

Canadian Churchman

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

Vol. 18.]

TORONTO, CANADA, THURSDAY, MAY 26, 1892.

[No. 21.]

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Potiphar's Wife and other Poems. By Sir Edwin Arnold, author of the "Light of Asia." \$1.25.
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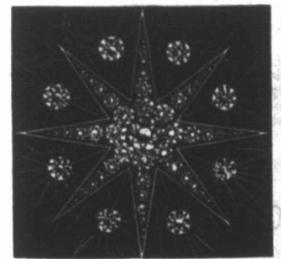
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BLISHED
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Canadian Churchman.

TORONTO, THURSDAY, MAY 26th, 1892.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

May 29.—SUNDAY AFTER ASCENSION.

Morning.—Deut. 30. John 11. 17 to 47.
Evening.—Deut. 34; or Josh. 1 Heb. 4. 14 & 5.

GOOD FRIDAY CONCERTS are one of the signs of the times. Denominations of Christians who are reluctant to make a regular holy day of Good Friday, and yet ashamed to pass it by or use it with glaring profanity, have recourse to the compromise of turning it into an occasion for performance of sacred musical themes.

CANON DU MOULIN receives emphatic commendation in the *New York Churchman* for the phenomenal success attending his daily midday sermons during Lent in Toronto. Other newspapers note the fact of the remarkably steady increment of interest in these sermons, indicated by the increase of the congregation from 100 to 1,000.

OVER—"PARTICULAR BAPTISTS."—The *Rock* thinks that the common distinction between "General" and "Particular" Baptists is scarcely worth making, as they are all rather too "particular"—i. e., about the mode of baptism. It is noted that, although these two sects have re-united, their increase is only one per cent.—under that of the population.

"LET NOT THY LEFT HAND KNOW."—This Gospel maxim was well illustrated in the life of the late Wm. Astor, who gave with princely liberality, but secretly, as a rule. He kept a private banking account and secret set of books—with which his numerous clerks had nothing to do—so as to keep track, personally, of his various donations to religious objects.

DIVORCE BY "MUTUAL CONSENT?"—Our contemporary, the *Living Church*, comments severely on the fact recorded by the *Chicago Times* that a recent session of the Woman's Alliance capped the climax of modern female madness (*quem Deus vult perdere prius dementat!*) by passing a resolution affirming the sufficiency of mutual consent as a ground for divorce. An easy and degrading marriage contract, that!

THE "HILL-SCHOOLS" at Athens receive energetic advocacy from the venerable Bishop Cox in a recent number of the *New York Churchman*. He says "In all parts of Europe these schools have attracted the wonder and admiration of eminent scholars and divines." Dr. Hill's friendly attitude towards the Greek Church had an immense effect on the people.

THE SCOTCH BISHOPS have set a good example by uniting in a trenchant and uncompromising Pastoral Letter on the subject of Christian giving, wherein they point to the Jewish tithe as low water mark for Christians; instead of being made a standard to work up to—it is the "danger signal" which warns us that we are sinking to the level of the Pharasaic righteousness.

THE CRUSADE AGAINST DIVORCE goes on bravely in England. It is shown that since the Divorce Act of 1857, petitions for divorce have increased from 1 to 500 per annum, the recent rate of "decrees" being 200 per annum, with a constantly increasing ratio. The Roman system of dispensations practically renders divorce a luxury for the rich among them.

"PREACHING IS THE BEST EXERCISE I KNOW," was one of John Wesley's sayings, and his life seems to show how he profited by that exercise. Originally he was of a delicate constitution, but lived to a hale old age, though during the last 30 years of his life he rose daily at 4 a. m., preached two or three sermons during the day, meanwhile riding 25 or 30 miles on horseback.

HYPNOTIZING PREACHERS.—It is rather turning the tables on long-winded preachers, who are so prosy as to send their hearers to sleep, to have Dr. Flint suggest that "any three persons in a church may make up their minds to stop the preacher in his sermon, gaze steadily at him for ten minutes, thinking of nothing else—and he will break down." Receipt for ten minute sermons.

CASUISTRY IN THE CONFESSIONAL.—According to Mr. Gore, the confessional—as a religious agency—has been drifting into a machinery for devising the easiest terms upon which a priest can give absolution to a penitent, a kind of morbid (spiritual) pathology, instead of affording guidance in the normal conduct of a healthy life. Hence the need of reform—a new casuistry.

ST. ALPHEGE, SOUTHWARK, continues to serve as a splendid example of thorough Church work among the poorest classes. They have an average of 300 communicants per week, 1,245 attendants on Bible classes, 1,755 members of parish guilds, 1,772 scholars in the schools, and 540 members in the Bands of Hope. The Vicar boasts that the work is both Evangelical and Catholic.

JEWISH HEALTH STATISTICS, recently examined by Marcus N. Adler, in a paper read before the Oriental Congress, indicate some exceptions to their general immunity from Gentile diseases. They have, proportionately, three times as many diseases of the spinal cord as Gentiles, and seven times as many cases of diabetes. The reason is not apparent for these exceptions; but they are probably due to the "breeding in" system, which multiplies a disease rapidly when once contracted in the blood.

IMMENSE CONGREGATIONS attended the Good Friday services in the London churches: 20,000 at St. Paul's Cathedral, and a proportionate number at Westminster Abbey and other large churches. At St. Peter's, London Docks, the extraordinary spectacle was seen of 1,000 *working people* as devout worshippers during the whole of the three hours service. Such figures speak volumes!

CHARITY DEMORALIZATION METHODS.—The *Rock* has a strong editorial (headed "A Charities Clearing House") bearing chiefly on the vicious effects of lively competition among charitable agencies for the possession of each claimant on their funds. "No lady now-a-days must conduct a mothers' meeting unless she can command any number of dispensary letters and seaside 'recommends.'"

PERE HYACINTHE has been earnestly engaged in a series of conferences with the "Evangelical Protestants" of France, "in the spirit of the Lambeth Conference." It is felt that the Pere's movement for "Gallican restoration" holds out the only hope for a revival of true Christianity in France. It is even an Ultramontane confession that "the Loyson ideas are spreading every day."

WOMAN'S (CHURCH) RIGHTS.—The traditional right of women to act as members and officers (churchwardens, &c.) of Vestries, is coming into notice, as one of the old land marks of the original equality of the sexes in regard to matters of public interest, so far as Christianity is concerned. It is a question whether the inherent rights of women have not been lost, simply from failure to keep them in evidence.

THE POPISH TINGE observable of late years in so many professedly secular and undenominational newspapers is accounted for, in the *British Weekly*, from the fact that the Jesuits have been training a large number of young men for this very work of reporters in the interest of Rome. One-half of the reporters on one of the leading Protestant journals in London are Roman Catholics. Result—misrepresentation.

EASTER MARRIAGES.—We read in the *Church Times* that "no fewer than 119 marriages are recorded on four days of last week in the *Times*, as against only 108 during the whole of Lent." Nothing could better exemplify the deep and fast, as well as widespread, hold which Church principles are gaining over the people of England. Such results are a well-deserved tribute to the Church's amazing energy in England.

USE OF SERMONS.—Canon Liddon, in St. Paul's pulpit, once said, "Preaching recalls to memory forgotten truths: it places before the soul new aspects of truths already recognized, it presents old truths in new aspects, it kindles affection, it fertilizes thought, it quickens conscience, it rebukes presumption, it invigorates weakness, it consoles sorrow, it deepens the sense of man's helplessness and God's omnipotence, &c."

POLITICAL RELIGIONISM.—The general body of English dissenters—Presbyterians, Independents, Baptists, &c.—show a tendency to confederate for political purposes, as if their religious occupation were gone—too well performed by the Church of the nation. They are trying to exercise an influence parallel to that notoriously exercised by the

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Roman priesthood in Ireland. Such action will finally destroy their religious prestige.

METHODISM AT A STANDSTILL IN ENGLAND.—Our English exchange comments upon the fact that the net gain—according to the *Methodist Recorder*—in England for the past year has been only 674 members, the total being still under half a million all told. It seems as if this auxiliary religious agency, which did good revival work in its early days, were no longer needed—the Church herself being now thoroughly alive, awake and active.

"PEOPLE VISIT THE CLERGY in churches below Central Park, and ask to be called on only when it is necessary." So we read in *St. Andrew's Chronicle* (N.Y.), where the practical impossibility of the clergy visiting the people is demonstrated. In village congregations and country parishes of very limited area, the house-going parson may still be a reality; but it requires a large staff of clergy to visit a city parish on the same scale.

PREACHING AND PRATING.—"He that preaches twice a Sunday," said Bishop Andrews, "*prates once.*" So quotes *Church Bells*, in order to enforce the necessity of more careful, but necessarily less frequent, preaching; quoting also much to the same effect from Augustus Hare, Lacordaire, and Bishop Wilberforce—and also dwelling on the practical "preaching" of lives like those of Savonarola, Howard, Garrison and many other public men.

BAPTISM AND CONFIRMATION.—Canon Mason's recent learned work on the spiritual distinction between these two rites is convicted by the *Guardian* reviewer of exaggeration in favour of the latter. In order to exalt confirmation as the special channel of spiritual gifts, the author seems disposed to minimize the importance of baptism as a spiritual benefit. He seems even to go beyond the usual distinction between the Spirit dwelling "with" and "in" believers.

A REMARKABLE CONFIRMATION was that recently in St. George's parish (Dr. Rainsford), New York. The number was 237, but of these only 97 were "Episcopals" originally—the rest had been Lutherans (51), Presbyterians, Methodists, Baptists, Dutch Reformed, Congregational, Roman Catholic, Unitarian, Jews, Chinese, &c. These figures are a notable proof of the extensive ramifications of the parochial work at St. George's

HOW TO TREAT CORRESPONDENTS.—The famous Dr. Parker, of the London "City Temple," writes to the *Times* about the heaps of correspondence inflicted now-a-days upon public men. He receives interminable letters on all imaginable subjects. Anonymous letters he puts straight into the fire; those of the "dear brother and fellow-sinner" class go into the waste paper basket; and those whose first sentence does not state the business are shelved.

GOOD FRIDAY COMMUNION.—An interesting subject is being discussed in the columns of the *Guardian*, viz., the propriety of a celebration of Communion on Good Friday. So many churches—including three Cathedrals—London, Edinburgh and Truro—have daily celebrations now that, in these places particularly, it seems an anomaly to have no Communion on such a solemn day, when the Church seems to provide fully for its celebration. Verbal and sentimental "commemoration" cannot take the place of the "commemorative sacrifice" itself.

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THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry, Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address,

FRANK WOOTTEN, Toronto, Ontario.

THE CHURCH-GOING BELL.

Multitudes who ignore the fact that the Church Catholic provides a carefully composed and fitly arranged routine of prayers for different periods of every day, do not realize how much they miss by not recognizing in some shape this important fact. If their recognition goes no further than to notice the ringing of the parish bell from hour to hour as they busy themselves about their daily avocations, something is gained—for their souls. Those who do this are sure to acquire a habit of mental ejaculation or at least of spiritual recollection, which has a cumulative force that tells in the long run to a degree that can scarcely be sufficiently estimated. A working girl in a New York factory said the other day, "I'm glad we work near Trinity Church, for we never forget the Saints' days: the chimes remind us, and when the bell rings out, we all join softly in the hymn that is being played." If those Rectors who possess such chimes would remember the possible (indeed, probable) effect of ringing them periodically for the edification of those who may be harnessed to business in the crowded mart around, they would use them.

WHO ANSWERS THE CALLS?

That is scarcely the question. The responses may be literally "few and far between," and yet the blessing be scarcely diminished in force or extensiveness. It is well to remember that numbers are no criterion of spiritual value and success in such matters. The church may be full, crammed, and yet less actual good result, from a spiritual and religious point of view, than if 999 had been elsewhere and only one or two earnest praying souls present. We cannot but think that where the servant of Christ is at his post, even if he be left to say the service *secreto* from beginning to end, there are those present who bring a blessing with them. "Was there any one there?" is a common question as the parson wends his way homeward from an ordinary Mattins or Evensong: to which Bishop Odenheimer once answered, "yes, the church was full—of angels!" Let us suppose, then, that we have those two things merely: the Church bell proclaims the fact that the parish priest is about to begin the service, and then the priest at his post proceeds *alone*—both bell and priest do their work, and do it well.

DAILY WORSHIPPERS,

however, are very sure to turn up occasionally, and—if encouraged—a certain element of regularity and system, a pious habit of attendance, will gradually grow up, and a congregation of the requisite "two or three" be available. Then we have the Divine promise, "There am I in the midst"—that is sure to be fulfilled. What more could be gained for blessing and edification, if 1,000 ordinary mortals were there, instead of only two or three. The *Churchman* of New York, in a recent editorial, takes up this subject in its usual business-like way, commenting on the fact that there are twenty-two churches (out of 84) in that city where daily service is the rule; but that in country places the ratio is much smaller. Why should such figures prevail?—for we suppose the proportions are about the same everywhere. There can be no question that those twenty-two city churches carry on a wondrously valuable work—from Trinity down to the humblest mission chapel with its little tinkling bell—which might be increased fourfold by the general carrying out of the Church's plain directions for daily service.

THE BUSINESS VIEW

need not be excluded, and the New York paper presents it trenchantly. The parson should con-

sider himself, in his way, as a business man who has his regular engagements to keep, and regular hours of office work to observe. Therefore, every parson should, as a rule, with very few exceptions, indeed, be at his post for morning and evening prayer in the sanctuary. At other hours he may be anywhere on emergency or valuable routine duty, but, at the specified hours of service every day, all persons concerned, within sound of the parish bell, know where to find him. Other business men, and women too, would get accustomed to the fact, — as they do to the hours of the banker, or lawyer, or doctor—and “order themselves accordingly,” resorting to the place where the parson says his daily “office” at the stereotyped hours. Parish workers, especially, our contemporary points out, would naturally assemble at the morning service, receive required instructions, go out on day duty, and return to report regularly at Evensong. This would tend to “give a tone of thoroughness and precision” to parish work, and the cumulative results would increase.

AN ANGLICAN “SKELETON.”

There is a great deal of truth in the old saying that every family has its “skeleton” in the cupboard, which they industriously and unanimously agree to hide from all who do not belong to that particular family circle. There are few families, indeed, that have not at least one—fortunate, if no more than one—“black sheep,” and his skeleton is preserved carefully, if not lovingly, from all prying eyes from generation to generation. What is true of families is about equally true of other aggregations of individuals—however artificial the aggregation may be in its origin and nature. Every denomination is so constituted, notwithstanding all efforts at “perfecting the machine,” that its members soon learn to speak with bated breath about certain tolerated types of imperfection, which they try to make the best of for the time being, and which they do not want the members of other (rival) denominations to set their eyes on, much less to make hostile and caustic comments. Generally, perhaps, they succeed for a while, until fate “the giftie gie them” to see themselves as “ithers see them.” They may for a time ignore the criticisms of rivals, but when

THE NEWSPAPERS “PRINT THE NOTES”

their reporters have industriously gathered, the possibility of longer concealment is over. It becomes necessary to face the position of affairs at last, whether the trouble be in a defective creed, a heretical preacher, or some branch of practice and discipline. Every week something in the shape of exposure occurs, and is followed by wholesome ventilation. If those concerned are wise they “lay the ghost” and bury the skeleton once for all, by such radical reform as rights the machine which had been long out of gear. Again and again the Presbyterians have been set to work to hammer out a new Westminster Confession, or the Methodists to sift the opinions of a heterodox professor, or some other sect to expel a member who has brought shame on his brethren. The Church of England cannot hope to escape altogether under such circumstances, if she has been unwise enough to tolerate the existence of some temporary peculiarity which needs amendment. Once in a while, there is a fine scurry of house-cleaning—setting things to rights—and the Church must take her turn.

EDITORIAL STRICTURES

lately in the columns of the *Mail*, in regard to certain features disclosed by the curtain-lifting which

takes place at annual vestry meetings, are calculated to make Toronto churches wish that they had thought of it sooner. When funds are being used for church purposes at the rate of \$2,000 or \$3,000 per week, it is well to see that so large a sum is properly expended. The evil exposed is the seeming apathy—on the part of rich congregations towards their poorer fellows—which has been felt so long, without anything much being done to remedy it. The evil of this in Toronto has been very unsatisfactory not only in the diocese, but to the whole Dominion—for Toronto is a city “set on a hill.” People only need to note that while some churches are able to raise and expend \$10,000 or \$20,000 per annum for various purposes, other churches “in the slums” or poorer parts of the city, are allowed to agonize on about one-tenth of that income and expenditure. The result must be disaster and oftentimes

DISGRACE

to all concerned, especially the clergy who are blind to those heroic struggles of their brethren so near by, which the public sees full well. It is not that those wealthy congregations, which revel in incomes reckoned by many thousands of dollars, are illiberal—they are generous to people whom they cannot see, in the backwoods, or in China or Central Africa. The trouble is to get people to make their charity begin near “home”; if they need none exercised at home, they look far afield for romantic objects of interest, distance lending enchantment to the view. All “other denominations” seem to manage better: their “city missions” are a recognized part of their machinery, and are supported with both hands, strongly and liberally, by the richer congregations. The wonder is that—with such wise and energetic rivals—the Anglican Church makes any progress at all under such circumstances. The progress must be terribly retarded by the hard struggles of poor congregations, and occasional disasters from debt tell a tale against—not those who fail in their struggles—but those who neglect to help them.

REVIEWS.

MAGAZINES.—*The Churchman* is well up to the usual mark of interest. The opening paper is one of those by Rev. I. I. Lias on “Modern Criticism,” taking mainly the conservative side. The Dean of Salisbury writes a capital notice of Dean Burgon, and the Archdeacon of London continues his series of papers on “The Servant of Christ.” The other chief papers on Richard Baxter and “The Early History of Israel” are good. *The Church Eclectic* goes extensively into the newly opened question of Fasting Communion, and Dr. Eager concludes his series on “Provinces in the American Church.” There are extensive extracts also from *John Bull*, *Literary Churchman*, *The Thinker*, and *Church Review* on such subjects as Scripture Criticism and the Eucharistic Presence. The miscellany and correspondence columns are excellent as usual. *Blackwoods* closes the extremely readable and attractive series entitled “Sketches of Eastern Travel,” wherein the interest attaching to visiting ancient sites and scenes is enhanced by the fresh and lively opinions and ideas natural to a family party of girls. The excitement raised by “The History of a Great Mistake” is drawing near the climax, as it begins to appear that the heroic Diana gets “left” by an inferior rival. *Century* gives a characteristically good portrait of Christopher Columbus, by way of frontispiece, followed by an elaborate treatment of the subject of “Coast and Inland Yachting.” Kentucky Homesteads come in for an appreciative notice of antiquarian interest. Of course the Columbian exposition and Columbus himself are subjects largely noticed in this number. The famous story “Naulakha” grows intensely interesting, circling both sides of the world with its characters. *Arena* clings per-

severingly to the various aspects of Psychology, and contains a carefully written article on “Zoroaster and Persian Dualism.” The rest of the current number is largely taken up with “Woman” and “People” movements and questions, while reading of a lighter vein (but with serious purpose) is supplied in “A Spoil of Office.” We must not overlook an unusual sound treatment of the subject of “Alcohol in relation to the Bible.” *Spirit of Missions* contains its usual happy frieght of news about princely gifts to the cause of Missions and Church work generally—for which the American Church is becoming almost as famous as the Mother Church herself beyond the ocean. There is an interesting note from Rev. Arthur Lloyd (Port Hope) on the subject of American Church work in Japan.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

The Late Thos. Mussen.—The Cathedral parish lost one of its oldest and most respected members last month through the death of the late Mr. Thos. Mussen, in his 89th year. He had been connected with the Cathedral from the date of its erection, and ever took a deep interest in its affairs. He was a Churchman of the old school, retiring and unostentatious, but ever faithful in his allegiance. A very successful man in business, he amassed a considerable fortune, and enjoyed the respect and esteem of all who knew him. He leaves surviving him a number of children, the eldest of whom is the Rev. Canon Mussen, M.A., of Farnham.

The Late John S. Hall.—Through the decease of Jno. S. Hall, Esq., has passed away one of the oldest and leading members of the diocesan synods, and for many years churchwarden of the Church of St. James the Apostle. Mr. Hall was also closely connected with and a liberal contributor to the erection of the first Grace Church in Pointe St. Charles, and has taken much interest in the new and handsome building shortly to be opened in that parish. Of St. James' he has been a member and warm and generous friend ever since the formation of the parish; and his wise counsel will be much missed as well there as in the larger legislative body—the synod. He was also greatly interested in, and a strong supporter of Bishop's College and School, to which as one of the diocesan representatives he was an ever welcome visitor. A sound and loyal Churchman, a true friend, an upright, able and honorable man of business, a liberal supporter of good works, his memory will long be held in honour, and his benevolent assistance be missed by many.

St. James the Apostle.—The Richmond Square social and concert came off in the mission rooms on Tuesday, 10th inst. The place was so crowded that there was scarcely standing room. After a short address by the Rev. Mr. Massey, the programme was well rendered. After music and song came refreshments, of which there was an abundance, and plenty of social chat. The mission continues to prosper, but cannot grow for the want of larger premises. Thanks were voted to all who had taken part in the entertainment, which closed with the National Anthem.

St. John's.—The churchwardens' report to the adjourned Easter vestry meeting showed total receipts of \$2,414.81, made up as follows:—Pew rents, \$624; special and ordinary offertories, \$1,258; Ladies' Aid Association, \$170; rent, \$227; and a legacy, generously left the church by the late Mr. Wm. Kemply, \$100.

Trinity Ordination.—The Lord Bishop of Montreal purposes holding an ordination on Trinity Sunday, 12th day of June, in Trinity Church, Montreal, when the following gentlemen are expected to present themselves for the order of Deacon:—Mr. J. A. Elliott, B.A., Mr. W. A. Mervyn, Mr. J. W. Coffin, Mr. J. H. Lackey, Mr. W. E. Keenan.

ONTARIO.

At the request of Rev. R. S. Forneri and Mr. John Soby, Mr. Frank Bogart of Gosport has deeded to the synod of the Diocese of Ontario a plot of ground 100x70 feet as a site for an English church.

KINGSTON.—The lord bishop of the diocese has assumed the office and duties of the dean of Ontario and has appointed Rev. B. B. Smith, rector of Kingston, a canon of St. George's Cathedral and sub-dean of the same.

TORONTO.

Wycliffe College.—A farewell meeting was held last Monday evening in honor of Messrs. L. O. Stringer and I. Marsh, two young missionaries who are now on their way to the Mackenzie River district, there to labor among the Indians and Eskimauz. N. W. Hoyles, Q. C., occupied the chair, and on the platform were: The Bishop of Mackenzie River, Archdeacon Boddy, Rural Dean Jones, Dr. Mockridge, and Dr. Sieraton. After addresses by the chairman and Dr. Mockridge, Mr. Stringer was called on. He made a short speech, and then gave way to the Bishop of Mackenzie River, who gave an interesting statement regarding his diocese. Mr. Marsh, he said, would be stationed at Fort Simpson, at the extreme southern limit of the diocese, where it was just possible in good years to grow potatoes and a few of the hardier vegetables. Mr. Stringer would be located at Fort Macpherson, 800 miles farther north at the mouth of the great river, and on the shores of the Arctic ocean. Eskimauz live there, and the only thing his lordship had ever heard of as having been grown there was the mustard plant in a frying pan. Out of the 35,000 Eskimauz in North America and Siberia, only 2,500 were Christians. The bishop and the two missionaries left the city on the 11.15 train over the Northern, being accompanied to the Union station by a large number of friends.

St. Mary Magdalen.—The junior branch of the Woman's Auxiliary of this church, held a successful fancy goods sale and concert last Monday evening. The proceeds will be applied in aid of the North-West missions.

St. Philip's.—The conference on Systematic and Proportionate Giving under the auspices of the committee of the diocese, came off as announced on Friday evening, in St. Philip's lecture hall. In the absence of the Bishop of the diocese (engaged in confirmation the same evening), the chair was taken by Rev. W. C. Allan, chairman of the committee, who opened the meeting with prayer. Letters of apology for absence were read by Canon Sweeney, organizing secretary, from their Lordships, the Bishops of Toronto, Algoma and Niagara, all of whom warmly praised the object for which the meeting was held. Admirable papers evidencing much thought and careful study were read by Revs. Rural Deans Forneret, of Hamilton, and Wade, of Woodstock. The former on the subject, "Systematic and Proportionate Giving in relation to the needs of the Church," and the latter on "The Church and modern methods of finance." Both papers elicited hearty applause and were followed by able speeches by Rev. Dr. Mockridge and Mr. Allan Dymond. In the general discussion that ensued the Revs. C. L. Ingles, M. A., I. C. Street-Macklem, Rural Dean Jones (Medonte), took part. At the close of the meeting Canon Sweeney, at the request of the chair, briefly described the objects of the society, urged the formation of branches, and invited those present to enroll their names as members, an invitation which some few availed themselves of. Great regret was felt that the Lord Bishop of Huron, who had signified his intention to be present, was prevented. His Lordship being enthusiastic upon the questions of interest to the society, much profit and encouragement would have resulted from his presence.

St. Margaret's.—Confirmation service was held last Tuesday evening in this church, at which 62 candidates were confirmed by the lord bishop of the diocese. The service was conducted by the rector and suitable music was rendered by the choir.

All Saints' Church Sunday School.—The annual May concert was held last Thursday evening, the 12th inst., and proved a grand success, the room being more than full. The programme was as follows:—Piano solo, Miss E. Burchell; reading, Mr. Geoffrey Shaw; dialogue, "Completely Sold," Messrs. Geo. E. Sholey and G. E. Streeter; song, Mr. Persall; reading, Mr. Ronne, concluding with a Nursery Rhyme Pantomime. The woodland scenery used on this occasion was painted by our faithful and energetic secretary, who, for many years, has been laboring with us—Mr. H. E. Shaw. Our Sunday school is one of the largest known, there being on an average a thousand children in attendance every Sunday. "The vineyard is large but laborers few." Let us say that there is room yet for those who desire to engage in so noble an undertaking as training the young for the service of their Master.

The Bishop of Toronto will (D.V.) hold his next general ordination on Sunday, July 10th. Candidates for the diaconate and priesthood can have copies of the *St. quis*, and letters testimonial, by applying to the examining chaplain, Rev. A. J. Broughall, 93 Bellevue Avenue, and will as emble in the synod rooms on Wednesday, July 6th, at 9.30 a.m.

The first annual festival of the Toronto Church Choir Association was held last Friday evening in St. James' Cathedral, and was in every way a complete success. The evening service was rendered by a choir of 643 voices, drawn from the combined choirs of 23 Anglican churches, the effect of the large and carefully trained body of ladies, boys and men being very grand and impressive. Mr. J. W. F. Harrison wielded the baton with efficiency, and Mr. E. W. Phelps, of St. George's church, presided acceptably at the organ. The special psalms were XXXIV, XLVI, and CL, the hymns "Light's Abode Celestial Stream," "Praise my Soul the King of Heaven," "All Hail the Power of Jesus' Name" and "Saviour, Blessed Saviour," and the "Magnificat" and "Nunc Dimittis," Goss in A. Sir John Stainer's anthem, "Leave us Not, O Father Forsake Us," was also rendered with great power and expression. Rev. John Pearson, rector of Holy Trinity Church, intoned the service, and Rev. Rural Dean Septimus Jones, Church of the Redeemer, read the lessons. Canon DuMoulin, rector of the cathedral and president of the association, addressed the congregation, stating briefly the objects and work of the association, which were to prepare and practice church music and the rendering of the same. A collection was taken up to assist the funds of the society. The festival was listened to by an immense congregation, every available seat being occupied and large numbers standing throughout the evening.

ASHBURNHAM.—The congregation of St. Luke's Church, on Tuesday night, gave a cordial reception to their new rector, Rev. Prof. Symonds, late of Trinity University, Toronto. Rev. Mr. Symonds conducted his first service on Sunday, but will not occupy the rectory till September.

NIAGARA.

HAMILTON.—Rev. R. W. Wright, until recently curate of the Church of Ascension, has been appointed curate of Christ Church Cathedral. He will return from Montreal in a few days to assume his new duties.

HAMILTON—St. Thomas.—A few evenings ago, the choir of this church were entertained at supper by the churchwardens. Canon Curran and other gentlemen and ladies were present.

Christ Church Cathedral.—On Tuesday evening the little folks of the Sunday school entertained a large audience in the school room, barely space being left for the young performers to move in. The willing workers had the concert in hand. Rev. L. M. Bland, the rector, was chairman. Songs, choruses, duets, instrumental duets, dialogues, a May-pole dance and club swinging by a class under the direction of Sergt. Major Athawes, were highly successful. The National Anthem, heartily sung, closed the entertainment. The training of the children was mostly done by Miss Durdan. Mrs. Foote and Miss Annie Paget were accompanists. It is to be hoped the little ones may be induced to give their entertainment some evening in the near future, as the pleasure derived from their efforts already will not soon be forgotten.

HURON.

LONDON.—Mrs. Boomer desires gratefully to acknowledge the following contributions entrusted to her for the case of condensed foods, &c., which has been sent this year, and which it is hoped will be sent jointly every year from the several diocesan branches of the Woman's Auxiliary, to the missionaries of the Mackenzie River District. The Bishop of Huron and Mrs. Baldwin, \$9; Mrs. and Miss F. Labatt, \$4; Mrs. Warner, \$1; Mrs. V. Cronyn, \$2; Mrs. Clegburn, \$2; Mrs. Mills, \$1; H., \$1; Mrs. T. R. Parker, \$1; Miss Kingstone, \$1; Miss Elliot, 50c; Mrs. R. Browne, 50c; Memorial Church Fellowship Meeting, \$3.05; Mrs. Graydon, \$1; Mrs. Lings, \$2; a friend, \$2; Mrs. Miller, \$2; Jas. Hamilton, Esq., \$1.50; Miss J. E. Hamilton, 25c; Mrs. Burwell, \$5; C. M., \$1; St. Jude's W.A., Brantford, \$3.50; Walkerton junior W.A., \$1; Wyoming S.S., \$4; Old St. Paul's, Woodstock, \$10; Mrs. King, \$1; Mrs. Crittle, 50c. In all a total of \$61.80 from the diocese of Huron, which sum will doubtless be largely increased another year, when all the branches can be duly notified instead of, as now, only the readers of the *London Free Press*, to the friendly office of which paper the W.A. of Huron has been already frequently indebted.

ST. THOMAS.—Rev. J. W. Beaumont, D.D., rector of St. John's church of this city, and Rev. N. G. Freeman, rector of Parkhill, will exchange churches by approval of Bishop Baldwin and the vestries of the two churches, the transfer to take place about the 1st prox.

GALT.—The second convention of the Western Local Assembly of the Brotherhood of St. Andrew, was

held in Trinity church on Tuesday last. A number of delegates were present at 11 o'clock, and took part in Holy Communion, after which a meeting of the Rural Deanery of Waterloo was held.

The business portion of the programme took up the best part of the afternoon, and was of a very practical nature.

Topic No. 1, "The Rule of Prayer," was opened by R. B. Southwell, of Hamilton, and was dealt with by that gentleman in a very eloquent manner. The discussion on this topic was a very lengthy one.

Topic No. 2, "The Rule of Service," was opened by G. Caudwell, of Brantford. The discussion on this topic was also of great length, and proved very profitable to those taking part.

These were followed by an address on "Loyalty as a characteristic of a Brotherhood man," by Spencer Waugh, of St. Peter's Chapter, Toronto, after which the election of officers and plans for the future were considered.

The evening service, which was fairly well attended, was opened with the well known hymn, "Onward Christian Soldiers." The address on "The Bible the Foundation of Brotherhood work," by Rev. Canon DuMoulin, was a very eloquent one, and words cannot express the deep impression the reverend gentleman made upon his hearers.

The meetings were opened to the public and were very much appreciated.

The following is a list of those who attended the convention:—Toronto, Rev. Canon DuMoulin, M.A., and Spencer Waugh; Hamilton, R. B. Southwell; Brantford (Grace church), G. Caudwell and Joseph Stanley; (St. Jude's), Joseph Green; Woodstock, Rev. E. Chillicott; Ingersoll, Rev. J. H. Moorehouse, Daniel Allies and David White; Stratford, Rev. G. R. Beamish; Berlin, Rev. John Downie, B.D., John Fennel, D. O. Young, W. McCutcheon, H. Stephenson, Arthur Schmidt and Henry Snell; Guelph, Rev. A. J. Belt, M.A., A. E. Smith, W. E. Cutton, F. Harvey and A. C. Thompson; Haysville, Rev. J. Wand, R. C. Tye and C. D. Brown; Preston, Rev. J. Edmonds, J. Chevers; Galt, Rev. J. Ridley, James Woods, R. S. Strong, sr., A. Bisset Thom, S. Wells, T. R. Dando, T. Johns, F. J. Baker, W. Lockston, J. Gardiner, E. West, J. Waring.

Luncheon was provided by the ladies of the congregation in the school-room for the delegates.

British and Foreign.

The Bishop of Barbados has been visiting St. Vincent and other islands of his diocese.

The E. C. U. announces a net increase of 881 enrolled associates during the past year.

A screen is shortly to be erected in Hawarden Church by Mr. and Mrs. Gladstone, in memory of their eldest son, the late Mr. W. H. Gladstone.

The New Zealand Church has delegated the selection of a successor to Bishop Selwyn to the Archbishop of Canterbury, Bishop Selwyn himself, and Dr. Codrington.

The Bishop in Corea has forwarded a contribution of £10 to the St. Andrew's Waterside Church Mission as an expression of his great appreciation of the Mission and of Canon Scarth's life-long work on behalf of our sailors.

The Prince Consort left a number of Church and other musical compositions, many of which have already been printed and published in London. In the library of the Duke of Saxe Cobourg have, however, now been found several other of the Prince Consort's works which are still in manuscript, and one of them, a *Te Deum*, will, the Berlin correspondent of the *Daily News* learns, be publicly performed by the Sangerkranz of Cobourg.

It is proposed to raise an endowment fund for the maintenance of a Bishop for the Windward Isles, which are at present under the care of the Bishop of Barbados, who finds that both dioceses are too much for one Bishop. The Grenada Church Council has signified its approval of a plan suggested by the Bishop for getting a Bishop for the diocese. Grenada is expected to pay £100 per annum of the salary. The Church Council passed a resolution expressing its regret that the Bishop of Barbados has found it necessary to intimate his intention of resigning the supervision of the Windward Island diocese.

Good Friday is becoming quite a popular day with local Methodists, says the *Methodist Times*, which goes on to record "a noteworthy incident" which occurred at the village of Adwick-le-Street, where a letter from the rector of the parish was read at

the meeting inviting the local Methodists to join with his people in the Lord's Supper on Easter Sunday. To meet their convenience the church service would be held in the afternoon, so as not to interfere with the evening service of the Methodist people. "Needless to say," adds the *Methodist Times*, "this letter was received with great cordiality, and the action of the rector was highly commended."

In the Upper House of York Convocation, the Bishop of Durham opened a discussion on the report of the Lower House on the deviations of modern editions of the Prayer Book from the texts of the sealed books. He moved, the Bishop of Manchester seconded, and the House adopted a vote of thanks to the committee along with the following resolution: "That it is desirable that the text of the book annexed, without regard to the orthography, should be taken as the standard of the text of the Prayer Book, and that a table of corrections, of errata, and of changes required by later legislation should be drawn up with a view to their incorporation in future editions. And that his Grace the President be requested to invite the Convocation of Canterbury to join in considering what steps should be taken to give effect to the resolution."

At St. Asaph last month the Bishop unveiled a monument erected in front of the Cathedral to the memory of Bishop Morgan, the translator of the Bible into Welsh. The monument, thirty feet in height, was erected by national subscription. The figure facing the road is that of Bishop Morgan, robed, and bearing a Bible. After a lengthy service in the Cathedral, the Bishop delivered a short address, in which he pointed out the literary, linguistic, and religious results of Bishop Morgan's work. Dr. James, principal of Cheltenham College, and late Dean of St. Asaph, said he hoped this event would be a revelation to the world of Welsh religious unity. He knew that the people in England thought the religion of Wales consisted chiefly in controversy, but beneath the surface there was in the Church a great moving force, which would one day show its true unity.

The congregation, or rather part of it, of St. Andrew's, Millport, in the Island of Cumbræ, has addressed a letter to the Bishop of Argyll and the Isles, asking that, as there present pastor—Canon Dakers—is leaving on account of ill-health, the attempt to maintain two separate 'ecclesiastical establishments' in the island may be abandoned. Canon Dakers is much esteemed by them, but they feel that two small, and as it were rival, congregations are a mistake and hindrance to Church influence in the island. The other congregation is attached to Cumbræ Cathedral, and Provost Ball is their pastor. The people of St. Andrew's would like him to succeed Canon Dakers. The Bishop has expressed his agreement with the views of his correspondents, but as questions as to patronage rights are involved, is unable to do more than promise that he will make the people's wishes known in the proper quarter.

The possibilities of the cycle as a means of locomotion have extended enormously the last few years; but even so, hardly any enthusiasts would have thought Africa a favourable field for its use. The London correspondent of the *Manchester Guardian* learns, however, that Mr. Ashe, one of the C. M. S. missionaries, who started last year for Uganda, and who has (by the last advices) nearly reached his destination, has found the bicycle he took out with him the greatest help and comfort. He was able to perform almost the entire journey on his machine; and he found the long narrow paths through the country admirably adapted for its use. His report is indeed so enthusiastic that we may now consider a bicycle almost a necessary part of the equipment for an African traveller; and it may well prove an almost dangerous rival to the new railway which will some time or other be made from the coast to the Lake.

The summary of the twenty-second report of the Representative Body of the Church of Ireland, which was laid before the General Synod, is of a satisfactory character. There has been an increase in the voluntary contributions and interest on investment. The total receipts from voluntary sources in 1891 came to £170,177 0s. 10d., exceeding the previous year by over £4,000, notwithstanding a diminution of over £8,000 in the amount of legacies to the General Sustentation Fund. The Assessment Fund contributions reached a total of £111,940 5s. 9d., which is the largest sum received for this purpose in any year since 1884, and is more than £5,000 in excess of the amount contributed in 1890. Altogether voluntary contributions have brought more than four millions since disestablishment. This total, the *Belfast News Letter* truly remarks, speaks volumes for attachment to the Church of Ireland, and is a sign full of promise. The summary significantly concluded: "Since the date of the last report an Act has been passed which may

produce great changes, in the condition of Ireland and in the financial position of the Church; but it is too soon as yet to form any opinion as to the effects of the Land Purchase Act, and the Representative Body have no desire to forecast the future." Whatever may be the effect of such legislation as that to which the report refers, we may feel sure, from the sacrifices which the members of the Church of Ireland have made in the past, that they will be not less liberal in future in assisting their Church to continue and extend the great spiritual work which under God's blessing it is doing in that country.

Father Hall has fairly taken Liverpool by storm. He has captivated not only Catholic Churchmen, but also "the dissidence of Dissent and the Protestantism of the Protestant religion." Even the Robert Elsmere and David Griefes must have been impressed by his presentation of the lessons of the Passion. Few who were privileged to hear his preaching will forget its exquisite point and force, its mixture of loyalty, sympathy, and reasonableness. His mid-day addresses at St. Nicholas' in Holy Week were thronged by the denizens of the mart, while his evening course at St. Margaret's on the "Women of the Passion," was equally well attended. At the latter church his conduct of the "Three Hours' devotion on Good Friday attracted a crowded congregation throughout. On the Seven Words he founded the most telling teaching under the successive heads of Repentance, Forgiveness, Restoration, Discipline, Pain, Victory, and Acceptance. On Easter Day Father Hall preached at the *Missa Cantata* at St. Catherine's. Whatever view may be taken of the vexed question of Father Hall's recall from Boston (U.S.A.), there can be no doubt but that the New World's loss is the mother country's gain. The Cowley Fathers may be presumed to know their own business best, and, from the point of their community, it may well have been right to transfer Father Hall from an American to an English sphere. Criticism of such a step by an outsider would, therefore, savour of impertinence. On the other hand, any action of Father Hall in connection with Bishop Brooks' election was taken by him *qua* priest of an American diocese, and it is superfluous to add that it must have been so taken from the highest motives, with the fullest sense of responsibility, and in perfect loyalty to the Catholic faith.

Mr. Hunter's Divorce Bill was rejected by the House of Commons on the motion for the second reading. This measure provides that four years' desertion by either husband or wife should be a ground of divorce, and that in cases of immorality the two sexes should be on a footing of perfect equality. Mr. Hunter pointed out that this had been the law of Scotland since the period of the Reformation. The Attorney-General advised the House to be slow in granting fresh facilities for obtaining divorces, as recent experience had convinced him that the number of divorces obtained by collusion was very large. Sir J. McKenna, in moving the rejection of the Bill, characterized it as the most audacious measure introduced for many years, inasmuch as it would enable parties to get rid of the marriage tie without the slightest stigma being cast on either of them. The Bill was rejected by 71 to 40. While the House of Commons was thus throwing cold water on this (in one respect, at least) dangerous measure, the English Church Union, at its third ordinary meeting of the present session, was agitating for the repeal of at least those clauses which require the parodical clergy either to perform the service themselves, or to allow the churches to be used for the marriage (so-called) of a divorced person whose real husband or wife is still living.

Years ago, after a fierce struggle which is remembered unto this day, Churchmen in Australia abandoned their day schools, and accepted the Public Instruction Act, which allows them to send a clergyman or some other authorised religious instructor into the public schools at certain times. The Roman Catholics, with an obstinacy which we cannot but admire, clung firmly to their schools. To-day Australian Churchmen, as a body, wish that they had acted similarly. In yielding the point they gave what they never could recover. Church schools are now practically non-existent in Australia, but those of the Roman Catholics are flourishing everywhere, very much to the advantage of that Church. In the times of pressure they were strong and true to their principle of securing the children. "Let us only have the children," they said then as they say now, "and the next generation is ours." Every year they reap the reward of their foresight. Churchmen see now how much they have lost, and are earnestly considering whether they can do anything to retrieve their past mistakes. In Sydney a committee has been appointed to consider the whole matter, and it is believed that they have come to the conclusion that it is desirable to attempt the

re-establishment of the Church's day-school system. Such an effort is well-nigh hopeless. A school might be set up here and there, and might be able to exist, but as a general thing it would be practically impossible. The Church in the colony has lost the machinery of the system and the men who knew how to make it go. It would have in every place the secular machine of the Government to compete with, perfected by some experience, and kept in order and maintained out of the Government funds, as well as driven by trained Government officers. There are also other difficulties which we need not refer to. All that it seems possible for the Church to do is to make use to the full of what is left to her. She has still some privileges, and she should avail herself of them, and she might, by the establishment of various organizations, increase her opportunities of adding religious instruction to the secular education of the colony.

WEST INDIES.—Thirteen thousand pounds have been already expended on St. George's Cathedral, Georgetown (which is to mark the venerable Bishop's Jubilee), and some £10,000 are still required to complete it. This sum will be, it is anticipated, further reduced by £2000, which was recently voted by the Government of the Colony in recognition of his lordship's fifty years of service to the diocese. The gift was placed at the sole disposal of the Bishop, but it is believed that his lordship will hand it over to the building fund of the Cathedral. The *Argosy* (Georgetown) comments as follows on the gift:—"In connection with the Bishop's Jubilee, it gives us very much pleasure to refer to the graceful tribute paid to his lordship in the combined Court, which, by a unanimous vote, has placed the sum of \$10,000 at the Bishop's disposal as a recognition of his long and valuable services to the colony, and his influence for good. It must have been gratifying to the venerable Bishop to receive this token of the esteem in which he is held by men of all denominations. Amongst those who warmly supported the vote, his Excellency the Governor, who is a member of the Roman Catholic Church, was conspicuous by the warmth and evident sincerity of his tribute of praise. The vote is placed absolutely at the Bishop's disposal, and he may use it in the way that to him seems best. It is pretty well understood that he has decided to contribute the whole amount towards the building fund of the new Cathedral." We have since heard that Bishop Austin has paid over the \$10,000 to the Cathedral Building Fund to assist towards the completion of the edifice in time for the celebration of his Jubilee.

At his visitation at Taunton recently Archdeacon Denison dealt with "The New Criticism." He said the subject had filled his heart and mind for the last two and a half years, and had constrained him to put all other matters aside. The new criticism claimed to deal with the Scriptures as it would deal with any other book, and divided the old Scriptures into what was to, or might be, accepted as of Divine revelation, and what might be dismissed as not required to be so accepted. The new critic asserted that our Lord's citation from the old Scriptures had no force, because Christ's knowledge of the old Scriptures was a self-limited knowledge. From such assertion it followed that our Lord, knowing He had so self-limited Himself, had nevertheless employed the old Scriptures in His teaching, as if He were not self-limited, employed them to illustrate and enforce His teaching when He had Himself deprived Himself of the knowledge whether what He was citing or referring to was truth or not. A more awful heresy, the Archdeacon ventured to say, had never been spoken in the Church. At the ensuing luncheon Archdeacon Denison spoke of the great distress of mind which he was in at seeing the way in which the Bible was handled by people as if it were an ordinary book. Men were told by the new criticism that they could accept such parts of the Scriptures as they liked, and believe those parts, and say that the other portions of Holy Writ did not come from God. He was also deeply distressed at the indifference with which the Church of England regarded that teaching. Since 1832 the power that had been working in the House of Commons was adverse to the Church of England, and it was a strong and growing power, which would, if it could, destroy the Church of England. But the Church in England would remain just the same, though under circumstances of great distress.

The new chapel, Calvary church, on Madison and Eighteenth streets, Washington, was opened for public worship recently, under the pastorate of Rev. J. A. Aspinwall, Rev. Dr. Elliott, of Ascension church, and the preaching the opening sermon. The chapel is an elegant little church, with seatings for 150 persons. It is of brick, neatly finished, and will serve for a while the present purposes of the parish, which is not yet a year old, but the congregation expects to build a much finer church in a few years.

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.

Unfermented Wine.

SIR,—Your Montreal correspondent does lay to heart resolution two of the Lambeth Conference in 1888: so much so that he has refused to consecrate, where unfermented wine is used. All the same, he maintains his right to follow the precedent of Athanasius contra mundum, and "lays to heart" with profound regret the ruling of the Pan-Anglican Conference.

18th May, 1892.

"L. S. T."

PASSOVER WINE.

Recipe of a Jewish Rabbi.

"Boil old Malaga or Muscatel raisins in water, in the proportion of one pound of the former to one quart of the latter, gently down to one pint; strain off the wine, and bottle."—Extract from Uryman's Magazine, March, 1883, by Norman Kerr, M.D., F.L.S.

THE WINE USED BY THE LORD AND HIS DISCIPLES IN THE ORIGINAL INSTITUTION OF THE SACRAMENT.

It is generally, if not universally, admitted by even the most strenuous advocates for the use of intoxicating wine as a communion wine, that the Lord took the Passover cup when He administered the Last Supper; therefore the question as to the quality of the wine used at the Passover at the time the Lord was on earth, becomes a very important one.

In a recent work (1879) written by a Jewish Rabbi, the Rev. E. M. Myers, entitled "The Jews, their Customs and Ceremonies, with a full account of all their Religious Observances from the Cradle to the Grave," we read that among the strictly orthodox Jews, "During the entire festival (of the Passover) no leavened food nor fermented liquors are permitted to be used, in accordance with Scriptural injunctions" (Ex. xii. 15, 19, 20; Deut. xvii. 3, 4). This we think settles the question so far as the orthodox Jews are concerned; and their customs, without much question, represent those prevailing at the time of our Lord's advent.

The editor of the London Methodist Times lately witnessed the celebration of the Jewish Passover in that city, and at the close of the service said to the rabbi: "May I ask with what kind of wine you have celebrated the Passover this evening?" The answer promptly given was:

"With a non-intoxicating wine. Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many well-known places in the Old Testament. The wine which is used by the Jews during the week of Passover is supplied to the community by those licensed by the chief rabbi's board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the side-board from which the wine used to-night was taken was thus sealed. I may also mention that poor Jews who cannot afford to buy this wine make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have recently read the passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what He could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the Sacrament of the Lord's Supper."

Superannuation Fund.

SIR,—I have watched anxiously for some response to the Bishop of Algoma's appeal on behalf of a fund for the Superannuation of the Clergy of his diocese, and so far, beyond its eliciting some expressions of sympathy and regret, with perhaps a little surprise that such a fund was not already in existence, no practical steps have seemingly been taken to form even a beginning for the same. Need we wonder that there should be a more than ordinary difficulty

in filling those empty missions in poor Algoma, and that for the sake of his diocese, as much as on behalf of that band of self-sacrificing, devoted men who minister therein, its Bishop has had to come once more, hat in hand, as it were, to plead their cause—this time, apparently, without the slightest result? And, oh! how it must pain and humiliate, and rasp and jar—day, almost paralyse the mental and spiritual powers of chief pastor and clergy alike that God's people cannot see the position for themselves, and spare them the painful necessity of pleading as mendicants, for what, in other dioceses, where there are no such hardships to be encountered nor self-denials daily endured, this provision for the old age of their clergy is looked upon as one of common humanity and simple justice. It has been said that "there is and ever will be a mystery about how the clergy live to the average layman. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed their march through the desert. . . . Some suppose that a clergyman can multiply the cruse of oil and the handful of meal by some pious incantation; if not, then how can a man live, much less save for old age or incapacity, who has nothing or next to nothing to live on, and then there is such a strange and bewildering uncertainty as to when he is to receive it." It was Dr. Paxton Hood who remarked, "what being in the world is so utterly helpless as an aged, worn out, poverty stricken minister. He can't steal, being a minister; he can't beg; and no one will hire him as a clerk. . . . Somewhere down East they told their new pastor: 'We hope the Lord will make you humble; we will keep you poor.' The only reason I can see why they are not at once taken to heaven is, that our merciful Father leaves them here to cultivate justice, humanity, and love among the people."

Now, sir, the 29th of June next will be the anniversary of the consecration of Algoma's devoted Bishop. Could any way of making that day, so fraught with benefits to that child of the Canadian Church, be more acceptable to him, whose crowning act of self-sacrifice in cutting himself adrift from all that made life so desirable, and in taking upon himself a burden of responsibility none but a God-given strength and patience could have enabled him to support, than in making it our opportunity to give a practical response to his earnest plea on behalf of his clergy? Let this response take the form of a general thank-offering, which, though made up of many very small individual gifts, may yet, collectively, not only have its significance as marking our gratitude to God for giving Algoma such a Bishop, but be in itself of such a value in hard cash that the superannuation fund for the clergy may have a very substantial foundation stone laid for future building upon in years to come. I humbly offer this as a suggestion to the Churchmen and Churchwomen of our Dominion, and if the energetic secretaries of the several diocesan branches of the Women's Auxiliary would invite these thank-offerings, and co-operate in the work, I venture to hope that henceforth the 29th of June may have a double cause for its joyous celebration in Algoma itself and amongst Algoma's friends. Thanking you, sir, for letting me have my little "say" upon this subject.

London, Ont., 17th May, 1892.

SHEVA.

Divine Didactics

SIR,—Will the editor of the CANADIAN CHURCHMAN kindly allow me to thank him very much for his able article on "Divine Didactics" in the issue of 12th of May. We do not hesitate to say that it has helped us a good deal. We are afraid the sermons of the late Bishop of Pennsylvania (Wm. Bacon Stevens, who preached before the Pan-Anglican Synod in 1878) are not well known in Canada—we are certain they are not. In No. 7 of the vol. published by E. P. Dutton & Co., of New York, that upon the text John xxi. 22, we find the following: "What if science, as at present understood, and the Bible do not agree? Shall we be troubled thereat? I trow not. I rejoice to know that what is termed modern science and the Bible do not agree. I should be sorry if they did. Modern science is changeable—the Bible is unchangeable. The science of to-day is not the science of last year, and will not be the science of the next. The Bible of to-day is the Bible of all the Christian centuries, and will be a thousand hence just what it was nearly eighteen hundred years ago, when the Canon of Scripture was closed. Mark the changes which have taken place along the whole line of science since the beginning of this nineteenth century. What a catastrophe, then, would it have been had it been proved that the Bible and science as known at the beginning of this century fully agreed! that all the assertions of the Bible could be quadrated with the facts of science as then understood! The great tidal waves of science which have rolled over the world since, would have left the Bible stranded and ruined. And so now, could it be made clear to-day that every truth in the Bible ac-

ords with the received facts of science, what would become of the Bible fifty years hence, when science will have moved on with even more rapid strides, and left behind more wrecks of theories and more stranded speculations? In the meanwhile, the Bible stand, still in the solitary grandeur of its own perfection. It waits, as the ages roll on, for confirmation and acceptance. It was said by one of old, 'God is patient, because He is eternal,' and the Bible, as the book of the God of truth, has this attribute of its divine Author. Its strength is to sit still. It goes not out hastily to meet a half-formed science and embrace it as an ally, lest it should turn into a foe. It calmly tarries in the consciousness of its own truth as the advances of science come nearer and nearer; and every advance of true science does bring it nearer to the Bible. The opposition to that Bible comes only from a class whose utterances St. Paul has justly characterized as 'the profane and vain-babbings and oppositions of science falsely so called.' True science, like the wise men of the East, brings to the holy Jesus its magian gifts, and bows adoringly at His feet. Science, falsely 'so called,' like Herod, asks hypocritically of the same wise men, Where is the new-born Jesus? but asks not to worship, but to destroy; not to crown Him king, but to massacre with a sword.

After all, what have these questions between religion and science really to do with your salvation? They are questions which cannot be settled, because science is not settled; and science will not be settled, so long as there is an undiscovered fact in nature, or an inquiring mind in man. The one thing for you to do is to follow Jesus. All other questions will adjust themselves; but unless you follow Him, you must be forever lost. Ought we not to be very grateful that God has seen fit to give us Bishops who make a study of the Word from a wide point of view—we must often suffer were it not for our Bishops. There are, however, a good many who seem to ignore the writings of Bishops unless they just agree with their peculiar ideas.

C. A. FRENCH.

Confirmation by a Priest.

SIR,—In your last paper the question is asked, "Is Confirmation by a Priest ever allowed in the Roman Church?" Here is the answer by Dr. Mullock, late Roman Catholic Bishop of Newfoundland: "Dr. O'Donnell was at first only Prefect Apostolic, that is, a priest exercising Episcopal jurisdiction, and generally having, like the Prefect Apostolic of St. Peter's, the right of giving Confirmation, which, as we see by the practice of the Greek Catholic Church, is not essentially an Episcopal Sacrament, if I may call it so." I called the attention of the Bishop of Toronto to this six or seven years ago.

It has been the practice to re-confirm the Irish Roman Catholic converts received into the Church in Ireland. Some of the English clergy ventured to censure the proceeding, which called forth Dr. Stopford, the late Archdeacon of Meath, who furnished able arguments drawn from Canon law, ancient and modern, Roman and English, in favor of the course which the Irish prelates pursued. Bishop Hopkins, of Vermont, was in the habit of administering Confirmation to converts from Romanism, but on different grounds from those of Dr. Stopford. Bishop Hopkins says that what passes for Confirmation in the Romish Church, is not such, in fact, because it wants the genteel form of the laying on of hands.

Bingham, in his "Scholastic History of Lay Baptism," undertakes to show the necessity of supplying the defects of heretical and schismatical baptism by Confirmation, of imposition of hands and prayer, upon men's reconciliation and returning to the Catholic Church, in proof of which he says:—"That imposition of hands was thought so necessary for heretics upon their return, that even those who had received it before in their heretical baptism, received it again when they were reconciled to the Church."

Two of your correspondents have written on the "Primacy of the Archbishop of Canterbury," and "What is to be the Future of the Church in Canada?" In the year 1684, an Order in Council was made by Charles I. at the instance of Archbishop Laud, which, while it secured a somewhat indefinite spiritual supervision of the plantations and factories established by English merchants, did more to prevent the full development of the Church's system and the establishment of Episcopacy in the Western World, than any ordinance which meets us in the pages of our ecclesiastical history. I refer to the order by which members of the Church of England in the Colonies, and in foreign parts, were placed under the jurisdiction of the Bishop of London. This system prevailed to this very day where jurisdiction has not been given to some regularly commissioned bishop. The Church of England congregation of the French Island of St. Pierre, distant only seven miles from Newfoundland, is subject to the episcopal order of the Bishop of London, and the clergyman officiating there holds his license direct from that dignitary.

The Bishop of Newfoundland exercises episcopal functions there only as a Bishop *in partibus*. The anomaly is apparent. A bishop living in one hemisphere, and one of his churches in another. The office must be at once uncomfortable to its Bishop, and, in a great measure, useless to the people. The consolidation of the Church in Canada will perhaps remedy this anomalous state of things.

PHILIP TOCQUE.

Toronto, May 18th.

Synodical Returns.

SIR,—I see that in the letter which appears to-day I have a slip in calculation, but the correction only impresses the point which I bring forward. Making the year for returns run from Easter to Easter, we find that the weeks in the current year drop from 55 to 50, and the returns will naturally show a parallel depression. In counting the years from Easter, 1890, to Easter, 1897, the weeks are 51, 55, 50, 51, 55, 51, and 54. But it is clear that this precludes all idea of comparison, and makes the returns little better than wasted labour. No accountant would follow this scheme in a matter of business: they must all smile quietly at our antiquated policy.

JAMES GAMMACK LL.D

East Toronto, May 12th, 1892.

Notes and Queries.

SIR,—Do we not pray for the departed in the prayer for the Church Militant, when we pray "that with them (i. e., with 'all Thy servants departed this life in Thy faith and fear') we may be partakers of Thy heavenly kingdom"?

A CATHOLIC.

ANS.—Another meaning is admissible, but from the consideration of what time this closing sentence was added, the spirit that actuated the revisers in 1661, and the characters of the leading revisers, we must infer that they included faithful departed in their supplication. The "militant here in earth" was a legacy from 1552, and we can scarcely imagine a reason for the addition made at a later date, unless it was to widen the former limitation. Compare the words in the Burial Service, where the expressions are fuller, but with the same ambiguity.

SIR,—Mr. Gladstone said in a speech once, "Take the Church of England out of the history of England, and the history of England will become a chaos without order." Perhaps you can give me the entire sentence, which I have forgotten. On what occasion were the words spoken?

D. J.

ANS.—The words quoted, with the very small addition, "without life and without meaning," are met with in a speech that Mr. Gladstone made on May 16th, 1873. The occasion was the debate in Parliament upon Mr. Miall's amendment for the disestablishment of the Churches of England and Scotland. The whole speech is given in the London Times of May 17th, 1873, and Hansard Parl. Debates, vol. 216, p. 46.

SIR,—What are the duties of a vicar's warden and people's warden, respectively, and the Canon rules or laws respecting such? Which should take charge of the books and finances of the church, according to the law of the Church?

H. H.

ANS.—The churchwardens are appointed at the annual Easter meeting of Vestry, and form a corporation to represent the interest of the church and the members thereof. In conjunction with the incumbent they have charge of all the possessions and interests belonging to the church, but as they are a corporation their duties cannot be severally assigned, and the corporate powers cannot be exercised by one of them without the consent of the other. It is, however, the usual custom for the people's warden to have charge of the books and finances, though he cannot give a cheque for money without the signature of the other warden. Their duties are pretty clearly laid down in the Constitution, &c., of the Incorporated Synod of Toronto, which may be had at the Synod office, and the *Churchwarden's Manual*, that is based upon the Constitution. For a wider discussion and authority see Blunt's *Book of Church Law*, and Cripp's *Law Relating to the Church and Clergy*. But one must distinguish between Canadian and purely English Church law.

Blood poisoned by diphtheria, the Grip, typhoid fever, scarlet fever, etc., is made pure and healthy by Hood's Sarsaparilla.

Sunday School Lesson.

Sunday after Ascension. May 29th, 1892.

THE ASCENSION.

Jesus forty days on earth after His Resurrection. (Acts i. 1-3.)

I. HE ASCENDED INTO HEAVEN.

Jesus ascended visibly before His disciples. His body went up into heaven, as well as His soul. (Read St. Luke xxiv. 50-52, and Acts i. 6-11.)

II. THE MEANING OF THE ASCENSION.

The Jewish tabernacle with its sacrifices explains a great many things to us about Jesus Christ.

The most solemn day of all the Jewish year was the Day of Atonement, that is, the day when God and man were reconciled, or when peace was made between God and man. Let us try to learn from the ceremonies of this day the meaning of the Ascension.

Suppose we have come to the court of the tabernacle. We stand outside, we may not enter, but we see the brazen altar standing within the court, outside the door of the tabernacle. We see the High Priest and his assistants. The High Priest kills a bullock and a dove, and offers them to God upon the altar for his own sins and those of the other priests. The High Priest then takes the blood in a basin, and goes into the most Holy Place, where the mercy-seat is and the Presence of God, and sprinkles the blood on the mercy-seat. Presently the High Priest comes back again, and now slays a goat and offers it upon the altar. The goat is for the sins of the whole congregation. He then takes the blood as he did before, and goes to the Holy of-Holies to sprinkle the blood on the mercy-seat. But some one asks, "Why does he go in, and why does he sprinkle the mercy-seat with the blood? Was not the sacrifice finished when the beast was slain?" "Yes," another answers, "the sacrifice was over, but the High Priest goes in to present the sacrifice to God, because the atonement is not completed until this is done." This is just what Jesus Christ does for us. He offered the sacrifice of Himself as our High Priest on Mount Calvary. He then went up into Heaven—not to make the sacrifice, that was done on Calvary, never to be repeated, but He went up to heaven to present the sacrifice to God—to offer it as an atonement for our sins (Heb. iv. 14; ix. 11, 12, and 24; x. 12). Jesus is in heaven presenting the sacrifice offered once for all on Calvary.

III. THE LESSON OF CHRIST'S ASCENSION.

- (1) We ought to be thankful for His sacrifice and His mercy.
- (2) *If Christ has ascended we must ascend.* (Phil. iii. 20; Collect, Ascension-Day.)
- (3) Fix our eyes on Christ, and our hearts also, (Heb. xii. 2, "Looking unto Jesus.")
- (4) Join Him in the presentation of His sacrifice, that one, "full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world," which He made once for all upon Mount Calvary, by receiving Holy Communion, our Eucharist or "sacrifice of thanksgiving."

Family Reading.

The Best that I Can.

"I cannot do much," said a little star,
 "In making the dark world bright:
 My silvery beams cannot struggle far
 Through the folding gloom of night;
 But still I'm a part of God's great plan,
 And I'll cheerfully do the best that I can."

"Oh, what is the use," said a fleecy cloud,
 "Of these tiny drops I hold?
 They will hardly freshen yon lily proud,
 When caught in her cup of gold;
 But still I'm a part of God's great plan,
 And I'll cheerfully do the best that I can."

A child went merrily forth to play,
 But a thought, like a silver thread,
 Kept on winding in and out all day
 Through the happy golden head.
 "Mother said I'm a part of God's great plan,
 So must try to do the best that I can."

So she helped a poor neighbour's child along,
 Though tired her own small feet;
 And she sang from her heart a little song,
 Her father thought so sweet!
 And he said "I too am part of God's plan,
 And though weary, must do the best that I can."

"Changed Lots; or, Nobody Cares."

CHAPTER XXI.

(Continued.)

When Dorothy found that nothing but grateful words were spoken of Nance, to whom even now in the midst of her joy her heart turned with loving affection, her cup was full, and with much simple pathos she told the story of her illness the year before, and how poor mother had married Joe just to keep her alive, and what hard times had been brought to her by this marriage, and she made tender-hearted Sibyl cry over poor Jenny's woes.

When Dorothy heard that Joe Lovell had followed her twin sister the evening before at Southampton, her eyes had blazed with a sudden indignation, and her father, who had been watching every change in her expression, saw distinctly his little Dorothy once more before him, whose passionate nature had so puzzled him; his children might be alike in many ways, he mused, but they were also very different; under the treatment Dorothy had received lately, his gentle Sibyl would have been crushed.

"Mother'll be terribly frightened when she hears Joe's looking for me and the police is looking for him." She said presently, "Couldn't I let her know somehow that I'm here, and that you are not angry she took the baby; she'll be fine an' glad."

At once both Mr. and Mrs. Chisholm began to plan some way of communicating with poor Nance, and rewarding her for her long and faithful devotion; Sibyl eagerly pointed out she, too, had been the object of this devotion, so she, too, had a right to be grateful.

"She saved my life, didn't she?" she pleaded. "I ought to be as grateful to her as Dorothy; I am sure I remember her a little."

Then Dorothy spoke of baby Violet, and Sibyl listened with great interest. Something, too, must be done for Jem's little sister, and Dorothy explained she had hardly any clothes, for Joe said he would not spend money on her, she would not live long; but poor mother loved her dearly, and would break her heart if she died.

When Dorothy explained the reason which had eventually led her to run away from the caravan her eyes blazed again, and then she described her journey, and how, when she had to leave the train at Redhill, a longing had come to her to try to find out again the big house she still faintly remembered, and how she had wandered about all that day, and paying sixpence for a night's lodging, had found refuge in an old woman's cottage, and then wandered again; and just as she was feeling she could not walk much further without some food, she had recognized a lane, and following it, had found herself on the common. Then following the wall which skirted the park, she had at last once more caught sight of the gate which she had been looking for.

Mr. Chisholm felt he could not delay a post without expressing his gratitude to Mrs. Carey and Mr. P—. Had they not stretched out helping hands to his poor desolate child in the time of her great need? The next morning came a letter from Mrs. Carey telling them Joe Lovell, having found out her name at the hospital, had again been at her house pretending to great anxiety with regard to his daughter, who had run away from him. Her servants had told him that the lady was looking for him, and that she had gone out to inquire about him at the police-station; and since this she had heard nothing more. Mr. Chisholm wrote at once to the police-stations in the county where Dorothy had left her foster mother.

As the days passed on, and Dorothy gradually unfolded all the hopes and fears which had ruled her past life, giving them glimpses of the generous impulses, the brave self-denial, the love which had helped her to bear patiently, her parents' thankfulness overflowed, and they felt that no reward could be too great for the woman who had lavished so much love and care on both their children; all Joe's misdeeds must be forgiven for his wife's sake.

There had been some little delay in discovering the gipsies, for, frightened by what he heard of

Mrs. Carey's efforts to find him, Joe had immediately left Southampton, and hurried his family away from the place where Dorothy had left them.

When, however, Mr. Chisholm had received certain news of their whereabouts, he himself went to see them, to be received by Nance with trembling joy, and to hear from her lips a repetition of the story of the rescue by old Rover of the drowning baby, while Joe's eyes glittered with disappointed greed at the thought of his own folly in not seeing that Missie was very "uncommon," while he stored up reproaches to shower on his wife later, when he taunted her with having lost him the best chance he had had in his life; it was a job he might have made hundreds out of!

After much consideration and consultation with Dorothy, Mr. Chisholm had decided he would promise Nance a helping hand every winter rather than give her at once what Joe would waste; he was inclined to be sulky and difficult to deal with at first, and Mr. Chisholm found a covert threat or two of great use in bringing him to reason.

Dorothy had pleaded with tears in her eyes for the ill-used blind child, and she and Sibyl were equally anxious that she should be rescued from her wretchedness. Joe at first refused to part with her without an exorbitant bribe, but at last the fear that Mr. Chisholm would bring him under the notice of the police, made him change his mind, and before many days had passed, poor little Jenny found a haven of rest in a blind asylum.

"How glad Jem would be if he knew," said Dorothy joyfully; "he said there were kind rich folk who did care for the blind children."

Mr. Chisholm found it quite difficult to explain to Nance the change which had been effected in the children during her absence from the camp six years ago, though she was ready to admit that "Lil was mighty queer" after her illness, and talked of a lot of things nobody could understand.

For baby Violet, the most beautiful outfit of clothes had been provided; nor when he saw the magnificent scarlet cloak which Dorothy had chosen herself, did Joe any longer object to his little daughter being christened.

With plenty of warm clothes and every comfort that could be suggested by her foster-child, and the knowledge that the winter months could never be hard again, and that her baby would have friends for life, while the child she had centred so much love on was happy in her own beautiful home, Nance became once more like her true self. The knowledge that she should always have friends to turn to gave her fresh courage, and Joe went down before it, and treated her much better. There was no one now, he felt, on whom he could safely wreak his temper, and the comfort and prosperity in the van was not without its influence even on him, while Nance did her best to keep him out of mischief.

Nor did Dorothy forget her four-footed friends; she pleaded old Turk's cause eloquently; he had a sore back and was not fit for work; he was so good, and Jem had loved him.

So Turk was bought, and stood quietly meditating in the corner of a pleasant field, hour after hour, seemingly too astonished at his sudden change of fortune to make the most of it, though he was always ready to trot up to the gate at the sound of Dorothy's well-known voice.

Then emboldened by Sibyl, who entered into all her feelings with ready intuition, she asked if she might have Prince, he loved her so dearly and she felt sure he could never be really happy without her; so quite a long price was given to Joe for the faithful animal, whose joy at being re-united to his little mistress was very touching.

Mr. and Mrs. Chisholm had decided that it would be better that there should be no meeting between Nance and her foster-children for a time, but they promised Dorothy that before very long her foster-mother with baby Violet should spend a few days at Sunnysdale, and content with this promise the happy girl now began a new life in her beautiful home surrounded by loving care and the good things of this world which had been lacking to her so many years.

At first the parents had wondered whether it would not be wiser to send their carefully guarded Sibyl to school for a year while Miss Knox devoted herself to their poor neglected Dorothy, but as the

days passed on and they watched their newly found child and heard the generous loving words which fell from her lips, they felt that their fears were groundless. Great were the pains that one sister took to teach the other, and the eagerness with which Dorothy copied Sibyl was rewarded by her quickly dropping the manner of speech she had been accustomed to, while under the loving and careful tuition of Miss Knox she made extraordinary progress in all she was taught. Before many weeks were over a casual observer would not have noticed any difference between Mr. Chisholm's daughters, while their strange likeness to each other, heightened by their similarity of dress, caused constant amusement to their acquaintance, and each day they seemed to grow more alike in thought and feeling, as Sibyl, now joyously happy, gained higher spirits, and Dorothy, in her anxiety to be like her sister, grew gentle and quiet.

One more request the happy sisters had to make, and it was made together and willingly complied with.

A Cornish granite cross was placed, under the artist's directions, on Jem's grave, and on it below his name was graven these words:

"Fear ye not therefore, ye are of more value than many sparrows."—S. Matt. x. 31.

FRANCIS ARMSTRONG.

THE END.

Of Such is the Kingdom of Heaven.

BY W. E. BAILEY.

A little boy lies still in death;
Though white and cold his gentle face,
Methinks almost I feel his breath,—
For in his features one may trace
A living loveliness.

The stricken mother bows her head;
She kisses, fondly, brow and cheeks;
And, while she gazes on her dead,
The breaking heart within her speaks
A mother's loneliness.

And there, beside her brother's bier,
Kissing the hand now stilled for aye,
His sister—younger by a year,—
The sweet companion of his play,
His mate in gentleness.

"I kiss his hand because," she says,
"It never struck me all my life!"
Dear child, a sinless hand you praise,
But you rebuke a world of strife
And human wretchedness!

For far and wide the curse has spread,
And bruised hearts shed bitter tears,—
Not for the loved ones lying dead,
But for the woe of weary years
Bereft of tenderness.

O, mother, cease to mourn your child,
Who went to God all white as snow!
For whom He takes lives undefiled,
But whom sin binds may never know
That life of blessedness.

Why Children Should Eat Honey.

Thousands and tens of thousands of children are dying all around us, who, because their ever-developing nature demands sweetness, crave and eagerly demolish the adulterated "candies" and "syrups" of modern times. If these could be fed on honey instead, they would develop and grow up into healthy men and women.

Children would rather eat bread and honey than bread and butter; one pound of honey will reach as far as two pounds of butter, and has, beside, the advantage of being far more healthy and pleasant tasted, and always remains good, while butter soon becomes rancid, and often produces cramp in the stomach, eructations, sourness, vomiting and diarrhoea. Pure honey should always be freely used in every family. Honey eaten upon wheat bread is very beneficial to health.

The use of honey instead of sugar for almost every kind of cooking, is as pleasant for the palate as it is healthy for the stomach. In preparing blackberry, raspberry, or strawberry shortcake, it is infinitely superior.

It is a common expression that honey is a luxury, having nothing to do with the life-giving

principles. This is an error—honey is food in one of its most concentrated forms. True, it does not add so much to the growth of muscles as does beef-steak, but it does impart other properties no less necessary to health and vigorous physical and intellectual action. It gives warmth to the system, arouses nervous energy, and gives vigour to all the vital functions. To the laborer it gives strength—to the business man, mental force. Its effects are not like ordinary stimulants, such as spirits, &c., but it produces a healthy action, the results of which are pleasing and permanent—a sweet disposition and a bright intellect.

Cross Bearing.

"If thou bear the Cross, the Cross will also bear thee."—Thomas à Kempis.

Bearing my cross, I am passing along a narrow pathway, sometimes flower-strewn and sun-lighted, sometimes uneven and over-clouded, yet never quite dark, because, away on the mountain which rises in the distance before me, stands my loved Master, round whom shines such a radiant light, and even the shadows of the valley are lightened thereby. But as the way grows rougher, the clouds seem to thicken, and wondering at the dimness of the light, I fail to see that I am carrying my cross in such a manner that the cross-piece is continually just before my eyes, so shutting out the light of my Master's face.

Still I go stumbling on, longing for light and help, and in dismay, behold my cross gaining added height, until I learn that my Master's watchful love has seen my need, and has thus brought me out of the shadow.

So, notwithstanding the increased weight of my burden, I thank Him for the clearer view of Himself who is the "Light of the world," and go hopefully forward. Suddenly I come to a low, marshy place, whose growth of tangled thorns seems to form an impassible barrier; yet the light from the mountain beyond shows clearly that my way leads through the trackless swamp, and I can hear my Master's loving voice calling me to Him.

In despair I cry out—"If it were not for my cross, I might be able to get nearer, but just now when I am weakest and the way most difficult, my cross is heaviest. Why must I bear it?"

For answer only comes—"Bring it to Me." With the strength His dear voice inspires, I lift upright the ever-lengthening cross, and I hear the words, "Lay it at My feet"; when, swaying by its own weight, the heavy end drops, and lies on the mountain side beyond; its length stretching back to my feet, thus bridging the pathless space, and forming a firm, safe pathway above the treacherous mire. And a flash of Heaven's own light reveals to me the cross, whose weight I had thought to be the greatest hindrance to my progress, now made the direct means of bringing me closer to my precious Master.

The Great Dog Barry.

One of the greatest dogs that ever lived was the dog Barry—not one of the biggest, though he was of a good size, too—but one of the wisest and best. High up in the Alps, at a place called the Pass of Saint Bernard, where it was winter for the greater part of the year, and travellers were in much danger from the snow and the cold, there was a breed of dogs called the Saint Bernard breed, belonging to a refuge for travellers called after St. Bernard.

This refuge was founded a thousand years ago, and the monks and their dogs have been the means of saving great numbers of lives. The monks trained the dogs to go out and hunt for travellers lost in the snow, and the dogs were wonderfully clever. When they found a man lying benumbed with cold, they would run barking to the monastery, to fetch out the monks to help him. They carried about their necks, each of them, a flask of brandy or some other warm drink, and very often a blanket. This was in case they should find a traveller who was very much hurt by the cold, and yet able to help himself to a drink, and wrap a blanket around him. These dogs knew all the dangerous places, and would scratch and hunt about wherever an avalanche had fallen, or wherever there was a pit.

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An avalanche is a great lump, or great slice, of snow or ice, that slides down from the higher part of the hill to a lower part. The avalanches of which we are now speaking are chiefly loose avalanches of snow. These come down so suddenly, and move with such speed, that any one who is in the way has hardly a chance of escape. But of course it may happen that he is just caught by a heavy fall of snow, and then, if the dogs or the monks are in time, he is found and saved.

The great dog Barry was, I suppose, the best of the St. Bernard dogs. If he saw bad weather coming on, he would go out, whoever kept indoors, and would spend his time in scratching and barking and searching for lost travelers in the snow. Once he found in a sort of cavern a little boy who had gone to sleep with the cold. We all know that if a person once goes off in this numb sort of sleep, he never wakes of his own accord, but dies in his slumber. Barry smelt the little boy under the snow, and scratched till he got him out. He then licked him till he awoke him, and actually made the boy understand that he was to get upon his back and hold on by his neck. Barry carried his living burden safe to the hospice or refuge, and the boy's life was saved. After Barry died he was stuffed, and he may be seen to this day in the Museum at Berne.

A Simple Relief for Lung Trouble.

It has long been known that pine needle pillows would alleviate persons affected with lung troubles, and a Florida editor relates an incident in support of the fact as follows: During a visit to the home of a most estimable lady living on Indian River, this editor was told of a discovery that had been made which may prove a boon to sufferers from lung or bronchial troubles. This lady having heard that there was peculiar virtue in a pillow made from pine straw, and having none of that material at hand, made one from fine soft pine shavings, and had the pleasure of noting immediate benefit. Soon all the members of the household had pine shavings pillows, and it was noticed that all coughs, asthmatic or bronchial troubles abated at once after sleeping a few nights on these pillows. An invalid suffering with lung trouble derived much benefit from sleeping upon a mattress made from pine shavings. The material is cheap, and the *Christian at Work* says it makes a very pleasant and comfortable mattress, the odor of the pine permeating the entire room and absorbing or dispelling all unpleasant odors.

Pray in Christ's Name.

It is absolutely essential to successful prayer that we offer our petitions in the name of Christ. This clearly means that we ask in His spirit or in His stead. We must ask what would not be out of place for Him to ask were He here, ask as His servant, bearing His commission, standing in His place.

Very much that men commonly ask for is cut off at once when this test is applied. Most prayers are selfish prayers; and Christ never thought of self, or pleased self, or sought His own glory. It would be impossible to imagine Him offering the majority of the petitions which His followers present. We can use His name only when we are asking in the interests of His cause, just as a servant can use the master's name in making purchases, only so far as he buys in the interests of that master and by his authorization.

It is the motive in asking that makes all the difference in the world whether our prayers have favorable or unfavorable issue. Wrong motives furnish a fully sufficient explanation for a vast number of unanswered prayers. Christ will not countersign petitions that are offered for the progress of some petty scheme of our own without reference to the advancement of His kingdom.

Friendship.

Friendship is one of the boons that life can have. As Bacon says, "it redoubleth joys and cutteth grief in halves." But where brotherhood is united with it, it attains a still richer result; for then it has a world of memories and early associations in common—the mutual love of the same honored

parents, the recollections of the same beloved home and of past scenes vividly impressed on the minds of both, in which no other friend, however dear, can possibly share.

What the World Says.

Why will you keep caring for what the world says? Try, O try, to be no longer a slave to it! You can have but little idea of the comfort of freedom from it. It is bliss. All this caring for what people say is from pride. Hoist your flag and abide by it.

In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you.

Roll your burden on Him and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I, a lump of clay; Thou art the potter. Mould me as Thou in thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it; just as Thou wilt, but I rely on Thy unchanging guidance during the trial. O; the comfort that comes from this!—*General Gordon.*

Muskoka Lakes.

Pretty soon the exodus of people for the hot months will begin, and the absorbing question is where shall we go this summer? Those who have once enjoyed a summer in Muskoka, can never forget the benefit derived from the bracing atmosphere of the high waters of Canada, the Muskoka Lakes being 790 feet above the level of the sea and some 550 feet higher than Lake Ontario. There is one thing which Muskoka possesses in a pre-eminent degree, and which I regret to say is too little known, that it is a wonderful health resorting climate in summer, especially for those affected with lung troubles. Being so near our own doors, there is no place one can go to spend a short vacation at so little expense, and no fatiguing journey, as to the sea side resorts. One only has five hours ride on the cars and then take the boat for any part of the lakes; those who want a convenient place to stop, will find the lower part of Lake Rosseau the most desirable, being about the centre of the three lakes, when one can take the boat any day for a trip around the lakes; those in search of a nice comfortable place cannot do better than go to the "Paignton House," which is beautifully situated at Cleveland, Lake Rosseau (see advertisement, first page), where there is good safe bathing and boating; and those who are fond of fishing should take a stock of worms; then they can enjoy the fun of catching the black bass and pickerel, or go trolling for salmon trout in deep water. For those who have never visited Muskoka, a short description of the trip might be interesting. You leave Toronto at eight in the morning and reach Allandale at about half-past eleven, remaining long enough to partake of refreshments, and then stop at Barrie, and a short run brings you to Orillia, a pretty town on the charming waters of Lake Couchiching, and then on you go and soon reach Gravenhurst, where a lively scene meets your eye—hundreds of pleasure seekers looking after baggage, camping equipments, &c., &c.

Gravenhurst is situated at the lower end of Lake Muskoka; when the boat steams out in the lake, one is almost lost in admiration of the beauty of the scenery, putting one in mind of a sail through the Thousand Islands; the boat stops at several islands to let off campers before reaching Beaumaris; here you meet two other boats, and passengers disperse for different points, the steamers "Nipissing" and "Kenozah" continuing north to Port Carling, which is prettily situated on Indian River, which connects Lake Muskoka with Lake Rosseau, and contains two hotels and several stores, and is, in fact, the centre of supplies for the campers on the numerous islands on Lake Rosseau; the "Kenozah" goes north, calling at Windermere, Judhaven, Maplehurst and Rosseau; and the steamer "Nipissing" goes west, calling at Ferndale, Cleveland, Gregory, Port Sandfield, and many other places on the way to Port Cockburn, at the head of Lake Joseph.

The Proper Way to Sit

A proper sitting position requires that the spine shall be kept straight, and that the support needed for the upper part of the body shall be felt in the right place, says Caroline Le Row in *May Ladies' Home Journal*. Therefore, sit as far back as possible in the chair, so that the lower end of the spine shall be braced against the back of the seat. If this back is straight the shoulders will also rest against it; if not, they will have no point of support, and it will be found that they do not need it. This position makes no strain upon the ligaments of the spine. It allows a proper position of the shoulders, consequently of the chest, consequently of the lungs, stomach, and every other organ of the body. Their work is carried on naturally and comfortably, as is also the circulation of the blood, which in a wrong sitting position is seriously interfered with. With the feet resting squarely upon the floor, the hands resting easily upon the lap, perfect equilibrium and consequently perfect rest of the body is secured. There is no strain upon any part of the body; no muscle or organ is required to do more than its legitimate amount of work. The arms should never be folded; for this position not only causes a strain upon the spine, and all the other evils already referred to, but, in addition, places the weight of the arms upon the stomach and the diaphragm, thereby increasing the labor of digestion and respiration. Placing the hands behind the back, if possible, is a good attitude to take occasionally, giving, as it does, the fullest expansion of the whole upper part of the body.

Cheerfulness.

Give us, oh, give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness; altogether past calculation its power of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness, beautiful because bright.—*Thomas Carlyle.*

—Charles Lamb, in one of his letters to Coleridge, says: "I think, sometimes, could I recall the days that are past, which among them should I choose? . . . The days, Coleridge, of a mother's fondness for her school-boy. What would I give to call her back to earth for one day, on my knees to ask her pardon for all those little asperities of temper which, from time to time, have given her gentle spirit pain; and the day, my friend, I trust will come. There will be time enough for kind offices of love if Heaven's eternal year be ours. Oh, my friend, cultivate the filial feelings, and let no man think himself released from the kind charities of relationship; these shall give him peace at last, these are the best foundation for every species of benevolence."

—In the February number of *Nature Notes*, Mr. Robert Morley vouches for the accuracy of a story which seems to indicate the possibility of very tender feeling in monkeys. A friend of Mr. Morley's a native of India, was sitting in his garden, when a loud chattering announced the arrival of a large party of monkeys, who forthwith proceeded to make a meal off his fruits. Fearing the loss of his entire crop he fetched his fowling-piece, and, to frighten them away, fired it off, as he thought, over the heads of the chattering crew. They all fled away, but he noticed, left behind upon a bough, what looked like one fallen asleep with its head resting upon its arms. As it did not move, he sent a servant up the tree, who found that it was dead, having been shot through the heart. He had it fetched down and buried beneath the tree; and on the morrow he saw, sitting upon the little mound, the mate of the dead monkey. It remained there for several days bewailing its loss.

Wild Animals in Possession of a Ship.

The annexed incident, of such recent occurrence, proves what would be the hapless consequences, but for the restraining power of the Most High, as exercised upon the brute creation. Hence, how merciful was the announcement, after the flood, to Noah and his sons, "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered" (Gen. ix. 2).

The overdue British barque *Margaret* (Captain Sargent), from the West Coast of Africa, arrived at Boston after a remarkable voyage. Captain Sargent said that, between the gales and the nature of his cargo, he had an experience he does not wish again to meet. Besides a regular cargo, there were twelve snakes, one hundred cockatoos and parrots, an orangoutang, some monkeys, two crocodiles, and a gorilla, which he was bringing from Africa for a museum. Rats caused the death of all but four of the cockatoos and parrots, by eating up all the corn that had been provided for them. During a gale the snakes and crocodiles broke out of their boxes in the hold, and invaded the fore-castle, so that for five days the men could not venture into their quarters, but had to live in the cabins. These reptiles, along with the rats, kept up a continual warfare, until the surviving crocodile killed the last snake, and completed the chain of vengeance by being killed during a fierce storm by some of the cargo falling on it. During the scimmage among the reptiles the monkeys took to the rigging, and stuck there, despite all efforts to dislodge them. Finally, they were all washed away except four, which were captured. The worst passenger was a five-foot gorilla, which was imprisoned in a stout wooden box. The top of this the animal forced off, but though held by a chain, he had considerable play, and, getting possession of an iron bar, he swept the decks. He wound up by partially scalping the negro cook one day, and only letting go after he had been nearly killed with an axe. All the men were more or less hurt by the beast, and he led them a life of terror.

That Tired Feeling

Is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

Silence.

The Chinese have a proverb we shall do well to remember, "A word rashly spoken cannot be brought back by a chariot and four horses." The Hindoos have a similar one, "Of thine unspoken word thou art master, thy spoken word is master of thee," and many a headache is caused in this world of ours by the passionate utterances of the hasty and the unkind word. Let us remember the adage trite and true—

"Speech is silvern, silence is golden,"

and, if we cannot speak gently, let us try not to speak at all.

Perhaps some of you have heard or read of the wife who, in misery from quarrelling with her husband, went at last to consult a so-called magician or astrologer, but whom we may with safety call "a wise man." After hearing her story and asking questions, from her answers to which he rightly concluded she was the one who made the quarrel, he gave her a bottle of magical power, telling her whenever a dispute arose, at once to take two tablespoonfuls of the mixture and keep it in her mouth until she had slowly counted five hundred, and then to swallow it.

Soon after the woman came with grateful thanks for the wonderful recipe given her, and to ask for another bottle. A third bottle followed which completed the cure, and the worthy pair were "happy ever afterwards." The bottle of magic mixture

contained only strong alum and water, but the keeping the lips closed and the counting five hundred enabled the temper to cool down, and the effervescing of the ruffled spirit to become calm—to the relief, no doubt, of the unfortunate man she had in early life promised to "love, honour, and obey."

The Star's Lesson.

A FABLE.

"How beautiful my waters are; they shine like pure gold!" murmured the lake, as it lay gleaming and sparkling in the bright sunshine; "men stand to gaze upon my beauty, and try to make a picture of my charms. But I toss my gold-tipped wavelets, and baffle all their best attempts."

"What a brilliant creature I am!" cried a little cloud as it floated along in the sky overhead, "the inhabitants of the earth look up at me admiringly, and call me a golden cloud."

"How much I am admired!" whisp red the corn, as it bowed gracefully to greet the evening breeze; "no one passes me without a glance, and poets are never weary of singing in praise of the golden grain."

And now the sun had set, sinking slowly down behind the old church tower. And at first he was scarcely missed, so brilliant was the glory he left behind; but gradually the rosy tints melted from the sky, and the little golden cloud paled, and faded, and darkened, until it was nothing but a very ordinary cloud. Twilight crept on, and the waters of the lake looked black and gloomy; and soon the gold faded from the cornfield, too, and it grew paler and paler as the darkness deepened.

Then the evening star arose, large and radiant, and shed its pure light upon the earth.

"Ah, if you could only see me in the daylight!" said the lake, who thought the star looked very fixedly at her; "I glitter splendidly then."

"And I shine like pure gold," cried the little cloud, not to be outdone.

"I, too, am beautiful in the daylight," said the corn.

"How is it that you shine so brightly when all else is dark and gloomy?" asked the lake of the star.

"Because I always look on the sun, who is my King," said the planet. "I have no brightness of my own; I only reflect my master's rays. And it is the same with you, and all the bright things of earth. You shine below; we shine in the heavens above. The *glitter* may be ours, but the gold is our King's; and when we no longer look on him, our beauty dies away."

Silence now fell on the sleeping earth, but presently the organ pealed out in the village church, and a strain of sweet music bore upwards from the weary sons of toil their evening prayer—

"Sun of my soul, Thou Saviour dear,
It is not night if Thou be near:
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

"I am so Discouraged."

"I am so discouraged." So spoke a lady the other day to her rector. And she added: "I cannot see what attracts you to this parish."

'Tis true, there were many discouragements—there always are; but they seemed in this instance to rise mountain high. The rector fell to meditating, and he expressed the thought a few days later, couched in these words:

"There is one word I have made it the study of my life to understand. It is a little word; but it is a grand word. It thrills men. It gives them strength. It steadies their purpose. It has an attractive power. It keeps me where I am. That word is 'duty.'"

And it is a wonderful word. And the more one thinks upon its power, the more one understands of its ability to bring success out of its seeming failure—to bring courage out of what would otherwise dishearten—to keep the soul near to its God. Could Christian people generally realize the meaning of this little four-lettered word, the hindrances to the Christian life and to Christian work would fast disappear. And to-day those men and women who are carrying on their shoulders the great work

of the Church and refuse to falter or hesitate, are those who at every turn are actuated by the thought: "It is my duty."

Grasp, then, Christian reader, the idea this word conveys, and become faithful to every trust, steady in your Christian purpose, courageous in your efforts to build up the Kingdom of your Lord.

Hints to Housekeepers.

In taking down the stove, if any soot should fall upon the carpet or rug, cover quickly with dry salt before sweeping, and not a mark will be left.

When doing housework, if your hands become chapped or red, mix cornmeal and vinegar into a stiff paste and apply to the hands two or three times a day, after washing them in hot water, then let them dry without wiping, and rub with glycerine. At night use cold cream, and wear gloves.

False Economy is practised by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant's food. Your grocer and druggist keep it.

JELLY PIES.—One cupful of blackberry jelly, one cupful of eggs, one cupful of butter, one cupful of sugar, one cupful of morning's milk. Beat all and bake as a custard pie.

BUTTERMILK PIES.—One pint of buttermilk, four eggs, one cupful of sugar, one fourth cupful or a little more butter, two spoonfuls of flour, well beaten, season with lemon. Add the buttermilk last.

THE BYE-ELECTIONS have passed by, and we can now consider the best protection against disease. There is unrestricted reciprocity of sentiment between all people in Canada in pronouncing Burdock Blood Bitters the very best blood purifier, dyspepsia and headache remedy, and general tonic renovating medicine before the public.

At some hospitals, almost the only gargle used for the throat is hot salt water.

Grained woods should be washed with cold tea, and then, after being wiped dry, rubbed with linseed oil.

BUTTERMILK STEW.—Boil one pint of buttermilk, sweeten, and stir in a tablespoonful of butter; flavor with extract of ginger.

MULLED BUTTERMILK.—Put a pint of buttermilk on to boil; add a well-beaten egg; let boil up once.

When putting away silver that is not to be used for a considerable time, place it in an air-tight case, with a good-sized piece of camphor.

ARROWROOT CUSTARD.—Take one tablespoonful of arrowroot, mix smooth in a little cold milk, and stir into a pint of boiling milk with half a teacupful of sugar and two beaten eggs. Let boil and flavor with cinnamon. Set in a cool place until very cold.

HEALTH DEPARTMENT.—A Good Suggestion.—By constipation is meant irregular action of the bowels, often called costiveness, and commonly caused by dyspepsia, neglect, excess in eating or drinking, etc. It is a serious complaint and not to be neglected under any circumstances, as it leads to impure blood, head-ache, debility, fevers, etc. A uniformly successful remedy is Burdock Blood Bitters, which, if faithfully tried, never fails to effect a prompt and lasting cure even in the worst cases. The following extract from a letter from Mr. Jas. M. Carson, Banff, N. W. T., will speak for itself:—"I have been troubled with constipation and general debility and was induced to use your B. B. B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

Children's Department

A Sermon in Rhyme

If you have a friend worth loving, Love him. Yes, and let him know That you love him, e'er life's evening Tinge his brow with sunset glow. Why should good words ne'er be said Of a friend till he is dead?

If you hear a song that thrills you, Sung by any child of song, Praise it. Do not let the singer Wait his well earned praise for long. Why should one who thrills your heart Lack the joy you may impart?

If you see the hot tears falling From your brother crushed with woe, Share them, for you thus by sharing, Help him then to bear the blow. Why should any one be glad When a brother's heart is sad?

If a silvery laugh is rippling Through the sunshine on his face, Share it. 'Tis the wiseman's saying - "For both grief and joy a place." There's health and goodness in the mirth In which an honest laugh has birth.

Scatter thus your seeds of kindness, All enriching as you go - Leave them. Trust the Harvest Giver! He will make each seed to grow. So, until your life shall end, You will never lack a friend

The Canary and the Sparrow.

A sparrow, sitting on the garden wall, was chattering to a canary that hung in his cage by the open window. "Why don't they let you out, to hop about among the rest of us?" he was saying. "Because I am no ordinary bird," answered the canary, pluming himself on his perch. "That's why they take such good care of me. See what bright feathers I have." "But you can't see yourself, you know, so I don't understand what good that does you. Even if you were all the colours of the rainbow, I would rather be a sparrow."

Exhaustion HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion. Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations. CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

Happy

Mr. and Mrs. Frederick Rejoice Because

Hood's Sarsaparilla Rescued Their Child from Scrofula.

For Scrofula, Salt Rheum, and all other foul humors in the blood of children or adults, Hood's Sarsaparilla is an unequalled remedy. Read this: "We are so thankful to Hood's Sarsaparilla for what it did for our little girl that we make this statement for the benefit of other anxious parents and

Suffering Children

Our girl was a beautiful baby, fair and plump and healthy. But when she was two years old, sores broke out behind her ears and spread rapidly over her head and forehead down to her eyes, and into her neck. We consulted one of the best physicians in Brooklyn, but nothing did her any good. The doctors said it was caused by a scrofula humor in the blood. Her head became

One Complete Sore

offensive to the smell and dreadful to look at. Her general health waned and she would lay in a large chair all day without any life or energy. The sores caused great itching and burning, so that at times we had to restrain her hands to prevent scratching. For 3 years

She Suffered Fearfully

with this terrible humor. Being urged to try Hood's Sarsaparilla we did so. We soon noticed that she had more life and appetite. The medicine seemed to drive out more of the humor for a short time, but it soon began to subside, the itching and burning ceased, and in a few months her head became entirely clear of the sore. She is now perfectly well, has no evidence of the humor, and her skin is clear and healthy. She seems like an entirely different child, in health and general appearance, from what she was before taking

Hood's Sarsaparilla

I. W. FREDERICK, 311 Glenmore Ave., East New York, Brooklyn, N. Y.

This Testimonial

Is an illustration of what Hood's Sarsaparilla is doing for the sick and suffering every day, from Maine to California. In the light of these facts who can say that the work of an immense concern like ours is not beneficent? HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

"A sparrow, indeed—the commonest of birds!" twitted the canary, turning up his beak.

"Well, I see more of the world than you, anyhow, though you are stuck up there like a scarecrow. What have you got to be so proud about?"

"I have a nice gilt cage, as you can see, and a bath, and a little dish of seed, filled every morning, and a lump of sugar stuck between the bars for me to peck at. Wouldn't you like to be so well off?"

"As if I hadn't a nice warm nest of my own, much snuggler than that draughty cage of yours! Then I can fly about as I please, which is better than any cage. And, if I liked, I might fly in this very moment and peck at your lump of sugar, just as if it was put there for me."

"Then the cat would come after you," observed the canary.

"Who cares for the old cat? She can't fly."

"But she is so sly. You should see how she stares at me for hours together, as if she would eat me, cage and all, were I not out of her reach. Then it is so funny to nod at her and say, 'Wouldn't you like it?'"

"I am glad I haven't to keep company with such disagreeable creatures. Aren't you rather lonely up there, for I suppose you have not even the cat always to make fun with?"

"I have a nice kind mistress who takes a proper pride in me," said the canary.

"What may a mistress be? I don't know any birds of that name."

"A mistress isn't a bird at all, but a lady, that is a hen-man, that cleans out your cage, and waits upon you, and gives you things to eat, and does all she can to make you comfortable."

"Thank you for nothing. I would much rather take care of myself. There are plenty of nice things to eat in this garden, and I need nobody to help me to them."

"Yes, the lady says that you sparrows are always pecking up her seeds."

"Then she should put out more crumbs for us," said the sparrow, sharply.

"Don't you find it rather cold out of doors there in all weathers?" asked the canary.

"Not at all, when one is accustomed to it. But I should soon shiver to death if I coddled myself like you. And I would rather have hard frost always than such a dull life of it as you must spend there."

"Nothing of the kind," said the canary, angrily. "My life is not at all dull, and a great deal more genteel than yours. First of all, the maid comes to sweep out the room, and you can't think how amusing that is, especially when she breaks something and tries to throw the blame on the cat. But she isn't allowed to touch my cage; the lady lets no one attend to me but herself.

Then, in fine weather, the cat is sent away, and the windows are shut for fear of my catching cold, and my mistress lets me out for exercise. In the afternoon visitors come, who all admire me and talk about the weather and about our neighbors, for my amusement. At odd times through the day I get up on my perch and sing, which is a great change. And in the evening, when the blinds have been pulled down and the cover put over my cage, the lady plays on a piano and sings to me till I fall asleep."

"What is a piano, pray?" said the sparrow.

"Oh! a sort of box full of dead birds that still keep on singing whenever you touch their tails. You outside birds don't know what wonderful things men have in their houses."

"Ah! but I have a cuckoo's egg in my nest, and as soon as it is hatched, you should see how beautifully it sings. These men of yours come ever so far to listen to it."



IT RESTS THE BACK

Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

Remember the Name "SUNLIGHT" WORKS: PT. SUNLIGHT LEVER BROS. LIMITED NEAR BIRKENHEAD TORONTO

Kennedy's Medical Discovery

Takes hold in this order: Bowels, Liver, Kidneys, Inside Skin, Outside Skin, Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by DONALD KENNEDY, ROXBURY, MASS.

MEMORIAL PULPITS J. & R. LAMB, 59 CARMINE STREET, NEW YORK

AUTUMN ROSES Is the BEST time in our experience, to Plant HARDY We have 10 ACRES containing 200,000 vigorous bushes, best iron-clad varieties. We deliver at your door—free. Address W. S. LITTLE, Rochester, N. Y.

Unlike the Dutch Process No Alkalies Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EARLY DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

"A hideous screeching!" said the canary, with contempt. "We have a clock on our staircase that makes just the same noise, so loud that it drowns my highest notes. The men keep it to tell them when dinner-time comes; and as for your cuckoo, they only like it because it is a sign of warm weather and flowers and long bright days."

"Well, the summer doesn't make much difference to you anyhow. You can't get out to enjoy it like us."

"Oh, but I do enjoy it. They hang me up in the sun at the window here, and I sing all day long, and look out at you poor birds grubbing away in the dirt to pick up a living, while I have my seed and my sugar brought for me every morning."

"Twit! twit!" exclaimed the sparrow. "But I have my liberty and that I would not exchange for all the seed in the world, nor let myself be cooped up in a cage, if it were made of sugar."

"We need not talk about this any further," remarked the canary, coldly.

"Because you feel I have the best of it," chuckled the impudent sparrow.

"Go away," piped the canary. "Here's the cat coming."

"Good morning. I remember I promised to be at home by this time," said Mr. Sparrow, and fluttered off in a great hurry.

Baby's First Prayer.

Little fat fingers crossed meekly,
Mimicking patient mamma:
Gracie looks up to our Father;
Charmingly lisping "Tah, tah."

This is the whole of her worship;
Yet He who promised to hear
Wee little lambs on His bosom,
Listens to baby's first prayer.

Sweet little picture of heaven!
Well did the good Master say,
They must be like little children
Who would my Father obey."

Baby knows nothing of doubting,
Dark unbelief and despair;
All these she leaves to grown people,
Baby knows only her prayer.

So let it be, gracious Father,
All through her life's blessed day;
When clouds and darkness oppress her,
Teach her, great Teacher, to pray.

Tenderly lead and protect her,
Draw her with Fatherly love,
Make her both perfect and holy,
Fit for the mansions above.
—Picture World.

Delays are Dangerous.

"It is time we were off," said an old swallow to a martin, as they both alighted for a moment on the thatched roof of a cottage.

"Well, there's no doubt flies are getting scarce," said the martin. "I've half a mind to go with you."

"By all means," said the swallow.

"Where do you mean to go?" asked the martin.

"Where I can find blue skies and warm breezes," said the swallow.

"Ah! that sounds pleasant; and when do you mean to start?"

"Now—directly."

"What! this afternoon?"

"Yes: I don't mean to stop another night here."

"I shall have to catch you up, then. I can't go just yet," said the martin.

"Why not?" asked the swallow.

"Well, for one thing, I should like to make sure of a good meal first before I start."

"There's no need to wait for that," said the swallow. "You can get food as we go along."

"But I haven't quite made up my

mind about it yet; what a hurry you're in!"

"There's no time to spare," said the swallow, "take my word for it, the frosts may come any night now. You had better come with me."

"No, thank you; one day can't make much difference. I'll start tomorrow."

"Better come now," said the swallow, once more, as he spread his wings, and flew away towards the sunny south, while the martin watched him out of sight.

"Foolish fellow, to be in such a hurry," he said to himself as he looked about for his evening meal. "He'd much better have waited for me."

That night a heavy snow fell, and before the morning a sharp frost set in.

The martin, perished with cold and faint with hunger, tried in vain to find some breakfast.

"Oh, if I had only listened to the swallow, and gone with him," he cried—"but it's too late now. I have no strength to fly"—and with one feeble flutter of the wings he sank upon the ground, and the drifting snow soon covered him.

There is a Boy I can Trust.

We once visited a public school. At recess a little fellow came up and spoke to the teacher; as he turned to go down the platform, the master said: "That is a boy I can trust. He never failed me." We followed him with our eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. We thought a good deal about the master's remark. What a character had that boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and what is better, into the confidence of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighborhood is known, and opinions are formed of him; he has a character either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment.

—Work as if you were to live a hundred years; pray as if you were to die to-morrow.

—He that sows thorns should never go barefoot.

—A family without prayer is like a house without a roof—it has no protection.—Jay.



IN SPRING

Infants fed on Nestlé's food in Spring become strong and vigorous. They stand the heat and avoid summer complaints in a noticeable manner. Begin the use of Nestlé's Food at once. Sample sent free on application to THOS. LEBNING & Co., Montreal.

NESTLÉ'S FOOD

For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Bonifacia Lopez, 327 E. Commerce st., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

For all blood diseases, the best remedy is

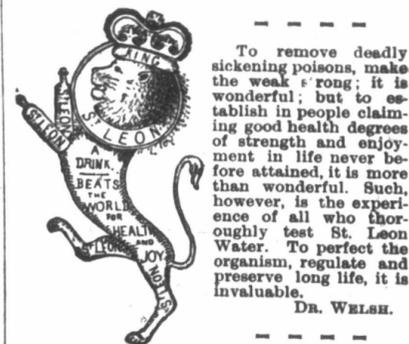
AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

Cures others, will cure you

"How are you?"
"Nicely, Thank You."
"Thank Who?"
"Why the inventor of
SCOTT'S EMULSION
Which cured me of CONSUMPTION."
Give thanks for its discovery. That it does not make you sick when you take it.
Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.
Give thanks. That it is such a wonderful flesh producer.
Give thanks. That it is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds.
Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.
SCOTT & BOWNE, Belleville.

More than Wonderful.



To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable.
DR. WELSH.

St. Leon Mineral Water Co., Ltd.

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Head Office—1014 King Street West.
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MADAME IRELAND'S HERBAL TOILET SOAP.

The Canadian Pharmaceutical Journal of Dec. 1st says: Madame Ireland's soap, which is now being introduced in Canada, possesses all the characteristics of a perfect non-irritating detergent. It possesses special medicinal properties. It is offered exclusively through the drug trade



A Choice Selection of the Latest Designs in FRENCH CHINA.

A. D. Coffee Cups and Saucers. A. D. Chocolate Cups and Saucers. Tea and Breakfast Cups and Saucers. Afternoon Tea Sets and Goods Suitable for WEDDING GIFTS.

WHITE CHINA for decorating. China Fired Daily on the Premises.

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109 KING ST. W. TORONTO

SCHOOL ENTERTAINMENTS.

BOUQUET OF KINDERGARTEN AND PRIMARY SONGS

With notes and gestures. Postpaid, paper, 50c; cloth, 75c.

SELBY & CO., Publishers, 42 Church St., Toronto.

REMINGTON TYPEWRITER.

Machines sent to any part of Ontario on rental.

GEO. BENGOUGH, 10-11 Adelaide E., Toronto.

Freehold Loan and Savings Co.

DIVIDEND No. 65.

Notice is hereby given that a dividend of 4 per cent. on the Capital Stock of the Company has been declared for the current half year, payable on and after the FIRST DAY OF JUNE next, at the office of the Company in the city of Toronto. The Transfer Books will be closed from the 15th to the 31st of May, inclusive.

Notice is also given that the General Annual Meeting of the Company will be held at 9 o'clock p.m. TUESDAY, JUNE 7th, at the office of the Company, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board. S. C. WOOD, Manager.

Toronto, April 30, 1892.

Bates & Dodds,

UNDERTAKERS,
931 Queen St. west,
Opposite Trinity College.

SPECIAL.—We have a connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 513.

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Gas and Electric Fixtures

Assortment Complete.
Prices Right.

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All Funerals Conducted Personally.
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At Close Prices from
Imrie & Graham, 26 and 28 Colborne St., TORONTO.

Toronto Markets.

Grain.		
Wheat, white	\$0 00 to \$0 86	
Wheat, spring	0 00 to 0 83	
Wheat, red winter	0 00 to 0 86	
Wheat, goose	0 00 to 0 74	
Barley	0 00 to 0 40	
Oats	0 33 to 0 34	
Peas	0 00 to 0 64	
Rye	0 00 to 0 89	
Hay, timothy	14 00 to 16 00	
Hay, clover	11 00 to 13 00	
Straw	10 00 to 11 00	
Straw, loose	0 00 to 7 00	

Meats.		
Dressed hogs	\$6 00 to \$6 50	
Beef, fore	4 50 to 5 00	
Beef, hind	7 00 to 9 00	
Mutton	7 00 to 9 00	
Lamb, spring	4 00 to 5 00	
Veal	7 00 to 10 00	
Beef, sirloin	0 12 to 0 14	
Beef, round	0 10 to 0 12	
Mutton, legs	0 00 to 0 12	
Mutton chop	0 10 to 0 12	
Veal, best cuts	0 10 to 0 15	
Veal, inferior	0 05 to 0 08	
Lamb, hindquarters	0 00 to 0 15	
Lamb, forequarters	0 00 to 0 08	

Dairy Produce, Etc. (Farmer's Prices.)		
Butter, pound rolls, per lb.	\$0 00 to \$0 13	
Butter, tubs, store-pack'd	0 15 to 0 16	
Butter, farmers' dairy	0 13 to 0 14	
Eggs, fresh, per doz	0 00 to 0 10	
Chickens, spring	0 65 to 0 75	
Chickens, old	0 55 to 0 65	
Turkeys, per lb.	0 00 to 0 15	
Geese, per lb	0 08 to 0 10	

Vegetables, Retail.		
Potatoes, per bag	\$0 35 to \$0 50	
Carrots, per p'k	0 00 to 0 20	
Onions, per peck	0 30 to 0 40	
Onions, per bag	1 60 to 1 75	
Parsley, per doz	0 00 to 0 30	
Beets, per peck	0 00 to 0 20	
Turnips, Swede, per bag	0 25 to 0 30	
Turnips, white, per peck	0 00 to 0 20	
Cabbage, per doz	0 25 to 0 40	
Celery, per doz	0 50 to 0 75	
Apples, per peck	0 25 to 0 3	
Apples, per barrel	1 50 to 3 00	
Lettuce, per dozen	0 00 to 0 30	
Radishes	0 50 to 0 60	
Asparagus	0 00 to 0 7	
Rhubarb, per doz	0 00 to 1 50	

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DEAR SIRS,—I think I have been one of the worst sufferers you have yet heard of, having been six years in the hands of four of our best doctors without obtaining permanent relief, but continually growing worse, until almost beyond hope of recovery. I tried your Bitters and got relief in a few days. Every organ of my body was deranged, the liver enlarged, hardened and torpid, the heart and digestive organs seriously deranged, a large abscess in my back, followed by paralysis of the right leg, in fact the lower half of my body was entirely useless. After using Burdock Blood Bitters for a few days the abscess burst, discharging fully five quarts of pus in two hours. I felt as if I had received a shock from a powerful battery. My recovery after this was steady and the cure permanent, seeing that for the four years since I have had as good health as ever I had. I still take an occasional bottle, not that I need it but because I wish to keep my system in perfect working order. I can think of no more remarkable case than what I have myself passed through, and no words can express my thankfulness for such perfect recovery.

C. C. HAUN,
Welland P.O.

In this connection the following letter from T. Cumines, Esq., a leading druggist of Welland, Ont., speaks for itself: Messrs. T. Milburn & Co., Toronto.

GENTLEMEN,—I have been personally acquainted with Mr. C. C. Haun for the last 20 years, and have always found him a very reliable man. You may place the utmost confidence in anything he says with regard to your medicine. He has on many occasions within the last four years told me that it was marvellous the way the Burdock Blood Bitters had cured him, and that he now felt as able to do a day's work as he ever felt in his life. Although quite well he still takes some B. B. occasionally, as he says, to keep him in perfect health.

Yours truly,
THOMAS CUMINES,
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Increase for the year of surplus fund	197,085 28
Total membership or number of policy holders	98,081
Members or policies written during the year	7,312
Amount paid in losses	\$1,170,308 86
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