

Canadian Churchman

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

Vol. 22.]

TORONTO, CANADA, THURSDAY MAY 7, 1896.

[No. 19.]

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Notice is hereby given that the General Annual Meeting of the Company will be held at 2 p.m., Tuesday, June the 2nd, 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, Managing Director.
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A Critical-Exegetical Commentary on Deuteronomy. By Rev. S. R. Driver, D. D., Professor of Hebrew and Canon of Christ Church, Oxford. \$3.25.

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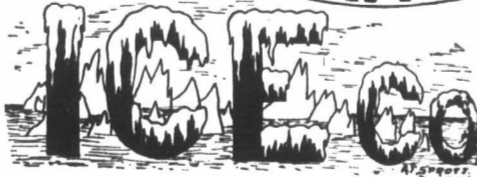
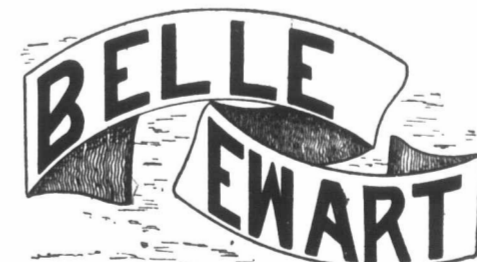
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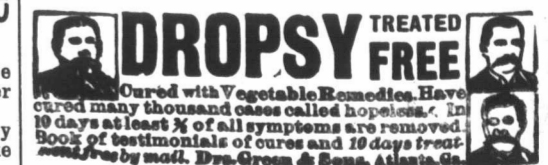
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May 10.—FIFTH SUNDAY AFTER EASTER.

Morning.—Deut. 8, John 1, v. 29.
Evening.—Deut. 8, or 1st. Thess. 2.

May 14.—ASCENSION DAY.

Morning.—Dan. 7, v. 9 to 13. Luke 24, v. 41.
Evening.—2 Kings 2, to v. 13. Heb. 4.

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

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 187, 310, 315, 322.
Processional: 88, 166, 176, 215.
Offertory: 142, 167, 293, 306, 505.
Children's Hymns: 291, 383, 389, 573.
General Hymns: 129, 132, 143, 171, 468, 500

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 207, 316, 555.
Processional: 146, 147, 202, 469.
Offertory: 148, 300, 304, 506, 601.
Children's Hymns: 147, 340, 341, 571.
General Hymns: 145, 149, 150, 201, 292, 301.

FIFTH SUNDAY AFTER EASTER.

We have now been taught to value the "good things" of Christ's kingdom. We have learned to look forward to them, and place our affections upon them. It now only remains for us to pray for them, and prepare our hearts to receive them; and that such is the object of the present season, we find by the services which are appointed for it. This has ever been a season for special supplication in the Church of Christ. Our Blessed Lord is now ascending into heaven to "pray the Father for us." We, who on earth are by faith contemplating our ascending Saviour, choose this time to implore that by His gracious intercession He would procure for us all things necessary for our souls and bodies. The service for last Sunday prepare us for the collect which we use this day. Then we learnt from Holy Scripture that "every good and perfect gift cometh from above,"—now, addressing ourselves to Him from Whom all good things do come, we ask for the best and highest of His gifts—the Holy Spirit. Seeing, then, that God's

"holy inspiration" profits us only in proportion to its fruits, we must follow St. Paul's injunction in the epistle for this day, to be "doers of the word, and not hearers only." Carefully seeking the guidance of God's Holy Spirit, we are here taught to search into our hearts to know what "manner of men" we are. Having discovered what is amiss in us, we should then yield up our souls to His holy inspiration, and so should we go forward in all those holy tempers which are here laid down as the marks of "true religion." The Holy Ghost, ruling and directing us, would enable us to exercise restraint over ourselves, and charity to others. It would keep us "altogether unspotted from the world," and in the possession of such a frame of mind we should find even here a foretaste of that happiness which is in store for us hereafter. Before His ascension, Christ, our merciful Intercessor, addressed His disciples in the words recorded in the gospel for this day. He had before inculcated the precepts of love and obedience, as the only paths in which to walk safely through the dangers of this great and howling wilderness. Now that He is about to leave them, He reminds them of all the mercies bestowed on them through His means,—and He comforts them with the assurance that, when removed from their sight, He will be still more powerfully present with them to help them, and hear their prayers, than when actually present with them in the body. Thus does the Lord even now look down from heaven upon the children of men. As Man, He compassionates our infirmities,—as God, He is able to give us all we pray for. He bids us "ask in His name and we shall receive;" He will "give us whatsoever we ask, that our joy may be full." He knows all the struggles to which we are subject while passing through the wilderness of this world, but He bids us "be of good cheer, for that He has overcome the world." He gives us assistance in difficulties, comfort in trials; He provides us with such things as are needful for our bodies as well as our souls, and blesses us with such peace as the world cannot give. Such are some of the "good things" with which God even now refreshes His people, who pray to Him on earth. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the good things which He hath prepared for them in His kingdom in heaven."

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Mrs. Matson, Toronto.....	5 00
Alfred Shepherd, ".....	2 60

THE DISSOLUTION OF PARLIAMENT.

The Parliament of the Dominion has been dissolved, and we will now be in the throes of a federal election till the 26th of June next. Looking from a neutral standpoint, at the closing scenes of the Parliament just ended, we have, as a young country, very little to be proud of. Rulers and judges of old were called by the exalted name of gods—"I said ye are gods"; but what scenes of bitter altercation recited by the Satirist Lucian as occurring in the councils even of the heathen gods, could equal the Billingsgate language thrown across the floor of the House of Commons dur-

ing the debate on the Remedial Bill? There is this difference between the squabbles of the supposed heathen rulers of the world and the Ottawa rulers: the evil speaking and opprobrious epithets of the former are imaginary. Alas! for Canada, alas! for the example set by our law-makers to the youth of our fair Dominion, the vituperation and bitter exclamations of the latter are real—the former an imaginary collection of heathen deities, the latter a gathering of so-called Christian gentlemen, summoned by the representative of their Sovereign to enact laws for the welfare and happiness of the people. "Fierce is the light that beats upon the throne." No less fierce is the light that beats upon those who are elected to uphold the dignity and honour and glory of that throne; and who, without a blush of crimson, can speak of such conduct of men chosen, it is supposed by the electors of the locality in which they live, as men of purity, integrity and sobriety, to represent them as they should be represented. It may be said in the heat of debate the best of men are apt to forget themselves. Did ever Marlborough, or Nelson, or Wellington forget themselves in the heat of the action? if they did a grateful country would not now cherish the names of these mighty dead. It seems that lawless thought and unbridled accusation could not meet the requirements of these Christian legislators; the acme of senseless, wicked folly was only reached when one of these members brought in the sacred Scriptures—the Holy Bible—and amid jeers and jibes and jokes read chapter after chapter of the inspired book; for what purpose? To tell his colleagues that "righteousness exalteth a nation"? No! For the purpose for which the honourable member used the Word of God. Roderick Random or the French novel would have answered as well. We take no side in politics in this article—we take the side of religion, of decency, of our country, of our Church, of our Canadian youth, of the sanctity and purity of our homes, of our God, and we say that the last days of the Dominion Parliament of Canada have shown it to men and angels as opposed to all these. In dismissing the faithful Commons, the Governor-General styled them "Gentlemen of the House of Commons." Do gentlemen in public debate call each other liars, and when requested by the Speaker to apologize, refuse to do so, or do it in such a qualified manner as to make the apology an additional offence? Do gentlemen insinuate that their opponents are bribed, corrupt and a disgrace to the country and constituency they represent? Do gentlemen force by their acts a portion of the community, whether right or wrong, to agitate the removal of the bar-room? Do gentlemen carry the sacred Scriptures with them for this purpose? It was in Passion Week the member brought in the Holy Book, and while he, with worldly heart and seared conscience, read his chapters to prolong the mad debate, the Church was prostrate with her Lord in the Garden of the Agony, or paying the homage of her love in composing the mangled body of her God and Saviour in the tomb. Members of Parliament, law-makers of this Canada of ours, such unholy—will we say childish, unmanly conduct will not do. come to your right mind. Such acts do not, thank Heaven, represent the thought, the conscience, the wishes, the aspirations, the Christianity of Canada.

THE LAW OF MARRIAGE IN ONTARIO.

"The Marriage Act, 1896," is the short title of an important Act passed in the last session of the Ontario Legislature, which purports to regulate the solemnization of marriage in this Province. The unsatisfactory condition of the law was brought under the notice of the Provincial Synod last year, and although no action resulted, the question was taken up by the clergy of Toronto, as well as by the Ministerial Association, and a committee of each body made representations—which were altogether in unison—to the Attorney-General, calling his attention to the various points and asking that they might be amended. In response to these appeals, a Bill was introduced making sundry amendments, and it and all the existing Acts respecting the solemnization of marriage were consolidated into the Act above mentioned, which will come into force on August 1st, except two sections which take effect at once. These two sections are, 28—which makes valid all marriages celebrated since 1888 by ministers or clergy not resident in Canada, and so not authorized to solemnize marriage in the Province; and Section 29, which enacts that every marriage heretofore or hereafter solemnized in Ontario shall, after three years, or on the prior death of one of the parties, be deemed valid, notwithstanding the minister officiating was not duly authorized, or, notwithstanding any irregularity as to banns or license; or, notwithstanding the absence of either—the customary provisoes being added to each section. The Act does much to remedy some of the more serious defects in the present law, but is not altogether satisfactory, and still requires careful revision, some of the clauses indeed being not clear. The provisions of the Act are—very briefly—as follow: It declares who are authorized to solemnize marriages in Ontario, ministers and clergy, and certain other persons "being men and resident in Canada" (thus closing a door to a possible abuse); it regulates the publication of banns in the parish or parishes in which each party lives, and the issue of licenses or certificates, requiring each party to make an affidavit, one to be made before the issuer, and provides some precautions against illegal or clandestine marriages. It also enacts a limit of time, three months, during which banns or license shall remain in force; also clauses as to hours during which marriages may be solemnized or licenses issued, both however, with provisoes not sufficiently guarded. There is also a much needed but still somewhat imperfect provision for the better registration of a marriage than hitherto, two witnesses being required to sign the register, and although, oddly enough, the Act does not expressly require the signatures of groom or bride, the form of register prescribed provides for their signatures. This summary is necessarily very brief, but the Act provides that copies in pamphlet form shall be sold by clerks of the peace to all applicants at ten cents a copy, a much needed arrangement, as hitherto the cost has been great—over eight dollars for the various volumes of the statutes—and it is to be hoped that the demand for the new Act will be as large as its importance.

THE LATE REV. E. C. BOWER.

The Rev. Edward Chambers Bower, for many years rector of Barriefield, died on the 9th ult. at Hamilton. He was son of the late Rev. Joseph Bower, rector of Haberton, Cheshire, England, and received his educational training at University College, Durham. He came to Canada on a

visit to his sister in 1817, and became so favourably impressed with what he saw of colonial life, that he decided to remain in the country. Having been partly prepared for ordination at Durham, he at once entered the Theological College at Cobourg, under Dr. Bethune, and was ordained by Bishop Strachan, November 18th, 1850. His first charge was Seymour, a large mission district which covered an area of more than four hundred square miles, and many a thrilling account he had to give of mission life and work in those days. He was appointed to St. Mark's, Barriefield, in 1853, where he laboured until 1871, when he returned to England and became vicar of St. Michael and All Angels, North Rode, Cheshire, a position he held for two years. Finding that the climate did not agree with the members of his family, he returned to Canada and settled at Cobourg, and was appointed assistant priest of St. Peter's Church. After six years active work in that parish, feeling that the duties of his ministry aggravated an infirmity from which he was suffering and which eventually caused his death, he retired from active service, and moved to London, Ont., where he resided until 1891, in which year he moved to Hamilton and purchased a very comfortable home on Herkimer St.

Next to the life itself
Is the memory of a life well lived.

The subject of this sketch belonged to a class of men now quickly passing away, whose noble characters were moulded by the trying circumstances of the times in which they lived, whose sterling qualities tell us much of the hardships and difficulties of those early days. We are thankful for the many good qualities which were shown forth in the life of our departed brother—the unselfishness, thoughtfulness, generosity, kindness, sympathy and sweet simplicity. Was ever man more frank, more sincere, more genuine? Friends he had, many and true, and all who knew him respected and revered him. In his priestly life, too, he rendered good service to his Lord and Master, enduring in the early years of his ministry often great hardships and severe physical exhaustion in doing what he considered to be the duties of his high office. But he rests from his labours. Since he resided in Hamilton he was a constant worshipper at the Church of St. John the Evangelist. He attended the services on Easter Day, appearing to be in his usual good health, but early in the week it became apparent that his old trouble had reached a critical stage, and on Wednesday evening he suddenly passed away, during the hour of Evensong, when prayer was being offered in his parish church for "a happy issue out of all his troubles." The body was taken to the little church he loved so well early on Friday morning, and laid in state in the chancel before the altar, which he had approached so regularly to receive the bread of life, surrounded by the flowers which he had admired so much—the beautiful Easter lilies, which breathe a silent message of a life from death and sin. A choral celebration of the Holy Communion followed at 11 o'clock, the bishop of the diocese being the celebrant. The funeral service was sung at four o'clock. The rector, Rev. C. Le V. Brine, chanted the service; the Rev. W. H. Wade, rector of the Church of the Ascension, read the Lesson, and the bishop, who was again present, repeated the closing prayer and pronounced the benediction. At the cemetery the coffin was borne by six of the city clergy, who reverently lowered all that was mortal of their departed brother to rest in the grave, in sure

and certain hope of the resurrection to eternal life. He is gone from us, but the lessons of his life live on. As we turned from his grave back to our place in the world, we felt that the triumph of the resurrection had touched our own poor lives.

"The strife is o'er, the battle done;
Now is the victor's triumph won;
O let the song of praise be sung."
Alleluia.

THE MISSIONARY FIELD.

A Chinese convert—a lady sixty-two years of age decided to give up her jewels and unbind her feet, in order to show, as she expressed it, that she was "saved from head to foot."

When in 1874, Thakombau, King of Fiji, who had become a Christian, appealed to Queen Victoria for protection, he sent her his favorite war-club, styling it "the former, and until recently the only known law of Fiji."

"Mother Ishii," wife of the founder of the Okayama Orphan Asylum, the largest of the Christian Orphanages in Japan, has died and Mr. Ishii himself has been very ill. The institution has latterly been entirely self-supporting through the industry of the inmates.

The English Church Missionary Society will keep its centenary three years hence, and it is going in preparation for it, to embark on a special "forward movement." Resolutions have been adopted in favor of a policy of extension, embracing in its scope the strengthening and consolidation of existing missions, the extension of present operations, both in area and in method, the cultivation of more evangelistic zeal on the part of native Christians, and stirring up friends at home to give increased help.

The Rev. S. A. Perrine, a missionary in Assam, makes the following mention of one of the trials the missionaries have to endure in that country: The jungle rats are the most cunning I have ever seen; and really the Haggards have had a serious time with them. They have nearly been eaten up by them, as well as nearly eaten out of house and home. Lest you think I am exaggerating I will tell you that at night Mr. Haggard has been bitten twice by them, and Roy and the baby have each been bitten by them, I forget the number of times; and as for shoes and clothing, they spare nothing.

Henry M. Stanley, in an article on the "Development of Africa," which appears in the *Century*, recalls the fact that troubles with the Boers in South Africa first induced David Livingstone to travel to the north, and so led the way to the opening of Equatorial Africa. Livingstone, who was a missionary at Kolobeng, accused his Boer neighbors of cruelty to the natives. They resented his interference, and threatened to drive him from the country. He published their misdeeds in the Cape newspapers, and his house was burned in revenge. This led to his leaving Southern Africa, and going to a region where he could follow in peace his vocation as a missionary, unmolested by the Boer farmers.

Who asks "Do missions pay?" Not the missionary who makes the most sacrifices; not the man or woman brought to Christ through missionary agencies; not the person who is best acquainted with the work, and who gives most largely to its support; with these there is but one answer. Only the wilfully ignorant are skeptical. They know not what they say. Of course it pays, it is the Lord's business, Christ has commanded it. Who can afford not to obey? The price of disobedience is very high. Who gives to missions makes a good investment; there is none better—it is profitable all round.

Archdeacon Wolfe writes from the great city of Fuh-chow, China: Everything is absolutely quiet all over the Mission now, and already, thanks be to God, we are beginning to see the greatness of the blessing which, I am persuaded, God is about to pour down upon the Fuh-Kien Mission. Last Sunday in this city our big church was crammed

with men (at the men's side), with those who had come expressing their wish to become Christians. I cannot say whether these men are all sincere, but I had never seen anything like this in Fuhchow during all my years here. I do not wish to raise hopes that may not be realized with reference to these men, but I have faith in God, and simply say I have not seen anything like this here before. Pray for us still. We are expecting great things.

Slave Traffic Stopped by a Mission.—From Kambra, West Africa, where a mission is being established, the Rev. S. Cole writes: "The house I am now in has a story of its own. It is a newly-built one, and was used as a slave-store till about a few weeks to my occupying it. My bedroom now was then used as a hiding-place for strangers kidnapped by the people. The number chained last in this room was six, whilst the children were chained in a separate room attached. In the piazza where I am now holding Sunday service and keeping school, the men (kidnappers) used to assemble to settle the prices. They then delivered the slaves to select men of their own, who took them up to the interior and had them exchanged for cows or cash. £4 is the usual value of an adult slave. "Master," said my informant, "since your arrival we have been obliged to give up this kidnapping and selling of people. We never knew that it was a bad thing before. I used to make about £20 in a week from such traffic, although we certainly never did prosper with the profit. Thus the house of bondage becomes the house in which spiritual liberty is being proclaimed."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

SYDNEY MINES.—Cape Breton.—A meeting of the Rural Deanery of Sydney was held in this parish on Wednesday, April 22nd. The following clergy were present: The Ven. David Smith, D.D., of Sydney (Archdeacon of Cape Breton), and the Revs. W. J. Lockyer, of Port Morien; Rural Deans T. F. Draper, B.D., of Louisbourg; T. R. Gwillim, of Baddeck; John Reeks, curate of Sydney; C. G. Abbott, rector of the parish. Evensong was held at St. John Baptist's Church, North Sydney, on the preceding evening, in which the visiting clergy participated, and a sermon was preached by Mr. Draper, from I. Cor. ix. 25, in which the preacher earnestly urged his hearers to "strive for the mastery," drawing a comparison between the struggle for the imperishable crown of glory and the contest on the race course at the ancient Isthmian games. The offertory was devoted to the clergy superannuation fund. On Wednesday there was a celebration of the Holy Communion at 10.30 a.m. in Holy Trinity Church, Sydney Mines, when the Archdeacon was the celebrant, assisted by the rector of the parish. The sermon *ad clerum* was preached by the Rural Dean, who officiated in the absence of Rev. Edward Ansell, M.A., of Arichat, who was unable to be present. The rejection of Judas and the subsequent choice of St. Matthias to fill the vacant Apostleship was the suggestive theme selected by the preacher. That God's work goes on, though those who are called to be the workmen here are withdrawn by death or else refuse to do the work, and that we all should be ready to do our duty in that state of life to which God shall call us—were two points that were clearly presented to his hearers. In the afternoon the Chapter meeting was held in the study at the rectory, when, after routine business, a portion of the Greek Testament was read and discussed critically and exegetically. The Rural Dean extended a hearty welcome to the Rev. John Reeks, who has but lately come into the Deanery to fill the position of curate at Sydney. Mr. Reeks feelingly expressed his pleasure at being present at the meeting, and stated that he would always be ready to do anything that he could for the good of the Church. A few matters of diocesan interest were then discussed and the meeting adjourned to meet at Arichat, in July, if convenient to the rector of that parish. Evensong was held at Holy Trinity Church at 7.30, when a good congregation was present, and an excellent and inspiring sermon was preached by the Archdeacon from the text, "God is not the God of the dead, but of the living." The next morning the visiting clergy dispersed to their respective parishes cheered and strengthened by the pleasant hour spent together in united worship and in cordial social intercourse.

MONTREAL.

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

ST. JUDE'S.—The second competition between the First St. Lambert's and First Montreal Companies of the Boys' Brigade for a flag, took place the other evening in this church. The first Montreal company held the flag, but this competition resulted in the loss of it to the St. Lambert's. The inspectors were Major Ibbotson and Lieutenants Forbes and Burns. The drill was that in present use by the infantry companies of the Canadian Militia. The inspectors, after a careful inspection, gave the St. Lambert's 173½ points and the Montreals 152½ points. Addresses were made by Major Ibbotson, Lieut. Burns, the Rev. W. J. Dart and the Rev. Canon Dixon, who presided. Major Ibbotson has offered two medals for competition, one to each company, for the private, joining this year, who will make the best showing at the next competition.

MONTREAL.—The twenty-third annual convocation of the Diocesan Theological College was held Friday, the 24th ult., in the Synod Hall. The Bishop of Montreal presided. There were upon the platform among others the Very Rev. Dean Carmichael, Ven. Archdeacon Evans, Rev. Rural Dean Saunders, Rev. Canon Mills, Rev. Prof. Waller and Mr. Illsley, organist of St. George's Church. His Lordship in his opening address gave a resume of the history of the college, quoting largely from the principal's report, which he read in the absence of the Rev. Canon Henderson. The past, present and prospective future advantages enjoyed by the students were enumerated and dwelt upon. At the conclusion of the bishop's address, the testimonial of the college was presented by the Very Rev. Dean Carmichael to Messrs. H. A. Naylor, B.A., R. Overing and F. S. Eastman. The prizes were presented by the bishop, the dean, Rev. Canon Mills, the Rev. Prof. Waller and Mr. Illsley. The valedictory was read by Mr. R. V. Overing. Referring to the brief history of the college which had been read by the bishop, he said that it would yet be of interest to the audience to hear mentioned a few of the dates which were turning points in the history of the institution. In 1878 the college was founded by Bishop Oxenden. In that year the lectures were delivered in the library of the Synod, which was just above the large hall in which they were assembled. In 1879 the college was incorporated. In 1881 the present college building was occupied through the liberality of Mr. Gault. In 1891 the college was canonically recognized by the Provincial Synod. In 1895 the college received the promise of the \$100,000 with which the new building is being erected. Mr. Overing said that his address was to be introspective, retrospective and prospective. He referred to the characteristics of some of the men who were going forth to undertake the work of clergymen of the Church of England. He spoke of the importance of theological and especially of Prayer-Book teaching. It was to be regretted that while students often received warnings against making too much of the Prayer-Book and of their churchmanship, yet they are not sufficiently warned of the opposite danger of making too little of their privileges. He hoped that those who went forth to the sacred ministry from the Diocesan College would be men of such spirituality as to prove that the tendency of a theological college was not necessarily destructive of the spiritual life, as asserted by an evangelist in this city some few weeks ago. The Rev. Canon Mills reply on behalf of the college. His address was on the subject of "Holiness." He said that many men who never read their Bibles were yet most attentive and expert in reading the lives of those about them. It was, unfortunately, the truth that many nominal Christians absorbed rather than radiated the truth and the light of the gospel of Christ. The Christian pulpit is powerful in proportion as it keeps closer or further off from the spirit of the Redeemer. It is to be regretted that in these days many Christian pastors preach as if they were speaking from the platform rather than from the pulpit. When Canon Mills had finished speaking, the bishop, on behalf of the students, presented Mr. Naylor with a purse which had been made up for him by his confreres. His Lordship gave notice of the ordination service to be held on Friday, May 1, and of the valedictory meeting to be held in the Synod hall on Friday, May 15th; at which addresses will be made by the Rev. Dr. Ker, the Rev. G. Osborne Troop and Dr. L. H. Davidson, Q.C.

Lewin assisted in the service. Confirmation is administered in this church annually.

KINGSTON.—At the vestry meeting of All Saints' Messrs. B. Sherring and D. A. Hopton were appointed wardens, and Mr. J. P. Oram elected delegate to the Synod. George Creeggan, who has been warden for many years, has severed his connection with the church in consequence of his non-election. The church is more prosperous financially than it has been for many years past. The electric light is found to be a great improvement. It was paid for by the members of the Guild of St Monica.

OTTAWA.

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

MANOTICK.—Our rector, the Rev. J. Empringham accompanied by his wife and son, sailed on Friday last for England, per S.S. "Vancouver." At a farewell dinner on the eve of his departure, the congregation presented him with a well-filled purse and an address congratulating him on the flourishing state of the parish and praying for his safe and speedy return. Rev. Clark, Rev. Findley, G. Dickenson, Esq., M.P., and other men of note were present.

OTTAWA.—The Right Rev. Charles Hamilton was on Friday forenoon, May 1st, enthroned in Christ Church duly as Bishop of the new Diocese of Ottawa. The pro-cathedral was crowded to the doors to witness the imposing service and ceremony. Their Excellencies Lord and Lady Aberdeen occupied a front seat in the centre row of the church, while seated in the next row behind were Mrs. Hamilton, wife of Bishop Hamilton, Mrs. Elliott, sister, and Mr. Robert Hamilton, brother of the bishop, and others of his near relatives. The service began at half-past ten. The choristers and lay representatives, led by Rev. Mr. Muckleston and Rev. Mr. Loucks, marched up the main aisle from the door and formed a row on either side of the aisle. Archbishop Lewis, followed by Archdeacon Lauder and the Rural Deans of the diocese, marched out of the chancel down the centre aisle, and at the door met Bishop Hamilton and Rev. Mr. Hannington, who bore the pastoral staff. After Bishop Hamilton had delivered to Archdeacon Lauder the mandate of the Metropolitan for his enthronization, a procession was formed up the centre aisle of the church to the chancel. Archbishop Lewis walked first, wearing the mitre, and two boys carried the train of his vestments. Preceding Bishop Hamilton, who came next, was a staff-bearer carrying the crozier. Bishop Hamilton wore the purple baretta. Following him came Archdeacon Lauder, the Rural Deans, the clergy (about 60 in number) and 50 lay representatives to the Synod. The clergy, except the Rural Deans, took seats in the front to the right of the centre aisle, and the lay representatives were seated opposite to them. The choristers followed behind the lay representatives and took their accustomed seats in the chancel, chanting the 122nd Psalm. Then a short responsive prayer was read for the new bishop, Archdeacon Lauder leading and the congregation responding. The prayer was followed by others for the same blessing, read by the Archdeacon. Then, everyone in the church standing, Archdeacon Lauder called for the certificate of election to be read. This was done by Rural Dean Nesbitt, after which the letters of consecration were read by Rural Dean Bogert, followed by the declaration required by Canon II. of this Province to be made before the Metropolitan, read by Rural Dean Pollard. The mandate of the Metropolitan for the enthronization of the bishop was then read by Archdeacon Lauder, after which Bishop Hamilton made the following promise: "I, Charles, Bishop of Ottawa, do hereby promise to respect, maintain and defend to the best of my power the rights, privileges and liberties of this church and diocese, and to rule therein with truth, justice and charity, not lording it over God's heritage, but showing myself in all things an example to the flock, so help me God. Amen." At the conclusion of a Psalm Bishop Hamilton seated himself on the throne. Archdeacon Lauder then proclaimed the words of enthronization. At Holy Communion Archbishop Lewis was the celebrant, Bishop Hamilton the gospeller and Archdeacon Lauder the epistoler. After the celebration of the Holy Communion Bishop Hamilton preached his inaugural sermon.

TORONTO.

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

St. Matthias.—At a social held last Thursday evening in the school-house, under the auspices of the Parochial Young Men's Guild, Rev. J. McK. McLennan was presented with a solid silver-headed cane, on the occasion of his severing his connection with the church as assistant curate. Mr. Geo. H. P. Darby was chairman, and made the presentation in well-chosen remarks.

ONTARIO.

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

KINGSTON.—On Sunday morning, April 26th, the Archbishop of Ontario visited St. James' Church, and confirmed 29 persons. Ten of these were adults, and seven were of non-Anglican parentage. At the celebration of the Holy Communion which followed nearly one hundred (including all the newly-confirmed) received. Canon Spencer and Rev. Wm.

Church of the Ascension—Rev. G. A. Kuhring was last Sunday evening inducted rector of this church, Rev. Canon Sweeney officiating. Mr. Kuhring has been acting rector of the church since Rev. H. G. Baldwin went abroad for his health.

St. Bartholomew's.—*In memoriam.*—Miss Emma Black, who was Directress of Kindergarten department of Dovercourt school, and who for ten years was also teacher of the Boys' Bible Class at St. Bartholomew's Church Sunday-school, was called suddenly away on Friday, 17th April, after a few days illness, to the great grief of her relations and many friends. Miss Black was a most faithful teacher, who endeared herself to her scholars and those who were fortunate to know her, by her charming, bright and pleasant ways, as well as her earnest Christian virtues. Miss Black's zeal for the Master's work was most energetic and well done. Her life was nearly all spent in the Saviour's service—whom she loved most devoutly—and she was very active in Church work. We feel assured that though called so suddenly, yet she was fully prepared, and her reward will be the faithful servant's "Well done, good and faithful servant, enter thou into the joy of thy Lord." Miss Black bequeathed her insurance money to educate a missionary for foreign fields.

NORWAY.—Rev. Charles Ruttan, rector of St. John's Church, preached Sunday morning, the 26th ult., a farewell sermon of a faithful and successful stewardship of 23 years. After dwelling on the meaning of the words of the text, appropriately taken from the last verse of II. Cor. xiii., the reverend gentleman glanced briefly over the history of the parish since he took charge of it in 1873, when there was no East Toronto, and Norway and Chester were but half their present size. From one large missionary parish, he said, four had sprung, but the original parish was larger than before. Coming to the inner life of the church, he spoke feelingly of the members whom he had watched from their baptism to the day when they had gone out into the battle of life. Very much of the success that had come he attributed to the labours of his wife, to those of the wardens and to the many friends who had stood with him from the first, and he was happy, he said, to leave it all in the hands of his successor. It was needless to say, he continued, that only age and increasing infirmity could sever them from the work of a church where all had been kindness and love. "May you still meet here together," he added, "with humble and devoted hearts to praise God, and may devoted parents still dedicate their children to His service." The congregation were much affected by their rector's farewell remarks. The service concluded with the hymn beginning "With the sweet word of peace we bid our brethren go."

CAMPBELLFORD.—The twenty-first quarterly meeting of the clergy of the Rural Deanery of Northumberland, was held here on Monday and Tuesday last. The attendance of clergy was far smaller than usual. Service was held in Christ Church on Monday evening, when a very large congregation was present. Prayers were said by the rector, the lessons being read by the Rev. H. Symonds, rector of Ashburnham, and the sermon, an able and most suggestive and instructive one, preached by Rev. J. Gibson, of Norwood, from Acts v. 38. After the service the rector gave a short account of the grasp taken by the Church of England of the great field of the north-western and northern portion of Canada, bishops being established in dioceses extending from Algoma on Lake Superior, then Rupert's Land, Province of Manitoba, westward to Qu'Appelle, Calgary, New Westminster and British Columbia, then northwards, Athabasca, Selkirk and Mackenzie River, one missionary having charge of even Herschel Island in the Arctic Ocean, while along the west side of the Hudson Bay there is the Diocese of Moosonee, the Bishop of Newfoundland having charge of the east coast of Labrador. Throughout this enormous territory are scattered 75 Indian Homes and Industrial and Day Schools under the sole charge of missionaries (lay and clergy) of the Church of England, as well as very many of the Roman Catholic Church, and a smaller number in charge of Methodist and Presbyterian ministers and teachers. These schools all receive, without partiality, material aid from the Government. As regards the Church of England Missions the Government grants for the whole North-West amount as follows:—

33 schools in Manitoba.....	\$ 19,200 00
32 " North W. Territories.....	19,388 00
10 " outside treaty limits.....	2 900 00
Total.....	\$ 41,488 00

In addition to this the great English Church Missionary Society of England expends in its grants \$71,000, making from these two sources alone \$112,488 given for the evangelization of the Indians under the care of the Canadian branch of the Church of England. The rector then called upon the Rev. H. Symonds to

give an account of his visit to the Blackfoot Homes, which had been a most interesting and instructive way, that could not fail to inspire missionary interest, and greatly foster it where already existing. It may be interesting to mention that Mr. Symonds has one sister married to Rev. Mr. Mahood, a missionary at this reserve, and another sister engaged in teaching work in that locality. Mr. Symonds' address was greatly appreciated by those who heard it. A very interesting service was then concluded with prayer and the blessing. Next morning at 8 o'clock, a celebration of the Holy Sacrament took place in Christ Church, and a few of the clergy having arrived by the morning trains, a very profitable and instructive day was spent at the rectory. The subjects assigned to the members to prepare for the meeting to open discussion, were 15-minute papers on the following subjects: 1. In the Greek Testament—the Acts of the Apostles; 2. Forms of Apostolic teaching; 3. Relation of early Christianity to Judaism; 4. Development of early Christianity. In the afternoon the discussion was upon "Christian Socialism," introduced by a very careful and excellent paper on Bishop Westcott's (of Durham, England) book, "Social Aspects of Christianity." The meeting closed at 5 p.m., and the clergy left by the evening train. Thanks were expressed for the very kind offers of hospitality extended by the various members of the congregation making provision for the accommodation of the visiting clergy. Particular mention was made of the heartiness of the evening service in the church, and the excellent singing of the choir, and particularly of the beautiful anthem, the steadiness and precision of the singing being very observable.

COBourg.—*St. Peter's.*—Tuesday, 28th, Rev. Canon Macnab delivered a very humorous and instructive lecture in the school-house, which was filled with the elite of Cobourg society. The subject was "Honey-moon Snapshots in Switzerland and Italy," and consisted of a clever, racy sketch of a seven months' trip on the continent. For an hour and a half the Canon kept his audience interested and amused with his experiences in mountain climbing and sight-seeing. A hearty vote of thanks was tendered the lecturer by the churchwarden, Mr. Osler. The proceeds of the entertainment will go towards paying off the debt on the school-house. On Sunday evening, the 26th, St. Peter's Church was crowded to the doors with a congregation principally of men. The occasion was the annual Church parade of the I. O. O. F. N. J. 136, of Cobourg, with the addition of a large deputation from the Port Hope Lodge. The church service was semi-choral, very heartily rendered by the fine choir of St. Peter's. The sermon, by Rev. Canon Macnab, set forth the characteristics of true manliness, and was based on the text I Cor. xvi. chap., 13th and 14th verses. The Cobourg papers speak in the highest terms of the Canon's ministrations and sermons during his stay in this parish. Rev. Canon Spragge, the rector, is expected home soon, and Mr. Macnab's incumbency of St. Peter's will end after next Sunday.

NIAGARA.

The following pastoral letter has just been circulated and read in the various congregations of the Diocese of Niagara on the occasion of His Lordship the Bishop's departure for the new Diocese of Ottawa, to which he has been elected:—

To the Reverend the Clergy and the Members of the Church of England in Niagara:—

MY REVEREND BRETHREN AND MY BRETHREN OF THE LAITY,—I am not willing that you should learn from anyone but myself that I am to leave Niagara and go to Ottawa. This change is not of my seeking. We may humbly trust, that as it is of God's ordering through His Church, He will bless it to the benefit of His Church and Her members, both in Niagara and in Ottawa, where my actual jurisdiction will be for the future. It is a severe wrench for me to be severed from so many clergymen and laymen, and from so many interests of the Church which have filled a very large place in my life and in my heart during the last eleven years. I cannot easily forget you and yours. Trials and difficulties have at times beset me as your bishop, but the joys which have attended my ministration of the Word and Sacraments, and my life among you, have been so satisfying that the eleven years seem but a few months. I know that you will follow me with interest into my new sphere of work. I beg you to follow me with your prayers. Ask God for Christ's sake to give me grace to meet the responsibilities and discharge the duties which He has appointed for me. The bishops have directed that my resignation of Niagara shall take effect from this day. The See is accordingly vacant now. Soon you will be called upon to meet in Synod for the election of one to be consecrated a bishop of the Church of God and set over the Diocese of Niagara. My right to speak as your bishop has already ceased, but you will permit me, as an old friend who has still a warm and hearty love for

you, to suggest during the vacancy of the See the daily use of prayer for God's guidance and protection. I remain, my dear brethren, your faithful friend.

CHARLES, Bishop of the Church of God.
HAMILTON, 17th April, 1896.

GUELPH.—The monthly meeting of Gleaners' Union was held in St. George's school-room Thursday evening, 16th April. In the unavoidable absence of Mr. Gausby, the Rev. Mr. Ballard took the chair. After the usual short service and appropriate hymns, Mrs. S. J. Taylor read a very interesting paper on the work of the Bishop of Moosonee. This diocese comprises the shores and islands of Hudson's Bay. With the aid of a few devoted clergy the Indian missions have been wonderfully successful. The whole of the Cree Indians have become Christians, with three-fourths of the Chippewas, and many Eskimo. Mrs. Taylor's description of a part of the Dominion of which we know so little was very well received. It is a curious fact that the distant parts of the diocese can be visited most expeditiously by way of England, and there taking passage by H. B. Company's annual ship. The next subject to be taken up will be Missions in Central Africa. One pleasing feature of this society is that each member is expected to furnish texts from Old or New Testament, showing the Divine authority for mission work. Before the close of the meeting, the archdeacon gave an account of some of his Indian experiences, pointing out the marvellous differences between a large settlement of Christian Indians he had been among, their love for the Church services, especially the musical parts, and their general civilization. These he compared with a settlement of Pagan Indians he had visited, living in a most wretched condition of squalid misery, their religion a species of devil worship.

The Lenten offerings for the Indian boy at Emmanuel College, Saskatchewan, given by the children of the Sunday School, amounted to \$30.37. Mr. J. J. Mason forwarded them to their destination.

HAMILTON.—Arrangements for the meeting of Synod for the 12th May have been all completed. There will be an early celebration of the Holy Communion in Christ Church Cathedral, and a service again at 11 a.m. without sermon. At 2 p.m. the Synod will meet in the Cathedral school room, the Ven. Archdeacon Dixon presiding. The chairman will address the meeting and appoint a committee on contested votes, and also the scrutineers, after which the balloting will be proceeded with.

All Saints.—The Thirteenth Regiment attended divine service for the first time this season at this church, Sunday morning, the 26th ult., and listened to a very practical sermon by the chaplain of the regiment, Rev. George Forneret. His text was I. Samuel, xx. 20: "I will shoot as though I shot at a mark." He spoke of the splendid efficiency of the Thirteenth in the matter of shooting, but the attainment of that efficiency cost something, and it is not merely by chance that the shooting is so good. The hard work necessary to acquire the efficiency in shooting is necessary in making a success of life, and having a definite aim on earth, we have to do our best. The attainment of a livelihood is a fundamental object, but the highest aim in life should be the service of God. The discourse contained much wise counsel. The regiment paraded 363 strong, under Col. Moore. The ex-commander of the regiment, Hon. J. M. Gibson, was present, and the other staff officers were: Majors McLaren, Stoneman and Mason, and Assistant Surgeon Rennie.

HURON.

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

HANOVER.—The annual Easter vestry meeting of St. James' Church was held on the evening of the 6th of April, the Rev. E. C. Jennings in the chair. The attendance was fair and a spirit of good will pervaded. Owing to the depression of 1895 the wardens' report showed a deficit of about \$80, otherwise matters were slightly improved. Miss C. Flynn, treasurer of the Young People's Guild, handed in her statement to the warden—which was read—showing a balance of \$50 to the credit of the guild. The following officers were elected: Wardens.—W. H. Goodeve and J. Cunningham. Sidesmen.—A. Cook, C. Green, F. Langley and H. Cook. Delegate.—F. Penton. Auditors.—T. Coppinger and W. H. B. Spotten.

ST. MARY'S.—The Mission held by the Rev. J. Stephens, M.A., in this church, from April 5th to 17th, was a season of refreshing to many. There were three services held daily, viz., from three to four p.m. for the deepening of the spiritual life; from four to five for children, and evangelistic service at 8 p.m. A number of memorial cards of the Mission were distributed. These series of services closed with the administration of the Holy Communion.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

PORT ARTHUR.—The usual vestry meeting of St. John's Church was held in the school-room Easter Monday and adjourned a fortnight, till Monday, 20th ult., when same was concluded, and the wardens handed in their financial report, which was very satisfactory. The floating debt of St. John's Church at Easter, 1895, was \$1,449.47. This debt, after paying the running expenses for the year, has been reduced to \$401.99. The retiring wardens were Mr. Richard Binnington and Mr. C. H. Spera. Mr. Binnington was re-nominated by the clergyman, the Rev. Mr. Thursby, but desired to be released, having served in that capacity for the past three years. The incumbent then nominated Mr. F. H. Keefer, and Mr. C. H. Spera was nominated and re-appointed people's warden. The sidesmen for the year were appointed as follows: by the clergyman, Mr. W. J. Clarke, Mr. Nelson and Mr. J. R. McMullen; by the vestry, Mr. R. Thompson, Mr. T. H. Fisher and Mr. H. A. McKibbin. Mr. T. H. Fisher was also appointed vestry-clerk and Mr. T. J. C. Rodden, assistant vestry clerk. A special vote of thanks was given to Mr. T. R. Boyce, choir master, and the choir, for their services, which, though voluntary, have been of great value during the past year. The Rev. Mr. Thursby presented his report concerning priestly duties performed, and parochial visits paid, etc., during that part of the year in which he has officiated. The Rev. Mr. Bradshaw accepted the call of Christ Church, Winnipeg, and left Port Arthur about September, 1895. The Rev. Mr. Thursby was then sent by the bishop as *locum tenens*, and as such has very satisfactorily and faithfully performed the duties of the incumbent. The report of the Women's Auxiliary, presented by the President, Mrs. Wink, with a statement by the treasurer, Mrs. Crooks, attached, was read. It showed that the women of the parish during the past year have been very active in Church work. Their statement shows a total receipt of \$411.77, with which they have paid the salary of the organist for a little over a year and a half, and have turned over to the wardens for the liquidation of the church liabilities (after providing for other incidental expenses such as the sending away of a bale to the North West) the sum of \$274.10. The Junior Branch of the Women's Auxiliary also presented their report, showing the results of their labours during the past year and showing a balance of cash on hand of 45 cents. The report of the St. John's Circle of King's Daughters was also presented, with a financial statement showing a balance on hand of \$4.47. This organization for the past year has purchased a carpet for the parsonage and also one or two handsome chancel chairs which were presented to the church, one by Mrs. Gibbs and the other by the St. John's Circle of King's Daughters. The Band of Hope also presented its report for the past year, which was very satisfactory. Its cash balance on hand was \$3.90. The secretary-treasurer of the Sunday-school presented the report of that organization, which showed an average attendance of 100, with a membership of 186 on the roll. All the expenses in connection with the school have been met by the school, leaving a small balance of cash on hand. A special appeal was made by the wardens a week before Easter, asking the parishioners to endeavour to liquidate the floating liability, and in response to same, the wardens have received to date in cash and in pledged promises to pay the sum of \$588.86, which leaves at present the net debt of the parish at about \$200. There are still some members of the congregation from whom additional subscriptions are expected, with which and the usual high tea given by the Women's Auxiliary in the spring, the entire debt of St. John's Church will be paid.

British and Foreign.

The Hon. Mrs. Duberly has been elected people's Churchwarden for Great Stoughton, Huntingdonshire.

The Octagon Chapel at Bath, where Archbishop Magee first became famous, has been converted into a shop.

At Ramsey, near Harwich, the vicar, the Rev. W. Hurst, nominated Mrs. Isabella Saxby, wife of a farm labourer, as his Churchwarden.

The Rev. C. T. Campion, curate of St. Anne's, Manchester, has offered himself to, and been accepted by, the Oxford Mission to Calcutta.

Lord Iveagh has become a vice-president of the Church of England Waifs and Strays Society, and has sent a donation of £100 to its funds.

English Churchmen in Paris are raising funds to provide themselves with a church house of their own. A sum of £2,000 has already been collected.

The old Norman Church of Clordock, Herefordshire, was re-opened last week after partial restoration, much of the rough work being done by villagers.

The Archbishop of Canterbury has appointed the Rev. Philip Kembell Fyson, principal of the Theological College at Osaka, to be Bishop of Hokkaido, Japan.

The Duke of Fife has consented to preside at the annual meeting of the Church of England Waifs and Strays Society, to be held at Queen's Hall, Langham Place, on May 21st.

The Dean of Bangor, who, by the advice of his medical attendant, has spent the winter in the South of France, has returned to the Deanery greatly improved in health.

A large number of sermons on the subject of the observance of Sunday were preached in London and the provinces, under the auspices of the Working Men's Lord's Day Rest Association.

Of the ninety-nine candidates (sixty-one deacons and thirty-eight priests) at the Lent ordinations, 51 or 51.5 per cent. were Oxford and Cambridge graduates, as against 44.5 per cent. last year.

The courageous priest, Don Miraglia, of Piacenza, the founder of the newspaper *Savonarola*, has been formally and fully ex-communicated by the Pope. He has thus arrived at a happy condition.

The Rev. Thomas Milville, vicar of Crakehall, whose death was announced two weeks ago, was sixty-eight. He was greatly esteemed. He built at his own cost (\$15,000) St. Mary Magdalene's Church at Langthorne.

The prebendal stall of Milverton, in Wells Cathedral, which was held by the late Archdeacon Denison from 1851 until his death, has been given by the Bishop of Bath and Wells to the Rev. H. P. Denison, curate of East Brent.

A marriage in a cathedral is a rare event, and St. Albans Abbey was densely crowded when the Bishop of St. Albans married Baron von Eckardstein, of the German Embassy, to Miss Grace Maple, only daughter of Sir Blundell Maple, M.P.

The Archbishop of York lectured recently before the Sheffield Church Lecture Society on "The Worship of the Church in Primitive Times." He said that the worship of the Church of England was the legitimate offspring of the earliest forms of worship.

The vicar of Ramsgate, the Rev. H. Bartram, has been the recipient of a cheque for £100, from a parishioner who desires to remain anonymous, as an Easter offering. Mr. Bartram has been vicar of Ramsgate for ten years, and has done a splendid work there.

At the monthly meeting of the Society for Promoting Christian Knowledge recently, the Rev. Prebendary Turner presiding, £1,000 were placed at the Standing Committee's disposal for the purpose of continuing to train women for medical missionary work in heathen lands.

The *Te Deum* was solemnly sung before the altar on Low Sunday evening, at the Church of the Ascension, Lavenderhill, S. W., immediately before the benediction, as an act of thanksgiving to Almighty God for the blessing on the work of the Church in the parish during Lent and at Easter.

At Chester Cathedral on Easter Sunday, the Bishop of Chester was the celebrant at the choral Communion service, and was vested in cope and mitre, Archdeacon Gore acting as mitre bearer. As usual, the four lights were burning, and the eastward position was maintained throughout.

The total deficit in the contributions of the Church Missionary Society is nearly £20,000, a large sum, and the cause of much concern to the committee. The Society on the whole is nobly supported, but those who study the report know that greater help could be afforded in most parishes in England.

The Bishop of Mashonaland is ambitious; he says he hopes to secure to himself £200 a year some time. At present he sleeps in a corner of the vestry. He thinks some kind of a house might be provided for himself and wife without the risk of his being taunted with undue concern for sublimary grandeur.

Nonconformists, as well as Churchmen, are uniting to raise £15,000 to save Chesterfield parish church, with its unique crooked spire, from tumbling into ruins. The Bishop of Southwell, the vicar (the Rev. the Hon. Canon Littleton), and the Mayor (a leading Wesleyan) are among the first subscribers.

The revenues of the Cathedral Chapters, which are dependent upon the state of agriculture, have been very considerably reduced during the last few years, owing to agricultural depression, and show no signs of improvement. The shrinkage amounts to sixty per cent. in one case, and in others varies from twenty to forty per cent.

Earl Nelson will preside at the annual meeting on behalf of the work of the Church in the Diocese of Cape Town, which by permission of the Duke of Westminster, was held recently at Grosvenor House. Addresses were given by Bishop Barry and two former Governors of the Cape. Further support from Church-people at home is very urgently needed.

The number of children at the Farthing Breakfasts given in the parish of St. Matthew, Stepney, has this winter been larger than in any previous year, 600 children having been sent weekly from the Cayley Street Board School. Half penny dinners have been provided twice a week, and for these over 800 children have been sent weekly from this Board School alone.

In memory of Prince Henry, of Battenburg, the restoration of the chancel of Carisbrooke Church is to be set on foot by the inhabitants of the Isle of Wight. Sir Charles Seely, who suggested the local memorial should take this form, has contributed £1,000. It is estimated that the re-decoration of the chancel, with an additional memorial at the castle, will cost £2,000.

The Rev. O'Bryen Hodge, vicar of Acton, Nantwich, has received from Mr. T. Sutton Timmis, a gentleman who was born in the parish, and whose mother lies in the old churchyard, an intimation that he will bear the cost of restoring the nave of the church. The estimated cost of the work is £2,000. It is proposed to place a tablet in the church recording the gift.

Many are the tokens of encouragement all over Ireland. There is unquestionably an increasing spirit of inquiry, and a willingness to discuss religious questions. In many places, too, the bitterness and prejudice against "Protestant" teaching is melting away, and our agents get a ready welcome as they visit and speak to the people of redemption through the one Mediator. It only needs persistent, believing prayer to see very shortly a great spiritual revival all over Ireland.

A clock has been placed in the tower of St. Mary's Church, Thornton Watlass, by Lady Cowell, in memory of Sir John C. Cowell, K.C.B., of Clifton Castle, Master of the Queen's household. On Sunday week, at the conclusion of morning service, appropriate prayers of dedication were offered up. Lady Cowell, together with her daughters, the Hon. Mrs. Curzon Howe and Miss Cowell, were conducted by the rector to the tower, and the clock was set in motion by her ladyship.

Churchmen and antiquaries will learn with pleasure that the historical picturesque ruin of Richborough Castle, Kent, has, mainly through the efforts of the Dean of Canterbury and the Rev. Canon Routledge, of that city, been secured as a national possession. Tradition affirms that King Ethelbert held his first interview with St. Augustine under the walls of Richborough, the Ancient Rutupia, which during the Roman occupation was one of the chief ports of communication with Gaul. The massive ruins will now be preserved.

It is not, perhaps, generally known that Landulph Church, near Saltash, Cornwall, contains the ashes of Theodore Paleologus, the last male descendant of the Christian Emperors of Constantinople. The announcement was recently made that the Princess Eugenie, a direct female descendant, had just been received into the Greek Church in London. The tablet in Landulph Church states that the tomb there contains the remains of "Theodore Paleologus, of Pesaro, in Italy, descended from the Imperial line of the last Christian Emperors of Greece."

The London correspondent attended Father Ignatius's service at Portman Rooms quite recently. He says that Morning Prayer was said by a priest, the Father accompanying the canticles on the piano and leading the singing. He subsequently gave an impassioned but by no means startling address on the new birth to the dead souls of modern society. "One could not help wondering why such a sermon, with all its power and pathos, should not have been

delivered in an ordinary church. Father Ignatius seems tinging down, and the result is satisfactory."

At the annual vestry for the parish of Hawarden recently, it was unanimously resolved to accept a memorial window for the parish church from several Armenian gentlemen, in commemoration of the sufferings and death of some 30,000 of the Armenian people. The Rev. Stephen Gladstone, rector, said it was originally proposed to erect the window in St. Paul's Cathedral or Westminster Abbey, but the Armenians had turned to Hawarden because of the great interest Mr. Gladstone had taken in their cause. The selection of the subject had been left to them.

The Bishop of Grahamstown, South Africa, in the course of a recent pastoral letter, says: "Every thoughtful person must fain acknowledge that in the present position and prospects of our country there is more than ordinary cause for grave consideration and serious reflection. Apart from the shadow of regret and apprehension thrown over the land by the recent political disturbance in the Transvaal, the very severe and prolonged drought, the plague of locusts, and the agricultural distress threatening, if, indeed it is not already overwhelming, a large portion of our farming and native population constitute in combination, at least for the districts of this diocese, a crisis, so far as my experience extends, of unparalleled anxiety."

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.

Suggestions for Division of Dioceses.

SIR,—Would the committee for Increase of Episcopate consider the following suggestion for division and re-arrangement of Dioceses of Toronto and Huron: New Diocese of Otonabee—counties of Ontario, Victoria, Haliburton, Peterboro, Northumberland and Durham. Diocese of Toronto—Counties of York, Peel, Simcoe, Dufferin and Grey. Diocese of Niagara—Halton, Wentworth, Lincoln, Welland, Haldimond, Brant, Waterloo and Wellington. Remaining counties westward to form Diocese of Huron.

EPISCOPALIAN.

Must We Reject the Last Twelve Verses of St. Mark's Gospel as Uncanonical?

SIR,—In your paper of the 23rd inst., I notice a review of Dr. G. P. Gould's Commentary on the Gospel of St. Mark. The reviewer gives considerable commendation to the critical character of the work, but has occasion to remark that Dr. Gould is "not unwilling to minimize the miraculous," which plainly means a willingness to set aside certain miracles of Holy Scripture. It is this willingness on the part of some Biblical critics that is producing and encouraging much of the scepticism and agnosticism of our day. Dr. Gould, it seems, finds fault with the miracle in connection with the Gadarene swine, recorded by St. Mark in the 5th chapter, for the Dr. has given up the doctrine of demoniacal possession, so largely recognized in the New Testament; and he finds fault with St. John's remarks about Judas Iscariot, because, I suppose, St. John affirms that "the devil put it into the heart of Judas to betray Jesus," John xiii. 2. I cannot regard, therefore, Dr. Gould as a safe guide in the interpretation of Holy Scripture. A better acquaintance with natural history, mental pathology, and modern spiritualism, might lead him to conclude that both St. Mark and St. John knew better than he what to write and what to minimize in the sacred record. I am sorry to find the reviewer saying, "I fear that we must accept Dr. Gould's judgment on the concluding verses of St. Mark's Gospel. It is hardly possible to believe that they formed a part of that Gospel as originally written." But why hardly possible? The verses were quoted, "without the slightest misgiving," by Irenæus, who lived in the 1st and 2nd centuries, and he, a most learned Biblical scholar, must have known better than we as to whether the verses were canonical. They are found in the most ancient of all versions, a version of the 1st century, namely, the Syriac; and in several versions of Walton's Polyglot, which comprehends Hebrew, Chaldaic, Syriac, Arabic, Ethiopic, Persian and Latin versions. The Rev. W. E. Gel-

ling, Bridgewater, N.S., writing of the Revised New Testament, which casts doubt on the genuineness, if not also on the authenticity of the verses, says: "The Gospel of St. Mark has against the last 12 verses this marginal notice—The two oldest Greek manuscripts (4th century ones), and some other authorities, omit from verse 9th to the end; some other authorities have a different ending to the Gospel." Of the 1,000 manuscripts which have come down to our day, only two omit the words. One of the revisers has stated that certain Fathers testify that these verses were not written by St. Mark. Of these Fathers, one does not happen to mention them, and another quotes them as part of the St. Mark's Gospel!! Versions two hundred years older than the two 4th century manuscripts have these verses as part of the Gospel. Every known manuscript but two; every ancient version and thirty-one Fathers (eighteen of whom, at least, used copies as old as the two manuscripts named), all agree in acknowledging these verses as part of the Gospel of St. Mark." The 4th century copyists, when Arianism was rampant, took unwarrantable liberty in omitting and minimizing such passages of Scripture as opposed their opinions. Thus St. Jerome, who lived at that time, says that "unfaithful translators had omitted the passage relating to the three (heavenly) witnesses in the First Epistle of St. John." So at that time when miracles had ceased to "follow them that believed," and baptism was delayed until professed Christians were dying, it was just a time to omit the transcription of the verses in question, and we need not wonder at some ancient Greek manuscripts being without them.

W. J. M.

April 24th, 1896.

Powers of Churchwardens.

SIR,—In reply to "Ex-Churchwarden" would say—the rector cannot appropriate the weekly offerings without the consent of the vestry. It is illegal for him to do so; the offerings must be applied as directed by the vestry.

LEX.

A Low State of Christian Morality.

SIR,—Listening to the remarks usually made about passing from Church to Dissent, or vice versa, one learns what ignorance still possesses the minds of average professing Christians, and what a low state of morality satisfies the multitude. Sitting in a C.P.R. carriage one day, a discussion was forced upon my attention by two gentlemen talking loudly in a neighbouring seat. Mr. Churchman was quite zealous, but not surpassing Mr. Methodist. After slightly wounding his adversary, the bold knight of sacerdotalism began to act the good Samaritan by pouring in the wine and oil of—"well, you know, after all there is no difference between the Church and Methodism, except that we have a grander ritual." The foe had enough vitality left to fire the shot which effectually destroys that reason why we remain in schism from the Methodist Church, "Your ritual is all formalism and unspiritual." How many men or women will fight a better fight for the Church? Whenever a woman wants to gratify natural impulse in choosing a husband, it is generally said to be a pity that her heart is set upon a Dissenter, but since it is, why of course the wife ought to go with her husband. How many sympathize with the weak creature and inwardly consent unto her sin, dropping down from their standing upon theoretical truth and righteousness, so long as their position is compatible to the real level of faith and morality attained by their souls, revealed upon any call to take up the cross and practice self-denial for the kingdom of heaven's sake. Are these defections due to want of knowledge with regard to the difference between the Catholic faith and heretical perversions? or to lack of sense to discern the seriousness of changing one's profession of belief? or to the vain imagination that it is no matter what you believe so long as you are a Christian and feel happy? or to a wilful suppression of all other considerations except the one grand object of a woman's life, the securing of a husband? Whatever the cause, few congregations are free from such losses; and, unfortunately, there are men in the teacher's office who talk glibly about loving everybody and being charitable to all our fellow-Christians until our members, male and female, think they are of superior spirituality in passing over to Dissent just as readily and thoughtlessly as a mouse runs from cheese to bacon. If any one sounds a note of warning and calls schism by its plain name, he is supposed to be very rude and unkind, hardly fit for the kingdom, much less for the pious society of Protestant worthies, and entirely an out-cast from polite circles. Well, one may be allowed to refer to the law and the testimony at the risk of being put to shame for false interpretation. Some of St. Paul's extensive flock were on the verge of changing the faith learned at his mouth. The news seems to have set the Apostle on fire, for he exclaimed, "If

any man preach any other gospel than that I have preached, let him be accursed." How very sad to think of St. Paul's sinful behavior and language; yet it seems to imply that in preaching there is a tremendous responsibility, and also a fearful danger of being negligent as to one's Creed. Is there any such change made by Church people going to Dissent as was contemplated by the Galatians in forsaking St. Paul for Judaizing preachers? Let us appeal to the standard of the Church and of one chief schismatical society. How often do we assert that Christ made by "His one oblation of Himself, once offered, a full, perfect and sufficient sacrifice for the sins of the whole world," and this out of the love of God, "who of His tender mercy gave His only Son to die upon the Cross." Compare such evangelical doctrine with, "They who are elected are redeemed by Christ; neither are any other redeemed by Christ but the elect only. The rest God was pleased to pass by for their sin. God did from all eternity decree to justify all the elect, and Christ died for their sins and rose for their justification. Elect infants and other elect persons incapable of being called outwardly, are saved; others not elected cannot be saved." If these two statements are one and the same gospel, then heaven and hell are one and the same place. It is safe to say that one or the other is a heresy to be abhorred by all who love and desire the truth. As Churchmen we pretend to accept the former. How, then, can any one become a Presbyterian without adopting another gospel and becoming liable to St. Paul's curse? I suppose the knot is cut by not thinking at all, but repeating the mawkish sentiment about being all Christians and loving one another. What kind of love this is seems to be impolitely expressed by one needing a few lessons from Mr. Chadband or Stiggins. "The children of Israel went a whoring with their own inventions." If the Church, her ministry and Creed are the creation of God, then that sentence can be logically directed against those who let their hearts go after the manifold inventions of Dissent, God's creation, man's invention. Surely He is nigh unto a cursing who sings the popular lullaby, it makes no difference for there is no difference.

A. B. C.

Mark xvi. 9-20.

SIR,—Your review of Rev. E. P. Gould's new commentary on St. Mark's Gospel says among other things: "We fear that we must accept his judgment on the concluding verses of St. Mark's Gospel. It is hardly possible to believe that they formed a part of that Gospel as originally written." It is not quite clear what is meant by the reviewer. If he intends to deny the canonical authority of Mark xvi. 9-20, he is at variance with the New Testament revisers, who leave this passage standing at the end of the Gospel. If he intends merely to deny St. Mark's authorship, that is a matter of more doubt and of less importance. But even that is, I suppose, not so doubtful as to be altogether indefensible. In the "Companion to the Revised Version of the New Testament," the Rev. Alex. Roberts, D.D., one of the English New Testament Revision Company, concludes his reference to this passage thus: "On the whole, a fair survey of the facts of the case seems to lead to these conclusions: first, that the passage is not the immediate production of St. Mark; and secondly, that it is nevertheless possessed of full canonical authority. We cannot ascertain its author, but we are sure he must have been one who belonged to the circle of the Apostles." Canon Liddon, in reviewing a criticism on his lectures on the divinity of our Lord, quotes one critic as objecting to Mark xvi. 15, as belonging to "that concluding section which every scholar knows to be an extremely questionable portion of the second Gospel," although, says Liddon, "Dean Burgen's work on the last twelve verses of the Gospel according to St. Mark (Oxford, Praker, 1871) contains facts and arguments which might at the least have counselled a less peremptory judgment." Liddon, at all events, seemed satisfied with the Gospel as it stands, and the New Testament revisers have accepted it all as canonical. A fuller discussion of this critical question would be both interesting and instructive to your readers.

T. G. A. WRIGHT.

Strange Things.

SIR,—I wish to confess my deep sense of the power of the press for disseminating truth and building up the Redeemer's kingdom in the world, and further, to state that in contributing this article, it is my earnest, and I trust humble, desire to be useful through this important agency. Should the article in any degree stimulate the people of God to increased zeal in their warfare, or cause them to gaze thoughtfully on their surroundings, I will feel that my desire has not been frustrated, and that the time spent has not been in vain. When I speak of "strange things," I do not refer to the realization of the great efforts of genius, though the progress

made in the world of discovery and invention is indeed worthy of consideration. I suppose if James Watt were to reappear among men and be shown a locomotive of the latest and simplest construction, he would suffer unspeakable chagrin as he should compare it with the crude results of his own patient, elaborate thinking. Why should he have laboured so hard over problems whose solution now seems so easy? Why did he not think of methods so simple and so obviously adapted to his purpose? To us it seems strange enough, but in the present day there are occurrences far more striking, and it is to a few of these that I would most respectfully solicit the indulgence of your readers. Some readers, no doubt, would censure me for drawing attention to discrepancies, but what else can I do? Is it my duty to stand idly by and view the retrograde movement without even breathing a protest? Surely not. Many things stand sorely in need of revision, and despite the fact that reformers are heirs to ridicule, satire and slander, I for one will continue to clamour against unnecessary discrepancies, cherishing the hope that our Church members in general may be aroused to a knowledge of their present surroundings, and may thus be led to jealously guard and defend their rights and privileges, and to fight manfully against growing evils. The state of our cathedrals, churches, chapels, meeting houses and missions must be tested by a comparison with the churches of Apostolic days, for whether it be thought so or not, the situation with respect to the world has not changed. Churches and missions which have erred in this matter have not, and are not, changing the world for the better one iota; but alas! in these degenerate and apostatizing days the world is rapidly growing in and changing them for the worse. A strange thing, is it not? Nevertheless, it is a fact. In one of our leading churches, the rector preaches one doctrine and his curate preaches another; the congregation is somewhat divided, and consequently there is an utter lack of spirituality in their service. This is a strange thing, and all the more striking when found within the pale of an organized body boasting of "Apostolic Succession." This certainly is not right, and to make sure, let us hear what St. Paul said to the Corinthians, in a circumstance not altogether unlike it. "If, therefore, the whole Church be assembled together, and all speak with tongues, and there come in men unlearned and unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his hearts are made manifest, and so he will fall down on his face and worship God, declaring that God is among you indeed. What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation." From this we learn the effects of such unwholesome divisions. From the same source we may also learn the cause, for the same Apostle, in addressing those same people, has said—"For ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?" Again, we listen to our ministers (clergymen) decrying worldliness in the churches, and behold, at the same time they are too timid to take any action in order to suppress it, even in their own churches. What this worldliness is I have mentioned at some length, in former articles under the heading—"Protest"—but let me ask the question—Why are our ministers so timid? Why is it? It is simply because they are accustomed to religion only in the abstract. A strange occurrence too, is it not? Let us hear what St. James says of this sort of religion: "What doth it profit, my brethren, if a man say he hath faith but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself." From this we learn that it does not meet with his approval; but he would give further instruction when he states so very plainly the following: "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God. . . . Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded." To this let us add St. Paul's opinion as expressed to Titus—"They profess that they know God; but by their works they deny him. . . ."

(To be Continued.)

"The Canons of the Holy Apostles."

SIR,—In various articles written with respect to the "translation" of Bishop Hamilton to Ottawa, references have been made to the Canons above mentioned, especially No. 14. I do not find, however, in any case that full justice has been done with respect to the importance of Canon 14, and its bearing on the question of "translation." I have

those Canons in Greek, as printed in 1540, the Latin Version of Dionysius Exiguus, and also two English Versions. I beg leave to send you the two latter, as I think they will be read with much interest by all who take an interest in the question now before the Canadian Church. Canon 14.—"Let it be not lawful for a bishop to leave his own parish (diocese) to enter upon another, even though he be urged by very many reasons; unless there be a valid cause compelling him to do so, in his being able to confer greater benefit upon the persons there, on the ground of religion, nor let him do this of himself, but at the instance and continued exhortation of many bishops." The next Version, taken from an old book on "Canonical Codes," 1731, is as follows: "Let not a bishop be allowed to leave his own parish, and leap into another, though he be violently importuned by many, without some just cause compelling him so to do, on the account of his ability to bring greater advantage to the people there, by his godly doctrine, and (let this be done) not of his own head, but by the judgment of many other bishops, and at their most earnest entreaty."

A. D.

Conversion.

SIR,—In your issue of April the 9th, a person signing himself "Alpha Beta" asks me three questions concerning my letter on "Conversion," which appeared in your issue of February 6th. He says that I start out with the assumption that all Christians accept "Baptismal Regeneration" as a fact. On this statement he bases his three questions, which are: 1. What are his proofs for assuming that all Christians accept "Baptismal Regeneration" as a fact? 2. What reason has he for assuming the same himself, and passing it on to others as proved by reason? 3. What revelation can he give in support of such a contention? In reply I would say: 1. In my letter of February 6th, I did not use the term "Baptismal Regeneration"; and I do not think the question of "Baptismal Regeneration" is necessarily raised by anything contained in that letter. Alpha Beta has given a meaning to my words which I never intended, and which I do not think can even be drawn as an influence from any statement of my letter. I am perfectly aware that many professing Christians do not accept "Baptismal Regeneration" as a fact. In this connection I would refer Alpha Beta to the fourth sentence in my letter. The persons there alluded to can scarcely be said to accept "Baptismal Regeneration" as a fact. 2. What are my reasons for assuming "Baptismal Regeneration" as a fact? All I assume in this connection is the truth of the first rubric at the end of our Baptismal Office: "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved"; and it is scarcely necessary for a priest of the Church of England, especially when writing to a Church paper, to give a reason for assuming the truth of so important a rubric. If he does not accept this rubric as true, I think he is exercising his office under false pretences and should at once resign. 3. Alpha Beta's third question, if answered at all, would probably call forth a lengthened controversy on the subject of "Baptismal Regeneration"; and, when the controversy ended, it is not likely that anything would have been written on either side that has not already been written. In any case, I decline to enter upon such a controversy. I care little for discussions on terms the very definitions of which are matters of dispute; but I do care a great deal about the salvation of my fellows, and I conceive it to be a matter of the greatest importance at what point we apply our religious instructions to a little child. Is he God's child or Satan's? Is he in a state of salvation, or is he not? If he dies to-day will he be saved or will he be lost? This is the question which every religious instructor must consider before he is in a position to guide the young life aright. Does not the neglect of this question largely account for the supposed "Church losses" of which we have lately heard so much? In conclusion, I am content to allow my letter of February 6th to stand without alteration or addition. If exception is taken to any statement actually contained therein I shall be thankful to have it pointed out, and I promise to give it my most earnest consideration.

N. HEWITT.

Manitou, Man., April 25th, 1896.

The Translation of Bishops.

SIR,—If you are naturally gratified that the view of the translation of Bishop Hamilton, which you endeavoured to present in your columns, has been adopted by the Episcopal Bench, it is well that you should know that the fact of the translation and the manner of its doing have been a painful shock to many loyal and devoted Church people. Churchmen, while perhaps slow in their movements and shy of quick cures, are, as a rule, willing to adapt themselves to new conditions when just cause

can be shown. In the case of the translation of Bishop Hamilton to Ottawa, no adequate reason has yet been given to justify the step. The best argument that can be given is that certain persons wanted it so. As good an argument can be made for marriage with a deceased wife's sister or for the remarriage of divorced persons. In making a new departure in this young country the House of Bishops had the opportunity of taking the step deliberately and in conformity with Canons of the Provincial Synod made and provided for the resignation of a bishop. What some of us want to know is, where does authority rest in the Church? Does the authority to resign a diocese reside in the individual bishop or in the House of Bishops? Bishop Hamilton offers to resign if so advised by the House of Bishops—the bishops decline to advise. The bishop takes the matter in his own hand and resigns. The resignation is accepted, and without a moment's notice Niagara is deprived of her bishop. This may be a convenient way of transacting business of importance—it is hardly consistent either with the pastoral of the Bishop of Niagara issued to the diocese after the election to Ottawa, nor with the Canon on resignation provided by the Provincial Synod. The whole transaction seems to have been carried out in a most arbitrary and selfish manner—Niagara was not considered.

RADICAL.

BRIEF MENTION.

The Bishop of Toronto confirmed 38 candidates in St. Peter's Church, Toronto, last week.

Rev. I. O. Stringer, of the Mackenzie River Diocese, who has been visiting here, leaves for his field of labour, May 13th.

The industrial census in Germany gives the City of Berlin a population of 1,616,381.

Accurate calculations make it certain that 1,000 tons of soot settle monthly within the 118 square miles of London.

Ceylon has 2,760,000 population and does an annual trade with Great Britain of \$40,000,000.

Rev. G. C. Gamble and his companions have returned to England.

The old edifice of the Protestant Episcopal Church of St. Mary, New York, has been sold to W. W. Astor for \$80,000.

One of Maine's curios is Machias, a town of 200 inhabitants, without a debt.

The first steamship to cross the Atlantic was the "Sirius," about 700 tons, which arrived at New York from England, April 23rd, 1838.

In the Chapel of St. John, Major street, Toronto, last week, two ladies took the vows of sisterhood. They were received into the order by Bishop Hamilton.

The Abyssinians have a curious form of civilization which antedates Christianity. There is a large admixture of Caucasian blood among them.

Rev. H. B. Patton, Prescott, and Rev. R. W. Samwell, Wales, sail for England this month to visit relatives there.

A Paris despatch says that Italians desirous of escaping military service are flocking into France by every railway train.

Grace Church, Gananoque, is to be enlarged. The young people have promised \$1,000 towards the scheme.

Lord Tennyson is going to publish in his life of his father a juvenile tale called "Mungo, the American," written by Alfred Tennyson at the age of 14.

The Rev. T. B. Reagh, of Milton, P.E.I., intends returning to his former parish of Kensington, P.E.I.

In India every resident must, under penalty of fine, have his name written up at the entrance of his house.

The bequests of the late Richard Hocken, of Chatham, N.B., include one of \$2,000 to the Fredericton Diocesan Church Society.

The hut in which the Marquis of Salisbury lived while at the Australian gold diggings in 1852 is preserved as a relic. He was then Lord Robert Cecil.

Most European nations average for the male five feet six inches, but the Austrians, Spaniards and Portuguese just fall short of this standard.

Mr. Harold Sutton, of Huron College, will take the duties of Rev. F. M. Baldwin, of old St.

Paul's, Woodstock, during the latter's leave of absence.

Lord Leighton was not a rich man when he died, in spite of the large sums he earned during his life-time, and his famous house, with all its art treasures, must be sold at auction.

The house in which George III. was born is still standing at the back of Norfolk House in St. James' Square, London. It is a drawf Hanoverian building, almost of the cottage type, and has been used for many years as a servants' and stable house.

Mr. N. A. Howard Moore, of Syracuse, N.Y., formerly a prominent member of Christ Church, Gananoque, has been appointed lay reader by Bishop Huntington of Central New York.

Eight Hundred thousand francs, \$160,000, has been given to the Paris Academy of Medicine by a Mme. Audrifred, the income to be paid yearly to the man that discovers a specific remedy for consumption, whether a Frenchman or a foreigner.

The Rev. C. C. Waller, of the Montreal Diocesan College staff, has accepted the locum tenency of Val Cartier, near Quebec, for the long vacation, whilst the incumbent, Rev. Dr. Riopel, takes charge of the quarantine station, Grosse Isle.

The Medical School for Women in St. Petersburg has received from the Russian government an annual grant of \$48,000, and to this the municipality will add \$11,500. Private individuals have already secured to the school an endowment of about \$200,000.

Travelling churches are to be established on the Trans-Siberian railway, which passes through many desert tracts, where neither village nor church can be met with for miles. Cars fitted up for Divine service will be attached to the trains for the benefit of the officials.

Rev. Charles Scadding, a native of Orillia, Ont., at present rector of Trinity Church, Toledo, Ohio, has been called to be rector of Emmanuel Church, La Grange, Ill. In 1885 Mr. Scadding was assistant to the Rev. W. S. Rainsford, D.D., New York.

Family Reading.

Faith.

If, like a child that ever loves
A mother's least command,
Yet sometimes does half wilfully
Decline her proffered hand,
I, Lord, who know Thy ways are best,
Sometimes still hesitate
To put my hand in Thine, think me
Thy wayward child, and wait.

And if I put away the proof
That once had seemed so clear,
And walk with restless heart alone
Through pathways of new fear,
Dear Lord, believe me still Thy child,
And hold my hand secure;
For though the mind that sees not, doubts,
The hand that feels is sure.

Then lead me by a quiet stream
That threads green hills and dells,
Where I may walk in reverence,
Where simple thought prevails;
And let, O Lord, Thy presence fill
My mind with proof of Thee;
But this I know; till as a child
I walk, it cannot be.

Prayer.

The reason why you must pray is because your great heritage is to have personal fellowship with God, to talk to Him, aye, even as a man speaketh to his friend. And even now you must begin that life of personal fellowship; even now you must continually come before God, and ceaselessly present yourself before Him as a son before his father. Ask for the things you need in body and spirit. Ask for all that great fund of wants whereby our human nature is impoverished and perishing. You must learn your true relationship to God by regular asking. Dismiss the thought that the knowledge of the reign of law offers any greater obstacle

whatever to prayer than any other form of activity. For prayer, the prayer of the Christian is not an attempt to bend down God's wisdom to the level of our folly, and to ask of God to act in an arbitrary and intermittent manner. Prayer is that activity by which the Christian, contemplating the universal order of the Divine Kingdom, rejoices to act in correspondence with the unintermittent, orderly will of God; and just as by correspondence with law in nature, the deeper his correspondence the more he draws out the good things which lie there for human civilization, so the man of prayer who approaches the Father in the name of the Son in intelligent correspondence with the Divine Kingdom and Divine purpose, draws out of the largeness of the love of God infinite stores of good things which God wills to give to him, and through him to his family, his church, his nation, humanity—stores of good things which are there in the Providence of God waiting to comfort him, but will not be given him except he prays.

Do What You Can.

Show those qualities which are altogether in thy power—sincerity, gravity, endurance of labour, aversion to luxury, benevolence, frankness, no love of superfluity, freedom from trifling, magnanimity. Dost thou not see how many qualities thou art immediately able to exhibit, in which there is no excuse of natural incapacity and unfitness, and yet thou still remainest voluntarily below the mark? Or art thou compelled, through being defectively furnished by nature, to murmur, and be mean, and to flatter, and to find fault with thy poor body, and to try to please men, and to make great display, and to be restless in thy mind? No, thou mightest have been delivered from these things long ago. Only if in truth thou canst be charged with being rather slow and dull of comprehension, thou must exert thyself about this also, not neglecting it, nor yet taking pleasure in thy dulness.—*Marcus Aurelius.*

Loyalty to God.

Is our allegiance really given to the Father, to the God of Abraham, Isaac and Jacob, to God whom Christ manifests, to the Heavenly Father, the Father of yourself and all men, in whom we are brethren? Is there not a danger and a dread lest we satisfy ourselves with giving no allegiance to any false god? Is there not a danger and a dread that though we worship no false gods, neither law nor humanity, nor the absolute in nature, nor ought else, we have still forgotten our Heavenly Father; that when we come to worship Him there is no reverence, no self-giving, no fire, only dreamy contemplation of self or others; that when we sin, we do not fear Him? We hate to be humiliated by the bad opinions of others, but we do not fear His eye. If we lost God from our creed, would anything be really taken from us? Should we not go on much as we do, paying visits, receiving visits, gossiping, trifling, frittering away our time in nothing that is worth doing? We should miss no light on our sorrows, or restraint on our pleasures; the sunlight and the darkness of life would remain. Ah, let us look deeper; we shrink from the unbeliever, we pity the idolator, perhaps we shudder at the atheist. Have we ourselves barred the doors against God by a strange reluctance to think of Him, to own Him? Have we ceased to think of Him till He has faded into a name, a shadow, a memory? May it not be the case that we have no other God before Him, because we have no God at all?—*R. Eytton.*

Men's Deeds.

Few persons recognize how largely happiness is dependent upon generous emotions and sympathetic affections. Probably nothing else is so fruitful of real and permanent enjoyment as this. No one can cast a mental glance over his circle of acquaintances without perceiving that the happiest among them are not those most favoured by external circumstances, but those who are blessed with kindly dispositions and generous impulses; those who are interested in the welfare of their fellow-men, and active in promoting it; those, in a word, who are seeking to do good rather than to get

good. While it is true that injustice and selfishness react upon those who practice them, to their injury and distress, it is no less true that equity and benevolence react upon those who practice them to their happiness and best welfare. Though the rout may be circuitous, though the time may be deferred, we may rest assured that our deeds, good and evil, will return to bless or to curse us; and whatsoever we sow, that also shall we reap.

The Teacher Taught.

Sir Edwin Arnold, in the volume of autobiography which he has just published, tells the unique story of how, as master of the Birmingham Grammar School, he was caned by one of the boys.

The class was engaged on Cicero. Some disorder occurred near the master's chair, and, seizing his cane, he "gave a nasty cut upon the too tempting back of one youth, who seemed to be the offender." "If you please, sir," said the boy, squirming, "I did nothing. It was Scudamore that kicked me in the stomach, underneath the desk."

The statement was true. Scudamore had demanded from his neighbour, quite illegitimately, the explanation of an obscure passage, and, not being attended to, had taken this much too emphatic means of enforcing attention. Having called the class up, Arnold said to the doubly-wronged boy, who was still rubbing the place: "It was I who am most to blame for having dealt you an undeserved blow. Take that cane and give it back to me as hard as you got it." "No sir," the lad answered, "I can't do that." The whole great school-room was now listening, masters and all. Arnold insisted: "Jones, you must obey me; and if you disobey, I am sorry to say I shall make you write out that page of Cicero three times, staying in to do it."

Whether it was desperation at this dreadful alternative, or the sparkling eyes of his class-fellows, evidently longing to have the good luck themselves of "licking" a master, that suddenly inspired Jones, I know not. What I do know is that he reached forth his hand, took the cane, and dealt me no sham stroke, but the severest and most telling cut over my shoulders. I had no idea that the ridiculous instrument could sting as it did, like a scorpion. "Rubbing the place" in my own turn, I managed to thank Jones for his obliging compliance, and then said to him: "Break that detestable weapon across your knee and throw it out of the window. Never again will we have anything to do with such methods here."

Sir Edwin Arnold adds that corporal punishment is, in view, a cowardly and clumsy expedient, and that "he who cannot teach without the stick had better get some other business."

The Consistent.

"Ian Maclaren" has some words about professing Christians "being a stumbling block in the way of others. We will read what he has to say:

"Whoever said that Christians were perfect, or expected to be very rapidly perfect? The Gospels make no such claim. What is contended is simply this, that every religious man is ashamed of his faults, and is fighting against their power with all his might, and with the help of his Saviour. Have you been as quick to see the fight as you have been to see the fall? You have seen him yield; do you know how often he has resisted? You have not gone home with him and entered his room with him and seen him on his knees and heard his cries for mercy and deliverance. 'Tis the hard and strenuous struggle after better things which proves religion. It proves life. If you see a piece of wood carried down a stream, you think nothing of it; 'tis a log going down with the current. It would be strange if a log did otherwise. But if you saw a log making its way up stream, however slowly, you would take notice, and say, 'My eyes have deceived me; this is not a log.' What goes against the current, patiently and perseveringly, is something else than a log; it must be a living thing. Going with the stream is nature. Going against the stream means grace. Neither let it be forgotten that Christianity chooses the

miserable, world. To many man alas, some the hand Christians been for th Christianit Magdalene you say th and there unbeliever fours; it i proved bec made so m contrast b straightfo animal. agreeable-came of E ing, a mer made out a saint, a man. It plains of from a bar ture."

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miserable, the worthless, the bad subjects of the world. To-day some of the worst stuff inside humanity may be found within Christ's Church, and, alas, some of the finest material which came from the hand of the Almighty outside. There are Christians who would be in jail to-night had it not been for their Christianity. Will you condemn Christianity because it has received publicans and Magdalenes and mean and stupid people? Will you say there is no use in religion, because here and there you see a man who is a hero and yet an unbeliever? This argument does not run on fours; it is unequal. Christianity should be approved because it has taken such miseries and made so much of them. Every one has drawn a contrast between Esau and Jacob. Esau was so straightforward, brave, kindly, manly, a big, fine animal. Jacob was so deceitful, false, timid, disagreeable—a despicable fellow. Agreed. What came of Esau? What did he grow into? Nothing, a mere hunter and desert chief. But religion made out of that unpromising Jacob a prince and a saint, and in the end a very noble and lovable man. It is nothing to get a harvest from the rich plains of Lombardy, but it is a feat to wrest corn from a bare hillside in Scotland. That is agriculture."

Discourse on Conceit.

Simple conceit, founded on really great gifts, is often a very pleasant quality. No more amiable quality than the conceit, say, of Hans Christian Andersen, can easily be imagined, though it caused him a hundred bitter trials in his earlier life, before his great gifts were understood and acknowledged by the world. So, too, Goldsmith's conceit was a very attaching quality; and in our own day we could name a poet full of the most amiable and attractive conceit, in which there was not anything irritating, or even indicative of jealous mortification. The truth is that sunny conceit, founded on great gifts, is often delightful, while the conceit which broods on the world's injustice in not recognizing to the full these great gifts is corroding and repelling. The happy conceit which takes all the recognition it can with gratitude, and supplements it with sincere pity for those who have not sufficient insight to recognize the gifts that have been displayed, is as charming and radiant a quality as we can find anywhere, while the jealous conceit which is always suspicious of the inadequacy of the world's admiration is one of the most unpleasant and displeasing of characteristics. In other words, the conceit which is perfectly joyous, but of course founded in true gifts, attracts, while the less perfect conceit which has a little distrust, on one side or the other, of the solidity of its own genius, is displeasing, because not serene. The former is as cheering as sunshine, the latter as displeasing as restlessness.

Are the Stars Inhabited?

Man is a creature adapted for life under circumstances which are very narrowly limited. A few degrees of temperature more or less, a short variation in the composition of air, the precise suitability of food, make all the difference between health and sickness, between life and death. Looking beyond the moon, into the length and breadth of the universe, we find countless celestial globes, with every conceivable variety of temperature and of constitution. Amid this vast number of worlds with which space is tenanted, are there any inhabited by living beings? To this great question science can make no response; we cannot tell. Yet it is impossible to resist a conjecture. We find our earth teeming with life in every part. We find life under the most varied conditions that can be conceived. It is met with under the burning heat of the tropics and in the everlasting frost at the poles. We find life in caves where not a ray of light ever penetrates. Nor is it wanting in the depth of the ocean, at the pressure of tons on the square inch. Whatever may be the external circumstances, Nature generally provides some form of life to which those circumstances are congenial. It is not at all probable that among the million spheres of the universe there is a single one exactly like our earth—like it in the possession of air and water—like it in size and in composition.

It does not seem probable that a man could live for one hour on any body in the universe except the earth, or that an oak tree could live in any other sphere for a single season. Men can dwell on the earth, and oak trees can thrive therein, because the constitutions of the man and of the oak are specially adapted to the particular circumstances of the earth. Could we obtain a closer view of some of the celestial bodies, we should probably find that they, too, teem with life, but with life especially adapted to the environment—life in forms strange and weird—life far stranger to us than Columbus found it to be in the New World when he first landed there—life, it may be, stranger than ever Dante described or Dore sketched. Intelligence may also have a home among those spheres no less than on the earth. There are globes greater and globes less—atmospheres greater and atmospheres less. The truest philosophy on this subject is crystallized in the language of Tennyson:—

The truth within your mind rehearse,
That in a boundless universe
Is boundless better, boundless worse,
Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres?

A Loved One Missed.

A precious one is gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

Day by day, oh, how we miss her,
Words would fail our loss to tell;
But in heaven we hope to meet her,
Happy there with Christ to dwell.

If love and care could death prevent
Her days would not so soon be spent;
Life was desired, but God did see
Eternal rest was best for thee.

Not gone from memory,
Not gone from love,
But gone to dwell
With God above.

Sea Salt.

The salts of the sea have fed throughout all time countless living things which have thronged its waters and whose remains now form the rocks of the continents or lie spread in beds of unknown thickness over 66,000,000 square miles of the 148,000,000 square miles of the ocean's floor; they have lent the substance to build the fringing reefs of the land and all the coral islands of the sea, and there are at present, on the basis of an average salinity of 8½ per cent. in the 290,700,000 cubic miles of water which make up the oceans, 90,000,000,000,000 tons, or 10,178,000 cubic miles of salt. This is sufficient to cover the areas of all the lands of the earth with a uniform layer of salt to a depth of 1,000 feet. It seems that the sea was made salt in the beginning as a part of the grand design of the Creator to provide for the system of evolution which has been going on since the creation. Many distinct species of living organisms live in the sea as a result of its salinity, and their remains have largely contributed to the growth of continents. The three great factors in accounting for the system of currents in the ocean, by which it becomes the great heat distributor of the globe, are changes of temperature, the winds and salinity. The last mentioned becomes an important factor through the immediate and essential differences of specific gravity and consequent differences of level that it produces in different parts of the ocean through the action of evaporation and rainfall.

The Season of Weakness.

Summer, for many reasons, deserves the term of the "silly season." Conscience seems to relax its authority, and we read without scruple the vapid novel. The novel whose morals are doubtful, but whose manners without question we term bad, sells rapidly during this season of high temperature. It would be interesting to collect data regarding the sales of a certain class of novels, and to compare the sales at different states of the tem-

perature. The results might be of value to the sociologist.

The world of society amuses itself without excuse in ways not far removed from what the world of serious men term "silly." And less favoured mortals not rarely use the income of the year to cover the expense of a trip amid unknown people, and pose for what they are not.

The social lines drawn in summer communities, where snobbishness is classified as exclusiveness, and people whose differences are only those of complexion and cut and cost of clothes, draw back from each other in the belief that they represent separate classes, form a crowning proof that summer brings the froth of mind to the surface. One of the first lessons learned by a man of spiritual intelligence is that the extravagance of ignoring another soul is a luxury he cannot afford. To recognize another traveller through this world is a small courtesy; to ignore him is to deprive one's self of the possibility of profiting either by his ignorance or his knowledge, to lose the opportunity of nurturing one's mind. To open one's heart to another should be a rite coming only after many experiences together. To open one's mind to another is but following the example of the flower that nourishes itself, propagates its kind, and beautifies the earth by its receptivity to the dew and the pollen that fall upon it, not caring what messenger brings it.

Rothschild on Happiness.

"You must be a happy man," said Sir T. Fowell Buxton once to old Nathan Rothschild as he inspected the beauties and luxuries of the millionaire's house at Stamford Hill. "Happy! I happy!" was the bitter reply. "How can a man be happy when, just as he is going to dine, a letter is placed in his hand saying, 'If you don't send me £500 I will blow your brains out? Happy! I happy!'" M. Huret once asked Baron Alphonse de Rothschild for his views on happiness—whether he thought that riches led to happiness. "Ah, no!" answered the millionaire, sadly and slowly, "that would be too glorious! Happiness is something totally different, I suppose," he added, reflectively, "Some advantages do attach to money, or people would not give themselves so much trouble to gain it; but, believe me, the truest source of happiness is—work!"

Church Terms Explained.

Commination.—A Penitential Office said in the English Church on Ash Wednesday. It has existed from the earliest days of the Church.

Confirmation.—Means to be made strong. One of the Seven Sacraments by which the seed of spiritual life sown at Baptism is strengthened, and additional strength added by the laying on of hands.

Conversion.—A turning round. By this term is popularly meant a sudden and sensible action of the Holy Spirit upon a newly-awakened sinner. Nearly all dissenting bodies declare the absolute necessity of conversion before one can be saved.

Cope.—A vestment worn in procession and at solemn functions. It is semi-circular when open, and has no "shaping" to fit the shoulders or figure. It is simply thrown over the shoulders like a shawl, and fastened in front by a clasp. It has a flat embroidered hood.

Corporal.—A small white linen cloth spread on the Altar, and upon which the sacred vessels are placed at Holy Communion.

Corpus Christi.—The Latin for "the Body of Christ." The Feast of Corpus Christi, in honour of the Blessed Sacrament, occurs on the Thursday after Trinity Sunday.

Creed.—From Latin *Credo*—I believe. There are three creeds, recognized by the Catholic Church, the Apostles, the Nicene, the Athanasian.

Credence.—A table of wood or stone at the south (or north) side of the Sanctuary, sometimes let into the wall. Used to hold the sacred elements and vessels, and the service-books.

Potatoes which are to be browned under meat, should always first be boiled for twenty minutes, or they are liable to be half done in the centre.

All Souls.

The service was over, the church growing dim,
Though still from the window the western sun
Touched the surpliced choir, as one by one
They passed me, singing the closing hymn.

And from each as they passed I caught a word,
In the different tone of each fresh young voice,
And one sang "Christ;" and another, "rejoice,"
While still from another "peace" I heard.

Till the great song died in majestic bars,
So each life, I thought, is a fragment here
To make some new message of goodness clear,
Till life's perfect hymn shall reach the stars.

For the CANADIAN CHURCHMAN.

EASTER EGGS.

A STORY ABOUT AN EASTER GILT.

Translated from the German.

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

CHAPTER IV.—CONTINUED.

The feast of the coloured eggs: a children's festival.

"When the angels had disappeared, Jesus Christ made Himself known first to one of the pious women, who alone had come to the grave in the garden. At first, so as not to frighten her, He appeared to her as a gardener, but presently permitted her to recognize Him, called her by her name, 'Mary,' in His, to her, well-known, loving voice, and she exclaimed, full of wonder and joy, 'O my Master!' and fell worshipping upon her knees, and felt as blessed as if she were in paradise. The rest of the women returned overjoyed at the joyful message that He had risen again from the empty grave. As they now approached the city on a lovely spring morning, Jesus came out to meet them, and graciously said to them, 'A greeting to you!' They recognized Him and fell upon their knees before Him, and with joy and adoration clasped His feet.

"Two of His disciples wished to go to a place which is called Emmaus. They were very sad and spoke of nothing but His death. There He joined their company in the guise of a strange traveller, and read the Holy Scriptures to them, in which it had been said beforehand that Christ must suffer and die, and rise again from the dead. They besought Him, as they came near to their own dwelling, to pass the night with them, because it was already evening. He entered in with them, sat down with them at table, made Himself known to them in the Breaking of Bread—and vanished. And their whole hearts glowed with joy and adoration.

"The Apostles had, for fear of the murderers of Jesus, locked themselves in a room. Then suddenly He stood in their midst and said to them, 'Peace be unto you.' But they were stricken with fear and thought they had seen a spirit. But He showed to them the marks of His wounds, and conversed with them as familiarly as formerly before His death. They now recognized that it was indeed He, and were filled with a joy that could scarcely be expressed.

"One of the Apostles, whose name was Thomas, was not present with them. He believed not the Apostles that Jesus Christ was risen, and that they had seen Him. When the Apostles were now met again in the room, and Thomas was with them, Jesus again stood suddenly in their midst—and Thomas fell down worshipping before Him, and cried out, 'My Lord and my God!'

"Now!" said the lady, "I have yet to tell you why we with all our hearts should rejoice that Jesus Christ is risen from the dead.

"Jesus Christ has, through His resurrection, shown us that the Father in heaven has sent Him into this world to give to us everlasting life. Jesus gave us the most beautiful and simplest proof of a life after death; He came forth alive from the grave, and thus showed Himself the conqueror of death. And what, for us who must all die, could be more comforting and rejoicing than the hope of a new and everlasting life after death, which Jesus has promised to us. As He formerly had told His disciples He would rise again, and as this took place, so He also before said that we should rise again; and this also shall come to pass. He could with truth say, 'I am the Resurrection and the Life; whosoever believeth on Me shall live,

even though he were dead.' 'Yea verily,' said He, 'I say unto you, the hour cometh when all who rest in their graves shall hear the voice of the Son of God, and come forth and live.'

"Whatsoever you, my dear children, have seen at this beautiful springtide here in the garden, and yonder in the valley, and upon the mountains round about, even at all times, confirms what Jesus Christ has said of the resurrection and a new life. Only just look about you! Behold the trees yonder stand dry and without leaf, as if they had died there; now they revive and deck themselves with fresh green leaves. A thousand beautiful, gay butterflies, and many kinds of pretty beetles, which formerly, like unsightly worms, could only crawl upon the leaves, and then bury themselves in the earth, now come forth with wings from their graves as new creatures, and enjoy their new life. The flowers there upon the garden bed come forth from the dark earth; they are also risen from the dead. Jesus Christ Himself has taught us to be mindful of this miracle of nature—in the beautiful parable of the grain of corn which is laid in the earth, and there decays, and then as a beautiful, rich ear rises up out of the earth. Every ear of corn, every flower, every blade of grass, alike calls out to us: 'I am risen! So shalt thou also, O man, who shalt be laid in the grave, rise again.'

The lady still further said: "I see there among you, my dear children, two of the same family dressed in black—a boy and a girl—whose mother died a few days ago. Ah! with what anguish did you not weep when you were obliged to witness how they buried your dear mother. If I only speak of it, tears will come into your eyes. But be comforted, you good children! Your dear, pious mother will also rise again. As the disciples of Jesus, both men and women, who over the death of their beloved Lord and Saviour were full of sorrow, saw Him again and were filled with indescribable joy, so shall you sometime see your dear mother again, again recognize her kindly face, no longer disfigured by death, but lighted up with heavenly beauty, and your joy also shall be unspeakably great. Oh, then weep no more! Dry your tears and let us be joyful. For it is a resurrection, an everlasting life! We will rejoice, and praise and glorify God. All pious Christians on the wide earth sing joyfully to-day: 'Alleluia! Praise the Lord!' In this joyful cry will we also join, and joyfully shout 'Alleluia!'

"Pray then," said the lady rising, "come with me!" She led the children to the face of the cliff, where Kuno had placed a large oval table upon a ground neatly strewn with fine sand. The table was laid with a coloured cloth. Seats of turf of an early fresh green surrounded it. The children seated themselves around the table, and in the midst among them, Edmund and Blanda. All looked pleasant and joyful with their beaming eyes, and were full of expectation of the things that were to come. It was indeed an uncommonly lovely sight to see the beautiful circle of yellow and brown locked little heads, and all their blooming faces. "No wreath of flowers is so beautiful," said the lady to herself, "even though it were twined with the finest roses and lilies."

Now was brought on a large bowl full of hot milk, in which eggs were beaten. Each child had a small new earthen bowl standing before him. Every one now received a portion and took a good taste of it. Hereupon the lady led the children through a side gate of the garden into the little pine grove, which abutted upon the garden. Between the pines, here and there, were beautiful patches of greensward. The lady told the children to make a little nest out of the moss, with which the rocks and trees thereabouts were abundantly overgrown. They gladly obeyed. Those children who could not well perform their tasks, the more clever were to help. Every one must attend well to his own little nest.

The lady now returned again with the children into the garden. But lo! they espied upon the table a large loaf of egg-bread, which had been shaped like a large, twisted wreath. Every one now received a large piece of cake. Now while the children were eating, Martha slipped out secretly with a large basket of coloured eggs into the grove, and distributed the eggs in the little nests, and the

blue, red, yellow or brightly decorated eggs looked uncommonly beautiful in the delicate nests of tender greenish moss.

(To be continued.)

Hints to Housekeepers.

If cake is to be baked in large squares, and not to be iced, sprinkle powdered sugar over the top, before putting it into the oven. This will give it a smooth sugary crust.

In all cakes where butter or eggs are used, the butter should be well rubbed into the flour, and the eggs whipped to a foam before the ingredients are mixed.

RHUBARB MERINGUE.—Line a pie plate with plain paste. Cut into inch pieces sufficient rhubarb to fill the plate, and sprinkle with flour until each piece is quite white. Place the rhubarb in the pie plate, adding one cupful of sugar and half a cupful of water. Bake slowly without a top crust, and when done spread over the top the beaten whites of two eggs, into which has been stirred one tablespoonful of sugar. Brown lightly in the oven.

STEAMED RHUBARB PUDDING.—Six stalks of rhubarb, one cupful of suet, one-quarter teaspoonful of salt, one cupful of sugar, two cupfuls of flour. Chop the suet until fine, mix with it the salt and flour, and add sufficient cold water to make a dough. Roll this into a sheet, and with part of it cover the bottom of a baking dish. Fill the dish with the rhubarb cut into inch lengths, adding the sugar. Cover the top with the remainder of the dough, cutting an opening in the centre to allow the escape of the steam in cooking. Place the baking dish in a steamer and steam for two hours, then turn from the dish and serve with either a hard sauce or with milk and sugar.

A SWEDISH OMELET.—Allow two eggs for each person. Stir them together, whites and all, in a bowl, but do not beat them. Flavour with a little chopped parsley, pepper and salt; a pinch of onion if liked. Turn the ingredients (which have only been mixed together, not beaten) into a saucepan. Take a fork and stir gently (as if you were cooking buttered eggs) until solid enough to turn over; then serve. It takes just three minutes with a good fire.

CORNSTARCH PUFFS.—One cupful of pulverized sugar, one-half cupful of butter, one cupful of cornstarch, two teaspoonfuls of baking powder, one teaspoonful of vanilla, four eggs. Rub the butter and sugar to a cream, add the beaten yolks of the eggs; beat the whites of the eggs very stiff, and add alternately with the cornstarch and baking powder mixed. Bake in well-greased gem tins, which should be heated before putting the batter in. Bake in rather a quick oven. When cool frost, and they will keep several days.

A DAINTY PUDDING.—This delicious pudding is made from half a cupful of rice, three eggs, two cupfuls of milk, half cupful of sugar, and a pint of whipped cream. Boil the rice until tender, putting it on to cook in a pint of cold water; add a pinch of salt, and when cooked nearly dry, put the rice into your double boiler with two cupfuls of milk. Cook until all the milk is absorbed, and then put through a sieve. Return the rice to the boiler, add the three eggs beaten until light, and the sugar. When cold flavour; mix thoroughly with the whipped cream, beating it into rice, and freeze.

Very dainty small cakes for afternoon teas are made from half a pound of butter, a pound of powdered sugar, four eggs, and a flavouring of orange flower water and lemon juice. Beat the butter to a cream, sift the sugar and add it gradually. When well mixed and smooth, add the yolks of the eggs and beat thoroughly five minutes. Add the tablespoonful of orange water and the strained juice and grated yellow rind of one lemon. Beat the whites of the eggs as stiff as possible. Measure half a pound of rice flour, a fourth of a pound of pastry flour, and a level teaspoonful of baking powder. Sift them, then add the whites of the eggs and the flour gradually and alternately until all of both are in the batter. Bake in patty-pan tins. These cakes are only good when fresh, but then they are delicious.



COTTOLENE COOKS

Should remember to use only two-thirds as much Cottolene as they formerly used of lard or butter. With two-thirds the quantity they will get better results at less cost than it is possible to get with lard or butter. When Cottolene is used for frying

articles that are to be immersed, a bit of bread should be dropped into it to ascertain if it is at the right heat. When the bread browns in half a minute the Cottolene is ready. Never let Cottolene get hot enough to smoke.

THREE IMPORTANT POINTS: The frying pan should be cold when the Cottolene is put in. Cottolene heats to the cooking point sooner than lard. It never splutters when hot.

The Cottolene trade-marks are "Cottolene" and a steer's head in cotton-plant wreath.

THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Children's Department.

The Baby of the Frozen Land.

"Tell me more about other babies," said Jenny, who was much interested in what her mother told her of the brown baby.

"Shall I tell you about the baby of the frozen land?" asked her mother.

"Oh, yes," cried Jenny. "What is her name?"

"Her name is Eqrk, and her brother is called Awahtok. [Such funny names' Jennie thought.] They live in a low house, built of stones and plastered with moss, round overhead like an old-fashioned brick oven. Houses are called *igloes* in that country. It has but one room, and you crawl into it through a low, long passage, on your hands and knees. A window of something from the inside of a seal lets in the light. Within there is no fireplace, no stove, no fire, not a chair, or table, or bed. How do you suppose Eqrk's mother cooks? She boils her kettle over a lamp. The lamp is made of the shoulder-blade of a walrus, filled with blubber, with a wick of moss. As for baking, she never does

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Horsford's Acid Phosphate.

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

DR. E. CORNELL ESTEN, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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that. Little Eqrk never had a cake in her life. She never saw a slice of bread, or a potato, or apples. She eats a steak of walrus, or broiled blubber, or frozen liver-nuts; or she sucks a bear's paw, or a rib of a seal, and that is all. Never a stick of candy had Eqrk. If you gave her one she would say 'Kuyanaka.' What does that mean? 'I thank you.'

"If Eqrk crawls out of doors, what does she see—pretty green grass and tulips and butter-cups? No. A cornfield over the way? No. Currant-bushes and cherry-trees, or a beautiful elm branching overhead? No, no. One side is a huge ice mountain, and fields of snow, snow, snow, nothing but snow, with grey rocks here and there. That is what Eqrk sees, and nothing else. A short time in the summer, a little pale grass tries to grow in sunny spots, and a few small flowers smile by the gray rocks. Then the little girl must be happy, indeed. Oh, she laughs and has her plays like you. She has no little carriage to run on the smooth ground; but her papa has made her a sled. He had no wood, for trees do not grow in that cold country; so he took the bones of the whale and walrus and fastened them together with seal skin; and he made a back to lean against and hold on by, because it would go over some pretty rough places; and it runs very swiftly, for who do you think draws little Eqrk? Not her father; he has gone hunting the great Nannook, which is the fierce white bear. Not her brother Awahtok, he has his sled; but

a couple of little brown dogs harnessed in, they run and draw Eqrk. And she has such fun!

"What does she dress in? Hood, and cloak, and mittens, like our little girls. I will begin with her feet. Nobody knits in that frozen land; so she has no warm woollen socks like yours. Her socks are made of bird skins, with the soft down inside. Over this she wears seal-skin moccasins. You have seen the picture of a seal sitting on the rocks drying himself, I daresay. These keep her feet warm. Then she wears leggings of white bear, and a jacket of fox skin. This jacket has a hood to it; and the garment, jacket and hood together, is called a jumper. That is the fashion of that country. It would look odd enough here. At first sight you would take little Eqrk for a stray cub of a white bear. Do not forget her fur mittens. And sometimes people hold a fox's bushy tail between their teeth to keep Jack Frost from kissing their cheeks with his cold lips.

"Oh, you do not know what terrible winters they have. The sun sets in November, and it does not rise till March. Think what a long night that is. They have the northern lights, to be sure; but there is no light like the round, bright, warm, cheerful sun which our God put in the sky.

"Winter is called *okipok*, the season of fast ice. By March the sun begins to peep up above the frozen water and slip down again. Next day it stays longer, and the next, until June comes, when it stays all day and night. Summer is called *aosak*, the season of no ice, though it is never really iceless, nor can their sun melt the great snow drifts. It is, however, a pleasant season, for flocks of beautiful birds come and build their nests in snug corners and shelves of the rocks, and they are so tame that Awahtok can easily catch a netful to carry home for supper. It is an odd way to catch birds, you will think. He climbs the rocks with a net of sealskin fastened to the end of a narwhal's tusk, and provides for the family food in plenty.

"Do Eqrk and Awahtok go to school? They do not know what school is. There are no books, no paper, no pens, no slates in their country; no day-school, nor yet Sabbath school or churches, not one of all those privileges which you have to make your life so improving, useful, and happy. Nor have they idols, like the brown baby's mother. Their mother sometimes tells Eqrk and her brother of the 'Great Spirit'; but she cannot tell them that 'sweet story of old,' about the Lord Jesus, who came from heaven to be the Redeemer, for she does not know it herself; or how He took little children in His arms to bless them. I wish we could tell her; then

Sour

Stomach, sometimes called waterbrash, and burning pain, distress, nausea, dyspepsia, are cured by Hood's Sarsaparilla. This it accomplishes because with its wonderful power as a blood purifier, Hood's Sarsaparilla gently tones and strengthens the stomach and digestive organs, invigorates the liver, creates an appetite, gives refreshing sleep, and raises the health tone. In cases of dyspepsia and indigestion it seems to have "a magic touch."

"For over 12 years I suffered from sour

Stomach

with severe pains across my shoulders, and great distress. I had violent nausea which would leave me very weak and faint, difficult to get my breath. These spells came oftener and more severe. I did not receive any lasting benefit from physicians, but found such happy effects from a trial of Hood's Sarsaparilla, that I took several bottles and mean to always keep it in the house. I am now able to do all my own work, which for six years I have been unable to do. My husband and son have also been greatly benefited by Hood's Sarsaparilla—for pains in the back, and after the grip. I gladly recommend this grand blood medicine." MRS. PETER BURBY, Leominster, Mass.

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

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perhaps she would say 'Asakoateet,' which is, 'I love you,' in her language. As for you, my dear Christian child, I am sure you must say,

"My God, I thank Thee, who hast planned A better lot for me, And placed me in this happy land, Where I may hear of Thee."

Make it a point to see that your blood is purified, enriched and vitalized at this season with Hood's Sarsaparilla.

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CANADIAN HOUSE, 6 Hospital St., Montreal.

A Strange Water-Baby.

This baby usually lives in a ditch. The best nursery for him is a ditch where the water is still and the weeds grow thick in the sun. He is not easy to find, but if you put a little of the water in a glass, letting it stand in the light, after a while you will see some small greenish things sticking to the side next the light. The very biggest one of the family is not more than half an inch in size; and as for the shape of our water-baby, it is very curious, and different from that of any land-baby you ever saw. He is shaped like a tube, one end sticking to the side of the ditch or the glass, and called the root-end; and the other is the mouth, with arms, not like ours, one on each side, but in a circle around it. These arms are slender like threads, and float, outstretched, on the water, until the baby is touched, and then he draws them up so close that he looks almost round. You will have to use a magnifying-glass, however, to find out much about his looks or habits.

His body, or tube, looks quite empty as far as any inside organs are concerned, but there is a fluid in it, formed by the dissolving of its food, and the fluid is nourishing. The tube itself is made of two well-fitting skins, the outside one a little tougher and thicker than the other, which is a sort of stomach-bag, and has a fringe of many small hairs, always waving back and forth, and keeping the fluid in circulation, so that the hairs are a sort of heart and the fluid a sort of blood for our baby.

He can use his mouth also for walking! He has so few parts that he has to resort to strange makeshifts and economize in many ways. You usually see him floating lazily on the water, or stuck fast to the ditch, but he can walk. He fastens and stretches out first the root-end and then the mouth-end, making a loop of himself like a caterpillar. You have probably slept in a folding bed that could be made by day into a cabinet; but a mouth that can be used as a foot goes beyond that.

He has no nervous system, no bones, no real heart or lungs or brain, yet he has an apparatus that our babies have not. He needs it, for he has only a sort of mother, and has to make his own living and catch his own dinner from the start. It consists of many very tiny capsules—like the gelatine capsules the doctor gives you having medicine inside—only these are filled with a poisonous fluid, and a tiny lasso with three hooks at the end, coiled up in it. These capsules are scattered all over the body, and if the baby catches a water-flea for dinner, and it struggles to get away, that will make the arms draw up closer and closer to the mouth, and the pressure will burst the thin capsules. Then the lasso flies out suddenly, and the hook holds the prisoner, and the fluid poisons him, so that he slips, helpless, through the mouth into the stomach-bag. The stinging jelly-fish has just the same kind of apparatus.

Our water-baby not only provides his own meals, but he does his own mending in an astonishing way. If he has an arm cut off, or even all his arms, or his mouth, he is not at all put out; he simply grows out a new one in its place. He even gains by being cut up—like the sea-anemones. If you cut him crosswise, the root-end will put out a new mouth and arms, and you will have two babies instead of one. Indeed, you may cut him in several pieces and make a whole family.

Sometimes he calls him like a republic, because one part of him is just as good as another. If you let him alone, he makes a family himself in a much prettier way—by budding as a flower does. Wait, and you will see little sprouts on his side. After a while there are a mouth and arms—a whole new baby; and this often stays until it is old enough to bud in its turn. Sometimes the buds break off and float away to set up housekeeping on their own account.

Our queer baby has two names, and both are rather ugly. One is "the Hydra," from the old Greek story of Hercules and a water-snake, called the Hydra, that had nine heads. As soon as Hercules cut off one head another sprang up in its place. The other name is "the common fresh-water Polype." You might call this his tribal name, for there are so many kinds of Polypes that they are more like a tribe than a family. Polype comes from two Greek words, and means Many-Foot; and the tribe of Many-Foot live in salt water and fresh, in seas, lakes, ponds, and even in ditches—like our queer, water-baby!

Man's Advantage Over Woman.

A man, fortunately for him, is not such a victim to fashion's decrees as a woman. Neatness and comfort are the main requisites; after that the rest is left to the clothing manufacturer or tailor. Extreme features of any kind are rarely a success, as few men care to make themselves noticeable by any pronounced effect in their costume, and very few changes are made throughout different seasons in the cut and style of men's suits. But any new idea for gaining extra comfort is quickly appropriated, and thus the Fibre Chambray which furnishes the style to women's clothes, is now being used through men's outer coats, to give that comforting warmth and protection which will defy wind or rain equally well, and yet adds no perceptible weight.

"Just One Story, Please!"

"Oh, mamma!" cried little Josie, as he came running to where his mother sat reading, "please tell me one story; just one story, please; for nurse will take me to bed in a minute, and I haven't seen you to-day!" and the little fellow climbed upon his mother's knee, entirely regardless of her beautiful dress, and begged in such a sweet cunning way that she could not refuse.

"What shall it be about?" she asked, as she gazed with fond pride at the beautiful face before her.

"All about the fairies that live in the flowers, and the—the—you know what; just the same as you always tell!" Then his mother told him of a beautiful band of fairies who lived in the lily-bells in the garden, and scattered the fragrant pollen all through the air, so that the fragrance at that moment could be distinguished where they sat.

It was a long story and a very pretty one; and when Josie went to bed that

night, he dreamed he saw a whole band of fairies fly in at his window and scatter a fragrant golden dust all through the room.

Do Not Do This.

Do not be induced to buy any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

Beginnings.

The story is an old one, but good for all that. Said the camel, "It is cold out here; may I put my head within your door?" The merchant could not find it in his heart to refuse. Before long the camel's neck, as well as his head, was within the little room; then his shoulders; then his whole body. So the merchant was crowded out entirely, for the room was not big enough for both of them. We sometimes think it no great harm if we permit the beginning of a bad habit to enter our bosom. If it would stop there, it might not do so much evil. But no one knows where a bad habit will stop. It is quite as likely as not to crowd out every good thing. So look out for beginnings!

Lottie's Trial.

Lottie was only twelve years old; poor little Lottie, with her large bright eyes, and smile that would have been so bright had it not been for the pain in her poor little back. One year ago—such a long, long year it seemed to Lottie—she had slipped on the stairs when carrying her baby brother; she was afraid of his being hurt, and in saving him she injured her spine.

The doctor looked very serious when he came, and gave no hope of Lottie's recovery.

Poor, bright little Lottie, how her quick step was missed in the house! Now every one waited on Lottie, from grandfather, who brought her sweet-smelling flowers every day, to five-year-old Jack, who brought her the ripest strawberry he could find, and cried because a slug had eaten one which he had been watching ripen for her.

Lottie grew paler day by day; but she was always patient and ready to smile when the pain would let her.

What made Lottie so patient, do you think? She knew in her young heart that God was soon going to take her to His bright home; and she felt she could not now do His work better than by patiently and cheerfully bearing the pain which He had sent her.

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One bright summer day, when the air was heavy with the scent of flowers, God's message came for Lottie.

The bustle of the household was hushed, even the little ones seemed to know that Lottie was soon to leave them. There was joy on Lottie's face; she knew that all her pain was nearly over. Suddenly she asked the little ones to sing "There is a Happy Land," joining in sometimes with her weak little voice. Presently there shone a bright light in her face, and with the words "a happy Land" on her lips, Lottie's spirit went to God Who gave it.

Let us, when God sends us pain, strive to bear it, like Lottie, patiently and well. "They also serve, who only stand and wait."

A Sporting Cat.

This story of a clever cat comes from England. Dame Evans, we are told, dwelt in a little farm-house on the bank of the River Bain. She owned some fowls, some pigeons, and a big, burly, lazy, handsome cat. Now, this cat did not care for mice or rats; she was very fond of pheasants and partridges, and after a time she developed an appetite for salmon and trout. With the greatest ease she learned to catch the young salmon and trout, and ate them. This was poaching, and there was great indignation on the part of the fishermen over this cat's proclivities; but the squire, who owned this part of the stream on which Dame Evans lived, would not allow the dame's favourite to be killed. One day, when the squire was out fishing, and had had no luck, he stopped at the dame's cottage to have a drink of milk, leaving his fishing-rod with its hook and steel minnows outside the door. Suddenly there was the most awful howl, such as had never been heard before by the squire or his man or Dame Evans. All rushed outside, and there Mrs. Cat was firmly caught in the minnows, and could not get free until the squire cut her free with his knife. The squire's man hated the cat, and threw her over the wall, where she lay motionless for some time. Perhaps you think that this puss did not learn a lesson, but she did, for it is said that from that time to the present she has never gone fishing.

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Grain.

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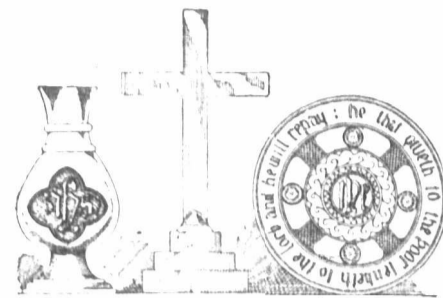
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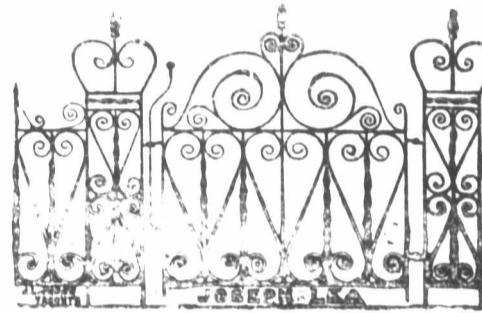


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