

Canadian Churchman

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A Church of England Weekly Family Newspaper

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[No. 14.]

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TORONTO, THURSDAY, APRIL 2, 1896.

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Lessons for Sundays and Holy Days.

April 5.—EASTER DAY.

Morning.—Exodus 12, to v. 29. Rev. 1, v. 10 to 19.
Evening.—Exodus 12, v. 23, or 14. John 20, v. 11 to 19, or Rev. 5.

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

EASTER DAY.

Holy Communion: 127, 316, 499, 555.
Processional: 125, 131, 134, 135.
Offertory: 130, 137, 138, 497.
Children's Hymns: 134, 136, 339, 565.
General Hymns: 126, 140, 498, 504.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 197, 312, 315, 558.
Processional: 133, 136, 140, 391.
Offertory: 129, 174, 302, 501.
Children's Hymns: 131, 135, 341, 570.
General Hymns: 128, 139, 141, 499, 500.

EASTER DAY.

It was on this glorious morning that our Lord Jesus Christ rose from the dead. To those who had been weeping at His cross, and watching at His tomb, the dawn of this happy day brought the joyful news of his rising again; and so it is still. To those who have been truly following the sorrows of His passion does each returning Easter morning still bring the joys of His resurrection; for no sooner have we confessed our sins in God's house, and in His Name received absolution, than the Church at once proclaims to us the joyful tidings that "Christ our passover is sacrificed for us,"—that "Christ our first fruits is risen from the dead!" These two expressions make us realize the full extent of the blessings conferred on us by the resurrection of Christ. When the Jews kept their passover, it was to be a "feast to the Lord unto all generations." They remembered the wonderful deliverance that had been wrought for them; they hoped for a merciful acceptance of their sacrifice, and rejoiced. But we who keep

the Christian passover keep a still higher feast. Not only do we remember the greatest of all deliverances, and commemorate the greatest of all sacrifices, but we have the assurance (which they had not) that our sacrifice has not been offered only, but accepted; that He, Who was slain for our sins, has risen again for our justification. Having now been taught why we must so gladly keep his feast, the remainder of the services teach us how to keep it. For this purpose the first morning lesson takes us back to the rules relating to the Jewish passover; that from the laws of God concerning the celebration of the typical feast we may learn His will with regard to the Christian festival which it foreshadowed. The sacrifice of the passover in all things corresponded with the sacrifice of the death of Christ. The lamb slain was to be one without blemish and without spot, chosen from among the flock. Christ, the Lamb of God, was holy, harmless, undefiled, chosen from among His own people to be sacrificed for the sins of the world. The blood of this paschal lamb applied, according to God's commandment, upon the door posts of the respective houses, was to be the safeguard of the Israelites, when the destroying angel should pass by. And as in the institution and benefits of this feast, so also in the manner of partaking of it, are the Jewish laws profitable for our learning. To celebrate aright this holy feast, the Jews were commanded to put away leaven out of their houses, and to eat nothing but unleavened bread. Now, leaven is an emblem of sin: its property is to stir up and swell that with which it is mixed, so as to change its very nature and quality. Just so may the very smallest sin, if once wilfully admitted and retained in the heart, stir up and increase so as to change the very nature of the regenerate soul. Therefore must Christians who would celebrate aright their holy passover put away from their hearts the very smallest leaven of malice and wickedness, and resolve to serve God in sincerity of living and truth. It is only by thus keeping the Christian passover on earth that we can hope to be "called to the marriage supper of the Lamb in heaven." Only by thus continually rising with Christ unto newness of life here, can we hope that when He Who is our life shall appear, we also shall "appear with Him in glory."

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken

action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

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THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral its great in emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose on heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

GOOD WORDS.

A clergyman in England writes: "I receive the CANADIAN CHURCHMAN regularly and peruse it with great interest. I must congratulate you upon its great improvement and the independent stand you have taken for the advancement of Catholic truth and doctrine."

A layman in Huron Diocese writes: "May you long be spared to wield the pen for the true and noble, especially in the great and worthy cause of our Church, and may your paper be one out and out for 'the truth.'"

A clergyman in Nova Scotia writes: "Many of us, the clergy, who are fighting the battles for Catholic truth in obscure parishes and against terrible odds, owe much to the CANADIAN CHURCHMAN for its noble stand, fearless expressions, and kind words of sympathy."

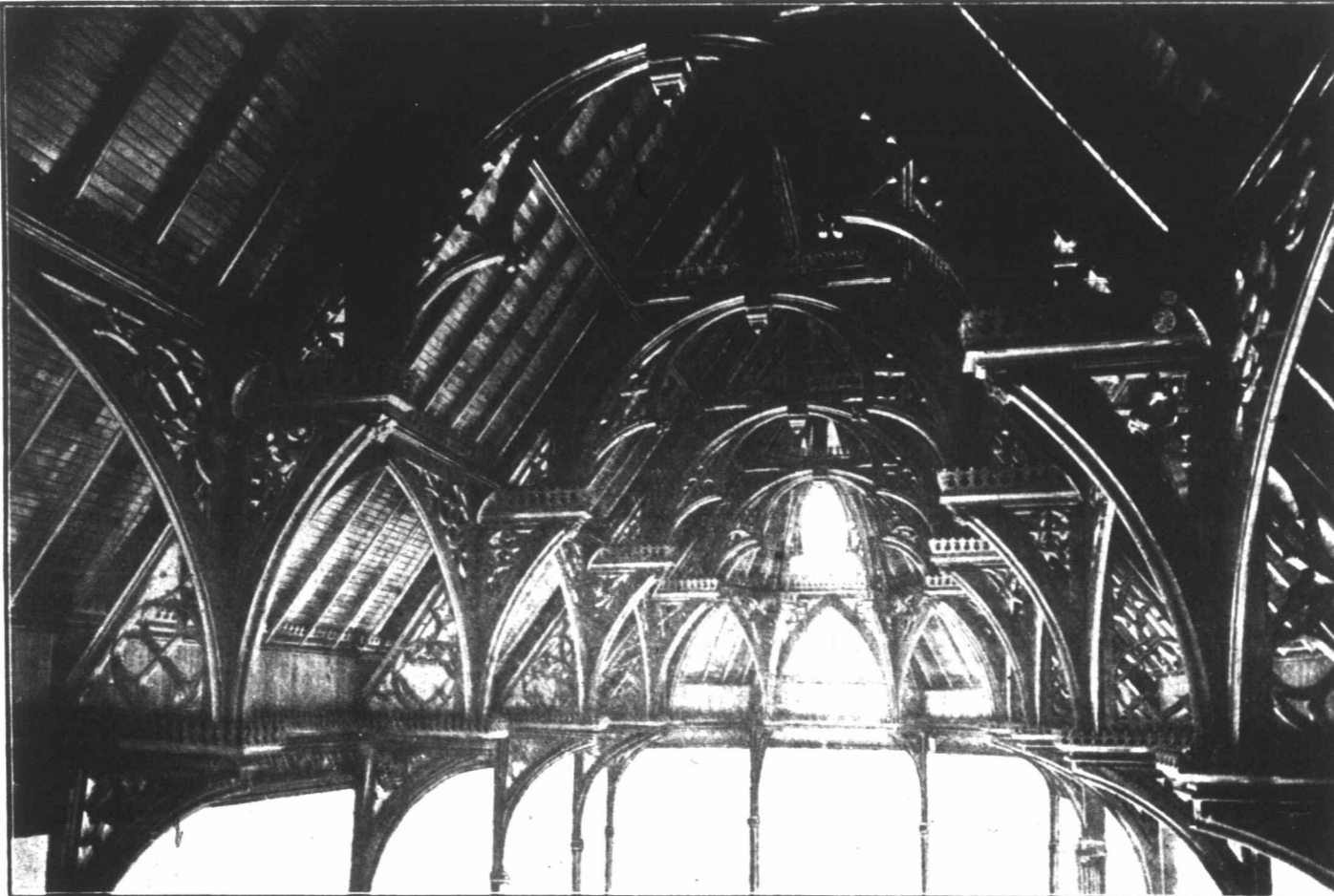
GOD'S HAND ON HIS INSTRUMENTS.

Telescope glasses are polished in order that they may enable the astronomer to pierce the depths of the heavens. Diamonds depend for their brightness on the way in which they are cut, and it is poor economy to leave some of the precious stone in the mass, if thereby its reflecting power and its radiance be diminished. God cuts deep and rubs hard, in order that He may brighten the surface and the depth of our souls, that they may receive in all its purity the celestial ray, and flash it back in varied colours.

ST. ALBANS CATHEDRAL, TORONTO.

As our readers know, we are profoundly anxious that the efforts and sacrifices made already towards the erection of this Cathedral should not be lost to the Church, and that a present effort should be made to keep what has been already got, if it is not practicable at this time to advance the whole work a further stage. We therefore beg to submit the consideration of some aspects of the matter not very often put forward, but which appear to us must get more of the attention of Churchmen in this country than they have done in the past. Can any one really estimate the effects of the Cathedral system on the religious life of the old country? Is it not the first wish of every Churchman who visits the land of his fathers to behold those magnificent temples erected by our devout ancestors for the worship of Almighty God, and are not one's conceptions of the grandeur and universality of the great Church indefinitely stimulated and enlarged by worshipping in these holy places, which are to the country and the race "an eternal excellency, a joy of many generations." But it is alleged the Cathedral system has outlived its usefulness in the old country, and it is not at all suitable for the circumstances of this new country. As the offices of religion are administered amongst us at present, there does not seem to be much knowledge or apprehension of what a Cathedral system properly is. We frankly admit that the details of Cathedral administration might require to be changed to suit modern times, but the fundamental ideas and principles of a Cathedral system are required in one form or another, just as much now as they were six hundred years ago. The effect of the Reformation in so developing the sense of individualism that the individual has lost the sense of his being a member of a Body, with responsibilities to that Body, has created the atmosphere in which so much dissension amongst Protestants has sprung up; and in our own communion, the forces which make for divergence are always ready to assert themselves. No higher work can be done in the Church and for the Church to-day than to do something towards the realization of that unity our Lord prayed for as the evidence to the world that the Father had sent Him. We do not propose at present to discuss in detail how the efficiency of Church administration in a diocese can be increased by the special services of a Cathedral staff. All this has been frequently set forth, and the Bishop of Toronto has shown his appreciation of the altered environment by making the constitution of St. Albans Chapter on the very broadest basis possible, and admitting laymen to be members. We wish to emphasize at present the value a Cathedral in full active life would be in our system, in visibly bringing before us the idea of unity, and constitutional action. The Cathedral

is the parish church of the bishop, and it is fitting that all spiritual activities in the diocese should be regulated from it. Unless some practical harmony of action can be effected, the strength of the Church of England in this country will be frittered away. Christian warfare is subject to the same rules as any other warfare, and if every individual soldier were to insist on fighting for his own land, or not fighting at all, when he did not feel like it, what good would the army be composed of such fighters? So in the Church, we must work as an army. The bishop is the general of the division, and in this material world he must have a material headquarters. The Cathedral system is deeply rooted in the Anglican minds, if it only had manifestation, and the everlasting confusion and multiplication of special societies for every conceivable purpose, would be largely abated, and these good points better developed, were the whole work for Christ considered as one and regulated accordingly. A Cathedral foundation likewise enables us to more sensibly realize that the Church is not local or parochial, or of this generation, but the Body of Him Who is the same



ROOF OF CHANCEL—ST. ALBANS CATHEDRAL, TORONTO.

yesterday, to-day and forever. The sense of worship requires to be cultivated on this continent. The Cathedral has a place that no other agency can have in this. A perpetual standard of worship can be set up there, having in proper subordination all the elements of learning, culture, music, elocution, or which are employed in rendering it. We can all enter into the poetic outburst of Milton:

But let my due feet never fail
To walk the studious cloisters pale;
And love the high embowed roof
With antique pillars, massy proof;
And storied windows richly dight,
Casting a dim religious light;
There let the pealing organ blow
To the full voiced choir below;
In service high and anthems clear
As may with sweetness, through mine ear
Dissolve me into ecstasies
And bring a heaven before mine eyes.

The daily celebration of divine worship should be set the example of in the Church of the diocese. This daily worship has its proper culmination before the throne of God, where "they rest not day and night." Recently a great deal of expression about the unity of the Empire, and the readiness of Canada to accept all her responsibilities in the

Empire system, has been given utterance to. We are all proud of the old land, and it is well for us to look back through her history to understand the sources of her strength. One of these is the recognition to Almighty God of the gift of her great sons. In the great national temples those eminent in the service of the State have received honoured burial, and they being dead, yet speak. The spirit which finds expression in Tennyson's ode on the death of the Duke of Wellington, has animated the national life since its inception:

All is over and done,
Render thanks to the Giver,
England for thy son.

Under the cross of gold
That shines over city and river,
There he shall rest forever

Among the wise and bold
Who never sold the truth to serve the hour;
Nor paltered with the eternal God for power.

What know we greater than the soul?
On God and God-like men
We build our trust.

Speak no more of his renown,
Lay your earthly fancies down;
And in the vast Cathedral leave him,
God accept him, Christ receive him.

Do we not require some such recognition in our national life. The circumstances might not be those of the old country for the beginnings of such connected recognition of high public service with thanksgiving to Almighty God for His gift of great men to us, but that we require it is very clear to us. The Bishop of Toronto was acting in the highest possible way for the large interests of the Church and its effect on national life, when he set this movement going. He may be working altogether for the future, as this generation seems to want immediate results of some kind for any work

begun. The quiet, patient, unknown worker from generation to generation in a great cause, but whose works most emphatically follow him, seems not to be understood. We hope the bishop's efforts will at least meet with such a response as will keep what property has been got to the Church. With the great examples of the past before him the bishop was justified in the action he has taken. The effort of a living Cathedral system in any diocese in spiritual ministrations, unity of life, and exalted sense of worship, would be incalculable. We would earnestly entreat all whom this appeal reaches to consider the question in the light of its vast issues. We appeal to all, whether in city or diocese, or beyond the diocese, that desire to do the great Church high service, to come to the help of this noble institution. We would be exceedingly glad if volunteers for a committee, to work in harmony with other agencies, would offer themselves. We feel sure that organized effort would soon overcome all difficulties, and that the Queen City of the fair Province of Ontario would soon have, in addition to her other institutions, a Cathedral of the Church of the

race in full active life, administering that Gospel, in all its fullness and richness, which has been the great moulding and energizing force in our race since the days of St. Albans.

BROTHERHOOD OF ST. ANDREW.

EXTRACTS FROM THE CHARGE OF THE LORD BISHOP OF ALGOMA AT THE FOURTH TRIENNIAL COUNCIL OF HIS DIOCESE HELD AT SAULT STE. MARIE, IN AUGUST, 1895.

There is not another organization which I am more anxious to see fairly floated in the diocese, wherever circumstances will admit. I refer to the Brotherhood of St. Andrew. Two branches have already been planted in Sault Ste. Marie and Port Arthur, respectively, but the sooner they multiply the better. The progress which the Brotherhood has made since its inception in Chicago a few years since, is marvellous, and can only be accounted for, first, by the abundance of the divine blessing, and next, by the fact that there was a crying need in the Church which only some such organization could satisfy, and that the "set time" for its inauguration was come. Its exclusive object is, as you know, the enlistment of the energies and sympathies of young men in work for Christ and His Church, and, through this, the creation of a sense of brotherhood linking them closely together in the promotion of the same high and holy cause. Its strength, humanly speaking, lies in the fact that it appeals directly to all that is loving and generous and chivalrous, and above all, Christ-like, in a young man's nature. Unlike the methods too frequently adopted with young men, it does not look upon him with a merely pitying glance, as a poor helpless waif, liable to be tossed about on a raging sea of temptation: it recognizes all the loftier possibilities of the nature God has given him—the power not merely to stand fast for himself in God's grace, but, better still, to be a tower of strength to others, and thus sets him on a higher level, and suggests higher aspirations and ambitions. So marvellously has the organization commended itself to the mind of the Church, that its Chapters are formed not merely in large and populous centres, but in smaller towns all through the country, and now no parish, however limited in its scope, considers its organization complete without a branch of the Brotherhood. I rejoice to know that it has penetrated to the so-called "Wilds of Algoma." I trust the example set in Sault Ste. Marie and Port Arthur may prove contagious. Our young men are too often lost to the Church, drawn away from her ranks into other communions, or worse still, drift away into indifference and practical infidelity, because no interest is taken in them, no work is given them to do, no consideration is shown, either in the pulpit or out of it, for their peculiar difficulties and temptations. Young men are specially open to impression, whether for good or evil; and that clergyman fails to discharge the full measure of his responsibility who has on his tongue no word of kindly counsel for them, and in his heart no loving thought for the upward instincts and yearnings that stir and move within them. Alike in town and country, one of the best methods of holding young people, and, I may add, their seniors as well, is to give them something, however trifling, to do for and in connection with the Church. They take it as a mark of confidence and appreciate it accordingly. It imposes, in its measure, a certain responsibility, and but few young men will be found who will not respond with alacrity to the call.

In pursuance of a report of a special committee of the Diocesan Council appointed to consider the whole question of the Brotherhood of St. Andrew, a standing committee of the diocese was appointed, consisting of the Rev. Rural Dean Renison, Judge Johnston, of Sault Ste. Marie, and Mr. J. S. King, of Port Arthur. This is the first diocese, so far as we are aware, in which the Brotherhood has been honoured by having a standing committee appointed to take action with regard to it.

Bombay can now be reached by fast steamer from London in 18 days, and the Cape in 14.

REVIEWS.

CHRISTIANITY AND OUR TIMES. By R. P. Brovup. Price 25 cts. Chicago: International Book Co., 1895.

This volume has no preface and no description of its general preface, except the reference to our times—which, we suppose, are more or less regarded by all preachers. There is a great deal that is very excellent in these discourses, which seem to have been addressed to Congregationalists, or to some other similar Christian denomination; and we gladly draw attention to many wise words on the subject of the new relations of women to society. But on some points we are forced to say that the author is not quite so well instructed in Church principles as one should be who writes on the sacraments. For example, he has a very imperfect conception of the Church doctrine of Holy Baptism. Moreover, he is absurdly harsh in certain remarks on the Church of Rome—which can do no good. In the last discourse, he speaks of the annexation of Canada to the States as a matter of course, although it is not to be accomplished by violence. Mr. Brovup is respectfully informed that his views are not shared by those who live on this side of the boundary.

MAGAZINES.—*The Expository Times* for March has a great deal of interesting matter, and something which is original. First among this is an account of a very remarkable new commentary on the Acts by Dr. Blass, a German scholar, who "disclaims all pretensions to be a theologian." It is the author's eminence as a classical scholar that makes his work of value. Amid much that is of great interest, we would specially note a theory as to the origin of the Acts which would account for the readings of Codex Bezae (D), namely, that these represent the first form of the book, which was afterwards revised by the writer and brought into its present form. This is really a wonderful "discovery," and has gained the approval of the most eminent and conservative critics. Among the contents of this number we would further note the continuation of Professor Sayce's "Archaeological Commentary on Genesis," and of Mr. Bartlett's "Memoir of Professor Sanday." The reviews and homiletical articles are, as usual, excellent.

"A Berserker of Copagong" is the striking title of an equally striking story, which Mr. Edward W. Thomson, author of "Old Man Savarin," and formerly one of the editors of the *Toronto Globe*, contributes to the *Youth's Companion* of March 26. Its scene is laid in the Canadian woods, and it vividly pictures the terrible peril to which a mill-hand's drunkenness exposes his only son.

ST. JOHN'S CHURCH, SANDWICH.

(Concluded from last week.)

During the incumbency of Mr. Johnson the Canadian Rebellion (1837) broke out, and it was in the parish of Sandwich that the Canadian Militia, under the command of the late Col. Prince, advanced to avenge the death of Staff-Surgeon Hume, who was so basely and treacherously murdered by the rebels on the morning of the 4th December, 1838, while on his way to assist the Militia at Windsor, who were engaged in repelling invaders from Michigan who were in league with the rebels, or, at least, were endeavouring to assist them near the present Ferry Landing. Hume's body lies in St. John's churchyard, and his tombstone is one of the chief monuments of interest in that historic cemetery. The Rev. William Johnson, after a short and painful illness, died on the 5th of September, 1840, and was buried at Sandwich on the following day by the first Bishop of Michigan. Mr. Johnson was a man of splendid physique, whose life was full of promise, and therefore his untimely death at the early age of 46 years cast a gloom over the whole community. His warm and generous temperament, his kind and benevolent heart, his tolerant and forgiving disposition, are remembered to this day by aged members of the Church in Sandwich. Two of his sons are known to the present writer, the Rev. C. C. Johnson, now retired and living in Windsor, and another son in Her Majesty's Customs. The next incumbent of the parish was the Rev. Thomas Earl Welby, who was formerly a major in the British army. Mr. Welby's incumbency was marked by the generous gifts which he made to St. John's parish, of the present rectory and lands ad-

joining, consisting of eleven acres, which have since become very valuable. They are conveniently situated midway between Sandwich and Windsor, the rectory facing the river Detroit, on Sandwich street, commanding a good view of the latter and the busy scenes connected with its navigation, and of the city of Detroit on the opposite bank. When the value of these lands becomes available, it will place this parish among the best in Canada. This property was deeded to the Church Society of the Diocese of Huron by Dr. Welby in 1862, nineteen years after his retirement from the parish, being then Archdeacon of Capetown, South Africa. While yet rector of Sandwich he endeavoured in many ways to advance the interests of the Church. Not content with the work which he could do about the town only, he extended his efforts into the country, and with the aid of a zealous parishioner, the late Major Sparke, founded what afterwards became the Mission of St. Stephen, Sandwich West, and a church was built on Talbot street, in what was called the "Irish Settlement," with the hearty co-operation of the people of the neighbourhood. In 1843, he resigned the parish of St. John's, Sandwich, and removed to Capetown, where he remained a good many years, becoming archdeacon of that diocese. Eventually he was raised to the Episcopate, and given the spiritual oversight of the famous Island of St. Helena, where he is still the bishop. He was succeeded in St. John's parish by the Rev. William Ritchie in the same year (1843), remaining until 1852. In the latter year he was followed by the Rev. E. H. Dewar, M.A. During his incumbency the tower of the second Sandwich church was built. In his time the cholera and small-pox visited Windsor and Sandwich, causing much loss and distress among the population for a length of time. Between the 30th June, 1853, and the 18th of August of the same year, there were 30 persons who died of the cholera. In the year 1855 he began mission services in Windsor, as yet in the parish of St. John's, Sandwich, and set on foot the building of a church, which was at length opened on the 10th of December, 1859, and called All Saints' Church. At this time All Saints' accommodated only about 240 persons. Toward the end of December Mr. Dewar was succeeded by the Rev. J. Hurst, and the work so successfully begun at Windsor was continued as that of an outpost of Sandwich until 1863, when it was found strong enough to set off to form a new parish, which was accordingly done. Mr. Hurst, the rector of Sandwich, now became the rector of Windsor, being followed in his old parish by the Rev. Francis Gore Elliott. In addition to the work done here, he continued that which had been begun by Mr. Welby in Sandwich West, about eight miles distant from Windsor. The old church in the latter place, called the Irish Settlement, being now destroyed, Mr. Hurst started a movement to erect a new church in the township of Sandwich South, a little distance from the former site, but at a place more centrally situated in the mission. This has now grown into the prosperous mission of St. Stephen, which, though connected at various times in the vicissitudes of missionary struggles with Sandwich, Windsor and Walkerville, respectively, is now flourishing under the aegis and guidance of the rector of Sandwich. As to the old church of the Irish Settlement, those who took an active part in the building of it were George Vollans, Edmund Taylor, sr., Robert Nicholson, Richard Walker, a Mr. Robinson and a Mr. Bennett. The planks of which the church was built had to be "whip-sawed" out of the logs, there being then no saw-mills at hand. All the work, moreover, was volunteer labour. The building committee of the new St. Stephen's consisted of Thomas Vollans, John Holden, Edward Vollans, Robert Herdman and James Clegg. Mr. Thomas Vollans was chairman, and Edward Vollans collector and treasurer. St. Stephen's Church is a pretty little gothic frame building with deep buttresses of the same pitch as the roof, their cap surfaces extending in straight line from the wall to the ground. The windows are double lancets, containing a fine quality of stained glass brought by Mr. Hurst from England. The roof of nave and chancel is continuous. The latter is flanked on one side by a small vestry and a place for the choir, and on the other by the entrance. Above the altar is a window of somewhat striking appearance, being of a diamond shape, and traversed diagonally by the arms of a large cross from corner to corner, the cross itself being upright. The stained glass is of an amber colour, adorned with eight petaled flowers and other figures in blue. It is placed high above the holy table. The land for the site was given by Mr. Edmund Taylor, sr., and the church cost about \$2,000. The first child to be baptized in the church was Mr. Frank Vollans, son of Thos. Vollans, Esq., now of Windsor. Mr. Hurst resigned the parish of Sandwich in 1863, to become the first rector of All Saints', Windsor, and, as above stated, was succeeded by the Rev. Francis Gore Elliott in Sandwich. It may here be stated that the latter was born in January, 1810, and was the eldest son of the late Colonel Matthew Elliott, a British officer, who was formerly superin-

tendent of the Indian Department of Canada. He was educated at the far-famed school of those days, at Chambly, in the Province of Quebec, then called Lower Canada. He was admitted to the diaconate and priesthood, respectively, by the Right Rev. John Strachan, D.D. first Bishop of Toronto. His first appointment was to the Mission of Colchester in the county of Essex. Here he remained until he was appointed rector of Sandwich, where he departed this life in the year 1880. During his incumbency the nave of the second Sandwich church was taken down and rebuilt (the old tower remaining), and its dimensions extended in the year 1872. He retired in May, 1879, being superannuated, and was succeeded in October of the same year by the Rev. Richard W. Johnstone. The latter continued to be rector of the parish until 1887, when he was appointed to the rectory of South Zorra, whence he removed after a few years' service to Port Rowan. His incumbency here was followed by superannuation and retirement with his family to the State of Michigan. We now come to the present incumbent, the Rev. D. H. Hind, who, on the 10th of August, 1887, was appointed rector of Sandwich. It may here be stated that he received his appointment at the request of the congregation. He has steadily kept in view the spiritual welfare of the congregation and the material progress of the Church. These things have also received his most practical endeavours. The church has been repaired and beautified, and the churchyard has been fenced at a cost of about \$400. The tombstones and monuments, which were falling into decay, were replaced in their proper positions on firm foundations, and the grounds otherwise cared for in a reverent and thoughtful manner. The parish, as a whole, is in as flourishing a condition as could be expected, considering the gradual depletion of the parish by the gravitation of the English-speaking people in increasing numbers to the larger centres of population. There is besides the regular weekly services, both in St. John's, Sandwich, and in St. Stephen's, Sandwich South, a Sunday-school in each, and also parochial organizations which lend their aid in promoting the Church's progress. The choirs of both churches are well trained by a professional musician, Mr. Frederick Shawlaw, who comes over weekly from Detroit, and has brought them to a high state of efficiency. The churchwardens at St. John's Church are Messrs. Geo. Pentland and Morris McWhinney, and the lay delegate to the Synod is James Balfour, Esq. At St. Stephen's Church, Sandwich South, the churchwardens are Messrs. James Vollans and Edmund Taylor. In conclusion, a brief biographical sketch of the present rector will not be out of place. The Rev. D. H. Hind was born in Toronto on the 24th of June, 1853. He was educated at the Collegiate School and King's College, Windsor, Nova Scotia. Leaving college in 1874, he passed several years in the Canadian North-West, being employed on the original C. P. Railway survey. He returned eastward and studied for holy orders at King's College; was made deacon on the 23rd December, 1879, and ordained priest in November of the following year, by the Right Rev. Dr. Binney, late Bishop of Nova Scotia. His first appointment was to the curacy of Trinity Church, Glazebrook, Halifax, under the supervision of the late Rev. George Hodgson, M.A., rector of St. Peter's Church, Charlottetown, P.E.I. On the invitation of the Right Rev. Dr. Hellmuth, then Bishop of Huron, he came to this diocese and was appointed to the mission of Burford, Cathcart and Mount Pleasant, on the 22nd June, 1882, where he remained three years, and was then appointed on the 12th July, 1885, to the Mission of Chesley and Vesta, whence he removed on the 10th of August to St. John's Church, Sandwich. Mr. Hind's labours in this field have been crowned with much success. He is the son of Prof. H. Y. Hind, M.A., D.C.L., formerly of Trinity College, Toronto, but now residing at Windsor, Nova Scotia. Dr. Hind's distinguished career deserves special mention in this connection. While occupying the position of Professor at Trinity College, Toronto, he was sent out as geologist in connection with the first Canadian exploring expedition to the North-West Territories in 1857, under J. W. Gladman, an old Hudson's Bay Company's officer, whose remains lie buried in St. John's churchyard, Sandwich, which, by a curious coincidence, is the parish of Dr. Hind's son. In 1858, Dr. Hind was given full charge of the above named exploring expedition. He subsequently was the leader of an expedition into the interior of Labrador, by way of the Moise River, to ascertain the nature of that country, and was the first white man to reach the tableland of Labrador. In 1876, he was retained by the Canadian Government as Scientific Adviser to the famous International Fishery Commission appointed to enquire of matters pending between Great Britain and the United States, and which met in Halifax in that year. It may be mentioned as another peculiar coincidence that father and son should have at length gravitated to widely separated towns of the same name, Windsor, as in this case, Windsor and Sandwich, Ont., being contiguous.

FROM THE BISHOP OF MOOSONEE.

We have received the following letter from the bishop through his commissary, Rev. Canon Sweeney:

MY DEAR FRIENDS AND FELLOW-WORKERS,—I believe many of you have remembered me in your prayers since the winter of 1894-95, when I did my best to make known to you the interesting work in the Diocese of Moosonee, and when I told you of the journey that lay before me during the next summer. I am going to write a report of my long and arduous journey to the northern part of my diocese, and back through a large section never visited by a bishop, nor I think by a Protestant missionary, and scarcely ever by a white man. (A full and detailed account would I think be found of great interest: such, however, is impossible with the immense correspondence which demands my attention, and I must do the best I can to present a brief resume of the whole). I desire first of all to express my sense of the exceeding goodness of God and His abounding mercies experienced throughout this journey, both in the way of "journeying mercies" and in the help and encouragement granted me in my work at the different stations visited. It was with some anxiety as to the difficulties of the untried route, and some doubts as to whether the spiritual work done at the various stopping-places (the impetus given to the missionary work there) would be commensurate with the toil, time, and expense of such a journey. But "I speak as a fool"—but I reasoned from a human standpoint. I did not properly allow for the great power for good of the many prayers that were continually going up (1) for a safe and prosperous journey, and (2) for an outpouring of blessing on the work done. The prayers have been signally granted in both these respects: difficulties unforeseen, and which could not well be provided against by human calculations, and which might have seriously interfered with the completion of my journey, were removed or overcome: and I believe that a real, and I hope permanent, impetus was given to the life and growth of the Church in those parts; and I have reached home well and safe, a fortnight earlier than I thought possible even with the greatest despatch. I need not enter into financial matters now, further than to say that it is necessarily an expensive journey, but that by taking advantage, sometimes of fortuitous circumstances, and the willing help of friends on the way, and largely by cutting down my needs and requirements, by taking my share of the toil and fatigue of working the canoe, I have kept the expenses down to the utmost. For a large part of the way I only had two Indian lads, which means that I paddled myself for many hours in the day, besides helping to carry over the portages, to haul at the "tracking line" or tow rope, and to make camp at night. I have been travelling in canoe and open boat for over three months, sleeping in a tent, or in open boat without even that shelter, for the whole of that time, except for three weeks altogether at the different Hudson's Bay Co. posts, in almost tropical heat of mid-summer, and the frosty nights of the autumn; sometimes plagued by the myriads of mosquitoes and other venomous flies, at other times, on the bay, surrounded by vast ice-floes from Arctic regions; much of the time wet through from incessant rains or from wading in rivers or through swamps, exposed sometimes to the risks of swift rapids, at others to the gales and tides of the bay; rising daily at 4 or 4.30 a.m., and retiring to my bed on the ground at 10 p.m., but throughout in perfect health and strength, and at the close of the journey perhaps in more perfect enjoyment of health and spirits than for a long time. The discomforts and fatigues and almost privations have been far outweighed by the pleasures, excitements, novelties and many mercies of the road. I am unable to calculate very closely the mileage, a matter of difficulty where the Indians reckon by nights of camping, not by miles, and where the white man has not surveyed and measured the route; but I am safe in saying that from Winnipeg to this, I have travelled some 1,100 to 1,200 miles by river and lake, and some 900 miles along the coast of Hudson's Bay and James Bay. I left Winnipeg, June 18th, in a small and over-loaded steamer for Norway House. The first Sunday was spent at Behren's River, a Methodist mission, where I had the pleasure of preaching, by invitation of the missionary there, to a congregation of Sauteaux Indians; and in the evening, in our own language, to the H. B. Co.'s employees, and the crew and passengers of our boat. I may say here that throughout this trip I preached to Indians by interpreters, as they used either languages or dialects unknown to me. The next Sunday was at Norway House, where, besides the usual resident Methodist missionary and H. B. Co.'s employees, there were gathered other Methodist missionaries and Co.'s employees, who had come to get their annual supplies and their mail. My work here was exactly similar to that on the previous Sunday. The third Sunday saw me at Oxford House, and here the missionary (Methodist) being absent, I conducted all three services of the day. The fourth Sunday was

spent at York Factory, on the Bay. Here I was among my own people again, and held three services, two in Indian, one in English, assisted by our native pastor, Rev. W. Dick. Here I left the rivers and canoe, and journeyed in an open boat, like a fisherman's boat, along the coast to Churchill. We just failed to reach that place by the Sunday. During that time, and henceforth all along the coast, I slept on the floor of the boat, with nothing but my blankets between me and the sky, often brilliant with auroral display; and the mosquitoes at times banished sleep. Then followed a delightful eight days at Churchill, the most desolate and isolated place you can imagine, with only a handful of English speaking Europeans and half breeds, and visited by the reserved and sullen Chipewyan, and by the dirty but jolly Eskimo, reeking of blubber. Truly it is only the grace of God and the love of Christ that can enable Mr. and Mrs. Lofthouse to hold on so patiently. They had been rather ailing in body and depressed in mind from their privations, discouragements, and complete isolation for years from any clerical companionship or communion; but their joy at my visit, and the fact that I carried with me a layman, Mr. Buckland, to help them in their work, and to be trained (D. V.) for a missionary, and the profitable time we had together, have given them a new lease of work. Daily services in the Church attended by all, young and old, the final sessions of a Confirmation class, and interviews with each candidate, visiting the people, long conferences with the Lofthouses as to work, past and future, the Confirmation service itself, the daily classes for the Eskimos held by Mr. Lofthouse, and a visit to the Eskimo camp, made the time fly by. "It is good for us to have been here," was the testimony of all—partly the result of the many prayers going up for this object, and partly of the faithful, thorough work of the Lofthouses. I wish I had time to report more fully my sense of the great work done by them. I must specially mention one service, an Eskimo baptism. Mr. Lofthouse has, very rightly, I think, been extremely cautious and slow to baptize any Eskimo till he had reasonable hope that they had some intelligent grasp of the elements of Christian faith, and were prepared to show it by Christian practice. Hence, except for one bright lad whom he took into his own family for some time, and who is now trying to teach his own people what he has himself learned, there had been no Eskimo baptism. But after very careful consideration of the matter with him, while quite agreeing with him as to this, I also agreed with him that one or two seemed ripe for the sacrament, and that the baptism of these in the face of all the rest, with some simple explanation and exhortation, might impress the others with some sense of the reality of the Christian religion, and of the necessity of their definitely deciding for Christ or their own paganism, and might be the first fruits of a more general harvest. So we baptized one whole family and one single Eskimo, and I trust next year to hear of some more. Mr. Lofthouse accompanied me back to York, where I spent a busy and happy week, but not with the same stirring results and experiences. And this is not to be wondered at, as poor York has been without regular ministrations ever since the Winters left. Mr. Lofthouse has visited it twice yearly for a fortnight or so at a time, at the cost of great toil and the loss of his services in his own mission for some weeks on each visit. He had been preparing some young people, English speaking half-breeds, for confirmation, and Mr. Dick had done what he could among the Indians to the same end in the few weeks he had been there in the summer. But (especially in the case of the Indians) I felt, after personal examination, that some of them were neither spiritually nor intellectually ready to receive the rite; and as I found that most of the young people already confirmed had never had any desire to become communicants, I decided only to admit the most promising, and to leave the others for further instruction, after exhorting them to persevere in preparing themselves, by prayer for the Holy Spirit, and by diligent reading of the Bible. After examination, I also ordained Rev. W. Dick to the priesthood, on the presentation of Mr. Lofthouse. There were not very many Indians at the Post, and as these had been waiting for me and were very short of food, I distributed some small amount among them. I cannot speak very highly of the spiritual life or the grasp of Christian doctrine of these Indians, but their opportunities have been very small. They need a resident ordained missionary, but I have none for them. I have, however, left Joseph Kichekeshik, a splendid example of a native (Indian) Christian, as catechist in charge for the present, and I do hope ere long to have an ordained missionary for York, Canadian or native. I have every hope that the work of special services and special teaching at York by myself, Revs. Lofthouse and Dick, and Joseph Kichekeshik, were blessed to the quickening and stirring up of the spiritual life of some there. Thence to Severn in an open boat was a tedious journey along the coast, the

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Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

LENNOXVILLE.—*University of Bishop's College—M.U. Meeting.*—On Thursday, February 27th, the meeting of the Missionary Union for Lent Term was held. At 5 o'clock, evensong was sung in the chapel, followed by a sermon by the Rev. Canon Thorneloe, D.C.L. He took the subject of the Church's lesson for St. Matthias' Day (February 24th). Explaining that St. Matthias was chosen to fill the place of Judas, he dwelt with his characteristic, quiet, earnest force upon the dangers of false Apostleship, giving some excellent advice to the candidates for holy orders present. He pointed out that no man should presume to take upon himself the grave responsibilities of the priesthood unless from the highest motives, namely, feeling chosen of God to do so and then doing it to His glory and the good of His Church; on the other hand, no man should shrink from the call of duty when distinctly felt. The evening meeting was held in the hall at 7.30 p.m. The Rev. the Principal was in the chair, and there were present the Rev. Professors Scarth, Allnatt, Wilkinson and Parrock, a goodly number of students (including candidates for holy orders) and some ladies. The meeting was begun and ended with the usual offices. The chairman read an interesting article on the Cambridge Mission in Delhi, India. A most comprehensive sketch of the life of the late Right Rev. George J. Mountain, Bishop of Quebec and founder of this College, was the subject of a paper read by Mr. B. Watson, B.A. The Rev. Professor Scarth and Mr. J. S. B. Dickson, B.A., supplemented this paper—the former with anecdotes of the late bishop, from personal knowledge. The Rev. Dr. Allnatt discussed the article read by the chairman, pointing out the many difficulties in the way of overcoming the prejudices of the Hindoo in favour of everything Oriental. This ended a most profitable day spent in the interests of mission work of the Church.

Lenten Services.—Every morning during Lent at 7.45 (Sundays excepted) a short special service has been held in the chapel by the Principal, for the benefit of the students in Arts, with readings from the late Canon Liddon's "Elements of Religion."

Bishop's Visit.—The Lord Bishop of Quebec, Visitor of the College, paid his usual terminal visit on March 2nd and 3rd. Although very much pressed for time, and unable to remain as long as usual, His Lordship delivered the 4th lecture of a course on "English Church History." The earlier ones dealt with the planting of the Church in Britain, down to Mediaeval times. This one was on the "Dissolution of the Monasteries." His Lordship dealt with the matter in such a masterly manner as to make perfectly clear wherein were the weaknesses and the points of excellence in these establishments.

Jubilee Fund.—Amount previously acknowledged, \$2,785; Wm. Rae, Esq., Quebec, \$200; A. D. Nicolls, Esq., \$100; Miss Hastie, Quebec, \$48.22; E. N. Robinson, Esq., Quebec, \$25; George W. H. Milton, Esq., Montreal, \$20; "Trust and Strive," per Mrs. Robinson, Cookshire, \$10; Rev. T. Everett, Cookshire, \$10; Albert Bonwell, Esq., Quebec, \$9.60; Miss M. A. Ferguson, \$2; Edward LeGallais, Esq., \$1; Rev. Canon Thorneloe, D.C.L., Sherbrooke, \$150; Anonymous, Sherbrooke, \$500; C. R. Hosmer, Esq., Montreal, \$100; G. Hooper, Esq., Montreal, \$50; total, \$3,960.82. The sum of \$10,000 is required to be subscribed by July 31st next, in order to secure Mr. Robert Hamilton's offer of \$20,000.

TORONTO.

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

St. Simon's.—A confirmation service was held in this church last Wednesday evening, when thirty-five young people were admitted into the church. Bishop Sweatman delivered a very appropriate address.

St. Stephen's.—Rev. Prof. Clark, of Trinity College, gave a most able and eloquent discourse on the subject of "Christian Missions" in St. Stephen's Church, last Thursday evening. In the course of his remarks special emphasis was given to the great power the missionary cause wielded for the civilization of the world, and compared to the failure of other religions in this respect. An earnest appeal was made to those present to take a greater personal interest in the subject, an equal return of spiritual benefit being assured.

St. Matthew's.—On Monday evening last the fourth anniversary meeting of the Chapter of the Brotherhood of St. Andrew met in the school-house on De Grassi street. Rev. J. Scott Howard, M.A., presided. Among those present who addressed the meeting

were Rev. H. C. Dixon, President of the Fred Victor Mission; and G. L. Starr, J. Blackler, Mr. N. Farrar Davidson, President S.A.B.; Messrs. Johnson, Adams, R. O. Montgomery, and others. The hand-bell ringers gave a pleasing performance.

Grace Church.—The Rev. R. J. Moore and the Rev. J. Pitt Lewis have been conducting a two weeks' mission in this church. Professor Clark preaches Sunday morning, and the above clergy in the evening.

Trinity Convocation.—The Executive Committee of the Convocation of the University met on Friday night, there being present Messrs. J. A. Worrell, Q.C. (chairman), N. F. Davidson, Kirwan Martin, of Hamilton; Charles MacInnes, J. G. Carter Troop, D. T. Symons and A. H. Young, the Clerk, the Rev. Prof. Cayley, the Dean, and the Provost. Convocation's annual grant to *The Review* was ordered to be paid. The Year Book Committee reported satisfactory progress in the preliminary canvass for subscriptions for the Year Book, but wished to have definite action deferred till the canvass has been completed. The Lecture Committee reported, among other things, that the Rev. J. C. Farthing, of Woodstock, had promised to lecture under Convocation's lecture scheme. One of his subjects is to be "Armenia and the Armenian Church." Various other matters touching the University's interests were discussed, one or two new members of Convocation were elected, and the committee appointed to draft a circular setting forth the objects of Convocation, was instructed to report as soon as possible.

Church of the Ascension.—The Rev. J. O. Stringer gave an address on life among the Esquimaux last Thursday evening in this church. He showed the native costume and illustrated his address with numerous views.

St. Luke's.—Mr. Thomas E. Champion lectured on Tennyson's "Geraint and Enid" last Thursday evening in the school-room. The lecture, under the auspices of the guild, was very well attended, and a hearty vote of thanks passed to the lecturer.

St. Albans Cathedral.—The choir, assisted by the St. Albans string octette and able professional and amateur talent, will give a concert in the school-room on Thursday evening, April 9th, at 8 p.m.

NORWAY.—The Bishop of Toronto has granted two years' leave of absence to the Rev. Charles Ruttan, rector of St. John's Church. Mr. Ruttan has been in charge of the parish for the past 24 years, during which time it has grown from the status of a mission field to its present important position. The rector, who has greatly endeared himself to the thousands who have come under his influence, celebrated his 75th birthday on Monday last, and has earned the brief holiday of a life that has been virtually denied it. The Rev. G. L. Starr, curate, will have charge of the parish during Mr. Ruttan's leave of absence.

MIMICO.—The many friends of Rev. Canon Tremayne, rector of Christ's Church, will learn with deep regret of the sudden death of Mrs. Tremayne, which occurred at the rectory early Tuesday morning. The deceased lady had been in her usual health up to the last, and her demise came as a terrible shock to the little community to whom she had so greatly endeared herself by many years of active work among all classes of her husband's parishioners. In addition to her venerable and revered husband, she leaves six children to mourn her loss—Rev. Herbert O. Tremayne, of Islington; Mr. Frank Tremayne, of Sutton; Dr. Ernest A. Tremayne, house surgeon Home for Incurables; Mrs. Hadapath, Lennoxville, Que.; Mrs. Lyle, who resides in the North-West, and Miss Fannie C. Tremayne.

St. Simon's.—The assistant rector of this church, Rev. Ernest Wood, has the sincere sympathy of his many friends in the death of his daughter, Margaret Vivian, who had been ill only a short time.

A meeting of the Rural Deanery of Durham and Victoria was held at the rectory, Newcastle, on Thursday and Friday, February 27th and 28th, 1896. Owing to the illness of a number of the clergy and to the state of the roads, the attendance was small. It was decided to hold the next in St. Mark's Parish, Port Hope, on May 28th and 29th, if it is convenient to Rev. C. B. Kenrick. Rev. Canon Farncomb was requested to introduce for discussion at the next meeting the advisability of holding a convention. W. J. Creighton, Secretary Rural Deanery Durham and Victoria.

The Very Rev. Dean O'Reilly died at his residence, Ashton, near Wigan; he was very popular, and was an enthusiastic cricketer, having on many occasions played for Wigan.

days wet and cold, and head winds, but I had the company and help of Dick and Kichekeshik. At Severn we spent a profitable two days, one being a Sunday with the few Indians who were there. This is a difficult place to work; the few Indians who come there, and the few days in the year that they do so, would not warrant a resident missionary, hardly even a permanent catechist, the consequence being that these few only get proper instruction for the few days that Dick, from Trout Lake, can be there, and some of them get even that perhaps only once in two years. What knowledge or progress in Christian faith and living can we expect from them? Happily the H. B. employee in charge is a Christian, and does what he can in the way of services and teaching. Here my progress was seriously imperilled. The Indians from Albany who were to have met me and taken me through the unknown parts did not come, and the canoe ready for me was quite unsuitable. Happily the H. B. officer there had kept back two Indian lads (Roman Catholics) who had once been over the route, and who could take me right through, and a kind friend in Canada had lent me a good canoe, which I had brought along from Churchill. It would take pages to do justice to this part of my journey, but I must be brief. I left Severn, August 19th, and that day four weeks reached Albany: during that time I saw not a house, scarcely a tent, very few Indians, and not a white man till I met the Archdeacon, and of course I was entirely dependent on my two lads, on the provisions we carried, and the game I shot or procured from Indians. My lads did very well, and I encouraged them by working hard with them, whilst they readily joined in my "family prayers" every morning and evening. For five days we ascended the Severn river; then another five up a creek or brook getting smaller and shallower and more obstructed with fallen trees, etc., daily, till it ended in a streamlet, just wide enough for the canoe, and thickly overgrown with willows which met over us, and where for a whole day we pulled ourselves along by the branches, cutting or breaking those that would prevent us, and parting the others, as we almost lay in the bottom of the canoe. Our hair, eyes and clothes became filled with leaves and particles of bark, and with water from the heavy rain, and with all our labour we did not make more than perhaps a mile in an hour. This stage was followed by the most dreadful "portages" I ever want to make, between small lakes or ponds, half mud, half weeds, and the rest water. We had to walk and carry everything over a succession of morasses, bogs and swamps; soft deep moss full of water, thick, deep, and quaking bog covered with water knee-deep, the bog sometimes breaking and letting one in thigh-deep, so that I was soon wet up to the hips. My lads had to cross each portage some three times, carrying the canoe and the heavier goods, whilst I generally crossed twice, carrying the lighter things, taking a load of some thirty or forty pounds each time, while they carried from seventy to ninety pounds or more! Then we travelled some days down the Wenisk, a fine rapid river, and a week up another, the Sasa Mattawa, and then by a creek like the former one through thick willows, and then came more lakes and muddy portages. Here some Indians were waiting for me, and I had a marriage and a baptism. I forgot to say that I baptized four babes by candle-light on my boat when in the Bay. Then came two or three days down the Equan River, where we had some exciting times in the rapids, and a pleasant sail of one day brought me to Archdeacon Vincent's camp at Capisko. I spent three days with him visiting Indians along the coast engaged in the annual "goose hunt," and after two very hard and rough and long days on the Bay, reached Albany on September 16th. On the 18th I left with two fresh men in my canoe, and after four days of hard paddling and drenching rain, reached Moose, Saturday evening, 21st, thankful for my many mercies, and glad to be at home again. My wife, three babes, and my sister, had arrived here on the 3rd, safe and sound, after a very wet twelve days canoe journey. I think that you will agree with me that this trip, although not a picnic, has been very successful, and that I have every reason to return hearty thanks to our gracious God and Father. I have written this account hoping that it may prove of interest to you and all friends of missions, and may encourage you to continue your prayers and your support; and I hope that it may be read to your missionary societies or circles and otherwise circulated as widely as possible. With gratitude for the past, and in hopes of your continued interest, I remain yours faithfully,

SERVOIS A. MOOSONEE.

Bishop's Court, Moose Fort, James Bay, via Temiscamingue, P.Q., Canada.

A crowded and enthusiastic meeting was held at Nottingham recently, with the object of pressing upon the Government the claims of voluntary schools to further support from the State.

NIAGARA.

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

The Local Council of the St. Andrew's Brotherhood of Hamilton met at Christ Church Cathedral on the 16th of March. A good deal of general business was transacted, and steps taken towards the starting of a Chapter at Stoney Creek. Brother Boustead, of the Cathedral Chapter, presided. Brother John O'Neil is the secretary. Brother M. Abrahams was the delegate from the Chapter of St. John the Evangelist, and Brothers Conway and Murray represented the interests of the Dundas Chapter.

The St. John the Evangelist Chapter held its regular meeting on Wednesday, the 18th inst., Brother John Newman, vice-director, presiding. Brother Abrahams, the delegate to the Local Council, presented his report, and stated the next meeting of that body was to be held in the Church of St. John the Evangelist, Hamilton, on 21st May next.

HAMILTON.—Churchmen in the city feel keenly the possibility of the removal of Bishop Hamilton to Ottawa, and active steps have been begun to prevent such a loss to the diocese. A meeting of the Deanery of Hamilton was held on Thursday morning, the 26th inst., in St. Mark's Church vestry, Rural Dean Massey in the chair. The object of the meeting was to consider the proposed translation of the bishop of the diocese to the new Diocese of Ottawa. A memorial to the house of bishops from the Deanery of Hamilton was submitted, considered clause by clause, and adopted. The memorial set forth reasons which, in the opinion of the Deanery, might be respectfully submitted to the house of bishops as bearing, first, upon the general principle of the translation of bishops; and, secondly, with a view to do all that lay in the Deanery's power to retain Bishop Hamilton in the diocese. The following clergy were present: Rural Dean Massey, Canon Bland, Canon Sutherland, Rural Dean Clark, Canon Curran, Revs. W. H. Wade, F. E. Howitt, Thos. Geoghegan, Geo. Forneret and C. E. Whitcombe. In addition to the steps taken by the clergy, a strong and influential memorial signed by the laity has also been prepared.

St. Thomas'.—A tablet has been placed in the Church of St. Thomas, by a number of his friends and old members of the church, in memory of the late Rev. Dr. Blackman, who was the first rector of the parish and first incumbent of the church, from 1856 to 1862.

Church of the Ascension.—At the Church of the Ascension on Sunday, the 22nd inst., Rev. W. H. Wade preached missionary sermons and the annual collection was taken up, amounting to \$608. During the offertory at the evening service Miss Bessie Clarke sang "Draw Nigh unto Me, ye Weary."

BARTON.—Rev. W. R. Clark preached to his congregation at Holy Trinity Church on Sunday, 22nd March, from the same text he first used in the church three years ago. He will preach his farewell sermons on Sunday next.

HURON.

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

St. MARY'S.—The following clergymen have preached in St. James' Church during Lent, viz.: The Revs. D. Deacon, Stratford; A. Murphy, Ingersoll; D. Williams, Stratford; Canon Davis, London; and H. W. Jeanes, Thorndale. These services have all been well attended. During Holy Week service will be held on Tuesday evenings by Rev. Canon Richardson, London, and a three hours' service on Good Friday from two to five p.m. and from eight to nine p.m., conducted by the rector, Rev. W. J. Taylor. The Rev. James Stephens, M.A., of Cambridge, England, is to conduct a twelve days' mission in this parish, beginning on Easter Sunday.

ALVINSTON.—St. John's.—This parish, which had been vacant for some time and was opened up by the Students' Missionary Society of Huron College something over a year ago, has grown steadily under their faithful ministrations, and after his ordination at the New Year, Rev. C. J. A. Anderson was appointed to the charge. During the summer a Ladies' Guild was formed, and by their able endeavours the church has been thoroughly overhauled and repaired—a porch and walk added—and now presents a most inviting appearance and is entirely free from debt. There is a Sunday-school which is superintended by the pastor, also a children's service every Wednesday afternoon, and a weekly service every Wednesday evening. His Lordship the Bishop visited the parish on Sunday, March 8th, and administered the rite of confirmation to eighteen candidates, the church being so crowded many remained standing during the entire service.

KIRKTON.—In the autumn of 1895 passed away the beautiful Christian spirit of Mrs. F. J. Davis, a very highly esteemed resident of this parish. Some eight months before, Mr. Davis brought her as his bride to this neighbourhood, and her quiet, gentle manner and devoted Christian life won the respect of all and the love of those who knew her best, and it was the cause of universal sorrow when, on the morning of October 28th, the news of her sad and untimely end spread through this community. About 2 a.m. on that morning she awoke and discovered the house to be on fire. She immediately awoke her husband and while trying to escape she fell a victim to the flames. Her remains were tenderly and reverently gathered from the ruins by sympathizing friends and taken to the home of her father, Mr. Robert Creery, sr., Osborne, and on the afternoon of the following day they were followed by a large number of sorrowing friends to their last resting place in St. Paul's churchyard, Kirkton. The bereaved friends have the heart-felt sympathy of the community at large, and we sincerely hope that in their lonely hours of sorrow they may receive Divine comfort and be enabled to look away from the fleeting things of earth to the great, all-wise Ruler of the universe and say, "Thy will be done." Rev. G. McQuillan, who has lately come among us as clergyman of this parish, has started a weekly Bible class which meets every Thursday evening in St. Patrick's Church. We sincerely hope that our Heavenly Father may add His blessing to these efforts in our behalf, and that the class may prove a means of blessing to all who attend it. An annual missionary service was held in this church on the evening of January 29th, and as the invited clergymen were absent owing to unavoidable circumstances, the Rev. G. McQuillan delivered an interesting and instructive address on "Home Mission" work and needs. On Sunday, 16th February, Rev. F. E. Roy, of Hensall, occupied the pulpit of St. Patrick's Church and delivered an eloquent and very practical sermon on "Swearing." It was warmly received and we hope for good results.

WALLACEBURG.—Church of St. James the Apostle.—Sunday, 15th ult., was a day anxiously looked forward to by the congregation of the above church. It was the day of opening of the new church, which takes the place of the old frame building which was burnt on the night of Ash Wednesday, 1895. The corner-stone of the present building was laid last September. The special preacher at the opening services on Sunday was the Rev. Provost Watkins, M.A., of the Western University, London. The lessons were read by the Rev. J. Jacob, of St. John's, Walpole Island. Large congregations assembled both a.m. and p.m., the number at evening prayer being estimated at 400, while many were obliged to go away. The chancel presented a bright appearance. The presence of several beautiful plants was very effective and appropriate to the joyous occasion. The altar was vested in a white frontal, which, as well as the festal stole worn by the rector, was prettily embroidered by one of the ladies of the Senior Guild—Mrs. F. M. Smith. The services of the day began with celebration at 9 a.m., the Rev. J. Jacob assisting. There was also a second Eucharistic celebration at noon. The responses at all the services, as is the custom here now, were chorally rendered. The following is a brief description of the building: The church lies east and west on the north bank of the Sydenham River. Its total length is 85 feet. Its seating capacity is 800, although 350 or 400 can be accommodated easily. The building is of red brick throughout, of superior quality, and roofed with the "Pedlar" steel shingles. The general design is gothic, and in every detail is most carefully and substantially finished. The plans were prepared by the rector, and have been carried out by the local contractor in a most conscientious and painstaking manner. The neat and substantial altar—5 x 3 x 2½—was constructed by him and presented to the church. The internal dimensions are: Nave, 53 x 30; chancel, 17 x 15; chancel platform, 18 x 10; vestry, 13 x 10. The internal woodwork is ash, of beautiful grain and finished in hard oil. A simple but neat reredos surmounted by a Greek cross adds dignity to the altar. The tower, which constitutes the main entrance, stands at the north-west corner, while a roomy porch, enclosing the vestry, and forming a second entrance, stands at the north-east angle of the edifice. A large Celtic cross rises from the west-end gable. The windows are prepared for stained glass, which will from time to time supersede the present temporary plain glass lights. The local circle of the "King's Daughters" have already provided for the east window, while the I.O.O.F. are putting in the west window. Two of the smaller windows are also already provided for. The church is furnace heated and lighted by electricity. The total cost when completely finished in every detail will be about \$5,000. The altar linen was beautifully embroidered by two lady members of the Junior ("Fellow Labourers'") Guild—Miss N. McCrae and Mrs. Torrance. The communion vessels, costing

\$15, were presented by the members of the Juvenile—"Band of Faith"—Guild. The bishop of the diocese visits us Sunday, April 19th, when some 12 candidates will be presented for confirmation.

CLIFFORD.—We, the undersigned Churchwardens, on behalf of the congregation of the Church of the Ascension, desire to thank the Women's Auxiliary Cathedral Branch, Hamilton, for their very handsome present of altar cloth communion linen, etc., which was thankfully received. J. Plummer, R. Rowntree.

MITCHELL.—The services in Trinity Church, on March 22nd, were conducted by Rev. Professor Sherwood, of London. The rector, Rev. J. Kerrin, has been secured for a second week's mission in Christ Church, London, his first week ending 22nd March, having stirred up a lively interest in his work, and encouraged another week's effort.

LONDON.—Western University.—The arts faculty have arranged an excellent programme of lectures in aid of the foundation for the arts library. Tickets for the course of six lectures are issued at \$1 and for the single lecture at 25 cents. All are to be delivered in Bishop Cronyn Hall, London. The programme is as follows: 1. "Tennyson and Arthurian Story"—Professor F. H. Sykes, London; 2. "Moral Aspects of Greek Tragic Poetry"—Chancellor Burwash, Toronto; 3. "George Elliot"—Provost Welsh, Toronto; 4. "Emerson"—Prof. Cappon, Kingston; 5. "Burns"—Prof. Clark, Toronto, Trinity University; 6. "Browning"—Prof. Alexander, Toronto University.

Bishop of Huron's Episcopal Visitations.—In April and May the bishop visits the counties of Waterloo and Oxford, and in June the county of Lambton. Particulars of the above visitations have been already given. His appointments beginning with July are in the counties of Middlesex and Lambton as follows: Lucan and Biddulph, July 5th; Granton and Prospect Hill, July 6th; Brinsley and Ailsa Craig, July 7th; McGillivray and Parkhill, July 8th; Greenway and Thedford, July 9th; Forest and Camlachie, July 10th; Oil City and Oil Springs, Oct. 11th; Inwood and Alvinston, Oct. 12th; Metcalf and Glencoe, Oct. 13th; Appin and Aughrim, Oct. 14th; Florence and Newbury, Oct. 15th; Wardsville and Mount Brydges, Oct. 16th; Delaware and Caradoc, Oct. 18th.

British and Foreign.

The Bishop of Zululand returned to his diocese in the "Goth" on the 21st ult.

The Bishop of Rochester has become a vice-president of the Church Sanitary Association.

A chancel-door porch is to be added to Hawarden Church as a memorial of the late Mr. William Henry Gladstone.

Bishop Wilkinson, on leaving St. Petersburg, proceeded to Riga, and thence to Berlin, to confirm. From Berlin he will go on to Moscow.

An anonymous donation of £500 has just been received by the Church Army in aid of the society's work amongst the outcast and destitute.

The British and Foreign Bible Society reached its 92nd birthday on March 7th. It was kept at the Guildhall, Alderman Sir Henry Knight presiding.

The important living of Mortlake has been offered by the Dean and Chapter of Worcester to Canon Knox-Little; it is worth £400 a year with residence.

The Bishop of London has instituted the office of "marine reader," to which captains and other responsible officers of the mercantile marine may be admitted.

The new Benefices Bill includes the prohibition of the sale of next presentations, and mortgage of advowsons, and the rendering illegal the sale of patronage by public auction.

The Church party held a meeting recently for the consideration of Lord Cranborne's Benefices Bill, and went through it clause by clause. The Bill passed the second reading by an overwhelming majority.

The Rev. G. C. Fisher, late vicar of Croydon, who has been appointed Bishop-Suffragan of Southampton in succession to the Bishop of Osaka, will be consecrated at St. Mary's, Lambeth, on the Feast of the Annunciation.

For the benefit of the clergy a course of instruction in hygiene has been arranged to take place in the Chapter House of St. Paul's Cathedral. It will consist of a series of twelve lectures on subjects connected with health.

A beautiful-stained glass memorial window has just been placed in Holy Cross Church, Canterbury. The subject is the Crucifixion, with the figures of the Centurion, the Blessed Virgin and St. John, the spaces being filled with angels.

Canon Gore has been lately suffering from an eye trouble, and has been obliged to give up all work for the present. His Monday lectures in Westminster Abbey have been suspended, and Archdeacon Furse has taken his place in residence.

The Lady Chapel of St. Saviour's, Southwark, was reopened recently after the carrying out of extensive restoration work by Sir Arthur Blomfield. There was no formal ceremony. This historic building will accommodate 400 worshippers.

During 1895, thirty-eight unions were supplied with Bibles, attractive story books, etc., for the use of casuals, and fourteen unions also received additions to their libraries. Three hundred and ninety-three workhouses have now been supplied.

We learn by the mail received recently that Bishop Richardson of Zanzibar was in the best of health at the time the mail left a month ago. He is paying his first visit to the Rovuma district, and last month consecrated a new stone church at Kologwe.

The new Primate of Ireland (Archbishop Alexander) will preside at the annual meeting of the Church Army in St. James' Hall on May 6th. The Earl of Stamford, Bishop of Mashonaland, Bishop Barry, Lady Henry Somerset, and others will also be present and take part.

The completion of the decoration of the upper portion of the choir of St. Paul's Cathedral with mosaics will be celebrated at the afternoon service on Easter eve (Saturday, April 4th) when a special *Te Deum* will be sung. The Lord Mayor and the Corporation of London will attend in State.

The Bishop of Rochester is going to form a diocesan library, the Rev. H. Launsdell, D.D., having presented the bishop with copies of his well-known works, accompanying them with the suggestion and request that they should be regarded as given to the bishop and his successors in the See.

Bishop Tucker, who is at Uganda, says: "King Mwanga is not yet a Christian, but his attitude encourages hopes for his conversion." Bishop Tucker has lately been confirming, and when he wrote was contemplating admitting several of the most promising of the natives to deacon's orders.

The collections at St. Clement's Church, Nechells, Birmingham, on Sunday week, amounted to £1,546, which is said to be the largest sum collected at any place of worship in Birmingham. The collections were in aid of the endowment fund of a new parochial mission hall, and included a cheque for £1,000.

A meeting to promote the raising of funds for the restoration of Bristol Cathedral has been held, under the presidency of the Mayor, a well-known Wesleyan. A sum of £6,000 is required for pressing work. The bishop stated that the large sum wanted was simply for putting the eastern portion of the cathedral in sound repair.

BUNNEY-WITH-BRADMORE, NOTTS.—The third Sunday in Lent was a memorable day in the old parish church of Bunney, marked by the inauguration of a surpliced choir. The new vicar, the Rev. Herbert Cooper, has adopted the Eastward position, and the improved musical parts of the services render them much more attractive than hitherto.

The prolonged ecclesiastical game of "pull peer," "pull cardinal," is still being played between Lord Halifax and the head of the Anglo-Roman communion, the bone of contention being as before the much-worried one of Anglican Orders, the Papal recognition and formal condemnation of which the two combatants are striving hard to secure.

The monthly organ of the Universities' Mission calls attention to an example set by mourners in Ireland. The Mission received three separate sums amounting in all to £9 10s. from the choir, chapter and vestry of Derry Cathedral, and a G.E.S. Lodge. The money was given to forward the work in Africa instead of being spent on the usual wreaths, on the occasion of the funeral of the late Mrs. Alexander.

The Official Year-Book of the Church of England

for 1896 (S.P.C.K. 3s.) has just appeared. This is the fourteenth issue of this important work, and the information it contains, and the valuable statistics it gives, increase year by year. The volume presents to the public an authorized and comprehensive record of the condition and work of the Church of England, and of all Churches in communion with her throughout the world.

Writing recently to the C.M.S., Bishop Tucker dwelt on the great outward change for the better that has taken place in Uganda since 1890. Every chief of consequence has now a double-storeyed house, and the progress made in spiritual things is even more pronounced. A beautiful new church crowns the hill of Namirembe, accommodating 4,000 worshippers, and in the district around other three and twenty churches bear witness to the spread of the Gospel.

The people of Leatherhead are of a progressive order. Last week, it was arranged for the Bishop of Mashonaland to address a meeting in the interests of his work in South Africa. In order to induce a larger number of people to be present than would otherwise have come, an orchestra of ladies and gentlemen combined to give a selection of music during the evening, with the result that the hall was crowded, and the bishop expressed himself much pleased with his hearty reception.

The will, dated July 8th, 1895, of the Right Rev. Chauncy Maples, Bishop of Likoma, in Central Africa, who died at Lake Nyasa on the 2nd of September, 1895, has been proved. It begins: "In humble, but firm, trust in God's mercy, in full faith in the branch of the Church of Christ in which I serve as bishop, I commend my soul to God." The testator bequeaths to his father the Greek Testament given to him on his ordination to the diaconate, and there are numerous specific bequests to friends connected with the Central African Mission and others.

Recently, at a meeting at St. James' Hall, Derby—the Bishop of Derby presiding—the Bishop of Mashonaland set forth the urgent needs of his vast diocese, and described the wants of the great number of white settlers as well as of the heathen, and dwelt on the enormous importance and extent of British influence in Africa. In the evening the bishop preached at Kirk Langley Church, a heart-stirring sermon on the mainspring of missionary work, the brotherhood in Christ and love of the Master. Over £12 was subscribed, and a lady living in Derby also gave £26 to be spent on a "Church hut" in Mashonaland.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

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

Answer this Question.

SIR,—Would some of your numerous correspondents answer this question. Is it contrary to the teachings of a Broad Churchman to hold tea meetings or concerts in connection with the Church during the season of Lent, or is it just an idea of very High Churchmen that such things are sinful?
DOUBTING THOMAS.

Abiding in Christ.

SIR,—It is a wonder no one has attacked a late letter upon "Abiding in Christ." I suppose nobody has read the words carefully enough to find fault. Some, however, may be wondering where this sentence came from, "Abide in Me, as a branch abides in the vine," since the latter half does not appear in the Bible. That the addition is perfectly justifiable seems manifest from the following: In chapter xv., verse 9 and 10, it is written—"Abide in My love. If ye keep my commandments ye shall abide in My love, even as I have kept My Father's commandments and abide in His love." "Abide in Me," verse 4, needs some qualifying analogy in order to make the meaning clear. If we say, "Abide in Me as I abide in My Father's love," the sequence of thought is destroyed, and a great change made in our Lord's actual words, "Abide in My love as I abide in My Father's love." But if we write, "Abide in Me, the True Vine, as a branch abides in the typical vine," the sequence of thought is preserved

and drawn out to completion without any violence being done to His Word. Again the expression, "Abide in Me, and I in you," has its true complement in this saying, "Thou Father art in Me and I in Thee," chap. xvii. 21. Certainly the Son is not in the Father by keeping His Father's will, but by eternal generation, according as it is written, "As the Father hath life in Himself, so hath He given the Son to have life in Himself," chap. v. 25. Therefore we conclude that our Lord was speaking of a similar union between ourselves as members of His Body, branches of the True Vine, and Himself the Head and Stock, whereby a communion of vital energy is originated and maintained. Yet, although the teaching is so plain, and contradiction leads up to the absurdity that the Son is in the Father by obedience and holy living, these very words "Abide in Me" are taken as proving the need of conversion. A well known writer sets before us a man baptized, confirmed, confessing and receiving absolution, communicating, but still feeling himself unforgiven. Then follows the remedy, "the sacrament of justification," viz., conversion, as taught by Christ in bidding us "Abide in Me." Instead of examining the man as to his contrition, sincerity of confession, intention to amend, an eighth sacrament is dragged in and lauded as the True Sacrament of the Gospel. Christ's own explanation of His meaning is ignored, and His words wrenched from their context to support a fad. What peculiar sanctity it is to condemn the sacraments approved by the catechism, homilies and universal practice, and boldly introduce a sweet little thing of our own as the one thing needful! If our people are not perceiving His life welling up in their souls and producing interior fruits of holiness, let us be content to press upon them the warning of the Church, "Let a man examine himself whether he truly repent," and "draw near with faith," intending to abide in His love by future obedience.

A. B. C.

Powers of Churchwardens.

SIR,—In reply to "ex-Churchwarden," would say the Churchwardens can only act through the vestry, and cannot expend money on alterations or improvements without the consent of the vestry. It is usual for the people's warden to be treasurer. In places where there is a chartered bank or loan, or savings company, the Churchwardens shall deposit in such bank or company, to the credit of the church, all moneys coming into their hands, and make all payments for sums not less than five dollars by cheques on said bank or company, signed by both Churchwardens.

LEX.

The Remedial Bill!

SIR,—There is evidently something wrong with the Canadian Constitution; nor have we far to go to find the cause—"the Constitution of Canada being essentially a Constitution of compromise." And now that we are beginning to look for signs of vigorous national life, we find ourselves handicapped by the law of compromise. What we need is a change of that first step in our constitutional history which gave to the new French-speaking subjects of the Crown their religious privileges, their language, and their code of civil law. Surely the Latin Church is old enough and rich enough by this time to stand on her own merits; and as it has been found that the Anglican Church in Ireland continues to flourish, although she has recently suffered disestablishment, there should be sufficient faith in the infallible Church here to come into line with other branches of the Church of Christ. This is "the compulsory religious clause" that should be expunged. Let us take, for instance, the last precedent for new national life, furnished by the Congo Free State—where there is no Established Church. Depend upon it it is the clause referred to in the Treaty of 1774 which lies at the root of much of our difficulties of development and growth as a new nation, and on the strength of which clause the Latin Church derives an income from the Province of Quebec alone of at least ten million dollars per annum. The Anglican Church in Canada has had to submit to the partition of much of her temporal substance, and probably she is all the better for it, in her spiritual health; and who can tell what spiritual blessings might accrue to that Latin Church were she also to become a voluntary instead of an established institution amongst us? I should like to know if said clause of the treaty was not, and is not, *ultra vires* of the old statute of *præmunire*? However that may be, had it not been for that clause of the Quebec Act of 1774, there would have been no Manitoba clause calling for a "Remedial Bill" to-day. In his letter (of 12th March) Mr. Creagh asks "what secular education has to do with religious exercises in a public school?" Hooker says: "All true virtues are to honour religion as their parent, and all well-ordained commonwealths to love her as their chief stay." Mr. C. says again, "Religion might as well be taught in a music-hall or academy

as in a public school." As a matter of fact, in Old London lately, a *music-hall* was *closed* as *injurious to morality*, and there can be no religion without morality. Again, I suppose a grammar school is a public school—and personally, as an old grammar school boy—in a school equally divided between Anglicans and Dissenters, an embryo Lord Chancellor being among the latter, we were a set of jolly good fellows, *although we had regular religious instruction together*. I agree with your correspondent—no "atheist, or something worse," should be tolerated to teach for the higher life. The one hour of Sunday-school per week is by many considered more or less of a failure; even the home life often is no improvement on the Sunday-school, in many instances; whereas, the day-school life certainly does afford a grand opportunity to instil principles of faith, virtue, knowledge, temperance, patience—*yes, and godliness*, together with brotherly kindness and charity—and all of these are always seasonable.

L.S.T.

Did the Synod Authorize the Cathedral Scheme?

SIR,—“Beta's” letter in your last issue is much to the point, but there is one question I should like you, or some one, to answer, and it is this: Was the bishop authorized by the Synod some ten years ago to proceed with his Cathedral scheme? If so, there are no words strong enough to condemn the action of those clergy who are opposing him now. The statement of “Beta's” with regard to the “profitable investments” made by the Synod, ought to open the eyes of Churchmen to the loose way the Church finances are handled, and also prove that the Rev. J. P. Lewis, and his able colleagues of the audit committee, were perfectly right in exposing such cases of “profitable investment” to the Synod at large. Do it again, Mr. Lewis, and you will find those who have the Church's interest at heart at your back.

“GAMMA.”

What May We Not Expect Next?

SIR,—In connection with Canon Hammond's able series of articles on “Our Relations with Dissenters,” it will be interesting to many readers of the CANADIAN CHURCHMAN to learn that on the 29th inst., in the City of Montreal, St. John, French Presbyterian, will be formally dedicated. The interesting fact in connection with this magnificent stone structure is that its spire is surmounted with a plain Latin cross, and above its central entrance on the outside, a splendid statue of St. John the Evangelist has been carved in the rock. It is worthy of note that the singing in St. John's congregation, as well as in nearly all French Protestant congregations in Canada, is out of a book which contains 17 forms of prayer for use in the public worship. Two or three days ago, in passing Knox Church, which faces the Roman Cathedral, I saw for the first time a large St. Andrew cross carved in the rock above its central window. Truly these are wonderful times. Another item of interest for Churchmen is the fact that Grace Church (Methodist) in Worcester, Mass., has a surplice choir and processional service. What may we not expect next?

HENRY E. BENOIT.

The Church in no Particular Danger.

SIR,—Now that the Remedial Bill has passed, and Quebec ecclesiastical influence is retained on the side of the party in power, and that the Diocese of Ottawa has secured Bishop Hamilton and left Niagara a grass widow, it is to be hoped that spring will open up and that the coming year will be a prosperous one. The country is still safe, and the Church is in no particular danger. There is no doubt Bishop Hamilton will be more at home in Ottawa than he ever has been in Niagara. Niagara has been called the parlour diocese of Canada. The extent is small. The country beautiful and fertile. The majority of the people loyal, affectionate and attached to the Church. That ecclesiastical faction has been rife there is no denying. There is, however, to-day a more tolerant spirit abroad than at any time since the diocese came into existence. If ritual has advanced it has done so hand in hand with faithful and zealous work on the part of those who have practiced it. Advanced Churchmanship has grown not by the will or action of the bishop, but independent of it. Those who have lifted the standard have done so at their own personal risk, with their people's wish and at their own expense. There has been no case of taking “Protestant money to do the work of the Bishop of Rome”—“or to undo the work of the Reformation.” The work that the so-called Ritualists have done in the Diocese of Niagara, would (had it been done by some new-fangled organization of the nineteenth century) have thrown your pure-quill evangelical—“only honest Churchman”—into an exuberance of delight which would have vented itself upon platform and in pulpit, in that gush which goes down for liberal sentiment and broadmindedness—but which is after all nothing more than another way of

saying that the Church is only an antiquated sect, unable to cope with the conditions of to-day—just as complimentary to her as the Roman taunt that Henry VIII. made the Anglican Church because the Pope would not let him have all the wives he wanted. With better knowledge of the origin, rationale and history of the Christian system has come clearer views and fairer estimates of the position and integrity of the different sections. Ritualists can no longer be driven out of the Church by either persecution or cold shoulder. Their danger lies in self-satisfaction, and ultimate intolerance—a disease which has affected every dominant party. If Niagara would just return and be a part of the Diocese of Toronto, it would be the wisest thing that could be done. Give the Bishop of Toronto an assistant who would take over the St. Albans Cathedral work and strengthen the weak missions in the Niagara district.

RADICAL.

Why Is It?

SIR,—The Rev. Mr. Grubb and company, Evangelists, have been holding meetings in Montreal. It is odd and very mystifying to find them advertised to hold daily meetings in Erskine (Presbyterian) Church, and but one service in Christ Church Cathedral on one Sunday, and, on the next, one service in St. Martin's Church (Rev. Troop, rector). Why is it in this fashion if the Evangelist is a regular Church clergyman in good standing? Why, Churches of his own communion are either passed by or held aloof, and a Presbyterian place made use of. If what we hear be true, that he seems to take great pains to decry ordinances, whether it is the sacred ministry and the sacraments, at every chance, it is just as well that he holds forth elsewhere. Very strong letters have been issued and sent round to all the parishes requesting subscriptions, etc., towards endowments for Professorships, etc., in behalf of the Diocesan College. However necessary or commendable these letters, coming immediately after equally urgent appeals for Dunham Ladies' College, must inevitably conflict one with the other.

READER.

BRIEF MENTION.

Bismarck and Rodney have been set apart as separate parishes.

Judge Thomas Hughes, F.S.A., B.A., author of “Tom Brown's Schooldays,” died recently at Brighton, England.

The Venerable George Anthony Denison, Archdeacon of Taunton, is dead, at the age of ninety-one.

The Rev. E. J. Etherington, incumbent of Sunderland, has gone to Rothesay School, Rothesay, N.B.

It is announced that a French naturalist has invented an instrument which he terms a “glossometer,” for measuring the tongues of bees.

A steam self-propelling omnibus, carrying 35 passengers, will be employed at Treguier, a seaside resort in the north of France.

Reindeer meat from Russia and Norway is a late addition to the bills of fare of the Paris restaurants.

Rev. Mr. Coleman, Deseronto, will act in capacity of missionary for Tyendinaga Reserve, until such time as another minister is appointed.

The only eclipse visible in North America in 1896, will occur August 22-23—a partial eclipse of the moon.

The German Government are now proposing to expend upwards of two millions sterling on light railways.

Orders have been sent to London for 5,000 Bibles, 5,000 hymn books and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly £5,000 to foreign missions last year.

Rev. W. T. Noble has resigned charge of Trinity Church, Quebec. His resignation will be taken into consideration at the Easter vestry meeting.

The five composers selected to adorn the “crown” centre piece to be presented to Theodore Thomas are Beethoven, Wagner, Brahms, Berlioz and Rubenstein. Thus, Germany, Austria, France and Russia will be represented.

The Rev. A. C. Kettle, of Qu'Appelle, has been placed in charge of St. Alban's Church, Moosemin, left vacant by the removal of the Rev. W. T. Mitton to Winnipeg.

All the money for the beacon in memory of Tennyson has been subscribed; the monolith for the shaft has been successfully quarried in Cornwall, and the monument will be set up in the fall. Of the \$4,750 subscribed, \$1,250 came from the United States.

The Rev. J. T. Bryan, rector of Trinity Church, St. Stephen, N.B., is taking temporary charge of St. Paul's, Charlottetown, made vacant by the departure of Rev. W. H. Hamlyn for England.

Family Reading.

Easter Hymn

The empty Cross stands on the hill;
Fast falls the evening gloom,
While darker shadows, dear and still,
Enfold the new-made tomb.

There, lifeless, rigid, lies the Lord,
Whose keen and quick'ning breath,
Strong in the accents of His word,
Awoke the dead from death.

The fleeting hours in silent sweep
Speed on to deeper night,
But from Death's entralling sleep
Arose the Prince of Light.

Now darkness yields its reign to day,
And still the guarded grave
In triumph claims as lawful prey
The Christ who came to save.

O'er the dead King, low in the dust,
No bright'ning glory gleams;
While hope in hearts by sorrow crushed
Sinks with the waning beams.

The third day dawns; hush! 'tis the beat
Of quivering angels' wings;
Hastening the risen Lord to greet,
While nature gladdened sings.

Victor of Death, and Source of Life,
Triumphant over hell,
Finish'd earth's toil, and blood, and strife,
Henceforth in heaven to dwell.

Refuge of every contrite heart,
Deliverer from sin,
Thy risen life to me impart,
And make me pure within.

Easter Day.

LOVING SERVICE.

It is twilight in the very early morning. There are not many people to be seen, but one woman is hurrying along looking very sad. Her eyes are heavy, and she has been weeping. You know her name, it is Mary Magdalene.

It is a grave to which she is going. And in her hand she has a bundle of sweet spices, with which she may anoint the body that is laid there. They are the best she can give her beloved Master. For it is His grave to which she is going.

It is a sad walk, and she is weary. Everything seems weary when you are sad. Perhaps she is a little cheered by thinking she is doing the only thing she can for her Lord. There is often peace to be found in doing.

Presently she stops at the little door of a cave cut out of a rock. There was a stone there yesterday, rolled against the door to keep it safe.

But to-day the stone is gone! That is strange, so strange that she feels she must go and tell some one the grave has been touched. She goes away and tells Simon Peter and John.

They come running quickly and look into the tomb. They only see the grave clothes lying about. “That is all,” they think; they cannot understand it, and soon go away to their homes again.

But the faithful woman stays on. She is alone. There is a forlorn sense in her heart that there is now nothing to be done. Her loving work of anointing the body is not wanted now. The spices are useless. What a blank there seems in her heart!

Have you ever felt something like that, the day after a funeral? The friends and relations are all gone away, and there seems nothing to do. The nursing and tending the beloved one is all

over, and common life has to begin again. Yet you are sadly disinclined to take up the old everyday work afresh. It is an awfully blank time. You are listless and sorrowful, and it is easy to spend a good deal of time in looking back and dwelling on the past.

Mary had nothing to do. She looked sadly into the grave of her dear Lord, weeping as she did so. Perhaps it would have been better if she had looked away from it. For we must ever look onward, not at the past. "Onward and upward" should be our motto.

True, she saw the angels in the tomb. But a little way off there was One more glorious than the shining angels—the risen Lord Himself!

Perhaps her eyes were blinded with tears and so she did not know Him quite at first. But when He called her by her name, "Mary," then she knew Him. And then her grief was all changed into joy.

Has sorrow or trouble ever kept you from seeing Jesus? He is at hand, ready to call you tenderly by name. Only you turn away and dwell on the sad past. Ah, in doing so you are turning away from Him!

Christ the risen Lord changed Mary's sorrow into joy. That is a type of what He can and will do now at this very time.

So don't be hopeless and out of heart. That is the last thing a disciple of Christ ought to be. Look up with a bright, brave smile on your face, and you will plainly discern Him very near.

Then He gave Mary something to do for Him. What was it? To go to His brethren and give them a message from Him. She was to act and do, not only gaze and adore.

Will not Christ give you some work to do for Him this Eastertide? Perhaps you have been rather desponding lately—well, now is the time to begin afresh. A new, vigorous, active life of service may be before you.

What can you do for the Lord Jesus? Ask Him to show you. Say—

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Swift and beautiful for Thee.

"Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from Thee."

Your hands can work for His poor willingly. Your feet can move quickly. Yes, quickly; for, remember, dawdling is a waste of the Master's time. Did not Mary go swiftly on her Master's errand? Yes; we are sure she did. And was not her face full of earnest purpose?

So you will not be listless and half-occupied any more, but every minute will seem precious because it can be used in the Master's work.

Thus Easter may be a happy, fresh, bright time of beginning again.

For Christ our risen Lord is very near us in His glory and beauty, and He has something for each of us—yes, for each of us women—to do for Him.

Church Terms Explained.

Banner.—A standard hanging by cords from the top of a staff, which is commonly surmounted by a small cross. It is generally embroidered with some appropriate design or figure.

Baptism.—The initial Sacrament necessary to salvation, whereby we are regenerated or born anew in the Kingdom of Grace.

The congregation should stand during the service until the Lord's Prayer.

Baptismal Shell.—A scallop shell, either real, or of precious metal, used by the priest for pouring the water on the head in Holy Baptism.

Baptistery.—A portion of a church set apart for the administration of Holy Baptism; or a large receptacle for water, in which adults can be baptized by immersion. Baptisteries exist in various English churches.

Bidding Prayer.—A long prayer ordered by the

50th Canon to be said before all sermons which are preached apart from other services. It contains petitions for royalty, nobility, lords, commons, magistrates, and also for the faithful departed; and is quite distinct from the Collect for the Second Sunday in Advent, which is sometimes repeated without authority, before a sermon, and erroneously called the Bidding Prayer.

Easter Grace.

The Easter Collect breathes the Church's glorious triumph song. In a dying world we see the Risen Saviour who has "overcome death." In the might of His Divine power He stands by the grave of humanity; and as He utters those words, which no mere human tongue could ever have framed,—"I am the Resurrection and the Life"—"He opens unto us the gate of everlasting life." But beyond this easter triumph in the resurrection, the Collect is richly full of the doctrine of "Grace," which is our great need in a sinful world, before we pass through that "open gate of everlasting life." "Special grace preventing us," going before us, "putting into our minds good desires," and "continual help, that we may bring the same to good effect"—how bountiful and complete the provision, how complete the supply for "all our need!"

Oh for wisdom and watchfulness to avail ourselves of this fullness of Easter grace; "so that through the daily renewing of the Spirit, we may rise daily from the death of sin" to the "life that is hid with Christ in God"—the earnest of the life above, where those who "awake in the Divine likeness" shall be eternally "satisfied."

Miss Alcott's Life Story.

Louisa M. Alcott is said to reveal herself in a most interesting way in a number of letters (written to five little girls), which are to appear in the *April Ladies' Home Journal*. These letters were written during the busiest period of Miss Alcott's life, and present a pen picture of the author drawn by her own master hand. In these she talks with singular frankness of herself, her work, her aims, her home, her spiritual belief, and of the influence that directed her to literature. She never saw any of her five correspondents; but their youthful frankness, intense interest in all her writings, and their love for the author, and for the character of her creations, impelled her to turn aside from her work and cares to find diversion in chats with such eagerly enthusiastic, admiring and sympathetic friends. Miss Alcott's first letter is dated 1872, and the others were written at intervals up to within a short time of her death.

"The King's Business."

The first recorded words of Christ declare that he must be about His Father's business, and among His last words He declares that He has finished the work which His Father gave Him to do. If the Christian is to follow Christ in everything, let him not be slow to learn that God has a work for him to do which no one else can do. The most important business of every man is to serve the Lord his God. In this service, as in every other, there are certain great rules to be observed.

The first of these rules is diligence. Many a man who is diligent in his daily work does the Lord's work with a slack hand. Instead of being "instant in season and out of season," he is lukewarm on Sundays and frozen all the rest of the week. Instead of taking as his motto in the Lord's work, "Not slothful in business," he is content to live on the principle, "Take thine ease." Instead of being willing to "spend and be spent" in the Lord's service, he counts it a task to do more than he absolutely must. Instead of doing all things as unto the Lord, he lives for himself alone.

Another rule in the King's service is that the servant should be faithful. It may be that we are not brilliant, but we can at least be faithful. "It is required," especially of the stewards of God, "that a man be found faithful." As a help to faithfulness, "consider Christ who was faithful," and remember His command and promise, "Be thou

faithful unto death, and I will give thee a crown of life."

But in order that these rules should be obeyed, let the work be done heartily. Without this element the secret of success is lacking. If all things whatsoever we do, are to be done heartily as unto the Lord, how much more the work which is distinctively Christian work. Christ who hath made us free wants no convict labour. Only the man who serves God with a joyful, willing heart is in the royal service; all other servants are working out their own salvation—by the job. Our Lord Jesus Christ saved the world because He loved the world. If our work for Him is to be of any value, let it be glorified by that same thrilling force—love.

If these rules are to be carried out, then let us begin speedily. "The King's business requires haste." It is now or never with most workers. To-morrow the opportunity will have passed; to-morrow the worker will be past working. "The night cometh."

We are doing the most important work in the world, therefore let us be diligent. We are dignified by being made co-labourers with God; therefore let us be faithful. We are serving the most tender of Masters; therefore let us work heartily. Our service is short at best; therefore let us work speedily. The King seeketh such to serve Him.

The Charm of Cheerfulness.

Think a moment of the charm of cheerfulness. Addison tells us that "Cheerfulness is that which keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity." For the man himself there can be no more valuable endowment. It enthrones a man in self-mastery. "The joy of the spirit indicates its strength," says Emerson. If one be in cheerful temper, the faculties work well and easily; the imagination is clear; the judgment is quick and strong; there is no huge, distorted shadow of forebodings; the evils of life only spot it here and there, like shadows of clouds flung down upon a landscape during some day in summer, but constantly overcome by the stronger sunshine. So the soul is masterful. "Be of good cheer!" Paul said to the shipwrecked mariners, and with Paul's good cheer within their hearts they were mightier than the tempest. A man bravely cheerful compels the clang of external circumstances to chime with his strong and ordered heart.

But when you look at a man in his relations to others, such inward light gains an added value. There is no help like its help. A sunny heart is like the sun—light itself and shedding light. "A merry heart doeth good like a medicine," says the proverb. All of us have met people whose simple presence was inspiration and benediction. They changed the blue to brightness. When they came the east wind would veer round into a refreshing west wind. How sunny such a sunny heart makes a home! You may have the most beautiful home possible, you may make it enticing with luxury, but you cannot keep your children from going to the bad unless you somehow light up within it a genial cheer. There is no home magnet like a cheerful heart. I remember a brilliant woman, fascinating in company, but at home moody and pining and glum with discontent—and the result was an alienated husband and a shattered home.

And there is many a wife working away with dull heart and listless hands at the long routine of household care, whose home and duty have become a kind of prison, chill and damp, because the husband brings but ashes to the household hearth instead of a glowing cheer. A few thoughtful, appreciative words from a kindly heart, with a loving cheer, would change that prison to a palace. Cheerfulness is like Christ, it goes about doing good. And when you think of a man not alone in himself, nor only as he stands toward others, but also as he stands toward God, this bright cheer of heart gains an added value still. For cheerfulness toward God is thankfulness. It is habitual gratitude. It is contentment with the divine allotment, and thanksgiving for it. It is impossible to be thankful unless the heart be cheerful with the faith that what God does is right and best and wise.

Let us, every one, try to make toward this inward daylight—cheerfulness!

An Eastern Custom in Capri.
 Lovelier far than any dream
 Is that island in the bay,
 Where the sunbeams dance and gleam
 On the blessed Easter day.
 And the orange groves are fair,
 Shedding perfume on the air,
 While the waters flash and play.
 All the people's hearts are glad
 When the bells ring out for prayer,
 And they would that none were sad
 On their isle or anywhere.
 For the dear Christ who is risen,
 Has set free the souls in prison,
 And His joy is in the air.

So they bring all captive birds
 To their church above the sea,
 And, when sound the holy words
 The sweet singers are set free.
 Onward, upward, into light,
 Flashing wings and colours bright
 Fly the birds in merry glee.

And the people are content,
 For their joy has made them kind,
 Surely Christ, the Master, meant
 That all things be unconfined.
 Since on Easter morning He,
 From the power of death set free,
 Lett the dreary grave behind.

For the CANADIAN CHURCHMAN.

EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German by the Rev. W. H. Wadleigh, B.A.

CHAPTER I.

"Alas! that you should never yet have had hens!"

Once upon a time, many hundred years ago, there lived in a little valley deep among the mountains, some poor charcoal burners. The narrow valley was closed in on every side by forest and rock. The cottages of the poor people lay scattered about in the valley—a few cherry and plum trees growing beside each cottage. Some land sown with spring wheat, flax and hemp, a cow and a few goats, made up the sum of their wealth. Meanwhile they earned besides by the burning of charcoal for iron-smelting in the mountains. But though the people had but little, yet they were a very happy folk, for their wants were satisfied. They were, by their strict mode of living, by steady labour and stern moderation, in perfect health; and there could have been seen in those poor cottages what would have been looked for in vain in palaces—men who were more than a hundred years old. One day, when the oatfields had already begun to whiten, and it was very hot in the mountains, came a little collier maiden, who was tending the goats, rushing almost out of breath into the house, and brought her parents the news that strange people had arrived in the valley, with an altogether marvellous dress and rare mode of speech. A lady of rank with two children and a very old man, who, although he wore equally fine clothes, yet appeared to be only her servant. "Ah!" said the little girl, "the good people are hungry and thirsty, and very tired. I met them as I was seeking a lost goat, quite wearied and worn in the mountains, and showed them the way into our valley. We will, may we not, take them something to eat and to drink, and see whether we and the neighbours cannot shelter them in our houses to-night?" Her parents at once took oaten bread, milk and goat's cheese, and went out to them.

The strangers had meanwhile encamped in the shadow of a stone wall covered with bushes, where it was very cool. The lady sat upon a moss-covered rock, and her face was covered by a white veil of fine gauze. One of the children, a delicate little girl of marvellous beauty, sat in her lap. The old servant, a venerable, gray-haired man, was busy unpacking the heavily laden mule which he had brought. The other child, a bright, fine boy, reached out to the animal some thistles, which it ate greedily.

The charcoal-burner and his wife approached the strange lady with respectful greeting; for from her noble figure and bearing, and her long white drapery, one at once perceived that she must be a person of high station. "Only see," said the wife of the charcoal burner softly to her husband, "the dainty ruffled standing collar of scalloped embroi-

dery, the fine point-lace of her sleeves, beyond which but a half glimpse of her delicate hands may be seen, and—goodness!—her shoes are as white as cherry blossoms, and adorned with silver flowers." But the husband reproved his wife and said to her: "Your mind apparently is occupied with nought but vanity. A courtly dress is becoming to high stations. However, dress makes man nothing the better; and doubtless with those beautiful shoes the good lady must by this time have taken many hard steps and trodden many rough paths."

The collier and his wife now offered the strange lady milk, bread and cheese. The lady threw her veil back, and both were amazed at the beauty of her noble and delicate features. She thanked them kindly, and allowed the child which sat in her lap to drink from the full earthen bowl of milk, and the bright tears were forced from her eyes and moistened her rosy cheeks, as the little one held the bowl fast with both hands and drank thirstily. The lively little boy also came up and drank; thereupon she gave bread to them, and then she herself drank and ate of the bread; but the strange man cut off large pieces of the cheese, which tasted exceedingly good to him. While they were eating, all the children with their fathers and mothers came up from the cottages, and stood around in a circle and displayed their curiosity and wonderment at the newly arrived strangers.

After the old man had had a sufficiency, he begged imploringly that the people might be good enough to lodge them in a small room in some house for a short time; they would not be a burden upon them, but for all they had need of they would abundantly repay them. "Ah yes," said the lady in a soft, kindly voice, "pity an unfortunate mother and her two little ones, who through a dreadful fate has been driven from her home." Accordingly the men met together and took counsel as to the house in which they could be most conveniently received.

High in the valley, out of the red marble rock, issued a streamlet, which rushed down, foaming as white as milk, from rock to rock, and drove a mill which seemed as if it was only hanging there on the face of the rock. On the other side of the streamlet the miller had built a second neat little cottage.

Indeed it was, like all the rest of the houses in the valley, built only of wood, but altogether agreeable to look upon; pleasantly shaded with cherry trees, and surrounded by a small pet garden. This little house the miller assigned to the strange lady for a dwelling.

"In my new cottage up there," said he, as he pointed it out to her with his hand, "I lodge you gladly and heartily. It is brand-new and no man has yet dwelt in it. I built it for myself, expecting to move into it some day when I shall give the mill over to my son. Pray consider how wonderfully the dear Lord—thanks be to Him—has cared for you! Only yesterday was I completely ready with it, and to-day, even now, you can go into it, as promptly as if it had been built for you. It will certainly please you."

The good lady was greatly rejoiced at this kind invitation. After she had become somewhat rested, she at once moved into it. She took the little girl upon her arm, and the old man led the little boy by the hand, but the miller looked after the mule. The lady found the cottage, to the great delight of the miller, altogether incomparable. It had been already provided with a table, some chairs and bedsteads. The lady had brought with her upon the mule beautiful rugs and splendid coverlets for her night's repose. She therefore spent the night there, and thanked God with both her little ones before going to bed, the more heartily that He had enabled her to find so suitable a refuge after her lengthened wanderings hither and thither. "Who would have believed it," said she, "that I, having grown up in palaces, should yet esteem myself happy to have been received in such a cottage as this! How necessary it is for one in high station to be good and pleasing to those in the lowest; could he be so unfeeling as not to do it from kindness of heart, yet prudence at least should move him thereto. For no man knows what is in store for him."

Early the following morning the lady came forth with her little ones from her lowly dwelling to take

a little view around the neighbourhood, for on the day before they were much too tired to do so. With delight they viewed the beautiful prospect down the valley. The cottages of the colliers lie scattered along the valley, always only two or three together. The little millstream glistens as bright as silver through the valley. The gay rocks, full of green bushes upon which the goats browsed, could not have been more beautifully painted than as now lighted up by the morning sun.

The old miller came, as soon as he espied the lady, immediately out from the mill and over the narrow foot-plank which led across the streamlet. "But is it not true," he exclaimed, "there is no more beautiful site than this in all the valley? Here the morning sun always shines forth first. When the cottages below, even as at this moment, still lie in dark shadow, everything hereabout is as if made golden by the sun. Indeed, often in the deep, damp valley, scarcely a chimney from the cottages projects from the gray cloud, when we have here the clear blue sky."

(To be continued.)

Hints to Housekeepers.

MOLASSES KISSES.—Two cups butter. Four cups sugar. Six cups molasses. One-quarter teaspoonful soda. Pull and cut in pieces with scissors.

Sprinkle coarse salt over the spots when soot has been dropped on the carpet, then brush it carefully with a stiff broom, repeating the operation until every stain is removed.

APPLE SAGO PUDDING.—Cover four tablespoonfuls of pearl sago with one pint of water; let it soak over night; next morning pare and core six apples. Place them in a baking dish and pour over them the sago; cover the dish and bake in the oven till the apples are tender; stand aside till cold. Serve with cream and powdered sugar.

If your family likes bananas, try this dish on them these spring mornings, when they want a change and can't suggest what it shall be. Take two or three bananas, peel and slice on a cold dish. Squeeze over them the juice of a good lemon, then pour over them a gill of ice water and sprinkle with half a cup of granulated sugar. Set where it will keep ice cold till breakfast, when serve. It's delicious.

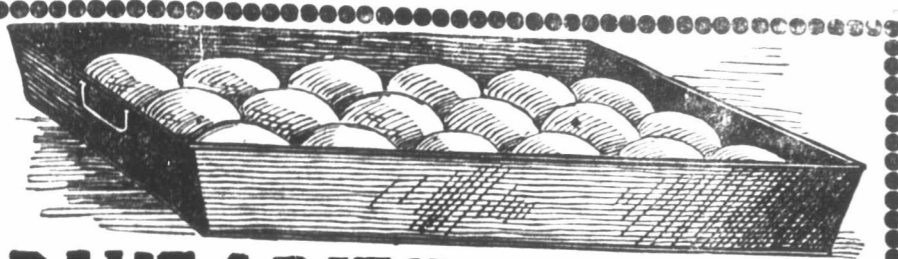
FRIED SWEET POTATOES.—Cut sweet potatoes into slips not thicker than a pencil, throw them into hot lard in a frying pan. They are done when they float in the lard. They will fry best with the lard only moderately hot. Being sweet, they are apt to get too dark a colour if not watched.

PEACH LEMON PIE.—Line a deep earthen plate with pastry, and bake, but do not brown it. When cool cover the bottom with a layer of peach marmalade; then fill with the following mixture: Stir one teaspoonful of moistened corn starch into one cupful of boiling water; add two-thirds of a cupful of sugar, and, when cool, the beaten yolks of two eggs, the juice and grated peel of one lemon. Stir carefully into the mixture the last thing the beaten whites of the eggs. Bake until brown.

WARM GINGERBREAD.—One cup of sour milk, one cup of molasses, two tablespoonfuls melted butter, two teaspoonfuls soda dissolved in a little hot water, a teaspoonful of salt, one of cinnamon and one of ginger. Mix well together and stir in enough sifted flour to make a thick batter, which can be easily stirred. Beat well and pour an inch deep into buttered pans. This quantity will make enough for two luncheons. Bake half an hour in a quick oven. Serve with strained honey.

To mend a broken plaster cast, paint the broken surface over two or three times with very thick shellac varnish, and after each application burn the alcohol over the flame. When the shellac is soft, press the parts together and tie in place until cold. The article will be as strong as it was before being broken.

BRUNSWICK STEW.—Cut up a one-year-old chicken the same as for a fricassee; put it in a stew pan, cover with boiling water, let it simmer gently one hour, then add one sliced lemon, half a can of tomatoes (the liquor drained from it), two bay leaves, half a can of corn, and boil again for three-quarters of an hour; add one teaspoonful of salt, half a teaspoonful of pepper; moisten three tablespoonfuls of flour in cold water and stir into the stew. Serve hot.



BAKE A BATCH OF BISCUITS

Sift one quart of flour, two rounding teaspoonfuls of baking powder, and one teaspoonful of salt into a bowl; add three teaspoonfuls of COTTOLENE and rub together until thoroughly mixed; then add sufficient milk to make a soft dough; knead slightly, roll out about half an inch thick, and cut with a small biscuit cutter. Place a little apart in a greased pan, and bake in a quick oven for fifteen or twenty minutes. These biscuits should be a delicate brown top and bottom, light on the sides, and snowy white when broken open.

The secret of success in this recipe, as in others, is to use but two-thirds as much Cottolene as you used to use of lard. Cottolene will make the biscuit light, delicious, wholesome. Better than any biscuit you ever made before. Try it. Be sure and get genuine Cottolene. Sold everywhere in tins with trade-marks—“Cottolene” and steer’s head in cotton-plant wreath—on every tin. THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Children’s Department.

Easter Morning.

Let the bells break forth in music,
Chiming gladness far and wide;
Starry blossoms of the meadows
Wake at happy Easter-tide.
Christ is risen,
Christ who for the world hath died.

Every bud with life new-thrilling,
Every bird on raptured wing,
Every soul redeem’d forever!
Witness of our glorious King.
Christ is risen,
Christ who died our heav’n to bring,

Where, O Death, is now thy terror?
Ring, O bells, the tidings blest—
Ring across the plains of beauty
Notes of comfort, love and rest:
Christ is risen,
Christ who calms the troubled breast.

Swell the Easter hallelujah,
Every heart, this triumph-day!
Praise the Lord whose royal sceptre
Over death hath deathless sway.
Christ is risen,
Christ who wipes all tears away.

Headache

Horsford’s Acid Phosphate.

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

DR. F. A. ROBERTS, Waterville, Maine, says: “Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia and think it is giving great satisfaction when it is thoroughly tried.”

Descriptive pamphlet free on application to

Sumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

A Story of a Book. FOR THE LITTLE FOLK.

Well here I am, a nice new book! My name is not anything more startling than geography. I wonder what my life is to be? This large store is certainly a fine starting point.

What is this I hear? A little girl asking for a geography. I am handed down; what a dear looking face she has. I hope she will keep me. The money is paid, I am wrapped up and off we go. I’d rather not be wrapped up; would like to see what is going on. At last we are home; what a fine place? I am quite proud to be here. Next morning I am put in a school bag. When taken out again I am in a large building where a great many boys and girls are busily engaged at work. My little mistress takes me and is studying, as she tells the others. I would like this if she would not use a dirty black pencil and mark my white margin, but I get quite used to this. One day the teacher tells the class to make a map; my little girl copied one from my pages; it was not right, but I’ll not tell.

Well, what is the matter; I have been put away on a shelf and left for a long, long time? At last one day I am taken down, but surely this is not my little girl, this fine young lady? Yes, it is, for as she takes me down she says: “Well, old book, it is quite a time since you and I have seen each other; good-bye, and may you be as useful in another home.” She wraps me up, and when I can see again, find myself in a horrid little room. My owner is a little boy who stays in bed all the time. I soon grow to like him; he is good to me, so careful not to hurt or dirty my pages. One day the dear little boy does not look at me: the room is very dark, some one is crying and says he is dead. Again I am put away, but not for long. I am given to another boy; he does not like me, says he hates that old geography and throws me down. One day he forgot to pick me up, and a dog came along and bit me, also tore out some of my pages. The boy says I am not any good, and he threw me in a box and I have been here a long time. I wish some one would take me out, for it is very dull. If any one needs me, come and I will go and do the best I can.

Well, good-bye; it is very dark, You will find me in a box in the attic.—M.

Out of weakness comes strength when the blood has been purified, enriched and vitalized by Hood’s Sarsaparilla.

Lost and Found.

Two sailing vessels were several miles off shore. The weather was calm, and from each vessel a dory with three men in it shoved off for a little fishing trip. While the dories were gone a heavy fog arose and shut the vessels entirely from sight. Each of the vessels, when the fog cleared, picked up a dory with men in it. Then they sailed home to sell their fish. When they reached the market where the fish are sold, each vessel had the dory and men that belonged to the other vessel, which each vessel thought she had lost.

Are You One

Of those unhappy people who are suffering with weak nerves, starting at every slight sound, unable to endure any unusual disturbance, finding it impossible to sleep? Avoid opiate and nerve compounds. Feed the nerves upon blood made pure and nourishing by the great blood purifier and true nerve tonic, Hood’s Sarsaparilla.

Hood’s Pills are the best after dinner pills, assist digestion, prevent constipation. 25c.

A New Day.

If you wear your old clothes on Easter Day, The birds will surely steal them away; Let soul and body be new and clean, Let your prayers be heard, your charity seen.

“What a funny old verse it is!” laughed the children, as their old English nurse repeated these lines.

“Well, I’d just like it if the birds would carry off some of my old winter clothes. Wouldn’t a robin look funny hopping off with my rubber overshoes?” “And wouldn’t Jenny Wren be comical if she wore off my little fur tippet?”

“And think of a sparrow lugging off papa’s sealskin cap for a nest!” Jamie, Kitty and Nina clapped their hands in glee at the amusing pictures the old verse had brought to their minds.

“I guess we are all safe enough,” said Lena. “Mamma is having all sorts of pretty things made for us; my new cloak is a beauty, and so is Nina’s little bonnet. I heard the milliner say she would surely send everything home in time for Sunday.” “That will be lovely!” exclaimed Nina; “but what are the boys going to have?”

“We are all right, I tell you; we went with papa to the store, last week, and we are to go again to-morrow to have a full suit, caps and all.” “Oh, goody! goody! How fine we shall look as we go to church on Easter! The birds will just sing to

5 Sores

In combination, proportion and process Hood’s Sarsaparilla is peculiar to itself, and unequalled in true merit.

No other medicine ever possessed so much curative power, or reached such enormous sales, or made such wonderful cures, as Hood’s Sarsaparilla.

It is undoubtedly the best medicine ever made to purify, vitalize and enrich the blood.

That is the secret of its success.

Read this statement:

“When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

“One day, a newspaper recommending Hood’s Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn’t taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood’s Sarsaparilla.” MRS. ADA L. MOODY, Fay Street, Lynn, Mass.

This and many similar cures prove that

Hood’s Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood’s Pills cure Liver Ills; easy to take, easy to operate. 25c.

us, I am sure, instead of carrying off our clothes.”

“I guess the birds will have a busy day of it; there are lots of people who will not have new things like ours to wear.”

“That brings in the last part of the verse, then,” interrupted Nurse Hannah. “Can’t you help some of those people to be saved from the birds? And are you thinking of having your

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The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.’s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.

soul new and clean, as well as your clothes? Are you as sure of your Easter offering, as you are of your Easter clothing?"

"Those are three awfully hard questions," said Jamie.

"Let's answer them," said Lena. "Yes, we can, and we will help to fix some others to be fresh and new on the New Day. And, if we do that, it will help to make our souls new and clean; I think that is one thing it means, isn't it?"

"Well, yes, that is one meaning, and it is a good plan, too, Miss Lena. I think the whole meaning is that we want to be sure all our old naughtiness is buried and forgiven, and that we are bound to begin a new, fresh way of doing and living; for Easter is a New Year's Day in the Church."

"I see, we ought to pray to be made clean, and to be kept so; for our souls will get soiled as our hands do if we are not careful to watch them, and wash them all the time."

"And, Hannah, you know our offerings are all planned; we have been saving up all Lent, and we each have a nice little box full of money, which we are to take in a little silk bag in the middle of a little basket of flowers. All the Sunday school are to march in a procession to the altar, and present the Easter offerings. In that way, we give it right to God, for He has given so much to us."

"I am so glad we have heard your old verse, Hannah; how we must make it all come as true as we can, and do everything to make Easter a New Day."

Two Little Men.

I met them this summer. I shall always remember them, for they were such manly boys. One was six and the other nine; they were brothers. We will call them Ted and Tod, because those were not their names. Ted was the older brother, and he was just the right kind of an older brother to have. He took care of the younger brother, but I doubt if the younger brother knew it. The boys were strong, sturdy boys, and one seemed as able to do things as the other. The younger one insisted on trying at least to do what the older brother did. The only real difference was that Tod had to go to bed earlier than Ted, and he rebelled.

One evening Ted and Tod had come up to the big house, where there were a number of other children, to dance. They had danced the minuet and the lancers and the "two-step," and finished with the Virginia reel. Ted began to appear restless, and then he came to me and whispered: "Mamma said I might go down to the Casino when the others went down, but she did not want Tod to know it, for he would want to go, and she wanted him to come home. Will you watch him and send him home at eight?"

Just then Tod came up, his eyes shining and his cheeks red. "Ted, are you going to the Casino?" he asked. A look of distress passed over Ted's face; he did not answer. "Say, Ted, are you?" persisted Tod.

The colour spread over Ted's face as he answered:

"Yes, Tod, I'm going."

"So am I," announced Tod, with flashing eyes and redder cheeks. Ted looked distressed, and then, putting both arms around Tod's neck, he pleaded with Tod, saying: "I'm

sorry I had to tell you, Tod, I knew you would want to go, but mamma said you were too little a chap to stay up till nine o'clock. She said I was to try to get away without your knowing it, and I was going to try. I asked her to let you go, Tod, honest, but she said 'no.'"

"I am going," persisted Tod, with very red cheeks.

"Well, I'm awfully sorry I had to tell you, Tod. Now you are going to make a row, and that's nasty. I won't go, Tod, but I don't think it's fair. I am three years older than you are, and if you were three years older than me you would not think me a very fair fellow if I didn't remember it sometimes. I don't often tell you of it, Tod." Tod looked ashamed. He was struggling. "I won't go, Tod; I hate rows up here among all the people," and Ted's eyes were very watery. Tod looked at him. "Ted, I won't go; you go, Ted. I'll go home."

Now you know why I call these boys little men.

Face to Face.

Sometimes it does people good to be brought face to face with persons whom they have slandered and abused. It is astonishing how soon under such circumstances their impudence evaporates. The author of "Studies in Russia" tells a story of a young poet in the time of Alexander II., the liberator of the serfs, and the victim of the Nihilist assassins.

This young man had written a most scurrilous poem, in which he had described and libeled not only the empress, but also all the grand dukes and duchesses. Some one, the censor of the press, went and told the emperor. "The man had better be sent off to Siberia at once," he said. "It is not a case for delay."

"Oh, no," said the empress, "wait a little, but tell the man I desire to see him at six o'clock to-morrow evening."

When the man was told this, he felt as if his last hour had come, and that the emperor must intend himself to pronounce a sentence of eternal exile. He went to the palace, and was shown through all the grand state rooms, one after another, without seeing anyone, till at last he arrived at a small, commonplace room at the end of them all, where there was a single table with a lamp upon it, and here he saw the empress, the emperor, and all the grand dukes and duchesses whom he had mentioned in his poem.

"How do you do, sir?" said the emperor, "I heard you had written a beautiful poem, and I have sent for you that you may read it aloud to us yourself, and I have invited this company to come that they may have the pleasure of hearing you."

thinness

The diseases of thinness are scrofula in children, consumption in grown people, poverty of blood in either. They thrive on leanness. Fat is the best means of overcoming them. Everybody knows cod-liver oil makes the healthiest fat.

In Scott's Emulsion of cod-liver oil the taste is hidden, the oil is digested, it is ready to make fat.

When you ask for Scott's Emulsion and your druggist gives you a package in a salmon-colored wrapper with the picture of the man and fish on it—you can trust that man!

50 cents and \$1.00

SCOTT & BOWNE, Chemists, Belleville, Ont.

Easter Flowers

If you require any cut flowers for Easter decoration do not fail to see ours. We have an extra fine assortment of Easter Lilies, Azaleas, Spiraea, Palms and other decorative plants, and cut flowers in great variety.

GRAINGER BROS.

Deer Park Conservatory Telephone 3870.

Then the poor man prostrated himself at the emperor's feet.

"Send me to Siberia, sir," he said; "Force me to be a soldier, only do not compel me to read that poem."

"Oh, sir, you are cruel to refuse me the pleasure, but you will not be so ungallant as to refuse the empress the pleasure of hearing your verses, and she will ask you herself."

And the empress asked him. When he had finished, she said, "I do not think he will write any more verses about us. He need not go to Siberia just yet."

We may be sure that one such lesson was enough to last this young man. It would be well if some other people were obliged to say what they have said in dark corners out face to face with the people whom they have slandered and maligned. But it is the art of the slanderer to set a house afire and then run away in the smoke, or, like the cuttlefish, to blacken the water around him so that nobody can see where he is or what he is doing. A good hater may be respected, but deliver us from the men who betray with a kiss, and whose words are softer than oil while war is in their hearts.

—He who can suppress a moment's anger may prevent a day of sorrow.

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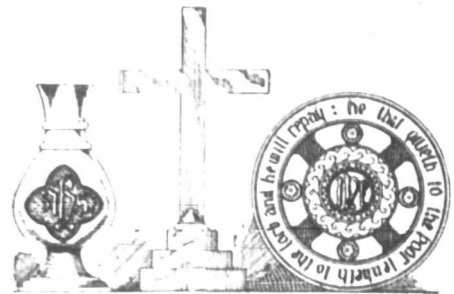
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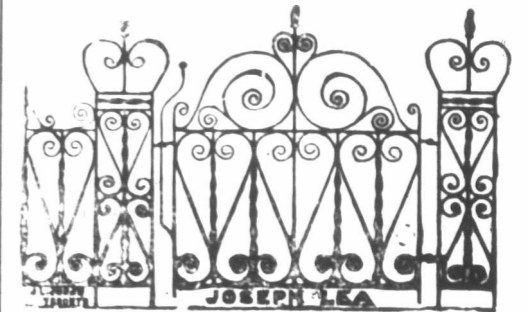


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