

# Canadian Churchman

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[No. 31-32-33.



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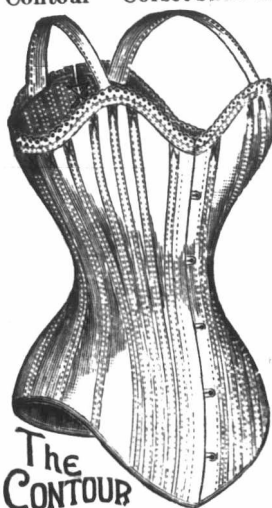
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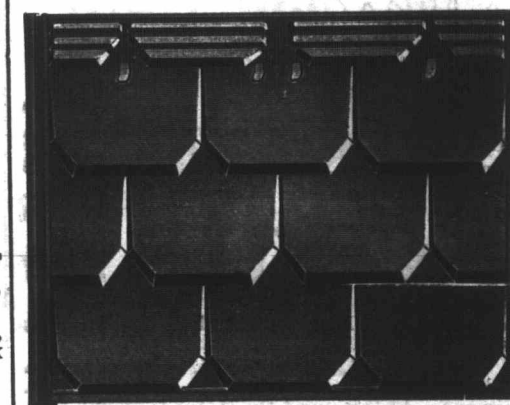
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Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D. \$2.00.  
Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.  
Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.  
The Old Testament and the New Criticism. By the late Alfred Blomfield, D.D. Bishop Suffragan of Colchester. 75c.  
On Behalf of Belief. Sermons preached in St. Paul's Cathedral. By H. S. Holland, Canon and Precentor of St. Paul's. \$1.25.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

August 21—11th SUNDAY AFTER TRINITY.  
Morning—1 Kings 18. 1 Cor. 1, 26 and 2.  
Evening—1 Kings 19, or 21. Mat. 27, to 27.

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

### ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519, 523, 559.  
Processional: 34, 37, 274, 232, 516, 542.  
Offertory: 210, 215, 233, 511, 546.  
Children's Hymns: 336, 338, 340, 564, 569, 571.  
General Hymns: 7, 36, 288, 294, 517.

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 193, 197, 307, 324, 554, 555.  
Processional: 33, 298, 302, 304, 308.  
Offertory: 191, 165, 172, 186, 189.  
Children's Hymns: 194, 234, 337, 341, 570, 573.  
General Hymns: 17, 36, 163, 167, 169, 295.

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

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

Gospel for the Eleventh Sunday after Trinity.

St. Luke, xviii., 10. "Two men went up into the temple to pray." One great advantage to students of this parable, that they know all the circumstances—aim also clearly set forth. Certain trusted in themselves that they were righteous and despised others. Opposed to the very design of Christ. He

sets before us two typical characters well-known. Compare St. Paul's remarks in Epistle for the day.

i. The two classes represented by the Pharisee and Publican: Self-righteous: Penitent.

1. The self-righteous. This an essential feature.

(1) Such characters not wholly evil, e.g., rich young ruler. The disciples not wholly free from this.

(2) To this class belonged a large proportion of the religious class in Israel. Essenes of no public account. Sadducees hardly a religious party.

(3) But whatever excellences, marred by self-righteousness. No deep feeling of need—self-sufficient.

2. The other class; the humble penitent. Quite different, represented by Publicans; the class which Christ came to help.

ii. Note the resemblances between the two men.

1. Two men. Both men, made in the image of God. Both sinful and needy.

2. Both went up to the temple. Recognized divine ordinances and their duty—probably both expected a blessing.

3. Both went up to pray. Not merely to be present.

4. Both stood and prayed. The ordinary attitude of their people in prayer: "Lifting up holy hands."

5. Each stood by himself. Yet in a different spirit.

iii. Note the differences as shown in their conduct.

1. Take the Pharisee first. (1) Begins well, if only he means. "God, I thank Thee;" and for spiritual blessings. Preserved from evil: Helped to good. All excellent so far. (2) But a darker side. Thanks a mere cloak. Really claims the good things as his own. Enumerates his virtues. Ostentatious. Shows contempt for his fellow-men. "Not as other men:" Specially for his fellow-worshipper. A peculiar hardness, pride, cruelty in this—particularizing: "This thy Son!" So "this Publican."

2. Turn to the Publican; and note (1) Attitude of self-abasement. Afar off. Eyes cast down. Smote upon breast. Heart the seat of sin. (2) His words. Confession of sin: "a sinner." A prayer for forgiveness: "God be merciful."

iv. The result.

1. Announced authoritatively. "I say"—I who know what I say.

2. Justified rather than the other. Remarkable expression—here is the eternal divine lesson. "He hath put down the mighty from their seat, etc."

Gospel for the Twelfth Sunday after Trinity.

St. Mark, vii., 37. "He hath done all things well."

We are so familiar with testimonies to the Lord Jesus which sprang almost uncon-

sciously from the lips of His contemporaries that we are apt to over-look the depth of their significance. What manner of man is this?" "Never man spake." Here a splendid testimony. Think what it is to do one thing well. And the impression not from a single miracle. And the character and conduct which gave rise to this not merely a manifestation of a character of supreme excellence, but a representation of the principles of the Divine government. Consider:

i. What it was that produced the conviction here expressed. Various considerations: Power, Benevolence, Compassion.

1. An exhibition of supernatural power first arrested attention. Something visible and tangible. (1) Not a mere special and exceptional exhibition. There might have been an accident, a coincidence. Cases too numerous. (2) We believe they were right in this. Possibly too much attributed to mere miracles; Yet equally an error to treat them as insignificant. Christ appealed to His works of power.

2. But still more impressive the moral and spiritual character of His work. Words. Elevation of thoughts. Divine goodness. (1) From whatever point we approach Him. As a Child, humble, obedient. Comes forth later as Servant of the Lord. (2) Most impressive in His love and self-sacrifice. Consider ordinary men in this respect. Ever a leaven of self-seeking. In Christ not a trace. Good of man: Glory of God. All done well.

ii. The same wisdom and goodness displayed in the government of the Church and the World.

1. Grant that we cannot explain all. It is "a scheme imperfectly understood."

2. Yet a wise and benevolent purpose seen to run through all. Order amid confusion, and coming out. Consider some illustrations in History of Church. (1) How strange some episodes—Persecutions—Heresies—Divisions. (2) Yet even here goodness and wisdom. Persecutions: Blood of Martyrs seed of Church. Heresies served to bring out doctrine. Divisions doubtless offspring of pride, yet may have helped the complete exposition of truth.

iii. In the lives of individuals—the mystery of life.

1. Looking back upon the past, much fault to find with ourselves. Words. Deeds done and undone.

2. Yet no quarrel with Providence of God. He has done better for us than we for ourselves. (1) Sorrows. Yes. (2) Also joys. (3) Even sorrows blessings in disguise. All things work together for good." (4) And all made clear by and by.

3. We are directed to the future. If we "thank God" on a review of the past, we may well "take courage" for the future. It is God's world and we are His creatures. When we look back upon all the past, we shall confess: "He hath done all things well."

## IN MEMORIAM.

On Monday, July 18th, 1868, there passed from the visible to the invisible communion of saints, Alice Mary Bethune, wife of the Rev. Chas. J. Bethune, Head Master of Trinity College School, Port Hope. It does not seem fitting that one so sweet, so pure, so holy, should leave us without attention being directed to the manner and habit of her life, and to her consequent readiness for the summons which came to her so suddenly. Of her it may be truly said, "Her conversation was in heaven." She was naturally of a reserved temperament, and from constant dwelling upon things unseen, often preoccupied and absent; so that it was given to only a few to know the rare treasures of her heart and mind. To those who really knew and loved her, her friendship, loyal and unswerving, was a priceless privilege, and her society a delight. With the world she had little in common; all her life that was not spent in the quiet, happy fulfilment of her domestic duties was given to prayer, to the reading and study of God's Holy Word, to meditation and recollection of the presence of God. The only conversation that interested her was such as concerned the mysteries of the faith which was so dear to her. On these all the powers of her clear intellect were brought to bear, and as her reasoning was always prayerful, the result was strong conviction and an unusual insight into much that, to ordinary minds, seems difficult and perplexing. In an atmosphere like that of her home, quiet, orderly, and religious, the growth of such a soul could not but be, as it was, marked, and we may well be justified in believing that she had attained the measure of perfection designed for her here, and that she has entered into the Paradise of the Blessed, there to await the great day of the resurrection, the full glory of the Beatific Vision. For us, who remain, the lesson is plain and unmistakable: "Be ye also ready." God grant that her example may bring it home to many hearts, and may cheer and encourage others who are striving to follow in our blessed Lord's footsteps, while living a quiet and uneventful life. R.J.E.G.

## PRINCE BISMARCK.

The greatest man of the Nineteenth Century is gone, if we make but one exception; and that one may perhaps be questioned. Undoubted Napoleon the First, judged by ordinary standards, was a greater man than Bismarck; since he was great in almost every department of human thought and activity. Yet, if judged by the standard of character or stability, the great Chancellor must be put first. For his aims were high, patriotic, human, he steadily pursued those aims by the best, perhaps the only means open to him, and he never wavered in his work until it was done. Nothing great could be accomplished for the Centre of Europe, for the old Roman Empire, until it was unified, and there was no hope of unification except under Prussia. Bismarck saw this, kept this steadily in view, got it accomplished, and now passes

away a quarter of a century after the thing has been done, and still bears all the marks of permanence. Carlyle has stated some of these things with his usual force in his famous essay, "Shooting Niagara." "It was a clear prophecy," he says, "that Germany would either become honourably Prussian or go to gradual annihilation; but who of us expected that we ourselves, instead of our children's children, should live to behold it; that a magnanimous and fortunate Herr von Bismarck, whose dispraise was in all the newspapers, would, to his own amazement, find the thing now doable; and would do it, do the essential of it, in a few of the current weeks." That was his first work, the foundation of all the rest, the unification of Germany in 1866. The second followed four years afterwards. The French Emperor and his advisers, with incredible levity (*avec un coeur léger*, said M. Ollivier), allowed themselves, all unprepared as they were, to declare war upon a people who had been thinking of nothing else for years and who were quite ready for it. We know the result, the humiliation of France, and the recovery of the German provinces and forts. Well may Germany honour the memory of the Iron Chancellor, of the great Prince Bismarck.

## ARCHBISHOP WALSH.

Although the late Archbishop Walsh was not of our communion, we can yet join with those who lament his loss and revere his memory. He was indeed one of whom we could say, "Quoniam talis sis, utinam noster esses." Being what you are, we could wish you were ours. A man of large and simple nature, devoted to his Church and his people, scholarly, learned, studious to his last days, he made many friends and few enemies; and yet he was uncompromising when he thought that a principle was involved. May his memory linger gratefully and affectionately among his own people and with the general public whom he also served. May we all learn to follow him as far as he followed Christ.

## DIVORCE.

Some time ago, in referring to the question of divorce, we promised to return to the subject with a view of pointing out some of the phases which it has assumed in the history of the Church. In doing so, it may be well to state that we have no intention of pronouncing final dogmatic opinions on the subject, but rather to make our hearers acquainted with the facts and data which must be known before we can arrive at judgments which should be of any value. Moreover, it is quite evident that we have come to a crisis when such a discussion has become almost imperative. The recent raising of the question in the Synod of Toronto, the judgment of the English bishops in Convocation—in some respects at variance with the decision of the lower house—the approaching meeting of the provincial synod at Montreal, at which the subject will almost certainly come up—all combine to make this question one

of pressing interest and importance. Now, there is one point to which we have already drawn attention, which, we believe, has not yet been sufficiently considered—we mean this point, how far the pronouncement of our Blessed Lord on this subject was meant to be an exposition of the Jewish Law, and how far it was intended to bind the Church in the future. Two things should be remembered in regard to this question. During our Lord's life on earth, He was under the Law, bound by all its precepts and observances; and secondly, it was not His custom or even that of the Apostles to lay down particular rules for the guidance of the Church, but to lead the Church to make such rules for herself—after the day of Pentecost. Of this we have an illustration at the Council of Jerusalem. Now, it is perfectly manifest that the Jewish law of divorce could not possibly be the law of the Church of Christ. In the first place, a married woman, guilty of unfaithfulness, was liable to be put to death. In the second place, a married man was not reckoned guilty of adultery unless with a married woman. There was nothing to hinder him from taking a concubine, nor was he placed under any civil or religious disability by doing so. Further, if a woman, at her marriage, was proved to have been guilty of pre-nuptial fornication, she, like the adulteress, was liable to be stoned to death. Before the time of Christ, however, these penalties of death had been discontinued, and the guilty woman was put away with forfeiture of her dower. These explanations are necessary if we would be in a position to understand the decisions of our Lord on this subject. But there is a further provision in Deut. xxiv., 1. Here it is said that, if a woman finds no favour in her husband's eyes, he may "write her a bill of divorcement, and give it in her hands, and send her out of his house." This was, in fact, the only kind of divorce known to the Law. In the other cases the woman was put to death, in this case she was divorced, and both she and her husband might marry again. Only, in case of the death of her second husband, she might not return to the first. Considerable changes had taken place before the time of Christ, as we have seen. Not only was the death penalty obsolete; but our Lord declared that the provision for divorce just referred to was not according to the mind of God, but was permitted for a season for their "hardness of heart" (St. Matt. xix., 8; St. Mark x., 5). He then proceeded to declare under what conditions a man might put away his wife; and this brings us to the passage about which doubts have been raised. In two passages (St. Matt. xix., 9; v. 32), it is said that "every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress." In St. Mark x., 11, and St. Luke xvi., 18, the qualification is omitted, but we may safely take it into consideration. The question, however, has been raised as to the meaning of *Porneia* (fornication) in this place, whether it means the sin distinctly so-called, or whether it includes *Moicheia* (adultery) as well. Dollinger, taking the point of view of the Latin Church,

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which holds matrimony to be indissoluble, understands the word to mean prenuptial fornication. Schegg understands it to refer to a marriage legally invalid, which was therefore before God no marriage at all. For this view little can be said; but Dollinger's is not without plausibility. The importance of the question is considerable, seeing that the lawfulness of re-marriage while the other party to a former marriage is still alive, may seem to depend upon it. Certainly our Lord would seem to teach that unfaithfulness on the part of the wife destroyed the marriage bond. And this is the view of St. Jerome, who says: "It is fornication alone which destroys the relationship of the wife;

REVIEWS.

God and Prayer. A Discussion of the Reasonableness of Prayer. By Boyd Vincent, S.T.D., Bishop Coadjutor of Southern Ohio. London: Rivington's, 1898.

This little volume contains the Bedell Lectures for 1895. There are three lectures in answer respectively to the questions, "How can God Hear Prayer?" "How can God Answer Prayer?" "Why does He not Answer my Prayers?" We are told in the introduction that the proposition that God answers prayer "being properly a truth of the world supernatural, only the testimony of God Himself in revelation can be final proof of the fact. But if we can, by reasoning about them, even on principles of natural science,

JUBILEE CELEBRATION OF THE VEN. ARCHDEACON ALLEN OF MILLBROOK.

(From Our Special Correspondent.)

The Fiftieth Anniversary of Ven. Archdeacon Allen's Ordination.—Gathering of Clergy and Laymen at Millbrook.—A sketch of the Archdeacon's Life.—The Clergy of the Archdeaconry Gather to Congratulate the Archdeacon and to Participate in the Celebration.—Very Able, Eloquent and Appropriate Sermon Preached by the Rev. Herbert Symonds of St. Luke's, Ashburnham.

Never before, in all its history, did the usually quiet and pretty village present so gay an appearance and breathe so happy an atmosphere as on Tuesday, the 2nd inst. The occasion was the celebration of the Jubilee of the Venerable Arch-



Photograph of Ven. Archdeacon Allen, the Clergy and others present at his Jubilee.

- 1 Rev. Hamond Graeme.
- 2 Canon Harding.
- 3 Rural Dean Allen.
- 4 Rev. W. L. Armitage.
- 5 Helen Collins.
- 6 Rev. Canon Spragge.

- 7 Rev. E. Daniel.
- 8 Evelyn Martin.
- 9 Mrs Archdeacon Allen.
- 10 Rev. C. Lord.
- 11 Ven. Archdeacon Allen.
- 12 Miss Mildred Allen.

- 13 Rev. C. H. Marsh.
- 14 Mrs. W. C. Allen.
- 15 Master Thos. Allen.
- 16 Rev. H. Burgess.
- 17 Rev. Walter Creighton.
- 18 Mrs. Dr. Carry.

- 19 Rev. Herbert Symonds.
- 20 Rev. G. I. Taylor.
- 21 Mr. F. W. Walter.
- 22 Rev. Dagg Scott.
- 23 Rev. John Bushell.

for when she has divided one flesh into two, and has separated herself by fornication from her husband, she is not to be retained, lest she should bring her husband too under the curse." It is quite clear that the fornication here intended is adultery. St. Augustine held different opinions at different times. On the whole we may say that the general view of early writers is in favour of the more general meaning of Porneia. Next time we will take up the history.

—Every morning you turn a fresh page in the book of life. What are you going to write on your page to-day?

—"The best way to be thankful is to so live and act that all our actions show forth our gratitude."

dispose of most, if not all, of the difficulties connected with faith in prayer, we shall then be in a position to accept the assurances of God's Word upon the subject." In the first lecture the Personality, Fatherhood, and Spiritual Nature of God are adduced as leading to the belief that God can hear the prayers of His children. What is perhaps the chief rationalistic objection to prayer—the invariableness of natural law—is admirably treated in the lecture which follows, as is also the celebrated "Prayer-test," proposed by Professor Tyndall and others, a few years ago. The difficulties discussed are so widespread and so real, even, in many cases, to devout minds, that this volume cannot fail to be of great practical use, and it may be specially commended to preachers, both as a model of lucid reasoning and as a storehouse of profitable matter for sermons.

deacon Allen. From end to end the village was ablaze with flags of vivid colour, among which the Union Jack was conspicuous. On the preceding Saturday the Archdeacon completed the fiftieth year of his ordination in the Anglican Church, and the forty-fifth year of his ministry in the parish of Cavan, during which the destinies of the Anglican Church in this parish have been controlled, and guided, and presided over with such marked success, that, it is safe to say, there are few parishes in the diocese, especially in rural districts, where the Anglican communion has taken such deep root and grown up and flourished so well, the result being that to-day there are four well-built and well-appointed churches with loyal, hearty and harmonious congregations worshipping in them from time to time.

Sketch of the Life of Archdeacon Allen.

Venerable Archdeacon Allen is a native of the town of Sligo in Ireland. He went to the United

States in 1837 and from thence to Canada in 1840. After having studied divinity under the famous Dr. Muhlenberg, of New York, and in the Divinity School at Cobourg—which afterwards became Trinity College, Toronto—he was ordained in 1848, and became an itinerant missionary in the townships around Kingston, during the next three and a half years. He was then appointed incumbent of St. John's Church, Portsmouth, and remained in charge there for a year and a half. Forty-five years ago he was appointed to the parish of Cavan, where he has continued ever since. In 1867 he was appointed Rural Dean of Durham, by the late Bishop Strachan, and held that position with credit to himself and advantage to the Church for 24 years, the deanery of Durham being one of the most harmonious and best organized deaneries in the Diocese of Toronto. In 1891 the Rural Dean was made Archdeacon of Peterboro', the Archdeaconry comprising the counties of Peterboro', Durham, and Haliburton, and containing some forty or fifty parishes or stations, and about thirty-five clergy. Five years ago the Archdeacon organized an Archidiaconal Council composed of clergy and laity, half of each being nominated by himself and half by the clergy. Matters of parochial or theological interest are discussed at an annual conference held in November. These conferences have attracted considerable attention throughout Ontario. In 1850 the Archdeacon married Miss Jessie McClelan of Borgue, near Kirkcudbright, Scotland. Eight sons—all of them being still alive, and two of them being in the ministry—were the issue of this marriage. One of the two latter is in the State of Illinois, and the other is assistant to his father. He is the well-known and highly-popular Rural Dean of Durham. The Archdeacon is now in his 77th year, and is still strong and active, and able to drive long distances and conduct divine service every Sunday. Less than a month ago he drove to Apsley and visited the mission stations there in that large, outlandish, wild and sparsely populated region, the roads rendering travelling in this district not only very fatiguing, but highly dangerous. The cordial welcome, and plain but hearty hospitality of the settlers, made it well worth the trouble, however, of undertaking the arduous journey.

#### Celebrating the Jubilee.

The celebration of the Archdeacon's Jubilee commenced with the administration of the Holy Communion at 9 a. m. At 1.30 about forty of the clergy and laity sat down to an excellent dinner at the Queen's Hotel. The following is a list of those present: Ven. Archdeacon Allen, Millbrook; Rev. Rural Dean Allen, Millbrook; Revs. Herbert Symonds, Ashburnham; Rural Dean Harding, Apsley; Rural Dean Webb, Colborne; Canon Spragge, Cobourg; Canon Farncombe, Newcastle; J. C. Davidson, Peterboro'; W. L. Armitage, Peterboro'; G. I. Taylor, Toronto; E. Daniel, Port Hope; J. Burgess, Bethany; J. Dagg Scott, Toronto; C. Lord, Apsley; C. H. Marsh, Lindsay; J. H. Graeme, Young's Point; J. Bushell, Otonabee; W. J. Creighton, Bobcaygeon. The four churches of the parish were represented as follows: Laity.—Messrs. W. Wood, A. Wood. — Kells, T. G. Kells, — Needler, Frank Walker, L. G. Fowler, of St. Thomas' Church, Millbrook; G. Fair, W. Wood and — Maycock, of Christ Church, Bailieboro; John Vance and L. Sissons, St. John's Church, Ida; W. H. Wood, sr., W. H. Wood, jr. and L. Syer of Trinity Church, Cavan. There were also present, His Honour, Judge Benson, Port Hope; Dr. Martin, Dr. Allen and Mr. Walter Allen, Toronto.

Divine service was held at 3.30 p. m. when the clergy robed in the school house, and marched in procession, *seniores a priores*, (to the strains of the organ playing the grand old hymn, "The Church's One Foundation"), to the church, which was tastefully decorated with flags, ferns, asparagus, golden rod, and other wild and garden flowers, and contained a very large congregation. Mrs. W. C. Allen presided at the organ. The following was the musical programme at the service: Opening hymn, 509; proper Psalms, 146, Cooke No. 10; proper Psalms, 148, Barnby No. 69; proper

Psalms, 150, Foster No. 107; magnificat, Macfarren, MS.; Deus, Mammatt; anthem, "The King of Love My Shepherd Is;" hymns 252 and 440 (tune MS.); processional, 532 (tune A. & M.); sacred solo, "The Palmis," by Fawie, Miss Howden. Rev. Rural Dean Webb read the first part of the service, and Rev. J. C. Davidson the second part. The lessons were read by Rev. Canon Harding and Rev. J. Burgess.

The Jubilee Sermon.—The sermon by the Rev. Herbert Symonds of Ashburnham was a religious and intellectual banquet, and was listened to with rapt attention. Such a sermon can proceed only from a master-mind, highly gifted, refined and cultured, such indeed, as only the favoured few are endowed with, and it showed an intimate and thorough knowledge of all the different kinds of lore bearing on the subject—finest rhetoric, well chosen simile, purest diction, brightest and most appropriate illustration, such as arrests the attention, captivates the imagination and satisfies the requirements of the most refined and learned audience, and, yet, withal delivered in that calm dignified, faultless, forcible and easy style, which enables even the plainest plebeian to follow and to understand it.

Resume of the Sermon.—Text: "Render therefore to all their dues; honour to whom honour is due."—Romans, xiii., 7. "Brethren of the clergy and laity. We are met together on an occasion of more than ordinary interest. It is not perhaps extremely rare for a clergyman to celebrate fifty years of service to the Church, but it is very rarely the case that forty-five out of those fifty years are spent in one parish, and probably rarer still to find at the end of that long term of years, the work of the Church being pushed on with undiminished vigour, with a zeal and freshness and an alertness to take advantage of any good and useful changes that are supposed to be the prerogative of youth. Yet you will have to travel far through the country districts of Canada to find a parish of such dimensions as this, in which are new and beautiful churches as here and at Bailieboro, or where not new, improved and adorned as in the case of the other churches of this parish; and where the laity are devoted to their Church, conspicuous in good work, and liberal with their offerings, not only to their own churches, but to the cause of missions at home and abroad. Not a few Cavan Churchmen are now resident in Peterboro and Ashburnham, and we almost always find a Cavan Churchman is a good Churchman in the best sense of that word. He knows his Prayer Book and loves it. He is faithful and regular in attendance at his Church, and he is loyal to his pastor. Some of you are familiar with the inscription within St. Paul's Cathedral, London. That great temple was the product of the architectural genius of Sir Christopher Wren. Within its walls there is neither statue nor monument to his memory, but over the north entrance you will find this plain inscription, "Se monumentum requiris, circumspece."—"If you seek his monument look around you." And so I say that the best monument of the life-work of the Ven. Archdeacon is to be found in the churches and amongst the people of the parish of Cavan. And, therefore, I have chosen as the most appropriate text for to-day's consideration, "Render to all their dues; honour to whom honour is due." Mr. Symonds then referred to the work of the Rector of Cavan as Rural Dean of Durham, and as Archdeacon of Peterboro. He next passed on to certain general considerations concerning the history and welfare of the Anglican Church in Canada. He pointed out in the first place how in many country districts the Anglican Church had lost ground, but thought that the causes of this defection were passing away and that a bright future lay before the Church. Reference was made to the changes that had taken place in the conduct of divine worship, and he appealed to the clergy to introduce no ritual for which the people had not been beforehand prepared. The services in Cavan were bright, hearty and congregational, and congregational worship, a distinct mark of the Anglican Church, was to be steadfastly promoted. Ritual and music must be subordinated to the great end of

worship, to bring men as a body, into the presence of God, to surround them with a spiritual atmosphere so that when the congregation disperses they may feel that the service has been a real spiritual strength and refreshment. Mr. Symonds then spoke of the promotion of Christian unity. He said: "The stress of controversy is diminishing. Whatever may have been the fault on one side or the other that led to the original divisions, they cannot be laid to the door of the present generation. It behooved all who believed in our Saviour's 'that they all may be one,' to give diligence to keep the unity of the Spirit in the bond of peace." In conclusion the preacher said: "Who can measure the power for good of a long life of sustained devotion to a holy cause? We are sometimes apt to pay more heed to a short period of exciting revival. But the study of nature shows us that the great and beneficial works of God are the result of the quiet, steady sustained operation of the ordinary laws of nature. The comet attracts much attention, as once in a while, one glares in the midnight sky for a few weeks, but it is as nothing when compared with the sun, which steadily shines day by day upon the earth, bringing year by year light and warmth, and ripening rich harvests for the supply of human needs. And so, to-day, we celebrate the climax of the life of one who has lived a life of continuous and steady influence for good in this community, who, under God has been the minister of Jesus Christ, to sow the good seed in many hearts, and has been privileged above most of us to see it grow and ripen into good fruit to the honour and glory of God. That he and the devoted and faithful partner of the joys and sorrows of his ministry, may long be spared to see of the labour of his soul, and that the memory of this happy day may long be a source of encouragement and joy to him who ministers, and to those who are ministered unto, is the earnest prayer of all, both clergy and laity, not only of those who are here, but throughout the whole archdeaconry of Peterboro."

Garden Party.—In the evening the Archdeacon and Mrs. Allen entertained a very large number of the parishioners of Cavan and others at a garden party in the grounds of the rectory. A group of the clergy, and some others, were photographed, after which tea was served by the ladies. The following programme was then gone through:

Address, His Honour, Judge Benson and Mr. Clark; presentation; song, Miss Howden; presentation; selections by Millbrook Brass Band; song, Miss Rogers; presentation; violin solo, Miss Evelynne Martin; address, Rev. Canon Spragge and Mr. Taylor; song, Miss Rogers; selection by band; address, Canon Farncombe; song, Miss Howden; address, Rev. Mr. Marsh; selection by band; "God Save the Queen."

His Honour, Judge Benson, congratulated the Archdeacon upon his successful ministerial career and hoped that he might be spared for many years to come. On behalf of the parishioners of Bailieboro the following address was then read:

"To the Venerable the Archdeacon of Peterboro: "Reverend and Dear Sir,—The members of Christ Church, Bailieboro, desire to express to you their sincere congratulation on the attainment of your jubilee in the ministry. They also wish you to accept the accompanying gift of gold as a slight token of their esteem and love for you. Trusting that you may be spared to be with us for many years to come, and in God's good time be crowned with many crowns. Signed on behalf of the congregation, Wm. Wood, George L. Fair, Churchwardens."

The Archdeacon in his reply referred to the loyal affection of the congregation of Bailieboro, and wished them every blessing.

Rev. Canon Harding on behalf of the clergy of the Archdeaconry of Peterboro, then presented the Archdeacon with a handsome easy chair, which, said he, is enriched by the strong respect and esteem of the clergy. He referred to the striking testimony to the regard in which the Archdeacon was held afforded by the ceremonies of the day.

The Archdeacon in thanking the clergy wished to say that much of the praise which had been bestowed on him that day was due to others. First,

he would mention his dear wife, whose affection and sympathy had accompanied all his undertakings. During the last fourteen years he had been most ably assisted by his son and his son's wife. And lastly, much was due to the loyal co-operation of the laity of the parish. The Archdeacon spoke warmly, too, of the loyalty and affection of the clergy of the Archdeaconry. He felt that in every clergyman he had a friend.

From Perrytown.—During the past year or two, owing to the ill-health of the Rev. R. A. Rooney, the Archdeacon has added to his other labours the care of the parish of Perrytown. On behalf of the parishioners, the following address, accompanied by a purse of gold, was read by Mr. W. N. Wilson, the people's warden:

"Venerable Sir,—As people's warden of St. Paul's Church, Perrytown, I am deputed to convey to you their most hearty congratulations on this, the attainment of your fiftieth jubilee in the ministry. Praying that God may crown your life with every blessing, we ask your acceptance of this small gift, a slight token of our esteem and of our appreciation of your kindness at all times. Signed, W. N. Wilson, on behalf of subscribers. August 2nd, 1898."

The address was accompanied by a purse of gold.

Short addresses were also given by Rev. Canon Spragge, Rev. G. I. Taylor, Rev. Canon Farncombe and Rev. C. H. Marsh. Hearty cheers were then given for the Archdeacon and Mrs. Allen and for Rev. W. C. Allen and Mrs. Allen, and the proceedings were brought to an end at 10.30 p. m. by singing the National Anthem.

The celebration from beginning to end was very successful, and the day is one that will long linger in the memories of those who were privileged to participate in its festivities.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

Bedford.—All Saints.—A very successful garden party in aid of this church was given last week at the residence of Mr. Harold St. Clair Silver. The beautiful grounds situate on the shore of the far-famed Bedford Basin, one of the noblest sheets of water, tidal or otherwise in the Dominion, were most effectively decorated for the occasion. About five hundred people, including about two hundred from Halifax, attended. The net proceeds were considerably over \$200. The King's College Record, whose publication, owing to the disastrous fire last October, was suspended, has, we are glad to observe, been resumed. This month's number, which deals very largely with the recent Encoenia, is most creditable to the editors, who are all undergraduates. All the articles are exceedingly well written and there is a wider range of subjects than is generally found in such publications. There is also a very interesting obituary notice of the late Dr. White of Shelbourne, whose death at 92 was recently recorded and commented upon in this paper. A son of an officer in the regular army, he was originally intended for the royal navy. On his appointment 62 years ago to Shelbourne he had thirteen stations. During his pastorate he travelled 113,000 miles (more than five times round the world), baptized, married and buried respectively 3,000, 787 and 1,000 persons. In two cases he has married three consecutive generations. He graduated in 1827 and was ordained in 1829. Mr. H. A. Ancient, son of the diocesan secretary, has been appointed assistant master of the Windsor Grammar School in the place of Rev. C. W. Vernon, who has been elected to North Sydney.

Shelbourne.—Rev. W. S. H. Morris has been unanimously elected rector of this important parish rendered vacant by the lamented demise of Rev. Dr. White "the father of the Canadian Church."

Mr. Morris, who is a comparatively young man, has been curate in charge of the parish for the last eight years and is, of course, well known.

Barrington.—The Bishop last week held a confirmation in this parish and in the neighboring parish of Churchover consecrated two additions to the cemetery.

Halifax.—St. Luke's Cathedral.—This cathedral is undergoing very extensive external repairs which, however, do not interfere with the services. It seems a pity that some definite steps cannot be taken towards the erection of the long projected cathedral. Perhaps in no part of the Dominion is the Church so poorly "housed" as in Nova Scotia. Out of several hundred churches only one (Truro), is not of wood. Every church in Halifax is of wood. Two, or rather three, of these are of antiquarian interest, and no one would wish to see them replaced by modern buildings. These historic churches are St. Paul's, erected in 1750; St. George's (or the "round church"), built by the Duke of Kent, the Queen's father, in 1800, and the "Old Dutch Church" or "Cock Church," built in 1753. But the remainder are really a disgrace to the Church in Halifax, and are in very humiliating contrast with the edifices of other denominations. The Roman Catholics have a noble cathedral of stone with a fine granite facade. It seems a curious state of things that this—the premier colonial diocese—should to-day be without a cathedral, and with no prospect of obtaining one.

Halifax.—St. Paul's.—Mr. W. J. Hutchins, organist of this important and historic church, recently gave an organ recital, which was very largely attended. It was conducted with brilliant ability. Mr. Hutchins' return to England, which takes place very shortly, will create a blank in musical circles very hard to fill. The loss of his services will be especially felt at St. Paul's. Besides being one of the leading organists in Halifax Mr. Hutchins is also a thorough Churchman, and a gentleman of great sociability, and he is deservedly popular with all classes. Mrs. Hutchins' health is the unfortunate cause of his return to England. He is likely to be appointed on the staff of organ professors at the Guild Hall School of Music, London, England.

The meeting of the Dominion School Teachers' Association passed off very successfully. It closed last week in this city. Hon. J. W. Longley made a very striking speech in which he deplored the lack of some kind of religious teaching in the public schools.

Annapolis.—St. Luke's.—The Lord Bishop confirmed 24 candidates in this church on 27th July last. There were 13 males and 11 females. Their average age was 25. His Lordship's address was forcible, and he dwelt upon the "keeping of the promises." The response of this parish to the recent B. H. M. appeal was \$55.

Half-way Cove.—St. James'.—The first convention of the Sunday School Teachers of St. George's rural deanery was held here on the 27th and 28th of July. The convention commenced with a service on the evening of the 27th, when addresses were given on the following subjects: "The Teacher's Commission," Rev. T. C. Mellor, R.D.; "The Teacher's Knowledge," Rev. D. Edwards; "The Teacher's Life," Rev. Geo. Howcroft, M.A. The next day there was a celebration of the Holy Communion at 9.30 a. m., when over fifty delegates and friends communicated, after which they repaired to the parochial hall close to the church, where the business sessions were held. The Rev. R. M. Leigh was appointed chairman, and Miss B. Hull and Miss A. Reeves, secretaries. Very interesting papers were read and discussed on the following subjects: "The Importance of Sunday Schools," by Mr. A. Feltmate; "The Difficulties of a Sunday School Teacher, and How to Meet Them," Rev. T. C. Millar, R.D.; "The Teacher's Fitness and Preparation," by John D. Hull. On the motion of Rev. E. P. Hurley it was decided to adopt some scheme of study in the Sunday schools with a view

to an annual examination for the older scholars; and a committee was appointed to carry out this purpose and report at the next meeting of the Chapter. After a hymn had been sung and the benediction pronounced the session adjourned until 2.30 p.m. At 2.30 p.m. business was resumed. It was unanimously resolved that the convention become an annual institution, and the following officers were appointed: Chairman, Rev. R. M. Leigh; secretary, Miss A. Reeves; treasurer, Miss B. Hull. Committees: State of Sunday Schools.—Rev. G. Howcroft, Mrs. Mellor and Mr. Feltmate. Credentials.—Rev. D. Edwards, Miss Uloth and Mr. J. D. Hull. Finance.—Rev. L. J. Donaldson, Mrs. Hadley and Mrs. Hamilton. Statistics.—Rev. E. P. Hurley, Miss Carr and Miss Henderson.

The Rev. Rural Dean Mellor and Rev. L. J. Donaldson were appointed a committee to draw up a scheme of lessons for the Sunday schools in the deanery in accordance with the resolution passed at the morning session, with power to add thereto such other person or persons they may deem advisable. A very interesting and instructive "Model Lesson" was then given by Rev. L. J. Donaldson. Mr. C. M. Grover next read a paper on "The Teacher's Duties," which was discussed. The question box was opened at this point and many important questions were asked and answered. The Rev. R. M. Leigh invited the convention to meet in Canso on July 14th and 15th, 1899, which invitation was unanimously accepted. After a vote of thanks had been given to the people of Half-way Cove for their kind hospitality, and the readers of the various papers, the session adjourned.

The closing service was held in the church at 7.30 p. m. The prayers were said by the Rev. G. Howcroft, and the lesson read by the Rev. D. Edwards. Addresses were given on the following subjects: "The Sunday School in Relation to the Church," by Rev. R. M. Leigh; "The Sunday School in Relation to the Parents," Rev. E. P. Hurley; "The Sunday School in Relation to the Child," Rev. L. J. Donaldson. The rural dean closed the proceedings with prayer and the benediction.

New Germany.—The Bishop visited this large and remote parish last month and confirmed forty candidates.

Newport.—Work has commenced on the new church at this place.

Summerside.—Camp Andrew.—The Boys' Brigade of this place and St. Eleanor's have been spending a very pleasant and profitable time in camp of late. One Sunday afternoon they marched in a body to St. John's Church, where the rector, the Rev. J. M. Withycombe, delivered an appropriate sermon. Their orderly turn-out and good marching was favourably commented upon by those who witnessed the church parade.

### QUEBEC.

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

Quebec.—The Bishop of the Diocese is still away on his visitation to the Labrador section of his diocese, but is expected back again in this city on the 19th inst. News received from him shows that so far the visitation has been successfully carried out. At Harrington on Sunday, June 26, His Lordship consecrated a beautiful new church and afterwards confirmed eight candidates. Many other places were visited, the rite of confirmation administered, and other services held, and the Bishop's third visitation in Labrador was brought to a happy and prosperous termination on Thursday, July 28th.

St. Paul's.—This church was badly damaged a short time ago. For some time past men have been employed by the city authorities to dislodge all pieces of loose rock on Cape Diamond. On July 18th a large boulder, weighing nearly one hundred pounds, was started by these men and came

down at a very rapid rate. Rebounding off the projecting cliff it jumped right across the road and over a temporary palisade 25 feet high, and landed on the roof of the church, through which it crashed, falling just in front of the altar rails. The damage done is being repaired at the expense of the municipality.

#### MONTREAL.

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

Montreal.—The Rev. Henry Monck Mason Hackett, M. A., has been appointed principal of the Montreal Diocesan Theological College. He is a graduate of Trinity College, Dublin, and whilst he was at the University carried off many prizes.

Huntingdon.—St. John's.—The Lord Bishop of the Diocese has appointed the Rev. W. P. R. Lewis, rector of St. Mark's, Malone, N. Y., to the living of St. John's, Huntingdon and St. Paul's, Hinchinbrooke, in the place of the Rev. T. B. Jeakins. Mr. Lewis for some time filled the position of assistant curate of Christ Church Cathedral. This appointment has been received with much satisfaction here.

Montreal.—St. Thomas.—The mission connected with this church and parish is making satisfactory progress. The building and property on which the mission stands, with the adjoining lots, were recently put up for sale by auction, and, unwilling to lose such an eligible site for a future church, a Board of Trustees was formed, composed of the Rev. J. F. Renaud and Messrs. W. L. Chipman, Hardman, Watson and Sinclair, who purchased six lots, including the building at a cost of \$7,050.

Grenville.—St. Matthew's.—Your correspondent was much pleased to find this substantial stone edifice (built in 1832) in a perfect state of preservation, with handsome spire and bell. The interior is by no means inferior to the exterior—for in lieu of the old-fashioned chancel screen, with creed, commandments and Lord's prayer—there is now a fine stained glass chancel window in memory of the late Mr. and Mrs. Daniel Reeves and their children (the subject being the Good Shepherd), besides which all the other windows are of stained glass, with appropriate emblems. A white marble font also stands as a loving memorial of two young children, the offspring of Rev. and Mrs. Harris, presented by the W. A., and the whole building is both ceiled and lined throughout with handsome wood-work. The Scotch church of same date and material, stands side by side with the English Church, and God's acre has many substantial monuments to the memory of the ancestors of those who still live to do them honour.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Camp Niagara.—Our Church Boy's Society, generally known as the Church Boy's Brigade of Canada, has just held its central camp at Niagara-on-the-Lake, under the oak trees of Paradise Grove. It is the fifth camp that has been held, and in all respects but one, was the most successful of all. That one respect was numbers. There were only 115, against the 320 of last year, but the falling off is accounted for by its being the first camp held at a distance from Toronto, which made it impossible for many of the older boys to do as they did in former years, viz., to be with the Brigade at night and to work all day in office or factory. The discipline was excellent and the drill far better than in former years. The commissariat department was most successful, in marked contrast to that of Camp Victoria last year. The boys greatly enjoyed themselves all the way through from the pitching on the 13th to the striking of camp on Tuesday last, not even excepting the day of the dreadful thunderstorm, when the whole camp was flooded, for then, to save their clothes, they played about the camp in picturesque bathing garments until the deluge subsided. The companies there were: St. Stephen's,

St. Simon's, All Saints', St. Thomas', St. Mary's (Dovercourt), and Christ Church, Deer Park, all of the city of Toronto. The Rev. G. L. Starr, of St. George's Cathedral, Kingston (who is also captain in the Princess of Wales Rifles), acted as commandant with his wonted success; but he did not bring any of the boys of the four Kingston companies with him. Mr. Harold McCausland was adjutant, in which office he completely won the hearts of all the boys. He could lead them anywhere now. Everybody grieved at his unavoidable departure before the end of camp. Mr. A. H. Adams was quartermaster, taking the place of Mr. C. Hubert Carlton, who for four previous years did the duty of that office with hardworking zeal, often against great odds. Mr. Adams proved himself a worthy successor and made the members of the staff quite determined to hold him amongst their numbers for as many years as he is willing to work in the good cause. The chief warden, Rev. C. H. Shortt, was brigade chaplain, reading the Morning and Evening Prayers each day and preaching at the drum-head service at the camp on Sunday morning. He also conducted a Bible class for the boys in the afternoon of that day. The other clergy present during the camp were the Rev. A. Hart, T. W. Paterson, E. J. Wood, H. B. Gwyn, and E. H. Copp, Rev. Messrs. Garrett, McKim, Quin, Rounthwaite and Aborn visited the camp during the week. Mr. G. F. Shaw, of All Saints', the chief subwarden, to whom the Brigade owes so much, was, of course, on hand, showing that the hard work he does all the year for the C. B. B. does not slacken at camp time. His assistant subwarden, M. F. H. Bridgen, got special praise from the Commandant on the way he carried out his duties, which drew forth great applause from the boys. On Sunday evening the church parade to St. Mark's Church gave the public a chance to see the boys all together, and they made a very creditable appearance both on the march and in church, when their behaviour was reverent and their singing hearty. The Commandant preached to them on the text, "The glory of a young man is his strength." Their are other camps of the Brigade being held in different parts of the Dominion, for there are companies (now 75 of them) scattered about the country from Thunder Cape to the Bay of Fundy. No news has as yet come from any of them.

The Rev. John Carter of Oxford has come out to spend a short holiday in Toronto. He is staying with his father and mother, Mr. and Mrs. John Carter of Simcoe street, and is being heartily welcomed by many old friends.

The Rev. C. J. Pritchard of the Diocese of Saskatchewan, who has been in this province for the past two months for the benefit of his own health and that of his little son, desires to return thanks to the church-people who have shown practical interest in him and his work. In Ontario Diocese, in Huron, in Toronto, and in Niagara he begs to acknowledge with gratitude much kindness received, while to the W. A. of Huron his thanks are especially due as enabling him to take the trip which has resulted in much benefit both to himself and his child. Mr. Pritchard returns to resume work in another part of the diocese, and his address will then be Cedar Lake Mission, The Pas, P. O., Sask., N. W. T.

Deer Lake.—A very successful mission was held in the Missions of Cardiff and Monmouth by the Rev. H. C. Dixon from August 1st to 4th. On Monday he gave a very interesting lecture on the life of St. Paul, illustrated by a number of splendid views. A Bible reading was held each day at 3 p. m., and notwithstanding the fact that the settlers were busy haying, they were well attended, and they proved most helpful. Our little log church seats 60, but had to accommodate 90 each night, and one night fully 40 were unable to get in. On Wednesday evening fully 80 attended the meeting for men only, many walking four or five miles. Mr. Dixon is certainly a gifted preacher, and by his intense earnestness at once wins the sympathy of his hearers. His addresses are interesting, thoughtful and

practical and abound in apt illustrations. His work here will, we believe, result in many changed lives, and in increased earnestness on the part of Church people. The prayers of many will follow Mr. Dixon in his good work.

Port Hope.—St. Mark's.—Rev. C. B. Kendrick, rector of this parish, sails for England this week to enjoy a needed rest and change. During his absence his parish will be looked after by Rev. C. B. Beck, who will be assisted by Revs. Dr. Bethune and G. H. Broughall of Trinity College School.

Uxbridge.—The second annual convention of the S.S. teachers of the Rural Deanery of East York was held in St. Paul's parish, Uxbridge, on August 2nd last. The first convention was held in Whitby and now after the second convention there is a strong feeling in the deanery that its example might be followed by other deaneries in the diocese with very great profit to their Sunday school work. The results have been most encouraging, all have been helped and inspired, and the impetus given to the work great. This year almost all the parishes were represented. The programme was a varied one, Sunday school work in most of its branches being touched upon. The day opened with a celebration of the Holy Communion in the parish church at 8 a. m., with special intercession for God's blessing on the convention. At 10 a. m. the teachers assembled in the school-room and the rector, Rev. A. J. Reid, welcomed those assembled in a few happily chosen words. The first paper was read by Mrs. Cooper, wife of the incumbent of Pickering, on "Discipline." This was a fitting opening for the day's work, for Mrs. Cooper strongly emphasized the fact that the true secret of discipline in the class was discipline in the teacher's life, that character was the true secret of influence. Systematic teaching was insisted on in a paper on "Catechizing," by the Rev. I. W. Powell of Eglinton. This paper was especially helpful and remarkable for an illustration of the way in which the first question of the catechism could be filled with teaching and made most interesting to a class of boys. Mrs. Draper, of All Saints' Sunday school, Toronto, read an excellent paper on "Infant Class Work," illustrating it with various models and showing to all the secret of her successful work with the little ones of the flock. The afternoon closed with a spirited address by Mr. J. C. Morgan, of Barrie, on "The Defects and Possibilities of Sunday school work," who gave the benefits of his rich experience, pointing out the essentials of successful work both in the management and teaching of our Sunday school. Mr. W. H. Hoyle, M.P.P., of Cannington, was expected to address the convention, but was unavoidably absent, and a general discussion on various aspects of Sunday school work filled the gap in the programme.

Luncheon and tea were served in the open air on Mrs. Galbraith's lawn, and the hospitality and kindness throughout of the good people of Uxbridge made the day thoroughly enjoyable for all.

An evidence of the enthusiasm shown lies in the fact that 48 delegates drove in vans from Oshawa, Pickering and Whitby, covering a distance of more than 40 miles in the day.

#### NIAGARA.

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

Stony Creek and Bartonville.—Companies 47 and 48 of the Church Boys' Brigade returned on Saturday last from VanWagner's beach, where they had held their third annual joint camp. The boys are from the Anglican Sunday schools at Stony Creek and Bartonville, and were under the supervision of Rev. C. E. Belt. Rev. Mr. Fielding, of Tapleystown, an old 13th Battalion man, kindly undertook to drill the boys, and they improved greatly in a short time under his instructions in rifle exercises and marching. G. W. Waller and E. H. Rogers acted as lieutenants. There was a large tent reserved for the ladies, who kindly took charge of the commissariat, and added besides not a little to the enjoyment and

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success of the camp. Thursday last was field day, and parents and friends came to visit the camp, and the boys, in their honour, turned out to show what they could do with their rifles. In the evening there was an exhibition of fire-works. On Sunday out of door services were held under the shady oaks on the beach at 10 a. m. and 7 p. m. Invitations having been sent to neighbouring camps and farms, there was a large attendance, and the services were much enjoyed.

Rev. John Waller, who has for over seven years so ably represented the Canadian Church in Japan, is expected back in his native village (Bartonville), where his parents still reside, at the end of the month, on furlough. He, together with Mrs. Waller and family expected to sail from Yokohama on Saturday, 30th ult.

Hamilton.—The September quarterly meeting of the Niagara Diocesan Board of the Woman's Auxiliary, which was to have been held at Cayuga, has been indefinitely postponed. A business meeting will be held in this city early next month.

#### HURON.

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

Brantford.—Grace Church.—Grace Church is now in the hands of the painters. The state of the interior has long called for attention, and the repainting of the walls and decoration of the chancel is due to the loyal efforts of the King's Daughters, who have raised the amount necessary to accomplish the work. During the period required for repair the services will be held in the school-house, which is capable of seating a congregation of 300.

The choir boys' camp on the shore of Lake Erie was held in July. A score of boys were out under canvas for three weeks, under the charge of Rev. C. W. Hedley. The camp was a very successful and happy one—good weather, plenty of sport, and no mishaps. The choir (vested), led the service on the two Sundays they were there in St. John's, South Cayuga and once in Port Maitland. During the absence of the rector, the Rev. E. G. Dymond has officiated on two Sundays in Grace Church and the missions, and Rev. J. L. Strong on the third.

Port Dover.—St. Paul's.—On Thursday afternoon, July 28th, a county convention of the Woman's Auxiliary was held in the parochial school rooms. Delegates were present from Simcoe, Port Rowan, Vittoria and elsewhere, who, with the members of the W. A. at Port Dover, numbered over a hundred. The rector of the parish, the Rev. J. R. Newell, opened the convention with the reading of Holy Scripture and prayer. After which Mrs. Newell, honorary president of the Port Dover branch, took the chair, and, in a well-worded and appropriate speech, welcomed the delegates and invoked the Divine blessing upon them. The chief speaker was Mrs. Baldwin, wife of the Lord Bishop of Huron. Her remarks were confined to the needs of domestic missions; and eloquently she pleaded in their behalf. Surely this good woman's devotion must result in untold good throughout the diocese. The other ladies who took part in the discussion of subjects or reading of reports were, Miss Battersby, the faithful and energetic president of the Port Dover branch; Mrs. Slaght, president of the Simcoe branch; Mrs. Harding, of Port Rowan; Miss Helen M. Weir, of Brantford, acting editor of the diocesan "Leaflet," and Miss Waddle, secretary of the junior branch, Port Dover. At the close of the convention tea was served on the spacious grounds of Mr. E. J. Low. So ended a most successful gathering, and one not soon to be forgotten.

Paisley.—Church of the Ascension.—This parish, under the Rev. Alfred Moore, is continuing to show signs of healthy life and growth. The new parsonage, hardly two years built, has a debt of only \$700, which at the present rate will soon entirely disappear. On Sunday, July 10th, the Bishop of Huron

confirmed 30 candidates to whom he gave a searching address on the words, "Defend, O Lord, this Thy servant." The church was crowded at both morning and evening services, the Bishop preaching in the evening on the speech and silence of God from Psalm 1, 3, 4 and 5. Another large congregation gathered in the afternoon at St. Paul's church, Pinkerton, when the Bishop preached from II. Kings, v., on "Naaman the Leper." In addition to the reduction on the debt mentioned above the good people of Paisley have added a handsome verandah, 73 feet in length, to the rectory.

Hanover.—St. James' Church.—This parish, situated on the border of Grey and Bruce, suffers from the constant influx of the German element attracted by its factories, whose owners and foremen are entirely of that nationality. Yet in spite of the loss of valued members by removal and death the energetic and faithful incumbent, Rev. E. C. Jennings, is making marked and healthy gains. A large number were confirmed in May by the Bishop of Huron, and a musical service, at which addresses were given by the Rev. Rural Dean Robinson and F. Ryan took place on Friday evening, August 12th. The choir is being trained by Mr. James Henderson, who has been very helpful in the past.

Warwick.—Grace Church.—The Christian Endeavours of this church gave their rector, Rev. W. J. Connor, a pleasant surprise on Wednesday, the 3rd inst., when eighteen or nineteen young men and women took a bus and drove over to the rectory at Adelaide. The young ladies took possession of the dining-room, whilst the young men entered the stable and put a new set of harness on the Rector's horse, and brought the horse to the hall door, where the Rector was called out, and requested to accept the set of harness as a small token of their esteem and appreciation of his work on behalf of their spiritual welfare. The Rector was surprised, but replied briefly, assuring them that he would often try the strength of the harness, driving to see them.

Adelaide.—St. Ann's.—Sunday, the 7th of August, was a red letter day in the history of this church, being the occasion of its reopening after having been closed for two months, during which time divine service was held in the village hall. The church was built thirty years ago, during which time very little repairing had been done, so that it was in a most dilapidated state. At present a new roof has been put on, and the church has been painted inside and out, some new pews and prayer desks have been furnished, the walls have been frescoed and beautifully tinted. The original plan of the church was a bell tower and chancel, but neither was built until now that the church was being renovated, and the present rector, Rev. Mr. Connor, beloved by all, requested that a chancel should be built, so as to have the Church of England service conducted in a proper manner. The chancel has been added and the old Trinity window which occupied the gable end of the church has been placed in the end of the new chancel. The centre portion of this window has a memorial in loving memory of Margaret Parker, beloved wife of Mr. Frank Parker, J. P., placed here during the incumbency of the Rev. Mr. Hind. The other two portions of the window are to be filled in by Mr. Radcliff, in loving memory of his parents, Major and Mrs. Radcliff, which work is being done by the Hobbs Glass Works Manufacturing Co., London. The ceiling of the chancel is frescoed, and beautifully ornamented with gold and silver stars which appear on a blue ground, the same colors appear in the border below the ceiling, and the border above the wainscoting. Above the arch is painted a blue ribbon on which is placed in large gilt letters, "This is none other but the house of God." The Bishop of Huron was to have been present at the reopening on the 24th of July, but the committee could not have the building ready for that date. When ready the Bishop was leaving for a much-needed holiday, and he has promised to give St.

Ann's congregation a Sunday early in the autumn. Services were held on Sunday, the 7th inst., at 11, 2.30 and 7 o'clock, two of St. Ann's former rectors being present took part in the service and preached, Rev. Mr. Hind of St. Thomas, and Rev. Mr. Hughes of Tilsonburg. Rev. Mr. Downie preached in the afternoon. Large crowds filled the church and many had to be turned away as there was no room. The improvements cost \$400, and only \$250 of this was forthcoming when the work began. The Young People's Christian Endeavour Society, which worked hard during the incumbency of Rev. Mr. Hughes, but fell through on his departure, was again revived when the present rector came to the parish. These set about to work with all their might once more and finished the work which they had had on hand for over 12 months. Their former object was a new organ, but when called together by Rev. Mr. Connor they voted \$90, made partly during Mr. Hughes' stay here and that of the present rector, and to this the congregation added \$150, and \$50 collection was taken at the reopening service, leaving \$110 debt, which it is hoped will be reduced about one-half when his Lordship, the Bishop, comes early in autumn. In the meantime, should any of the old friends and parishioners of St. Ann's read this, who are now removed, we appeal to them for help.

Chatsworth.—St. Paul's.—The Lord Bishop of the diocese held special services in this church on the 17th inst. During the afternoon the Bishop consecrated the building, in which service he was assisted by the Rev. J. Ardill, rector of St. George's Church, Owen Sound. His Lordship preached a sermon appropriate for the occasion. At the evening service 26 candidates were presented for confirmation, the Rev. M. M. Goldberg, of Markdale, acting in the absence of the rector, the Rev. W. G. Reilly. The Bishop proceeded with the confirmation ceremony, and delivered a very earnest address to the candidates regarding the responsibility they were about to take upon themselves and also addressed the congregation. The church was crowded and many stood outside at the windows and the doors, listening to the eloquent words of the right reverend gentleman.

#### ALGOMA.

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

North Seguin.—It is with deep regret that this mission parts with its first incumbent, Rev. Arthur Cobb, who, for many years, has laboured faithfully, devoting untiring energy to religious duties, to the moral and temporal welfare of those placed under his charge, and the growth of the Church in their midst—which is evidenced by the prosperous state of the mission and the blessings bestowed upon his work. Sincere and unanimous are the good wishes that accompany him and Mrs. Cobb to his new charge at Powassan. A farewell leave-taking took place at the hall, Seguin Falls, when a befitting tribute, consisting of silverware and a well-filled purse, testified to the esteem in which Mr. and Mrs. Cobb are held.

The following appointments have been made by the Bishop of Algoma: The Rev. C. Piercy, incumbent of Burk's Falls to be incumbent of Sturgeon Falls and Warren. The Rev. C. H. Buckland, incumbent of Powassan, to be incumbent of Burk's Falls. The Rev. A. J. Cobb, incumbent of Seguin Falls, to be incumbent of Powassan. The Rev. T. J. Hay has been appointed to the mission of Murillo, Thunder Bay District.

#### British and Foreign.

The Rev. James Adams, rector of Kill, has been appointed precentor of Kildare Cathedral.

A jubilee commemoration window, given by the royal tenantry, was recently unveiled in Crathie Parish Church.

The Rev. Father Dolling was recently instituted into the living of St. Saviour's, Poplar, by the Bishop of Stepney.

The Dean Vaughan Memorial Church is to be erected in the large and thickly-populated parish of St. John's Kensal Green.

Her Majesty, the Queen, has sent a donation of £100 to the second Jubilee and Centenary Fund of the Church Missionary Society.

The Rev. D. R. Norman, rector of Stafford, has been appointed to be warden of St. John's Hospital, Lichfield, in succession to Bishop Anson.

Under the will of Mrs. Willis, late of Mitcheldean, Gloucestershire, it is stated that the parish church, Ilfracombe, will benefit to the extent of £15,000.

The Right Rev. William Walsh, D.D., late Bishop of Mauritius, has been appointed suffragan-bishop of Dover in the place of Dr. Eden, Bishop of Wakefield.

The consecration of the Rev. J. Macarthur, as Bishop of Bombay, is to take place on Michaelmas Day next, in Westminster Abbey. Archdeacon Furse will be the preacher.

The Triennial Festival of parish choirs was held lately in Chester Cathedral. The voices, which numbered close upon 1,000, were drawn from the picked choirs of the diocese.

The Princess Henry of Battenburg recently unveiled the jubilee memorial window in the Lady Chapel of Winchester Cathedral. It is a gift to the cathedral by the citizens of Winchester.

The vicarage of Folkestone, vacant by the death of Canon Woodward, has been conferred by the Archbishop of Canterbury on the Rev. Erskine W. Knollys, the vicar of St. Mark's, South Norwood.

The Rev. Arthur Robins, rector of Holy Trinity, Windsor, and chaplain to the Household Brigade, recently kept his "Silver Jubilee" in the Royal Borough. He has preached just 5,500 sermons in Windsor.

Sir M. and Lady Monier Williams celebrated lately their golden wedding at Chessington. A special service of thanksgiving was held in the parish church by the Rev. S. Bickersteth, their only son-in-law.

The nomination of Sir Robert Sexton for the office of Lord Mayor of Dublin, has given great satisfaction. He is a member of the Church of Ireland, and has attended St. Anne's Church, Dublin, for forty years.

A stained-glass window, presented to the Priory Church, Malvern, by Mr. James Atkins, a resident of that place, in memory of the Queen's Diamond Jubilee, was recently unveiled, and dedicated by the Rev. R. P. Pelly, the vicar of Malvern.

The British and Foreign Bible Society circulated in 1897 four and a half million copies of the Bible. This is a record total and brought the sum total, since the foundation of the society, to 155,000,000 copies, in 340 different languages.

The church of St. Clement Danes, Strand, London, has been re-opened by the Bishop of London. It has been thoroughly restored and renovated at a cost of £5,750. Electric lighting has been introduced throughout, and new choir stalls have been added.

The Church Missionary Society's 99th annual report shows that the society now occupies 496 stations, no fewer than 197 being in India. The missionary staff includes 1,096 European workers, i.e., 397 clergy and other helpers. The native staff

consists of 6,007 workers, of whom 340 are native clergy. Native Christian adherents number 240,870, and there are nearly 65,000 communicants.

The Rev. T. J. Bass, the vicar of one of the poorest and most degraded parishes in Birmingham, has introduced, and is trying as an experiment, a daybreak service on Sunday. By this means he hopes to attract to the church those of his parishioners who pass the night on the streets.

The Archbishop of Ontario has visited Christ College, Chapel, Cambridge, and went there in order to commemorate his ordination, received fifty years ago from the Right Rev. John Graham, Master of Christ College, Cambridge, at his primary ordination as Bishop of Chester.

A memorial stone has been placed over the grave of the late Dean Vaughan, in Llandaff Cathedral churchyard. The stone is of granite, is severely plain, and bears the following inscription: "Charles John Vaughan, born Aug. 6th, 1816, died Oct. 15th, 1897. Not that we loved God, but that He loved us? (I. John, iv., 10)."

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

### ST. ALBAN'S CATHEDRAL.

Sir,—Many have read the letters of Amicus Curiae and Mr. S. G. Wood in your columns with great interest. Mr. Wood's appeal, it is to be hoped, will not be put forth in vain. But it is hardly explicit enough to make it effectual. The letter of Amicus Curiae has seemed to very many to hit the nail on the head. Many persons said at once, "That is the point. The people of the diocese of Toronto are not disposed to recognize St. Alban's as the Cathedral Church of the diocese, and they will not do anything that would seem to involve such recognition." Was not this made perfectly plain at the recent synod? It was declared quite distinctly that the support then tendered to the Bishop had no reference to St. Alban's, and no protesting voice was raised. Nay, more, in the address to the Bishop, St. Alban's was entirely ignored. Perhaps Mr. Wood was not aware of this, or perhaps he means that the Cathedral scheme is now given up. At any rate, there is a wide-spread feeling that something may be done for St. Alban's, if this is understood. There is, in fact, no necessity for another cathedral now that the service of St. James' is being brought into a state so thoroughly satisfactory. At this moment the evening service is almost all that could be wished; and when the psalms are chanted in the morning (which will probably soon be done), there will be little left to desire. It is greatly to be hoped that these things may all be shortly accomplished. M.A.

### "DISTANCE LENDS ENCHANTMENT TO THE VIEW."

Sir,—Last week when in Toronto I visited an old parishioner, who I knew to be a great sufferer both in mind and body. In the course of conversation she said she never had a visitor (except a few neighbours, and, kind as they were materially, they could not give her much comfort), only her clergyman, and he, of course, with much work was not able to give her very frequent visits. I afterwards met a lady, who lives in Toronto, and has plenty of time on her hands, she was most enthusiastic about mission work, wanted to get information as to how she could communicate with the

C.M.S., with the object of going out to the foreign field. I put these two cases together, and wondered if it ever struck these good people that their missionary zeal can be used without going to the mission field, but by applying for work to their parish priest, and going into the poorer districts of Toronto. Perhaps this letter may meet some other enthusiast, who has not thought of this work, and be the means of carrying out our Lord's words contained in St. Matthew xxv.

F. D. WOODCOCK.

### HURON'S MISSION FUND.

Sir,—Two letters in recent issues of your valued paper seem to demand more than passing notice. One, written by H. Bisset Thom, in your issue of the 14th ult., excuses, rather than deplores, the failure of the Canon which provides for the payment by each parish of \$1 per family towards the diocesan funds, to yield the amount expected—the other, signed "A Churchwarden," in your issue of 21st ult., deplores the lamentable reduction in grants to the missionary clergy from the Mission Fund, an inevitable result of the failure of the Canon referred to by Mr. Thom. I was not present and took no part in the framing or passage of that Canon; yet I have endeavoured in every way to promote its objects, and I cannot recollect that a single layman has, since its adoption, objected to it on the floor of the Synod. So far as my memory serves, the objections have come from clergy, whose parishes are in default, who have offered the excuse that their brother clergy, whose congregations have paid what was required of them, had falsified the statistics by returning a less number of families than their parishes possessed. Surely the proper time to prefer such charges and demand investigation, is after the clergy urging them shall have shown that they and their congregations have obeyed the Canon, according to their own lights, or at least have made a conscientious, if unavailing, endeavour to do so. If the laity are taught to distrust their clergy, in a matter of this kind, how can they be expected to do their part? As to the diminution of the Mission Fund grant—in some cases to the vanishing point—it is, as I have said, an inevitable result of the failure of the Canon referred to, to produce the requisite funds. That failure rests, not with the few congregations which have done what they were asked to do under the Canon, but with the many which have not done so, whose clergy—many of whom are among the sufferers—may take some responsibility to themselves for the result, some clergymen, it is said, even neglect, if not refuse, to announce the requisite collections. No doubt the lowering in rates of interest, and lack of ambition in congregations—and their clergy—to come off the Mission Fund, by becoming self-sustaining, have also contributed to the lamentable result, but this does not lessen the responsibility of others to meet their obligations. The Synod has referred to the Executive Committee, the whole question of the Mission Fund, including the surplus commutation, with a view to fresh and comprehensive legislation. Whatever that legislation may be, unless a more loyal, Christian support be given it, than has been accorded the \$1 per family Canon, it is questionable whether it will be more successful. Whether some penalties should not be provided will be a question to be considered, such, for instance, as withholding the mission grant to any congregation or the clergyman of any congregation, in default as to its diocesan assessments; the exclusion from representation in the Synod of any such congregation—such penalty now being applicable only for default in payment of the small assessment for sessional expenses—or the adoption of the "Quebec Plan" of closing the church and its ministrations to the recalcitrant congregation. To make any such legislation effective, the Mission Fund grant should be made to the congregations rather than the clergy, though paid to the latter. The change to such a system, from that hitherto in vogue, may even be cheaply purchased by the withdrawal of the surplus commutation, from the Mission Fund, pro-

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vided all grants, on the ground of seniority, be met from the former fund, and the needs of the several missions alone regarded in the distribution of the latter. Meantime no new legislation can be brought into force for nearly a year, at the soonest. Would it not be well in the meantime that an honest effort be made by the parishes hitherto in default, to, at least, meet their obligations to the diocese for this year, and not leave it to the Bishop and other willing ones, unaided, to endeavour to make up for their deficiencies, and the missionary clergy to continue to suffer?

C. O. ERMATINGER.

### Family Reading.

#### THE BENEFICENT LEMON.

We know in a dull sort of way that lemons are useful, and if we didn't we might easily find this out by looking over the papers. But just how valuable they really are few of us realize. They are of very great medical value, and are better than patent medicines and nostrums put up in bottles and boxes for the benefit (?) of the human family.

A teaspoonful of lemon juice in a small sup of black coffee will drive away an attack of bilious headache, but it is better to use them freely and so avoid the attack of headache. A slice of lemon rubbed on the temple and back of the neck is also good for headache. These facts help in beautifying one, for who can be beautiful and ailing at the same time? The days are past when the delicate woman with "nerves" was the heroine of all the novels and the "clinging vine" supposed to be admired by all men.

Lemons taken, or rather used, externally, will aid in beautifying any one. There is nothing more valuable for the toilet table than a solution of lemon juice, a little rubbed on the hands, face and neck at night will not only whiten but soften the skin. A paste made of magnesia and lemon juice applied to the face and hands upon lying down for a fifteen minutes' rest will bleach the skin beautifully.

For discolored or stained finger nails a teaspoonful of lemon juice in a cup of warm soft water is invaluable; this is one of the very best manicure acids. It will loosen the cuticle from the finger nails as well as remove discolorations.

Lemon juice in water is an excellent tooth wash. This is about the only thing that will remove tartar. It will also sweeten the breath.

#### THE NEED OF GOD.

Man wants God. It is true of yourself. See it in yourself and you will learn it about others. There is the true self in you that does not seem to want God, that is satisfied with its pleasure, its family, its business, its respectability. But beneath this outer self there is another self of which man knows little, but which God sees—the self which now and then groans under your placid self-satisfaction, and the self which God values as your truest and deepest self, which you often ignore, is a real person pleading so piteously to Him for help that He alone can give. Ah! you turn back, you hunt for this inner self. Can it be here you say within, "A man so dead as I am?" Yes, there are faculties within you, there are desires within you, there are times when external things seem a weariness to you, there are feelings that wake up within you when everything else is done with, and which will not be satisfied with anything else than God. God hears them and knows them, long before you dream of them. There is, as it has been figured, a slave within you that cries to God for this freedom, a

slave that often seems a willing slave, a slave it may be to your appetites, a slave to your ease, but a slave that is often unwilling, and that slave cries to God for freedom. There is the savage within you, the savage that breaks out now and then in fits of wrath and anger and temper, but that savage within you is sick in the retrospect of his violent moments; he cries out for love, joy, peace, long-suffering, gentleness, goodness, meekness. There is a tyrant within you, a tyrant that will not be put off with the sops which you offer him, a tyrant which cries for love. There is that within you whether you realize it or not that cries to God, "My soul is athirst for God, even for the living God."—Canon Eyton.

#### I DO NOT HAVE ENOUGH FEELING.

You are making this solemn subject not a question of duty but of feeling. While you are waiting for deeper impressions and startling convictions, life may pass away. You are longing for a tempest of emotions, as if God could not speak to you with the "still, small voice" of His love. The Bible has nothing to say about intensified feeling being a condition essential to beginning a spiritual life. There is more hope of your continuance in the Christian race if you start out calmly and seriously, than if you rush into it under the sway of violent emotions. A religious life is a development and a daily progression. It is not to be completed with a bound or expressed with a certain amount of feeling. If you have any desire for Christ, if you have but a single longing for spiritual peace, if you have any drawing towards a holy life, if you have only a spark of faith in your heart, it is clearly your duty at once to consecrate yourself to Christ, humbly relying upon His grace to keep you steadfast.

#### SEEING THE UNSEEN.

Peace is for those who look at "the things which are not seen." We worry less as we climb higher, not because we are getting above distracting noises and terrifying storms, but because the eye of faith is getting a broader sweep. We can see where the long, winding road comes out at last upon the mountain top. There are those who hope for peace in future solitude, and who try to get a moment's peace in the present by shutting their eyes; and there are some who imagine that the coveted "hush of the soul" will come to them when they shall have become so absorbed in the contemplation of Christ as to be oblivious to distractions. But peace is not the absence of sight, nor is it to be found in Nirvana; it is what comes to the soul when the eye of faith is opened.—Sunday School Times.

#### KEEP THE BEST FOR GOD.

There is a noble economy of the deepest life. There is a watchful reserve which keeps guard over the powers of profound anxiety and devoted work, and refuses to give them away to any first applicant who comes and asks. Wealth rolls up to the door and says, "Give me your great anxiety;" and you look up and answer, "No, not for you; here is a little half-indifferent desire which is all that you deserve." Popularity comes and says, "Work with all your might with me;" and you reply, "No, you are not of consequence enough for that. Here is a small fragment of energy which you may have, if you want it; but that is all." Even knowledge comes and says, "Give your whole soul to me;" then you must answer once more, No, great, good, beautiful as you are, you are not worthy of a man's whole soul. There is

something in a man so sacred and so precious that he must keep it in reserve till something even greater than the desire of knowledge demands it." But then at last comes One far more majestic than them all—God comes with His supreme demand for goodness and for character and then you open the doors of your whole nature and bid your holiest and profoundest devotion to come trooping forth. Now you rejoice that you kept something which you would not give to any lesser lord. Now here is the deep in life which can call to the deep in you and find its answer. Oh, my dear friends, at least do this. If you are not ready to give your deepest affections, your most utter loyalty to God and Christ, at least refuse to give them to any other master. None but God is worthy of the total offering of men. Keep your sacredest till the Most Sacred claims. The very fact that you are keeping it unused will tempt its true use constantly, and by-and-by the King will take and wear the crown which it has been forbidden any less kingly head than His to wear.—Rev. Phillips Brooks.

#### LIFE IS SHORT.

Life here is short even at the longest. We cannot finish in three score and ten years the great things we dream of in our best moods. Then, only comparatively a few lives reach this full limit of age. It is but a little that we can do in our short, broken years. We begin things, and we are interrupted in the midst of them. Before they are half finished we are called away to something else, or laid aside by illness, or our life ends, and the work remains incomplete. It is pathetic, when a busy man has been called away suddenly, to go into his office, his study, or his place of work, and see the unfinished things he has left—the letter half written, the book half read, the column of figures half added up, the picture begun, but not completed. Life is full of fragments, the mere beginnings of things. If there were nothing beyond death, little could come of this poor fragmentary living and doing. But when we know that life will go on without serious break through endless years, it puts a new meaning into every noble and worthy beginning. Every right and good thing, however, it may seem, shall live forever.

#### STEP AT A TIME

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof.

#### AT WORK WHEN CALLED.

How full the Bible is of illustration! Moses was keeping sheep when God called him; Gideon was threshing wheat when God called him; Elisha was ploughing the soil when God called him. Peter and Andrew were fishing when Christ summoned them to be fishers of men. Matthew was busy at the receipt of custom when the Master lifted him into apostleship. Paul was not the less apostle, though his hands were seamed and hardened with the rough haircloth out of which he fashioned tents. The shepherds saw the vision and heard such melody as mortal ears had never heard when they were at their humble toil.

## HALLOWED HOURS.

There are hours our hearts remember  
When we knelt in peace alone,  
And the blessing of the Lord our God  
Came to us from the throne.  
Oh! sweet it was to feel it,  
The peace our Lord bestows,  
As the dew upon the waiting fields,  
The fragrance in the rose.

There are hours when life was bitter  
With the anguish of defeat,  
When strange it seemed that anything  
Had ever tasted sweet.  
And we scarce knew how to bear it,  
But one came o'er the wave,  
And the peace He gave us with a word  
Then made us strong and brave.

There are hours when work is pressing—  
Just little homely work,  
That must be done, that we must do,  
That it were shame to shirk,  
And in those hours full often  
To crown the petty cares,  
Has fallen upon the house a gleam  
Of God's heaven unawares.

So, for our hallowed hours  
We find them, where our Lord  
Has called us unto service meet  
For blessing and reward,  
They are sometimes in the closet,  
They are often in the mart,  
And the Lord can make them anywhere,  
His "desert place" apart.

ENGLAND AND THE JUBILEE, AND  
WHAT WE SAW THERE.

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

(Continued from last issue).

Such a picturesque little "Tea and coffee" house, opposite Kenilworth castle gates—cool and clean—honeysuckles and pink roses climbing over the white-washed walls and trellised porch, and peeping through the little latticed window, as we regaled ourselves, after a hot, dusty walk from the station. We will now take you round the interesting ruins of Kenilworth castle, not by Mortimer's tower and the tilt-yard, by which Queen Elizabeth entered on the occasion of her famous visit in the year 1575, described by Sir Walter Scott; but through the massive gate-house, built by Robert Dudley, Earl of Leicester, now a residence, and occupied by Mr. Middleton, a solicitor in Kenilworth. Passing under this gate-house, we paid our fees, and purchased photographs, in a little oak-panelled room, in which there are many interesting articles to be seen, from excavations in the ruins, when used as a village quarry; then through the little wicket in the holly hedge, flanked by a pile of stone cannon balls, used at the siege in the reign of Henry III., a view is at once to be had of the entire ruin. The present walls enclose about seven acres. Kenilworth castle was at one time the greatest monarchical stronghold of the midland counties, granted finally by Queen Elizabeth to Robert Dudley, Earl of Leicester. Seventy years afterwards the castle was dismantled by the officers of the Commonwealth, and the beautiful lake drained. With Sir Walter Scott's romance fresh in one's memory, we were, for the nonce, transported to a bygone age, and forgetful of the present, lived over those old days. To the right, as we enter, stands the old Keep or Caesar's tower, a massive stronghold, built on a rock, nearly 100 feet square, and 90 feet high, four enormous towers which are connected by walls 16 feet in thickness. In the South-eastern tower is

the great well of the keep, the water was drawn up to each floor, and the round passage used in time of siege, to convey ammunition to those on the roof. The dial of the great clock is still to be seen on the outside of this tower over which hung the castle bell. There are traces of large rooms, great fire-places, and arched door-ways. Archways lead to the gardens where Elizabeth is supposed to have had the interview with poor Amy Robsart, and under which Leicester stood, as the incensed Queen dragged the terrified countess to confront her noble (?) husband. Next in the quadrangle came the kitchens, with their huge fireplaces and great ovens; then the "Strong," or Mervyn's tower; the dismal cells beneath were occupied by the wardens of the lake entrance to the castle, and over these, an octangular apartment, with groined roof and crosier attached, assigned by Sir Walter as that occupied by Amy Robsart. The rooms on the 3rd story are in ruins. A circular winding staircase and gallery lead to other rooms, and the magnificent banquet hall. A fine view from this elevation, over the ancient chase, and site of the lake. The great banquet chamber, built by John of Gaunt, is a thing of beauty, its proportions are magnificent; huge fire-places, half way up the walls, show where the floor was; the immense arched windows are overgrown with ivy. Below is a stone passage, leading to the old sally-port, with slots visible, where sliding doors moved; and farther on, a suite of small apartments—vaulted chambers and narrow closets—said to be those that were set apart for Elizabeth during her visit. Along another gallery to the "Oriel" room, with its once beautiful window, from which we look down into the banquet hall, and on to the white hall, privy chamber, and presence chamber, to Leicester's building—a mighty pile. It was wonderfully interesting to wander over this old castle, some parts so perfect, others, again, where a scramble over old galleries and broken stairs called for not a little caution on our part. And now, over the site of the old drawbridge, to Mortimer's tower, with its ancient gate and port-cullis and the old tilt-yard; the Swan tower and the guard room to the Water tower, which was one of the posterns of the castle; and the stables, old timbered buildings, ending with Linn's tower, which completed the circle. In the ruins of the chapel, where those "fruitful sermons" were delivered, are to be seen, partly excavated, the piscina sedilia, and chancel. What zest would have been added to my perusal of "Kenilworth," in my young days, could I have looked onward through the vista of years to that sunny afternoon when we should tread these old courts, and picture the lives of those who lived there in those romantic days. Many points of interest outside of the castle attracted our attention. The old Priory church, with a lovely bit of ivy-covered ruined wall, belonging to the monastery, which only a few years ago had been unearthed, revealing the nave and cloisters bases of pillars, chapter house and tombs. Through the village are to be seen many interesting objects; odd bits of masonry and carvings, lintels of gates and doors wrenched from the castle. Over the door of a quaint old house, in front of which once stood the village "stocks," is the lintel of a door, with carving of the "bear and ragged staff," with the initials, R.L., the insignia of Leicester, inherited from his father, the Earl of Warwick, and one of the crests attached to the coat of arms of the present Earl of Warwick. I had searched diligently for this old relic, in spite of warnings from my ever present monitor, "Mother! while you are hunting for that stupid old "bear," we shall miss our train."

(To be continued.)

## UNDEMONSTRATIVE DEMONSTRATION.

Silence may mean more than mere consent. A distinguished lecturer recently observed that audiences generally applauded only those ideas and sentiments with which they were familiar before the speaker uttered them. A speaker who starts his audience to thinking new thoughts is not likely to be greeted with rounds of applause. The silence of his hearers is not exactly a consent to the new ideas, but it may be a high compliment to the speaker's ability to make people think. And so it is with other forms of appreciation. Gratitude, sympathy, joy, praise, are sometimes undemonstrative, sometimes silent, sometimes bashful. Human nature must be allowed large leeway to show its own best self to best advantage.

## HINTS TO HOUSEKEEPERS.

To Fill Jars with Hot Fruit without Warming them.—Place the jar in a bowl of cold water and pour into it one cup of the boiling fruit. This will heat the jar without breaking it, and it must be taken out of the water to finish filling it. Care must be taken not to fill the hot fruit higher than the water on the outside of the jar before removing it, or it will be sure to break. This will answer for filling jelly-glasses also.

Chicken and Tongue Sandwiches.—Chop cold boiled tongue and chicken. Take equal quantities and mix with each pint of meat a quarter of a cup of melted butter, the yolk of one egg beaten, a little black pepper, and a teaspoonful of Worcestershire sauce. Spread this over the buttered bread and trim off all the crust.

Sandwiches for Outdoor Luncheons.—The rolls should be perfectly fresh, and should be rather small, with a tender, crisp crust. The round graham rolls are exceedingly nice for this purpose. Remove from the top of the roll a piece of the crust, the size of a silver dollar, and with a blunt knife or spoon take out the centre. The space may be filled with any highly seasoned chopped meat, fish, lobster, crab, or even fruit, the lid replaced, and the sandwich served in a pretty basket. Tongue sandwiches may be made by either chopping the tongue or cutting it into thin slices. Where the tongue is chopped it should be rubbed as described in the recipe for chicken sandwiches, and highly seasoned.

Apple Custard Pie.—Peel, core and stew sour apples. Mash them very fine, and for each pie allow the yolk of one egg, one cup of sugar, one-half of a cup of butter, one-quarter of a nutmeg, grated. Bake with only one crust, the same as pumpkin pie, and use the white of the egg as frosting, to be spread on after the pie is done. Brown it nicely, by returning it to the oven for a few minutes.

Anchovy and Sardine Canapes.—A canape is really a form of sandwich. The bread is cut into fancy shapes and either toasted or fried in hot fat. The slices are then covered with any mixture of nicely seasoned meat, and served for first course at luncheon or for a chafing-dish supper. Anchovy and sardine canapes are very tasty and appetizing. When sardines are used plenty of seasoning is required.

To cleanse glass bottles that have held oil place ashes in each bottle and immerse in cold water, then heat the water gradually until it boils; after boiling an hour let them remain till cold. Then wash the bottles in soapsuds and rinse in cold water.

—Thou hast made us, O God, for Thyself; and our souls are restless till they come to Thee.

Children's Department.

WHAT THOU WILT.

Do what Thou wilt! yes, only do  
What seemeth good to Thee:  
Thou art so loving, wise and true,  
It must be best for me.

Send what Thou wilt; or beating shower,  
Soft dew, or brilliant sun;  
Alike in still and stormy hour,  
My Lord, Thy will be done.

Teach what Thou wilt; and make me learn  
Each lesson full and sweet,  
And deeper things of God discern  
While sitting at Thy feet.

Say what Thou wilt; and let each word  
My quick obedience win;  
Let loyalty and love be stirred  
To deeper glow within.

Give what Thou wilt; for then I know  
I shall be rich indeed:  
My King rejoices to bestow  
Supply for every need.

Take what Thou wilt, beloved Lord,  
For I have all in Thee!  
My own exceeding great reward,  
Thou, Thou Thyself shalt be!

MARGARET'S VOCATION.

Dr. Perry had the most practical and useful religion in the world. That was probably one reason why he was such a success, not only among his own patients, but in the whole town of Clifford. His religion, like that of the old Greeks, was ever with him. Only whereas they had many gods—one for the sun, the moon and for everything about them—Robert Perry had the Great Supreme God who dwells everywhere. And because Dr. Perry was so helpful and cheerful and wise, Margaret Holmes decided to go to him.

Not that Margaret was in any trouble at all, or in any special need, but she had been feeling of late that somehow she did not count for much in the household. "If I wasn't so much like myself!" she would say, sighing. "There's Beth now, always looking so sweet and bright, and Tom making a name for himself in the law, and Janet doing so well with her teaching. While I'm just humdrum, stay-at-home Margaret, and my vocation seems to be darning stockings."

Certainly she was a stay-at-home Margaret, for there seemed to be

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitaliser, affording sustenance to both brain and body.

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

always some duty or other to keep her in the house. There were dresses to make—those light summery things that made Beth look so pretty. And Margaret's deft fingers put a bit of love in with every stitch she made for the younger sister. And when Tom came home in the afternoons, his first question invariably was, "Where's Margaret?" and, for that reason, Margaret felt she must surely be at hand to answer.

In fact, Margaret was an indispensable portion of the Holmes household. For since the dear mother had died, some three years before, the young girl had fallen into the empty place, and tried, in a small way, to make things "home-like" for the children, as she termed the others, though both Janet and Tom were her seniors. Then as time went on and she saw both of them doing well in their respective work, Margaret felt a bit sad.

"If I could only do something, too!" she said to herself. "But how can I? I feel just as though I were some domestic article—a tea-kettle, perhaps, most useful at some few times, but never so much needed but that another kettle or pan could be substituted for it."

And so this was the reason why Margaret had decided to go and see Dr. Perry. She put on her hat and gloves one day and had just reached the gate when Beth came racing home, her cheeks a degree redder than usual.

"Oh, Margie dear!" she cried, "don't go out just yet! I must tell you something important."

Now Beth was the most impulsive young creature in the world, and everything was important in her eyes. So Margaret smiled and walked back into the house.

"It's about Mrs. Beck," said Beth. "I went there, as you asked me, to see if she had some fresh eggs, and Margie, they're just as poor as—as poverty! The two little girls are in absolute rags, and one of them is sick with a cold. If you would only make her some little frosted cakes or something!" finished Beth breathlessly.

Margaret thought that was exactly like dear little feather-headed Betty—sending frosted cakes to a ragged and sick child! But she did not smile at all, for she never by any chance hurt a person's feelings or dampened enthusiasm.

"It was kind of you to think of that, Beth," she said, "but perhaps there is something even nicer we could do. Let me see—yes, and you can do it yourself. There's that old gray flannel wrapper of mine. It could easily be made into little dresses. I will cut them out and you can make them."

"The very thing!" said Beth happily, flying off at a tangent. "But," with a sudden soberness, "you were just going out, Margie."

But Margaret's restlessness had disappeared as if by magic, and she had entirely forgotten her longing for some new work to do.

"I can go out to-morrow," she said.

So the two girls went to work with a will. And some few days later Beth marched proudly down to the Beck house, laden with an enormous bundle.

Dr. Perry was there with the sick child, and when he saw the warm flannel dresses he nodded his gray head approvingly.

"Margie told me to do it," said Beth, as she slipped one of the new gowns over little Milly's head. "I should never have thought of it only for her."

But Margie, in the meanwhile, had gone back to the old thoughts. For, once Beth's work was finished, she thought of herself again. "I will go to-day," she said resolutely.

But many "to-days" slipped into yesterdays, and still Margaret was kept busy at home. There were new curtains to hem for Tom's office windows, some papers to look over for Janet, and many smaller things, always coming just when Margaret would be about starting off.

One day, when she had settled down to the old morbidness and felt that things were "no use anyway," who should come in but Dr. Perry himself! And when she saw him, Margaret did not know whether to be glad or sorry, and she could not, for some unknown reason, tell him what she had intended.

But who could reach beyond the wisdom of Dr. Perry!

"Good-day, little woman," he said cheerfully. "I have been reminded of you so many times lately that I thought I would come in and see what you were about."

"Just one of my usually uninteresting tasks," answered Margaret, as she put down her sewing. "But the uninteresting tasks must be finished."

"That's true enough," said the doctor, "the uninteresting things do come around—but so much the more credit for doing them."

Margie laughed. "I don't know about the credit," she replied. "It simply becomes natural to do them though one longs, once in a while, to break away from it all and do something that would count more."

The tone, perhaps, more than the look on the young face, caused the doctor to raise his eyebrows, and when he spoke it was on quite a different subject indeed.

"Just as I was coming here," he said, "I met Helen Morris taking

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irritable. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

Mary Lunn for a drive. It pleased me greatly, for Mary cannot walk at all and it is seldom she gets the fresh air.

"Poor girl!" said Margaret, "the drive will help her."

"Yes," resumed the doctor, "and I told Helen it was much better for herself too, than to be driving alone, as she usually does. And now, Miss Margie, what do you think she said to me?"

But Margie did not answer, though her cheeks grew very rosy. "She said," went on Dr. Perry, "Why, I never would have thought of it, only Margaret Holmes asked me."

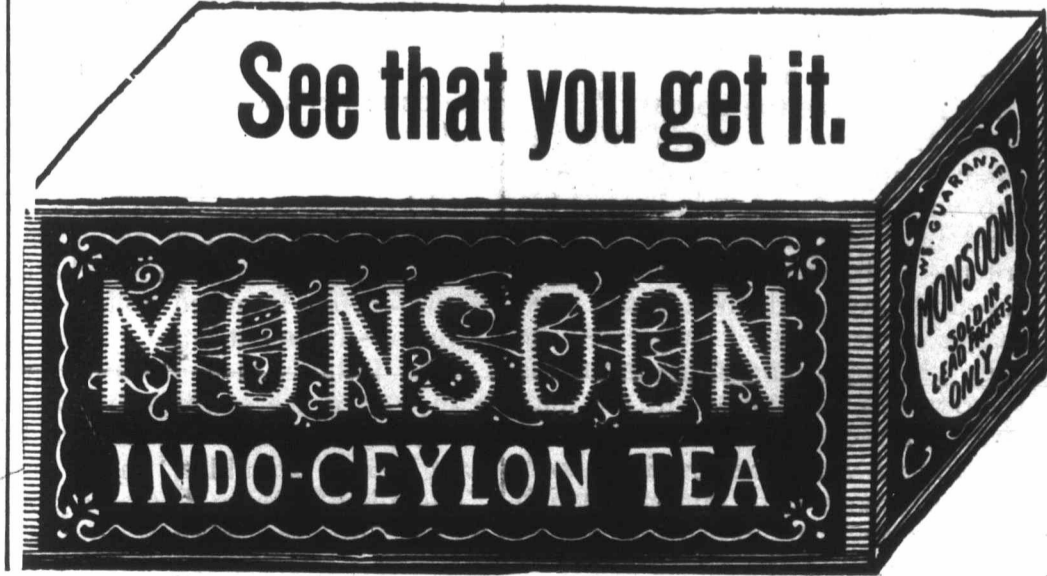
"But she did it, you see," said Margaret triumphantly.

"Yes," said the doctor. "She did it, as you say. And through my practice I meet many people doing little kindnesses that seem a bit unusual for them. And when I inquire about them, as I almost always do, they invariably say, 'Why, Margaret Holmes suggested it.' So I have been doing some moralizing," went on the old gentleman, "and some wishing too, for many times I've wished my sphere in life were as wide as yours, my dear."

Margie dropped her work and put forth both hands impetuously.

"Why, I can do nothing!" she said. "Just keep on in this humdrum way."

See that you get it.



MONSOON  
INDO-CEYLON TEA

"You may think you do nothing," the doctor said, "but in reality your circle of work is so large you cannot see the edge. I have read somewhere, my little friend, that those who inspire good deeds are greater than those who perform them. No life is humdrum, Margaret, where it is lived for others. But it is the noblest and the best."

"And do you really think it counts where the way is not open for one to do good deeds herself?" asked the girl.

"I think," said Dr. Perry, solemnly, "that God gives many kinds of work to be performed—some to be done by those whose lives are passed in the quietness of home, and some to be done out in the great world. But wherever it is done, it is all for Him."

And is it a wonder that after his visit, Margaret Holmes should have found life very full of work and love?

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A PATCH OF SUNSET SKY.

It was an Indian summer afternoon. The soft, hazy, golden light of that lovely season was falling over the hills and valleys. The leaves were rustling under the feet of those who walked along the highway or the quiet by-paths of the country town. Merrily sounded the voices of little children as they threw the dead and dying leaves at each other, and bright was the glow that came upon their young faces.

Slowly up the steps of the railroad station climbed an old man, a young woman supporting his feeble frame with her strong arm.

"It seems to be the only way, pa, and I am so sorry," she whispered in her father's ear—"so sorry for it all."

"Then if it is the only way, child, it is the Lord's way. I accept it."

"But is it all going to be so different for you, pa. You know the city is not like the country."

At that moment some of the old man's life-long neighbours came up with words of kind good-by, and in a few minutes the whistle of the train was heard as it came around the bend, and hasty messages were passed between the one who was going away and those who were to remain. The old man was soon on the platform of the train, and with one longing look at the scenes of a lifetime, which he was never to look upon again,

he passed into the car. Those who stood on the station steps and saw that look will never forget it. The train passed out of sight and the old friends and neighbours moved off in little bands toward their homes.

"Poor old man! He isn't long for this world any way, and I say it was a shame for Tom Merrill to foreclose the mortgage on his little place," spoke one of the company. "He might have let the old body stay there. He isn't going to build where that old home stands; he is going up on the knoll."

Said another, "It's a terrible piece of business to move old folks to new places, especially to drive away to the city those who have been born and bred in the country."

"No, it was right down mean in Tom Merrill," spoke a third with a show of indignation. "He would not have been a bit the poorer for letting the old man stay there till he's called up higher. Tom will be old himself, if he lives long enough. He is young now, and is full of strength, and does not realize what such a change means to the one he has dispossessed of his old familiar place."

"Blessed is he that considereth the poor," quoted the clergyman. "Do you know that I think that passage of Scripture is not understood as it should be? 'He that considereth.' We may give to the poor in many ways and yet not consider their needs and circumstances as we should. That word considereth means much."

Then the little company parted at the fork of the roads, and the old neighbour they were so sorry for was being carried farther and farther from the dear old home.

"It's going to be a hard climb for you, pa," said the daughter. "We live on the third floor, but after you once get up there you won't have to come down again until you feel stronger."

Yes, it was a great change, and the old man was almost out of breath when he reached the door of his new home. It was some time before he recovered himself as he sat in the easy-chair drawn up by the window. The outlook was depressing—nothing but houses and high buildings, shutting out all that he had loved to look upon in nature. Even the winter pictures from his window in the old home were a charm to him. Those who were dearest to him, who had long since passed into the skies from the old home, had looked upon the winter pictures with him. Tears rushed into the daughter's eyes as she saw the sad expression on the dear old father's face.

"I knew it would be so, pa dear," she said. "If we only had money you should never have left the old home—a few hundred dollars even—but we hadn't it."

The father's face instantly became, as it were, transfigured, as he laid his wrinkled hand on his daughter's shoulder, and said, "The all-sufficiency of God's grace for all times and all circumstances

**MARRIAGE.**  
On July 25th, at the Church of St. Albans, Ashcroft, B.C., by the Vicar, the Rev. A. A. Dorrell, Major P. Burnet, D. & P.L.S., Lillooet, B.C. to Kate, third daughter of the late William Featherstonhaugh, Esq., Bursar Central Prison, Toronto, Ont.

is a wonderful truth. "As thy day so shall thy strength be." But look! right over that low house, between those two high buildings, is a patch of sunset sky! See it, child? I thank Him for that much of the open outlook. I shall be happy now. I always liked to watch the sunset. Years and years I watched the sky, child, in sowing-time and harvest-time, when I was young and in the field, and since I have not had strength to work outside I've watched it from my window. Thank God that I did not have to go so far as to lose sight of it all! He has given me this patch of sunset sky to look at every day."

And there the aged pilgrim sat day after day, and the pictures he saw thrown out on that piece of western sky were known only to himself. Sometimes the fleecy clouds took the shapes of those he loved, who had become as the angels of God. Sometimes the glory of the land beyond the gates seemed to shine out in that red and gold light that illumined the horizon. Sometimes he fancied he saw glimpses of the celestial city, domes and turrets, and at other times the hills rose up before him, the everlasting hills, whose greenness never fades, and throngs of white-robed ones stood on the heights, and some of their faces were familiar ones. And the daughter, busy with her household work, was happy, for she said, "It is such a mercy that pa is so contented here. I thought he would be wretched away from the old familiar places and the comings in of his old neighbours."

The miles to heaven were few and short after the new home had been reached. Many persons spoke of the beautiful winter sunset one night. Even those on the streets, who scarcely ever noticed the coming and going of the days, stepped to gaze on its splendour. And on the third floor of a tenement in the midst of the hustling, weary city, a tired pilgrim saw the gates open, and there came

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through them "a shining visitor, the angel of the Presence, he who comes but once, and stood a moment with a beckoning finger." Him he followed up through the gates.

Weeks after, as the fatherless daughter stood at the window in her home, she exclaimed, "They are putting another story on that house across the way, and pa's patch of sunset sky will be shut out! But," she added, "pa will not need it any more, for the glory and beauty of the land of the redeemed ones have been revealed to him. He shall go no more out forever."—Evangelist.

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THE GOLDFINCH.

(From the German).

For Canadian Churchman.

"Oh, how cold it is to-day!" cried Fanny, as she came home from her knitting lesson, and ran to the stove to warm her benumbed hands. Her brother Julius, too, when he came in, with nose and ears all red with cold, beat his arms against his sides and complained of pins and needles in his hands and feet.

"The snow regularly crackled at every step," he said, "people could scarcely venture out into the street."

All at once, whilst he was talking, the children heard a noise at the window, "Peck! peck! eck! eck!" it went, just as if someone was tapping. They ran to see what it was, and found a wonderfully lovely little bird, which had perched on the window sill, and was pecking with its beak at the glass. It was trembling with cold, and looked piteously into the room.

"Oh!" cried Fanny, "how the poor little thing shivers! I will let it in now, directly."

She opened the window, and the bird, twittering with joy, and quite fearlessly, fluttered into the warm room, flew twice hither and thither, as if it wanted to warm itself all through, and then settled down on the table just in front of the children.

"Poor little thing!" they both exclaimed, "he is hungry."

Fanny quickly got some bread from the cupboard, crumbled it, and put it down in front of the bird. Ah! you should have seen how quickly the hungry little creature pecked it up. In a few minutes it had all vanished, even to the very last crumb, and the little fellow was beginning to trim his feathers with his beak.

The children sat arm linked in arm, and gazed with delighted faces at the little bird, whilst every now and then it looked up at them with its bright eyes, and warbled a gay little song.

"What sort of bird is it?" asked Fanny.

"A goldfinch," said Julius; "you may know him by the red marks

round his beak, and the yellow feathers in his wings. He certainly sings sweetly. Let us put him in a cage, and hang it up in the window."

And so they did.

They found a cage, fastened two little basins into it, one for food and one for water, and put the goldfinch into it. But they left the door of the cage open so that he could fly in and out at his pleasure.

The goldfinch seemed very well pleased with his cage, and grew so tame that when the children called, "Dickey! Dickey!" he would fly on to their fingers without any fear, and would take a crumb of bread or a piece of sugar from their lips with his beak. This was great fun for the children, and they soon became much fonder of their bird than of any of their toys.

But when the beautiful spring came back and all the trees in the woods were once more clothed in bright green, their mother said, "Listen, children! I am sure your goldfinch would now be much happier out in the free fresh air than shut up with us in a room. Let him fly, for after all he will only die in a cage, and that would be a pity."

Julius and Fanny were very unwilling to part with their little bird; but as they were much too fond of it to do anything to make it unhappy, they called, "Dickey! Dickey! Dickey! Dickey!"

Dick came at once and perched on Fanny's finger, and then the two children ran out with him into the road.

Dick gazed all round him in astonishment, flapped his wings, and began to sing. At last he flew away.

The children called after him, "Good-bye, Dickey, dear, good-bye."

But only see! All at once Dick came back with a great fluttering of his wings, perched on Fanny's shoulder, and began to sing just as if he meant to say, "I like much better to be indoors with you than out here all alone."

What great rejoicings there were!

Dickey was carried back indoors in triumph and had a big bit of sugar given him for a reward.

And the children's mother said to them:

"The dear little bird is fond of you, out of gratitude for your kindness. He knows quite well that he would have been frozen or starved to death, if you had not brought him in and given him a home in the window. And so, my dear children, be sure that you, too, show yourselves grateful to anyone who does you a kindness."

WOODEN SWEARING.

"I hope, dear children," said a mother, "that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing I heard a good woman speak about not long ago. She called it wooden swearing.

"It's a kind of swearing that

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many people besides children are given to when they are angry. Instead of venting their feelings in oaths, they slam doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can.

"Isn't this just the same as swearing?" she said. "It's just the same kind of feeling, exactly, only they do not say those awful words, but they force the furniture to make the noise, and so I call it wooden swearing.

"I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing and all other kinds of swearing."

—A hopeful child makes more headway than a doleful one.

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