

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 23.]

TORONTO, CANADA, THURSDAY MAY 20, 1897.

[No. 20.]

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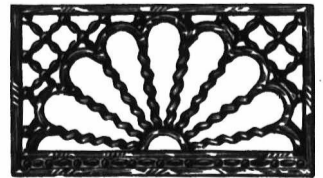
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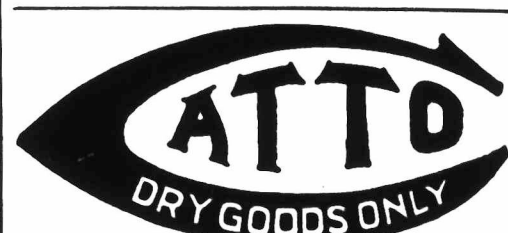
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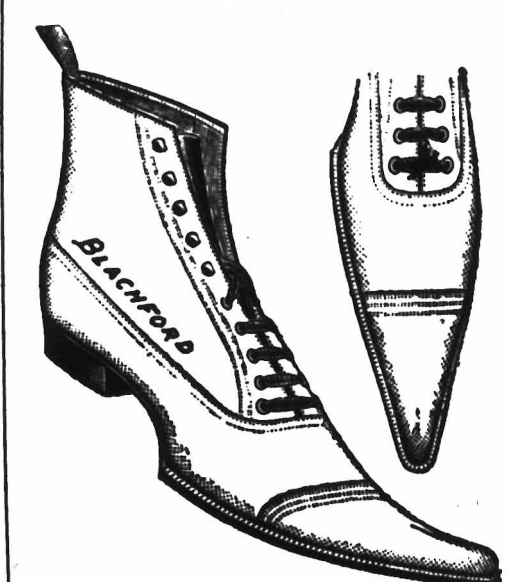
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# Canadian Churchman.

TORONTO, THURSDAY, MAY 20, 1897

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## Lessons for Sundays and Holy Days.

May 23rd.—FIFTH SUNDAY AFTER EASTER.

Morning.—Deut. 6. John 8, to v. 31.

Evening.—Deut. 9; or 10. Titus 2.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 307, 314, 317, 558.

Processional: 33, 189, 260, 302.

Offertory: 142, 167, 234, 505.

Children's Hymns: 383, 339, 499, 571.

General Hymns: 143, 166, 213, 468 501, 517,

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 315, 316, 555.

Processional: 146, 147, 469, 601.

Offertory: 148, 300, 304, 506.

Children's Hymns: 147, 336, 337, 565.

General Hymns: 145, 149, 150, 201, 202, 301.

## OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Ascension Day.

Acts i. 9: "As they were looking, He was taken up." (R.V.) (Epistle for Ascension Day.)

The last event in the earthly manifestation of the Lord Jesus Christ.

The culminating point in that long series of wonders which had marked His history.

He came down from heaven—assumed our nature—lived a human life—died a death of shame—rose—ascended.

i. *The Ascension a fact.*

"As they were looking, He was taken up."

1. A completion of the Resurrection.

He had gone down: "humbled Himself," etc.; yet no sooner touched the lowest point than exaltation began.

2. Yet paused.

An interval of 40 days—full of meaning.

Occupied in teaching—revealing a portion of the future.

Preparing for the descent of the Holy Ghost and the constitution of the Church.

3. At last the day of parting came.

Led them out to Mt. of Olives, where so often prayed, conferred.

Gave His last commands and counsels.

Lifted hands and blessed them and us forever.

Disappeared—passed into the glory which He had before.

ii. *The Ascension the elevation of the second Adam.*

No merely personal event, nor mere example.

The work of One who had identified Him with mankind.

Every point in His manifestation significant of this relation.

From beginning to end.

1. He assumed our nature.

A personal union of God and man—perpetual.

2. He submitted to all the conditions of human life.

Accomplished all the work—offered the sacrifice.

3. Then raised humanity with Himself to the throne of God—at the right hand with Him.

iii. *The Ascended still remains with His people.*

They saw Him disappear: Has He gone forever?

Answer: "Lo, I am with you always."

Yes, in a deeper sense: "It is expedient that I go away."

1. He is present by the Holy Spirit.

The true Representative of Christ.

Testifies of Him: Leads into His truth.

2. By the testimony of the Word.

Every word of God living and powerful.

And from the eternal Word.

3. In sacred ordinances.

In every ordinance—Christ is the blessing, the gift.

iv. *We receive the pledge of His return.*

"From henceforth expecting until His enemies," etc.

1. Even now He is with us.

"All power given in heaven and on earth."

2. But a day coming when He will be manifested in glory.

"This Jesus . . . will so come," etc.

Let us learn

1. To plead His intercession.

2. To await His return.

Sunday After Ascension Day.

I. St. Peter iv. 8: "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins." (R. V.)

(Epistle for the Sunday after Ascension.)

"The end of the commandment," says St. Paul, is love.

So St. Peter here says: "Above all things."

And again in I. Cor. xiii.: Love is declared to be the greatest of Christian graces.

A perennial subject—the test of all good.

i. *The command.*

"Be fervent in love among yourselves."

1. Because we are the children of God.

And God is love.

2. Because otherwise we are not in a state of salvation.

(1) Man's fall a departure from love.

An assertion of self.

(2) Man's new life a life of love, in which self is dead.

3. Love is the fulfilling of the law.

Christ's life a life of love.

A life of obedience.

He gave us a new commandment—to love.

Thus keep His commandment.

Thus fulfil all righteousness.

4. And this love to be fervent.

Not a mere passive sentiment.

An active principle.

Living and self-sacrificing.

The word means intense.

(1) Continuous.

(2) Vehement and earnest.

(3) Self-sacrificing.

ii. *The special reason assigned.*

Reasons already given.

The love of God and of Christ.

The true state of man made in image of God.

Here a special reason: "Covereth sins."

Sometimes a doubt has arisen as to the meaning.

Other passages in which a similar thought.

St. James v. 20: "He which converteth a sinner from the error of his way shall . . . cover a multitude of sins."

Prov. xvii. 9: "He that covereth a transgression seeketh love."

Certain points clear enough.

1. The love of God covers the sins of man.

To cover sin is to hide it out of sight.

"Grace to cover all my sins."

Pardon is one thing, purification another.

Although not separated.

2. So the love of man covers his brother's sins.

"Be ye kind . . . forgiving each another, even as God . . . forgave you" (Eph. iv. 32.)

3. But more—covers them in the sense of not seeing them.

(1) Leads us not to suspect evil.

"Thinketh no evil."

(2) To put the best construction on men's words and works.

(3) To be silent in regard to the faults of others.

Has it any effect in regard to our own sins?

Debated on doctrinal grounds.

Alleged that men are forgiven because they forgive.

This said to be an ignoring of the Divine grace.

(1) Certainly not meant that we could, by hiding another's sin, secure forgiveness.

(2) Yet we are told

Forgive and ye shall be forgiven.

Blessed are the merciful, for they shall obtain mercy.

(3) True solution:

It is of God's grace that we are forgiven.

That grace constrains us to forgive.

So let us pray that we may learn the lesson:

"Above all things—fervent in love."

## OBITUARIES.

Mrs. WILMOT CUMBERLAND.

On Tuesday, 11th May, there was laid to rest in St. James' cemetery, Toronto, in the 79th year of her age, one of the old servant women of the Church of England in this diocese. Mrs. Wilmot Cumberland came to Toronto with her husband, the late Col. F. W. Cumberland, in 1847, who, dying, left her a widow in 1881. She was first associated with St. James' parish, and was ever energetic in assisting Mrs. Grasett, the Rector's wife, in the work which came to their hands. In 1861 she moved to the north-west end of the city, and St. Stephen's church thereafter, until the close of

her life, commanded her daily thought. At times of Synod meetings she was a gracious hostess and a busy worker, and no Church enterprise failed to enlist her sympathies and active assistance. Many years ago she was the means of building a church for the Indians on Walpole Island, and, as recognition, was given by the Rev. Mr. Jameson, the Pagan god which the tribe had abandoned when they adopted Christianity. Her life was spent in philanthropic work—she was one of the founders of the Infants' Home, was eight years secretary of the Burnside Lying-in Hospital, and one of the originators of the Home for Incurables, of which she was for 18 years secretary, and for the balance of her 28 years of service and at its close was first directress. Having a dominant disposition, a ready pen and a thorough-going way of work, these offices were no sinecures with her, but centres of busy business work. After leaving her late home the full burial service, with the exception of the committal, was conducted in St. Stephen's church by the rector, Rev. A. J. Broughall, and Rev. A. Capp and the surpliced choir. There was a large attendance of old friends, inmates of the Home for Incurables, and persons of the parish. The rector stated in his short sermon the unfaltering aid he had received during the 86 years of his incumbency from the good soul whom they were taking to her grave. The pall bearers were Hon. Frank Smith, Mr. J. G. Blaikie, and Mr. Bain, representing Home for Incurables; Lieut. Col. Mason, Royal Grenadiers; T. C. Patteson and John Harvie. The deceased was mother of eight children, four of whom, Mr. Barlow Cumberland, Mrs. E. M. Skae, Miss Cumberland and Mrs. A. Foy, live to revere her memory.

#### CONSTANTINE BROUGH.

Constantine Brough, manager of the Toronto branch of the Bank of Montreal, died last week at his residence, 30 Brunswick avenue, Toronto. Mr. Brough had been ill only one week and Saturday underwent an operation for appendicitis. Mr. Brough was born on September 7, 1836, in the township of Oro, county of Simcoe, his father being the late Venerable C. C. Brough, M.A., Trinity College, Dublin, and his mother the sister of the late Hon. William Hume Blake, formerly Chancellor of Upper Canada. He received his early education at Caradoc Academy, and completed his studies under the tutelage of the late Rev. Benjamin Bayly, T.C.D., principal of the London Collegiate Institute. After receiving his education he visited England with his father. He entered the service of the Bank of Montreal on Nov. 4, 1854, passing through all the stages of the service. He occupied the position of accountant at Hamilton, Toronto and New York, and manager at Guelph and Cobourg. In 1880 he was appointed assistant manager at Toronto, and on the retirement of Mr. Yarker in 1884, succeeded that gentleman as manager. While at Hamilton Mr. Brough married the eldest daughter of the late Very Rev. Dean Geddes. He leaves a widow, two sons and two daughters. Mrs. Brough and one of the daughters have been in England for some time.

#### JOHN WESLEY'S PLACE IN THE CHURCH OF ENGLAND.

BY REV. W. J. TAYLOR, RECTOR OF ST. JAMES' CHURCH, ST. MARY'S, ONT.

There is the gravest misapprehension regarding John Wesley's belief and Churchmanship, not only among Methodists, but among members and

adherents of the Church of England. The contention of many Methodists was, and still is, that Wesley found the Church so corrupt that he left her, obeying God's command, "Come out from her, my people, and be not partaker of her iniquities"; and that on the principle of any man being able to found a Church, Wesley established the Methodist Church, and God has signally blessed her. Now that it has been shown very clearly from Wesley's letters and journals what was really his action, the Methodists take up two positions. First, some say, "Wesley builded better than he knew." That is, he never intended the Methodists to leave the Church of England, but God intended that they should, and despite what Wesley said and did, God has founded the Methodist body into a Church, and made her one of the greatest Churches in Christendom to-day. Secondly, others say that Wesley knowingly founded the Methodist Church, completely separating himself from the Church of England, and ordaining men to administer the Sacraments. Here, they knowingly or unknowingly confound what Wesley did regarding the work in England with his action under diametrically opposite conditions on the continent of America. They also take no note of, ignore, or in many cases do not know his explanation of the latter work. It is here, too, that tens of thousands, perhaps, of English Church people to-day misapprehend Wesley's actions, not knowing the entirely different circumstances under which he planned and carried out the work in the two countries. It is impossible in the space at my disposal to do more than briefly refer to Wesley's early life. He was born at a period of religious declension, in Epworth rectory, his father being a clergyman of some prominence, and his mother a pious woman of great force of character. At this time both the Church and Nonconformity were to a great extent asleep. There was a sad decline in personal religion. Drunkenness, immorality, gambling and desecration of the Lord's Day were rife in the land. Bishop Butler prefaced "The Analogy of Religion, Natural and Revealed," with the statement that Christianity was no longer accepted, that it was acknowledged a subject for mirth and ridicule, and that it was taken for granted it was fictitious. Blackstone, the great jurist, heard no more Christianity, he said, in the London pulpits, than could be found in Cicero. Dr. Watts mourned over the decline of religion in the ranks of the Dissenters. Hannah More found but one Bible in a certain parish, and that was used to prop up a flower pot. Such were Wesley's surroundings. I must pass over his early life and merely mention that he was ordained at the age of twenty-three by the Bishop of Oxford. It was while he was Fellow of Lincoln College that he founded a Society for the Study of the Greek Testament and the promotion of personal holiness. The Society was nicknamed the "Holy Club." The members of it, because they lived by rule, were called men of method, "Methodists." Wesley and his friends undertook work under the Bishop of Oxford, in the prisons and amongst the sick and poor. The first Methodist society, a sort of St. Andrew's Brotherhood, was founded in 1738, and its work by lay preachers soon extended far and wide. Few men have ever equalled John Wesley as an organizer; in his command over others, in his indefatigable industry, in his power as a ruler of men, in his faculty for organization, he rivalled the great Napoleon. Nothing was too small or too great for him. No detail escaped him. His plans were vast in their designs, yet he knew how to carry them out with

such attention to detail as to assure their success. John Wesley holds a high place as a preacher. "Even as Apelles painted for eternity, so John Wesley preached. He preached as a dying man, to dying men. His style was, as a rule, singularly bold and direct. His matter was well arranged and thoroughly evangelical in its tone." His one thought was to preach the Lord Jesus Christ; yet having stated all this, we must confess that some of his sermons are very dry, and would to-day scarcely receive a patient hearing. It would be a great mistake to imagine that John Wesley was the only faithful clergyman of the Church of England at this time. That was by no means the case. There were hundreds of faithful ministers, who were grappling with vice in its many forms, and doing their duty; men like the saintly Fletcher of Madeley, men who were no more heard of then, or known now, than are thousands of faithful clergymen to-day heard of, or known, outside the bounds of their own parishes. I must pass over the work of Mr. Wesley in and for the Church, of which I would like to speak at length, had I space, and plunge at once into his position as it related both to Methodism in England and in the United States. I have already stated that this lay society in the Church extended its work far and wide. Wesley went over a large tract of country, preaching and arranging for services. He preached everywhere to those who would not come to the House of God: in barns, in fields, in halls. His pulpit was often a haystack, a tombstone, or the roof of a shed. He and Whitfield, by the power of God the Holy Ghost, "constrained the people to come in." He left behind him men whom he set apart to keep the services going, but with instructions never to hold them during Church hours. After the expiration of years, certain of these men began to have a desire, which was increasingly manifest on the part of some of them, to be independent of the Church and to act as fully authorized ministers of the Word of God and His Sacraments. Charles Wesley was then moved to thus write, in a letter dated April 28th, 1785: "My brother drew up the rules for our society, one of which was constantly to attend the Church prayers and Sacraments. He preached, but never in Church hours, in houses or fields, and sent from thence, or rather carried, multitudes to church who had never been there before." As for the position and intentions of John Wesley, they are easily seen by such a sermon as his 55th, in which he says, "We do not, we will not form any separate sect, but from principle remain what we always have been, true members of the Church of England." In his 139th sermon he says: "Did we ever appoint you to administer Sacraments, to exercise the priestly office? Such a design never entered our minds. . . . The Methodists do not separate from the religious community to which they first belonged. They are still members of the Church. I hold the doctrines of the Church of England, I love her liturgy, I approve her plan of discipline. . . . I attend the Church services regularly, and advise all our societies to do so. . . . It by no means follows that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of that for ten or twenty years after ye began to preach. Ye did not, like Korah, Dathan and Abiram, seek the priesthood also. . . . Ye were extraordinary messengers of God; in God's name stop there. Ye yourselves were at first called in the Church of England, and though ye have, and will still have, a thousand temptations to leave it and set up for yourselves, regard them not; be Church of England men still. We, by the grace of God, hold on our way, being ourselves still members of the Church of England, as we were from the beginning." It is most significant that this sermon was preached two years before Wesley's death.

(To be Continued.)

OUR LETTER FROM ENGLAND.

(From our Correspondent.)

No one can visit the Vatican without feeling an embarrassment of riches, especially in the matter of sculpture. There are better pictures at Florence and in Venice, but no sculptures as a whole like those in the Vatican. The best of Grecian and of Roman art in all their periods meet here. Of course one made for the famous group of statuary known as the Laocoon, which Michael Angelo said was the real wonder of art. Lessing's admirable book led one to seize its many points of excellence. The reality fully came up to expectation. The coils of the serpent, the different agonizing expressions of the two sons, owing to the difference in the grip of the monster, the heroic but terrible struggle of the father, every muscle ready to burst with energy, and the face brim full of stern decision, are features which are best perceived and grasped when standing before this acknowledged triumph of the three Greek masters of their art. The same remarks will apply to the famous Belvedere Apollo. In a moment the alertness of attitude, the defiance of mind, and the majesty as well as the beauty of the figure, well justify the unstinted and spontaneous admiration in which the statue is regarded. It stands alone not only in its niche, but alone in the arcade hall in which it is shown, and this is suggestive of its place amongst the single statues of the world. None but itself can be its parallel. The Laocoon, as a group of figures, occupies a similar unique position in the artistic world, ancient or modern. To have seen these two works of art alone is no mean part of one's education, and they are worth traversing the whole circle of the earth to behold, examine and enjoy. I was lucky enough to approach Florence just as the sun was rising over the city. There was no mistaking the much heard of Duomo towering like a sacred mother over the red and drab cluster of houses, cupolas and campanitis. The latter of Giotto's stood clear and exquisitely beautiful against the light green morning sky. No time was lost in seeing the loveliest of Italian cities from the high point known as Santa Miniata. On reaching the best coign of vantage George Eliot's word picture (in "Romola") was found to be true in every feature. Here, right underneath one, was the gently flowing river—the Arno—leading to the sea in one direction and to Vallambrosa in the other. Right in the distance nestled Fiesole, with its charming mansions perched on the picturesque heights. Near stands Santa Croce, the Westminster Abbey of Florence; there is the Ponte Della Grazie, called Ruba Ponte by George Eliot; beyond is the Ponte Vecchia, the old bridge with its houses on either side (as London Bridge used to be), and there is the Vecchia Palazzo, the old Florentine Palace, hoary with many a grim scene. The dome of the Medici chapel is clearly seen in the heart of the city. But yonder, dominating all, is the huge dome of the cathedral (the Duomo), famous for the eloquent harangues of the saintly Savonarola. Beautiful for situation, redolent of stirring associations, indeed, is this Flower Queen (Florence) of Italy, only surpassed in quaintness by the sister city of Venice. Being different, the one on the sea, the other in the long stretching valley, they must not be compared; each is a queen in her own right, and each commands and enchains the spontaneous admiration of the traveller. Happy is the man who has seen either city. How happy then must I be to have seen both, and under the most favourable conditions! In due course Santa Croce was visited and the monuments of Michael Angelo and Galileo scanned and enjoyed. How true are the words on Galileo's tomb—*Nulli Suae Aetatis Comparatus*. Who indeed could be compared with him in his own age, for Newton lived in a later one? Though there is a fine statue of Dante in the

Piazzo, there is no monument here, for the simple reason that, smarting under his banishment by his own Florentines, he expressly wished to be buried in Ravenna. Michael Angelo finds a fitting resting place in his native city, notwithstanding that his greatest triumphs were wrought in Rome. When standing in the Tribuna, in the Uffizi Gallery, Florence, one is surrounded first by masterpieces of Grecian sculpture, the exquisite Venus de Medici, the dancing Satyr, the Wrestlers, the Knife Sharpeners, all original, and amaze one by their vigorous pose and perfect execution; and then secondly by the gems of Florentine painting. Here are the Venus, by Titian; the Madonna (of the Goldfinch), by Raffaele; and Albert Durer's Adoration of the Magi. In the same gallery the tyro in art can see its wonderful yet gradual growth in the pictures of Gesto, Fra Angelico, Perugino, Botticelli, Andrea del Sarto to Raffaele. As new ideas came in from without the artists and sculptors imbibed and expressed them, and so made a steady advance towards the full perfection attained in Michael Angelo. The pictures of Andrea, the Tailor's Son—to take his Assumption for example—made a deep impression on my mind for their workmanship, expression and

teen children, is matchlessly portrayed. Greek sculpture reached here its highest point and may well be the despair of modern artists. But for size and its stirring associations the Duomo—the cathedral—beyond being the mother church of the city, has little of interest. The west front is in its own style, and only recently completed. The real glory of Florence is the Giotto Campanili—close by the Duomo. Even Ruskin may well lament his lack of words to describe its fascination. It is a glorious combination of stateliness and beauty. It is a tower nearly 300 feet in height, but every part of it, inlaid with different coloured mosaics; the windows are long, graceful arches, divided by twisted marble shafts; there are well proportioned architraves between each tier of the tower, and plenty of niches in which are lovely statues. For comeliness of design, for fullness of rich detail and for entrancing harmony of colour, the Campanili of Giotto is surely the most beautiful thing in the world; it is the very poetry of art.

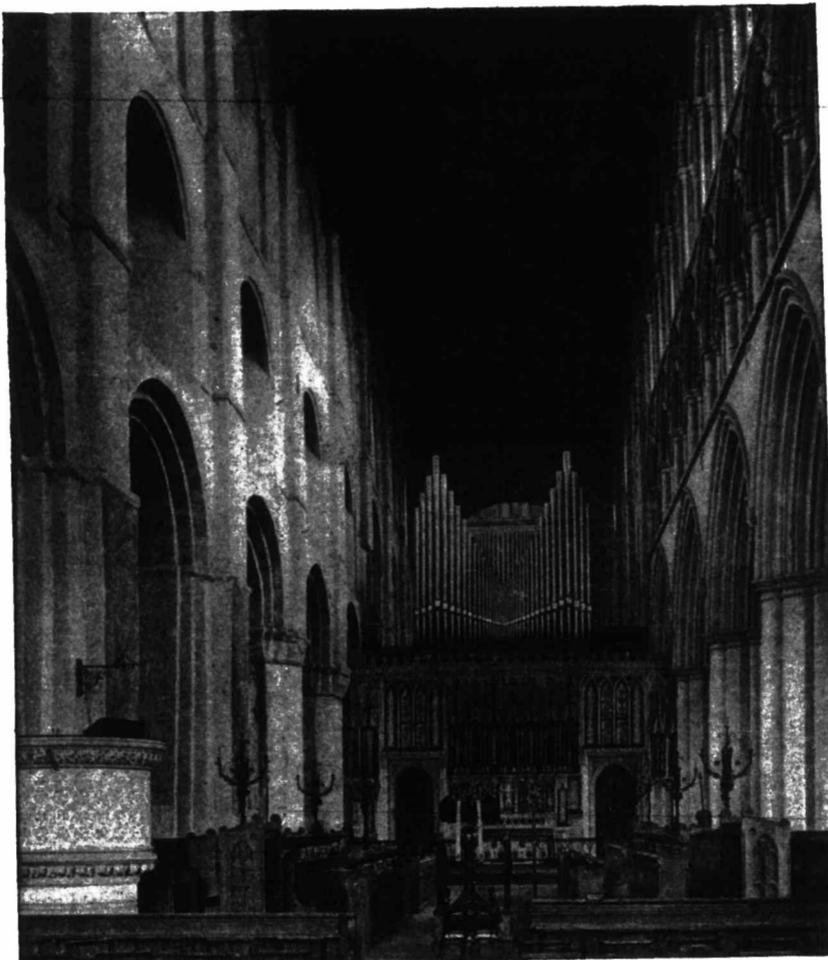
—The luxury of doing good surpasses every other personal enjoyment.—Gay.

ARE THE CLERGY TO BLAME ?

Are the clergy, to any extent, to blame for the absence of the spirit of Christian liberality which is so conspicuous in the lives of many men of wealth who are connected with our churches? The following extract from an utterance of a great layman is, at any rate, worthy of their serious consideration: "One thing I have against the clergy, both of the country and in the town," said Mr. Gladstone, "I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed are the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from church in the country in a mighty fume. Finding a friend, he exclaimed: 'It is too bad! I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best; the kind of preaching which men need most; but it is also the kind of which they get the least." One thing is certain. No preaching is worthy the name unless in some way it presents, with the searching force of a burning and a shining light, the words of the Lord Jesus Christ, how He said; "It is more blessed to give than to receive."

THE POWER OF PRAYER.

We read in the Acts of the Apostles that when St. Peter was in prison, prayer was made, without ceasing, by the Church unto God for him; and in response to the prayer the angel of the Lord struck the chains from St. Peter's hands and opened the door of the prison and led St. Peter forth from the prison and restored him to his friends. The power of prayer is absolutely unlimited, and we should not forget that there are many souls in prisons of all sorts for whom we should pray. Not only are their souls in literal prisons, "all prisoners and captives," but there are souls in the prisons of sin, and folly, and vice. "I am so fast in prison that I cannot get out," says the Psalmist, speaking for such souls. They cannot get out by their own efforts; therefore we should pray that God would break the iron bars and the gates of brass for them.



ST. ALBANS ABBEY—THE CHOIR.

colour. No one can see the beautiful angels of the Monk, Fra Angelico, without going into raptures over their chaste and satisfying loveliness. Similar and even better specimens of his skill and power are found in St. Mark's Monastery, of which he was a member. I digress for a moment to say that a visit to that monastery is necessary to learn the part played by Savonarola in the history of Florence. Here he was Prior; I saw his cell, his books, his writing table and his portrait by the accomplished and devoted Fra (monk), who delighted to own the bold Prior as his spiritual father and master. In the great gallery—the Pitti—there is even more of the highest art; very nearly all are masterpieces. Who would not travel far to see Raffaele's chief work—the "Madonna of the Chair"? It equals in my mind the Dresden Madonna—a duplicate of which I saw at St. Moritz last year. In purity of look, in graceful pose, in finish of craftsmanship it is captivating and satisfying in the highest degree. No photograph or copy can convey the true and instantaneous effect the picture has on you. In this gallery is the famous *Mobi*—acknowledged to equal, if not to surpass, the Laocoon in the Vatican. The calm, resolute bearing, under what should be overwhelming grief for her four-

## THE ARCHBISHOP OF YORK IN RUSSIA.

The *Times* correspondent in St. Petersburg, in his telegram of the 13th inst., announced that the Archbishop of York and Mr. W. J. Birkbeck had been received in private audience by the Emperor at Tsarskoe Selo, and remained with His Majesty half an hour. They were afterwards received by the Empress, who graciously consented to become a patroness of the Anglo-Russian Literary Society. The same correspondent states that "the visit of the Archbishop of York to Russia is attracting much attention. It is regarded as another step towards a rapprochement, if not a union, between the Anglican and the Orthodox communities, and as a proof of the increasing fascination exercised by the Russian Church over influential English Churchmen." But he adds, as a set back, "It seems to be quite forgotten, however, that hitherto the advances have all been from one side only. Since the days of the non-juring bishops and Peter the Great, many eminent English divines and theologians have visited and held intercourse with the Russian Church, but I am not aware that any Russian ecclesiastical authority has ever made overtures for union with the Church of England. However, he is obliged to own that "it is considered significant that the Primate of England comes here to attend the great Easter festival of the Russian Church at Moscow, whither his Grace goes at the end of this week, and still more so that his visit coincides with the news of the answer of the Archbishops of Canterbury and York to the Papal Bull against Anglican orders, which has just been received by the heads of the Russian Church. This document has been sent not only to the Metropolitans of St. Petersburg, Moscow and Kieff, but also to the Holy Synod, to the Archbishops of Finland, Novgorod, Warsaw and Irkutsk, to the Tsar's chaplain and to many others. On the strength of these facts the cordial greeting given to the Archbishop and his companion, Mr. Birkbeck, in the *Novoe Vremya*, is followed by a statement that 'this present attempt of the Anglican Church to draw near to us has also been brought about by the Pope's action in launching the recent Bull *Ad Anglos*, condemning the ordination of the Anglican clergy.' The passage above quoted from that paper is preceded by the remark that an interchange of ideas on the union of the Eastern Church with the Anglican, American and old Catholic Churches has never altogether ceased since the declaration of Papal infallibility." In his despatch of the 15th inst., the correspondent of *The Times* gives an account of a visit which the Archbishop of York made the day before to the monastery of St. Alexander Nevsky, and of the service which he attended there. "He was conducted to a seat provided for him inside the sanctuary. Immediately after the Communion, Nazari of Godoff, who was celebrating the Liturgy, greeted the Archbishop in the manner usual in Russia between two Orthodox bishops, and after introducing him to the Prior of the monastery and the other Archimandrites who were taking part in the service, he said that his prayer at the altar on this the Archbishop's first visit had been that the Russian and English Churches might become one fold under one Shepherd. The antidoron, or blessed bread, and warm wine were then solemnly brought to the Archbishop and Mr. Birkbeck. The Archbishop subsequently visited the Ecclesiastical Academy, where he was received in the audience hall by the rector, Bishop John, Professor Lapookhin, the well-known translator of Dean Farrar's works, and Prof. Pokrofsky, hon. fellow of the London Society of Antiquaries. All the students were drawn up on each side of the hall and sang the Greek Episcopal greeting, and the Archbishop gave them his blessing in the usual English manner. There is no doubt that this first visit of an English Archbishop to the Russian Church is producing an exceedingly favourable impression, which cannot fail to increase the friendly feeling between the two nations. This is shown by articles appearing in the Russian Press. A long article sent to *The Ecclesiastical Gazette*, the official paper of the Holy

Synod, by Father Smirnof, the Russian priest in London, is widely quoted by different Russian journals, and the following are passages to which prominence is given: 'Pope Leo XIII. has nipped in the bud all possibility of a favourable solution of one of the most difficult ecclesiastical questions, and has thus removed all hopes of a peaceful restoration of intercommunion on the part of the English with the Roman Catholic Church. Little as he intended it, he has thereby given occasion for Anglicans to turn their attention towards the Orthodox Church of the East. This accounts for the frequent journeys of English Churchmen to Russia, their ever-increasing knowledge of our Church, and the many articles on Orthodoxy in their periodical Press. Under the influence of this encouraging circumstance our Russian Orthodox Press has begun to treat the wishes of English Churchmen with growing sympathy and interest in view of the future drawing together of the Churches.' Then after referring to the Archbishop's visit the writer goes on to say: 'We cordially welcome this purpose of his Grace, and with all our heart beseech the Lord that He Himself, the Almighty God, may so guide his footsteps during his visit to our country that this small seed

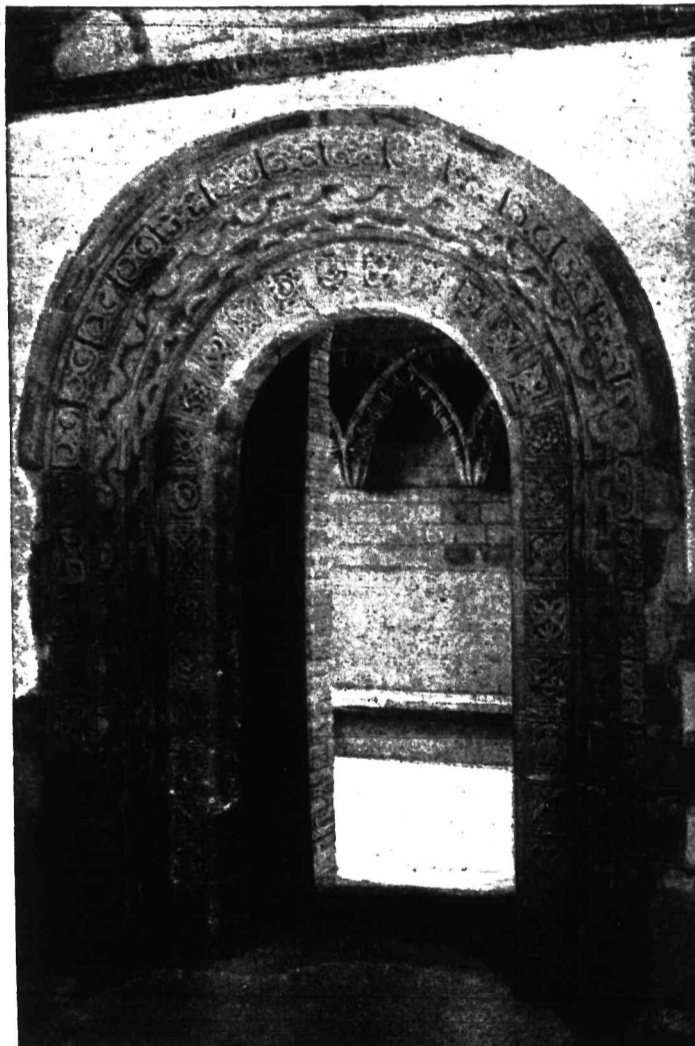
sent his carriage for the use of the Archbishop during the whole of his visit. In the afternoon the Archbishop called upon the Metropolitan dressed in his Convocation robes and accompanied by the Archimandrite Triphon and the English chaplain in Moscow, the Rev. F. L. Wybergh, who carried the Archbishop's cross. The conversation was long and cordial. The Archbishop attended the evening service of the blessing of palms in the Cathedral of the Saviour. This morning he celebrated Holy Communion in the English Church, and preached there to-night. He also attended the Liturgy this morning in the Cathedral of the Saviour, and was received by the Grand Duke Sergius and the Grand Duchess this afternoon. Mr. Birkbeck accompanied him throughout. His Grace's reception in Moscow has been most cordial."

## REVIEWS.

IN THIS PRESENT WORLD.—By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. 12mo.; pp. 228. \$1. New York: Thos. Whittaker. Toronto: Rowsell & Hutchison.

Dean Hodges always writes with great intelligence, and his thoughts have always a clear and definite outline. He gives what we feel to be the result of good, earnest thought, expressed in plain, untechnical language: the points are concisely discussed, and there is no writing for mere effect, but the appeal is more addressed to the head than to the heart, so that we have the straightforward study of the essay, rather than the emotional address of the sermon. In this volume the learned Dean takes us at once into his confidence, by telling us how often and where the sermons had been preached, especially in the Episcopal Theological School in Cambridge, Mass. This, at any rate, gives us confidence in the maturity of thought, and the twenty topics in the sermons are exhaustively treated, often on new lines. We were puzzled, for instance, at the heading of one of the sermons, "St. Ananias," but the sermon is a very striking one and most suitable for our day. We may give a short specimen of the form of his general teaching: "Let us be profoundly dissatisfied with the cheap virtue of respectability. It is not enough. It may be as much Pagan as Christian. There may be no religion in it whatsoever. For the most part it is but convenient conformity to the decent customs of the society in which we live. It will never save a soul. Not for such an easy life as this did Jesus die upon the Cross. We could live this life if He had never come."

MAGAZINES.—The *Church Quarterly Review* (April) has several articles of first-rate importance; and first among them a very thorough and interesting paper on the Edwardian Ordinal, with special reference to the recent Papal Brief and some defences of it. In regard to the utterances from Rome the writer shows that those who drew up the document were surprisingly ignorant of the contents of the ordinal of Edward VI. But the case is more serious in regard to one of the Roman controversialists, who says that Cranmer "sent for Bucer," a Lutheran, to come over to England and draw up a rite for making Gospel ministers, such as he had drawn up for the German Lutherans, which was practically adopted." Upon this the reviewer remarks: "In what terms admissible to the pages of the *Church Quarterly Review* can we describe the assertion that a draft treated as we have shown Bucer's to have been, was 'practically adopted'?" We must refer our readers to the article for proof of the statement here made. This article alone is worth more than the price of the whole number. Another paper on "Two Roman Controversialists" is interesting and useful, also, in regard to current controversies. A favourable review of M. Jevons' "Introduction to the History of Religion," added to one already noticed in these col-



ST. ALBANS CATHEDRAL—DOORWAY TO TRANSEPT.

may grow into a noble tree for the benefit of the two Churches of Christ, the Orthodox and the Anglican Churches.' On the 15th inst. there was a long interview between Antonius, Archbishop of Finland, and the Archbishop of York, and in the afternoon his Grace and Mr. Birkbeck were received by the Grand Duke Constantine. On the following day Father John came up from Kronstadt to visit the Archbishop at the Hotel de l'Europe, the passages of which were crowded by devout Russians eager to receive the blessing of the celebrated priest. Frequent intercourse took place between the Archbishop and M. Pobiedonostzeff, Procurator of the Holy Synod, and several visits were exchanged between His Grace and the Tsar's chaplain, M. Yanisheff. On the 18th inst. the *Times* correspondent forwarded the following telegram which he had received from Moscow: 'The Archbishop of York was met at the station yesterday by Prince Shirinsky Shikhmatoff, Procurator of the Moscow Synodal Department, and the Archimandrites Tobias and Triphon, Abbots respectively of the Chudoff and Donskoi Monasteries, who welcomed his Grace on behalf of the Metropolitan of Moscow. The Metropolitan also

umns, will doubtless attract many to the study of the book. We would further note an excellent article on Dr. Salmon's Christian Doctrine of Immortality, a charming one on the letters of Lord Balfour (Frederick Rogers), and several others of considerable interest, besides a number of short notices.

*The Expository Times* for May is in various respects an important number. For example, in the Notes of Recent Exposition, there are some remarks of great value upon a new work of Dr. E. A. Abbott, entitled, "The Spirit on the Waters." We wish to speak quite respectfully of scholars and learned men, and Dr. Abbott is all this; but we believe, with the editor of *The Expository Times*, that the effect of his book, if it had any effect, would be the overthrow of the Christian faith. Under the plea of preserving Christian principles he would destroy the facts of Christian history. Every fact of the Creed is evaporated, and yet Dr. Abbott calls himself a Christian. A very interesting set of notes are those on the controversy between Dr. Harnock and Professor Gwatkin as to the authorship of the Fourth Gospel. Happily, both are agreed that the date of the Gospel is between A.D. 80 and 110. There seems no good reason, therefore, for departing from the old belief that St. John the Apostle, and not John the Presbyter, was the author. A very pretty sketch of Dean Bingor, by two divines who were formerly assistants in his parish work, will be read with interest. Professor Sayce continues his archaeological commentary on Genesis, and a number of contributions and comments conclude an excellent number.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

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

ST. REMI.—*St. George's Church*.—The quaint little stone church, situated about two miles out of the village of St. Remi, has been re-opened for service after a lapse of several years. The graveyard and grounds, which but a very short time ago presented a very desolate looking appearance, have been put into good condition, and the interior of the church has been thoroughly renovated; in fact, all who took part in the work are to be congratulated upon their success. On Sunday evening, the 9th of May, the opening service was conducted by the Rev. T. W. Ball, M.A. A very pretty bouquet was placed upon the communion table and another on the font. A very hearty service was entered into, and as the benediction was being pronounced one could not help but feel the solemnity of the occasion.

### ONTARIO.

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

KINGSTON.—The dean of St. George's cathedral, the organist and choir-master will issue an invitation to the choirs of all the Anglican churches in the city to join in a united service in the cathedral on the evening of Jubilee day, June 22nd. This will bring together about 150 voices. The intention is to have orchestral accompaniment. The service will undoubtedly be a very interesting and a very fitting feature of the Jubilee.

The Venerable Archdeacon Bedford-Jones, Commissary of the Archdiocese during the absence of Archbishop Lewis in Europe, has issued an address to the members of the diocese of Ontario calling for the commemoration of the Queen's Diamond Jubilee by raising \$5,000, the interest to be utilized in assisting struggling missions in their efforts to erect suitable places of worship. He asks for special contributions for this purpose during June.

### OTTAWA.

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

TWEED.—On Thursday evening, 29th ult., the Lord Bishop of Ottawa administered the Apostolic rite of "laying on of hands" in St. James' Church. Seldom, indeed, is it the privilege of any one to attend such a beautiful and soul-inspiring service as that which was held on this occasion. The little church itself was prettily decorated with flowers, and the sacred edifice was crowded to excess, and it

was found necessary to place seats in the aisle. It cannot be too well known what "the order of confirmation" really is. It is not what is commonly called "joining the Church." What it is was most clearly shown in the plain words spoken by his lordship, Dr. Hamilton. His lordship gave a most eloquent and impressive address, which was listened to with rapt attention. His words and sayings were, as he told the people, not his words, but that the same words, the same truth and the same service have been said, taught, and used in Christ's Church from the time of the Apostles to the present time, for a period of nearly 1,900 years, some of the prayers used in the service of the order of confirmation having been in constant use, word for word, in the Church for over 1,200 years. As was clearly shown by his lordship, the teachings of the Church are not the opinions of men: men may easily differ in their opinions. His lordship arrived in Tweed from Kingston on the C.P.R. train at 4 p.m., accompanied by the Rev. C. T. Lewis, the much loved and respected pastor of this parish, who had gone east as far as Kaladar to meet his lordship. A deputation consisting of Messrs. J. J. Porrit, warden, Joseph Rath, sr., Wm. Wray and others, were at the station and heartily welcomed his lordship and escorted him to a carriage that was in waiting in charge of Mr. R. Coulter, who then drove him to the parsonage, where he was entertained. In the evening his lordship administered the holy rite of confirmation to forty-nine persons, forty-four being presented by the Rev. C. T. Lewis and five by the Rev. H. J. Spencer, of Finton. The following clergymen were also present: Rev. Mr. Serson, Tamworth; Rev. Mr. Burton, Madoc; and the Rev. Mr. Costigan, Queensboro. The majority of the 44 candidates presented by the Rev. C. T. Lewis were adults—16 of whom were converts from amongst the various sects. They came from their various out-stations of the Tweed mission, viz., ten from Actinolite; eight from Stoco; eight from Sheffield station and eighteen from Tweed and district around. His lordship left on noon train next day for Ottawa, and before leaving expressed himself as being very much pleased with his visit to Tweed.

OSNABRUCK AND MOULINETTE.—The happily-anticipated visit of our beloved bishop is past and over, and we are rejoicing in the added strength and freshened interest which his sojourn among us has been the means of imparting. On arriving at Wales at 4 p.m. on May 3rd, his lordship was met at the station by the rector, churchwardens and a large number of the church people. Across the street, between the church and the rectory, three large Union Jacks waved their welcome in the breeze. A reception was tendered to his lordship in the basement of the church immediately on his arrival, and the following address was read by Mr. W. J. Ransom (representing the six churchwardens, and through them the people of the parish):

*To the Right Rev. the Lord Bishop of Ottawa:*

Right Rev. and Dear Father-in-God.—The members of the Church in the parish of Osnabruck and Moulinette desire to tender to your lordship a hearty and respectful welcome on this your first official visit to this parish. We remember with the liveliest feelings of pleasure your lordship's first visit among us, when, two years ago, in the absence of our own bishop, through sickness, you kindly came and consecrated the church of St. David and administered the sacrament of confirmation both in that church and in Christ church, Moulinette. It is, therefore, with peculiar pleasure that we welcome you when you come to us in the character of our own Father-in-God. It was a matter of great satisfaction to us all when the news reached us of your lordship's election to the new diocese of Ottawa, and again, when in due time that election was ratified, and all uncertainty as to your coming to take up the work of organizing our new diocese was, by the House of Bishops, brought to an end. As one of the oldest and strongest country parishes in the diocese, we beg to assure your lordship of our unflinching loyalty to the Ancient Catholic Church of England; of our affection for your person; and our obedience to all the rightful claims you make upon us in the exercise of your holy and apostolic office. With the many millions throughout the world who constitute the great Anglican Communion, we are one in our love for that sober standard of faith and practice which is so characteristic of the Church of England, as she stands distinguished from all Papal and Puritan innovations, and as she adheres to the doctrine of the cross. We believe that in the Christian faith "what is true is not new, and what is new is not true." The Church of England, while cherishing this precious heritage which has come down to her from apostolic times, has shown herself capable of advancing with the age; old, yet ever young; moulding and fashioning by her Divine in dwelling power the wills of men and the aims of society; proving that the old Church, the mother of English Christianity, the preserver of

our liberties, is ever the same; reforming where reform is needed, yet holding fast by the faith once for all delivered to the saints. We earnestly pray that your lordship may long be spared in health and strength to work for the extension of God's kingdom in this diocese, and we believe that your devoted and loving labours will result in the lengthening of the cords and the strengthening of the stakes of our beloved Church in the field over which you have been called to rule as chief pastor. On behalf of the three congregations of the parish: Robt. W. Samwell, rector; W. J. Ransom, F. Warren, churchwardens of St. David's, Wales; H. Waldorf, N. Froom, churchwardens of Christ church, Moulinette; J. Weagant, W. E. Poape, churchwardens of Osnabruck Centre. The reply of the bishop was most interesting. He expressed his thankfulness for the strong spirit of loyalty (a refreshing and inspiring word!) to the Church and her clergy, which was made manifest by the attractive language of their address. The Church was the "Body of Christ," and loyalty to the Body was loyalty to the Head, for Jesus and his Church were one. He warned them, however, that it was in times of trial and distress that loyalty was most clearly proved. It was comparatively easy to be loyal when all things went well with them and their parish flourished, but he trusted and believed that if the time came (which God forbid!) when their faith and patience were sorely tried, when matters did not go so well with them as they did then, their loyalty would come through the ordeal not only undiminished but strengthened by adversity. He thanked them heartily for their good wishes and warmly reciprocated their affection. At the conclusion of his reply, which was received with much appreciation, all present were introduced to the bishop, who had a kindly word and a warm grasp of the hand for each one. Refreshments were then served by the ladies, and a very pleasant social hour was spent. The bishop then proceeded to Moulinette, where he was joined by the Revs. Rural Dean Houston and S. G. Poole from Cornwall. The church was crowded to overflowing. The beautiful service of confirmation was preceded by two Scripture lessons, two hymns, and the Litany of the Holy Ghost (the latter sung by the rector and people in alternate verses). The bishop wore his scarlet chimere and mitre, and carried his pastoral staff. The service was deeply impressive. On Tuesday afternoon the bishop privately confirmed two aged and infirm persons in their humble dwelling, and the same evening administered the sacrament of Holy Baptism to an infant, followed by that of confirmation to a number of candidates at St. Peter's church, Osnabruck Centre, in the presence of an exceedingly large congregation. This was the first visit of a bishop to that place, and therefore an event of peculiar interest to the community. On Wednesday morning his lordship celebrated the Holy Communion in St. David's church at 8 a.m., followed shortly afterward by Matins and Litany. In the afternoon at 2.30 a large congregation assembled for a baptismal service, when four infants were baptized and three publicly received into the church by the bishop. The congregation, accompanied by the rector, Rev. T. Stiles, and the bishops, in their robes, then proceeded two and two to the new burial ground about a quarter of a mile from the village, where a most impressive service of consecration took place. The beauty of the ceremony was heightened by the singing of the following appropriate hymns led by St. David's choir, "On the Resurrection Morning," "Days and Moments Quickly Flying," "For all the Saints Who from Their Labours Rest." The bishop gave an interesting address in which he spoke of the body as having part in the great redemption. He explained the meaning of the consecration, and urged upon the members of the church the duty of taking proper and reverent care of the resting place of their beloved dead. In touching words he also dwelt upon the comfort and hope to the Christian which sprang out of their belief in the resurrection. At the conclusion of the ceremony the people returned in order to the church and then dispersed. In the evening at 7.30, the church was crowded to the doors for the third confirmation service. The bishop and clergy robed in the basement and went in procession from thence to the church, entering by the north-west door. The lessons were read by the Rev. T. Stiles and W. G. Poole, and the rector presented a goodly number of candidates for the Apostolic rite. At each confirmation service the bishop gave two addresses, the second being of the nature of counsels for a holy life. The large congregations listened with close attention, and, evidently, deep interest to the wise, loving and helpful words which fell from his lips. His lordship's instructions on the faith were definite and clear, just what are wanted in these days. Fifty candidates in all were confirmed, together with one from Holy Trinity church, Cornwall. We all feel stronger for this memorable visit of our bishop, stronger in the faith, stronger in

earnestness, stronger in love, and we shall look forward in happy expectation to his next visit, meanwhile working on in increased faith and enthusiasm.

#### TORONTO.

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

Rev. Professor Mitchell and Rev. Professor DuVernet have severed their connection with Wycliffe College, the former to take up parochial work in England, the latter to devote himself entirely to his parish work in Toronto Junction. Prof. Mitchell sailed last week.

*St. Matthew's*.—A congregational meeting was held last week to consider the matter of a surpliced choir. This question, which was discussed by the congregation five years previously, was carefully considered, about thirty persons speaking. The discussion was open to all communicants, and to all adults. The vote when taken resulted in a vote of 100 in favour and 26 against, and was then made unanimous in favour.

*Confirmation Services*.—The Bishop of Toronto will hold confirmations as follows: Palgrave, Bolton; 23rd, Warkworth, Campbellford; 26th, Toronto; 28th, Port Perry; 30th, Oshawa; 31st, Whitby; June 1st, Pickering; 2nd, Toronto; 3rd, Midland; 4th, Medonte, Orillia; 14th, Castlemore, Tullamore; 15th, Lloydstown; 16th, Thornhill.

*St. John the Evangelist*.—Sunday evening, the annual confirmation service was held, conducted by the Bishop of Toronto. Before administering the holy rite of confirmation, his Lordship took occasion to speak a few words to the candidates as to the responsibilities they were about to assume, and told them at all times when in doubt to ask God to guide them. Rev. A. Williams assisted at the service, and Mrs. Bentley Hall rendered "The Shepherd of the Fold" beautifully.

*St. Mathias*.—On Tuesday evening a grand concert with tableaux was given by the G. F. Guild in the schoolhouse of this church. Vocalists were Miss Helm and Miss Culbert, who were highly appreciated. Tennyson's *Lotus Eaters* was rendered in a most able manner by the class of Miss Cohoe, under the able reading of Miss Keefer. The tableaux were given under the instructions of the elder members of the guild, and shown by the calcium light, giving a beautiful effect. Pianist, Mr. G. H. P. Darby, who rendered selected solos, accomplished with great credit. The chair was taken by their superintendent, Mr. Wright. The whole evening proved a great success, and proceeds given towards the piano recently provided for Sunday school purposes.

The Rev. Dyson Hague has resigned the rectorship of St. Paul's church, Halifax, and has been appointed lecturer in homiletics, liturgies and pastoral theology in Wycliffe College.

W. A.—The May meeting of the Diocesan Board was held in St. James' school house on Friday, May 14, the president, Mrs. Williamson, in the chair. The meeting was opened with the missionary litany with special petitions and thanksgivings. The recording-secretary then read the minutes of the April meeting, which were confirmed. The corresponding secretary reported one new life member, Miss Kirkby. The treasurer's statement showed the receipt of \$2,073.11. The Dorcas secretary reported several bales about to be despatched. The junior secretary reported a new branch, St. Clement's. The treasurer of the extra-cent-a-day fund reported \$44.18. This was subsequently given by resolution towards purchasing comforts for the Bishop of Mackenzie River and the workers in his diocese. At noon the epistle for the week was read by the president, and the members joined in repeating the members' prayer. Then ensued a friendly and somewhat conversational discussion as to the success of the annual meeting, the president asking for opinions on various points. Some valuable hints were given by Mrs. Septimus Jones, Mrs. Holmstead, Mrs. Cayley, Miss Osler and others, and the president proposed distributing leaflets and hymn-books with music in the ferry-boats, etc. Miss Osler read a four-minute paper on the subject of a prayer-union by which members could easily set apart one hour per week for reading on missionary subjects. The librarian reported 14 books issued from the lending library during the annual meeting. The standing committees were then elected, viz., the Dorcas, Literature and Parochial missionary collections committees, the last named with power to add to its number. A vote of sympathy with the Presbyterian Women's Foreign Missionary Society in their great loss by the death of their president, Mrs. Ewart, was moved by Mrs. Sullivan, 1st vice-president, and seconded by Miss

Tilley, and carried unanimously by a standing vote. A vote of sympathy was also tendered to Mrs. Macdougall, formerly the representative of the Ministering Children's League in a recent bereavement. After other resolutions it was decided to have the June Board meeting on the first Thursday in the month, so that it will not conflict with the Synod. The meeting was then closed with prayer.

DEANERY OF PEEL.—The regular quarterly meeting of the Chapter of Peel Rural Deanery was held in Brampton, on May 5th. The following clergy were present: The Revs. Rural Dean Swallow, Canon Tremayne, Wm. Walsh, J. Hughes Jones, C. L. Ingles, T. W. Powell, A. S. Madill, H. M. Little and H. O. Tremayne. Holy communion was celebrated in Christ Church, at 10 a.m., after which the Chapter convened in the school room. Considerable routine business was transacted at the morning meeting. After luncheon, which, as well as tea, was most hospitably provided by the ladies of the congregation, papers were read by Rev. H. M. Little on Rev. Spencer Jones' book, "The Clergy and the Catechism," and by the Rev. T. W. Powell on "How I train my Sunday-School Teachers." The papers were able and interesting and gave rise to considerable discussion. After evensong, which was said in the church, at 7.30, an open meeting was held, the subject for discussion being "The Financial Support of the Church." The Rev. C. L. Ingles read a very suggestive paper advocating and explaining the work of "The Association for Proportionate and Systematic Giving." Several of the clergy and laity spoke on the subject, and the meeting was closed with the singing of the Doxology. The next meeting of the chapter will (D.V.) be held at Bolton, on Oct. 6th, 1897.

#### HURON.

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

LONDON.—On Easter the Church of the Hosannas was consecrated to the service of God and set apart from all profane and common uses by His Lordship, Maurice, Bishop of Huron, who preached—and his sermons are always touching in simplicity and elevation—the subject being "Christ, the Stone rejected by the builders." The church was well filled with attentive and reverent worshippers. The decorations were the contribution of the whole congregation and called forth hearty expressions of admiration. At the rear of the altar was a shelf with a row of Bermuda lilies, with hyacinths and daffodils, in the intervals a cross composed of daffodils in the centre, supported by vases filled with white carnations and wild hypanthas. Along the choir stalls tall lilies bent their graceful heads as in reverence. A group of callas adorned the lectern, the steps luxuriant with spiraea, lilies and hyacinths; the font a bed of wild green sprinkled with daisies; the sills of the windows were beds of moss with wild flowers bursting through with their many delicate hues; but the most striking of all were the tall clustered oaken columns capped with a festooned wicker basket, a palm in each, and forming an avenue from the door to the choir steps, reminding one of Christ's triumphant entry, the multitude strewing palm branches and crying, "Hosanna to the Son of David."

NEW HAMBURG.—*St. George's*.—Mr. and Mrs. H. R. D. Brown, who have many years resided here, have removed with their family to Toronto. Before leaving a farewell reception was given to them by the Church families at the residence of Mr. and Mrs. R. B. Puddicombe. During the evening they were presented with a very handsome drawing-room clock, accompanied with an address expressing sincere regret at their leaving the parish and neighbourhood, and in appreciation of the interest they had always taken in the well being of the Church and its various organizations, and their attention in the care of the poor and suffering. Mr. and Mrs. Brown feelingly thanked the subscribers to the testimonial, assuring them it would constantly remind them of their many friends in Hamburg, and of associations too closely linked ever to be broken. The "Ladies' Aid Society" of St. George's, of which Mrs. Brown ever since its commencement has been a steadfast member, gave in her honour a five o'clock tea at the residence of Mrs. Wm. Millar, and presented her with a very pretty set of ivory mounted toilet articles. Mr. and Mrs. Brown have from all quarters received expressions of regret at their leaving, and they are followed with many good wishes for the welfare of themselves and family.

BRANTFORD.—The rector of Grace church, on Easter eve, was presented with a very handsome pair of brass altar desks, by Mrs. Jeffrey Hale; they are the very best in workmanship, and handsome in design. The King's Daughters are working for a fund to clean and decorate the chancel; and this work will soon be taken in hand. The Easter vestry

nominated a committee to investigate and report upon needed repairs and improvements to the nave generally. So before the summer is over we hope to have these much needed improvements.

STRATFORD.—*St. James'*.—Rev. D. Williams, chaplain of 28th Battalion, has made arrangements to have the Very Rev. Dean Innes, of London, preach to the regiment in Stratford on May 23rd. The dean was an officer in the Imperial service and is well qualified to talk to soldiers.

Huron Synod.—Synod meets this year June 8th, that is, two weeks earlier than usual, on account of the Lambeth Conference.

MITCHELL.—The vestry, on Monday evening, May 10th, decided on the erection of a new church, appointed a building committee and selected Mr. H. J. Powell of Stratford as architect. The site selected is described as one of the best in the town. The bishop holds confirmation services in this parish on May 25th.

LISTOWEL.—The opening services of the new church were fixed for Sunday, May 16th, at 11 a.m. and 7 p.m., preacher, the lord bishop. On Monday, the 17th May, at 8 p.m., a confirmation was to follow. Miss Vivian Clayton, of this parish, left recently for Winnipeg, where she is to assist Rev. Mr. Fairlie, principal of the Industrial Schools.

SEAFORTH.—The bishop visited St. Thomas' church on Sunday, May 9th, and preached, and confirmed 54 candidates. The rector, Rev. Rural Dean Hodgins, assisted.

LONDON.—*Memorial Church*.—Miss Richardson, daughter of the Rev. Canon Richardson, who left recently to become a nurse in the Royal Victoria Hospital, has just passed her first examination, standing first in a class of fourteen nurses.

Mr. W. S. McMillan, District Master of London Masonic District, and widely known as a prominent woodman, father of Mr. Wilmott McMillan of Huron College, died on May 9th at the age of 50 years, mourned by a very wide circle of friends.

#### ALGOMA.

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

EMSDALE.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the receipt of £1 from Mrs. R. C. Streatfield, of England, towards the better lighting of St. Mark's church, Emsdale.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., BISHOP, ARCHBISHOP AND PRIMATE.

WINNIPEG.—Thursday, May 6th.—The Synod was commenced by the celebration of holy communion in Holy Trinity Church, at 9.30. His Grace the Archbishop presiding, assisted by several of the clergy.

After divine service the clergy and lay delegates assembled in Holy Trinity school house. The proceedings were opened shortly after 10 o'clock by the offering of prayer by the secretary, Rev. Canon Rogers. After the calling of the roll the election of secretaries took place. Rev. Canon Rogers was unanimously re-elected secretary for the Synod, and Mr. W. S. Beecher was appointed his lay assistant. On motion of Rev. C. R. Littler, His Grace nominated a committee to consider his address delivered Wednesday evening in Holy Trinity church. His Grace nominated the following committee to consider his charge, and to report to the Synod at an early session: The Dean, Ven. Archdeacon Fortin, Rev. F. V. Baker, Rev. C. R. Littler, Messrs. A. P. Sweatman, Capt. G. F. Carruthers, Lt. Col. Anstruther, H. S. Crotty.

Mr. W. P. Sweatman, one of the auditors of the Synod, read the auditors' report, which was also adopted.

Rev. Canon Rogers was re-elected honorary treasurer, and Messrs. W. A. Henderson and W. P. Sweatman were also re-elected auditors.

The report of the committee on statistics and offerings was read by Mr. F. H. Mathewson. It stated that 15 parishes had not taken any notice of the request to take special collections for Indian missions and to make returns to the Synod. The report was adopted on motion of the mover and Rev. Rural Dean Burman.

The Dean in seconding the motion of adoption, regretted that the Indian mission fund was not larger, and that the interest in Indian missions was not greater than it appeared to be.

Rev. F. V. Baker brought up the subject of having a Church census taken, which brought on a discussion as to the possibility of having such a census made.



Families considered themselves belonging to the Church who do not regularly attend or contribute to the Church. His Grace suggested the forming of two lists, one of actual members and the other of all persons considering themselves as members, and who were entitled to administration by the clergy.

The printed report of St. John's College was submitted and adopted on the motion of Canon Matheson.

On motion of Mr. F. H. Mathewson, and the Dean, it was decided to leave to the discretion of His Grace the election of delegates to the executive board of missions.

Rev. Rural Dean McMorine read a draft report of his deanery of Portage la Prairie.

The report of the deanery of Manitou was read by Rev. Rural Dean Hewitt.

Rev. Rural Dean Burman submitted the report of the rural deanery of Lisgar.

Rev. H. T. Leslie, immigration chaplain, read a report of his work for the past year.

On the subject of the difficulty of collecting money at the end of the parochial year, Mr. H. M. Howell suggested having the year end about December 1st, instead of March 31st. From the experience of loan and insurance companies it is much easier to collect money about the 1st of December than at the end of March, after the long, hard winter.

Mr. W. R. Mulock read his motion which was held over from last Synod on prohibition, to the effect that this Synod deplores the evils of intemperance and believes that in the interests of Christianity and the common welfare, every effort should be made to bring about the total suppression of the liquor traffic.

He mentioned the importance of the temperance motion. No other great question has the influence of the temperance question; the tariff is nothing to it. Many of those present knew of homes where the drink habit was the skeleton in the cupboard.

Rev. J. J. Roy expressed the great pleasure he felt in seconding the motion of Mr. Mulock. He would like to see drinking immoderately regarded as a disgraceful thing.

Mr. H. M. Howell entirely agreed with the remarks of Rev. Mr. Roy. He would, however, like to see the motion amended by striking out the word "total" and changing the words "the liquor traffic" to "moderate drinking." The evil lay with the drinkers of liquor, not with the sellers.

Rev. A. S. White, seconded by Rev. C. R. Littler, moved an amendment to Mr. Mulock's motion that the words "of the liquor traffic" be struck off, and the words "the evils of intemperance" substituted in their place. He thought this would make the motion generally satisfactory, and would ensure the support of all members of the Synod.

At 5.30 the meeting adjourned.

*Evening Session.*—The proceedings in the evening took the form of a missionary service. About 8.15, His Grace the Archbishop occupied the chair and gave out the opening hymn, after the singing of which Archdeacon Paair read a portion of Scripture.

His Grace the Archbishop said that the position of missions in the Church had entirely changed. In the old days it was necessary to defend the cause of missions and make excuses for them, but many of the most promising of the young clergy are now giving themselves up to mission work, and many who have means are spending them in the service of the Lord.

The revenue of the missionary society has increased from £239,000 to £250,000. The great growth of the missionary work may be understood when the growth of the society is considered.

The speaker referred to what he termed the most wonderful of modern missionary achievements, the mission at Uganda, South Africa. In Uganda only five years ago, there was one church and 1,000 members; now 57,380 natives have learned to read, and the Bible is an open book to them. There are now 323 churches in Uganda, with 49,751 worshippers, and a regular daily attendance of over 2,500. There are 472 male and 61 female teachers and over 6,905 baptized Christians.

During the coming summer some fourteen students will be placed in missions. Though the expenses of the past few years have been very heavy, yet the diocese was able to start this year with a balance of \$700. But considerable help from societies in the mother country will not be forthcoming this year. The S.P.G. has seen fit to take away its support, and it will be a serious loss to the English Church in Western Canada. The Indian fund is one which is giving the Church a good deal of trouble and concern. The Church missionary society is still giving about \$10,000 to the Church, but the tax for the past five years has been beyond the Church's strength. The speaker spoke flatteringly of the growth of the Women's Auxiliary, and the great assistance which it rendered to missions and Church work generally. His Grace concluded by invoking the blessing of God on Church missions and Church work of all kinds.

Canon Matheson was the next speaker. The

object of missionary meetings, he said, was to enlist the sympathy of the people in missionary work.

The work of Christian missions is peculiarly God's enterprise, and it therefore has dignity.

The speaker told some amusing incidents. It is essential that we should be able to welcome settlers of the English Church to this country, with services such as they have been accustomed to.

The Rev. Rural Dean Cowley said he was on the platform to plead with his listeners on behalf of Indian missions. The missionary society is doing a splendid work, and there are not probably 20 men in the room who knew of its magnitude.

It is now nearly one hundred years since this society was started. Its first aim was to send the gospel tidings to the poor negroes of West Africa. But year by year the work of the society has grown, and now work is being carried on all over the world.

There are now 31 fully qualified medical missionaries, who attend to the needs of some 600,000 people. The society turned its attention to this country about 75 years ago. The first missionary to Manitoba was the Rev. David Jones, who was followed in 1825 by Rev. Mr. Cochrane. The speaker went on to speak of the progress of the mission work, and graphically outlined the good work done by it in western Canada. Rev. Mr. Gill spoke of the work of country missions. He said he was in charge of a large mission at Russell. During the past year 650 services had been held in his circuit. The Sunday schools are well attended, many of them being held in farmers' houses and taught by one of the farmers. Adults attend these classes as well as children. The catechism is thoroughly taught, prizes being given to the children for competency. There are seven women's guilds with some 59 members. Last year they raised by their efforts some \$400. The work done among the Indians on the St. Peter's reserve was most satisfactory. The speaker had baptized one old lady of 84 years of age, who, until he took charge of the mission, had never heard of Christ.

*Friday.*—After the opening prayers Rev. F. V. Baker presented the report of the scrutineers on the election to the executive, showing the following to have been elected: Rev. Canon Matheson, Rural Deans Burman, Cowley, MacMorine and Hewitt; Canon Coombes, C. R. Littler and Rural Dean Gill; laymen, Messrs. F. H. Mathewson, Capt. Carruthers, H. S. Crotty, W. P. Sweatman, Sheriff Inkster, H. M. Howell, W. R. Mulock, Thomas Robinson, J. G. Dagg and L. A. Hamilton.

The report of the scrutineers on the election to the Provincial Synod, presented by Rev. Rural Dean Cowley, was accepted, the following being the delegates: Revs. Canon Matheson, Archdeacon Fortin, Dean O'Meara, Canon Rogers, Rural Dean Burman, Canon Coombes, and Rural Dean MacMorine; substitutes, Rural Dean Cowley, C. C. Owen, and C. R. Littler; laymen, Sheriff Inkster, H. S. Crotty, F. H. Mathewson, H. M. Howell, L. A. Hamilton, Capt. Carruthers and W. P. Sweatman; substitutes, W. R. Mulock, Thomas Robinson, and J. G. Dagg.

The Dean read the report of the committee appointed to consider the Archbishop's address, which was discussed at some length and adopted. It consisted of seven clauses, referring 1, to his grace's personal references; 2, to the necessity of dividing unwieldy missions; 3, to the action of the diocese of Montreal, concurring with his grace's views, supporting the mission scheme of the General Synod; expressing the conviction that the action of the diocese of Montreal would be fatal to the authority of the General Synod, and to any united action of the Church, and submitting that some surrender of diocesan privilege should be made; 4, to the Indian mission fund, endorsing his grace's remarks, commending the fund, and recommending a change of the regulation limiting the collections for the fund to the Epiphany season, so as to allow the executive to arrange with the clergymen of the different parishes for taking them at other times when more convenient; 5, to primary education, endorsing his grace's words as to the additional possibilities of religious instruction in the public schools under the new act, and expressing the hope that the clergy will avail themselves of its provisions; 6, to St. John's college, saying that the committee was glad to hear of its satisfactory work, submitting that the very least sum the diocese should contribute was \$2,000 annually, emphasizing the pressing necessity of a lectureship in mathematics and suggesting the re-appointment of the committee; 7, to his grace's intention to be present at the Queen's Diamond Jubilee celebration and the Lambeth Conference, expressing pleasure that he purposed going.

The report was considered clause by clause, and adopted after discussion of several of the matters of considerable length.

The following resolution of condolence was passed:

That this synod has heard with sincere regret of the death of the Rev. Prebendary Wigram, the late honorary secretary of the C.M.S. and a true friend of our Indian missions, as of every other branch of

Church work in this diocese and the ecclesiastical province generally. We desire to record our deep sense of the loss sustained by the whole Church in the death of this devoted servant of Christ, and we beg to tender to the sorrowing widow and family our sincere sympathy and our earnest prayer that God may grant them all grace and comfort in their great sorrow.

On motion of Rev. F. V. Baker, seconded by Rev. Canon Matheson, that this Synod expresses its sense of the loss to the Church of England and the whole Anglican Communion in the death of the Most Rev. Dr. Benson, late Archbishop of Canterbury. Before the formation of the General Synod of Canada the Archbishop of Canterbury held the office of Primate of Rupert's Land, and always took a deep interest in the extension of the Church in this land. His great learning, deep spirituality, courageous statesmanship as head of the Church of England and unfailing courtesy to all, were marked qualities in a noble, lovable character; and his almost tragic death in the past year is a heavy bereavement to the Church.

The committee on the interference of the Baptist body with the Indian mission at St. Peter's, presented its report, which was adopted. It stated that a carefully prepared representation of the case had been sent to the Baptist authorities, but no reply had been received.

The Synod adjourned at 1 p.m.

*Friday afternoon.*—Rev. Canon Coombes presented the report of the committee on Sunday schools. The returns were not complete, but the statistics obtained showed gratifying indications of improvement all along the line. There were reported 520 teachers, last year 511; scholars 5,132, last year 4,611; collections, mostly for mission purposes, \$2,801.53; last year, \$2,126.35; increase, \$675.18. After a discussion of several practical questions, chiefly that of securing the attendance of the children at church, the report was adopted.

Rev. A. S. White presented the report of the Church of England Temperance Society. Temperance Sunday had been widely observed and sermons preached in favour of temperance. A branch had been formed at St. Paul's Church, the second in the city; and another at St. Paul's Industrial School, where every scholar was a total abstainer.

After a somewhat animated discussion the report was adopted.

Van. Archdeacon Phair presented his report as Rural Dean of Islington, which covers the Indian missions of the diocese. The Rural Deanery has 12 clergymen, 12 lay helpers. The work is carried on in four languages at 18 centres. The archdeacon spoke a few words about each of these missions, the newest one at Valley River; the Fairford group of missions, where the aggressive efforts of the Baptist body still go on, unsettling the minds of the Indians; the Lake Winnipeg group of stations, which is in charge of three clergymen; the most important mission of St. Peter's, which is in charge of Rev. J. G. Anderson; the Indian hospital at Dynevor, for which the archdeacon asked sympathy and support, thanking his grace and his brethren for their interest and help. The physician, Dr. C. F. Rolston, had admitted 32 patients, and attended nearly 1,100 out patients. At Rainy River a mission house and church had been erected. Details were also given concerning the Lac Seul group of missions.

A motion was passed that the report of Archdeacon Phair be printed, with some additions.

Rev. Canon Rogers read his report of the Rural Deanery of Brandon.

Mr. Mulock moved, seconded by Mr. J. M. Johnston, "That, in view of the fact that the Dominion Government has decided to adopt a plebiscite for the purpose of ascertaining the will of the people of Canada on the question of totally prohibiting the manufacture, importation and sale of intoxicating liquors within the Dominion, this Synod, believing that in the event of the proposed plebiscite resulting favourably, a law based thereon, and duly enforced, must greatly reduce the evils referred to, would urge the members of the Church in this diocese to give all possible support in favour of the plebiscite, and, if the same is carried, in support of the due enforcement of the law."

In amendment it was moved by Dean O'Mara, seconded by the Rev. C. R. Littler, "That, while this Synod consider it advisable that the opinion of the Dominion electors should be sought by plebiscite, as to the advisability of prohibition, and, while further, if, as a result of the plebiscite, prohibition legislation should be enacted, this Synod would urge all Churchmen to a cordial and loyal support of the law; yet this Synod does not see it to be advisable to pronounce in advance any opinion on the subject to be submitted to the judgment of the electorate."

An animated debate took place, and was closed by the Archbishop, who wished to state distinctly that he would vote against prohibition in the plebiscite. He had come to the conclusion that, while Holy Scripture condemns drunkenness in the most severe terms, and makes it a special sin, chiefly because the drunkard often sits in the seat of the scorner, yet it

regards wine as a good gift of God, and the very emblem of joy. His Grace held, therefore, that Holy Scripture allows that which was a great enjoyment to many, and he believed that in practice prohibition would be a failure, and that in enacting it the country would be interfering with the free rights of the people, and doing a grievous wrong to a large section of the community.

The amendment was carried by 37 to 10.

#### BRIEF MENTION.

Paris has a factory which annually turns out 20,000,000 quill toothpicks.

The new drainage system of Marseilles has been completed at a cost of 88,000,000 francs.

One inch of rain falling upon one square mile is equivalent to about 17,500,000 gallons of water.

The degree of B.D. was conferred on Rev. W. McCann, B.A., rector of Ommece, by Wycliffe College.

At Bombay all the Hindoo sentries salute any passing black cat, thinking it may possibly be the soul of an English officer.

At Magee College, Derry, the principal laurels have been won by ladies, save in the theological examinations, to which they are not admitted.

Aluminum is now used instead of magnesium for "flash-light" photography. The light is said to be equally actinic, while the metal keeps better and burns away more completely.

In a home for sandwichmen in London there are said to be several university graduates and medical men, and a Scotchman who ran through £50,000 in three years.

Bishop Tucker, in England on sick leave, is seeking helpers for Uganda. Seven years ago there were 20 native teachers; now 800. There are besides 320 churches.

There are 123 towns in Japan with over 10,000 inhabitants, but only 40 have Christian missions. One of the most flourishing Anglican churches is in Brazil. The communicants there give liberally.

The Memorial Church of St. Anthony, Yarker, has been further beautified by a memorial window erected by Mr. S. S. Scoville, of Rat Portage, in memory of Mrs. Scoville's mother, the wife of the Rev. Anthony O'Loughlin, to whose memory the church was erected last year.

In Mexico 50 years ago there was neither church nor school devoted to the evangelical faith; there are now 441 organized churches, 171 pastors, 164 evangelists, 244 teachers and 50,000 professing Protestants.

England has several grand old women who were born before Victoria, and carry their years well. Mrs. Gladstone is six months older than the Queen, the Baroness Burdett-Coutts is five years older, and Lady Louisa Tighe, who was present at the ball on the eve of Waterloo, and is still hale and lively, was a girl of 15 when Victoria was born.

A number of papers of interest to Methodism have been discovered in two boxes at the Wesleyan Conference office in London. Among them are 44 letters of John Wesley to his brother Charles, and 80 by Selina, Countess of Huntingdon, founder of the sect known as the Countess of Huntingdon's Connection, written to Charles Wesley.

George Peabody's gift of \$2,500,000 for London working men's houses has increased to \$6,000,000 in the 24 years since his death. Last year the trustees of the fund provided 11,367 rooms, besides bathrooms, lavatories and laundries; 19,854 persons occupied them. The death rate of infants in the buildings is 4 per cent. below the average for London.

### British and Foreign.

The Dean of Llandaff (Dr. Vaughan) is still in a very weak state of health.

It is proposed to erect a church house in Dublin as a memorial to the late Archbishop.

The Bishop of Bombay (Dr. Mylne) has resigned his see. He was consecrated in 1875.

Chatton church, Northumberland, which has been completely restored, has just been re-opened.

The Church Congress is to be held this year at Nottingham. It will commence on the 28th of September.

H.R.H. the Prince of Wales is to visit Canterbury on May 29th for the purpose of opening the restored Chapter House.

The Hon. and Rev. R. E. Adderley, rector of Horsleydown, S.E., has been appointed vicar of Skirwith, Carlisle.

The Rev. F. W. Hutchinson, curate of St. Martin's, Scarborough, has been appointed vice principal of Ely Theological College.

The Rev. Arthur Wilson, B.A., incumbent of Caheragh, has been appointed incumbent of St. Anne's, Shandon, Cork.

A mural brass is to be erected in Christ Church Cathedral, Dublin, in memory of the late Archbishop Lord Plunkett.

The Rev. Frederick Harvey, rector of Sandringham and canon of Norwich, has been appointed sub-dean of Norwich Cathedral.

The Very Rev. A. F. Smyley, the Dean of Derry, died suddenly during the late session of the General Synod of the Church of Ireland.

On Sunday, April 25th, the Bishop of Gloucester and Bristol (Dr. Ellicott) celebrated his 78th birthday. He has been a bishop since 1863.

The Dean of Rochester has been appointed by the Prince of Wales, Grand Chaplain of the United Grand Lodge of Freemasons for the ensuing year.

The Welsh church choirs of the diocese of Llandaff are to hold a festival of two days' duration next month. There will be at least 2,000 choristers present at the festival.

The Rev. William Colquhoun, M.A., incumbent of Glendermot, Ireland, has been appointed to a canonry in St. Columbus' Cathedral, Derry, by the bishop of the diocese.

As many as 1,239 churches in England gave offertories last year to the Missions to Seamen to enable that society to minister to the crews of ships and fishing vessels in home waters.

The Rev. Dr. John Henry Bernard, Fellow of Trinity College, Dublin, has been appointed a Commissioner of National Education in Ireland in succession to the Rev. Dr. Hubbs, deceased.

The inhabitants of Stoke Pogis, Bucks., have decided to renovate their church as a commemoration of the Queen's long reign. This church has been rendered famous by the "Elegy" of the poet Gray.

A well-attended conference of women belonging to the diocese of St. Andrew's, was recently held at Perth. Many interesting papers were read by members of the conference, and the members were addressed by the lord bishop of the diocese.

The Lord Bishop of Llandaff (Dr. Lewis) will celebrate the jubilee of his ordination to the priesthood in the course of this year, and the event will be commemorated in the diocese by presenting him with two copes. He is now the senior of the Welsh bishops.

It is proposed to enlarge the church of St. John the Evangelist, Aberdeen, by adding a suitable choir vestry and a path aisle capable of holding 80 additional sittings. A spire is also to be built. The whole cost of these improvements is estimated at about £1,500.

A new edition of the Book of Common Prayer, combined with Hymns A. and M., published by Messrs. Clowes, of London, has a medallion of the Queen inside the cover, together with the special form of prayer and thanksgiving to be read in all churches on June 20th next.

A brass, the gift of the rector, the Rev. T. B. Macnamara, containing the names of the rectors of the parish for nearly 600 years, has been recently placed in the parish church of Kingston, Isle of Wight. The longest incumbency recorded extends to nearly 50 years, and the shortest to a little over seven months.

The report of the work of the Church Army in the British Isles during the past year shows that the total income was £94,000, that the Army employs 504 evangelists, mission nurses, etc., that the social department investigated 9,000 cases of distress, and that, of all those received into the homes, 50 per cent. were given a "fresh start in life."

The Archbishop of York has handed over to Mrs. Goordwyn, eldest daughter of the late Archbishop Thomson, a handsome old Jacobean pulpit, of carved

oak, which has long formed part of the appointments of the Primate's chapel at Bishoptorpe. Mrs. Goordwyn has had it erected in Rotherfield church, Sussex, of which her husband is the vicar.

The foundation-stone of the proposed church at Weston-by-Runcorn, near Liverpool, which has become famous by the aid which the choir lads of the temporary church have been making to help in raising the necessary funds, was laid on May 12th by Major J. Cavendish Orred, late 12th Royal Lancers. The village is mentioned in Doomsday Book, but has never yet had a church.

The General Synod of the Church of Ireland held its annual session on the 27th ult., and the report of the representative body then presented is of a very encouraging character. The total contributions last year from voluntary sources amounted to £150,455, being an increase of £25,845 in the amount given in the year, which, however, included over £7,000 in legacies and special trust funds. The total voluntary contributions received since disestablishment amount to £4,847,320. The total revenues received from voluntary contributions, investments, glebe rents, and other funds, amounted to £489,588, and the expenditure to £415,215.

Dr. Gibson, the vicar of Leeds, speaking the other day at the annual parochial gathering held at St. Cuthbert's, Leeds, gave an interesting retrospect of the Church's progress in that town during the past 60 years. When Dr. Hook first came to Leeds as vicar, the total number of communicants in the whole town amounted to 50 only. On last Easter Day there were 270 communicants at St. Cuthbert's alone. When Dr. Hook came, Leeds, with a population of 140,000, was really all one parish. There were eighteen churches at the outside in the city and the suburbs. Now there were no fewer than fifty-seven parishes, many of them with district churches and mission rooms as well.

The parish of Holme, in the Diocese of Ely, possesses a floating mission church, which is used on the large fen dyke that surrounds three fourths of the parish. This "church," which has received the full license from the Bishop of Ely, and been solemnly dedicated by the Archdeacon of Huntingdon, resembles outwardly a small Thames houseboat. The interior is 30 ft. long by about 9 ft. wide and 7 ft. high; greater height could not be allowed on account of the lowness of the local bridges. The dorsal and hanging are red, a large cross is suspended above the altar and two candlesticks stand on the super altar. The small altar is raised on two low broad steps, on the level of which, 3 ft. wide, are the small prayer-desk and smallest-sized American organ obtainable, facing each other; an oak and brass desk folding back against the wall when not in use, serves as lectern and pulpit, and the oak stand of a movable stone font is utilized as credence table when so required. A small vestry is curtained off at the door end. The chairs are as closely packed as is consistent with being able to kneel down, so that the building will accommodate, including the ten little choir children, about forty five people. The first services were held in this church on Easter Day last.

### 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.

#### The Communion Service.

SIR,—The Rev. S. D. Hague's letter in the CANADIAN CHURCHMAN of 22nd April is no answer to mine, and as to his personal allusions, they pass by me as the idle wind which I regard not. I have no desire or intention, as he seems to suggest, that I should bring to life again the discussions of the early Church authorities, Justin Martyr, Origen, Melancthon, Calvin and the rest, all holding such a variety of opinions upon this, one of the most sacred rites of our religion, and whilst, with your permission, I may have to refer to them, it will not be at any length. I do think that in these times, when so many of our people are steering so close to the practices of the Roman Catholic Church, it is most desirable that enquiry be made, and it should be clearly shown whether or no the principles of the Reformation are to continue to guide us, in our religious observances.

J. SYMONS.

Long Service in the Episcopate.

SIR,—In your note (May 6th) upon "Long Service in the Episcopate," you have strangely forgotten that Bishop Williams, of Connecticut, the presiding Bishop of the American Church, was consecrated in 1851, and has held his See for nearly 46 years. He now asks for a coadjutor, but until about a year ago he has been vigorous and active. The four senior bishops by consecration are: Bishops Williams, Clark, Whipple and Wilmer; but in age they have a different seniority—Bishops Clark, Wilmer, Williams and Whipple. JAMES GAMMACK, LL.D. West Hartford, Conn.

Dr. Carry's Book.

SIR,—Some time ago you allowed me to make it known, through your paper, that Dr. Carry's books were to be sold. Will you now permit me to say that three of them, books of some importance, are in my possession, and I am able to offer them at prices fixed by a London bookseller. They are (1) Dr. Tregelles' critical edition of the Greek Testament—one large volume in morocco, \$12, and the Prolegomena, a thin volume in cloth, \$1; (2) Lignori's *Homo Apostolicus*, in three volumes, price \$8; and (3) Galatinus' *De Arcanis* (a work on the Canons), 1 vol. folio, price \$4. Any one desiring to possess any of these books will kindly communicate with William Clark, Trinity College. May 10th, 1897.

Anniversary Confirmation Reminders.

SIR,—I have received quite a number of applications for copies of anniversary confirmation reminders referred to in my paper on "Pastoral Visitation," read at the "Reunion," Trinity University, last winter. I have sent copies to nearly all who asked for them. I wish to say (through your widely circulated paper) to those who have not received them that my first edition has all been utilized. Perhaps those interested would join with me in having a few thousand struck off. We could agree on a design, and by having a number printed the cost would be nominal, whereas if each one had a few printed for his own use the cost would be an item. Please let me hear from those interested.

Geo. B. MORLEY.

The Rectory, Tullamore, May 10th, 1897.

Strange Theories.

SIR,—Some very strange theories have been held within the Christian Church from the days of Simon Magus to those of the late Rev. Dr. Gunning, who wrote so largely, when I was a boy, touching the second appearance of our blessed Lord and Saviour Jesus Christ. One had almost hoped that the era of vagaries had departed, but that this is not the case is made plain to us of to-day by the spread of the newest theory, viz., that we belong to a visible Church which has not a visible head. Could anything be more absurd? This is nothing less than a contradiction in terms, and would prove a miracle altogether different from any we are accustomed to meet with either in the Old or New Testament. I freely confess I cannot grasp the meaning of it. It reminds me very forcibly of a rudderless ship set adrift to sail over a saltless sea. The Jews had nothing like it in their economy. They had a visible Church with a high priest as chief ruler, Jehovah being then and there the theocratic king. Is there no solution like this for us? To my mind the enigma is solved, and only solved, by recognizing the Greek Patriarch of Jerusalem as our *primus inter pares*, and the giving of ourselves to developing independent, national Episcopal Churches under him. The new theory is the other extreme from political papalism. Are we not commanded to evangelize all nations? How can this be done, let me ask, outside of national Churches possessing national Liturgies? National Churches must, however, have a head, and, I think, an earthly head too, if we are to have a system and a general council. If this be not our position, then, spiritually, we are subject to the Sultan of Turkey, seeing that Jerusalem, Antioch, Alexandria and Constantinople, four of the Patriarchates, are still his by possession. He it is, according to the new theory, who has the power to summon a general council, for we have now no Christian Emperor to fall back upon. We cannot believe that Christ will do it by miracle. I am perfectly willing to believe that, mediately, Christ is the invisible head (Eph. v. 28) of the Church, militant and triumphant, but immediately, that the Greek Patriarch of Jerusalem is our ruler for organization. We may, however, only follow him lawfully. The chief difficulty with some Anglican theologians lies in the fact that they will always view less than half of Europe as if it were the whole world, while forgetting the national position altogether. Time and travel will correct this. The Christian possibilities of Asia are im-

mense. It (Asia) is the fountain of the race. As the diocese must ever be preserved, if the status of a bishop is to be anything, so must national Churches be developed if the Church is ever to have growth as a whole. The evangelization of the world is dependent on the federation of National Churches, working in harmony, not in the federation of jarring sects, each seeking its own particular object. [C. A. FRENCH.]

Family Reading.

Loving Words.

Loving words are rays of sunshine  
Falling on the path of life.  
Driving out the gloom and shadow  
Born of weariness and strife.

Often we forget our troubles  
When a friendly voice is heard;  
They are banished by the magic  
Of a kind and helpful word.

Keep not back a word of kindness  
When a chance to speak it comes;  
Though it seems to you a trifle,  
Many a heart that grief benumbs

Will grow strong and brave to bear it,  
And the world will brighter grow,  
Just because the word was spoken;  
Try it—you will find it so.

—Our Home.

Cover the Dish.

The practice of closely covering dishes containing food is said to have originated during the troublesome times of the middle ages, when feasting nobles feared that poison might be mingled with the viands during their passage from the kitchen to the dining hall. Many careful students of human health are of the opinion that the danger of poison from uncovered food is not by any means absent at the present time; not from the hand of a stealthy enemy, but through a vitiated atmosphere. A scientific journal, in calling attention to the matter, says: "It is to be feared that kitchen processes are sources of illness more often than is imagined. In many city houses the little kitchen annex where stands the refrigerator, and where various estables are kept, is directly against a drain. Yet here stand daily uncovered milk, butter, often custards and puddings, and various other absorbents. The average cook is absolutely ignorant of sanitary cause and effect, and the eternal vigilance of the house-mother is the family's chief safeguard." "My husband," said a physician's wife not long ago, "chanced to see one day standing on a shelf outside our kitchen window, some molds of jelly cooling for the night's dinner. They were uncovered, as they were out of reach of cats, and in full view of cook's watchful eye; but he questioned me about them, and asked if it was our usual custom to leave jelly thus unprotected. I was obliged to reply that, so far as I knew, it was. 'Then,' he said, 'don't you know that when we medical men want to secure minute organisms for investigation, we expose gelatine to the air or in places where we have confined malignant germs? The gelatine speedily attracts and holds them. I'm afraid your flavoured gelatine does the same. Cool the jelly, if you must, but cover it with a piece of close muslin.' And we have always done that since then."

The Gospel.

When Jesus in the New Testament speaks about the very best of God's words—that which we call the Gospel, which means God's-spell or God's-story—He likens it, in one place, to a pearl of great price; and in another, to a treasure hid in a field, which was worth more than all its seeker possessed. Now it is this Gospel, this Word of God, so precious, so wonderful, so beautiful, which your minds have been formed to take and to keep. But there are many to whom this Gospel is presented—that is, who are told about Christ and what He has done for them, and all about God and what He would have them to do, and yet they go away and think and act and speak as if they had never heard it at all. Now, what is the reason of this? In very many cases it is not because they

do not believe what they hear, but it is because they do not keep it. They let it in at the one ear and out at the other. Their minds are bags with holes. All the precious and rich words of God that have been offered them, and which for a little they have taken, have slipped from their thoughts, and they are just as if they had never received them at all. The fact is that there are three great rents or holes in their minds, and these are forgetfulness, carelessness, thoughtlessness. A little forgetfulness, a little thoughtlessness, a little carelessness have frequently been the cause of great disasters, and especially have often brought harm to those who have been guilty of them. Try to keep a grip of what you are taught about God and Christ; it will prove itself of far more value to you than if you inherited all the wealth of "Ormus or of Ind."

Queen Victoria's Personality.

GRACE AND GENTLENESS.

The heart of gold, the will of iron, the royal temper of steel, the pride, the patriotism and the deep piety of Queen Victoria have been enshrined in a small but vigorous frame, the mignonette aspect of which especially strikes those who behold her for the first time in these her "chair days." It was reported how when Prince Albert was dying, he aroused himself from a period of wandering to turn with ineffable love to his spouse and sovereign, saying to her with a kiss, "Good-by, little wife!" And when the prince consort was actually passing away, after those twenty-one years of wedded happiness, it has told how the queen bent over him and whispered, "It is your little wife," at which last words the angel of death stayed his hand, while once again the dear eyes opened and the dying lips smiled.

But though this be so, no one who has been honoured by near approach to her majesty or has ever tarried in her presence will fail to testify to the extreme majesty of her bearing, mingled always with the most perfect grace and gentleness. Her voice has, moreover, always been pleasant and musical to hear and is so low. The hand which holds the sceptre of the seas is the softest that can be touched; the eyes which have grown dim with labours of state for England, and with too frequent tears, are the kindest that can be seen.—*Sir Edwin Arnold.*

—The royalties of Denmark are kind-hearted people and prince Carl's father is among the kindest of them. Witness this story which has just come from Copenhagen: "The other day a lad about fourteen years of age was seen on the road opposite the royal castle of Charlottenlund (generally occupied by the Danish Crown Prince and his family in summer time), dragging a large, heavy cart, loaded with parcels and other packages. The boy, who was in the employment of a tradesman in the neighbourhood, had just arrived at a very steep part in the road, when he found that he could not move the cart onward. The boy stopped, took off his cap, and dried his perspiring face. At the same moment a gentleman, dressed in black, came forward, saying: 'It is difficult for you to get this heavy cart up here. Shall we make an effort together? I will go behind, and push.' The boy looked hesitatingly, thinking he was joking, but he began to drag the cart, while the stranger pushed on behind, and thus, soon enough, it had reached the summit. The boy, beaming with delight, thanked the stranger for his help, and was going to resume his way when the gentleman stopped him and spoke kindly to him about his parents, his situation, etc., and before they separated the boy was the happy recipient of several crowns. The lad had scarcely resumed his journey when he met some people who had witnessed the scene, who told him that the kind helper in his dilemma was no less exalted a person than His Royal Highness the Crown Prince of Denmark.

For sudden chills or colds purchase a nickel's worth of powdered blood root and inhale a pinch through the nostrils. Draw it well into the head, then take a cup of hot milk or water. This is also an invaluable remedy for catarrh.

## The World.

The world is good in its own poor way,  
There is rest by night and high spirits by day;  
Yet the world is not happy as the world might be—  
Why is it? Why is it? O answer me!

The cross shines fair, and the church bell rings,  
And the earth is peopled with holy things;  
Yet the world is not happy as the world might be—  
Why is it? Why is it? O answer me!

What lackest thou, world? for God made thee of old,  
Why—thy faith hath gone out and thy love grown cold.

Thou art not happy as thou mightest be,  
For the want of Christ's simplicity.

It is love that thou lackest, thou poor old world!  
Who shall make thy love hot for thee, frozen old world?

Thou art not happy as thou mightest be,  
For the love of dear Jesus is little in thee.

Poor world! if thou cravest a better day,  
Remember that Christ must have His own way;  
I mourn thou art not as thou mightest be,  
But the love of God would do all for thee.

—Frederick William Faber.

## Glory to God in the Highest.

## CHAPTER III.

(Continued.)

She was out of bed in an instant, shivering with cold and excitement, putting on her boots and wrapping a shawl around her, a joyful tumult at her heart. Hal was come home, because it was Christmas. She did not wait to kindle a light, but groped her way along the dark passage to the stairs; now she was in the hall. Ah! what was that? Only a spray of holly rustling down from an imperfectly made wreath. She stood at the front door, out on the white steps, the cold, silent, starlit night around her, but no Hal to greet her.

"Hal!" she cried—"Hal!" and the winds, as in pity, tossed the name hither and thither; but he whom she called came not, nor answered. She hearkened—nothing but the cold, whispering wind, and the rush of the river flowing on in the starlight, fell on her ears. "Hal! Hal!" she cried pitifully, descending the steps and going round on the platform by the mill; but nothing, save gloomy silence, shadow, and the wind chilling her through. "Oh, it must have been a dream!" she sobbed in her disappointment, as the truth dawned upon her. It had seemed to her as if all true, living reality—the gravel dashed against the window, his voice calling "Milly," and speaking words very like those he had uttered on that last night. She stole in, weeping and shivering with cold. The sound of the bells ringing in Christmas came wandering out to her from the village; she wept the more she heard them. It was Christmas morning then—Christmas without Hal.

Jacob stood, candle in hand, by the hall table as she shut the heavy, nail-studded door.

"Miss Milly, child, why are ye so restless, and wandering about like a ghost?" said he, as she crept up to him—the good old man who had been so kind to them all.

She told her tale, her head leant against his rough sleeve.

"Well, go to bed now, deary; 'tis a dream—only a dream—and we'll talk it over in the evening. But, mind, there's one Brother as is special near to-day, if Hal is away, and He's Hal's Brother too, and one Brother won't let t'other go wrong—and such a Brother as He is too!" So the old man dismissed her to bed, to sigh and wonder, till the waits came with the blessed tidings, "Glory to God in the highest, peace on earth, good-will toward men," and then soon it was time to get up.

In the evening old Jacob and Milly chatted by the kitchen fire. Mary was gone to see some friends, and the children were in bed.

"Can't ye kind of trust your brother with God, deary? 'Clouds and darkness are round about Him,' as we read, and we can't see what He is doing and planning in the light; yet 'tis true He is in the light, and He knows just where the boy is, and what he's doing," said the old man, dwelling upon that which was making the little girl so sad.

"Yes, but 'tis hard to be in the dark, and see nothing."

"Our work is doing, not seeing, darling."

"Yes; but there's nothing here worth doing."

"Nothing here worth doing! How, Miss Milly?"

"Only grinding corn for you, and doing house-work for me."

"And yet a deal of glory can be gathered out of such work for God," said the old man.

"Oh, Jacob, it can't be! I've always thought 'twas only from such noble work glory could be won, worth offering to God."

"Ay, deary, you've been thinking of 'Glory to God in the highest,' as the angels sung, and didn't know that there ain't no highest nor lowest with us poor earth folk, but just doing and working our very best, wherever we may chance to be. That highest is just left for the angels, and, may be, for us, when we've sung our glory here, by our bits of work, our bearing, our trying, and our waiting; ay, and by our grinding corn, being a comfort to our grandfather, and our love to the children." The old man paused, glancing into the wood fire, and Milly mused in silence, only the crackling of the burning logs breaking the stillness.

"Jacob," said the pitiful little voice of Milly presently, "do you think God took Hal away, because I didn't glorify Him?"

"May be, deary. He gives and He takes, and in all His giving and His taking He asks for our glory. We can't sing the angels' song—at least not now—but we can live it in our lives."

"And Hal, Jacob?"

"Yes, and though clouds and darkness are shutting out our sight of things, I think Hal's the boy to glorify the Lord, even though called upon to finish the work by doing so," said simple, trustful Jacob. And Milly pondered over his words far into the night, lying on her bed, the Christmas stars looking in on her, around which the highest praise and glory had once circled, and beneath which so many humble toilers were working out, as it were, the glorious song of faithful, patient service.

## CHAPTER IV.

Christmas again came circling round, a year and a half after Hal went away, so suddenly, so sorrowfully, and still no word or sign came of him; all was silence and mystery, as if he had vanished from the earth. Sometimes Milly thought it must be so, or, her little, loving heart told her, he never would have left her thus to grieve, wonder, and long for him, so many weary months. At other times the hope was strong within her that he would come back, and she would lie awake of nights, fondly hearkening and picturing her happy surprise, if her dream should all come over again, a dear reality, and she should hear the gravel against the window, his well-known voice calling her, and she should go down to find him at the door. But the sweet surprise had never come to her, and now it was Christmas Eve. A change for the better had somehow stolen into the mill-house. Mr. Owen was less morose, and more gently just and civil to the children; nay, once or twice lately he had patted Milly on the head, and called her his little housekeeper, and her cheeks had been the brighter, her smile the sweeter, for hours after. Mary complained less of duties neglected, the children quarreled not nearly so often, and old Jacob marked a something stealing and brightening in his young favourite's face, he had never seen there before. Was it patience having her perfect work—setting her mark there? Perhaps it was. The old man had noticed it, a sweet, tender something fitting and vanishing, ever since their Christmas talk together, a year ago, but now it was there, on lip and brow, almost constantly. I say almost, for the child was but human, and sometimes the restless, dissatisfied look would flush and make pitiful her face, when things went awry. Still, she was certainly weaving the golden thread of her thoughtful love into the lives of all at the mill-house, half unconscious of it herself, in her diffidence and humility; she tried and tried to do her work of lowly love, whispering many a prayer in the solitude of her room, and thus God was blessing her. Many a

word of encouragement did kindly old Jacob give her, many a talk did they have about Hal, and now it was Christmas again, and he was not come.

(To be Continued.)

## Hints to House-keepers.

**VELVET BALLS.**—To a pound of finely ground beef add one-half cupful milk, one-half teaspoonful salt, one-fourth of pepper and one-fourth of sage. Mix thoroughly and make into small cakes. Dip into flour and fry in beef drippings or butter.

**HOOSIER GEMS.**—Two cups of Graham flour, one-half teaspoonful salt and one and one-half cupfuls of water. Beat hard for five minutes and bake in well-buttered iron gem pans in a hot oven. Plain, but very good.

**JELLIED VEAL.**—Take three or four pounds of veal, boil till very tender, pick it very fine, put in a mold, season with salt and pepper to taste. Put over a layer of hard boiled eggs, add the water in which the meat has been boiled, set in a cold place till ready for use.

A potato dish out of the ordinary recommended as a delightful change is made as follows: Take two cupfuls of flour, half a pint of sweet milk, the yolks of two eggs and a saltspoonful of salt, make into a batter and beat well. Add six potatoes which have been boiled the day before and grated while warm. At the last moment add the well-whipped whites of two eggs. Drop a spoonful at a time in plenty of boiling hot fat. It will form into balls. When they become a deep yellow remove with a skimmer.

**RAISED CAKE.**—Cream, one cupful of butter and two of sugar, to which add the beaten yolks of two eggs, one-half teaspoonful of nutmeg, and one-quarter spoonful of cloves, two tablespoonfuls sweet milk, one-half teaspoonful of soda and two cupfuls of risen dough, taken out before putting the bread into pans. Mix thoroughly and add the beaten whites of the eggs and one-fourth pound each of currants and raisins. Beat hard, let rise for twenty minutes, and bake one-half hour in two pans.

**PUFF PUDDING.**—Put a pint of sweet milk in a saucepan, and set over the fire to heat; add a teacupful of butter; when melted, sift in a cupful of flour, and stir rapidly for five minutes. Take from the fire; let cool; add six well-beaten eggs to the mixture and beat with a wooden spoon for ten minutes. Let stand in a warm place for fifteen minutes; mix in a teaspoonful of baking powder; grease gem pans with fresh butter, drop a table-spoonful of the mixture in each and bake in a very quick oven. Serve hot with cream sauce.

If tea is ground like coffee, its flavour will be finer and its strength increased. To make it add sufficient hot water to moisten the powder and let it stand from one to three minutes before pouring over the boiling water. In from six to twelve minutes it is ready to drink, fifteen minutes being the limit for any sort of tea to stand on its leaves. Allow of the powdered tea a little less than a teacupful to a half-pint of water. The Chinese and Japanese never brew their tea with water at the boiling point. It is brought to that point, then taken from the heat a few seconds to quiet it before it is poured over the leaves.—N. Y. *Evening Post*.

A successful palm grower says he has found that these plants thrive best when they are often treated to a milk and water sponge bath instead of one of clear water. The leaves then are not so likely to become defaced by withered brown spots, but will keep glossy and fresh.

—Those who do not work cannot rest, just as those who do not rest cannot work. The keeping of the week is a necessary preparation for keeping Sunday. You must work yourself tired before you can rest yourself refreshed. Labour is the appetite for rest, as hunger is for food, and he who is always doing nothing can no more rest than he who is always eating can get hungry. There is such a thing as sinful Sunday-keeping as well as sinful Sunday-breaking—namely, keeping it when you are not tired. The command is to get tired as well as to rest.

Children's Department.

Planting.  
(Continued.)

"Well, I will tell if she won't," cried Fred. "She has been just as nice as she could be all the week. She stopped reading an interesting book the other night to help me with my sums, and when I have plagued her she has not scolded or told on me once, and next week I am not going to tease her."

"Yes," said Jenny, "and when little Hattie Wheeler tore her dress, and was afraid to go home, she gave up a nice walk with the other girls, to mend it for her. Oh, Sadie's seed has grown; there is no doubt about that."

There was a happy light in mother's eyes as she asked, "And how about your own, Jenny?"

"Oh, about being faithful?—well, I turned that text over and over in my mind, and on Monday morning I hunted up all the half-finished work I had commenced, and I tell you there was a lot of it; and I have been working steadily all the week, and shall continue to, until every piece is finished. And then at school the other day, the girls were all angry with Minnie Lewis, and wanted me to turn against her, too, but I stood beside her, as she sat there all alone, and said: 'No, I mean to be faithful to my friend when she is in trouble.' And then they laughed at me too, but I did not care, for I knew that I was right. So you see, mamma, if my seed has not borne much fruit, it is not dead, at all events."

"And as for me," cried Fred, who could scarcely wait for his time to come, "my text has done me lots of good. When the fellows asked me to go down and play on the railway track I just wouldn't disobey you and go. And when they wanted me to help them tease Col. Rick's big dog, Towser, I remember that you told me not to go near him, and I didn't; and it was well

**A Tonic**

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and 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."

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R. I.  
For sale by all druggists.  
Beware of Substitutes and Imitations.

We tell your doctor all there is in Scott's Emulsion, just how much cod liver oil, hypophosphites, glycerine. But we do not tell him how these are combined. You have your secrets; this is ours. This knack of making the very best thing has come to us from years of experience with just one thing. We make only Scott's Emulsion—all our energy is bent on making that better than any other emulsion in the world. We have no other business thought. Is it any wonder that it is the standard?

that I did not, for he bit one of them. And I have jumped up every morning just as soon as you called me, and though I have not minded every time, I have obeyed much better than usual. Now, haven't I?" he asked, as he threw one arm around his mother's neck.

She kissed his rosy lips quite willingly.

"Yes," she answered, "you have indeed. And I cannot tell you, children," she added, as she looked from one bright face to another, "how glad I am that the living seed has not fallen upon stony ground, but has been transformed into good, true, generous deeds."

"Let us plant some more texts to-night, mother," said Sadie.

"I will gladly make it a weekly exercise," answered her mother; "and only think what a harvest there will be at the end of the year, if the fifty-two texts, planted in each heart, shall really take root and blossom."

—Hood's Sarsaparilla is known to be an honest medicine, and it actually cures when all others fail. Take it now.

Courtesy.

Somebody says that although courtesy is not Christianity, it is a very good imitation of it, endorsed by good-breeding. Christianity commands us to love our neighbour as ourselves. Courtesy commands us to treat our neighbour as ourselves. Whether we love him or not, courtesy does not inquire. We are to seem to do so, and act as if we did.

There are people who consider this deceit. "If I don't care a snap for Jones, why should I express pleasure at the sight of him and sorrow when he leaves me? If I never saw his wife and children, is it not hypocrisy for me to show interest in Mrs. Jones' rheumatism or regret the broken arm of the small Jones?"

It may be so. Perhaps it is a debatable matter. Yet life holds so much sorrow and so many mistakes and regrets for most of us, that it is a primary duty to humanity to force ourselves to feel and to express all the sympathy, kindness, and cordiality we can, even if we have to manufacture them "out of the whole cloth."

Truth in a Nutshell.

Impure blood is the natural result of close confinement in house, school room or shop.

Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.

If you wish to feel well, keep your blood pure with Hood's Sarsaparilla.

—Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

Little Things.

It is the little things that tell in life. We can always judge a man's character better by his conduct in little things than in any other way. Look out for the man who cheats his washerwoman, or the woman who winks at an impropriety. It was a little thing, doubtless, that stood in Daniel's way, but he showed his real greatness by making it the occasion of a noble decision. In no other way could he so thoroughly have shown the strength of his religious principle and its power in his heart.

Our use of little things often determines our lives. Hugh Miller and Elihu Burritt, by pressing into service the half hours, became in time great scholars. John Jacob Astor, by husbanding his little savings, laid the foundation of a colossal fortune. The proverb which says, "Take care of the dimes and the dollars will take care of themselves," is based on philosophy as well as experience. If the readers of this paper will be careful to set aside and use a half hour each day all through the winter for reading or some useful employment, they will be surprised to find out how much it will amount to before spring. Act right in little things. Use the littles of time and opportunity. Great will be the results.

**Women**

Who are nervous, weak, worn out with local troubles find pure blood, nerve strength, and perfect health in Hood's Sarsaparilla.

We do not say the above to raise false hope. It has been the experience of many, very many women in those intensely trying periods which demand and consume so much

**Nervous**

force—those special physical trials we delicately indicate by merely using the words—Maid, Mother, Matron.

Like a confidential friend we suggest the use of Hood's Sarsaparilla, a reliable blood purifier and tonic; it has helped many others and will help you.

"I was in poor health five years, broken down in strength, and appetite all gone. Local troubles and other weaknesses intensified my misery. Nervous sick

**Headaches**

dizziness, heartburn and pains in my back made me think I should never be well again. A friend prevailed upon me to try Hood's Sarsaparilla. I soon began to improve and in six months it restored me to better health than for years. I have found Hood's Sarsaparilla a grand medicine for all troubles peculiar to

**My Sex**

I am now strong and healthy and can do a good day's work. I stand by Hood's Sarsaparilla, for it cured me after other medicines failed." MRS. LUE DIER, Carlinville, Illinois.

This and many similar cures prove that

**Hood's Sarsaparilla**

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

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.  
The Oldest and Largest Manufacturers of

**PURE, HIGH GRADE  
Cocoas and Chocolates**



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.  
CANADIAN HOUSE, 6 Hospital St., Montreal.

## Love of Ease.

I read some months ago an amusing but instructive article. It began thus: "Wanted—a place for my son. It must be eminently respectable, very lucrative, and its duties few, light, and agreeable."

I fancy this "want" is not confined to fathers and mothers, but that the above would pretty correctly express the wishes of many a youth. Situations similar to those above described fall only to the lot of one here and there; but the vast majority must needs go without them. The "easy berths," with nothing to do; the "lucrative concerns," with large profits and little exertion; "the tip-top positions," where young men are paid for ordering others to do their work—these so-called "prizes of life" have always been rare, and are now growing scarcer than ever, since merit in many quarters is taking the place of patronage. Moreover, they often fail to satisfy, and in almost every case tend to lower their possessors, both mentally and morally.

But is there not something *weak and mean-spirited* in trying to evade the divine and healthful law of labour? "There are," says Mr. Froude, the eminent historian, "only three ways of living—by *working*, by *begging* or by *stealing*. Those who do not work—disguise it in what ever pretty language we please—are doing one of the other two." A far higher authority has laid down the principle that "If any man will not work, neither should he eat." Let me urge you to check with firm hand the first longings for the bread of idleness. You have read, of course, of those "bright isles" of the poets, where the earth brings forth almost spontaneously whatever is needed, and you know that in these favoured spots—except where Christianity has interposed to teach the duty and dignity of toil—the most degrading barbarism and the deepest moral debasement holds undisputed sway. Settle it, therefore, in your minds that your lot—at least while health and strength are granted you—must be that of daily and hourly industry—work of head and hand, and accept with intelligent gratitude that patent of nobility from the hands of your King and Father above.

## Who is My Hero?

"Uncle Jack, who is your hero?" asked Humphrey Dormer, an intelligent lad of twelve, raising his eyes inquiringly from the history he was studying. "Cousin Henry says his is Garibaldi, and mine is Robert Bruce. How I wish I had lived in his time! To have fought under his banner, to have shared his lonely exile, to have followed him into danger—even to death—would have been glory indeed!"

The boy's cheeks flushed and his eyes fairly shone with his enthusiasm, which called up an answering smile to his uncle's face. But the smile quickly faded as though chased away by some sad and humbling thought.

"Humphrey, dear lad," he replied gravely, "I am right glad that you can admire a noble, heroic character, but, my boy, you and I call ourselves Christians, and profess to be loyal subjects of a Divine King who redeemed His followers at the cost of His own life. Should we not then blush with shame to own how seldom our hearts throb with loving devotion and reverence when we read of Him? How

seldom do we think of being ready to follow Him to danger and to death! He, the truly self-denying, loving Lord who ought to command our tenderest loyalty, meets at best with cold, half-hearted obedience. Oh, Humphrey, let Jesus be the object of our highest hero-worship; may we be willing to give up everything for His dear sake, counting it but loss that we may win His approval."

"I bought a box of Dr. Chase's Catarrh Cure at the Drug Store of Mr. Boyle here. I am thankful to say it has proved most effective. I have also tried your Kidney-Liver Pills and found them excellent."—Henry R. Nicholls, rectory, London.

—Bless not thyself only that thou wert born in a noble city; but that thou wert born of honest parents.

## Catarrh Cured for 25 Cts.

Neglect cold in the head and you will surely have catarrh. Neglect nasal catarrh and you will surely induce pulmonary diseases or catarrh of the stomach, with its disgusting attendants, foul breath, hawking, spitting, blowing, etc. Stop it by using Dr. Chase's Catarrh Cure. 25 cents a box cures. A perfect blower enclosed with each box.

—Zeno quaintly remarked that we have two ears and one tongue, that we may hear much and talk little.

## Cured Weak Back for 25 Cts.

For two years I was dosed, pilled, and plastered for weak back, scalding urine and constipation, without benefit. One box of Chase's Kidney Liver Pills relieved, three boxes cured. R. J. Smith, Toronto. One pill a dose, price 25 cents.

—Whenever a trial is laid upon us it means that God is doing His best to show us how to become better Christians.

## Chase's Kidney-Liver Pills.

Chase's Pills have gained popularity because they are a specific for the uric acid condition, prevent Bright's Disease, cure Rheumatism and all Catarrhal conditions of the Kidneys and Bladder. They do this because they possess remarkable alterative, tonic and diuretic properties, exerting a wonderfully soothing influence on irritated or inflamed mucous membranes of the kidneys or bladder. One pill a dose, 25c. a box. The cheapest medicine in the world.

—So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.

## No Avail.

Adam Soper, of Burk's Falls, Found all Remedies for Kidney Disease of No Avail until he used South American Kidney Cure—To-day he is a Well Man and Gives the Credit where it is Due

"For a long time I have been a great sufferer from disease of the kidneys. The pains I suffered were the severest. I had tried all kinds of remedies, but all to no avail. I was persuaded to try South American Kidney Cure. Have taken half a dozen bottles, and I can confidently say that to day I am a cured man, and can highly recommend this great medicine to all sufferers from kidney trouble."

## More than He Could Afford.

"Harold, what will you do with yourself to-morrow?" said one of his companions to him, as he was brushing his shoes one Saturday evening.

Harold had been admitted, only a few days before, as a clerk in a large store; and the older clerks looked upon him as "very green," as they called it. Looking from his shining boot, he said, very modestly, "I shall go to church, Frank."

The young man burst out into a laugh, and said, "Well, I declare! Why, none of our fellows think of going to church. We are going to the fishing ground, down the bay, in a splendid steamer. You'd better go along. It won't cost much."

"It will cost more than I can afford to spend," said Harold, brushing away pretty smartly at his boot.

"You are on the poor list, then?" said another of the clerks in a sneering tone.

"Out of cash, eh?"  
"I'm not rich, certainly," said Harold quietly; "still, I have some money of my own; and I expect to have a monthly allowance from home till I begin to receive wages."

"You're stingy, then," said Clement.

"Not exactly," replied Harold.  
"But you said you couldn't afford to go fishing with us to-morrow," said Frank, "when the trip needn't cost you much."

"It would," said Harold very seriously. "It would cost me a guilty conscience."

Frank looked surprised at this bold speech, but Clement laughed, and said, in a sneering way, "Take care, Frank; you've caught a saint."

"No, I don't profess to be much of a saint," said Harold, "But I believe it wrong to break the Sabbath, and I won't do it."

"But, Harold," said Frank pleadingly, "it can't be very wrong to take a trip on the water on Sunday, after being shut up in an office all the week. Come, go with us to-morrow just for once."

"No, not for once," said Harold. "My father has often told me that sin is like the camel which asked the cobbler to let him put his nose into his stall. The cobbler gave him leave; and then the camel, after putting in his nose, pushed in his head, and then his whole body, and finally turned the cobbler out. I mean, if I can, to keep out the camel's nose. I won't begin to do wrong."

"Well," said Clement, "you won't do for our set."

"I suppose not," said Harold quietly, as the others left the room. It was a great victory he gained that Saturday evening.

## From Agony to Joy.

Acute Suffering from Acute Rheumatic Affliction Relieved by South American Rheumatic Cure when Hope had Well-nigh Gone—Mrs. W. Ferris, Wife of a Well-known Manufacturer of Glencoe, Cheerfully Tells the Story of Her Cure.

"I was for years a great sufferer from rheumatic affection in my ankles, and at times was so bad that I could not walk. I tried every known remedy and treated with best physicians for years. But no permanent relief. Although my confidence in remedies was about exhausted, I was induced to try South American Rheumatic Cure. I purchased a bottle. The very first dose gave me relief, and after taking two bottles all pain had vanished and there has been no return of it. I do cheerfully recommend this great remedy."

—Happy are they whom privacy makes innocent, who deal so with men in this world that they are not afraid to meet them in the next.

GET INSTANT RELIEF FROM PILES.—This most irritating disease relieved in ten minutes by using Dr. Agnew's Ointment, and a cure in from three to six nights. Thousands testify of its goodness. Good for Eczema, Salt Rheum, and all skin diseases. If you are without faith, one application will convince. 35 cents.

—Though a cup of cold water from some hand may not be without its reward, yet stick not thou for wine and oil for the wounds of the distressed.

## A New Man.

C. G. Chapin, Jeweler, of Burk's Falls, says he is a New Man since using the Great South American Nerve—His Testimony is Endorsed by Thousands of Others.

"For years I have been greatly troubled with nervous debility and affection of the kidneys. I believe I tried every proprietary medicine under the sun, but none seemed to give me any relief until I had tried South American Nerve. To my surprise the first bottle gave me great relief. I have persevered in taking it, and can say that I have not felt so well for years. I do heartily recommend this great cure."

—The opportunity of making happy is more scarce than we imagine; the punishment of missing it, is never to meet with it again; and the use we make of it leaves us an eternal sentiment of satisfaction or repentance.

—Be able to be alone.



NO ONE KNOWS how easy it is to wash

clothes all kinds of things on wash day with SURPRISE SOAP, until they try.

It's the easiest quickest best Soap to use. See for yourself.

—On the Canary Islands grows a fountain tree—a tree sorely needed in some parts of the island. It is said that the leaves constantly distil water enough to furnish drink to every living creature in Hiero, nature having provided this remedy for the drought of the island. Every morning near this part of the island a cloud of mist arises from the sea, which the winds force against the steep cliff on which the tree grows, and it is from the mist that the tree distils the water.

**Toronto Markets.**

Grain.		
Wheat, white.....	\$0 79 to	\$0 00
Wheat, red winter.....	0 76 to	0 00
Barley.....	0 25 to	0 00
Oats.....	0 23½ to	0 24½
Peas.....	0 45 to	0 00
Hay.....	12 50 to	0 00
Straw.....	6 50 to	0 00
Rye.....	0 31½ to	0 00

Meats.		
Dressed hogs.....	\$5 25 to	\$6 65
Beef, fore.....	2 50 to	3 50
Beef, hind.....	4 00 to	5 50
Mutton.....	4 00 to	6 00
Beef, sirloin.....	0 14 to	0 17
Beef, round.....	0 10 to	0 12½
Lamb, Spring.....	6 50 to	7 50
Lamb, carcass per lb.....	0 06½ to	0 07
Veal, carcass per lb.....	0 05 to	0 06

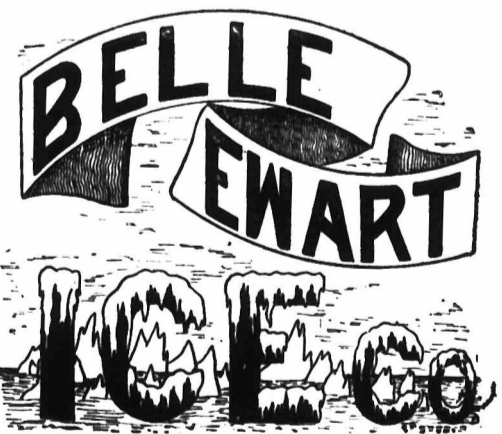
Dairy Produce, Etc.		
Farmer's Prices		
Butter, pound rolls, per lb.....	\$0 10 to	\$0 18
Butter, tubs, store-pack'd.....	0 9 to	0 12
Butter, farmers' dairv.....	0 11 to	0 12
Butter, creamery rolls.....	0 17 to	0 18
Eggs, fresh, per doz.....	0 9½ to	0 0
Chickens.....	0 40 to	0 60
Turkeys, per lb.....	0 10 to	0 12
Geese, per lb.....	0 09 to	0 10
Ducks.....	0 60 to	0 80

Vegetables, Retail.		
Potatoes, per bag.....	0 23 to	0 35
Onions, per bas.....	0 25 to	0 30
Apples, per barrel.....	0 50 to	1 50
Carrots, per bag.....	0 20 to	0 30
Parsnips, per bag.....	0 40 to	0 00

**ST. AUGUSTINE WINE**

\$1.50 PER GALLON  
Direct Importer of HIGH GRADE FOREIGN WINES, &c.  
All goods guaranteed pure and genuine.  
**J. C. MOOR,** 433 Yonge Street Toronto  
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**LAKE SIMCOE ICE.**  
Pure ice, liberal weight, obliging men and double supply on Saturdays. Look for the yellow wagons, as they are the only ones that carry Lake Simcoe Ice exclusively. Telephone or post card for full particulars.  
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Granite and Marble Monuments. Largest and best stock in the city to choose from, at greatly reduced prices for fall. Note address—524 Yonge St. (opp. Maitland. Telephone 4242.

**A King Justly Rebuked.**

Once upon a time Frederick the Great, King of Prussia, invited one of his generals to breakfast at a certain hour, but he excused himself from coming then, as he was going to receive the Blessed Sacrament at the hour. When he arrived at the palace he found the King and his officers assembled, and many of them spoke profanely and irreverently of Jesus and His sacraments. Then the old General rose from his seat and said to the King: "I am bound to honor and obey you as my master, but I have another and a greater Master still, and I will not stay here and permit Him to be insulted."

**DYING MAN GRASPS AT A STRAW.**—  
"Dr. Agnew's Cure for the Heart has done so much for me, that I feel I owe it to suffering humanity to give testimony. For years I had smothering spells, pains in my left side, and swelled ankles. When I took the first dose of Dr. Agnew's Heart Cure my friends thought I was dying; it gave me almost instant relief, and six bottles entirely cured me."—Mrs. F. L. Lumsden, Scranton, Pa.

**The Babe Who was the Son of God**

Little children who are born into the world all have sinful hearts. They must be brought to the Lord Jesus to have their sins washed away. But one little Babe—only one—was born long ago without sin. His tender heart was as pure as the lily, and he never thought anything that was not good. He never said a word that was cross, or untrue, or unkind. He never disobeyed His mother, or was wilful or idle.

How was this? Because that Babe was the Son of God, Jesus Christ, who came to save sinners. He had lived for ever and ever before that with His Father in Heaven; but He wished to live among people in this world. He wanted to feel what they felt, and to suffer the pains they suffered. And so He came into the world, as a pure Virgin's Son. And there was something so wonderful in His birth that the angels came down to the place where He was born, and began to sing hymns of praise, as they floated above the quiet fields, where shepherds kept their flocks by night.

And wise rich men came from a far land, guided by a star, to worship Him and give Him rich gifts. The Babe at Bethlehem was the Son of God.

Dear child, though you cannot know how it is, you must think about your Saviour as different from any one else in the world. He is Man like other men, but He is God as well. Jesus Christ told His disciples that He and His Father are One. He told them He would give them Eternal Life, and no one could do this but God. A holy man fell down once before Him saying, "My Lord and My God," and Jesus said He was right to say this.

If the Apostles St. Peter and St. Paul had only known that Jesus was a very kind man, a Friend who loved them, and who wished to teach them how to do right, they must have loved Him very dearly. He had so sweet a look, and He spoke with such a tender voice. But they know that He was more than a man, that He was God as well, and their hearts were full of thankfulness that they had a Friend who could not only love them, but could save them.

Why should the Great God of Heaven come into the world as a man? Why should He be an infant, a boy, a grown-up man? He wanted to feel everything you and I feel, and to know what it is to be tempted like us. He came also to show us how God's children ought to live.

He set me an example. Do I copy it? O Lord, help me to love Christ, and to be like Christ.

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**Willie Waitabit.**

Willie Waitabit! That was not his real name, but, as it agrees with his character, it will suit us well in giving this account of him.

This boy had some good qualities, but they were overcast by a very unfortunate habit, which grew worse rather than better as the years passed by. His maxims seemed to be: "Never do to-day what you can put off till to-morrow;" "Never do just now what you can do in half an hour."

I cannot tell you all the trouble Willie brought upon himself, and all the disappointment he caused his parents by his dilatoriness. A quarter of an hour after his mother had told him to wash his hands and face she would call to know whether he had done so, and receive the reply: "No, mother; but I'm just going to." And what about his home-lessons? He knew that he should set to work at them directly after tea, but it was often nearly bedtime before they were begun, though he was "just going to" learn them all the evening. I need not say that no school-prizes fell to Willie Waitabit's share.

This habit of putting off grew stronger as Willie grew older, and became a sad hindrance to his success in life. Three masters in succession were unwilling to accept him as an apprentice after a month's trial, because, as they said, they wanted youths who

did what they had to do, rather than those who were always "just going to" do them.

These unhappy experiences forced William to think, and led to some good resolutions for the future; but he had sown the seed, and must reap the harvest. His father, disappointed and disheartened, told him that he must look out for something for himself; and so he did; but a few inquiries as to his former situations, the length of time that he had held them, and the causes of his leaving, were quite sufficient to block William's way in the world.

At length a well-to-do relative, out of pity, found William a place in his business; but he never lost the early-acquired habit of putting things off. Promotion he could not expect—he was not worthy of it; and, after the lapse of some years, his unsatisfactory life came to an end. One who had known him well was asked: "Had he made his peace with God before he died?" and the answer was: "No, he put it off!"

Boys and girls! when duty calls to you, ring out the cheery answer: "Ready!" Time is too precious to be wasted. Take care of the minutes, and the hours will take care of themselves.

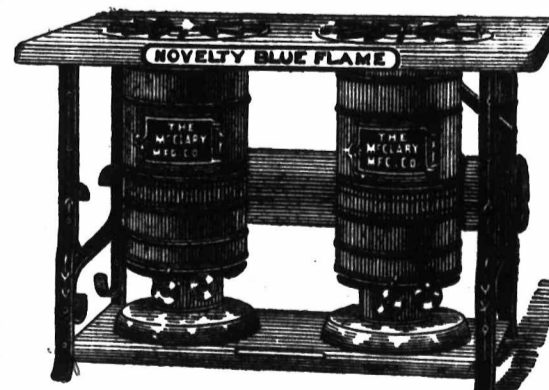
Above all, give yourselves to Jesus in early life, and ask Him to help you live life well.

—A Catholic priest and a Protestant minister being on intimate terms with one another, were one day walking together when they espied a Jewish clergyman coming towards them. The minister said: "I will have a joke at the Jew's expense." The priest said: "Have nothing to do with him." When they met, the minister, addressing the Jew, said: "We three are clergymen of different denominations. Now, which of us is right?" "Well," says the Jew, "if the Messiah has not come, I'm right; if He has come, this gentleman is right (pointing to the priest), but come or come not, you have no chance at all."

The essence of true nobility is the neglect of self. Let the thought of self pass in, and the beauty of great action is gone like the bloom of a soiled flower.

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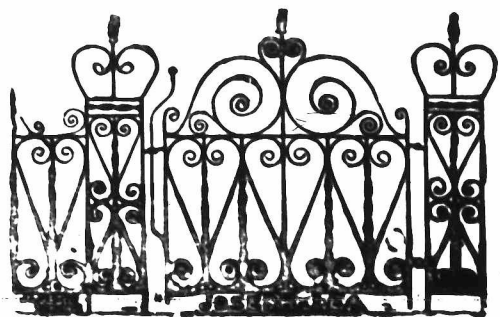


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