to take such steps as might be necessary to put the resolution into effect. A sub-committee, composed of Dr. Ker, Rev. Rural Dean Sanders and myself, interviewed the Board of Governors of the M.D.T.C. on the subject, and, though we have yet nothing definite to report, we hope our efforts in this direction will not be without result. For it seems to us that the welfare of our Church in this Province will in a great measure depend on the manner in which we shall deal with the question of bilingual ministry. Though nothing practical has yet been done in this direction, I know this subject is not new. I have not the honour of being the first to advocate such a measure; it has been in the mind of the thinking people for a number of years. As proof of this statement, allow me to quote from a report drawn by the then Principal of our Church University, Lennoxville, Rev. J. H. Nicolls, D.D., in the year 1860: "Are we, because the country we live in and have made our home is in a great measure French, and in a still greater measure Roman Catholic, are we, I say, to desert it? Nay, rather let us learn French, French language, French ideas, French literature. Let us try to bring side by side the French-Canadian and the Anglo-Canadian minds; try to understand their ideas and opinions, and make known to them our own. If we cannot ourselves attain this reciprocity of understanding, let it be our care that our children shall. Let French be as necessary to their education as English. And if we feel and realize the difficulty of our position, arising out of religion, let us apply to it practical faith and prayer. Let us believe as practical truths the Scripture promises of Christian unity; let us pray to Him who maketh men to be of one mind in a house, that he will in His own time bring that unity to pass. Let us be courteous, be friendly to our French and Roman Catholic brethren; let us show them, not as they too often believe and is, I fear, sometimes the fact, that we hate, but that we esteem them, that it is our heart's desire that the veil which hangs over their eyes still, as it did once over the eyes of our forefathers, may be taken away." My Lord, this advice of the Rev. Principal Nicolls, given 36 years ago, ought to have been written on the doors of the lecture hall of all our Theological Colleges, and it should have been acted upon. Our Church would to-day reap the benefit of such a course, and it would be in the position to do its whole work in every part of the country, which is not. I am sorry to say, the case at the present time. No effort has been made to learn French; and what has been the result? Disastrous in every way, politically and religiously. Politically, we have contributed nothing to unify the heterogeneous elements of our Province into one homogeneous mass, and to-day we run the risk of being ignored by the majority. Religiously, we can hardly say that here, in this French Province, we have been loyal to the injunction of our Divine Master to His Apostles: "Go ye and preach to all nations." Will not this policy of isolation from the mass of the people prove in the end suicidal? Have we not now many places in a dying condition? What is now the numerical strength of the once beautiful English town of Sorel? What about Berthier, Chambly, &c., &c., &c. Other religious bodies, by pursuing a different policy and sending here and there clergymen speaking both languages, are carrying on missionary work on a comparatively larger scale, and are constantly drawing some of our people, not only French, but English as well. I hope your Lordship will pardon me for speaking so plainly. My only excuse is that I am stating facts and not fiction, facts which ought to receive from our Church her most careful and serious consideration. If 36 years ago the need of having missionaries speaking both languages was felt, now this need is intensified and the growth of our Church is essentially connected with it. The cry of every quarter is for more men. Let us hope that those who have the welfare of the Church at heart, and are able to put our theological colleges and schools in a position of the greatest efficiency, by giving to their students a practical knowledge of both languages, will contribute most liberally to-

wards the attainment of that most worthy object. My Lord, I am pleased to inform our friends that the question of French work is being taken up by our sister Church of the United States. Already a small grant has been given by the Board of Mission of Providence, R.I., towards the support of a French missionary who will soon be in the field. Before closing my report, I am expected, I suppose, to mention some of our needs, both in the Church and in the College. You will be agreeably disappointed: I will not mention them, for the simple fact they are so numerous I would not know with which to begin, and I will only say that if some generous persons have a few hundred dollars to dispose of, they are asked to visit our place, and we will show them where their money might be applied. My Lord, I desire to express my heartfelt gratitude to my staff of teachers for the faithful discharge of their duties, particularly to Rev. Mr. Barnes, who relieved me of a great responsibility by taking the supervision of our boys. To Mr. J. H. Dixon I offer my thanks and those of the congregation for his efficient and gratuitous service as organist; to the examiners and all those who have given prizes to our pupils; to the St. Luke's Branch of the Woman's Auxiliary for bed linen; to the ladies' committee of the Sabrevois Mission for the interest taken in our school; to the president of the ladies' committee for her many kind acts of courtesy, and the constant interest taken in behalf of our pupils, for bed linen, French Bibles to our Confirmation class, and prizes in Church catechism, Roman controversy and Scripture history; to the editors of *L'Aurore*, *Le Citoyen Franco-Américain*, the *Church Evangelist*, and the *Evangelical Churchman*, for sending gratuitously their papers to our college. Respectfully submitted.

D. LARIVIERE, B.A., Principal.

BEAUHARNOIS.—A mission in connection with the Church of England was inaugurated in the fall of last year by a few services being held in the school-room of the Protestant Commissioners, on week nights, under the leadership of that able and earnest student-missionary, Mr. Overing, Valleyfield. So hearty and acceptable were the services, that a Church Mission was duly formed, and a vestry and wardens elected, the wardens being D. K. Good-fellow (rector's) and James Dunsmore (people's), and it was resolved to have morning and evening services every Lord's day throughout the year. The success attending these services has been really marvellous, morning and night, and although the woollen mills, in which a great many of the members are employed, were closed the greater part of the winter, every expense has been paid, and the year at Easter closed with a fair balance in the treasury, while the ministrations have been attended with earnest and devout worshippers. Sacrament of the Lord's Supper and baptism have been regularly administered by the Rev. Mr. McManus of Montreal, and Rev. Mr. Everett, while the regular services have been taken by Mr. Wilson and Mr. B. Heenev, both of the Diocesan College, and occasionally by Mr. Overing and Mr. Eastman. A reading and recreation room for the men of the town has been opened and well equipped, and conducted since November, and has been a great factor for good. The bright service and hearty singing and responses are seldom equalled in a country place, and are just the means needed to rouse and retain the slothful.

A most pleasant afternoon tea under the auspices of the Ladies' Auxiliary of the above Mission was given by the Misses Hitchens at their residence on Wednesday afternoon, 13th, from 4 to 5.30, and was very largely attended by the elite of the town. This being the first of these teas, the success was most gratifying to the lady givers, and the sum realized will make a very substantial addition to the building fund of the church, which is being so earnestly striven for by a handful of earnest workers.

MONTREAL.—The Rev. Canon Anderson was knocked down on Tuesday, 19th inst., by a carriage on Sherbrooke street, the wheels passing over and badly crushing his foot and leg. A gentleman who happened to be near at the time kindly took the injured clergyman home, where he is now lying very ill under the care of Dr. Finley. Considering his advanced age, the injury is serious. Of the occupants of the carriage nothing has been heard.

### ONTARIO.

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

KINGSTON.—The semi-annual meeting of the Ruridecanal Chapter of Frontenac was held in St. James' Church and school-house on the 6th and 7th inst. On the evening of the 6th, service was held in St. James' at 7.45, with the Rev. Rural Dean Baker, of Bath, as special preacher, whose subject was: "The Incarnation Foreshadowed by the Raising of the Shunamite's Son." There was a celebration of the Holy Communion on Thursday, at 7.30 a.m., at which

the Rev. J. the Rev. E. ter mist in business. T. M.A., review ery, which, o the improve Church were in the missi completion a Sharbot Lak rowsmith; t Barrielfield; in Trinity (urnished w beautiful ne ville. The churches fr He also alluc baptismal f Thomas C church by coming in n Dean Carey' of the Chapt ward by th Rev. W. J. I memorialize viding suita have not the of the sacr clergy were Rural Dean Macmorine, Beamish, J ton. At the date the Act riage was di adjourned si

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the Rev. J. K. Macmorine was celebrant, assisted by the Rev. E. H. M. Baker. At 10 o'clock the Chapter met in the school-house for the transaction of business. The Rural Dean, the Rev. W. B. Carey, M.A., reviewed the state of the Church in his Deanery, which, on the whole, is very satisfactory. Among the improvements noticed in connection with the Church were the building of a new church at Ardoch, in the mission of Clarendon and Palmerston; the completion and occupation of the new parsonage at Sharbot Lake; a new organ in the church at Harrowsmith; a new altar and reredos in St. Mark's, Barriefield; a new altar and reredos, and altar-cross in Trinity Church, Wolfe Island; a new altar-cross burnished with gold, in Christ Church, Cataraqui; a beautiful new altar cloth in St. Luke's, Williams-ville. The most of these are gifts to the respective churches from loyal and devoted Church people. He also alluded to the gift to St. Luke's Church, of a baptismal font by Mrs. Carter, in memory of Mr. Thomas Carter, and of the purchase of a bell for that church by local subscription. Rural Dean Baker, coming in immediately after the delivery of Rural Dean Carey's charge, was given a seat on the floor of the Chapter. There was a motion brought forward by the Rev. J. W. Jones, seconded by the Rev. W. J. Bate, that the members of this Chapter memorialize the city congregations to assist in providing suitable fonts for the country missions, which have not the proper adjuncts for the administration of the sacrament of holy baptism. The following clergy were present: the Dean, the Rural Dean, Rural Dean Baker, the Revs. F. W. Dobbs, J. K. Macmorine, A. W. Cooke, R. W. Rayson, G. R. Beamish, J. W. Jones, W. J. Bate and W. T. Lipton. At the afternoon session, the Act to consolidate the Acts respecting the solemnization of marriage was discussed clause by clause. The Chapter adjourned *sine die* at 5.15.

KINGSTON.—His Grace the Archbishop of Ontario held a general ordination on Whitsunday in St. Paul's Church, the Cathedral being occupied that day by the military parade in connection with the Queen's birthday celebration. The Rev. Canon Spencer preached.

The Rev. C. L. Worrell, Professor of English Literature at the Royal Military College, and Incumbent of Barriefield, has been appointed examining chaplain to His Grace of Ontario, *vice* the Rev. Rural Dean Bogert, who is now a member of the Ottawa Synod. The appointment gives general satisfaction, as it is felt that the standard of knowledge in candidates will certainly not be lowered, but rather raised by it.

Two old members of the congregation of All Saints' were among the candidates for Priests' Orders in this diocese. The usual midday service was cancelled to allow the congregation to attend the ordination, and the 8 a.m. service was chorally rendered instead.

The Archbishop of Ontario is taking steps to systematize the work of his diocese more effectually than was possible before the recent division. He will ask each Rural Deanery to notify him of the Confirmation services and other visitations required, and arrange that they shall be held about the same time.

BANCROFT.—*Mission of Dungannon and Mont Eagle, N. Hastings.—St. John's Church.*—A nine days' Mission has been preached in this church from Saturday, May 2nd, to Monday, May 11th, by Brother Neale, who has lately come to the Mission from the Evangelist Training Home, Wolverhampton. The subject chosen by the Missioner was that of "The Prodigal Son." The manner in which Brother Neale dealt with his subject was original and refreshing, and the efforts we may hope will prove a blessing to the souls of those who attended night after night. An effort will now be made to form a Confirmation class at Bancroft. Trinity Church, Faraday, will be the next station where a Mission (D.V.) early in June will be held. This, it is hoped, will prepare the ground for more definite work in the way of preparation for Confirmation.

ADOLPHUSTOWN.—On Sunday, the 17th inst., Rev. R. S. Forneri, assisted by his brother-in-law, Rev. Albert L. Geen, officiated in St. Alban's Church, Adolphustown, and in St. Paul's Church, Sandhurst. The rector preached at both services. It was the first occasion of his occupying his pulpit since his wife's death, 19th February last, and his own subsequent illness. The subject of his discourse was God's loving chastisements. In the course of his sermon he dwelt affectingly on the extraordinary sympathy, kindness and attention of his parishioners and neighbours during his trouble. He declared that until that wonderful outpouring of it, he never knew what power there was in Christian sympathy and help to uphold the sufferer in the hour of trial. Thus sus-

tained how could he (he said) help being buoyed up above his troubles? How could he help having a cheerful and contented spirit as well as a grateful heart? It need scarcely be said that the reverend gentleman's parishioners are delighted to have him among them again.

#### OTTAWA.

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

RENFREW.—The seventh annual meeting of the Deanery took place in this parish Wednesday and Thursday, the 13th and 14th. The following clergy were present: The Rev. Foster Bliss, Eganville, Rural Dean; Rev. W. A. Read, Pembroke; Rev. W. G. Daykin, Mattawa; Rev. W. M. H. Quartermaine, Renfrew; Rev. A. Shaw, Cobden; Rev. C. O. Carson, Stafford; Rev. R. Orr, Beachburg; Rev. J. Fairbairn, Petewawa; Rev. R. W. Irvine, Calabogie; Rev. W. Butler, Combermere, and a number of the laity. More than usual interest attached to this meeting, as it had been intimated that the Bishop of Ottawa would be present. This being the first official visit of the bishop to this county, and the representatives of each parish being then assembled in Renfrew, the town council took the opportunity of extending to His Lordship an official welcome. All the members of the council met at the Parry Sound Station, and on the bishop alighting from the train Mayor Clarke stepped to the front and in the name of the corporation extended His Lordship a hearty welcome, the address being signed by the mayor and town clerk. The bishop thanked them all very heartily, after which he was given three cheers. At 8 o'clock evening service was held in St. Paul's Church, the clergy robing in the vestry and proceeding along the street, entering the church at the western entrance, processional hymn being sung. The pastoral staff was borne in front of the bishop by the Rev. Mr. Butler, of Combermere. The bishop preached, and in the course of a short address after the sermon expressed his great pleasure at having this early opportunity of meeting the clergy and lay-workers of this part of the diocese. He also expressed great satisfaction at the many signs of improvement which he observed in their church as compared with what he remembered it to have been four years ago when he visited it on behalf of the Bishop of Ontario. On Thursday morning the bishop celebrated the Holy Communion assisted by the Rural Dean and the rector of Pembroke. The business meeting opened at 10 o'clock, the bishop presiding. In his opening address the bishop stated that he proposed being present each year at these meetings, as he had found in the Diocese of Niagara that such meetings of the clergy and laity with the bishop were most helpful. The clergy alone would meet as a Deanery Chapter at some other time during each year under the presidency of the Rural Dean. The bishop intimated that he would visit each parish in the Deanery once a year for Confirmation, and he counselled the clergy to exercise great care in searching for and preparing candidates for these yearly Confirmations. He named the month of October for his first Confirmation tour throughout the Renfrew Deanery, and then called on the Rural Dean to state the business which was to come before the meeting. Rural Dean Bliss, in a short address, presented the several matters which awaited consideration, the first being re-arrangement of mission stations between the Cobden and Calabogie missions. After the bishop had examined into the details of the present arrangement and the proposed change, he approved of the same and sanctioned its going into effect on the 1st July. By the change Cobden and Douglas will form one mission, and Scotch Bush—heretofore a part of the Cobden mission—will henceforth be the centre of a mission to be called the "Mission of Grattan," with outstations of Esmonde and Calabogie, the missionary to live at Scotch Bush, holding service there every Sunday, and on alternate Sundays at Esmonde and Calabogie. The growing and important village of Cobden will thus be provided with morning and evening service every Sunday, Douglas being taken in the afternoon. The next business was the consideration of the missionary wants of the country west of Eganville. It was decided that a travelling missionary be appointed for Killaloe, Bark Lake, Round Lake, Madawaska, and Whitney, to be called the "Long Lake Mission." The bishop approved of a student being at once engaged and sent there for the summer, to be followed in the fall by an ordained missionary, provided the Mission Fund is able to make adequate grant. The bishop will probably visit and inspect the new mission in October. The advisability of dividing the Deanery of Renfrew was the question next introduced by the Rural Dean, who urged the necessity of some relief being given him in rural-decanal work if the duties were to be performed with any approach to fidelity. He submitted a definite proposition which if carried out would give two deaneries where now there is but one, and each deanery would have as many parishes as were embraced in other deaneries in the diocese, the present

Deanery of Renfrew being very large, not only in its number of parishes, but also in its area, embracing as it does the whole county together with a portion of Nipissing District. The proposition did not meet with great favour when first submitted. It was suggested that the Rural Dean be provided with assistance in his parish for two or three months in the year, which would enable him to give the necessary time to the deanery as at present constituted. After considerable discussion and further explanation by the Rural Dean, the practicability of his proposition was admitted by several who were at first averse to the change, the bishop stating that having elicited these expressions of opinion, he would take the matter into very careful consideration and announce his decision as soon as possible. Reports were then read from the various parishes, the bishop obtaining much additional information from the replies to questions which he himself put in connection with the reports. Concluding the conference, the bishop expressed the hope that all the clergy, and as many as possible of the wardens and delegates, would attend with regularity these yearly meetings he proposed holding in each deanery. After the close of the meeting the bishop held a short service for the clergy, at which he gave a very helpful address.

MARCH.—On the Sunday after Ascension Day our rector, Rev. W. H. Stiles, took occasion to remind his congregations that nine years ago on that day he took up his work in the parish. After speaking of the relationship between pastor and people, he urged his hearers to continue in the good work they had begun, and to always strive after that unity and concord which had marked the parish since he came to live amongst us. That unity and concord had so far not been broken; but all had striven alike to promote the best interests of the Church in the parish, and he prayed that in the future the same consideration for each other would always mark the relationship between pastor and people that has characterized the past. Mr. Stiles then spoke of the work that had been accomplished during his pastorate, and said that there had been 170 baptisms, 158 confirmed, with another large class in preparation for confirmation in the fall, 32 marriages, and 63 burials; 1,298 services with a sermon, excepting in a few instances. Of the temporal part of the work, \$1,851.65 had been expended on St. John's Church and Rectory, a new church built at Dunrobin, which cost about \$8,500, and on which there is but a very small debt; while at St. Mary's, North March, \$390 had been spent. The whole of this money, with the exception of about \$500, had been raised in the parish, in addition to the clerical stipend. The parishioners have also put in a cistern in the Rectory, and an ice house will be built this year. Mr. Stiles deserves a great deal of credit for the noble work that he has done in the parish the past nine years; for when he came to the parish it was almost a complete wreck; and at the present time I think it ranks amongst the first in the diocese; and it is to be hoped that he will continue to remain among us as our faithful pastor.

#### TORONTO.

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

Mr. J. J. Mason, secretary of the Diocese of Niagara, has received a letter from the Archbishop of Ontario suggesting that the consecration of Canon DuMoulin as bishop take place on June 11th, St. Barnabas Day. We understand it would be pleasing to the Canon to be consecrated on the 24th, the anniversary of his ordination. It would also be a fitting termination of his successful career as rector of St. James, for him to be consecrated in St. James' Cathedral, Toronto.

Miss Lizzie [A. Dixon acknowledges with many thanks the following amounts for Rev. H. Robinson, Peace River Mission, Athabasca; Mrs. Strachan, Toronto, \$1; Dr. Howitt, Toronto, \$5; Mrs. Bristol, St. Thomas, \$10; Christ Church Cathedral Sunday-school, Hamilton, \$25; Miss Hunt, St. John, N.B., \$20.

St. Martin's-in-the-Field.—Ascension Day services were held on Thursday evening, May 21st, at St. Martin's-in-the-Fields, and were of special interest, the occasion being taken advantage of for the dedication of the stained glass windows presented to the church as a memorial to the late Canon Middleton. The service was conducted by the rector, Rev. Mr. Seaborn, and an eloquent address was delivered by the Provost of Trinity College. The choir, under Mr. B. Baylis, rendered hymns appropriate to the occasion, and Burnnett's "Magnificat" and "Nunc Dimittis," in which they were ably assisted by Mr. W. C. Bullock, who sang "The Holy City" during the offertory. There was a large congregation.

St. Albans Cathedral.—The annual closing service for the season in connection with the Church of

England Sunday school Association was held last Thursday evening, May 21st, in the cathedral, and was attended by a very large congregation, composed chiefly of prominent S. S. workers from the various parishes in the city. Among the clergy present were Bishop Sweatman, Bishop-elect DuMoulin, Revs. Canon Macdab, Canon Sweeny, Canon Cayley, Canon Mockridge, C. E. Thompson, Toronto Junction; E. Trenholme, T. M. Davidson, B. C. H. Andrews and C. H. Short. The service was sung by Rev. Mr. Andrews. The lessons were read by Rev. Canons Cayley and Mockridge, and an eloquent sermon was preached by Rev. Canon Sweeny, in which the great responsibilities resting upon the Sunday-school workers were ably set forth. He quoted figures to show the great progress made since the formation of the Association in 1881, and closed with an earnest exhortation to still greater work in the future. The service was brought to a close by the benediction, delivered by the Bishop of Toronto.

**PINKERTON.**—The congregation of this church presented the following address and presentation to the Rev. Mr. Scott on his leaving the parish:

*To the Reverend George Scott, Incumbent of St. John's Church, Cookstown, and St. Luke's Church, Pinkerton.*

REVEREND AND DEAR SIR:—We, the members of St. Luke's Church, Pinkerton, have learned with deep regret of your departure at an early date from the incumbency of this mission. All separations, where love and affection are endangered, are accompanied with deep and sorrowful feelings in the human heart. Our feelings at the present are governed by this general principle. It is now almost four years since your appointment as incumbent to this mission was made. During that time you have by your kindly disposition, by your deep interest in our spiritual welfare, by your comforting ministrations to the afflicted and bereaved, and by your earnest and devout rendering of the worship in God's House, endeared yourself to every member of St. Luke's congregation. We deeply regret that you have seen fit to ask his Lordship, the Bishop of Toronto, to accept your resignation, and relieve you of the arduous duties of this mission. You may rest assured that wherever your lot is cast, the gratitude and good wishes of the members of St. Luke's congregation will accompany you. And now, reverend and dear sir, we would humbly request you to accept this present at our hands as a slight testimony of the great esteem in which you are held by us, as members of St. Luke's congregation. Signed by John Robertson, John H. Lee, Francis Leeson and W. Graham.

#### NIAGARA.

**HAMILTON.**—*All Saints.*—Sunday evening, the 17th inst., the Right Rev. the Lord Bishop of Ottawa preached an Ascensiontide sermon to a very large congregation in All Saints' Church. After the sermon, Walter H. Robinson, of Toronto, gave a great treat to the congregation by singing in his usual reverent and finished manner, "If with all your Hearts," from the Elijah.

At St. Mark's Church, Sunday morning, the 17th inst., Bishop Hamilton preached an instructive sermon on the "Ascension." Eddie Cook, of Toronto, sang Mendelssohn's "Oh, for the Wings of a Dove," and in the evening, Handel's "Angels Ever Bright and Fair." He was in excellent voice and sang most acceptably. At All Saints' Church, Mr. Walter Robinson sang both morning and evening.

#### HURON.

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

**STRATFORD AND SEBRINGVILLE.**—*Home Memorial Church.*—His Lordship Bishop Baldwin visited these churches on Sunday, May 10th, to administer the rite of confirmation, and in the evening preached in the Home Memorial a stirring sermon from Rev. iii. 20, "Behold I stand at the door and knock," etc., pointing out that God required the absolute surrender of the heart, not so much of money or services, which would follow on the surrender of the heart.

**KINCARDINE.**—The Rev. C. Miles, of Lucknow, has been appointed rector of this parish, and has commenced his duties.

**BRUSSELS.**—The Huron County Rural Deanery and S. S. Convention meet in Brussels on Tuesday and Wednesday, June 2nd and 3rd.

**MILLBANK.**—The postponed meeting of Perth County Rural Deanery has now been fixed for Thursday, June 4th, at Millbank.

*Ordination.*—The examination of candidates for

the Bishop of Huron's Trinity Sunday Ordination begins in Crouyn Hall, London, Wednesday, May 27th.

#### COLUMBIA.

WILLIAM W. FERRIN, D.D., BISHOP, VICTORIA.

**ALBERT BAY,** April 29.—The Bishop of Columbia and Miss Perrin arrived by the "Danube" from Victoria on Tuesday last. Both the white men and Indians were looking forward to this long-promised visit, and the Indian boys at the Industrial school and the girls in the home had put up streamers containing words of welcome for the distinguished visitors. The bishop had kindly brought his magic lantern, and a meeting was arranged the same evening in the schoolroom, which had been decorated for the occasion. Before the exhibition of the slides, one of the native Christians read an address of welcome, at the same time presenting His Lordship with a neatly bound copy of the Gospels, and Prayer Book, printed in the Kwa-gull language. The bishop expressed the pleasure it gave him to pay the visit and to receive the address and the Gospels. He said that these would always be a happy recollection of the kind way in which they had received him. The slides, the subject being taken from the life of our Lord, were much appreciated, some of them being most beautiful. On Thursday, the bishop, Miss Perrin, Rev. A. J. Hall and other members of the Mission party, with Mr. R. H. Piddock, started in the "Evangeline" to visit some of the neighbouring tribes at Mama lill-il-Kula and Gwiwi. It was a charming morning, and the little steamer in the hands of the Indians sped quickly on her way, soon reaching the first named place. At the service which was held the bishop spoke kind and cheering words through an interpreter, one of the chiefs thanking him for coming and speaking to them. After a further run of about five hours through some really pretty scenery, the inside passage being as calm as a lake, Kingcome Inlet was entered, steaming close to the base of a huge mountain, almost perpendicular. Just before entering the river a very striking picture of snow-tipped mountains was seen, which was not lost on the bishop, who singled this out for his kodak the next day. About a mile up the river anchorage was made for the night, and after landing all proceeded to the house of one of the settlers, who at once acceded to the wish of the bishop to hold a service. It was a hearty meeting and was much appreciated. The next thing was refreshment, after a somewhat long fast. Then all departed to their several sleeping abodes, and the ladies to the steamer, the bishop and the rest remaining ashore, His Lordship showing no concern as to his bed being on the floor of an unfinished house. The next morning a large canoe was hired and all made for the camp two miles higher up the river, where the large tribe of Zawadi-inuh was fishing for oolachans. The weather and the mountain scenery gave pleasure to the visitors. Here eagles to the number of about fifty, immense fellows some of them, were stirred up. The Indians here constitute one of the largest tribes, and at the service the bishop gave them some good, sound advice. He was replied to by three chiefs who were keen enough to seize the occasion to make known their grievance, which was that the oolachans were not running at all well this year, and they endeavoured to lay the cause to the presence of the white men. However, they expressed themselves glad to see the bishop, and thanked him for his words. After visiting the school house now being erected for the carrying on of the mission work, a start was made for Albert Bay, which was reached at about ten p.m. These two days were pleasantly spent, the bishop adding not a little to the enjoyment of the party by his genial manners and conversation. Sunday was a day to be remembered here. The morning service in Kwagull was immediately followed by a confirmation service, at which there were eighteen candidates, nearly all of whom were native Christians, the bishop addressing the candidates very solemnly. This was followed by the administration of the Lord's Supper by the bishop, assisted by the Rev. A. J. Hall. There were thirty-six communicants. In the afternoon His Lordship paid a visit to the Sunday school, where he gave a short address, and in the evening there was an English service, the bishop taking his text from Phil. iii. 10. He preached an able and faithful sermon, using homely but pointed illustrations to show the difference between knowing about the Lord Jesus, and knowing Him in reality. The visit of His Lordship is felt to have brought a distinct blessing, and the bishop won the hearts of all the Indians with whom he came in contact.

#### BRIEF MENTION.

Ven. Archdeacon Dixon, of Guelph, was visiting in Toronto last week.

Mount Olympus, whose summit Homer made the abode of the gods, is 9,754 feet high.

No fewer than 600,000 children are insured in Great Britain every year.

Rev. W. C. Bradshaw, M.A., late of Winnipeg, is again seriously ill in Colorado.

The Bishop of Toronto has returned from the Confirmation tour through Alliston, Elmsvale and district.

The tower of the Parliament House in London is 340 feet high.

It is believed that a pear tree at Clinton, Conn., reputed to be 230 years old, is the oldest fruit tree in New England.

Laureate Austin is said to be amazed and discouraged by the unfavourable comments upon his first official poem.

The noted steeple of St. Stephen's, in Vienna, is 400 feet.

Prince Bismarck is said to earn about \$175,000 a year from the various industrial undertakings in which he is a participant.

Orders have just been sent to London for 5,000 Bibles, 5,000 hymn books, and 5,000 catechisms to be sold in the Fiji Islands.

The Rev. J. G. Watson has been assigned the Mission of Elmvale and Waverley.

Count Tolstoi, who went among the bicyclists last year, aged sixty seven, recently applied in Moscow for the permit which wheelmen need who wish to ride within the city lines.

The Rev. E. Chilcott, B.A., has recovered from his throat trouble, and remains in Bradford, to the joy of his parishioners.

Prince Arthur of Connaught, having successfully passed his entrance examination at Eton College, has been placed in the "middle fourth." His Royal Highness is between thirteen and fourteen years of age.

At the sale of the domestic effects of the late Alexander Dumas, the unbound edition on Japanese paper, of "La Femme de Clemenceau," illustrated in water colours by Meissonier, Heilbruth, Beaumont, Leloir, Boulanger and Vibert, brought \$5,000.

Longfellow sold his early poems for a song, but he lived to receive \$4,000, or \$20 a line, for "The Hanging of the Crane," and when he died he was worth \$350,000.

The Rev. E. Softley, jr., has resigned the incumbency of St. Matthias', Halifax, to return to his home in Ontario, his resignation taking effect early in June.

Queen Victoria's walking stick once belonged to Charles II., and is made from a branch of the historic oak tree in which he hid. On the gold top the Queen has fastened a little Indian idol, which was part of the loot of Seringapatam.

The Rev. Thos. Geoghegan, of Hamilton, was in Toronto last week for a few days attending the annual meeting of the Humane Society.

### British and Foreign.

The Bishop of Quebec preached at St. Mary Magdalene's, Paddington, while in London.

The Merchant Tailors' Company has made a grant of £105 to the East London Church Fund.

The Bishop of Lincoln has contributed £500 towards the new Church of St. Faith's, Lincoln, which reduces the debt on it to about £500.

It has been decided to erect a new church at Toubridge, near Colne, and a missicner and Scripture reader have already been appointed.

With the sanction of Her Majesty the Queen, the Archdeacon of Canterbury deputed the Bishop of Peterborough to attend the Coronation at Moscow.

The Bishop of Edinburgh has licensed the Rev. R. A. England, Jesus College, Camb., to take the duty at St. Baldred's, North Berwick, for three months.

The story about the Bishop of Quebec throwing gravel at the windows of the vicarage of All Saints', South Acton, to awaken the vicar, is a ridiculous fabrication.

The Bishop of Liverpool, Dr. J. C. Ryle, recently entered on his 81st year, and the clergy of the diocese propose to present him with a congratulatory address.

Bishop Tucker, writing from Mengo, Buganda, to the *Times*, says he should be very sorry indeed to be identified with those who oppose an immediate abolition of slavery.

The Bishop of Peterborough's Church History lectures at the Church House have attracted large audiences, which included many belonging to the fashionable world.

The Proctorship in Convocation, vacant by the advancement of Canon Ainslie to the Archdeaconry of Taunton, is to be filled by the unopposed return of Prebendary Michell.

Lord Wimborne has, since the Synod, made the handsome donation of £1,000 to the Diocesan Clergy Sustentation Fund, and has also contributed £100 to the Tower and Spire Fund.

The Rev. R. L. Ottley, M.A., Fellow and Tutor of Magdalene College, and Head of Pusey House, was recently elected by the heads of colleges to be Bampton Lecturer for the year 1897.

An anonymous donor having generously offered for work in the Hereford Diocese a fully equipped Church Army Van, the bishop has accepted the offer, and will dedicate the van and deliver an address.

A bill has passed its second reading in the House of Lords, forbidding the clergy to officiate at the so-called re marriage of those who have been divorced, as long as their former partners are living.

Considerable curiosity is being felt at Oxford as to who will be the successor of the Rev. C. G. Lang, as vicar of St. Mary's. The living is only worth £20, and the parish is very small, but the position is a very influential one.

St. Philip and St. James' Day was observed in the parish of Christ Church, Lancaster-gate, as one of intercession and prayer for the Diocese of Algoma. There was a celebration of Holy Communion, a meeting, and a sermon at Evensong.

The Rev. Prebendary Henry Phipps Denison, the new vicar of St. Michael and all Angels, Notting Hill, was for twenty-five years curate to his uncle, Archdeacon Denison, at East Brent. Mr. Denison will come into residence next month.

In connection with the Bishop of St. Andrews' Diocesan Home Mission Fund, an assistant priest will shortly be appointed at Dunfermline, who will work with the rector there, and look after the mining districts of Cowdenbeath and Lochgelly.

The new Bishop of Chichester has given considerable offence to many clergy and laity by forbidding the use of a veil by female candidates for confirmation. Caps are to be the authorized head gear. Ancient custom and beauty alike are in favour of the veils.

The Right Rev. Bishop Hornby has accepted the Vice Chairmanship of the Council of the North Sea Church Mission, and the Bishop of Thetford, Canon Venables, the Mayor of Yarmouth, the vicar of Tynemouth and others, have been added to the Council.

The foundation stone of the new Church of St. John the Evangelist, Hill's Road, Cambridge, was laid by Lady Almyne Compton. There was a special service on the site, conducted by the bishop of the diocese. The Archdeacon of Ely, the Rev. the Master of Corpus Christi College, and other clergy, were present.

The Bishop of Stepney last week visited St. Augustine's, Stepney, with the various religious, educational and recreation agencies of which he expressed his approval, and at St. Mary's, Spital-square, his Lordship formally admitted the members of the choir (who wore surplices for the first time) to their office.

The annual meeting of the Society for the Propagation of the Gospel was held recently in St. James' Hall. The Archbishop of Canterbury took the chair, and after his address, the Bishops of Mashonaland and Albany (U.S.A.) spoke, as well as Admiral the Hon. Sir E. Fremantle and Rev. H. Whitehead.

The vicar of Petersham, Richmond, near London, in a letter to a daily paper, says that he has a nice graden and a pleasant house, and that if any clergyman labouring in London would like a little change, he would gladly place a bed and sitting room at his disposal on receiving timely notice, on any Monday in May.

At a sitting of the Consistory Court of London, held on the 21st ult. in St. Paul's, an application was granted for a faculty to authorize a number of alterations in the Church of St. Gabriel's, Pimlico, including the removal of the north and south gal-

leries, and the erection of a gallery across the west end of the nave.

The Bishop of Peterborough gave a second lecture at the Church House recently, his subject being that of Church and State. That the Church first of all made England a nation, and that she educated the State until it became able to take over certain of her own prerogatives were two out of many propositions laid down by the bishop.

There is no class in the country more heavily rated than the country clergy, and they therefore earnestly hope that some relief may be extended to them in the taxation of their incomes, either under the Agricultural Rating Bill now before Parliament, or in some other way which may better recommend itself to her Majesty's Government.

The Sons of the Clergy Corporation last year paid in grants £27,116 15s., of which £7,052 was bestowed in relieving the needs of clergymen, £15,041 on their widows and single daughters, and £5,023 15s. on the education of their children, and providing them with outfits and paying their apprentice fees. The total number of grants was 1,877.

The income of the Church of England Zenana Missionary Society for the year ending March 31st, 1896, was £32,105, and the expenditure £33,683. The Society has fifty-three stations in India, eight in China and one in Ceylon; and its staff numbers 276 missionaries and assistant missionaries, and 637 native Bible-women, teachers and other workers.

An effort is being made by the Church party in the House of Commons to secure the sitting of the House on Derby Day, so as to bring on the third reading of the Benefices Bill. It is a good opportunity to break the custom which is no great credit to Parliament, especially now that the epidemic of gambling has become such a terrible evil in the land.

On Wednesday week the foundation-stone of the new Convent and Hospital of the Sisters of St. Mary and St. John was laid in Burlington Lane, Chiswick, by the Bishop of Malborough. The community was founded in 1865, in Pentonville, and for the last twenty-three years the Sisters have been carrying on their work for the incurable sick and dying in Kensington Square.

The annual public meeting and demonstration of the Boys' Brigade was held in Queen's Hall, Langham Place recently, under the presidency of the Archbishop of Dublin. The Boys' Brigade, of which the Archbishop of Canterbury is Vice Patron, has spread rapidly since it was instituted twelve years ago, and now numbers 790 companies, with 2,800 officers, and 35,000 boys.

The revenue of the London City Mission for the past financial year has been £55,255, showing an increase of £6,501, legacies alone have risen from £3,882 to £14,873. The expenditure, £60,301, shows an increase of £140. The mission employs 481 missionaries, who have held during the year 46,442 indoor meetings and Bible classes, besides 24,718 in factories, workhouses and prisons, and 11,585 outdoor services.

The Board of Missions for the Province of Canterbury and the Board of Missions for the Province of York will hold a united meeting on June 19th, under the presidency of the two Archbishops, for the transaction of important business. Bishop Selwyn has been appointed by the Archbishop of Canterbury to be one of the honorary secretaries of the Southern Board in succession to the Bishop of Newcastle (Dr. Edgar Jacob).

An entertainment was given at Lord Brassey's house on the 28th ult. for the Fund for Lady Visitors in Parishes, a fund which is deserving of great support. It was started by Miss Jackson, under the late Bishop of London, to meet the need for district visitors in parishes where none, or few, but poor reside. The choice of the lady visitor is left to the parish priest, and at present grants are made to thirteen parishes.

The well-known Whitelands Training College for Schoolmistresses at Chelsea celebrated the usual May Day festival on Friday week, the principal feature of which was the crowning of the May Queen. The gold cross presented by Mr. Ruskin was fastened on her neck after her election by her fellow-students. The queen appointed a number of maids of honour, and distributed some handsome volumes of Mr. Ruskin's works. A large number of past and present students were present.

The usual May morning service on Magdalen Tower, Oxford, was held recently. The morning

was beautifully fine, but cold, and a large number gathered round the choir, who at five o'clock sang the old Latin hymn to the Trinity. The hymn is taken from the college Grace, and the custom is said to have been substituted for a Mass formerly performed for the soul of Henry VII.; but others, with quite as much probability, connect it with a Pagan origin, and with the worship of the sun.

The National Gallery was opened to the public for the first time on a Sunday, recently, and, in spite of the fact that the announcement of the opening was not made until two or three days beforehand, over 3,000 persons passed the turnstiles in the hours between three and six. This opening of the National Gallery makes three national exhibitions now regularly opened every Sunday in London, the others being South Kensington and Bethnal Green Museums, where the attendance shows no signs of increase.

At the recent annual meeting of the Association in aid of the Bishop of Cape Town, at Grosvenor House, Lord Loch emphasized the fact that the Diocese of Cape Town is in size about equal to Great Britain; yet he believed it could only number sixty-seven clergy, whose emoluments, in spite of the long distances they had to traverse, were not equal to the smallest living in England. Nearly the whole of the £600 received by the bishop went towards supporting the Church in the diocese. Was it fair, he asked, that England should send emigrants to distant lands, and not feel responsibility for their spiritual needs?

The commission which, by order of the Pope, is examining the question of Anglican orders, excites considerable interest. P. de Augustinis, an eminent Jesuit professor, has definitely declared for the absolute validity of the English orders, whether considered historically or theologically. Two at least of the commissioners are for the absolute validity; a third retains only some doubts, and a fourth, while personally not believing in the validity, is steadily opposed to a definite pronouncement against it. While the Commission has to report to the Holy Office, the Pope has reserved entirely to himself the final decision.

At the monthly general meeting of the S.P.C.K., £2,500 was voted for the continuance of the Society's work in providing for the spiritual and moral welfare of emigrants. Other money grants amounting to £874 were made for the building of churches and schools in Canada, the West Indies, Central America, Ceylon, West Australia and Tasmania, and for other purposes. Block grants for a large variety of purposes were also made, of the value of £480, including £70 worth of mission publications for a general mission at Derby. Several sums allocated from block grants for medical mission work were reported, including one of £80 for the enlargement of the hospital at Peking.

### 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Conversion.

SIR,—Your correspondent, "A Layman," cannot have read the letter or letters he criticizes: at any rate he is in error as to my views on conversion. His letter, evidently meant to be a *coup de grace* and crushing rebuke, is simply a misrepresentation, and therefore pointless. I am sure the injustice was unintentional; yet it is hardly excusable, unless my meaning was less clear than I thought it was, and strove to make it. He pronounces me "astray wofully" on the question of conversion; and I must be pardoned if I pronounce him the same as to what I have said about it. Where have I advocated conversion after the Wesleyan fashion, or by the methods of the "perambulating revivalist"? My plea has been, all along, for conversion on strictly Church lines as laid down in the Prayer-Book, which, he confesses, is loud in its calls for the great change. Why, the burden of my complaint was that the front place given to conversion in the services is denied it in the sermon. "A Layman" says for me what I had failed to say so well, that these services "are dominated with the idea of conversion," "permeated with appeals to the people to be converted." He never uttered a truer word. It is just what I have less eloquently urged in this debate; and he will please accept my thanks. But

will he also say that the average Church sermon is similarly "permeated" by the ordinary pulpit so "dominated"? He will not say that. The Prayer-Book cries aloud for conversion; the preacher feebly responds, ignores, or hushes the voice. Let me draw a contrast here. The "idea" of the Church and her claims "permeates" the services not less than does that of conversion. Here, then, are two great themes given full and equal prominence in the Prayer-Book: will "A Layman" or any man aver that they get equal prominence in the pulpit? I appeal to Churchgoers generally. How comes it to pass that the one subject receives vigorous reiterated enforcement in sermons, whilst the other is ignored, neglected, or shunned? If, as your correspondent seems to contend, the printed presence of a theme in the Liturgy is sufficient in the one case, why not in the other? He proves either nothing or too much. His logic would silence the pulpit on the Church, her mission, and her claims; for are these not fully set forth in the Prayer-Book? Now, is any faithful clergyman, in these Babel days, content to let the Prayer-Book exhaust the Church question? No. He knows this would never do. He digs up the "idea" from its place on the printed page or in the Churchman's semi-slumbrous consciousness; takes it to the pulpit, and there breathes into it the breath of life. And this thousands of our clergy rightly do who fail to treat conversion in the same way. Why? There can be but one answer: they realize the importance of the one subject, but not of the other.—thus departing from the Prayer-Book. Here is disproportion, the great source of practical doctrinal error. If repeated, persistent, fervid inculcation is necessary in the one case—and it is—then why not in the other? The Church Militant is a grand theme, and of world-wide and time-long importance; but his own endless lot is, to the individual, the one question of questions. The fact is that the Church must be preached, and conversion must be preached, though in Bible and Prayer-Book imbedded both. Conversion asleep in the services is not enough. The living hand must set it on its feet; the living voice cry "Turn ye! why will ye die?" It must ring perpetually in the preacher's tones—from lips pouring forth fiery streams of conviction on frozen consciences as from wells of flame! Nothing less will do. On "A Layman's" own showing, consistency demands that conversion must be thus preached, or preaching "the Church" be stopped. Can he face the alternative? When this change comes over the pulpit, the phrase "Church losses" will be heard no more. Thus falls the mainstay of "A Layman's" argument. But there are worse things in his letter than misconception and fragile logic. It may be "smart" to paint conviction of sin and its sudden renunciation with the attendant spiritual disturbances, as a "psychological convulsive fit"; but it is not too reverent. Had Saul of Tarsus, the crucified robber, the thousands whom Peter's words "cut to the heart," and the tens of thousands since in whose consciences have quivered the arrows of the Almighty—had all these "convulsions"? Even a layman is not free to speak flippantly of that most solemn thing known among men—the Good Spirit snatching an immortal from the grasp of the Evil One. Spurious conversions, how numerous soever, no more than counterfeit money, discredit the genuine coin. I, too, "speak experimentally" when I say that genuine sudden conversions are visible everywhere. "A Layman's" sweeping verdict on "those who have been converted in the Methodist sense," is not fully justified by the evidence. "The wind bloweth where it listeth." It is not for man to set bounds to the Spirit's operations. There are zephyrs, orderly trade winds, and hurricanes. He works in and through the Church; but who dares tie Him to that, in its failures? When its life beats low, as in the days of Wesley, offshoots arise as around an unvigorous fruit-tree, with the sap of God's Spirit flowing in them as it could not flow in the parent stem. Thus became England the very hot bed of Sectism. But I am not on apologist for these "offshoots." I am using "A Layman's" help in urging—not wild, or eccentric, or peripatetic, or perambulatory, or even Methodist, methods of conversion, of which he says I am so fond, and to which I would "drag down Church people"; but—that style of conversion which he confesses the Prayer-book demands. To this I would fain "drag Church people" up. Should I "take to the road" I shall be in the grandest of company. And now I would ask "A Layman" this question: If the Prayer-Book supersedes the necessity of preaching on the subject of conversion, why not also on that of "the Church" and her Sacraments? JOHN MAY.

#### Farrar's "Life of Christ."

SIR,—A good deal has been written in your paper just now against Farrar's books. It is well to remember that there are judges whose orthodoxy and scholarship are unquestionable who deliberately recommend Farrar's "Life of Christ," which has

been especially attacked by your correspondents. For example, Bishop Wynne, the present Bishop of Killaloe and Clonfert, Ireland, who has written and lectured much on Pastoral Theology, and was professor of that department in the University of Dublin, says in "Our Sacred Commission," (p. 82): "Good histories of the life of Christ—such as Farrar's or Geikie's, or more especially Dr. Ederheim's—tend to the same result. The result we aim at is such a mental grasp of the facts of our Lord's earthly history, such a clear picture in our own minds of what manner of person He was, and what kind of circumstances He was placed in, that we naturally, and, as it were without effort, lead our people to look at the incidents of His life with attentive interest, etc." This opinion from one who had seriously undertaken to instruct candidates for the ministry in pastoral work, is a sufficient answer to the microscopic criticism which some of your correspondents indulge in. W.

#### Cuddesdon.

SIR,—As your correspondent "Rector" under this heading has referred to a public utterance of mine, may I be allowed to make a few remarks on those portions of his letters which relate to the University of Trinity College? I am sure that the writer is not actuated by any unfriendly feelings toward Trinity, and with all that he says as to the importance of the study of theology, I am in cordial agreement. But in one respect—viz., in regard to the extent and thoroughness of our Divinity course his information seems to be incomplete. No one knows better than I do, from personal experience, the enormous value to a university man of a year or so just before ordination at a theological college. Cuddesdon, Ely, the Leeds Clergy School, and, I think, Wells, were established in order to give to Oxford and Cambridge men, who were candidates for Holy Orders, just that which it is impossible for the university to give them, i.e., special devotional and theological, and, in the case of Leeds, pastoral training, in order, in fact, to prevent them being "pitchforked," without any previous practice, into a life of which prayer and meditation and frequent communion ought to form so large a part. If Canadian conditions allowed it, an Arts course here, followed by a time of special preparation in a theological college for the ordained life, might conceivably be the best training for the ministry. But, speaking generally, Canadian conditions do not allow it. Trinity, therefore, provides the next best thing. She first provides as much as possible of those not so easily definable, but very real, advantages which are to be had in their fulness only, I suppose, at the ancient English universities. This she does by requiring all her students, with few exceptions, to reside within the walls of the college, and all without any exception to take at least one year in Arts. Then she allows those who intend to devote themselves to the ministry to enter at the opening of their second year, the Divinity class, where they begin the systematic study of theology, though they are encouraged to proceed with the whole three years' course in Arts and take the B.A. degree before entering the Divinity class. We have thus in the Divinity class graduates who remain in it two years or three at their option, and non-graduates who are obliged to remain in it at least three years. Now, sir, if "Rector" will kindly send me his name, or still better, if he will do me the honour to call on me, I will prove to him that the two or three years' course in our Divinity class is much more thorough and extensive than the courses, extending usually over one year only, in the English theological colleges for graduates. I compare our course only with those because your correspondent says "we want a Cuddesdon," not a college like Gloucester or Chichester, or the now defunct St. Bees, for non-graduates. The real value of the theological colleges in England does not lie chiefly in the theology taught and learnt, but in the strong personal influence which the teachers are able to exercise, and the invaluable training in the devotional life which they are able to give. At Trinity, the two professors and the lecturer in theology try to supply all three elements by giving a fairly complete introduction to the study of theology, and by providing special devotional instructions and exercises. Your correspondent will forgive me for saying that he pays a doubtful compliment to the first Provost when he says that under him the very purpose for which this college and university were founded was held in abeyance. That purpose, as expressed by the royal charter granted in 1852, is the education of youth in the doctrines and duties of the Christian religion as inculcated by the Church of England, and their instruction in the various branches of science and literature which are taught in the universities of Great Britain. That purpose it is the desire and intention, as your correspondent rightly conjectures, of the council and the teaching staff to fulfil to the best of their ability, while never losing sight of the most important function the college has to perform in the training of candidates for

the ministry. In the University of Trinity College the Churchmen of Ontario have a very precious inheritance, the value of which they are at length beginning to realize. During the last two years there have been more students in residence than at any previous period of the history of the university; this remark applies equally to Trinity College and St. Hilda's; the Divinity class has never been larger than during the year just ended, and it is a most encouraging fact to note that more than half its members have already obtained the B.A., in two cases the M.A. degree; and that nearly all the rest intend to complete their Arts course. I should like, in bringing this too lengthy letter to an end, to make a suggestion to your correspondent. He may, if he will, take a share in the government of the university, as indeed any one in Ontario may, by becoming a member or an associate member of the Convocation, with a vote for a member or members of the council; nay more, as he is a member of the Church of England, he is himself eligible for a seat in the council, where he might suggest not, indirectly but directly, any improvements in the constitution and government of the university which occur to him.

EDWARD A. WELCH,

Provost of Trinity College.

16th May, 1896.

#### Who Gave the Authority?

SIR,—It is, I think, permissible to ask who gave the committee which interviewed the Minister of Education authority to suggest, as one member did, that Bible study and examination therein should be conducted in the public schools by the teachers. Certainly no such authority was given by the synod of which I am a member, and I most strongly protest against any such scheme. Also, I should like to know why three members of the committee, the Revs. C. Ingalls and J. C. Roper, and Barlow Cumberland, Esq., received no intimation of the meeting of the committee. Is this a little private scheme of Mr. Blake's? If so, Churchmen should take prompt steps to repudiate his action. It is bad enough to have no proper opportunity for religious instruction in the schools. It would be infinitely worse to have our children instructed and examined in the Bible by teachers who are not of our own faith, and may be higher critics, agnostics or atheists, for any regulations to the contrary. ROBT. W. RAYSON.

#### Be Courteous.

SIR,—I rarely scribble for newspapers; but am constrained to break my rule to correct a false impression contained in a statement in a letter of "Rector" in your issue of the 14th inst. He alludes to the Commission now sitting at Rome to inquire into the validity of Anglican orders, and in his entire ignorance of the facts, rushes to the conclusion that it is part of a joint conspiracy with the Presbyterians "that the Church may be no more in remembrance in the earth." Really, sir, "Rector" incurs grave danger if he thus waxes hot so early in the season! As a matter of fact, the Commission appointed by the Pope, on its face, bears the marks of being the outcome of a Christ like desire to arrive at the truth. In spite of the efforts of the Cardinal Archbishop of Westminster, the admirable paper prepared at the request of the Pope by the Abbe Duchesne was not put on the index. On the contrary the Pope gave him a gold medal for it, and appointed him a member of the Commission now sitting. The fight is between the French and Belgian clergy—who so far seem to have the sympathy of Leo—and the Italian mission in England, backed by the Irish. The attitude of both the latter is logical—the one defending the *raison d'être* of its own existence, and the latter acting according to the dictates of racial hatred. I break no confidence in stating that what I am about to add was communicated to me second-hand from one of the clergy of the Church of England mentioned below. Not only has the Abbe Duchesne completely riddled Cardinal Vaughan's argument; but the same has been done by a learned Jesuit, also a member of the Commission, and a friend of the Pope. Two priests of the Church of England, acknowledged to be the two ablest living authorities on this subject, have been invited to Rome, and have had frequent audiences, meeting with marked courtesy. When I add that one of them is Father Puller, S.S.J.E. (commonly called the Cowley Fathers), your readers who have read his works will see that the Pope has not feared to call for the best that can be said on our side. That such a Commission has been created, is a practical proof of the intensity of the desire of the aged Pontiff for the reunion of Christendom. Granted—for the sake of very excitable brethren like "Rector"—that the Pope means unconditional surrender as the only way of attaining this end, we on our part are equally determined there shall be "no surrender." Surely, however, every step taken to uncover the truth, or to show points of agreement, is not only a

good thing in itself, but something to be desired. That there is a mighty yearning for reunion, is to my mind a proof, the best proof, of the advance of Christ's kingdom upon earth. It is a reflex of the yearning of His sacred heart even in those who are His members, whether Presbyterians, Roman Catholics, or Anglicans. Let us give Him thanks for it and take fresh courage. He wills all to be one; therefore, so it must be sooner or later. In His name let all who call themselves His disciples cease to entertain, much less to speak and write, such sentiments as those in "Rector's" letter. Perhaps a great gain in this direction will ensue upon paying less regard to the lower and temporal rank of rector, and an overpowering consciousness of the exceeding great dignity as well as responsibility of being His priest, minister, servant. This, too, will lessen the propensity on the part of others to launch out into sentimentality, unreality, gush—all the while ignoring the essentials of faith and worship—in the discussion of this subject. It is already loaded down with an all too heavy load of ignorance, suspicion, falsehood, incident to the mistakes and sins of the past.

WM. J. W. FINLAY.

Boston, Mass., May 16th, 1896.

Catholic Ritual and Church Losses.

SIR,—Mr. Savary's letter in your issue of the 14th inst. shows what "die-hards" are some delusions. What connection has "Catholic Ritual," unless when forced upon an unwilling congregation, with "Church Losses"? Where are these most prevalent? Certainly where "Catholic Ritual" is unknown. Are not the parishes that have sustained losses legion in number, while those with "Catholic Ritual" may be counted on one's fingers? What diocese has lost so many as Huron, a diocese where ritualism is proscribed? Take, for example, the parish in which the writer of this has lived for over twenty-five years. Its incumbents have all been "Evangelicals," some of them men of exceptional gifts. But the parish has been a nursery of Dissent. No "ritualism" has caused losses, but in some cases slights real or fancied, in others mixed marriages, in all no doubt the "one Church as good as another" theory. To judge from the writer's experience, the phrase, "the bitter agony which rends the heart on leaving the spiritual home of their fathers," does more credit to Mr. Savary's rhetorical skill than to his observation. A positive example is furnished upon p. 311 of the issue above referred to, i.e., the Rev. C. Le V. Brine's summary of the results of six years' work in St. John's, Hamilton. One hundred and fifty communicants against seven in 1890, is a strange kind of "Church Losses," and everybody that reads Church news must know that an even stronger instance might be given from Father Geoghegan's work in the same city. Romanists are not likely to express a sincere judgment on Church matters. The proverb, "*Pas est et ab hoste doceri*," refers to the enemy's acts, not his words. What Roman authorities decry is very likely to be what they fear, so let them talk about "electro plate," and "a travesty of our most holy mysteries." Possibly the writer may be set down as no better than a ritualist. If he is a ritualist, he was made so by living in an "evangelical" parish, by seeing how much more reverence prevails among ritualists, and especially by experiencing how utterly "evangelical" principles and practice fail to prevent "Church Losses."

A HURON LAYMAN.

Family Reading.

Bad Temper.

Bad temper is such a disfigurement of character, and besides, works such harm to one's self and to one's neighbours, that no one should spare any pains or cost to have it cured. The ideal Christian life is one of unbroken kindness. It is dominated by love—the love whose portrait is drawn for us in the immortal thirteenth chapter of First Corinthians. It suffereth long and is kind. It envieth not. It vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; beareth all things, believeth all things, hopeth all things, endureth all things. That is the picture; then we have but to turn to the Gospel pages to find the story of a life in which all this was realized. Jesus never lost His temper. He lived among people who tried Him at every point—some by their dulness, others by their bitter enmity and persecution—but He never failed of sweetness of disposition, in long suffering patience, in self-denying love. Like the flowers which give out their

perfume only when crushed, like the odoriferous wood which bathes with fragrance the axe which hews it, the life of Christ yielded only the tenderer, sweeter love to the rough impact of men's rudeness and wrong. That is the pattern on which we should strive to fashion our life and our character. Every outbreak of violent temper, every shade of ugliness in disposition, mars the radiant loveliness of the picture we are seeking to have fashioned in our souls. Whatever is not loving is unlovely.

This Do in Remembrance of Me.

When the Paschal evening fell  
Deep on Kedron's hallowed dell,  
When around the festal board  
Sat the apostles with their Lord,  
Then His parting word He said,  
Blessed the cup and broke the bread—  
"This whene'er you do or see  
Ever more remember Me."

Years have passed; in every clime  
Changing with the changing time,  
Varying through a thousand forms,  
Torn by factions, rocked by storms,  
Still the sacred table spread,  
Flowing cup and broken bread,  
With that parting word agree,  
"Drink and eat—remember Me."

When by treason, doubt, unrest,  
Sinks the soul, dismayed, oppress,  
When the shadows of the tomb  
Close us round with deep'ning gloom,  
Then bethink us at that board,  
Of the sorrowing, suffering Lord.  
Who, when tried and grieved as we,  
Dying, said, "Remember Me."

When through all the scenes of life,  
Hearths of peace and fields of strife,  
Friends or foes together meet,  
Now to part and now to greet;  
Let those holy tokens tell  
Of that sweet and sad farewell,  
And in mingled grief or gloe  
Whisper still, "Remember Me."

When diverging creeds shall learn,  
Towards their central Source in turn,  
When contending churches tire,  
Of the earthquake, wind and fire,  
Here let strife and clamor cease,  
At that still, small voice of peace—  
"May they all united be  
In the Father and in Me."

When in this thanksgiving feast  
We would give to God our best,  
From the treasures of His might  
Seeking life and love and light,  
Then, O Friend of humankind,  
Make us true and firm of mind,  
Pure of heart, in spirit free—  
Thus may we remember Thee.

—Dean Stanley.

Change and Consistency.

Change and consistency are by no means incompatible. The principle of life includes that of growth, and all growth is indicated by change. The life of the human body, from frail infancy to sturdy manhood, is one continuous series of changes, each of which is needful to its perfection.

If this be so in all life, why should an exception be made in the life of the mind and the heart? Certainly if this may not change, the very centre of all life itself must be suspended. It will, however, be conceded that the changes of mental growth from early life to maturity are rightful and needful.

Step by Step.

The law of divine guidance is, "Step by step." One who carries a lantern on a country road at night sees only one step before him. If he takes that, he carries his lantern forward, and thus makes another step plain. At length he reaches his destination in safety, without once stepping into darkness. The whole way has been made light for him, though only a single step of it at a time. This illustrates the usual method of God's guidance. His Word is represented as a lamp unto the feet. It is a lamp—not a blazing sun, nor even a lighthouse, but a plain, common lamp or lantern, which one can carry about in the hand. It is a lamp "unto the feet," not throwing its

beams afar, not illumining a hemisphere, but shining only on the one little bit of road on which the pilgrim's feet are walking. If this is the way God guides, it ought never to be hard for us to find our duty. It never lies far away, inaccessible to us, but is always near. It never lies out of sight, in the darkness, for God never puts our duty where we cannot see it. The thing which we think may be our duty, but which is still lying in obscurity and uncertainty, is not our duty yet, whatever it may be a little further on. The duty for the very moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine on the next moment's step.—Dr. Miller.

Not Bought with Money.

Money has a vast purchasable power, but there are many things which it cannot buy. "A good name" is not secured through riches, but through noble principle and worthy deed. A clean character is of the highest worth, yet the gold of the millionaire cannot purchase it, while it may belong to the poorest of the land.

Sympathy and love are not the product of gain, but of a generous nature and a renewed heart. Content is better than rubies, but it is the fruit of divine grace. Holiness of heart and purity of life, though of priceless value, come by the way of the cross, and as the result of the Holy Spirit's transforming and sanctifying influence. Heaven is the grandest of all prizes, yet it is bought without money and without price, and is the inheritance of the grace of God. He is the wise man who bends his greatest exertions to the acquisition of the gifts which money cannot obtain.

Church Terms Explained.

*Diocese.*—The extent of a bishop's rule; the district of his jurisdiction.

*Dirge.*—A service held for the faithful departed.

*Dissenters.*—Those who have diverged from the civilly established religion of the country.

*Dispensation.*—A formal license granted by ecclesiastical authority. A priest can grant dispensations from fasting to a parishioner upon good reasons.

*Divine Service.*—Properly the Eucharistic service of the day. The Eastern Church calls it the Divine Liturgy.

*Dominical Letter.*—The letter which marks the Sundays or Lord's Days in the Calendar.

*Dossal.*—A hanging of silk or other material at the back of the altar, sometimes at the back of the stalls.

*Doxology.*—Any form in which glory is ascribed to God or the Blessed Trinity. *Gloria in excelsis, Gloria Patri*, the end of the Lord's Prayer, and of some other prayers, together with the endings sung at the close of the metrical hymns.

*Duplicate.*—A second celebration of Holy Communion by the same priest on the same day.

*Eastern Church.*—The Greek, Russian, Coptic, Armenian, Syrian, and Malabar Churches are those collectively called Eastern. More properly the Oriental or Eastern Church is applied to the Græco-Russian Church, in communion with the Patriarch of Constantinople.

*Elements.*—The bread, wine and water used for the Holy Communion; also water for Holy Baptism.

*Elevation.*—The lifting up of the Blessed Sacrament after consecration.

**FRUIT TAPIOCA.**—Two tablespoonfuls of tapioca soaked over night in a little water; in the morning add one-half cup of sugar, one pint of milk, one egg. Heat the milk, add the tapioca and boil twenty minutes; beat the yolk of the egg, sugar, two teaspoonfuls of flour, and a little salt, stir into the milk and boil five minutes. Pour into a dish, beat the white of the egg with one and one-half tablespoonfuls of sugar, spread over the top, and set in the oven a few minutes. Pare and slice bananas, peaches or oranges, lay in the bottom of a glass dish and sprinkle with sugar. Wet a knife, slip around the edge of pudding to loosen, and lay over the fruit.

## Love Thyself Last.

Love thyself last. Look near; behold thy duty  
To those who walk beside thee down life's road;  
Make glad their days by little acts of beauty,  
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger  
Who staggers 'neath his sin and his despair;  
Go lend a hand and lead him out of danger,  
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee  
Are filled with spirit forces, strong and pure;  
And fervently these faithful friends shall love thee.  
Keep thou thy watch o'er others, and endure.

Love thyself last; and O such joy shall thrill thee  
As never yet such selfish souls was given!  
Whate'er thy lot, a perfect peace will fill thee.  
And earth shall seem the ante-room of heaven.

Love thyself last; and thou shalt grow in spirit,  
To see, to hear, to know and understand,  
The message of the stars, lo, thou shalt hear it,  
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better  
By thee, if this brief motto forms thy creed,  
Go follow it in spirit and in letter,  
This is the Christ religion which men need.

For the CANADIAN CHURCHMAN.

## EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German

BY THE REV. W. H. WADLEIGH, B.A.

CHAPTER V.—CONTINUED.

A couple of eggs—of more value than if they had been of gold.

Fridolin told his name and related his history, and the man listened attentively, and at intervals asked all sorts of questions. "Wonderful," said he, as he pointed to the eggshells lying about on the moss, "that they are so beautifully red and blue. I have never before seen such eggs. I beg of you let me examine more closely again the egg which yet remains, and which you have replaced in your satchel!"

Fridolin gave it to him and related how he came by it. The man examined it very attentively and the tears forced themselves to his eyes. "Goodness!" said he, "what is written on this egg is indeed most true:

'Trust God indeed,  
He helps in need.'

I have now learned that by experience. With great fervency I besought God for help in this gulch, and He has heard my prayer. May His goodness in granting this favour be thankfully appreciated! Blessed be the good children who presented you with those few eggs. Oh indeed, they had no thought that with them they would save the life of a stranger. Blessed be the good lady who wrote the comforting verse upon this egg.

"Dearest Fridolin," he continued, "give the egg to me. I will set it up that I may always be able to have before my eyes the beautiful motto which has so signally proved true in me. Indeed, my children and grandchildren shall be strengthened in their trust in God as often as they look upon the egg and read the motto. Perhaps after a hundred years my great-grandchildren may still relate how wonderfully God had saved their great-grandfather from starvation, by means of a few eggs. I will for the eggs give you something else." He drew out his purse and gave him a gold piece for each egg that he had eaten—but for the egg with the beautiful rhyme he gave him two. Fridolin was truly unwilling to part with it. But the man begged until he gave it to him.

"Pray look," said the man now, as he glanced up the face of the cliff, "the evening is coming on and the rocks and bushes up there are already glimmering in the evening sun like ruddy gold. Let an attempt then be made to help me on to the horse once more. The way by which you came down into this horrible gulch, into which the sun never shines, at any rate permits me to hope for a way out."

Fridolin helped him upon his horse, and led it by the bridle. They passed through the gulch with many difficulties, yet without accident. Oh, how the man rejoiced when he again beheld the

sun, and forest and mountain everywhere lighted up with his glowing rays.

"We are now nearly approaching my uncle's," said Fridolin; "I am going at a rapid pace, and your horse certainly does not lag behind. My uncle will gladly receive you. He is a generous-hearted man. You will find not only a good night's lodging; but surely, also, loving care until you are restored."

By nightfall they arrived in front of the worthy stonecutter's dwelling. He gladly received the squire, and patted his young nephew Fridolin on the shoulder, because he had acted so worthily and kindly. Fridolin brought up his scruples that he was unable to keep his word and send to his mother and sister and brother the coloured eggs. "Ah, what eggs?" said Fridolin's uncle. "I know not indeed what you are prating all about red, blue and mottled eggs, or what preference these should especially have before other birds' eggs, many of which are certainly still far more beautifully and delicately coloured. But had they been of pure gold, they had nevertheless been well spent, if only, by this means, this good man might not die of hunger; but, besides, you for once have proved a worthy fellow. You have acted like the good Samaritan—and I shall now be keeper of the inn. But you will not be allowed to pay me anything!" he added smiling. "Do you hear?"

The squire showed the egg with the motto. "It is wondrously beautiful," said the uncle to Fridolin. "Meanwhile just yield it to him, for the gold will be more acceptable to your mother. Come I will exchange it for you!" The youth was astounded at the multitude of coins which he received for it; for he had not known gold, because he had never yet seen any. Indeed, the yellow money had appeared to him even somewhat suspicious. "See," said the uncle, "of your mother also is the motto true; 'God helps in need!' The motto is of more value than all the money. Meanwhile it is good that one can also remember the motto apart from the egg. Forget it not, then, all your life long."

The squire remained until he got entirely well, and ere his departure richly rewarded with presents all who were in the house.

## CHAPTER VI.

An egg that was richly set in gold and pearls.

During spring and summer nothing particular occurred in the valley. The coal-burners tilled their little fields, and went industriously to the forest to burn coal; their wives took care of the housekeeping and kept many hens, and the children often asked whether it would not soon be Easter again. But the noble lady was now frequently very sad. Her aged faithful servant, who had accompanied her hither, and at the beginning from time to time had now made longer and again shorter journeys, and looked after her affairs, could now for some time past no longer leave the valley. For he began to be sickly. Indeed, when autumn came, and the bushes upon the rocks hereabouts were already gaily decked with leaves, he could scarcely go out in front of the door to sun himself a little—a thing which erstwhile he was so fond of doing. The lady, out of pity for the good, old man, and through anxiety lest she should lose her last support, shed many silent tears. Moreover it fell heavily upon her, that she could no longer receive through him any news from her native country, and in this low-lying valley, had been, as it were, cut off from all the rest of the world.

About this time, however, still another event put the good lady in no little anxiety and fear. Some coal-burners came one morning home from the forest and related to the miller: "As we sat cheerfully last night by our burning coal heaps, suddenly there came to us four strange men; they had iron helmets upon their heads and wore iron doublets, and carried large swords at the side, and held long halberds in the hand. They called themselves the vassals of the Count Von Schrofeneck, who with many horsemen had arrived in the mountains. They also made thorough enquiry about everyone in the neighbourhood."

The miller hastened with this news at once to the lady, who had just sat down at the bedside of the sick Kuno. When the miller uttered the name

Schrofeneck, she became deathly pale, and exclaimed, "O Lord, that is my most dreadful enemy! I believe nothing else than that he is making an attempt upon my life. Surely the coal-burners will not have disclosed my abode to the strange men!" The miller assured her that so far as he was aware, no mention at all had been made of her. "The men," said he, "only warmed themselves at the fire and by daylight conveyed themselves away again. But that they are still ranging hereabouts in the mountains is nevertheless certain."

"Dear Oswald," said the lady to the miller, "I have, since you received me into your house, learned to know you always as a God-fearing, righteous-dealing, reliable man. I will, therefore, confide to you my whole history, and disclose to you the great anxiety which now fills my heart; for on your good counsel and on your faithful adhesion I place entire reliance."

(To be Continued.)

## Hints to Housekeepers.

**SWEETMEAT ROLL.**—Roll a strip of puff-paste to an eighth of an inch in thickness; spread with jam; roll and pinch the ends to keep the sweetmeats from coming out. Glaze with egg and bake in a moderate oven.

**STRAWBERRY WHIPPED CREAM.**—Rub two pounds and a half of strawberries through a sieve, and add half a pound of powdered sugar and one quart of whipped cream. Place a layer of macaroons or any small sweet biscuit in a dish, add a layer of the strawberry whip, then another layer of biscuit, and continue alternately until the cream is used up. Set aside in a very cold place, or on ice, and serve in the dish in which it is prepared.

**STRAWBERRY CREAM.**—Add to the beaten yolks of six eggs one and a half tablespoonfuls of flour and seven ounces of sugar; mix the whole thoroughly and stir it over a slow fire to a smooth cream. Having rubbed one pint of strawberries through a sieve, stir the fruit juice into the cream, let it come to a boil, colour it with a few drops of tincture of cochineal, and add to it the whites of the six eggs beaten stiff. Pour into a mould and set away to harden.

**ASPARAGUS PUDDING.**—Take about fifty young asparagus and cut up the green part into pea-sized pieces. Beat about an ounce of butter to a cream, add to it a cupful of flour, two teaspoonfuls of finely-chopped ham, four well-beaten eggs, a little pepper and salt, and then the asparagus. Mix all well together, and add sufficient milk to make it into a stiff batter. Put it into a well-oiled mould, wrap it up in a floured cloth, and place it in a saucepan of boiling water. When sufficiently cooked, turn it out on to a hot dish, and pour good, clear, clarified butter round it, in which two drops of vinegar have been put.

The real Southern tomato soup is a meal in itself. Wash two quarts of tomatoes and set over the fire in three pints of water; cook ten minutes and drain, saving the water for the soup; press the tomatoes through a sieve, add to them one cucumber, peeled and cut small, one large onion sliced, one dozen okras (also sliced), a five cent marrow-bone, and the water drained from the tomatoes. Simmer for three hours, and just before sending to table thicken with a tablespoonful of flour wet with cold water; season with salt, cayenne and three pats of butter.

**ANGEL CAKE.**—Whites of eleven eggs, one and one-half cups granulated sugar sifted once, one cup flour sifted with one teaspoonful cream of tartar four times, one teaspoonful vanilla. Bake in an ungreased pan forty minutes. When done invert pan on two cups and let stand until cake is cold.

**MARBLE CHOCOLATE CAKE.**—One-half cup butter and one cup sugar beaten to a cream, one-half cup sweet milk, one and one-half cups flour, one teaspoon baking powder, whites of four eggs added last. Take one cup of this mixture, add to it five tablespoonfuls grated chocolate, wet with milk and flavour with vanilla. Put a layer of white batter in cake pan, drop the chocolate batter with a spoon in spots; pour over the remaining white batter, and bake. Ice with chocolate icing.

Children's Department.

Faithful as Knight.

Mr. Wentworth and his young son Robert, together with Knight, their trusty dog, were walking over the snow-swept fields one warm winter's day, drinking in the invigorating air and sunshine, and enjoying each other's fellowship.

"How fond they are of one another!" people would exclaim as they saw them pass. "What comrades!"

They were all in all to each other, for they two were alone in the world. Only the week before, the lovely wife and mother had been laid away in the calm cemetery on the hill, leaving them bereft and grief-stricken.

Now Mr. Wentworth was on the eve of a long business journey, which would necessitate a broken home circle, and Robert was to be sent to a boy's military school, to remain during his absence. Their conversation on this their last walk together was earnest, a heart-to-heart talk between father and son; their minds were full of the too soon and sad separation.

"Remember, my boy," Mr. Wentworth said, stopping involuntarily at the edge of the frozen stream, and gazing wistfully above the tops of the naked-limbed trees up to the blue heavens. "You are the great comfort which God in His mercy has left me! To you I look for happiness! In leaving you so alone and young I feel great hesitation, yet I will pray for you, and will rely upon you for being all that is manly, honest, and straightforward. Can I trust you, Robert?"

"Yes, papa," Robert replied, throwing his proud young head back, and squaring his shoulders bravely as he stood by his favourite dog's side. "Knight does the best he knows how; I will be as faithful as Knight."

The child, all unconscious of the handsome picture he made, stood patting Knight's shaggy coat, while the

scrofula

Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says:

"It is hardly necessary to state that cod-liver oil is the best remedy of all. The oil should be given in emulsion, so prepared as to be palatable."

He also says that the hypophosphites should be combined with the oil.

Scott's Emulsion of cod-liver oil, with hypophosphites, is precisely such a preparation.

father, pleased at the noble answer, watched him in silence, with eyes brimming with tears of mingled pride and sad fondness.

The afternoon waned, then the evening passed quickly on the wings of time, and the morrow brought the departure from home; first of the father, then of the son under the guardianship of an old-time friend.

Robert was placed in school, and given his daily round of duties and studies. His little life of ten years had commenced in earnest, and he had frequent battles with temptations, which surround all boys' footsteps.

He was sick at heart, and lonely much of the time, but found, as all boys do find at such good schools, many kind friends both among the teachers and the boys, who admired him for his youthful independence and diligent endeavours in the various branches of study and discipline.

The excitement in the novelty of his situation, the first enthusiasm of new labours, wore away after a while, however, and Robert began to feel in a measure the monotony of school life, and to wonder if he was "too good," as the boys would sometimes mockingly say in whispers near him, or whether it would be wrong to share once in a while in their secret "fun."

There sat near him in the study hall, Kenneth Hall, a handsome, dashing youth, who by his recklessness in sports, and lavish use of money, won a certain amount of influence over the younger boys.

Robert had resisted him from the first, not because he did not like him, for he was strongly attracted to him, but from his conscientious sense of right.

Yet one day in the early spring-time, the sun being warm, and the air alluring, study grew irksome, and his active young nature longed for a taste of out-door romping. He sat with one hand on his head, drumming his slate listlessly with the other, and fretting inwardly at his fate, when Kenneth whispered in his ear:

"Say, what do you think of going to a ball game at Fairwater to-day?"

"Why, who is going?" he answered, surprised.

"Oh, a few of us! But hush, don't breathe a word!"

A good time in store! A ball game! Robert's heart beat high. He lent a willing ear, and listened further.

"When we are out for recreation,

Harry and Paul and I are going to slide out of the double gate behind the hedge, and you can come too if you want to. We can get back by six, in time for evening prayers, and if we are in our places in the ranks, why, who will know the difference?"

"Why, indeed, who will?" thought Robert. Kenneth's reasoning was plausible.

"I'll go," laughed Robert slyly, and pretended to study his lesson until the bell for recreation sounded.

He started to follow the three older boys; he walked briskly with them down the play grounds, yet he did not feel as happy as he had expected to. Perhaps he had better not go! Oh, no! he had promised Kenneth that he would! But ought such a promise to hold good? Yes—no—he could not decide. Then there came before him, just like a flash, the vision of his last walk with his father, and of his promise: "I will be as faithful as Knight," the good dog, so trusty and honourable, so kind a friend, so faithful a subject.

That was the promise to keep! He hesitated at the gate, then left his companions, stammering out his excuse, for which they jeered him. With their mocking voices ringing in his ears, he ran back, crying. He knew he had done right, yet it would be so nice not to hear himself called names. His full manliness rebelled against such insults, and he felt almost angry with himself for turning back. He was ashamed of his tears, and brushed them away lest any other of his comrades saw them. Soon he heard the voice of the head master calling him:

"Some one wants you in the parlour!" he said kindly, smiling mysteriously.

"What, me!" said Robert, surprised.

"Yes, some one you will be glad to see!"

Robert's legs fairly flew along the paths, then into the hallway, on into the parlour. He burst open the door, and with a rapturous cry was in his beloved father's arms, the dear father whom he had not seen for five long months.

"Oh, papa," he cried, and was his father's own boy once more, "I am so glad you are here, and so very, very glad that I did right."

Then he poured out his trial on his father's breast.

"What led you to turn back, my son?"

"Because I told you I would be as faithful as Knight."

"So you have been, Robert."

Then Robert felt that his reward was great and blessed, and resolved then and there to live in all ways and

My

Nerves are weak, many people say, and yet they do not seem to know that they are literally starving their nerves. Weak, pale, thin blood cannot give proper sustenance—that is why you are nervous, tired, exhausted. The cure for this condition is to purify, vitalize and enrich your blood. Take Hood's Sarsaparilla fairly and faithfully, and the rich, red blood, which it makes, will soon feed the nerves the elements of true strength they require; they will cease their agitation and will resume their proper place—being under the control instead of controlling the brain and body. Read Miss Bartley's letter:

"I want to express my gratitude for what Hood's Sarsaparilla has done for me. My health has been very poor for three years, due to trouble with my

Kidneys

I was nervous, had pains in my back. I cannot tell what I suffered. My eyesight became affected and I was so despondent I did not have any interest in life. I had two physicians, but my complaints became worse. I was told that I was affected with Bright's disease. A relative urged me to try Hood's Sarsaparilla. I did so and in a short time I began to notice a change in my condition. Things began to appear brighter, my eyes improved and

My Back

did not trouble me so severely. My appetite returned and I gained strength every day. I am now able to do my own work, and feel perfectly well. I cannot find words to express my gratitude for what Hood's Sarsaparilla has done for me and I gladly recommend it." MISS ELLA BARTLEY, 213 1/2 S. Grant Ave., Columbus, Ohio.

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for all time up to his childish motto, "Faithful as Knight."—Sel.

Only One Caterpillar.

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a-fluttering. Now that is the way flowers talk, so I pricked up my ears and listened.

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**R. Walker & Sons**

Presently an old elder tree said, "Flowers, shake off your caterpillars." "Why?" said a daisy altogether for they were like some children who always say "why" when they are told to do anything.

The elder said, "If you don't, they'll eat you up alive."

So the flowers set themselves a shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one; and she said to herself, "Oh! that's a beauty! I'll keep that one."

The elder overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at its brown and crimson fur, and its beautiful black eyes, and scores of little feet; I want to keep him; surely one won't hurt me."

A few mornings after, I passed the rose again,—there was not a whole leaf on her; her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

### The Luxuries of an Esquimaux.

In our school books we used to see pictures of the Esquimaux in their grotesque fur garments, and our childish minds pictured them as rolling in luxury since they could "afford" a complete outfit of fur. Fur coats are indeed a luxury here and at the same time an unsatisfactory gratification, for their weight and bulkiness is enough to wear a man out if he attempts to move about much in one, and it seems exceptionally delightful that now one can have all the luxuries, warmth and comfort of a fur coat without any of the weight and bulk, and all at a trifling cost. A layer of the celebrated Fibre Chamois gives these gratifying results, affording complete protection from wind, frost or rain.

### Two to See.

"Why didn't you pocket one of those fine pears?" said one boy to another; "there was nobody there to see."

"Yes there was, though," said the other boy. "There were two to see. I was there to see myself; and I never want to see myself do a mean or dishonest thing. And then God was there to see me."

Remember, whenever you are tempted to do anything wrong, there are always "two to see."

And this shows us the true meaning of the word conscience. It is made up of two Latin words, "scio," to know, and "con," together. It means knowing together. God and ourselves are the two who know all about everything we do.

Impoverished blood causes that tired feeling. Hood's Sarsaparilla purifies, enriches and vitalizes the blood and gives vigour and vitality.

### Knowing How.

A little girl of eight, who had been trained what to do in case of fire, was so unfortunate as to drop a match on her cotton apron. Almost immediately the blaze flashed up in her face. Without a cry or pause she threw herself face downward on the carpet, clapping her hands over her mouth and nose, closed her eyes, and rolled over and over on the thick woollen rug. Hearing the unusual noise, her father hurried upstairs in time to put out the smouldering fire. The child's apron was in ashes, the front of her dress badly scorched; but beyond a few slight burns on her hands the brave girl was uninjured.

When questioned about her conduct, she said: "Mamma has told me over and over to lie down on the blaze, and stop my mouth, so as not to swallow the smoke, should I catch fire. I knew I should be burned up if I started to run."

### Ninety Per Cent.

Of all the people need to take a course of Hood's Sarsaparilla at this season to prevent that run-down and debilitated condition which invites disease. The money invested in half a dozen bottles of Hood's Sarsaparilla will come back with large returns in the health and vigour of body and strength of nerves.

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### Truth Better than Gold.

There were prizes to be given in Willie's school, and he was very anxious to merit one of them. Willie was young, and had never had much chance to learn, so he was behind the other boys in all his studies except writing. As he had no hope to excel in anything but writing, he made up his mind to try for the special prize for that with all his might. And he did try so that his copy-book would have done honour to a boy twice his age. When the prizes were awarded, the master of the school held up two copy-books, and said,

"It would be difficult to say which of these two books is better than the other, but for one copy of Willie's, which is not only superior to Charlie's, but to every other copy; therefore, Willie's book gains the prize."

Willie's heart beat high with hope, which was not unmingled with fear. Blushing to his temples, he said,—

"Please, sir, may I see that copy?" "Certainly," replied the master, looking somewhat surprised.

Willie glanced at the copy, and, handing the book back, said,—

"Please, sir, that is not my writing. It was written by an upper-class boy,



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who took my book by mistake one day instead of his own."

"Oh, oh!" said the master, "that may alter the case," and, after comparing them carefully, he awarded the prize to Charlie.

The boys laughed at Willie. One said he was silly to say anything about the mistake. "I wouldn't have told," said another. "Nor I," added a third boy, laughing. "The copy was in your book, and you had a right to enjoy the benefit of it."

But, in spite of all their quizzing, Willie felt that he was right.

"It would not have been the truth," he replied, "if I had not told who wrote the copy. I would rather hold fast the truth than have a prize, for truth is better than gold."

"Hurrah for Willie! Three cheers for Willie! Well done, Willie!" shouted the boys, and Willie went home to his work happier than he could have done if, by means of a silent lie, he had won the prize.

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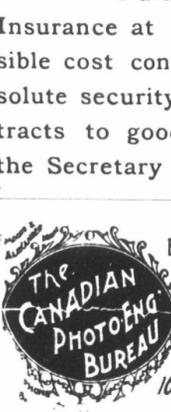
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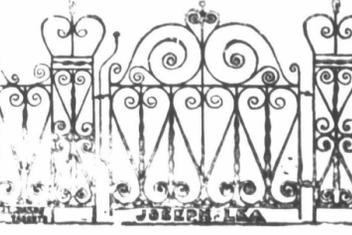
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