

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 22.]

TORONTO, CANADA, THURSDAY APRIL 30, 1896.

[No. 18.]

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Notice is hereby given that the General Annual Meeting of the Company will be held at 2 p.m., Tuesday, June the 2 d, at the office of the Company, for the purpose of receiving the Annual Report, the Election of Directors, etc. By order of the Board.

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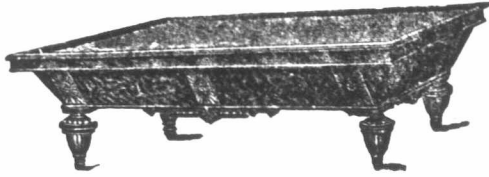
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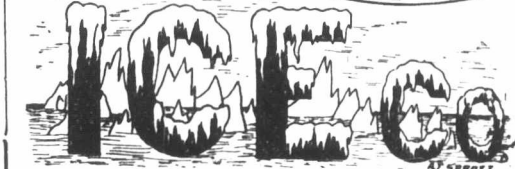
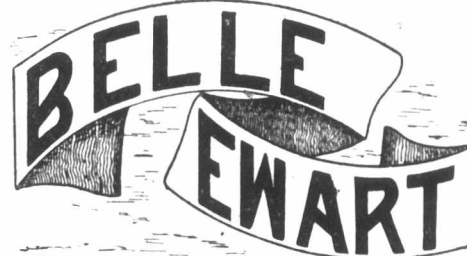
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Lessons for Sundays and Holy Days.

May 3.—FOURTH SUNDAY AFTER EASTER.
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Evening.—Deut. 4, v. 23 to 41; or 5. Colos. 4, v. 7.

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

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 128, 309, 314, 552.
Processional: 202, 298, 393, 516.
Offertory: 138, 294, 228, 304, 497.
Children's Hymns: 281, 381, 385, 567.
General Hymns: 196, 207, 222, 290, 411, 520.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 187, 310, 315, 322.
Processional: 38, 166, 176, 215.
Offertory: 142, 167, 293, 306, 505.
Children's Hymns: 291, 383, 389, 578.
General Hymns: 129, 132, 143, 171, 463, 500.

FOURTH SUNDAY AFTER EASTER.

As we draw nearer to the festivals of Ascension and Whitsuntide, the Church tells us more clearly of that blessed place to which we are journeying, and of the Holy Spirit which is to conduct us thither. The Collect speaks of it as the place where alone true joys are to be found. In the Gospel we behold our Blessed Lord going up to prepare us a mansion in it, while the whole tone of the services is to show how the Holy Comforter is even now training us for its enjoyment. This world is our trial; heaven is our rest. We must pass through the waves of this troublesome world before we can arrive at the land of everlasting rest. How to pass through them safely is what we have now to learn, and this is just what the Collect for this day would endeavour to teach us. Nothing will so much enable us to bear up under present trials, as the firm hope of future joys. The only means then by which we may obtain true happiness, is to follow God's commandments rather than our own

wishes, to love God's will rather than our own. This was the end of all the injunctions so repeatedly urged upon the newly-redeemed people of Israel, as it is also the end of all those holy precepts which are repeatedly urged upon the newly-redeemed people of Christ now. We, as the Israelites had, have many enemies to cast out, which are not to be conquered all at once, or without labour. The cross, signed upon our foreheads at our baptism, is as the "frontlets" of the Israelites, to remind us of this daily warfare. Daily, and by little and little, must we overcome some wrong temper, cast out some unholy thought, or bring into subjection some ungovernable or worldly wish. The power thus to regulate our unruly wills and affections does not, however, belong to our sinful nature. It cometh from God only, and must be reckoned amongst those good and perfect gifts which are sent down upon us from above. How God, in His goodness, bestows it upon us, we learn from the Epistle and Gospel for this day. When, in holy baptism, He "begat us again," by His Spirit, into newness of life, our sinful nature was changed and sanctified. The "word of truth" was then "engrafted" upon our corrupt hearts, just as one kind of tree is grafted upon another. But even in a grafted tree the old wild shoots will sometimes sprout out unless they are continually pruned and cleared; and so, even in our renewed nature, carnal affections, unless continually mortified and kept in check, will be likely to live and grow again; therefore does the Apostle desire us to "lay aside all filthiness and superfluity of naughtiness," that so we may "receive with meekness the engrafted Word, which is able to save our souls." Seeing, then, how this precious gift, once given, might be corrupted and lost, God, in His mercy, vouchsafes to renew it in answer to our prayers. Jesus Christ, our Lord and Saviour, went up into heaven, in order, as we read in this day's Gospel, that He might pour down upon us the continual dew of His blessing. He helpeth our infirmities, and, like a tender guide, leads us gently in the paths which suit us best. If, then, we strive to lay aside all carnal and corrupt affections, God, the Father of Lights, will give us His Holy Spirit to draw us after Him. By His aid we shall be enabled to order our unruly wills and affections, until "every thought is brought into obedience unto Christ." He will "put out all our enemies from before us," and so bring us safely into that good land which God has sworn unto our fathers to give us.

THE TRANSLATION OF BISHOPS.

We are naturally gratified that the view of the translation of Bishop Hamilton which we endeavoured to present in these columns has been adopted by the Episcopal Bench. We understand, however, that a forcible and learned argument against the translation was presented by one or more of the bishops; and we hear that there is some intention of making it a condition of the election of a new Bishop of Niagara that he should promise not to leave the diocese for another. This last suggestion is so monstrous that we sincerely hope there is no possibility of its being seriously urged at any of the preliminary meetings for the selection of names, still less at the Synod assembled for the purpose of election. It must at once be manifest that any man who would enter into such

a bargain must be distinctly unfit for such an office—one who would be condemned beforehand. So much for this phase of the subject. It is necessary, however, to deal more at length with the argument against translations drawn from early canons and customs; to consider what these canons required, how they were understood, and how they should affect our own opinions and conduct. In the first place, then, the translation of a bishop from one See to another was forbidden by the early Church, but by no means in the definite and inflexible manner which some appear to think. Thus the 14th Apostolic Canon says that "it is not lawful for a bishop to leave his own diocese and go to another, but it goes on, "unless because a reasonable cause compels him"—the reasonable cause being the good of the Church and of souls. The Council of Nicæa (Can. XV.) forbid translation without any exceptions; yet showed by its practice that the rule was not an iron one, since it did actually decree the translation of a bishop. Many other early authorities condemned translation, but generally on the ground of its being effected *per ambitionem* or through some other unworthy cause; and so early as the time of Gregory the Great, many translations took place, all of them, apparently, for good reasons. We see, then, that the rule of the early Church did not prevent such translations when there was good reason for them. We might be content to leave the matter thus; but there are some considerations that may usefully be recalled in connection with this subject. In the first place, no disciplinary regulations of the Church, however ancient, are binding upon all ages. Doctrines, indeed, may not be changed, because they are the statements of truth, but rules may be adapted to changing circumstances. The first Apostolic Council forbade the eating of things strangled, and yet such things are now eaten by Christians freely. The early Church forbade a bishop to marry twice; and yet there are many bishops who marry a second time in our own day. Bishops and clergy were forbidden by early canons to marry a widow; but there are at the present day many clergymen and some bishops who have married widows. Do we find any fault with them? By no means. The law permits their marriage—the law of Church and of State—and we are quite content that they should take advantage of it. But then it will not do to quote the customs of the ancient Church, as though they must necessarily be binding in one case, and habitually ignore them in another case. The plain truth of the matter is that the rule has been found to be inconvenient, and, therefore, has been altered, and in doing so, the Church of later times has shown no disrespect to the early Church. The safety of the people has been declared to be the supreme law of the State, and the interest of the Christian society must be the ends sought by the laws of the Church. In the Latin Church, translations, if not frequent, are common. The great Archbishoprics are generally occupied by those who have been proved in a lower post, and this is quite reasonable. So it is in the Church of England. It is very rarely that a priest is appointed to the primatial See of Canterbury. It is the same with York. Even the great Sees of London, Durham and Winchester are generally filled by bishops who have previously occupied inferior Sees. Bishops Lightfoot and Westcott, of Durham, are probably the only ex-

ceptions in the last two or three generations. The American Church has fallen back on the old rule in a somewhat mechanical and unspiritual manner. Perhaps it was their queer doctrine of equality by which they were determined, or they may have been afraid to follow English precedents. We doubt not that some time in the future—it may be many years hence—the rule will be found inconvenient and will be altered. At any rate such a rule, opposed as it is to the experience of centuries, cannot influence ourselves in Canada.

THE REV. C. R. BELL, MUS. DOC.

The Rev. Christopher Rolis Bell, Mus. Doc., passed from this life on Sunday, 19th inst., aged 74, at his residence, 468 Quebec Ave., Toronto Junction. Mr. Bell came to this country from England. For some time he was engaged in the insurance business in Toronto; his mind, however, was set on the ministry of the Church, and he was ordained deacon; he was priested in 1865, and entered the Diocese of Toronto on June 24th, 1872. He served as missionary at Egansville, Masonville, Brooklin, Scarboro, Lakefield and Bradford; his last field of work being Keswick and Roache's Point on Lake Simcoe. Advancing years and declining health caused him to retire from active missionary and parochial work, and take the rest which the Commutation allowance provides for the feeble step and the stooped back. This year has been a severe one in the matter of death with the clergy of the Diocese of Toronto, Mr. Bell being the fourth who is gone from the clerical staff to the rest that awaits the servants of God.

WHAT THE CHURCH IS NOT.

The Church is not a concert hall nor a place of entertainment for the musically inclined. It is not a lecture bureau. The Church is not a mere *idea* to be developed, nor a mere *emotion* to be felt. It is a definite institution. Another false view of the Church, which is not true to the facts, is this: That the Church is an association of men. A number of men get together and adopt articles of association. But no number of men can get together and form the Church, any more than a number of men can get together and form a family. One must be *born* into the family in order to be a member of it, and one must be *born* into the Church in order to be a member of it. The way the son or daughter gets into the family is by birth; the way children or adults get into the Church is by *birth*, birth by baptism. This is the universal sign of entrance, and the act of admission into Holy Church is by *baptism*. If you ask why is this, go back to Christ and ask Him. He made that sign and that holy rite for entrance to the Church. But baptism is the way into the Church; then there must be a Church into which to get, and this Church is not by association, it is by Divine constitution. How? By Christ's power and authority while in the flesh on the earth, and by His promise to be with the Church so constituted to the end of time. The Church is not a matter of accident. It is not a Wesleyan idea, or a Lutheran idea, or a Calvinistic idea. It is Christ's Divine Society on earth, with certain officers who have His authority for doing what they do. The postmaster has authority for stamping letters and distributing the mail. He gets it from the government. None of us could associate together and form a government post-office and conduct it. A Church is under the delegated authority of Christ. The view, then, that the

Church is a mere idea, an emotion, a truth floating through the minds of men, is a false view; the view that the Church is an association of men for religious purposes is a false view. The view that it is Christ's institution is the true view.

THE MISSIONARY FIELD.

JOHANNESBURG.—Matters are ripe now for the extension of Church work in the parish, and at a meeting of St. Mary's Vestry, at the beginning of last month, a scheme to build three churches to take the place of the one building now existing, and which is quite inadequate to meet the needs of the parishioners, was resolved upon amid many manifestations of enthusiasm, one speaker clinching his remarks with an offer to start the fund with £1,000.

CAPE TOWN.—At an Ordination held by the Bishop of Cape Town, in St. George's Cathedral, Cape Town, the following deacons were admitted to the Order of the Priesthood:—Rev. F. M. C. Boehm, assistant curate of Mossel Bay; Rev. N. W. Fogarty, assistant curate of Oudtshoorn; Rev. W. N. C. Marchant, assistant curate of St. Paul's Church, Cape Town; Rev. J. H. Whaits, assistant curate of Stellenbosch. These four gentlemen were students of St. Augustine's College, Canterbury. At the same time and place, Mr. Smart, a student of Dorchester Missionary College, was admitted to the Order of Deacons, and afterwards licensed as assistant curate to St. Philip's Mission, Cape Town.

CENTRAL AFRICAN MISSION.—At an Ordination by the Bishop of Zanzibar, at Magila, East Africa, on March 15th, the Rev. Samuel Schoza was ordained to the priesthood.

A letter has been received at the Church Missions House, New York, from the Bishop of Alaska. The portions of public interest are here given: You will, doubtless, be pleased to have some news from Alaska, now that I have, in the providence of God, entered upon my duties in this jurisdiction. There is no doubt you have heard accounts of the marvellous immigration of men to Alaska this spring, on their way to its gold fields. Every boat arriving here is crowded to its fullest capacity with men and freight. The "City of Topeka," on which the Rev. Mr. Beer and I were passengers, carried over 200 men with their dogs, bound for Circle City and Cook's Inlet. We held a service for them on the boat, at which all who could gain admission to the saloon were present. On the whole, they were an intelligent, decorous body of men. We found among them some members of the Church, one young man being the son of an honoured priest of the Church; and, with few exceptions, they expressed great joy at the thought that "the bishop" would visit them this season in the region to which they were going. The service was very impressive, and not without good results, as we afterward learned. Juneau, about 1,000 miles from Tacoma, is the port through which they pass to the Yukon. At this place many of them outfit for the long trip overland of 850 miles. This is an important point, and the place is likely to develop greatly, although the mountains, rising precipitously 3,600 feet high on all sides but the inlet, leave little space on the shore for much growth. The present population is about 1,800 whites, with some hundreds of natives. Saloons, variety shows, etc., are very numerous and alarmingly active and seductive. It seems impossible to rent a house. Mr. Beer and I lodge together in one small room, cold and bare, and are obliged to skirmish around for meals, while for a place to do our writing, we are obliged to resort to the small quarters occupied by the Rev. Dr. Nevius, which belong to the Presbyterians. There is no place to hold our services but the "Log-cabin Church," and there only in the fore noon of Sunday, etc. This privilege will soon be denied us, because the Presbyterians expect to occupy it themselves this summer. While speaking on this subject, I may say a word justifying our presence, though such justification is unnecessary. Our mission here is to the whites. It is the only mission to the white population in this

part of Alaska. A citizen of this place, with no partiality for us or our work, said in reference to it, that "the Episcopal Church deserves all respect for having spirit enough to undertake missionary work here among the white population." Besides, we have twenty-four communicants, and to care for them is a duty which justifies itself. To go back now to the want of a church building and residence, I must say that we shall be obliged to build, and that as soon as possible. We have a lot, but to hold it \$100 was borrowed and paid on it. I must pay this \$100, and the balance of \$275, if we are to keep possession. This I am doing. What the people will be able to do themselves, I am unable to say; but they are willing to do all they can. However, they will not respond, I think, until they see that the Church is serious by at once making the start and assuming immediate responsibility. This work must go on, and I trust the Church will stand by me, and help me to do it. Opposite Juneau are the Treadwell and Mexico mines. Over 600 people reside here, and so far our Church alone has given them services. Here we ought to have a little chapel, but of this I must speak later. The Romanists have been trying to get the company to allow them the right to erect a hospital; they have one in Juneau. Our coming is inciting them to possess as much as they can before us. Circle City, on the Yukon, and 850 miles from here, is a town of 1,500 people. It is the centre of the mining region. It is a very important place. No mission has, as yet, been established there. Were it not that I feel that the Church expects me to visit this place before recommending the appointment of a missionary here, a medical man, I would immediately recommend that the Board should authorize me to place one here now—take him in with me. I am in doubt as to whether it would not be wise to have my friend, Dr. Campbell, follow me at once to Circle City (he cannot leave until May 1), instead of placing him at the mines. I fear that before I am able to return from my trip to the Yukon and report—about November—we may lose a splendid opportunity. I would be thankful if you presented this statement to the Board. Cook's Inlet is rising into as great a prominence as Circle City. Thousands are pouring into this place. I cannot reach it myself before October. I feel that we ought to be in evidence there at the earliest possible moment. But I cannot dwell further on this point, as I must close in time to catch the mail steamer. Please do not forget the necessity of a church and missionary residence at Juneau—an immediate need. Praying that God may put it into the hearts of our beloved people to respond quickly, generously and universally to the work of the Lord, to the help of the Board, not only to Alaska but everywhere, I am faithfully yours,
P. T. ROWE.

Juneau, Alaska, March 28, 1896.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

| | |
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| Previously acknowledged..... | \$293 00 |
| W. T. H. Selby, Orillia | 1 00 |
| A thank offering for great mercies from J. P., who wishes she had it in her power to make it hundreds..... | 50 |

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

LENNOXVILLE.—*Bishop's College*.—The Principal preached in Christ Church Cathedral in the morning, and in the Church of St. James the Apostle, Montreal, on the evening of Palm Sunday, and in the Cathedral again on Monday, in Holy Week. On Easter Day he celebrated at Grace Church (Rev. Dr. Ker, rector) at 11 a.m., and preached at Evensong. On Wednesday, Thursday and Friday evenings in Easter week, he lectured on "Cambridge and Famous Cambridge Men," in the school-houses of St. James the Apostle, St. Martin's and St. George's, respectively. The proceeds were in aid of the Bishop Fulford memorial window in the College Chapel.

Convocation of Medical Faculty.—On Wednesday, April 8th, the 25th Convocation of this Faculty was held in the Synod Hall, Montreal, on which occasion there was conferred the degree of D.D.S., for the first time, by the lately formed Dental Faculty; Chancellor Heneker presided. There were on the platform with him Rev. Principal Adams, Rev. Dr. Ker, Rev. Canon Mussen, Rev. G. Abbott-Smith, Acting Chief Justice Tait, Dr. F. W. Campbell, Dean of the Medical Faculty, J. H. R. Molson, Esq., F. Wolferstan Thomas, Esq., members of the Faculty of Medicine, and others. Speeches were made by the Chancellor, Dr. Campbell, Dr. Beers, Dean of the Dental Faculty, Rev. Dr. Adams, Mr. Molson, Mr. Justice Tait, and others. The degree of M.D., C.M., was conferred upon seven candidates, after which the degree of Doctor of Dental Surgery was granted to sixteen graduates in the Dental Faculty. There are one hundred students in the Medical Faculty.

St. George's Church.—At this church, of which the Rev. Professor Scarth is rector, there were over 150 communicants on Easter Day—equally divided between the 8 and 11 o'clock celebrations. We are glad to report that the first part of the new church building, contemplated for some years, to replace the present one, will be begun this summer. The demolition of the tower and spire, the erection of a new and extended west end, and the removal of the unsightly galleries, will be proceeded with at once. This is part of a scheme for building an entirely new church of gothic design on the site of the present one, which has stood for fifty years, and which will be torn down from time to time. The erection of a nave and choir will be left for a future date. A sum of about \$4,000 is in hand for this work. Excellent work is done in this church; the services are hearty and reverent, and the teaching on distinct Church lines.

Bishop's College Jubilee Fund.—The following subscriptions have been received towards the \$10,000 required by July 31st. Sums previously acknowledged (including W. T. S. Hewitt, Esq., Ottawa, \$25, omitted from a previous report), \$3,960 82: James Ross, Esq., Montreal, \$500; E. L. Watson, Esq., Dunham, \$100; Harry Abbott, Esq., Montreal, \$100; H. Montagu Allan, Esq., Montreal, \$100; S. O. Shorey, Esq., Montreal, \$100; F. Boas, Esq., St. Hyacinthe, \$100; A. F. Simpson, Esq., Lennoxville, \$100; J. W. M., Montreal, \$75; Rev. Professor Wilkinson, Lennoxville, \$60; Chas. Cassils, Esq., Montreal, \$50; George Hague, Esq., \$50; T. A. Mackinnon, Esq., Boston, Mass., \$50; Very Rev. Dean Norman, Quebec, \$50; G. B. Pattee, Esq., Ottawa, \$50; Arthur Wilcocks, Esq., Richmond, \$50; Rev. A. J. Balfour, Quebec, \$50; Rev. Prof. Parrock, Lennoxville, \$30; W. W. Robinson, Esq., Q. C., Montreal, \$25; B. Marcuse, Esq., Danville, \$25; B. A. Boas, Esq., Montreal, \$25; A. Cowen, Esq., Montreal, \$25; C. S. McDougall, Esq., Lennoxville, \$25; Sir W. H. Hingston, Montreal, \$25; A friend, Montreal, \$25; Rev. H. Dickson, Inverness, \$20; Captain Carter, Quebec, \$20; J. B. Learmont, Esq., Montreal, \$20; F. E. Meredith, Esq., Montreal, \$20; L. H. Davidson, Esq., Montreal, \$20; W. B. Neil, Esq., Sherbrooke, \$15; Ernest Stuart, Esq., Montreal, \$10; A student, Lennoxville, \$10; J. D. Laing, Esq., Montreal, \$10; F. J. Sheppard, Esq., \$10; P. Mackenzie, Esq., \$10; Miss Badgley, Lennoxville, \$10; Rev. W. T. Lipton, \$10; E. McLea, Esq., \$10; L. H. McClintock, Esq., Colorado, \$5; Rev. R. F. Taylor, \$5; H. B. Macdougall, Esq., Montreal, \$5; W. G. Stephen, Esq., Montreal, \$5; M. R. Lyster, Esq., Cape Cove, \$3; Miss D. C. Badgley, Lennoxville, \$3; Miss E. M. Badgley, Lennoxville, \$2; G. C. Smith, Esq., Montreal, \$1; W. A. Ward, Esq., Montreal, \$1; Miss M. Woodford, Lennoxville, \$1; J. Johnson, Esq., Lennoxville, \$1; Miss I. Read, Lennoxville, \$1; total subscriptions to 17th April, \$5,978.82. Subscriptions may be sent to A. D. Nicolls, Esq., M.A., Bursar, Bishop's College, Lennoxville.

Death of Mrs. Roe.—Only three months ago we had to chronicle the death of Miss Roe, daughter of the Ven. Archdeacon of Quebec. Now Mrs. Roe has been called to her rest. During the time that the Archdeacon was Professor of Divinity, Mrs. Roe endeared herself to all with whom she came in contact in Lennoxville. The body was brought from Windsor Mills on Friday, April 17th, for burial at Lennoxville, the first part of the burial service having been said at St. George's, Windsor Mills. As a mark of respect the faculty and students attended the funeral in a body. The Rev. Professor Scarth said the service at the grave side, where the hymn "Nearer My God to Thee" was sung.

The memorial in Lincoln Cathedral to the late Dean Butler is to be unveiled this month by the Bishop of Ely. It consists of a life size recumbent effigy in alabaster on an altar-tomb.

ONTARIO.

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

GANANOQUE.—Christ Church.—The three services on Easter Sunday were all largely attended, the number of communicants at the early and mid day celebrations being the largest in the history of the parish. The church was beautifully decorated. The services were heartily rendered by the excellent choir and congregation. At the vestry meeting the Churchwardens presented their financial statement, which was an excellent one, and showed that without any canvass of the parish or special effort on their part, all expenses of the church had been paid by the voluntary Sunday offerings of the congregation, and a surplus remained. A cordial vote of thanks was extended to the retiring wardens. Wardens W. T. Sampson and W. B. Carroll were re-elected. Mr. C. E. Britton presented a report from the Girls' Friendly Society, who in the past 18 months have paid off a mortgage of \$350 on the parsonage, and now have on hand in the bank a further sum of \$175. The rector bore testimony to the noble work being carried on by the Society, and a vote of thanks was cheerfully accorded them. Votes of thanks were also tendered the organist, choir and sexton. Delegates—W. B. Carroll, J. C. Ross and Major Jackson.

OTTAWA.

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

OSNABRUCK AND MOULINETTE.—The Lenten services in this parish were better attended than in any previous year. Five special week-day services were held every week in the several churches of the parish, including a weekly Thursday celebration at 9 a.m., at St. David's, Wales. During holy week services were held twice a day up to Good Friday at St. David's, in the morning at 9 a.m., and in the evening at 7.30 p.m., attended by large congregations. The evening services were specially arranged, and included the singing of "The Passion of Jesus," and "The Story of the Cross." On Good Friday, service was held in each church, beginning with Matins, Litany, Ante-Communion and sermon at St. Peter's, Osnabruck Centre, at 10 a.m., followed by a service of "The Three Hours' Agony," at Christ Church, Moulinette, in the afternoon; and ending with Evening Prayer and sermon at 7.30 p.m. at St. David's. On Easter Eve, Evensong, with address, was held in St. David's at 7.30 p.m., followed by an address and prayers preparatory to the Holy Communion. The Easter festival was a very bright and joyous one. All the churches were beautifully decorated, and crowded with reverent worshippers. The first celebration was at 7 a.m., at St. Peter's, Osnabruck Centre, where there were 41 communicants. Matins and Holy Eucharist, with sermon, followed at St. David's, at 10.30 a.m., with 180 communicants. At 3 p.m. Evensong, with sermon, was held at Christ Church, Moulinette, and the happy day ended with Evensong and sermon at St. Peter's at 7.30. On the Octave of the Feast the Easter Eucharist of Christ Church was celebrated at 10.30 a.m., bringing the total number of persons who had made their Easter communion up to nearly 300. In the afternoon at 3 p.m., the Easter service of St. David's Sunday-school was held in St. David's Church, the scholars marching in procession from the basement to the church, wearing badges and carrying banners. The rector catechized the children on the teachings of Easter. During the festival the three congregations and Sunday-schools made special offerings towards the completion of the Ottawa Episcopal Fund amounting to upwards of \$60. The Easter vestries passed off very satisfactorily. In each case the churchwardens' report revealed a year of financial prosperity. The Rev. R. W. Samwell, the rector, took the opportunity of expressing his thankfulness to his people for their unvarying kindness to himself personally, and more especially for their loyal support and co-operation in all that made for the prosperity of the church. The churchwardens elected for the ensuing year were as follows: St. David's Church.—Messrs. W. A. Wert and F. Warren; Christ Church.—Messrs. H. Waldorf and A. Baber; St. Peter's Church.—Messrs. J. Weagant and W. E. Poaps. Mr. Jas. E. Baber was re-elected lay-delegate to the Synod from Moulinette for another three years.

TORONTO.

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

St. John's.—The "At Home" given last Wednesday evening under the auspices of the senior Bible classes in the school-house, was in every way a great success. The room was tastefully decorated with flags and bunting by the members of the committee, a number of tables being arranged for games, etc. The programme was exceptionally well rendered. The song, "A Sailor's Anchor," by Mr. H. P. Redway, was greatly appreciated. A recita-

tion entitled "Nearer to Thee," was given with much feeling by Miss E. Coates, and Mr. H. Bennett excelled himself in a number of comic songs. A piano duet was given by the Misses Vardon and Pepper. Miss L. Medcalf played a violin selection in a pleasing manner, and was followed by Miss Lottie Young with a piano solo. A phonograph, under the direction of Mr. Parkes, rendered several selections during the intermission, and Miss McGraw acted as accompanist in an able manner. Rev. A. Williams occupied the chair, and refreshments were served during the evening.

St. Stephen's.—The closing "At Home" of the Literary and Hospitality Chapter of the Y. P. A., on Monday evening last, attracted a large number of the members of the congregation, who heartily enjoyed the capital programme, and also the good things so generously provided by the ladies of the chapter, who presided over prettily decorated refreshment tables, arranged around the school-room. The musical programme was given by Miss Lillian Porter, St. Croix, Gowanlock, Mrs. Douglas, and Mr. Harold Patriarche. Mr. Chas. J. Ager, president of Holy Trinity Church Y. P. A., addressed the meeting, after which the rector, in a brief speech, congratulated the chapter upon their work during the past year.

Tenth Annual Meeting of the Church of England Women's Auxiliary to Missions, held in Y. W. C. G. Hall, 21 McGill St.—Wednesday, 1.30 to 2.30 p.m. Delegates presented their voting certificates to credential committee. 2.30—a good attendance. Delegates seated ground floor, other people in the gallery. The Diocesan President in the chair—on her left Rev. Canon Osler. Several women had seats on the platform, among whom were Mrs. DuMoulin, Mrs. Davidson, Mrs. Banks, Mrs. Grindlay, Miss Osler, Mrs. Montizambert and Mrs. Cummings. The proceedings opened by singing hymn 121. Hymnal Companion, after which prayer was said by Rev. Canon Osler. The President then called on the Diocesan Secretary to read correspondence, when letters of greeting were heard from the respective Dioceses of Huron, Niagara and Athabaska, all couched in terms of sincerity and prayerful interest. Mrs. Montizambert brought greetings from Provincial Board. Mrs. DuMoulin then tendered cordial greetings to delegates from outside places. Alluding to a report of Dame Rumour, in that the air of St. James' Cathedral and school-house struck a chill to the heart of the stranger, the speaker asked the visiting delegates to turn a deaf ear to such rumour, and to be assured that the door of both cathedral and school-house were on the latch to them all. The Diocesan Secretary then gave a most interesting report of the ten years work done by the Auxiliary, stating that a few years ago the average attendance at Board meetings was under 20, while now as many as 180 gathered together. There are now 3,450 members in the Diocese of Ontario. Much satisfaction is experienced over the fact of the promise given by Mr. Wm. Cooke to act as auditor, in room of the late lamented Mr. Gilmour. The Secretary also announced that the extra cent a day fund for March had been sent to the relief of the Armenians. The President then called for the Treasurer's report, which, in a clear and concise manner, was presented by Mrs. Grindlay. Mrs. Banks, of York Mills, gave an exhaustive report of work accomplished during the year, stating that 210 bales had been shipped during the year. The Indian Department—as had been announced in these columns at an earlier date—has consented to return expense of transit on bales. Several communion sets have been sent to poor missions. The want of such vessels in many places was alluded to in terms of much feeling by Mrs. Banks. The Treasurer's report of extra cent a day fund was then read. Mrs. McDougall read the report of Ministering Children's League in affiliation with the Women's Auxiliary, the motto of those little people being "No day without a deed to crown it." Mrs. Hodgins then read the report of literature committee, which proved the fact of the library being a power for good in the hands of the W. A. Mrs. Morgan gave a report of parochial missionary collections. Miss Osler gave an account of work among the Jews. Mrs. S. G. Wood, in forcible and earnest words, moved the adoption of the reports; carried. Hymn 220, Ancient and Modern, was then sang with much fervour, after which the paper of the day was read, the President's address, which must have electrified many clergy among the audience by its sound arguments and convincing points, as also its being permeated by instructive teachings to branches in Auxiliary work. After the Doxology the meeting adjourned. 8 p.m.—annual service in St. James' Cathedral. Sermon by Rev. J. C. Farthing, of Woodstock; collection on behalf of missions. Thursday, April 23rd.—9.30 a.m.—Holy Communion in St. James' Cathedral. Guild Hall.—11.00 a.m.—Hymn 217 H. C.; 217 A. & M.

Prayers. Roll Call. Minutes. Discussion: "The Benefit of Definite Pledges," led by Mrs. Grindlay. Miss Keafler, of Weston, Miss Ayer, of Cobourg, and others took part. Nomination of Diocesan officers and designation of Life Membership fees by ballot during recess. 2.30 p.m.—Hymn 168 H. C.; 363 A. & M. Address: "The General Thankofferings," Miss Montizambert, Provincial Corresponding Secretary. Hymn 375 H. C.; 540 A. & M. "A Model Parochial Monthly Meeting." Those taking part in discussion were Mrs. Moberly, Collingwood; Mr. Stennett, of Cobourg; Mrs. Ingus. This is only a sort of object lesson "Model Meeting" for the benefit of new and inexperienced branches. Several topics will be discussed which are "vexed questions." Question Drawer. Doxology. 7.30 p.m.—Public Missionary Meeting in Guild Hall. Attended by the Junior Branches and Ministering Children's League, as well as by Senior Branches. Chairman—The Lord Bishop of Toronto. Hymn. Brief reports by Secretaries. Hymn. Collection. Lime light views of the far North, shown by Mr. Whittemore, and explained in an address by the Rev. J. O. Stringer, of the Diocese of Mackenzie River, the only white missionary labouring in the Arctic circle. The first portion of the address was a description in part of the life led by the Esquimaux in the distant north. The ordinary attire worn by Indians and Esquimaux in the Arctic circle was exhibited through the kindness of friends who appeared in the costumes. A number of unique and interesting relics were also shown and explained. The latter part of Mr. Stringer's address was illustrated by stereopticon views, which were much enjoyed. The whole address proved intensely interesting and absorbing, especially as the speaker treated of a territory never before visited by a white missionary, and only known to whalers and Hudson Bay traders. Many were the interesting incidents told of the work in this almost unknown land, and of the queer people who inhabit it, and who by a strange coincidence will wear beads of no other colour than red, white and blue. Very modestly, and rarely referring to his own work, the lecturer told of the splendid work achieved since he first went to the Lone Land, four years ago, both among the Esquimaux and their equally barbaric white brethren, the whalers. Earnestly he pleaded that help might be sent out at once, and said that two ladies and one young man were even now waiting and prepared to go if only the funds could be obtained to take them there. The young man asked nothing for his labours but the privilege of engaging in the work in that frozen country. This address is the last that Mr. Stringer will deliver before leaving, with Mrs. Stringer, for his mission, on the 13th of next month. He expects it will take from two to three months to reach their destination. Hymn. Doxology.

SCARBORO.—We are very sorry to hear of the death of Miss Jackson, which occurred on the evening of Sunday, the 19th inst. Miss Jackson was an active member of Christ Church, and ever ready to render assistance to further the good work in the parish. She had a beautiful voice, which will be greatly missed by all in the congregation. She was a loving daughter, beloved and respected by all. We tender our deepest sympathy to her home circle, especially her father, Mr. Thompson Jackson, who is at present Churchwarden of Christ Church, and an earnest and ever willing worker.

NIAGARA.

HAMILTON.—*Christ Church Cathedral*.—Dr. Ridley was appointed rector's warden and J. M. Burns was appointed people's warden at the meeting held last week. The fifty-fourth annual service of St. George's Society was held in this church. The members, headed by President W. F. Burton, marched to the cathedral, accompanied by delegations of the Sons of England, St. Andrew's Society and the Irish Protestants. Among the past presidents of St. George's Society present were: George Roach, J. J. Mason, H. N. Kittson, Thomas Mason, S. J. Whitehead and F. Mackelcan, Q.C. Rev. Canon Bland and Rev. George A. Forneret, chaplains of the society, assisted in the service, a very able sermon being preached by Rev. Provost Welch, M.A., of Trinity University, Toronto. His text was, "Blessed are the people who have the Lord for their God" (Psalms cxlv. 15). From these words he preached a scholarly and analytical discourse.

St. Mark's.—Rev. Canon Sutherland, in his sermon on Sunday, referred to the departure of Bishop Hamilton. He said: "There is not a village in the diocese where he will not be missed; for, though he never forgot that he was a bishop, he always remembered that he was a man. To myself what the loss is I will not say—the pulpit is not the place for the expression of personal grief; rather I would merge my own feelings in the common regret. Only the Great Shepherd and Bishop of our souls knows how we mourn the removal of the faithful

shepherd, the retiring bishop, Charles, once Niagara, now, alas Ottawa."

St. Luke's.—At the adjourned vestry meeting held Monday, the 20th inst., J. W. Hotrum was elected people's warden, and Thomas Clay was appointed by the rector. George Hewson is vestry clerk.

St. John the Evangelist.—C. J. Dixon, Mus. Bac., organist of the Church of the Ascension, gave an organ recital in this church on Tuesday evening, the 21st inst. There was a fair audience and the programme admirably rendered.

St. John's Church.—The Girls' Friendly Society gave a delightful entertainment on last Thursday evening; the school room was well filled. A pretty scarf drill under Sister Evelyn's training was much liked. At the close a handsome Bagster Bible and markers was presented to Mrs. Brine by the Girls' Friendly. Much interest is felt as to Mr. Brine's successor. A most interesting feature of the Women's Auxiliary was the memorial, moved by Mrs. Edward Martin, seconded by Mrs. Fessenden, and signed by the officers of the Board, to the House of Bishops, asking them not to consent to the removal of their beloved bishop, who had been such an inspiration in all missionary work. The memorial was unanimously adopted, and Rev. E. Whitcombe went as bearer to Montreal. Alas! that it, among other efforts, should have proved so futile.

Rev. J. S. Stringer has been exciting much interest in work among his far distant people, the Esquimaux. The Church of the Ascension is prepared to send a missionary, and has contributed largely to this work. The addresses were most interesting, and the needs most pathetically presented. Money for a small bell to weigh 150 lbs. was collected by Mrs. Fessenden, as the result of his address at the cathedral.

DUNDAS.—*St. James'*.—The Brotherhood of St. Andrew chapter met on Wednesday, the 15th inst., Director Tresham presiding. There was a good attendance of members. Brothers Tresham and Galway were appointed to conduct mission services in Victoria School-house Mission, while the Rev. E. A. Irving and Bro. S. Milington take charge of the Valley mission. It was decided to get out a new leaflet for the Brotherhood. Director Tresham gave a recitation, and promised with the assistance of Bro. Stanley to provide entertainment for the next meeting.

HURON.

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

BRANTFORD.—*St. Jude's*.—At the annual vestry meeting the rector, Rev. T. A. Wright, occupied the chair. The rector appointed Mr. Thos. A. Good his warden, while the vestry elected Mr. G. G. Lambdon. Mr. J. Spence and Col. Gilkinson were elected lay delegates to the Synod. The contributions of the parish amounted to over \$3,000 for the year, and the wardens' statement showed \$85 on hand. The rector's stipend was raised \$100.

CLINTON.—*St. John's*.—At the annual vestry meeting the rector, Rev. Wm. Stout, presided. Mr. John Holmes was chosen to be lay representative to Synod; Messrs. S. Sturdy and Wm. Miller, Churchwardens, and Mr. Jas. Connolly, sidesman for the current Synod year. This church has made marked progress during the past year; a shed has been built and the church considerably improved, and the average of congregation and number of communicants have largely increased, and the state of finances shows a respectable amount of cash balance for further improvements. Much, under God's blessing, is due to the harmonious concord which exists. The wardens and vestry spoke in the warmest appreciative terms of their pastor for his efficiency, zeal and uniformly obliging courtesy in all his intercourse with the people, in promoting every interest of the church in their midst.

STRATFORD.—*Home Memorial Church*.—It having been reported that the Rev. Rural Dean Deacon intended to resign this parish, the Easter Vestry here and at Sebringville passed very strong and flattering resolutions in praise of Mr. Deacon and urged him to stay on, and he assured them that he would still continue their pastor.

ST. JOHN'S.—NEAR LONDON.—During Ven. Archdeacon Marsh's illness, the work has been under the charge of Rev. Canon Smith, assisted by Mr. Ernest Smith, of Huron College.

PARKHILL.—*St. James'*.—The Easter reports of this parish show continued and increasing prosperity. By the death of Mrs. Sawyer, the dwelling occupied by the incumbent came into the possession of the parish, and as soon as the necessary papers are made

out will be deeded to the Synod. The number of communicants Easter morning showed a decided increase over the previous years, whilst the collection was the largest Easter collection in the history of the parish. The following is taken from the Easter report and gives the policy of the retiring wardens: The churchwardens, in submitting their annual statement, are pleased to be able to congratulate the vestry on the favorable position we occupy financially, and trust your zeal will not diminish during the coming year. The Mission Fund of the diocese is heavily overdrawn, and it should be the aim of this parish to become self-sustaining and relieve the Synod of the amount we annually receive from it. The envelope contributions show a slight falling off as compared with the previous year, and we would suggest a canvass among the congregation in order that the list of envelope contributors may be increased. Those in arrears will kindly place the balance on the collection plate as soon as possible to enable necessary repairs to be made. The retiring wardens desire to express their grateful thanks to the Ladies' Guild for their cheque of \$45, thus allowing them to show a slight balance to the good. The officers for the year are Jos. Simpson, people's warden; J. F. Roberts, Incumbent's warden. Wm. Stanley, lay delegate; G. M. Wedd, auditor; Wm. Watson, vestry clerk. Votes of thanks were given to the retiring wardens, organist and choir, Ladies' Guild and others who had assisted in church work.

INGERSOLL.—At the adjourned vestry meeting the vestry granted the Rev. Arthur Murphy a month's holiday, and will defray the expense of a substitute during his absence.

RUPERT'S LAND.

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

HOLLAND.—On April 10th, Emmanuel Church, Holland, was the recipient of a very chaste free stone font bowl from Mrs. Holland. "In Memoriam" to her husband, who died April 11th, 1894. It was used for the first time on Sunday afternoon, April 19th, when three of Mrs. Holland's grand-children were admitted into the church through the sacrament of baptism. The font is octagon shape to correspond with the wooden pedestal on which it stands, and is placed in its proper place at the entrance of the church. On one octagon is carved I. H. S., on the other the inscription, and on the others Maltese crosses. It was made at the marble works of Hooper & Co., Winnipeg. Emmanuel Church only needs now a Communion set in order to complete everything necessary for the proper conducting of services of the church. Who amongst your readers will supply the want?

British and Foreign.

The Archbishop of York is going abroad for about three weeks.

The Bishop of Worcester is going abroad to recruit his health, and has cancelled all immediate engagements.

The Bishop of Winchester's health has suddenly broken down, necessitating his cancelling all immediate engagements and leaving England.

Chichester Diocesan conference will be held this year in the dome of the Brighton Pavilion, on Wednesday and Thursday, October 21st and 22nd.

The Rev. C. E. Storrs, vicar of Ellacombe, Torquay, has had the honorary degree of Doctor of Divinity conferred upon him by the Western University of Canada.

On Palm Sunday, the Bishop of Exeter, who has been visiting Ipplepen Deanery, confirmed 102 cadets on Board H.M.S. *Britannia*, where he was the guest of Captain Moore, R. N.

The Rev. R. R. Dolling has received during Lent the sum of £320 towards the £3,000 debt on the work at St. Agatha's, Sandport, for which he has made himself responsible.

On the occasion of the visit of the Prince and Princess of Wales to Croydon on May 15th, to open the new town hall, the Archbishop of Canterbury will conduct a religious service in the Council Chamber.

The Rev. J. O. Coleman, senior curate of St. George's, Bolton has been appointed to the incumbency of the new parish of St. Barnabas, Bolton. Mr. Coleman will probably enter upon his new duties immediately.

The Bishop of Southampton has accepted a vice-presidency of the Missions to Seamen, which maintains a chaplaincy and three readerships for the service of the shipping off the coasts of Hampshire and the Isle of Wight.

The Rev. John Newman Harrison, of Reigate, was presented recently with a purse of five hundred guineas, on the occasion of the jubilee of his ministry as vicar of that parish. The subscribers numbered nearly a thousand.

A retreat for laymen is to be held, by kind permission of the Dean and Chapter, in St. Paul's Cathedral on Saturday and Sunday, the 2nd and 3rd of May. The retreat will be conducted by the Rev. Fr. Maturin, S.S.J.E.

The Rev. F. H. Burrows, Diocesan Inspector of Schools for the Diocese of Manchester, and Chaplain of the Prestwich Union Workhouse, has been offered by the bishop, and has accepted, the living of Christ Church, Ashton-under-Lyne.

The Rev. Charles Lester, who has for thirteen years been in charge of St. John's Church, Bootle, has accepted the offer of the country rectory of Bleadon, near Weston-super-Mare, which has been made to him in exchange by the Bishops of London and Bath and Wells.

At a special meeting of the London Diocesan Council of the Church of England Temperance Society, the Rev. Dr. F. E. Ridgeway was elected chairman for the year 1896-7, and the Rev. W. G. Morcom and Mr. Joseph Box were elected vice-chairmen, and Mr. A. F. Govett, J.P., as treasurer.

The Vicarage of Hartford, near Huntingdon, to which the Rev. Dr. Banks has been inducted, is of the gross value of £120 per annum, with sixty-four acres of glebe and a residence. At one time in its history the vicarage was part of the marriage settlement of the wife of Oliver Cromwell.

A public invitation has been issued, dated Easter Sunday, by Cardinal Vaughan (England), Cardinal Logue (Ireland), and Cardinal Gibbons (America), to the people of these three countries, to unite in urging the formation of a permanent tribunal as an International Court of Arbitration.

The Commission of Inquiry into the validity of Anglican Orders met at the Vatican. The President of the Commission is Cardinal Mazzella. Theoretically, the deliberations of the Commission are absolutely unimportant, as the Pope could, if he wished, ignore any decisions to which it might come.

Canon Knox Little has finally decided to decline the vicarage of Mortlake, and the Dean and Chapter of Worcester have conferred it on the Rev. Walter Coplest on Furneaux, Vicar of Leamington. He graduated at Brasenose College, Oxford, and was for a time Curate of Leeds under the Bishop of Truro.

A chapel in Hyde-Park place has lately been built and is now being decorated with pictures by Mr. Frederick Shields. The purpose of the chapel is indicated by notices on each side the entrance door, where "passengers through the busy streets of London are invited to enter the sanctuary for rest, silence and prayer."

A complete set of white linen vestments was presented to the vicar of St. Ives, Cornwall (Canon Jones), by the churchwardens in the name of 90 communicants, and were worn for the first time on Easter Day. There was a large increase of communicants last Easter Sunday. Church life in the old town is looking up.

At St. Paul's, enormous congregations thronged the building throughout Holy Week. The services were as usual; on Easter day—celebrations of the Holy Communion at 7.15, 8 and 8.30. The canticles at Matins were sung to Gunod's setting, the office of the Holy Communion to Stainer. The evening preacher was the Rev. Berdmore Compton.

A handsome memorial porch has been completed at the entrance to Hawarden Church, in memory of the late Mr. William Henry Gladstone, eldest son of Mr. and Mrs. Gladstone. A figure of the Good Shepherd occupies a niche above the entrance, and on either side are angels carved in relief. Beneath these figures are placed the words, "Holiness to the Lord."

The Rev. Forbes Phillips, on Easter Eve, admitted four Roman Catholics into the Church of England. The ceremony took place in Gorleston parish church, and the service used was that drawn up by Convocation in 1715, kindly supplied by the S.P.C.K.

The converts had already been confirmed by a Roman bishop, and on Easter Day they all communicated at the early celebration.

A massive jewelled altar cross, candlesticks, and vases, which have been presented to Ripon Cathedral in memory of the late Mrs. Bickersteth, were dedicated at the Easter Eve service. During the processional hymn the clergy and choir passed up the centre of the cathedral to the east end, where the dedicatory prayers were said by the Dean. The hymn, "Holy offerings rich and rare," was sung kneeling.

The Archbishop of York recently dedicated a number of gifts which have been presented to the Church of St. Matthew, Naburn, near York. The articles presented consist of seven antique Venetian brass sanctuary lamps, some handsome brass altar rails, and a beautiful Italian reredos in the form of an oil painting of the Crucifixion in three panels. The artist is a young Florentine painter, Signor Bargellini.

At the annual meeting of the North-Staffordshire Coal and Ironstone Workers' Permanent Relief Society, at Stoke-on-Trent recently, the Duke of Sutherland presented to the Bishop of Shrewsbury a fine old English chased silver bowl, as a token of the appreciation by the members of the bishop's untiring labour on their behalf during the last thirty years as chairman of the General Committee. There were 4,000 subscribers to the testimonial.

Mr. Byron Reed, M.P., having expressed the desire to resign his post of special lecturer of the Church Defence Institution from mid-summer next, the committee have unanimously resolved that "while accepting a resignation which terminates a long and much valued service, the committee remember with gratitude the zeal, energy, courage, and success which for over twenty years, and in most difficult times, Mr. Byron Reed maintained the cause of the Church."

Dr. E. J. Baxter, of Mpwapwa, in a letter to a Society writes: "I am glad to say that there is no longer any famine at Mamboya, but at Mpwapwa and Kisokwe the poor people are still suffering, having to live, except for the help we can give them, almost entirely on weeds gathered in the gardens and on the plain. Till the last few days the prospects of harvest looked very black, owing to drought. Now we have had some splendid showers, and everything looks more hopeful."

A correspondent who was present at Ely Cathedral in Holy Week says: "Many are doubtless wont to regard the capital of the Fenland as consisting merely of a noble cathedral and a tiny village beneath it. Such persons would have been struck with wonder had they heard the strains of Haydn's Passion music, as sung by the local performers, and witnessed the vast and reverent throng which filled Allan of Walsingham's Lantern to overflowing, and stretched far down into the nave."

At the early celebration of the Holy Communion on Easter Eve in the mortuary chapel of St. Sepulchre in the Church of St. Mary Magdalene, Paddington, an anonymous donor put £2,000 into the offertory for the purpose of entirely wiping away a large debt which had accumulated on the church and parish. The vicar, the Rev. W. H. Bleaden, announced the fact to the congregation, and a solemn *Te Deum* of thanksgiving was sung after Evensong.

The Incorporated Society for Promoting the Enlargement, Building and Repairing of Churches and Chapels have made grants for building the new Church of St. John the Evangelist, Hindley Green, near Wigan, £80; and towards enlarging and otherwise improving the churches at Cliffe-at-Hoo, St. Helen, near Rochester, £50; and Sunderland, St. John, £50. Grants from the Mission Buildings Fund have also been made for building mission churches at Northwood, Middx., £10, and at Hope, Hanley's, Staff S., £50.

By the direction of the Dean and Chapter, the window in York Minster, commonly known by the name of St. William's Window, has been recently thoroughly repaired. The stone work has been almost entirely renewed, the glass has been cleansed, releaded and carefully replaced. This has been done at a cost of £500, and not only the colouring, but the detail of the subjects in this remarkable window now stand out with a clearness, and are more easily distinguishable than has been the case for many generations past.

On Good Friday an ancient custom was observed at the Priory Church of St. Bartholomew-the-Great, West Smithfield. Twenty-one poor widows, mostly octogenarians, assembled in the graveyard at the

west end of the church, and in the presence of a large number of persons, including Mr. Churchwarden Turner and the rector, the Rev. Sir B. Savory picked up sixpenny-pieces from a certain "flat" tombstone. Out of a sum invested four years ago, a sum of 2s. is given to a few octogenarians, both male and female, to spend between Hosanna, Sunday and Easter Day.

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.

Powers of Churchwardens.

SIR,—The letter signed "Lex" in your issue of April the 2nd, replies clearly to my enquiry respecting churchwardens' powers. But for all that, my own rector interprets a Canon of the Synod of Huron as giving complete powers to the churchwardens under his advice to appropriate the weekly offerings (given for current expenses) towards beautifying and furnishing a new church built by the congregation themselves, without any consultation or consent of the vestry. To my mind this is contrary to the spirit of the Canon. It is certainly opposite to the "trend of Church history, which clearly indicates that the laity were consulted and taken into confidence." St. Cyprian, about the middle of the third century, said he did nothing without the advice of the laity, and it was only during times when the people were indifferent and ignorant that their power was suppressed. The Rev. Chancellor J. J. Lias, at a recent Decanal Chapter in my own county town in England, where the subject under discussion was, "How can vestry meetings under present circumstances be made more useful to the Church?" also affirmed that in arrangements of matters which concerned all, all should be consulted, with the exception, of course, that in the teaching of the people the clergy were responsible only to God and to the Church at large.

EX-CHURCHWARDEN.

The Extension of the Episcopate.

SIR,—I worked a parish consisting of four churches and a mission room for two and a half years (July, 1889 to January, 1892), in the county of Grey. It was about equal to two townships in extent, and was getting larger in almost every direction while I was there, without interfering with neighbouring parishes; and for the latter half of 1891 I held services in a sixth place—a vacant church—on Wednesday evenings. It became impossible for me to continue the work as it was, and I doubt if any clergyman could do so for many years. I would have either to work only part of the parish or resign. I chose the latter course and my responsibility ceased there and then. I hold that it was then the duty of the Church to make that into two parishes. It would have to either do so, or close up the weaker but not inferior portion. And I am sorry to have to say that the latter course was taken. The clergymen could close stations five and six themselves (for the third clergyman is there since my time), and the "Executive Committee" closed number four for them. Now what I believe would have been right for that parish when it was mine, I consider to be the best thing for this diocese. The Chatsworth parish would keep two good, able-bodied clergymen busy enough; and so would the Diocese of Huron tax all the strength, skill, and energy of two of our ablest and strongest bishops. As it was with the weaker portion of that parish, so it will be with many of the rural districts of the diocese in the future unless the remedy be speedily applied. That each of the Dioceses of Toronto and Huron is large and strong enough to be divided cannot well be denied by those who compare them with the others in this ecclesiastical province. Let us compare the whole number of clergy in each diocese in 1894; Algoma 29, Niagara 67, Quebec 72, Fredericton 79, Montreal 113, Nova Scotia 115, Ontario 184, Huron 155, and Toronto 189. When a diocese includes a large city, with many parishes therein, a bishop can oversee the work done by a larger number of clergy than he can where nearly all the parishes are in towns and villages. So the Diocese of Huron is in as much need of division as that of Toronto. It more closely resembles that of Ontario, which, though smaller, has already been divided, largely through the wisdom of the Archbishop. I will now proceed to suggest a division of this Diocese of Huron. Considering its shape, and seeing the direction in which the leading railways

run, I consider that the northern part should constitute the new diocese. The northern diocese could consist of the counties of Waterloo, Perth, Huron, Bruce, and Grey, with the township of Dufferin, which we have, and a portion of the north of Middlesex and Lambton, including the parishes of Grauton, Lucan, Ailsa Craig, Park Hill, and Forest on that line of railway. From Brant to Essex, including both, would form the other diocese, consisting of nearly eight counties. The whole diocese should raise the new episcopal endowment, but the southern portion—having nearly all the endowments, which, with the assistance of Parliament, may one day be turned into cash for the general work of the Church,—should contribute much the larger share. All the funds would of course be divided in due proportion. The northern diocese should still be called the "Diocese of Huron," it being the one bordering on Lake Huron, and having in it the county of Huron. Stratford could be made the See City, it being a fine railroad centre; and when we get the "Huron and Ontario Electric Railroad" built, it will be a great help in episcopal visitations. Then Owen Sound could build his Lordship a nice summer residence, where he could enjoy the fresh breezes from Georgian Bay, and take a few trips by water, combining business and pleasure. Then if we could induce our good Bishop to bid farewell to the malarial Christianity and muddy roads of the southwest, and move up to where the truly Irish welcome of the ever loyal north is the rule and not the exception, we would celebrate the event by a bonfire night of our own. Then the north would have "Home Rule"; and with the confidence of the people secured and held fast, debts and all forms of dishonest dealing would become impossible amongst us. We would do away with useless, and often meaningless, qualifying adjectives, and all be just *Churchmen*,—simple Prayer-Book Churchmen. The south might be called the Diocese of London and Brantford, and, having many advantages, it ought to soon open up every neglected corner for the maintenance of the beautiful services of our beloved Church among the few scattered ones as well as the many. As we believe our Church to be right, let us unitedly, with heart and hand, do what we can to make her the power for God she ought to be, in this and every other country. I commend the above suggestions to the earnest consideration of your readers, believing that the time has come for us, like good men and true, to go boldly forward.

T. LOFTUS ARMSTRONG.

Thanks.

SIR,—May I through the columns of your paper thank the unknown friends who so kindly sent me the CANADIAN CHURCHMAN and the *Canadian Church Magazine*. I need hardly say how much their kindness is appreciated. If any of your readers could kindly send me some hymn books and prayer books, either new or second-hand, they would be greatly valued in this poor mission, where the people are able to do very little in Church matters. I am thankful to say that under God's blessing our work is making good progress; most of the people are Indians, and many of them speak English and join most heartily and reverently in the services. During the past winter the people have not been so well off as formerly owing, to the failure of the fall fishing, which is their principal means of livelihood. Possibly some of your readers would like to help on the work. I should be glad to give any particulars that may be required. Hoping that you may be able to afford space for the above in your most valuable paper. St.

REV. C. J. PRITCHARD.

St. John's Mission, Grand Rapids, The Pass P.O., Sask., N.W.T.

Church Entertainments.

SIR,—In your issue of March 19th there appeared a letter from "A Churchman" on this subject, in which the undesirability, not to speak of the unseemliness, of supporting the Church and her services in this way is clearly brought out. Results also are touched upon which cannot but be clearly recognized and understood by all true Church people, and especially, perhaps, by those more directly in touch with the financial aspects of our parishes, our wardens and vestries. "Churchman," however, has not gone far enough in his remarks on "results," and I might, perhaps, carry the thoughts of your many readers a little further on this point. Recently, many, if not all our parishes, have been holding their annual Easter meetings, and what do we find in some (I trust not in many) instances, especially those that are known to be depending largely for revenue from this source? We find, 'tis true, an earnest desire to curtail expenses, and thus make ends meet—a laudable and praiseworthy effort, no doubt, but alas! how is the curtailment effected? Too often it happens that already the items of current expense are cut down to "low water" mark, for we cannot, of course, in many cases forego cushioned pews and other personal comforts and luxuries, and the only possible

reduction of expense, therefore, is in the salary list. Now, sir, when this point is reached, what do we find? The lay officers, choir-master, organist, sexton, and frequently choir members (of whom the latter at least should rather consider it a privilege to give their services) all have their secular avocations, generally sufficient to enable them to earn a comfortable livelihood, and will not entertain the idea of a reduction, so that the only one who can be so affected is the parish priest, rector, or incumbent, as he may be styled, and should he object, he is immediately thought to be too avaricious, anxious for an over-abundance of the comforts and pleasures of this life, and such like motives. Perhaps I might mention one or two instances of this kind. In one of our large towns one parish has lately reduced this expense one-fourth; other officials, if anything, increased, while in another the stipend has undergone a reduction of one-fifth, neither salaries ever being excessively, if sufficiently, high. Now, Mr. Editor, I ask, how many of the parishioners in any parish, while favouring such reductions in the stipends of their clergy, thereby hampering their efforts in the spiritual work of the parish by increasing the burden of temporal anxiety—how many of the laity, I say, are equally prepared to suffer a similar and even proportionate decrease of their comforts and pleasures for the sake of Christ and the Church, the noblest, grandest, and best heritage of man? Shall we not put forth every effort to bring our people to a fuller realization of their great privileges, and when this is done, there will surely not be the present necessity for practising the various methods now resorted to—methods which being abolished, will give to the members of our Ladies' Aids and similar Church societies more time and opportunity for the true work of her people. But this is a subject well worth consideration of itself. With "Churchman," then, Mr. Editor, I would say it is earnestly to be hoped that an enquiry into the causes of such a state of things as exists will take no insignificant place in the discussions at the meetings of the General Synod in Winnipeg in September next, if not at every Diocesan Synod during the year, and I believe a considerable proportion of these causes will be found to exist as a result of the methods now so general, methods not only the means of driving many from the Church, but of impairing its usefulness, not to speak of a higher aspect of the matter, the insult thereby offered to the Great Founder and Head of the Church Himself. Well, indeed, might the words of St. John (ii. 13 to 17) be applied to the Church people of to-day. Much can be done in bringing about a change by the Church papers of the day, and I trust the voice of the CANADIAN CHURCHMAN will not be withheld. Already I believe a movement is on foot among the laity of all persuasions (High, Broad and Low) in one of our dioceses, having for its object the memorializing of the General Synod on this subject, with a view to getting at least an expression of opinion, if nothing further as yet, from the highest Church Council in the land. May God speed them in their laudable efforts, and lead Churchmen in other dioceses to take similar action. Apologizing for encroaching so largely upon your valuable space.

A LAYMAN.

Dean Farrar's Life of Christ.

SIR,—Permit me to make a few observations upon the above book. I ask this permission as I know the CANADIAN CHURCHMAN is always on the side of Catholic truth. I ask also this favour as Dean Farrar's Life of Christ has been recently recommended, along with the Bible, for proper reading in Passion week, by a clergyman; and has also been recommended by a gentleman who takes an active part in our Sunday-schools, as a fit book for teachers to read when preparing any part of the Gospels for the Sunday lesson. I wonder did those gentlemen who recommend this book to their parishioners, or to the Sunday-school teachers, ever read the account of the healing of the demoniac at Gadara. The evangelists who penned the description of that event, for the future edification of the Church, I was always taught to believe, wrote, inspired and taught by the Holy Ghost; but Dean Farrar thinks otherwise. Here are his words: "There can be little or no difficulty in understanding that the shrieks and gesticulations of a powerful lunatic might strike uncontrollable terror into a herd of swine. We know further that the spasm of deliverance was often attended with fearful convulsions, sometimes perhaps with an effusion of blood, and we know that the sight and smell of human blood produces strange effects in animals. May there not have been something of this kind at work in this singular event?"

Is it not allowable here to make a distinction between actual facts, and that which was the mere conjecture and inference of the spectators from whom the three evangelists heard the tale." Now read the account of this miracle in the synoptic Gospels; take this blasphemous nonsense as its exposition, and recommend the book, if you can, to be read by parishioners and Sunday-school teachers.

Again, open page 311—we read Dean Farrar's description and exposition of the Agony in Gethsemane. *He seems to utter heresy, and in the next line to recall what he has said, these are the very words:* "The great drops of anguish which drop from Him in the dreadful struggle, look to them—the disciples, Peter, James and John—like heavy goutts of blood" (Luke xxii. 43, 44); the A. V. translates correctly. The force of the particles, *as it were*, falls on the drops, not on the blood, as is evident from the fact of drops having the epithet, and that epithet in the plural, falling down. If the sweat had not been a bloody one the mention of blood might have been altogether omitted, for the word drops, or rather little hills, even by itself, was sufficient to express thick sweat. The Church prays: "By Thine agony and bloody sweat," etc. Dean Farrar speaks in this very paragraph of the crimson traces of that bitter struggle, and at page 314 uses the words "that sweat of blood." Lastly, turn to page 419. There we have Dean Farrar's exposition of Matthew xxvii. 52, 53. Here it is: "An earthquake shook the earth and split the rocks, and as it rolled away from their places the great stones which closed and covered the cavern sepulchres of the Jews, so it seemed to the imaginations of many, to have disimprisoned the spirits of the dead, and to have filled the air with ghostly visitants, who after Christ had risen, appeared to linger in the Holy City." In a note the poor man says: "Only in some such way as this can I account for the singular and wholly isolated allusion of Matthew xxvii. 52, 53." It is much easier, Dean Farrar, to believe the Scriptures and the words they have spoken, namely, that there was a real apparition. Here are three vital points which in my opinion make the book a most dangerous one for a clergyman to recommend to his flock, or a Sunday-school lecturer to advise Sunday-school teachers to purchase and read. I feel, from your love of Catholic truth, you will publish this warning to all who read or recommend Dean Farrar's book.

FIDES.

Translation and Resignation of Bishops.

SIR,—In your leading articles concerning the election of the Bishop of Niagara to the See of Ottawa, you have taken a very distinct position that the Bishop of Niagara should at once accept and go. I think you somewhat ignore the claims of and justice to Niagara in this matter. The Bishop himself has appealed for advice to the Bishops of the Ecclesiastical Province. At the moment of writing the House has not decided, but I have every reason to believe that the House of Bishops, notwithstanding the readiness with which the Archbishop, at the Synod of Ontario, declared that there would be no two minds as to the opinion of the bishops, will decline to advise the Bishop of Niagara to resign. I desire to point out to you very cogent reasons why the House of Bishops will not advise the Bishop of Niagara, and why also, I believe, if the Bishop does resign Niagara, the House of Bishops will refuse to accept such resignation. The resignation of a See by a bishop is an act which can only be justified on the most assured reasons for the greater good of the Church, and then only by consent of the greater Synod or a great number of bishops. There are two ways in which a bishop may leave his See, by translation or by transmigration. The latter expresses the act of the Bishop going, the former the act of the Bishops sending him. I need hardly say that transmigration is unwarrantable. Resignation is only canonical on such ground as follows:

1. Guilt—When the opportunity may be afforded to resign and so avoid deposition.
2. Sickness, in which case absolute resignation is not usually accepted, but only from active duty in favor of a coadjutor.
3. Ignorance.
4. The perverse rebelliousness of the people.
5. The healing of a schism in the Church.
6. Irregularity.

It certainly is not a canonical ground for resignation that one diocese has coveted the head of its neighbour, or that a bishop desires to transmigrate. In the appointment of a coadjutor in case of sickness it is utterly uncanonical and illegal to appoint with right of succession, thus barring the free choice of clergy and laity. Translations and resignations have always been opposed to the mind of the Church, and to that conception of the relationship of a bishop to his diocese, the disruption of which has at times been declared to be a divorce—a union which is emblematically signified in the West by the wearing of the Episcopal ring, of which we have mention as early as the 6th century.

1. The Apostolic Canons (XIV.) forbid, unless there be *Eulogios aitia*, and guard it thus, that neither the *paroikia* desiring him, nor the Bishop, but many Bishops shall decide the point in the greater assembly.
2. The Council of Nicæa, A.D. 320, Canon XV., the Council of Antioch, A.D. 341, Canon XXI., and

the Council of Sardica, A.D. 347, Canon I, forbid it absolutely whether the suggestion proceed from the Bishop, the people, or from other Bishops.

3. The Councils of Carthage of 397 and 398 permit translation only if to be done for the good of the Church, by sentence of a Synod, and at the request of the clergy and laity; but absolutely forbid it if *apo poleos mikras eis heteran* from a little to a greater city, or from a humble place to a noble place.

And yet your contention is that the Bishop of Niagara should go to Ottawa, because the latter is more important, being the capital of the Dominion. Authorities abound in evidence of the safeguards surrounding translation, and the very exceptional circumstances under which it was ever permitted. But history does not abound in translations; they are few and far between. I have said that it has been paralleled to divorce. Leo the Great, A.D. 450, as recorded in his Epistles, 84, c. 8, deposes a bishop for seeking translation, but because it was *ad maiorem plebem*, i.e., to a greater community from one decried on account of its mediocrity in the state. Translations were unavoidable in times of persecution, but as soon as persecution ceased they were, to put it in the mildest terms, frowned upon. They did not again become common until in the East the Mohammedan persecution placed the Church there in a position in which the Divine counsel was accepted, "When they persecute you in one city flee to another." In England there were translations in the Saxon Church in times of Wilfred of York. But these were the times before any settlement of the dioceses of the Heptarchy could be effected. From the time of Archbishop Theodore, 668 to the 10th century, there are only recorded three or four translations; each one was made on exceptional and almost unavoidable grounds:

1. Cuthbert (of the North) with great difficulty (*nolo episcopari*) consecrated to See of Lindisfarne or Hexham, soon resigned to return to monastic life, then recognized as a sufficient canonical reason for resignation.

2. Cuthbert (of the South), made Bishop of Hereford 736, translated to Canterbury 740, but it is not at all a sure thing that the Cuthbert of Hereford and he of Canterbury were the same man.

In the 10th century, St. Dunstan, a holy man persecuted by King Edwy, the partizan of the seculars restored by Edgar, the partizan of the regulars, elected by the latter king's influence, first to the Bishopric of Worcester 958, and London 959 (held together) and in 960, the next year pushed on to the Archbishopric of Canterbury, and why? That he might further the cause of the one party in the great conflict of the age between the regulars and the seculars. Therefore, from Archbishop Theodore, the beginning of the organized Episcopate of the Church of England to the 10th century, we only know of one resignation and two translations. The Church of England does not appeal to the Hildebrandian age, the age of papal supremacy after the 10th century, but to her primitive times, the golden age of the government of the Church, between 668 and the 10th century. In the East the feeling against translation was yet stronger.

1. St. Gregory of Nazianzen, 370-390. First he resigned, because he was compelled by Athanasius by force to do so. Then patronized by Emperor Theodosius, he is translated from his little See of Sasima in Cappadocia to the patriarchate of Constantinople, and the reason assigned was as a means to the cure of the Macedonian heresy, which had, it is said, 36 adherents among the Bishops at the Council of Constantinople. Later in his life, the enemies of Archbishop Gregory accused him of having been unlawfully translated, because against the 15th canon of the Council of Nicaea. St. Gregory did not deny this statement, but justified his own particular case by asserting an equal authority for Council of Constantinople as for Nicaea. The fact remains that the act was done at least ostensibly with the motive of healing a schism in the Church. Meletius of Antioch, 370-390, in the dual election of himself and Paulinus, resigned his right, saying, "Let Paulinus be Bishop to re-unite the schism at Antioch." Martyrius (460) resigned owing to the violent opposition of the Monophysites led by Peter the Fuller. Anthemsus, 535 A.D., was translated from Trapezium to Constantinople. It was done by the influence of the Empress Theodora, who favored the Monophysite heresy, but he was condemned by a Council (Synod) of Constantinople, because "he had left his See of Trapezium widowed and without a husband, against the Canons." And so with nearly every translation. It has been done on no less ground than to heal a schism amongst the people, or by compulsion, and even under circumstances far more favorable than those of your plea for Ottawa, has been denounced by the Church assembled in Synod. I take you no further down the page of Eastern history, for a similar reason to that which I stopped at the 10th century in the West. Mohammedanism as the dominant power in the East altered the whole conditions. I decline to

have this matter judged by modern English precedent, for we in Canada elect our Bishops; in England, Erastianism yet prevails in this direction, the Bishops being consecrated practically by and at the will of the monarch. But we have a modern precedent in South Africa. Bishop Colenso was deposed, a new Bishop was synodically elected in his place, and known as the Bishop of Maritzburg; a schism was the result. A few years ago the Bishop of Maritzburg was permitted to resign that See, in order that the schism might be healed. My contention, therefore, Mr. Editor, is that the new Diocese of Ottawa can show no such reasons as would justify, in the light of the minds of the Church in all times, so dangerous a precedent for the peace of the Church in Canada, as that of translation.

a. The people of Niagara are not rebellious or perverse.

b. The translation is not demanded in the cause of peace or to heal a schism.

The call of our Bishop by the Diocese of Ottawa is a distinct breach of the 10th commandment, "Thou shalt not covet." It is selfish in the extreme, and is spoken of upon the floor and from the chair of the Diocese of Ontario, with the most utter disregard of the feelings of the Diocese of Niagara in this matter, which is of vastly more interest to the old diocese than it can be to the new. Let the Diocese of Ottawa give us not sentimental, but practical, unselfish, and good reasons why they should seek to take away our head from us, and let us compare such reasons, if they have any, with those which all down the page of history have been deemed by the Church good and sufficient reasons for translations, and they will, perchance, awake to a consciousness of their utter disregard of anything else but their own estimation of what will make for the welfare of the Diocese of Ottawa. Do the intelligent Churchmen of Ontario and Ottawa contemplate with calmness the result of the establishment of the easy translation of the bishops in our province. Already names of bishops of this province are floating round for nomination in case of need, and the precedent will mean that into the arena of election contest any and every bishop's name is likely to be dragged each time a vacancy occurs in the Episcopate. Niagara has declined to sit idly by and see herself widowed in order to provide a spouse for Ottawa.

W.

BRIEF MENTION.

Rev. H. Underhill, of Mission City, has been appointed rector of St. Paul's, Vancouver.

The steeple of the cathedral at Freiburg, where is located the most famous organ in the world, is 367 feet high.

Mme. Carnot frequently spends long hours in prayer before the tomb of her late husband in the pantheon.

Rev. W. H. M. H. Aitken has been conducting a mission in the Church of the Epiphany, Washington, D.C.

Birmingham's chief magistrate is to be a Lord Mayor, too, that title having been recently conferred on the Mayors of Liverpool, Manchester and Belfast.

The highest building in the world, monuments and towers not considered, is the Cologne Cathedral. The height of this building from the pavement to the copper tip on the spire is 511 feet.

The Rev. H. L. Watts having decided to return to England, has resigned the rectorship of St. Mary's parish, Virden, Man.

There was launched at Newcastle, England, recently, from the yard of Sir W. G. Armstrong & Co., a first class battleship for the Japanese navy.

The railway servants on England's railways get no less than £300,000 in "tips" from the public yearly.

The great hammer at the Woolwich gun works, Woolwich, England, weighs forty tons, and its drop is a sheer fall of forty-four feet three inches.

It is definitely stated that Lord Dufferin, the British Ambassador to France, will retire from diplomatic life about the middle of July.

Madame Patti's income is said to be about £40,000 per year. She selects all her servants for their voices and uses them in chorus work when she gives an opera at her home.

There exists in Chicago a militia organization known as the "First Regiment Royal Scots." Imagine "Royal" Scots shouldering republican muskets!

Dr. Bridge, the famous London organist, lives

in the Lillington tower of the Abbey cloister and sleeps in the old prior's bedroom, which bears the date 1364.

Mount Lebanon, from whose sides were cut the cedars for Solomon's Temple, is believed to be the highest elevation in Syria, 11,000 feet.

Rev. T. C. DesBarres, jr., son of the rector of St. Paul's Church, Toronto, has accepted a curacy in St. John's Church, Deptford, London. He will enter on his new duties about the middle of June.

A new fuel made in France is of coal dust compressed into bricks and soaked with chemicals, which make it glow a long time when once alight.

When sound can go in but only one direction it travels far. An old well at Cerisbrook Castle, Isle of Wight, is 182 feet deep. On a still day a pin can be heard to strike the water.

The Rev. J. W. Matheson, rector of St. Luke's, Souris, Man., has been granted a three months' leave of absence. A student from St. John's College will take duty at St. Luke's during Mr. Matheson's absence.

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

Mr. Gladstone has sent another subscription of \$250 to the fund now being raised at Chester, England, for suffering Armenians.

Rev. H. G. Baldwin, late rector of the Church of the Ascension in Toronto, is staying at Bellagio, in Italy, where he has been appointed English chaplain by the Colonial and Continental Church Society. His health is said to be much improved.

According to a London correspondent, up to the present time Mr. Justin McCarthy has received something like £20,000 as his share of the proceeds of the sale of his "History of Our Own Time." It is said that nearly the whole of his £20,000 profit has been devoted to the cause of Ireland.

The Rev. F. B. Norrie, who recently resigned his curacy of St. Matthew's Church, Quebec, has been appointed curate of St. Matthias' Church, Toronto, and will enter on his new duties after Trinity Sunday.

Whenever the Prince of Wales alludes to his mother, he always uses the words, "My mother, the Queen." When his son is under discussion, it is "My son, the Duke of York." This simplicity of speech is never heard on the Continent, where full titles and elaborate stiffness is the rule.

Family Reading.

The Christian's Advance.

Christ is more than an ideal. He is an object. To advance along life—the Christian life—is to advance nearer to Christ. It was so with Paul. He knew Him externally; he accepted His revelations; he took hold of the idea of His character; he learned the truth that had been revealed. But at last he learned to know more, much more of Christ than could thus be learned. Why? Because, attracted toward that object of desire, he was advancing. He knew no longer Christ "according to the flesh;" he knew Him in a deeper, in a spiritual sense. To gaze at Him as His likeness is sketched in the Gospels, is a great blessing, a great help; but to feel His Presence within, as the soul tries to answer to all the touches of His penetrating grace, is to know Him spiritually, and become closer to Him. The power of an advancing life is the seeking indeed of those "things above," by willing conformity to the upward impulse of the grace of God, and with the living hope, which Christianity supplies, of ultimate attainment; but, above all, the spring of that life advancing over all parts of the being in consecration of gifts, use of graces, growth of high thoughts, perfection of desires, in a fixedness of loving gaze on that one eternal figure where all find their embodiment and their glorification, the figure of the

enthroned and glorified Jesus, the ideal of that higher, heavenly life, the object of the love of the redeemed.—*Canon Knox Little.*

St. Philip and St. James' Day.

Thou the Way art, Thou the Prize
That beyond the journey lies;
Thou the Truth art, Thou the Guide,
Gone before, yet by our side;
Everlasting life below
It is—truly Thee to know;
Such to Thy saints wast Thou of yore;
Unchangeable Thou art, and shalt be evermore.

Thus with Thee are link'd the names
Of St. Philip and St. James;
Thee they found, both night and day,
Precious "Truth," and guarded "Way";
Thee, in the last martyr strife,
Thee, O Lord, they found their "Life!"
Sure, what to them Thou wast of yore,
Unchangeable Thou art, and shalt be evermore.

Would we follow, true and bold,
Steps of holy men of old;
Freely leave the world, to prove
Our life their undying love;
And as freely life lay down,
To receive a martyr's crown?
O Saviour of the saints of yore,
Be Thou to us what Thou to them wast evermore.

Sufficient Unto the Day."

And what does your anxiety do? It does not empty to-morrow, brother, of its sorrow; but, ah! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it when it comes. It does not bless to-morrow, and it robs to-day. For every day has its own burden. Sufficient for each day is the evil that properly belongs to it. Do not add to-morrow's to to-day's. Do not drag the future into the present. The present has enough to do with its own proper concerns. We have always strength to bear the evil when it comes. We have not strength to bear the foreboding of it. As thy day, thy strength shall be. In strict proportion to the existing exigencies will be the God-given power, but if you cramp and condense to-day's sorrows by experience, and to-morrow's sorrows by anticipation, into the narrow round of the four and twenty hours, there is no promise that as that day thy strength shall be! God gives us (His name be praised!)—God gives us power to bear all the sorrows of His making; but He does not give us the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is.

Hints on Cheerfulness.

"Cheer" and "Comfort." There are always chances in life to do both, for turn where you will there are those who are in need of help. Not always bodily help. Often those who have every earthly thing they need—shelter, money, food, clothing, books, all sorts of opportunities—are in want of the heavenly things which "cheer" and "comfort" mean. They are depressed, low in their spirits, sad and troubled. They are even cross and disagreeable because they are unhappy. To such persons young people, with bright faces and light hearts, can bring both the cheer that gives courage and the comfort that takes away pain. You haven't to do anything in a grand and heroic fashion either. Simply be yourselves, and let the gladness that is in you bubble up and overflow, and you will make tired people happier.

Two school-girls sat behind me in a car the other day, chatting together in low voices, and laughing immoderately every few minutes at the happenings of their day. Bless them, the sweet, gay, merry-hearted creatures! The car seemed lonesome after they reached their station, and went tripping along the road up the long hill to their home out of sight from my point of view. Just be yourselves, dears, and you will make older people happy. I sent a loving little word of thanks after my school-girls, for they had been a help to me.

One afternoon, passing a church on a city street, I read this announcement on a bulletin-board at the door, "The Pleasant Words Society will

meet at four o'clock." Wasn't that fine? The "pleasant words" society! Whatever we think of, however we feel, we may speak pleasantly, our words and our tones being in our own control. The effort to speak pleasantly will usually cause us to feel pleasant, and it is pleasant people—people who please—who get together and form societies and clubs. Who ever heard of a Fault-finders' Society or a Cross Words Society? Fretful fault-finders have to sit in corners alone.—*Harper's Round Table.*

Our Lord's Love for Penitents.

At the Cross the outcast and penitent was equalled to the holy and the pure—at the Resurrection even preferred. Holy Scripture tells us not how or when the Redeemer healed her sorrows, "whose very soul the sword had pierced" at his crucifixion; it does say of the penitent, to her Jesus appeared first. He who had passed by all the angel-hosts, and "took not their nature," but ours, the last of His fallen creatures, passed by her (so the Scripture says) through whom he took that nature, to comfort her who had most degraded it. "He appeared first unto Mary Magdalene, out of whom He had cast seven devils," "He was seen of Cephas, then of all the Apostles"; seen first of all the Apostles by him who, having denied Him, had "wept bitterly." Yet even before him who was first in confession of faith in Him, and now grieving over his fall; before John who loved Him, and whom above all He loved; before Andrew who brought his brother to Him; or Nathanael, to whom He of whom it is said, "neither was guile found in His mouth," bear witness that he was conformed unto Himself, "in him is no guile"; or Thomas, who said, "Let us also go with Him that we may die with Him"; or Philip, to whom He revealed, "I am in the Father and the Father in Me"; or James, the chosen witness of His miracles, of the glories of His transfiguration, and His temptations, and who were to sit on His throne of glory. He showeth himself to a penitent. Not zeal, nor hearts of fire, nor a guileless spirit, nor burning faith, nor devotion unto death, nor Love which lay on His bosom, nor on whose bosom He who "upholdeth all things by the word of His power," had vouchsafed in infancy to be borne—not apostolic love, or a mother's tears, win from Him His first look, but the tears of a penitent. His mother, doubtless, He comforted by His Spirit; the penitent He comforted by His very presence and His words.—*H. B. Pusey.*

A Growing Enlightenment.

Christ says: "I have many things to say unto you, but ye cannot bear them now." It is so with the Church of Jesus Christ. In each century of its history God has spoken to it, whether to warn, or to encourage, or to stimulate, or to rebuke. Its earlier centuries would not have understood, could not have borne, what He has said to the later. The anti-Nicene Church, the Church of the great Councils, the Church of the days of the barbarian conquests, the Church of the great schoolmen, the Church of the Reformation period, the Church of the revival of letters, the Church of the eighteenth and of the nineteenth centuries, each has heard—each might at least have heard—what Christ our Lord, speaking from His throne in heaven, through the pressure and urgency of events, has had to tell it. The great teachers of each later age would have been out of place in an earlier day, while they were indispensable to their own. The second century would have hardly understood St. Athanasius; the third would have been puzzled with St. Augustine; the fourth with St. Gregory. The men of the Reformation period would not have entered distinctly into the object or method of Butler, just as Butler would have found himself a stranger in the world of thought which is before us in the great teachers of our time. Will there not be others hereafter for whom we of to-day are as yet unprepared? Can we suppose that He, the eternal Word, has as yet said His last word to Christendom? Is there not much in our religious faith, in our religious practice, which prepares us to hear His announcement, "I have many things to say unto you, but ye cannot bear them now?"—*Dr. Liddon.*

The Kingdoms of the World.

"The kingdoms of the world and the glory of them!" "There are some will say," says Bishop Andrewes, "that we are never tempted with kingdoms. It may be well, for it needs not be, when less will serve. It was Christ only that was thus tempted. In Him lay an heroic mind that could not be tempted with small matters. But with us it is nothing so, for we esteem more basely of ourselves. We set our wares at a very easy price; Satan may buy us even dagger-cheap. He need never carry us so high as the mount. The pinnacle is high enough; yea, the lowest steeple in all the town would serve the turn. Or let him but carry us to the gutters and leads of our own houses—nay, let us but stand in our windows or our doors; if he will give us so much as we can there see he will tempt us thoroughly, we will accept it and thank him too. . . . A matter of half-a-crown, or ten groats, a pair of shoes, or some trifle, will bring us on our knees to the devil." But Christ taught, "What shall it profit a man if he gain the whole world and lose his own soul?" There was then living a man who, scarcely in a figure, might be said to have the whole world. The Roman Emperor Tiberius was at that moment infinitely the most powerful of living men, the absolute, undisputed, deified ruler of all that was fairest and richest in the kingdoms of the earth. There was no control to his power, no limit to his wealth, no restraint upon his pleasures. And to yield himself still more unreservedly to the boundless self-gratification of a voluptuous luxury, not long after this time he chose for himself a home on one of the loneliest spots on the earth's surface. What came of it all? He was, as Pliny calls him, "*tristissimus ut constat hominum*," confessedly the most gloomy of mankind. Rarely has there been vouchsafed to the world a more overwhelming proof that its richest gifts are but "fairy gold that turns to dust and dross," and its most colossal edifices of personal splendour and greatness no more than are the babe's sandheaps to stay the mighty march of the Atlantic tide. In such perplexity, in such anxiety does the sinful possession of all riches and all rule end. Such is the invariable Nemesis of unbridled lusts. It does not need the snaky tresses or the shaken torch of the fabled Erinyes. The guilty conscience is its own adequate avenger.—*Dean Farrar*

Tittle-Tattle.

How peaceable should we be, if there were no tale-bearers amongst us; but rather let me say—for it is the more profitable and the more Christian way of expressing it—if there were not within each of our hearts so much of the spirit of the tale-bearer! It is the crying sin of social life. We cannot meet for half an hour's friendly converse without taking away one or two characters. Of us, in reference to speech at least, the words of the wise man are too true: "They sleep not except they have done mischief; and their sleep is taken away unless they have caused some to fall." God give us all a better wisdom. Let us store our minds with things valuable, and meet one another to give out what we have first taken in. Let us talk less of persons. Constituted as fallen nature is, if we speak of persons, we shall be sure to speak ill of persons. If we must talk so much of persons, let us practice ourselves in speaking well of them. Let us see their good side while we can, and, when we cannot but see the evil, then let us go on our way and be silent about it. Above all—for here lies the root of almost every Christian grace—let us know ourselves a little better. Let us enter into judgment with our own hearts, and compare our own lives, outward and inward, with the standard of God's will and Christ's example. I believe that, if we did this more, we should have little heart for scandal, or for slander. We should be stopped, as by an audible voice within, when we were opening our lips to censure or to malign. It is the want of self-knowledge which makes us so keen sighted. It is want of acquaintance with Christ, as our propitiation first, and then as our example, which makes it possible for us to sit in the tribunal of judgment.—*Dean Vaughan.*

A Transformation.

'Twas but a narrow, city way,
Filled by a busy throng,
Before I heard that sun-bright day
A blackbird's joyous song;
Transformed was that squalid street
The while his loud notes rang—
The early dews were round my feet,
The cowslips round me sprang.

No common sounds were in my ear;
I heard the ringdove's cry,
The thrushes singing sweet and clear,
The skylark's chanson high;
The wind that fanned my brow had come
O'er daisied hills and leas,
O'er hollows pale with hawthorn foam
And wild anemones.

His amber rain the sun god shed;
I saw the greening haze
Of opening buds on boughs o'erhead;
I saw the gorse-gold's blaze;
I saw the crimson fir-cones sway
On odorous larch and pine;
A blackbird's song on that spring day
Made viewless glories mine.

Sunshine and Smiles.

The hygienic value of sunshine in the home is too well known to need any argument or elucidation in this place, but the sunshine which comes from good cheer is of quite as much importance, as it is the foundation stone upon which rests the entire fabric of home happiness and comfort. With it, many things which might otherwise prove exceedingly annoying, become of little moment and are passed over as petty.

Cultivate the smile. We say cultivate it, because it is not natural to all of us to smile when matters occur which try our patience or vex the soul of a housekeeper. But it is remarkable how much annoyances diminish and dwindle when once the habit of smiling at them becomes confirmed. Above all, children should be early taught this important lesson, that they may learn to shed trouble as the duck's back does water, but also that they may be a constant delight to the household, instead of the very trying little animals that they may be if they go to the other extreme.

Another valuable fact is that one who habitually smiles away the unbidden tears, inevitably draws toward him the good will of all with whom he comes in contact, and an ever-widening circle of friends is one of the most desirable acquisitions in life, and tends as well to make the home happy and cheerful. It has been said that "a man may smile and smile, and be a villain still," but that is only an exception to prove the rule good.

Cultivate the smile; smile often; smile at all things; and difficulties will disappear, and the tasks lighten very materially.

Why I Go to Church on Rainy Sundays.

Frances Ridley Havergal's admirers, whose name is legion, will read with interest the following lines from her pen:—

I attend church on rainy Sundays, because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself unless I sustain him by my prayer and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Among other blessings such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that (St. Luke xiv. 18).

12. There is a special promise that where two or three meet together in God's name, He will be in the midst of them.

13. An avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet they think they have good reason for such neglect.

15. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

Church Terms Explained.

Ciborium.—A kind of chalice with a lid used where a large number of consecrated breads are needed.

Cincture.—A girdle worn round the waist outside the cassock.

Cloister.—A covered walk attached to Monastic and Collegiate buildings, also to Cathedrals.

Collect.—A short prayer which collects or summarizes the petitions of the day. The Collect for a festival is used at the evening service of the day before.

Colours, Liturgical.—SYSTEM OF COLOURS.—The Roman or Western sequence of colours is given, which has generally been used in our Church—the old Sarum, or English, use being more complicated, and not often followed.

White is used on the Festivals of the Angels, Confessors and Virgins, as a symbol of their purity and chastity (Rev. iii. 4, 18; xix. 8). And also, on the *Nativity, Resurrection and Ascension* of our Saviour Jesus Christ, and other chief feasts of the great mysteries of our faith, to signify the Spotless Lamb of God, and the fine linen, pure and white, with which the saints are clothed.

Red, the emblem of blood and fire is used at Whitsuntide to typify the fiery tongues; and on the Feasts of Apostles and Martyrs to show that their glorious passage from this vale of misery to eternal joys was through the sea of their own blood (Rev. vii.). From Pentecost to Trinity Sunday, Holy Innocents (if on a Sunday), and on Feasts of all Martyrs.

Purple or Violet, the emblem of penitence and mourning, is used in the Church during the season of advent; from Septuagesima till Easter; and also on Ember and Rogation days, and at funerals.

Green, the symbol of hope and peace, is used on days (except a saint's day intervenes) from Trinity Sunday until Advent; and from the octave of the Epiphany to Septuagesima exclusively.

Black, on Good Friday as being symbolical of death.

Thus everything, however insignificant of its self, is made to teach some great truth—to give all honour and dignity to the celebration of the sacred mysteries, and thereby more powerfully impress upon our souls through all the outward senses, Christ's bitter Passion and Death. In these and in many other things employed to make beautiful the Altar and the House of the Lord, which may seem fanciful to the cold, secular spirit of this age, our pious forefathers sought to add solemnity to the worship of God.

Holding the Light.

To each and all of us there come seasons when the whole world seems flooded with light; happy days, when our undertakings seem easy and success assured; when we move in an atmosphere of brightness and joy; when all Nature looks gay and smiling. And there come other seasons of

gloom and despair; when we are confronted by the failure of our most cherished plans; when trouble broods over us and with her dark wings hides the sun from our view. Then it is that we look back with regret to the past, and sigh for some of its vanished light, to make brighter the dark present. But should this be so? Ought we not, in the time of plenty, to lay up something for the time of famine?

Among the inventions that have been given to the world in recent years, is one which, while it cannot take rank with the triumphs of mechanical skill, is, nevertheless, wonderful in its own way. At first sight, it might prove a trifle disappointing in its appearance, for it looks very much like ordinary china or porcelain. Indeed, it partakes largely of the nature of these substances, and during the daytime the difference between them can scarcely be distinguished. But at night it is very evident where the difference lies. During the hours of daylight, this porcelain, to call it by a convenient name, has the power of gathering up and storing away light within itself, so that when darkness has fallen, and surrounding objects are wrapped in gloom, it shines and gleams with the radiance which it has borrowed from the day.

To us a similar power is given. We, too, may gather up the light and beauty and brightness, to shed them abroad again when there is need. It may be that our life, or the greater part of it, is passed amid surroundings utterly devoid of beauty. There comes to us the opportunity to gaze upon a peaceful country landscape, or to survey from some hill-top a glorious panorama of woods and rivers and fields. The power is ours to print that scene so deeply upon the mind that when we go back to look out once more on roofs and chimneys, we shall have its beauty within us, and having it, shall not feel the lack of beauty without.

In the same way, we have the power to store away the light of a beautiful thought, so that its radiance shall still be ours in seasons when the mind and heart find before them nothing but darkness.

If the blessings of life have come to us in large measure, if we live in the full, bright sunshine of prosperity and happiness, there is all the more need that we garner up some of this brightness, that it may shine out again when the days grow "dark and dreary." There are many who allow their worldly blessings to slip by without adding anything to their characters; there are others, more unfortunate still, whose lives are the worse for such blessings, who allow pride and selfishness to interpose between them and the light that might be theirs.

But whatever may be the measure with which our blessings have been apportioned, whether generous or scanty, it is our duty to make the most of them, to see to it that they aid in the upbuilding of our characters, that their tendency is to make our lives sweeter and broader, more filled with love to God and man. In this way is it that we garner up the light of happy days, to cheer and encourage us when trouble or reverses come.

If we enjoy our blessings in this fashion, making them indeed part of our characters, we shall find, when the day comes that they are withdrawn, as it may come to any one of us, that we are possessed of a strong, sweet nature, which is prepared to endure all things, and an abounding faith in, and love for, the Giver of all good, which shall make even the darkness light about us.

☞—Naturally we become sour and crabbed when we are not appreciated, and when things go ill with us. To be misunderstood by friends, to suffer earthly losses, to be rebuked, or to be assailed, is a trying experience, yet it need not, and should not, embitter us and make us testy, petulant and cynical. Better to turn the face toward the sunshine, and let in the rays of hope, love, kindness, and charity. This will cause a sweetness of soul that makes itself felt in word, feeling, and act.

—It is advisable that a man should know at least three things: First, where he is; secondly, where he is going; thirdly, what he had best do under the circumstances.—*Ruskin*.

"Life's Little Day."

BY C. S. KINGSLAND.

Like wandering sheep we stray
Hither and yon,
Thro' many a rugged field,
Still passing on

To reach a fairer scene
And pastures new,
Our wayward footsteps lead
Where skies are blue.

When heavy clouds shall fall,
The day is dark,
Right onward still we plod
Nor tempests mark.

For life's but a little day
And much to do,
There's work for all who will,
Play for the few.

Tangled weeds and thorns
Impede our path;
Thwarting our heart's desires,
Provoking wrath.

Our lips are dry and parched,
The spring is far,
But onward, onward must we go
Beyond the bar.

What tho' the goal be reached
And nothing won,
May we pass within the fold
When day is done?

For the CANADIAN CHURCHMAN.

EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German.

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

CHAPTER IV.

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

Meanwhile summer and autumn passed and winter came. It was, moreover, in this rough district very severe. The little cottages in the valley lay for long months as if buried in the snow; only the smoking chimneys, and in part also the roofs, were seen above the white veil. Of the passages between the rocks one could scarcely see yet a trace. The mill stood still and the waterfalls hung there rigid and foamless upon the rock. As there could be but little meeting together, so much the greater was the delight when the snow melted, and it was now spring again.

The children of the valley hereupon at once returned and brought to the strange children, Edmund and Blanda, the first blue violets and little yellow primroses which they had been able to find in the valley. Indeed, they plaited for them, so soon as there were a few of those charming spring flowerets, the most beautiful blue and yellow wreaths. "I must in return," said the noble lady, "by all means then make a treat for the good children. I will, on the coming Feast of Easter, give them a little rustic children's festival; for it is so beautiful and appropriate that one should on such a festal day, make it, as well at least as one always can, a day of rejoicing to the children. But what shall I give them? At Christmas I was able to present them with apples and nuts, which I had sent for for them. At this season only is there nothing in the house but a few eggs. As yet Nature has brought forth nothing that would be enjoyable; all trees and bushes stand without fruit or berries. Eggs are the first gifts of reviving nature."

"But," said Martha, "if the eggs were only not so without all colour! Yet white is also truly beautiful. Only, the other sorts of colours of fruits and berries, together with the beautiful red cheeks of apples, are still more beautiful."

"You there lead me to a fancy," said the good lady, "which may not be altogether bad. I will hard-boil the eggs, and a thing which admits of being easily done during the boiling, will at the same time colour them. The many kinds of colours will give a certain amount of pleasure to the children."

The intelligent mother new several roots and mosses which can be used for colouring. She now coloured the eggs in various ways. Some were a

beautiful sky-blue, and others as yellow as lemons, others as beautifully red as the inner petals of roses. Some had tied about them tender little green leaves, which left their images upon them, and gave them an incomparably beautifully gay appearance. On some she also wrote a little rhyme.

"The coloured eggs," said the miller, "are right ready for the festival, where Nature has laid aside her white dress, and adorned herself with all kinds of colours." The good mother at once observed: "How the good Lord not only gives luscious fruits but also makes them beautiful and pleasing to the eye. As He colours the cherries red, the plums blue, the pears yellow, so does He with eggs." Hereupon the lady sent Martha down into the valley and had invited the children, who were nearly of like age with Edmund and Blanda, to a little children's festival on Holy Easter Day. Easter Day this time was on an exceedingly beautiful spring day. A true resurrection day of nature. The sun shone so fine and warm, the sky was so clear and blue, that it was a delight, and everything felt new life. The meadows in the valley were already a beautiful green, and here and there gaily decked with flowers. Every one enjoyed himself, and joyful faces were everywhere seen.

Already long before the break of rosy dawn, had the lady and the aged Kuno set out on their way to church, which lay two hours distant, beyond several mountains. Edmund and Blanda were obliged meanwhile to remain at home under Martha's oversight. The fathers and mothers in the valley, and the larger children who were able to go so far, they also took with them thence. About noon the lady, with the help of the mule which Kuno drove, returned home again; but the rest of the people with their children did not get home again until long after noon or nearly evening.

As soon as the lady arrived the invited children who had been left at home, and who longingly awaited the lady's return, came up the valley full of gladness and in their best clothes, and assembled in front of the door of the lady's house. The lady came out with Edmund and Blanda and kindly greeted the assembled children, and went with them into the garden to the house which Kuno had with much care greatly beautified during the last year, and had extended to the neighbouring stone wall. The lady sat down upon a small bench under a tree, called the children nearer to her, and all pressed forward to her and looked pleased, smiling pleasantly toward her.

"Now my dear children," said she, "do you know why this day is so great and joyful a festival for us?" "Oh, yes," exclaimed the children, "because Jesus Christ is risen from the dead." "But could you also relate," she inquired, "how it occurred? You know He died out of love to us, and was buried. What further took place?"

Martha's little sister looked around in the garden, and then upon the face of the rock wall, and said: "His grave was also in a garden, and it was hewn in a rock. The grave was closed with a great high stone, as by a door. Jesus had said before that He would rise again from the dead in three days; but the people would not believe Him. He alone had spoken. Now, what took place? The holy angel appeared at His grave, as he once did at His manger-bed. On the morning of the third day, an angel came down from heaven and rolled away the stone from the tomb. His raiment was white as snow, and a halo shone about Him much brighter than lightning. Yet another beautiful, shining angel appeared, and Jesus Christ came forth from the grave alive again, brighter and more powerful than any angel. As the pious shepherds formerly came to Jesus' crib, so now did the pious women visit His grave; and as an angel had made known to the shepherds with great joy that Christ was born, so did the angel make known to the faithful women at the grave with just as great joy, that He was risen. 'Why seek ye the living among the dead?' said the angel; 'He is not here, He is risen, as he had foretold.'" "Now indeed," said the lady, "you have well attended to what I have told you, and my Edmund and Blanda here, I will now continue the narrative."

(To be continued.)

Literature and the Bible.

Someone once compiled a work to show how much Shakespeare owed to the Bible. To the same Book Mr. Hall Caine admits that he is very largely indebted. "I think," he says, in *McClure's Magazine*, "that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my own creation, but are taken from the Bible. 'The Deemster' is the story of the Prodigal Son. 'The Bondman' is the story of Esau and Jacob. 'The Scapegoat' is the story of Eli and his sons, but with Samuel as the little girl; and 'The Manxman' is the story of David and Uriah."

Hints to Housekeepers.

Appetizing gruel, well made, with cream, and taken about a teacupful the last thing at night, is said to be more fattening than cod-liver oil.

To stone raisins pour boiling water over them and let them stand in it five or ten minutes. Drain, and rub each raisin between the thumb and finger till the seeds come out clean, then cut or tear apart or chop, if wanted very fine. Scald only a few at a time.

If the bottom crust of fruit pies is glazed with the white of an egg, it will not be soft and soggy. The top of meat and all kinds of raised pies should be glazed. Beat the yolk of an egg for a short time, add one spoonful of milk. When the pie is two-thirds done remove from the oven, brush over with the glaze, return to the oven and finish baking.

Fuller's earth is one of those things which no family should be without. When grease has been spilled upon the carpet, a paste of magnesia and fuller's earth in equal parts, mixed with boiling water, should be applied and let dry. When it is hard brush the powder away, and the grease spots will have disappeared. Fuller's earth and benzine will remove stains from marble.

Relishes to serve with a lettuce or celery salad are made by cutting squares of bread about a fourth of an inch thick, using a small cake cutter to transform them into fancy shapes, and frying them in deep fat. While they are hot they should be covered with grated cheese, spread on in a thick layer, and after standing them in the oven for two minutes they may be served at once.

LYONNAISE POTATOES.—Cut a quart of cold boiled potatoes into dice a little over an inch square; put a tablespoon of butter in a frying pan, and when it is very hot add a white onion minced fine. Cook until soft, add the potatoes, tossing them with a fork in the frying pan until they are evenly coloured a delicate brown. Sprinkle a tablespoon of minced parsley over them and stir with fork again. Serve at once with steak.

A delicious dessert for a dinner or a sweet dish for a luncheon is made from grated pineapple prepared in the following way: After grating, drain the fruit by spreading it out on a sieve. Beat the whites of three eggs to a froth, and add to them gradually three tablespoonfuls of powdered sugar; beat until stiff, then flavour with a teaspoonful of good sherry and a teaspoonful of orange juice. Whip one pint of cream and stir or fold it a little at a time into the egg and sugar mixture. Add the grated pineapple a little at a time and carefully, and serve in punch glasses or custard cups with fresh macaroons. Serve very cold.

Almond cold cream may be easily made at home at a trifling expense. Put half an ounce each of spermaceti and white wax in an earthen jar. A marmalade jar is an excellent shape for the purpose. Pour over the wax and spermaceti two ounces or about a gill of almond oil. Set the jar in a pan of warm water and stir the mixture until it melts. When it is an even clear mass, add a tablespoonful of the best violet extract. Pour it at once into porcelain jars with covers. Cover them while warm and set them away in a cold place where they will cool quickly. Covering the cream closely prevents the evaporation of the perfume.

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Beware

Do you make doughnuts this way?

For frying, Cottoleone must be hot, but don't let it get hot enough to smoke or it will burn. To find if it is hot enough, throw into it a single drop of water. When at just the right heat, the water will pop.

Genuine has trade marks—"Cottoleone" and "The M. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL."

Put 1 quart flour, 1 saltspoonful salt, 1 saltspoonful ground nutmeg or cinnamon, 2 rounded teaspoons baking powder, together. Beat 2 eggs; add 1 cup sugar, 2 teaspoonfuls melted Cottoleone. Stir into the flour, roll and cut into shape. Have kettle $\frac{3}{4}$ full of Cottoleone—just the right heat—and fry the doughnuts in it for 3 minutes.

Children's Department.

The Little Builders.

"Did you know we were builders?" said Jimmy Atkins to John Brown, as he watched them put brick upon brick on the wall of a building.

"No, we're not; we're only boys," said John.

"But we are; we are building a house which is to last for ever and ever."

"Nothing in the world lasts forever," said John.

"But mother told me," said Jimmy, "our souls would live forever, and we were building houses to live in."

"How is that?" said John, soberly.

"Well, she said that we built our characters day by day, brick by brick, just as that man is doing, and if we build well we will be glad forever. Is not nice to think that we are building?"

Children, Jimmy told the truth. Every day we are building, brick by brick, a house for the soul to live in, and as you see that the bricks in a building lap over each other, so do all our actions, thoughts, and feelings; so that all of them make a whole.

The first thing in a building is a good foundation. The good foundation is to hear Christ's words, and to do them. That means to be a Christian, unless it rests on trust in obedience to Christ. He will teach you how to build. Second, we must use the materials—honesty, truth, courage, industry, perseverance, obedience to parents, gentleness, and kindness. The material that is to be rejected is pride, envy, indolence, and all the bad things. With the right materials you can build a grand house for the soul to live in.

Trust him

You want Scott's Emulsion? If you ask your drug-gist for it and get it—you can trust that man. But if he offers you "something just as good," he will do the same when your doctor writes a prescription for which he wants to get a special effect—play the game of life and death for the sake of a penny or two more profit. You can't trust that man. Get what you ask for, and pay for, great big, wicked, man-killing emulsion. But one day Tatters was stolen and put into the pocket of a man's overcoat. He behaved well at first, but after a time he jumped from the overcoat pocket into the elevated train, seized a muff belonging to a lady, and treated it as though it were a rat. Later he became a member of a family, and there he has really made himself a necessity. When there is fun and laughter, Tatters barks and jumps about in a wild state of excitement; and when there is sorrow, he is very quiet. He is very punctual in his habits, is Tatters, and when his bedtime comes he takes his mistress's gown by the hem in his mouth and insists on her taking him to his bed. He remains there quietly until morning, and his basket suits no getting into bed; and this basket is longer. He was very ill, and the doctor cured him by giving him pills, and now when he sees the doctor he insists on getting into bed; and his basket suits no getting into bed; and this basket is longer.

Professor Drummond tells the story of a little girl who once said to her father: "Papa, I want you to say something to God for me, something I could hear it away up in heaven; but you have a great big man's voice, and He will be sure to hear you." The father took his little girl in his arms, and told her that, even though God were at that moment surrounded by all His holy angels, sounding on their golden harps, and singing to Him one by one.

A Beautiful Thought.

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For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate.

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.

Beware of Substitutes and Imitations.

Hamford Chemical Works, Providence, R. I.

Descriptive pamphlet free.

Dr. M. O'Rourke, 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."

DR. M. O'Rourke, 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."

My

Nerves are weak, many people say, and yet they do not seem to know that they are literally starving their nerves. Weak, pale, thin blood cannot give proper sustenance—that is why you are nervous, tired, exhausted. The cure for this condition is to purify, vitalize and enrich your blood. Take Hood's Sarsaparilla faithfully, and the rich, red blood, which it makes, will soon feed the nerves the elements of true strength they require; they will cease their agitation and will resume their proper place—being under the control instead of controlling the brain and body. Read Miss Bartley's letter:

Kidneys

I was nervous, had pains in my back. I cannot tell what I suffered. My eyesight became affected and I was so despondent I did not have any interest in life. I had two physicians, but my complaints became worse. I was told that I was affected with Bright's disease. A relative urged me to try Hood's Sarsaparilla. I did so and in a short time I began to notice a change in my condition. Things began to appear brighter, my eyes improved and did not trouble me so severely. My appetite returned and I gained strength every day. I am now able to do my own work, and feel perfectly well. I cannot find words to express my gratitude for what Hood's Sarsaparilla has done for me and I gladly recommend it." Miss Ella Bartley, 213 1/2 S. Grant Ave., Columbus, Ohio.

My Back

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Hood's Sarsaparilla

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

It cures Liver Ills; easy to take, easy to operate, 25c.

Book Agents Wanted

Any man or woman can earn \$100 a month with DANKNESS & DAYLIGHT in NEW YORK

A Christian woman's thrilling narrative of Twenty Years of severe work, in some most beautifully illustrated form. **Introduce By Rev. Lyman Abbott.**

Ministers say "God speak it." "Lecturers hang it and over it." One agent has cleared \$400; another (a lady) \$200. **U. S. Home for Agents, 500 more wanted.** C. I. Hood & Co., Lowell, Mass. No hindrance, for we pay freight, give credit, better terms. **Write for particulars and specimen envelopes (free) to HARTFORD PUBLISHING CO., Hartford, Conn.**

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, 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.

of the grandest and sweetest songs of praise ever was heard in heaven, he was sure that He would say to them, "Hush! stop the singing for a little while. There's a little girl, away down on the earth, who wants to whisper something in my ear."

Perfect Wisdom

Would give us perfect health. Because men and women are not perfectly wise, they must take medicines to keep them-selves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the one True blood purifier. It gives good health because it builds upon the true foundation—pure blood.

Tatters.

Tatters lives in New York, and the people who own him think he is the greatest dog in the world. His mother was a particular friend of "Tip," the great big, wicked, man-killing emulsion. But one day Tatters was stolen and put into the pocket of a man's overcoat. He behaved well at first, but after a time he jumped from the overcoat pocket into the elevated train, seized a muff belonging to a lady, and treated it as though it were a rat. Later he became a member of a family, and there he has really made himself a necessity. When there is fun and laughter, Tatters barks and jumps about in a wild state of excitement; and when there is sorrow, he is very quiet. He is very punctual in his habits, is Tatters, and when his bedtime comes he takes his mistress's gown by the hem in his mouth and insists on her taking him to his bed. He remains there quietly until morning, and his basket suits no getting into bed; and this basket is longer. He was very ill, and the doctor cured him by giving him pills, and now when he sees the doctor he insists on getting into bed; and his basket suits no getting into bed; and this basket is longer.

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CANADIAN HOUSE, 6 Hospital St., Montreal.



John Kay, Son & Co. TORONTO.

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John Kay, Son & Co. TORONTO.

CARPETS and CARPETS

Some Extraordinary Values !

THE experience of the past and the aggressiveness of the present are combined in the management of this old established and greatest of all Carpet Houses.

This much on general principles. Now for something specific. Our regular spring importations this season are the largest and choicest we have ever shown.

Exclusive and Newest Designs in Carpets

—always a feature with us—more than ever mark this season's stocks. Purchases were made in person by our Mr. Kay, who spent considerable time this year in the European markets.

Manufacturers have advanced prices of carpets in all lines, but our ready and abundant capital, and being on the ground personally, placed some surprising values in our way.

Table listing various carpet types and prices, including English Axminster, English Wiltons, and Best English Wool Carpets.

What is worth emphasizing is that in these goods we show a large variety of patterns. It is not our policy to select two or three catch lines.

MATTINGS, RUGS AND SQUARES

We easily show the best stock of Rugs and Squares in Canada. Nowhere else can a like assortment be obtained.

Table listing various matting and rug types and prices, including Best Japan Matting, The Chatsworth Tapestry, and Axminster Squares.

So great a variety of Japan Rugs of the best quality are not to be found gathered together in any one store save here.

Table listing rug dimensions and prices, such as 1.6 x 3, 2 x 4, 2.6 x 5, etc.

Best in Linoleums and Cork Carpets

The best Linoleums in the world are those bearing the name of Nairn, and we are sole agents. We quote the special price for Nairn's Linoleums of \$1.00 net, and Cork Carpets, the best, \$1.00 net.

Into the heart of house-cleaning, no housekeeper should miss inspecting the stocks of this store.

JOHN KAY, SON & CO., 34 King St. W., Toronto

Practice Love. We learn to love by loving. It grows by practice. Like everything else, it gathers strength through exercise.

—It is one of the penalties of our pettiness to become so much absorbed in the merest trifles as to lose all sense of the great realities of life.

—Every stroke of sorrow that issues into light and joy is God putting into your hand the key of that sorrow, to unlock it for all the poor souls whom

Advertisement for Surprise Soap, featuring a central image of the soap box and text: 'Best for Wash Day', 'USE SURPRISE SOAP', 'Best for Every Day'.

GEORGE EAKIN, Issuer of Marriage Licenses. County Clerk. Office—Court House, 51 Adelaide Street East.

DYSPEPSIA FLOUR. Also Special Diabetic Food, Barley Crystals, and Patent Biscuits, etc. and Pastry Flour.

Advertisement for \$3 A DAY SURE, featuring a portrait of a man and text: 'SEND us your address and we will show you how to make \$3 a day'.

you may see approaching it through all your future life. It is a noble thing to take that key and use it.

If You Want to be Loved.

- Don't find fault. Don't contradict people, even if you're sure you are right. Don't be inquisitive about the affairs of even your most intimate friend.

Man, an Ungrateful Animal.

As a race we succeed in showing a good deal of dissatisfaction with the weather, and grumble a great deal about it.

—Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

Vertical text on the right edge of the page, including 'April', 'Wheat', 'Barley', 'Dressed Beef', 'Butter', 'Eggs', 'Potatoes', 'Onions', 'Apples', 'Celery', 'Carrots', 'Parsnips', 'Lettuce', 'R. F.', 'C.', 'ORO', '46c', 'W', 'YON', 'R', 'L', '33 W', 'The', 'H. D.', 'FAL', 'TRY TH', 'A fine tu', 'for the s', 'ner and', 'stipator', 'menstru', 'out then', 'Five box', 'SO N. Ho', 'Toronto'.

Toronto Markets.

Table of market prices for grain, meats, dairy produce, and vegetables. Includes items like wheat, beef, butter, and potatoes with their respective prices.

R. FLACK Groceries and Provisions. Canned goods in Great Variety. 456 GERRARD ST. E. TORONTO

W. H. Stone, Undertaker. YONGE 349 STREET. Telephone No. 932.

THE RELIANCE LOAN AND SAVINGS CO. OF ONTARIO. 33 Wellington St. E., Toronto. The Reliance System of Annuity Repayments.

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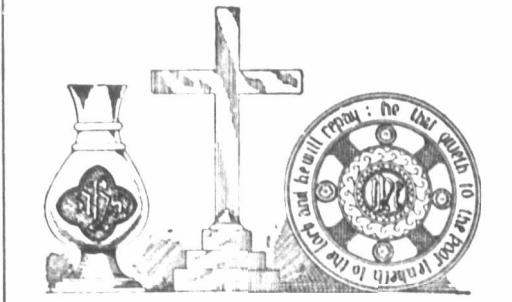
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