

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MAY 12, 1892.

[No. 19.]

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SUMMARY OF CONTENTS.
 VOLUME I.—Eve of War—Detroit—Queen Anne's War—Deerfield—The Tormented Frontier—The Old Regime in Acadia—Acadia Changes Hands—Walker's Expedition—Louisburg and Acadia—Sebastian Rale—Lovewell's Fight—The Outagamie at Detroit—Louisiana—The Outagamie War.
 VOLUME II.—France in the Far West—Search for the Pacific—The Chain of Posts—A Mad Scheme—Louisburg Besieged—Louisburg Taken—Duc D'Anville—Acadian Conflicts—War and Politics—Fort Massachusetts—Index.

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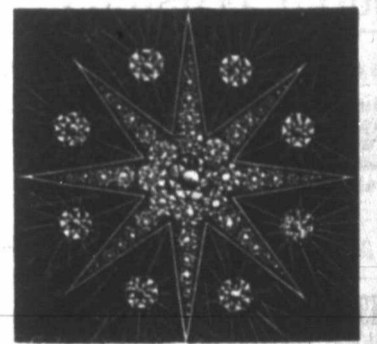
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Lessons for Sundays and Holy Days.

May 15.—4 SUNDAY AFTER EASTER.

Morning.—Deut. 4 to v. 23. John 4. 31.

Evening.—Deut. 4. 23 to 41; or 5. 1 Tim. 4.

"WEEKLY COMMUNICANTS!" was one of the cries raised against John Wesley and his "godly club" at Oxford. Then, as Samuel Wesley records, "their fervour was indiscreet, their prayers too frequent, and their alms too great." They were "Methodists" truly—according to Church methods!

"BAD SCHOOL FOR VIRTUE" is the ordinary type of French Canadian theatres, to judge from the animadversions of *Le Somain Religieuse*, of Montreal. If there be any real ground for the opinion of that Roman Catholic organ, it is high time for the authorities to set about a theatre reform movement.

S. P. G. FUNDS—to which the colonial Church owed so much of its early culture and support—are being gradually withdrawn from colonial work to heathen and other foreign fields. In fact, three-fourths of the funds are at present expended in such places as China, Japan, Borneo, Madagascar, Corea and Honolulu.

"EASTER OFFERING FUNDS" is one of the Lichfield ways of celebrating wholesome old customs. These offerings go to increase the Rector's income, or—where that is large enough—are sent in to the Central Fund for making grants to incumbents of poor parishes. There is something of the "right ring" about this arrangement.

COMING HOME.—At a confirmation at Blaenawn, Wales, there were confirmed the following who were entering the Church from the sects: 48 from Baptists, 20 from Wesleyans, 1 from Congregationalists, 10 from Primitive Methodists, 4 from Calvinistic Methodists, 1 Bible Christian, and 15 from "They knew not what."

TWO KINDS OF WHITE MEN.—It has become necessary for the Bishop of Mashonaland to explain to the daughter of Chief Umtasa that Christianity was not to be identified with white

men, as such, for some—such as brutally beat her people—are not true Christians at all. It is hard to make Africans see that point.

"EASTER WAR-CRY!"—We were surprised to receive the special Easter number of the "Salvation Army" campaign sheet, got up in a style that does not fall far behind the efforts of the *New York Churchman* and *Chicago Living Church*. This observance of a Church season is encouraging. Some of the Easter poetry is very good.

"OMNIBUS FACULTY" is the curious name for a general permit from the Ordinary to make alterations in the Church fabrics without going through the expensive formalities connected with the procurement of special faculties for every alteration contemplated. We read that the Bishop of Winchester has extended this "omnibus" privilege to his clergy.

"SCHOOLS OF CRIME," American prisons are pronounced to be by Mr. Tallock, of the Howard Association, on account of the promiscuous intercourse between hardened criminals and those who are comparatively young in, or new to, crime. Such association is a "pull" further down the "easy descent of Avernus." The cottage system is the cure.

CAIRO is characterized in the *Contemporary Review* as "the city of malaria and lies. Physically it is one vast sewage-bed, which poisons no small portion of the people who visit it; and morally it is the champion falsehood factory of the world!" Who would go to Cairo, if he could? All this strong language is *apropos* of the British evacuating Egypt.

REFORM OF CHURCH SERVICES after the American manner of shortening, is advocated in a long letter by Father Hall in the *Church Times*. Proper Psalms for all great festivals, special selections of Psalms for special occasions, omission of first and last section of matins under certain conditions, substitution of Christ's own summary for the Decalogue, &c.

"SLOW, BUT SURE AND STEADY progress is being made in the erection of St. Alban's Cathedral (Toronto), the completion of which will no doubt constitute the *magnum opus* of the distinguished administrator and organizer, Bishop Sweatman." So writes the *Canadian* correspondent of the *Church Times*, in words which we hope may prove prophetic.

"NOT ON CALVARY" is the title of a New York publication (by a layman), and intended to make headway against the tendency to confine the sacrificial aspect of Christ's life and death to the one spot where He was crucified. The author brings strong light to bear upon certain passages in our Lord's life, which were prominent illustrations of his theory of the Sacrificial life.

"BELLIANISM"—religious toleration, as expounded by Martin Bellie, "contra Calvinum"—makes but slow progress in restoring to Christendom the Christian spirit destroyed by Papal tyranny and intolerance—in which Puritans and others imitated the Papalists only, too well. The recent outbreak in Africa is only a straw which shows how the wind is sometimes inclined to blow, if not restrained.

"CARRYING THE WAR INTO AFRICA," in a new sense, is the war being waged, according to reports, between (Roman) Catholic and Protestant converts in East Africa. It seems almost incredible that in these days of arbitrations, etc., the scenes enacted in Uganda, with King Mwanga leading one side of the war, should be real examples of modern Christianity.

GLADSTONE ON ROBERT BRETT.—The Life of the Stoke Newington Lay Saint, by Dr. Belcher, contributes, in Mr. Gladstone's opinion, "a valuable and solid addition to the religious biographies of our time. I am acquainted with no record of a character in which a high appreciation of the Church and its ritual was more happily associated with a glowing evangelical fervour," &c.

RESURRECTION GLADNESS is the theme of a capital editorial in the *Rock*. "Unfading hope gilds the Sepulchre, and doleful associations are of later growth in the history of the Church. We owe the dismal hearse with its black pagan plumes to the same heathen spirit which invaded the Church and coincidentally introduced other superstitions. all the wailing, dirge-like music, etc."

"USELESS BITTERNESS."—We endorse very heartily the views expressed by *Saturday Night*, of Toronto, on this subject, in a recent editorial dealing with a certain minister's severe strictures on theatre-going. The minister should have had the modesty to remember that many of the most devout and zealous clergy patronize good theatres. The "abuse does not abolish the right use."

THE BELLEVILLE RECANTATION is a capital illustration of the use of controversy when moderation on one side is met by candour on the other. Rev. W. H. Barnes—Methodist and reformed Episcopalian minister—after a temperate newspaper controversy with the learned Bishop of Ontario two years ago, retired—like St. Paul—to study up the subject, and—has joined the Church.

ROME AND THE BIBLE.—It has been well pointed out that the Roman policy has clearly shifted since the days when (1824) Pope Leo XII. exhorted his bishops to turn away their flocks from the "poisonous pastures" of vernacular translations of the Scripture. Even within the last year there have been several notable pronouncements in favor of Bible reading by Monsignor Hulst, Abbe Garnier, &c.

INFIDEL PREDICTIONS FALSIFIED.—A certain French infidel prophesied that the time would come—but it is now past!—when Bibles would be relegated to the back shelves of libraries—where his works are now!—Since his death the Bible has been printed and circulated in so many languages that four-fifths of the earth's inhabitants can read it in their own tongues—which hundreds of millions do.

AGGRIEVED PARISHIONERS of a High Church sort have been created at Radford (Eng.) by a new vicar, through countermanding choir processions, and turning to the east at the Creed—wearing a black gown himself—ordering the choir out at the Communion service, &c. The churchwardens have appealed to the vicar in vain. Shall we call his conduct "sacerdotalism," or "priestly tyranny," or what?

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"SLUMMING" THE RICH. It seems very like "turning the tables" with a vengeance for Father Huntington to propose—as he is reported to have done at a convention of shirt-makers in New York lately—to chaperon a slumming party of poor people in a tour among their rich neighbors. The proposal may serve to direct attention to the impertinence of much of the "slumming" business lately become fashionable.

"CHRISTIAN SCIENCE"—falsely so called—which the *Christian Guardian* says "sets at naught the laws of bodily health, and all that has been done by medical and hygienic research," is fast falling into disrepute, notwithstanding its "grain of salt," viz., that mind (or imagination) has a great influence always over matter. Eliminating the imaginative element, nothing remains of Christian Science except nonsense.

EARL NELSON—that unwearied advocate of "Home Reunion"—rejoices over the fact that "the custom of keeping Good Friday as a holiday is fast dying out, and many of the Churches have themselves organized special services for the day, so that we are year by year brought nearer together in the commemoration of Christ's death—that lifting up of the Son of Man which is to draw all men unto Him."

SEVEN WAYS OF GIVING are enumerated by Dr. Pierson in the *Homiletic Review*, ranging from what he calls the "heroic" way of such men as John Wesley, who live on a very little and give nearly all their income away, and those who give away only one-half, to people who give from careless good nature, impulse, or who only "give" (?) through concerts, bazaars, and other modes by which they get the worth of their money, or nearly so, in amusements, &c.

GRADED TAX V. SINGLE TAX.—The great objection to the latter is that it gives predominant advantage to the speculators in stocks and large (so-called) "improvements"—thus aggravating the inequality of fortune: whereas the graded system follows the tracks of the millionaires, and insists on their contributing according to the ability which their immense accumulations (generally "unearned," too) gives them. Thus the great grievance of "Socialists" is annihilated.

"SERMO CORPORIS"—a discourse driven home by force of profuse bodily gesticulations—is a phase of oratory not much favoured by English preachers and speakers in general. So influential is it, however, even with the *English masses*, that one is inclined to think that fashionable caprice has in this respect drifted too far away from nature. It would be interesting to know how much the addresses of Gladstone and Knox-Little owe to their excessive corporeal animation in delivery.

WELSH DISESTABLISHMENT.—While we are hearing so much of Welsh disestablishment, and the plea is constantly being urged that the Church as established is an alien Church, it is interesting to notice that the increase of confirmations for the three years ending 1891 reaches the high figure of 10 per cent. This is higher than the percentage shown in the provinces of York and Canterbury. The southern province has increased its candidates for the same period at the rate of only one per cent., the other at two per cent. The total number of candidates in England and Wales for 1891 was 214,581.

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WHY THE OFFERS ARE GENEROUS.

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

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

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DIVINE DIDACTICS.

When the great Apostle of the Gentile world would make the urgency and absolute authority of any words of his message to the Corinthian Church perfectly clear, he wrote such words as we find in 1 Cor., ii. 13, expressly repudiating the idea that his message was couched in terms dictated by human wisdom, ("not in the words which man's wisdom teacheth") but in terms taught (*logois didactois*) by the Spirit Himself. It is one of those providential arrangements which make the divine Message irrefragable that it could be expressed by means of the exquisitely exact and artistic language of the most cultivated literature of antiquity—the Greek. Yet in writing to a Greek city, at the very centre of literary cultivation, the Apostle takes occasion to give an emphatic and express warning against any patriotic inclination there to suppose that God left the advocates of his Gospel free to pick and choose amid the rich stores of Grecian terminology in order to embody, according to their human wisdom and taste, the Divine Message in exact and appropriate terms. There was no confusion of the

HUMAN AND DIVINE ELEMENTS

in the minds of the early Christians, therefore, as there is in the minds of some scholars of the 19th century. "In the words which man's wisdom teacheth"—to that description he gives a decided negative, he interposes his *not*, and then proceeds to characterize more distinctly and positively the sort of arbitrament to which the terms of the message—by human tongues, pens and languages—had to be submitted—it was a *spiritual* arbitrament, and that *Divine*. This was the "shield" interposed against any possibility of human error or mistake. The "Didache" was unmistakably from Heaven, even in its verbal expression. There were—St. Peter reminds those to whom he wrote—even in the writings of his beloved brother Paul, some things *hard* to be understood, some expressions capable of being wrested, as in the case of the other Scriptures, to the very destruction of the unlearned and unstable critics of the day. This inevitable accident of the most correct and exact of human languages, could form no excuse for "unlearned and unstable" comments. Each writer wrote "according to the wisdom given unto him"—not his own.

THE SPIRIT BROODING,

as of old, on the face of "formless and void" expanse of chaos—over the confused inclinations of human minds and intents—brought light upon the scene and order out of chaos. As of old, holy men of God spake as they were moved (2 Peter, i. 21) by the Holy Ghost: so now, men equally holy, rested obedient under the guidance of the same Spirit. Imbedded in the narrative there might be more or less fallible, even erroneous and wrong, sayings and doings of misguided men: these things would not affect the teaching power of the whole and all its parts; the mistakes of men from Adam to St. Peter would but be *chronicled*—"noted in passing"—as such, and the voice of God using "human elements" of language, although selecting this and rejecting that, could still be heard clearly in characterization of all that transpired. St. Paul speaks at times "by permission"—but he tells us of it expressly, as he writes. One thing these writers are always sure about—they "have the Spirit of God," and so they can write boldly and fearlessly the "words" which God chooses wherewith to "teach" the world His truth.

THE CHURCH ON GUARD

"settles the Canon" or rule of faith; takes the

mass of religious literature before her, and sifts clear the portions she finds to be inspired—couched in "words which the Holy Ghost teacheth." These books become, for all true Christians, *Holy Scripture*. Unlearned and unstable men may "wrest" them—for they are in human language—until they effect "their own destruction;" but that does not alter the absolute meaning. Literary errors may creep into the text here and there; but these things are no part of the original deposit—which was "inspired" by the Spirit Himself. The Church, "on guard," is "pillar and ground" of the Truth: and formulates her creed out of those things necessary for salvation, pointing to the Scripture to substantiate every such article. It were folly of the deepest dye to point to a volume which might be challenged either in whole or in part; and so—saving transparent "interpolations"—every word of the testimony is perfect evidence in support of the articles laid down. So, the "gates of hell" cannot prevail against this divinely credited sentinel, so supported by the very testimony of the Spirit of Truth.

BURIAL REFORM.

The vast amount of interest taken in this subject now-a-days indicates the presence of a serious evil, which a kind of *vis medicatrix nature* in human nature seeks to throw off, expel, from the system of the "body social." The morbid feeling which has resulted in the modern accumulation of funeral trappings, is not a kind of thing which ought to be tolerated, though from one point—the heathen!—it may seem natural enough. We will not lay stress at present on the view which attributes to the whole tribe of undertakers, a motif like that of those who moved the mob to cry "Great is Diana of the Ephesians," as an expression of the strongest local argument against Christianity, viz., the self-interest of trade in costly silver shrines and other accidents of Ephesian worship. Probably undertakers, as a class, are as amenable as other mortals professing Christianity to the considerations of public welfare as distinguished from private interest, local or personal. As a class, they are not yet aware of the essential impropriety of certain funeral observances.

RELIGIOUS SENTIMENTS

should form the highest force, stirring men's minds to reform in this matter. The fact is that the joyous consciousness of hope in the case of our friends who "fall asleep in Jesus" is practically banished, is not "in evidence" any longer—having been so liberally and lavishly overlaid by the load of woe's paraphernalia. The element of thankful worship is reduced to a minimum, a few short prayers in the house, crammed with a heterogeneous crowd, a hurried transit to the "burying ground," a few more prayers and tears of desolation and despair—then a stoical, if not worse, return to the whirl of business and pleasure. Behold the routine: over which waves, flutters and settles a cloud of blackness in the shape of gloves, hatbands, scarfs, coffins and hearses. How different the decent ceremony of deliberate and solemn Church service with choirs in white robes—the livery of heaven—and the utterances of all words of joy and hope in Scripture, prayer and song and Eucharist, followed by a similar strain of thankfulness and praise at the "Cemetery"—the sleeping place!

ECONOMY.

It does not seem much to add to these considerations of religious propriety the lower considerations about extravagant waste: yet, this side of

the subject should not be overlooked altogether. To see a poor family pour forth its all—and more sometimes—upon those trappings so hideously inappropriate and derogatory to healthy Christian sentiment, certainly aggravates the sinful folly of the whole proceeding. We are accustomed to say "there is reason in all things;" but it would be difficult to trace the lineaments of reason in a proceeding which reduces so many families to long continued beggary under the shameful stress of debt—which might well have been avoided. The cost of a decent Churchly funeral is very small—all the lavish display of black silk, crape and kid, being out of place. Something bright, plain and simple—a mourning badge and a few flowers, a plain wooden coffin, a bier and a foot procession of the few real "friends of the deceased," the church and the ground. The expense is practically *nil*.

HEALTH.

We are not sure that so much is to be said for that which we place advisedly last—the idea of *perishable* coffins. As a matter of fact, all ordinary coffins are "perishable" enough. It does not need wicker-work to bring about a speedy dissolution of the elements of a mortal body. All the traditions of the Church of Israel and the Church of Christ are in favour of *preserving* rather than destroying the "remains" of our friends. There may be "indecent haste" after, as well as before, burial; and we do not see how "speedy dissolution" is going to contribute to the health—at least of the present generation. The germs of disease are probably much less harmful in the embalmed body of a Pharaoh (if let alone), enclosed in its air-tight tomb, than "set free" in a porous soil to percolate into streams and rivers, and be exhaled or imbibed by the present generation of human life. Happily (or unhappily?), spices and ointments, as well as more modern preservatives, are too costly to tempt many people to indulge in them; and common sense teaches people that all they can do under these circumstances is enough. Neither earth, water, nor fire can hinder or retard resurrection.

MAY.

BY A. BISSET THOM, GALT.

May has held its place in the calendar since the time of Numa. It was sacred to Apollo before the time of Romulus, the first regulator of the Roman calendar. It has an uncertain derivation, but is said by Ovid to have been so named in honor of the *Majores*, a class of councillors or senators who were appointed to assist him in the government; but according to Plutarch it is derived from Maia, the mother of Mercury. According to others, but later, it is derived from the Saxon goddess of Spring who bore the name of Magada, a title given to every young unmarried woman; so that the name of "maid" or "maiden"—abbreviated into May—came to be applied to this season of the year.

This month has the greatest effect on the health on account of its peculiarity. Cooper tells us that May gets credit that belongs to June. Another says that we ought to reckon the May of the poets by the Old Style, or begin it later. Of the actual May he asks:—

"Is she not sprung of April's wayward race,
The sickly daughter of the unripened year,
With showers and sunshine in her fickle eyes,
With hollow smiles proclaiming treacherous peace,
With blushes harbouring in their disguise
The blast that riots on the Spring's increase?"

There is a common saying among the French—"a la mi-Mai queue d'hiver," in the middle of May comes the tail of winter. The Germans

have a saying exactly to the same effect—"Um mitte mai, winter schleppe;" and they have also another, which runs thus:—"who shears his sheep before Servatius' Day loves more his wool than sheep." Now Servatius' Day falls on 13th May, and it is interesting to find that he, St. Mamert, St. Pancras, and St. Servais, whose festival days run from the eleventh to the fourteenth, are called in some parts of Germany and Holland "Eis heiligen," and in others "Eis manner," that is, frost saints, or frost men.

Among our Saxon forefathers this month was called Tri-Milohi, on account of the rapid growth of young grass and its being so nourishing as to enable the cows to give milk three times a day. The first of May was formerly a day of universal rejoicing and merry-making. Among the Romans, the tribunes of the people and the magistrates were in the habit of going in procession to the grotto of Egeria, and from these customs the May-day sports are said to have originated. The writer of "Indian Antiquity" says that our May-day festival is only a repetition of the phallic festivals of India and Egypt. "That the May-day festival has come down to us from the Druids, who themselves had it from India, is proved by many striking facts and coincidences, and by more than the vestiges of the god *Bel*, the Apollo of other nations. The Druids celebrated his worship on the first of May by lighting immense fires, and hence the day is called by the aboriginal Irish—Scotch Highlanders—both remnants of the Celtic stock—la Bealtine, Bealtine, or Beltine, that is the day of Belen's fire, for with Cornish, which is a Celtic dialect, we find that *tan* means fire, and to *tine* signifies to light a fire." May was called by our ancestors, and by our old poets, "the merry month," as being particularly fitted for out-door amusements. Dancing round a May-pole used formerly to be the closing ceremony of the first of May, and the arrival of this day of festivity used to be anticipated by the people with such eagerness that Shakespeare speaks of them as being unable to sleep on May-eve. The Puritans were exceedingly bitter against the May-tide observance. By an ordinance of the Long Parliament, dated April, 1644, the May-poles were all taken down. At the Restoration they were put up again.

May used to be considered unlucky for marriages; and this prejudice may have been derived from the ancient Romans, whose superstitions taught them to hold unfit for the celebration of marriages all the days of February and May, the Kalends, Nones and Ides of every month, and numerous festival days. Respecting the unpropitiousness of May for bridals, Ovid in his "Fasti" wrote some lines, which wind up with *Mense malas Maio, nybere vulgus ait*, which was found fixed on the gates of Holyrood palace on the occasion of the marriage of Queen Mary with Bothwell.

Invention of the Cross (3rd.)—The word "invention" here means "discovery," and was an ancient feast solemnized on this day, in memory of the Empress of Helena, mother of Constantine the Great, finding the true cross of Christ deep in the ground on Mount Calvary, in A.D. 326. There she erected a church for preservation of a part of it, and the rest being brought to Rome, was deposited in the church of the Holy Cross of Jerusalem. Theodoret mentions the discovery of three crosses—that of Christ and those of the two thieves; and according to him, they distinguished between them by means of a sick woman, who was immediately healed by touching the true cross. The name of *Croiseurs* was given to a religious

order founded in honour of the "invention." In England they were known by the name of Crouched Friars, and have given name to a street in London called Crutched Friars.

St. Dunstan (19th May) was born in the Isle of Avalon, or Glastonbury, in A.D. 924, and early assumed the monastic dress. He built a cell near the Abbey of Glastonbury, and employed himself in working metals, which being a qualification much above the genius of the age in which he lived, first gained him the name of conjuror, and then of a saint. The old legend is that the great enemy of souls, foreseeing his future greatness, tried in various ways to lead the saint astray, and at length the saint became so exasperated that he took a red-hot pair of tongs out of the fire and caught his infernal majesty by the nose. Eventually he was, in 959, made Archbishop of Canterbury, and appointed by Pope John XII. to be Legate of the Holy See. He was throughout life a warm advocate of the monastic clergy, an encourager of superstitions, and a strenuous upholder of the celibacy of the clergy.

Rogation Sunday (22nd), the fifth Sunday after Easter, is not any special festival, but in popular use has received its name from the Latin *rogare*, to beseech, on account of the three following days being devoted to prayers and supplications. These prayers were first appointed by Mamertus, Bishop of Vienna, in Dauphine, about the year 452, in order to invert impending dangers; then it came to be used to request and supplicate the blessing of God upon the fruits of the earth, and as a devout preparation for the observances of Christ's ascension on the day next succeeding to them. The Dutch give it the name of Cruys-week, or Cross-week; and it was so called in some parts of England, because in ancient times, when the priests went in procession this week, the cross was carried before them. In the Inns of Court (the buildings in London where the barristers have chambers or reside) it used to be called grass-week, because the commons of the week were restricted to salads, hard eggs and greens.

Holy Thursday, or Ascension Day (26th). This important festival has been held constantly from as early a period as the year 68. In the Primitive Church the Feast of the Ascension, called also by Chrysostom the Assumption of Christ, was considered as of apostolic origin. It is still a custom in London, which has been continued from the reign of Queen Elizabeth, that on Holy Thursday the incumbent and parish officials perambulate the boundaries of the parish, in order to preserve the rights and properties of the parish, with boys carrying peeled willow wands, and on their minds it used to be impressed by their being whipped. This is called "beating the bounds." But this perambulation is part of the Rogation ceremonies.

REVIEWS.

THE UNSEEN FRIEND. By Lucy Larcom. 16mo. Pp. 217. Price \$1.00. Boston and New York: Houghton, Mifflin & Co.; Toronto: Williamson & Co.

We can here trace on every page the work of a polished writer who makes a free use of poetic fancy, yet continues to be its mistress. There is unspeakable beauty in this work-a-day world, when we can look upon it as the expression of His Will, who is never far from any one of us, and who took pleasure in speaking about the lilies in their beauty. Much of the drudgery in our life is owing to our so seldom looking beyond it, to see "the glory of things in their spiritual luminousness, shining from within and behind,—a veiled glimpse of 'Him who is invisible'" (p. 9). In

her chapter entitled "The perfect friendship" our writer has many beautiful thoughts, and in that on "Visions and Duties" she very judiciously says: "It is not merely that we have the lovely and perfect example of One who has lived our earth-life and resisted its temptations, and so has shown us how to live. This He has done: but were this all, He would be to us only a guiding memory, a sacred ideal. It is what He is to us that saves us: it is His abiding presence with us as an intimate unfailing Friend, whose life is so one with His Father's that the friendship he gives us is the very friendship of God. It is no imagination. Christ does draw us to His heart and hold us there in a union so close that His standards become our standards, His sympathies our sympathies, and the overflow of His love goes out through our lives towards all our fellow-beings." It is a lovely little volume.

RICH AND POOR.—A tract for all times, by the Bishop of Liverpool. Pp. 30. Price 10c. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

This is a timely reprint of a work which has been out of print for some years and whose republication has been specially called for by the peculiarly money-making tendencies of the age. The writer, regarding universal equality as an empty and visionary dream, treats the subject of wealth and poverty in a most reasonable, forcible and able way. The work is in pamphlet form and is daintily bound in white and red covers.

CHRISTIAN BENEFACTENCE. By Wm. S. Langford, D.D. Uniform with "Rich and Poor."

The author treats the duty, or rather privilege, of giving in a most impressive and strikingly practical manner. The dedication of a certain portion of our possessions to God is a practical acknowledgment of our relationship to God as His stewards, and acts as a powerful check to covetousness and selfishness. For perusal or distribution we cannot too highly recommend this treatment of the subject.

MAGAZINES.—*Churchman* deals severely (by the caustic pen of Rev. S. S. Lias) with the German critic, Wellhausen, and also treats extensively and critically the subject of "The New Pentateuchal Theory." One of the great questions of the day—"the Discipline Bill and the Corn Law"—also receives very able consideration. There are several other interesting articles, brief and pointed. *Church Eclectic* culls liberally from *Church Times*, *John Bull*, &c., in regard to Spurgeon's life and other subjects of recent thought in England, while the subject of "Provinces in the American Church" receives full treatment from the pen of Rev. Dr. Edgar, and a "Maryland Parish" is neatly described by the *Maryland Churchman*. The miscellany and correspondence columns are as usual very cleverly filled in with interesting matter. *Little's Living Age* will earn the thanks of its many readers by presenting to them the very interesting articles "Notes on Bird Music" from *Chambers' Journal*, and "The New Star in the Milky Way" from the *Saturday Review*. Articles on Mashonaland, Tewfik Pasha and Naples, &c., form together a table for a great variety of tastes. *Century* gives considerable attention to memoranda on the home life of Washington. Among the heavier articles, that on "Solar Eclipses" is well worth reading. The papers on Fine Art Subjects are, as usual, remarkably good: and illustrations are fully up to the high standard of excellence which has made this magazine so famous. *Westminster* has a trenchant essay on solution of the Newfoundland question under the very taking caption of "Sacrificing the First-born." A very interesting "Study of Marion Crawford" will attract the admirers of that famous modern novelist. The woman question receives able recognition at the hands of Matilda M. Blake, under the heading "The Lady and the Law." Mr. Chamberlain's "Pension Scheme" forms the leading article.

After the Grip, Hood's Sarsaparilla will restore your strength and health, and expel every trace of poison from the blood.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

DERBY.—The regular quarterly meeting of the Sunday School Teachers' Association for the deanery of Chatham, was held in St. Peter's Church, Derby, on Tuesday, April 26th. There were present, of the clergy, Rev. Canon Forsyth, R.D., president, the Rev. J. H. S. Sweet, secretary, and the Rev. C. O'Dell Baylee, rector of the parish; and of teachers: Mrs. Howard, of Chatham, Mrs. Baylee and Mrs. David Betts, of Derby, and the Misses A. Harley and S. Sargeant, of Newcastle. The meeting opened with the usual form of devotion said by the president, after which the minutes of the last meeting were read by the secretary and confirmed. The appointed work included the reading of two papers on "The Discipline of the Sunday School." The first was read by Miss A. Harley, who took for her subject, "The use and abuse of Rewards and Prizes." The paper was a very interesting and instructive one, and elicited quite an animated discussion at its close. The second paper was read by Mrs. W. B. Howard on "Refractory scholars, and how to deal with them," and was an admirable paper upon a difficult and perplexing subject. The writer is evidently a practised and experienced teacher, and many valuable hints were gleaned from her useful paper. Before the adjournment a hearty vote of thanks was accorded the writers of the two papers. At 7.30 in the evening a special service was held in St. Peter's Church in connection with the association. There was a good congregation present, and two forcible addresses were delivered by the visiting clergy on matters pertaining to the work of the Sunday school. The next meeting of the association will, it is expected, take place in the parish of Weldford in July.

MONTREAL.

MONTREAL.—The closing entertainment of the Trinity Church association was held in the lecture room of Trinity Church on Friday evening, 22nd ult. The programme was rendered by the members and friends of St. Stephen's Church, and was very much appreciated by the audience, who at the conclusion unanimously passed a vote of thanks to the rector and members of St. Stephen's Church, the hope being expressed that this would not be the last occasion on which visits of this kind would be exchanged. The association thus concludes a most successful season.

St. Martin's Parish.—A pleasant surprise greeted Mr. R. Wilson Smith on Saturday evening, 23rd ult., when the choir presented him with a handsomely framed picture of the choir in their surplices. It also contained the likeness of the rector, the Rev. G. Osborne Troop, and the Rev. Canon Mulock. The presentation was made by the Rev. Mr. Troop on behalf of St. Martin's choir as a mark of their esteem and friendship, and on Mr. Smith's retirement from the position of financial warden.

Sunday School Institute.—The Diocesan Sunday School Association held its usual monthly meeting in the Synod Hall, Monday ev'g, 25th ult., with the Rev. L. N. Tucker as chairman. The meeting began by singing a hymn, followed by prayer, after which the Rev. Mr. Smith read a paper on "The Sunday School Teacher as a Bible Student." His manner was pleasant, forcible and very earnest. He took the ground that the responsibility of the teacher in the Sunday-school is second only to that of the minister of the parish, but said that all manner of instruction should be more or less under the direct supervision of the pastor himself. He must give to the officers of the church (and to those interested in the Sunday-school) work which he should see is conscientiously accomplished. From a concise discourse on the duty of Bible study, he touched on its value to the student's independent mental action. Many passages, he said, are so fraught with latent significance that they are read and re-read countless times without being fully comprehended, much less duly appreciated. After Mr. Smith had finished the chairman asked if anyone had any remarks to make on the subject. The Rev. Mr. Everett and Dean Carmichael responded, the latter saying that the Bible is a book with a plot which begins with the history of man, and ends with a revelation of his eternal future. Mr. Tucker suggested a few moments later that he understood the subject to be "Bible study with a view to teaching," and said a few words on this point, shortly after which Mr. D. A. Rudge, secretary of the Young Men's Christian Association, was called upon to read a paper on "How to reach young men." He went into statistics showing the greater per cent. of young men who are reached and converted are between the ages of sixteen and twenty-one, and nineteen and thirty. He said that the cities are be-

coming a menace to civilization, citing as an instance a young man who had been in Montreal but thirty-six hours and received from some unknown source an invitation to visit a questionable resort. He asked Mr. Rudge how he thought they secured his name. Mr. Rudge stated that in one community of thirty-two thousand people, with five thousand young men between the ages of sixteen and twenty-five, and twenty-one Protestant churches, seventy-six young men joined the church and two hundred and twenty-one were convicted of crime. He advocated treating the young men with attention and tact, not patronizing them, but showing an interest in their lives and then assigning to them work to do in the line of reaching others.

Diocesan Theological College.—The annual convocation was held last Monday evening, under the presidency of His Lordship Bishop Bond. The Rev. Principal Henderson, in presenting his annual report, made touching reference to the death of the late Mrs. Phillips, the Right Rev. Ashton Oxenden and Mr. John Duncan. In the matter of statistics, since the foundation of the college in 1873, a hundred and fourteen students had been admitted to study. Of these, fifty had been ordained, twenty-five are now serving in the diocese, and nine are working in the city, a fact which in itself testified to the relative qualifications of the men and the value of the work done by the institution. Four men have taken their "Testamur" and completed their course, and have been handed into the Bishop for further examination, and, if approved, for ordination. Thirty-one students have been connected with the college during the past year, a larger number than ever before entered at one time. They were divided as follows:—Graduates in arts, 3; undergraduates at McGill, 11; partial students in arts, 11; preparing for matriculation in arts, 6; resident in the college, 25; non-resident, 5. In conclusion the principal pointed out that the building was being tested to its utmost capacity, and that even if but half of the men who have already applied for admission next September should be approved and admitted, the problem would be what to do with them. The prizes were then distributed.

ONTARIO.

Renfrew Deanery.—The third annual Rural-Deanal Conference of the clergy, churchwardens and lay delegates of the rural deanery of Renfrew was held in St. Paul's church, Cobden, on Thursday and Friday, April 21st and 22nd. The Holy Communion was celebrated at 10 a.m., the Rural Dean being celebrant, with the Rev. W. A. Read and the Rev. G. J. Low, Epistoler and Gospeller respectively. At 11 a.m. the conference formally opened. Present:—Rev. Rural Dean Bliss (chairman); Rev. A. H. Coleman, Arnprior; Rev. W. A. Read, Pembroke; Rev. J. P. Smitherman, Stafford; Rev. J. Arthur Shaw, Cobden; Rev. R. W. Samwell, Mattawa; Rev. C. T. Lewis, Calabogie, and Messrs. Warren and Cashmore of Cobden mission. The Rev. G. J. Low, of Almonte, in the rural deanery of Lanark, was also present, and received a hearty welcome. The Rev. C. T. Lewis was appointed secretary, and the press committee of last year was re-appointed. The Rural Dean then delivered his annual address, the opening sentences of which referred in very feeling terms to the illness and consequent absence from the diocese of the bishop, and unsparingly condemned the anonymous scribbling in the secular press by which it was sought to give publicity to very unfair and untrue statements affecting the bishop and the diocese. "Forty years," he said, "has he given to the Church in this diocese, thirty of which as its first chief pastor. His administrative powers have left an indelible mark for good on the Church in this diocese. Its foundations have been laid true and deep. Look back over thirty-five years and on every hand you will find ample evidence to verify these words. And now, when age, and sorrow, and sickness have begun to leave their mark, and our bishop is forced to seek prolonged rest and change, his absence is deemed a fitting opportunity to be taken advantage of by those whom shame compels to hide their personality under a *nom de plume*. Let us show our condemnation of such unworthy acts by the increased warmth with which we shall extend to our bishop a hearty welcome on his return, with restored health, to his diocese." The Rural Dean then alluded in fitting terms to the episcopal visitation of the deanery by the Bishop of Niagara, which resulted in the confirmation of three hundred and three candidates, and the consecration of two churches and one burial ground, expressing great satisfaction that his Lordship's subsequent report to the commissary on the state of the Church in the deanery was highly encouraging. Alluding to the duties of his office, as now defined by episcopal and synodical action, the Rural Dean reported that all parishes and missions in the deanery had been officially visited during the past year, and that in several he had, by request, made a house to house canvass, with a view to increasing the local contributions towards the priest's income, the result

being, in every instance, highly encouraging. He proclaimed his readiness at all times to endeavour to fulfil the duties in accordance with the definition of them now published in the Book of Canons. Referring to the recent resolution of the Mission Board, and the need that existed for largely increased offerings, the Rural Dean said that it was a cause for very deep regret that the collections at the annual missionary meetings had not increased to the extent that might reasonably have been expected. While there had been considerable increase in seven missions or parishes, the very marked decrease in one instance left the total amount at about the same as last year, and it was being remarked that the poorer districts in which the Church had begun work only in recent years were now contributing larger offerings at our annual meetings than were obtained in the older and more wealthy sections of the deanery, as will be seen from the following figures, which represent the collections at the meetings held last fall: Mattawa, \$36.70; Pembroke, \$30.45; Petawawa, \$26.45; Beachburg, \$21.31; Combermere, \$15.65; Eganville, \$15.25; Stafford, \$10.56; Cobden, \$10.09; Calabogie, \$6.83; Arnprior, \$6.06; Renfrew, meetings yet to be held, but the card collections, generally made subsequent to the meetings, have already been reported and show a large advance on last year. He counselled greater exertions on the part of all concerned to raise our offerings to a higher level in view of the great responsibility of the diocese in connection with its missionary work, and regretted he was unable at present to recommend any reduction in the amount now appropriated by the mission board to this deanery. Alluding to his official canvass of the New Calabogie Mission, the Rural Dean instanced the case of one parishioner who "in his desire to see the ministrations of the Church duly supported, is not afraid to give \$25 per year towards the income of his priest . . . and another in the same mission gives \$15 per year." Then, after mentioning two missions in the deanery which ought to be self-supporting, one of which is widely known for such illiberal treatment of its clergyman that it generally falls vacant every twelve months, the Rural Dean said, "Is it any wonder, then, that the mission board is at last beginning to chafe under the constant drain upon its resources in order that many well-off farmers may keep their money securely pocketed, or locked up in mortgages, promissory notes, or bank stocks?" Referring to the numerous "special collections" ordered to be taken up in every parish and mission, the Rural Dean, while admitting that the subject had been so frequently discussed in synod as to have become almost threadbare, nevertheless suggested that some relief from these incessant notices be devised, whereby a longer interval would be allowed between the collections. He did not desire to be understood as underrating their necessity or importance, but their unequal distribution over the twelve months led to unnecessary friction. "In the season of Lent, just passed, we had circulars, post cards, placards, pamphlets, and press reminders, and no less than three special collections demanded, while at the same time the parochial card collectors were going about from house to house, their movements accelerated and their entreaties the more imploring in consequence of the warning note published in the CANADIAN CHURCHMAN a few weeks ago, anent the critical condition of the mission fund. . . . I do not think that any other collection should be ordered during the period in which the parochial collections for the mission fund are being called for from house to house. One fund or the other must suffer, perhaps both." Again the Rural Dean brought forward the question of the circulation of Church literature, expressing his conviction "that we are deplorably negligent in not taking some steps to provide our people, in a regular and systematic manner, with sound Church reading." He alluded to the recommendations made by a committee of Synod in the direction of establishing a *Diocesan Magazine*, and expressed regret that the project appeared to hang fire. It would have been to the interest of the Church in this diocese, he thought, had the Synod committed itself to support such a magazine, and then, through a responsible committee or otherwise, to have proceeded, in the ordinary way of business, to publish a specimen number and canvass the diocese for annual subscribers. A properly gotten up publication, recognised as the official organ of the diocese, would readily obtain a very large circulation. He also made suggestions in regard to the deanery being canvassed for the CANADIAN CHURCHMAN. The Rural Dean then passed on to a review of the question brought forward in his former paper on "*Our ill-paid Missionaries*," and concluded a very practical address by reading the resolutions which are to be submitted to Synod in connection with the scheme outlined in the paper above referred to. His concluding words on this subject are well worthy careful perusal, "The readiness with which subscriptions were increased in the missions so far canvassed has convinced me that the proposed scheme is a move in the right direction, and I am now confident that its general application throughout the diocese will

produce results highly beneficial to missionaries and to their work, while, at the same time, we may possibly be surprised at the comparatively immaterial increase that will be called for in the expenditure of the mission fund. If in four missions in one deanery a visit from the Rural Dean, and a house to house canvass of the parishioners, has invariably resulted in largely increasing the contributions towards clerical support, and if, in only one of the four missions canvassed (and that certainly an exceptional instance, being the new mission of Calabogie), the result will necessitate an application for increased grant, by what process of reasoning can any one argue against a trial of the same method of increasing stipends in every mission in the diocese? Or, again, if a Rural Dean can, unaided, succeed in the measure indicated in the report on the missions so visited by him in this deanery, how much greater may be the success attending his efforts when his visit is preceded by a stirring pastoral letter from the Bishop, such as alluded to in the scheme proposed? I think it a highly satisfactory statement to make, that in four missions in this deanery the contributions to clerical stipend are now, by reason of the application of the method above referred to, one thousand eight hundred and sixty-four dollars, as compared with one thousand one hundred and forty-nine dollars, previously contributed, an increase of seven hundred and fifteen dollars. What better testimony to the practicability of the scheme do we require?" After adjournment for dinner the conference resumed its deliberations at 2 p.m., with a discussion on the Rural Dean's address, in which all the clergy took part.

The following resolution was then proposed by the Rev. W. A. Read, seconded by the Rev. J. P. Smitherman, and carried unanimously, "That this conference, recognizing the urgent necessity of Synodical action for the enforcement of the resolution of Synod with respect to the payment of priests and deacons in this diocese, cordially endorses the scheme drawn up with that object by the Rev. Rural Dean Bliss; and hereby expresses the sincere hope that the resolution embodied therein, submitted to the approval of this conference, and to appear in the list of motions in the Synod circular, will receive favourable consideration at the forthcoming Synod." It was further unanimously resolved "That the Rev. A. H. Coleman and the Rev. R. W. Samwell be appointed a committee to draw up a circular to be issued to the missionaries of the diocese, with a view to securing concerted action on their part for the carrying into effect of the Rev. Rural Dean Bliss' scheme at the forthcoming Synod, and that the draft of the circular be submitted for the approval of this conference before its adjournment." The subject of the special canonical collections and their frequent occurrence without sufficiently long intervals between, was discussed, but the conference failed to devise any means whereby the state of affairs could be remedied. The Rev. J. A. Shaw raised the question as to the possibility of the deanery establishing and circulating a magazine of its own. The subject was very fully discussed, and received the warm and enthusiastic support of all the clergy present, they being unanimous in their desire for some systematic circulation of sound Church literature, suitable to our rural population. It was finally resolved, on motion of Rev. W. A. Read, seconded by Rev. C. T. Lewis, "That the Rev. R. W. Samwell and the Rev. J. A. Shaw be appointed to take necessary steps for the preparation and issue of the first number of a *Deanery Magazine*." Subsequently some of the details were discussed, and the Rev. R. W. Samwell was appointed editor and business manager, with the Rev. J. A. Shaw as associate editor, full power being given them to proceed with the publication in accordance with the plan outlined by the Rev. Mr. Samwell.

The Rev. Geo. J. Low (Almonte) then read a most instructive paper, entitled "The Anglican Church in Canada, ideal, actual, possible," in the discussion of which all the clergy took part. Several points in connection with the scheme for the confederation of the Church in Canada were brought forward, considerable discussion ensuing. The Rev. Mr. Low was requested by the conference, on motion of Rev. R. W. Samwell, seconded by Rev. J. A. Shaw, to submit his paper to the editor of the *Montreal Daily Star*, with a request for its publication in that journal. A paper was then read by the Rev. W. A. Read (Pembroke) on "Christ the only Head of the Church," after discussing which the conference adjourned.

Evensong was said at 7.30 p.m., there being a fair congregation. The incumbent read the prayers and the Rev. C. T. Lewis the lesson, the Rev. G. J. Low preaching a sermon appropriate to the Easter season. Next morning the Holy Communion was again celebrated (7.30) and the conference opened at 10 o'clock. Communications were read from Rev. W. Quartermaine, Rev. J. Robinson and Rev. H. L. Charlton, explaining cause of their absence. The first order of business was the presentation of reports from parishes on the state of the Church, and these were handed to the press committee for use in preparing their report for publication. From these returns the following particulars are culled respecting the Church in

this deanery:—There are eleven parishes and missions, comprising forty-five stations, in twenty of which there are church edifices, and nine out of the eleven have parsonages. Two churches (in Potawawa and Calabogie Missions) and one parsonage (Cobden Mission) were built during the past year, and one church (Mattawa Mission) re-built. The number of families is reported at something over seven hundred, and communicants at twelve hundred. The value of Church property is fifty-one thousand dollars as compared with forty-six thousand last year. For all the purposes of the Church there have been raised in this deanery, during the past year, nearly ten thousand dollars.

The Rev. C. T. Lewis (Calabogie) read a paper on "Clerical Unity," in the discussion of which all the clergy took part. In connection with the next annual meeting the rector of Pembroke extended an invitation to the conference to meet in his parish, which was agreed to. The date and place of holding the next chapter meeting was left open to further consideration. After a hearty vote of thanks to the Rural Dean for his address and for so ably conducting the work of the conference, the mission priest of Cobden was felicitated in a very moving address, and tendered the hearty sympathy of his brethren. After the minutes had been approved and signed, the conference closed with the singing of the doxology. Thus ended the third annual conference of the clergy and lay representatives of the Church in this deanery, and all doubtless realised the appropriateness of the opening sentence of the Rural Dean's address, wherein he expressed the hope that "our experience of these gatherings enables us to bear testimony to their value as a real agency for the promotion of Church work and life." The interior of the church at Cobden has recently received considerable adornment, making it now one of the prettiest churches in the Ottawa valley, and this, together with the erection of the new parsonage, bears testimony to the persevering work of the incumbent, Rev. J. A. Shaw, for whose return from Toronto with his bride, active preparations are in progress amongst his kind hearted parishioners.

ODESSA.—On Low Sunday the Rev. M. T. M. Harding, assistant priest of the cathedral, Kingston, came out and celebrated the Holy Eucharist and preached a timely sermon on "worship." Ten persons made their Easter Communion.

TORONTO.

Women's Auxiliary Report.—Friday.—The closing day of the Women's Auxiliary sixth annual meeting began with the usual devotional exercises. Mrs. DuMoulin resigned the position of second vice-president; and as Mrs. William Baldwin had received the next highest number of votes, she was declared elected.

At the afternoon session the convention thank offerings were announced as \$66.22. Miss Roper's paper, "The Prayers of Women," was read by Mrs. Broughall.

The following resolution, which was moved by Mrs. DuMoulin, and seconded by Mrs. Daniels, of Port Hope, was unanimously adopted:

"That we, the women of the W. A. of the diocese of Toronto, are roused to a feeling of the deepest indignation at the account received from the Women's Missionary Society of the traffic in Chinese girls for immoral purposes in British Columbia, and hereby determine to petition the Government to look more closely into the laws regarding the importation of Chinese children for such purposes, and so amend them that there will be no possibility of evading them; and it is also resolved, that a petition be drawn up and printed as soon as possible, and circulated throughout the branches of the diocese to be signed by every member of the W. A. and all other Church women; and further, that the other diocesan auxiliaries be asked to co-operate with us."

It was decided to petition the Humane Society to take steps toward the prevention of the cruel custom of binding the feet of Chinese children. Hereafter papers read before the society will be printed for use in the different branches.

The most enthusiastic meeting of the convention was the gathering of city junior branches held in the evening. There were about 600 people present. Rev. C. H. Shortt and the Bishop of Algoma filled the first part of the programme. Both gentlemen delivered interesting addresses. The hymn, "Behold the Natives Kneeling," was sung by 10 little girls dressed in white, each bearing a banner on which was inscribed the name of a heathen land. The special collection, amounting to \$25, will be devoted to the work in Algoma.

Missionary Board of Management.—The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met recently, and transacted the business in connection with the missions of the Church.

There were present: The Bishops of Toronto, Niagara, Huron, and Algoma, his lordship of Toronto presiding; the Archdeacon of Kingston; Rev. Canon Sweeny, Rev. Canon Houston, Rev. Dr. Mockridge (general secretary), Rev. Rural Dean Pollard, Rev. E. P. Crawford and Messrs J. J. Mason, R. T. Walkem, Dr. Davidson, V. Cronyn, H. McLaren and A. H. Campbell. A committee was appointed to consider the work among the Chinese in British Columbia, and a grant of money was made to Rev. J. G. Waller, the board's missionary in Japan. A committee was appointed to assist the secretary in preparing a report of correspondence for each half year, to be presented to the board. Several applications for work and money were received and disposed of on the principle that the board deals directly with the bishop of the several missionary dioceses. Missionary work among the Chinese in British Columbia was discussed. It was decided to invite the Bishop of New Westminster to visit eastern dioceses in the autumn. The hymnal for junior branches of the auxiliary was the subject of some remarks, and the matter was referred to a committee composed of the Bishop of Toronto and Dr. Mockridge. Perhaps the most important matter brought up was the proposed union of all the dioceses of the Church of England, and the board's representatives will support the scheme at the meeting of the Provincial Synod in Montreal in September next. A resolution of condolence was adopted with the family of the late Bishop Williams, of Quebec. The Bishop of Huron was appointed a committee of one to convey the board's greetings to the Women's Auxiliary convention.

Society of Systematic and Proportionate Giving.—A conference in connection with the above Society will (D.V.) be held under the auspices of the Synod committee of the Diocese of Toronto, to-morrow evening, 13th inst., in St. Philip's lecture hall, St. Patrick street, corner Spadina avenue. Programme as follows: 1. Hymn; 2. Prayer; 3. Opening remarks by chairman; 4. Paper—"Systematic and proportionate giving in relation to the needs of the Church"—by the Rev. G. A. Forneret, Rector of All Saints' Church, Hamilton; 5. Discussion, led by the Lord Bishop of Huron; 6. Hymn; 7. Paper—"The Church and modern methods of finance" by the Rev. Rural Dean Wade, Rector of St. Paul's Church, Woodstock; 8. Discussion led by the Lord Bishop of Niagara; 9. Closing remarks by chairman, Doxology and Benediction. All are cordially invited to attend. A collection will be taken up to defray expenses. J. Fielding Sweeny, organizing secretary, S. and P. G., Diocese of Toronto.

St. James' Cathedral.—Mid-day Services.—The addresses at the mid-day services on Wednesdays and Fridays until Ascension Day, will be given by Canon DuMoulin. The following is a list of the subjects:—"A living Christ among Men," "Christ beginning the day with Men," "Christ walking with Men," "Christ talking with Men," "Christ eating and drinking with Men," "Christ blessing Men," "Christ ending the day with Men," "Christ in Men's business," "Christ saving Men's lives." The Right Rev. A. C. Garrett, D.D., Bishop of Northern Texas, will preach in St. James' Cathedral on Sunday, May 22nd, morning and evening. The evening sermon will be the fourth of the course to young men in connection with the Cathedral Chapter of the Brotherhood of St. Andrew. Bishop Garrett is one of the most able and eloquent bishops of the American Church. He is an Irishman of the Bishop Magee type.

C. E. T. S.—The annual meeting of the Toronto Band of Hope was held on Tuesday, May 3, in the school house of St. James' Cathedral, the Lord Bishop presiding. There were present the Band of Hope of St. James', with the boys from the Boy's Home, Trinity, St. Stephen, St. Peter, St. Philip, St. Bartholomew, and the Church of the Ascension, and they were addressed, shortly, by Mr. Wilkinson, Revs. I. G. Lewis, T. W. Paterson and I. C. Roper. Canon Cayley awarded the prizes for essays by members, on the words from the collect of the society, "Enable us by our example and work to win others from the sin and curse of intemperance," to Lizzie Punchard of St. Stephen's, Florence L. Plant, of Norwood, and Maggie Reddock, of St. Peter's, and the prizes, two silver badges of the society, and one enamelled badge, were presented by the bishop with words of congratulation to the recipients.

St. Stephen's.—A unique and very pretty entertainment is the "Feast of Days" now in progress in the schoolroom. The entertainment is provided by the Young People's Society, and the proceeds go to the building fund of the church. Despite the unfavourable weather last week the feast was well patronized. The schoolroom presents a novel and pretty sight. There is a beautifully decorated booth for each day of the week, containing articles appropriate

for use on that day. There are also booths for the sale of flowers and confectionery. Choice music was provided, refreshments served, and two concerts were given in the evening, commencing at 8.45 and 9.30. A phonograph afforded amusement for many patrons, and in the afternoon a Punch and Judy show was given for the benefit of the little folks.

The Rev. James G. Lewis, assistant minister at St. James' Cathedral in this city, has accepted the unanimous call of the vestry of the Episcopal Church at Findlay, Ohio, tendered him by the Bishop of that diocese, and has resigned his position at the cathedral. The rev. gentleman will remove to his new sphere of labour at an early date.

RURAL DEANERY OF DURHAM AND VICTORIA.—The next meeting of the Rural Deanery of Durham and Victoria will be held at Lindsay on Thursday, May 19th, at 2 p.m. H. S., 2 Peter st. Wm. C. Allin, Sec., R. D. D. V.

STAYNER AND SUNNIDALE.—The Easter services in this Parish were hearty and joyful. There were three celebrations, viz., at eight in the morning, and at the eleven o'clock service in Stayner, number of communicants 32, and at the afternoon service in Sunnidale, at which 21 communicated, making a total of 53, the largest number during the present incumbency. The music under W. B. Sanders as choir master and A. E. Swallow as organist, was appropriate and hearty, especially was this the case at the evening service. The music at Sunnidale was also of a joyful and hearty character, suitable to this great festival. In Stayner at 9.30 a.m. a children's service was held, about 50 children being present; they were addressed by the rector, subject "Easter Day." The Easter offerings of the children amounted to \$2.20, and were given to Domestic Missions. The church in Stayner was prettily decorated with plants and flowers.

NIAGARA.

GRAND VALLEY MISSION.—The Lenten and Easter services were well attended this year. On Good Friday the congregation was deeply impressed with the slow music, draped church and solemn services; while on Easter the change in music, in the appearance of the church and in the services, emphasized the greatness of the resurrection. At the 6 o'clock celebration, just as the people had assembled, the rising sun shone directly into the church, illuminating the altar and chancel, which were prettily decorated with flowers. The effect was striking and must have filled the hearts of those present with the thought of what must have been the brightness of that wonderful first Easter morning. There were 47 communicants at the two services. The accounts of the annual vestry meeting showed a surplus on hand. R. R. Hopkins, M.D., and Nelson Reaburn were appointed churchwardens, and R. F. Taylor as lay delegate.

BOWLING GREEN.—The music and responses in the Church of the Good Shepherd have been greatly improved during the last year. A new organ has been bought and paid for. A choir has been formed under the directorship of Mr. Ezekiel Wells, and with Miss Ina Whaley as organist, the choir leads the congregation in very good singing.

READING AND FARMINGTON.—Mr. Hay, recently director of Christ Church Cathedral Chapter of St. Andrew's Brotherhood, is now acting as lay reader in this mission. He is taking up the work with zeal and spirit. Those who know anything of the history of Reading, will be surprised to hear Mr. Hay had a congregation of sixty.

WEST FLAMBORO.—Christ Church.—At last Rev. Mr. Ross has obtained the help of a lay reader, and now services are held throughout this spacious mission at least once a Sunday.

ANCASTER.—We are always pleased to hear from this parish. It is one of the oldest and most healthy rural parishes in the diocese. The incumbent has entered on the 14th year of his ministry in the parish, and he finds his people united, happy and diligent in good works. It is gratifying to learn that while during the past 10 years there has been a steady exodus of Church people from the parish to the North-West and elsewhere, the congregations have not decreased, but on the contrary there is a yearly increase at both the weekly services and Holy Communion. During the past year nearly \$600 were spent in interior painting and decoration. Last Sunday the Lord Bishop of the Diocese held a confirmation service, when eleven candidates received the Apostolic Rite. The congregations were large considering the unfavourable day, and the bishop's address was as

usual earnest and practical. His Lordship expressed his great satisfaction with the changes which had taken place in the church, and with the continued growth and prosperity of the parish. The Easter decorations were more extensive than usual, and were greatly admired. Officers, incumbent, Rev. W. R. Clark, M.A.; wardens, E. Kenrick and T. Gurnett; delegates, A. T. Hubbard, E. Kenrick and C. Halson.

BURLINGTON.—*St. Luke's Church.* The Easter vestry meetings were satisfactory, and the financial statement showed a surplus of receipts over expenditures of about \$54. Capt. Adam Sharpe, and Sidney O. Colbran, Esq., were appointed churchwardens; and John Cape, Maitland Young and C. A. Wastell, Esq., delegates to synod. The thanks of the vestry and a bonus of \$50 were voted to the organist. Through the efforts of the churchwomen's aid, substantial improvements have been made to the parsonage during the past year, and, with a view to further improvements, a very successful concert was held in the town hall, on Tuesday evening, May 3rd. Mrs. Frank McKelcan, and the orchestra of St. Thomas' Church, Hamilton, under Mr. Grossman, leader, with other kind friends, gave valuable assistance, and the proceeds amounted to about \$70.

NIAGARA FALLS.—The annual vestry meeting was held in Christ Church on the evening of Easter Monday. Though a Conservative meeting in connection with the bye-election for the County of Welland was being held in the town hall, the members of the vestry apparently recognized that their duty to the Church claimed the first place, as there was a good attendance. The report of the churchwardens showed that all expenses had been met, and more increase had been derived both from pew rent and offertory than during the preceding year. W. W. Woodruff and Alex. Fraser were re-appointed churchwardens, and Chas. J. McKenzie re-elected delegate to synod for three years. W. J. S. Drew was tendered a hearty vote of thanks for his successful efforts in providing a bell for the church, chiefly through the Sunday school, towards which the offerings of the children on Easter Sunday amounted to \$110 and of the congregation to \$45. The bell is from the Buckeye foundry of Vanduzen & Co., Cincinnati. It weighs 1050 lbs., is in the key of G, and is much admired for its sweet and mellow tone. A movement is now on foot to provide new windows from the establishment of McCausland & Co., of Toronto. The quarterly meeting of the chapter of the Lincoln and Welland deanery was held at the rectory on Tuesday and Wednesday; sermon by Rev. J. J. Morton; subject for discussion, Plymouth Brethren, introduced by a paper by the Rev. P. L. Spencer. The numerous friends of the Rev. Canon Bull, of the neighbouring parish of Stamford, will be sorry to learn that he has been confined to his bed for several days by illness.

HURON.

BERLIN.—Churchwardens, 1892-3, J. C. Falls and J. C. Cook; lay delegates, Alex. Millar, Q.C., and John Fennel. On Tuesday before Easter, thirty candidates (11 male) were confirmed, seven being adults and five scholars or former scholars of the mission S.S., in Waterloo. Nearly all the newly confirmed made their first communion on Easter day, swelling the number to eighty-four (forty at the early celebration), a number much in advance of any former occasion. This must be gratifying to the energetic rector, the Rev. John Downie, B.D.

ALGOMA.

PORT CARLING MISSION.—The incumbent of the above mission has lately commenced services in a new quarter, and, as the people are not very wealthy, he would be very pleased if some kind friend, who is a lover of decency and order in Divine worship, would present this out-station with a surplice; two surplices are often required, but one would be thankfully received, while two would be more so, and acknowledged in CANADIAN CHURCHMAN. There is but one cassock in the whole mission embracing five stations, so that there is an opportunity for another kind friend to present the mission with a cassock for a man of five feet eight inches in height, and chest measure of thirty-six inches.

RAVENSLIFFE.—The annual meeting of the vestry was held in St. John the Baptist's church on Friday in Easter week. There was a large meeting, and the same officials were unanimously re-elected. Mr. George William Tipper, clergyman's warden; Mr. Isaac Hopkins, people's warden; and Mr. William Clarke, vestry clerk. Mr. Edmund Tipper was elected auditor for the present year. The sums of money obtained for the organ fund were as follows: Miss Alice Champ, \$27.50; Miss Mary Ann Robinson, \$9.05; and Miss Mary M. T. Clarke, of Danesford, \$18.40. This leaves the sum of \$10 in the fund for next year's payment. The vestry proposed the ad-

vancement of the Rev. L. Sinclair's supplement, which he was pleased to accept. Mr. Sinclair re-elected Mr. Brook as organist, and Miss Emily Thompson as substitute in Mr. Brook's absence. He expressed his pleasure in the very satisfactory progression and harmony of the congregation, trusting that God's blessing might be continued in the future.

HOODSTOWN. The annual vestry meeting was held in Mr. Wm. Hirst's house, on Lake Vernon, as soon after the opening of navigation as opportunity would permit. The following appointments were made: Mr. Sydney Goldthorp, clergyman's warden, Mr. Wm. Tipper, people's warden, and Mr. Wm. Goldthorp, vestry clerk. Mr. Hirst was elected organist by the incumbent. The Rev. L. Sinclair said that he was glad to be with them, and to know the friendly nature of the meeting, and although the congregation was very small, he wished them God's blessing, and on consideration of their devotedness he would not venture to close the church.

ILFRACOMBE.—The Rev. L. Sinclair was sent for to officiate at the funeral of Mr. Hoperaft, but could not attend in consequence of the Hoodstown vestry meeting on the same day. When will the people learn to consult the clergyman before they fix the time for burials and marriages?

QU'APPELLE.

QU'APPELLE STATION.—The Bishop of Qu'Appelle held an ordination in his cathedral on the Sunday after Easter, when the Rev. Thomas Greene, B.A., headmaster of St. John's College School, was admitted to the order of priesthood. The bishop wore his scarlet robe, and was preceded by his chaplain bearing the beautiful pastoral staff of ebony and silver, which was presented by the Church people of the diocese in 1889. The candidate was presented by the Rev. F. V. Baker, B.A., principal of St. John's College. The bishop preached the sermon on the words of ordination, "Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." The prospects of the Diocese of Qu'Appelle are looking brighter this year as far as the increase of clergy is concerned. In response to his appeal for a clergyman for Regina, the capital of the North-West, the bishop has had communications from several applicants of high ability and good standing in the Church, and the appointment has been given to a clergyman from England, who it is believed will prove in every way suited to the position. The Rev. W. E. Brown, well known in the diocese for his long and excellent service, is expected to return from England in a few weeks and take up his old work. Another recent addition to the staff is the Rev. Guy Terry, from the diocese of Durham, who arrived in the diocese about the end of March, and has since been in temporary charge of Regina. We have also to record the arrival of Mr. Herbert E. Bowers, M.A. Oxon., who has lately passed through the course of the Montreal Theological College with first class honors. He will assist the Rev. T. Greene, for the present, in the work of St. John's school, and will probably be ordained at Trinity. It is expected that there will be at least three candidates for the diaconate at that season. On the other hand, we are losing the services of the Rev. W. G. Lyon, B.A., incumbent of Moosomin, who has given most faithful service to the diocese during the past five years, during almost the whole of which period he has acted as secretary to the Synod. He leaves us to fill an appointment in England.

British and Foreign.

The Rev. Arthur J. Fidler has accepted the rectorship of Christ Church, Greensburg, Pa.

The Rev. Henry J. Palmer, son of the late proprietor. Mr. George J. Palmer, is the new editor of *The Church Times*.

The Right Rev. C. F. Douet, D.D., assistant bishop of Jamaica, has just made a fortnight's visit to the Church Mission on the Isthmus of Panama.

The Right Rev. Hussey Burgh Macartney, D.D., dean of Melbourne, attained the great age of ninety-three last month.

We are informed that Canon Malcolm M'Coll has now definitely declined the Deanery of Argyll and the Isles, vacant by the death of Dean Mapleton.

It is proposed to place in Salisbury cathedral, opposite the memorial figure of Bishop Hamilton, a brass in memory of Dr. Liddon.

The Rev. Dr. J. M. Williams, who has completed his third year as pastor of St. Paul's Methodist Episcopal church at Fall River, Mass., will immediately connect himself with the Episcopal Church. Dr. Williams has applied to Bishop Brooks for confirmation. He has been a minister of the Methodist denomination for twenty-four years.

Dr. Barlow, the new Bishop of North Queensland, who was lately in England, when the Archbishop of Canterbury conferred the Lambeth D.D. upon him, has safely arrived in his diocese on his return from England, and was formally installed at Townsville. The Bishop of Sydney, Primate of Australia, assisted at the ceremony.

The Archbishop of York has instituted the Rev. Henry Woodfin, late vicar of St. George's, Sheffield, to the Perpetual Curacy of Bessingby, near Bridlington, in succession to Bishop Isaac Hellmuth, resigned. By the Archbishop's special dispensation, Mr. Woodfin will hold the Incumbency of Bessingby in addition to the Rectory of Bridlington.

On Palm Sunday, at St. Paul's Cathedral, eight fine palm branches, specially sent over from Egypt according to annual custom, were placed at the back of the Altar, but the great length of the choir prevented them from being very prominent to the worshippers seated under the dome. Other palm branches were also placed on the altar in the side chapel, generally used for the early services.

The question of the Niger Bishopric is still unsettled. It was before the General Committee of the Church Missionary Society again, and, notwithstanding that the small attendance was favourable to coming to a conclusion on the lines of the resolutions submitted, the matter was referred back to the Corresponding Committee for further consideration.

Correspondence.

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

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

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

Unfermented Wine.

SIR,—A few weeks ago your Montreal correspondent quoted with approval the reported dictum of some bishop in favor of "unfermented wine," if there is such a thing. It would be well for your correspondent to lay to heart Resolution 2 of the Lambeth Conference in 1888, viz.:

"That the Bishops assembled in this conference declare that the use of unfermented juice of the grape, or any liquid other than true wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church." (Official report, page 21.)

This decision ought to be accepted against any individual notion, certainly against the statement of a "Converted Jewess."

1st May, 1892.

G.

Widows' and Orphans' Fund.

SIR,—Allow me to draw the attention of your readers in the Diocese of Ontario to the needs of our widows' and orphans' fund.

A circular was sent to my clergyman asking him to announce to his congregation, when giving notice of the annual collection, that for two years the income had been insufficient to meet the payment of annuities. The returns are not all in yet, but it is not too late for the parochial clergy to urge their people to a slight advance upon their liberality of former years, if such advance has not been already made.

One churchwarden (*O si sic omnes*) wrote me a very kind note, saying that he had received the Easter offerings from his parish (Morrisburg) as an additional contribution to the fund this year. I learn, too, that the Rector of a city parish, on the Sunday after the collection was made, advertised his parishioners that their gifts to the fund were not quite equal to their ordinary Sunday offerings—a hint which produced very excellent results. I should be very glad to chronicle a few more effects such as these on behalf of what ought to be the most popular fund of the diocese. I do not wish to appear an alarmist, but when the committee is forced to draw

upon capital to pay annuities for two consecutive years, it is not saying too much to hint that the fund is in danger. The *annuitants*, however, need have no fears, for, unless I am greatly misinformed, they have vested rights which the diocese must satisfy so long as there are any funds, of whatever nature, in the treasury.

THE CHAIRMAN W. & O. FUND, DIO. ONT.
The Rectory, Napanee.

Synodical Returns.

SIR,—Many of the clergy and others in Canada are busy at this season in making up their synodical returns, and must have their minds full of the unsuitability of our ecclesiastical year for matters of annual comparison. This past year from Easter to Easter chances to be one of fifty-five weeks, and our Vestries are jubilant over the increase of their incomes. Next year there will only be fifty-three weeks with a corresponding shrinkage of the funds: the following year will be still shorter and show the funds lower, but in 1895 there will be a rebound. Is not this form of calculation a case of ecclesiasticism run to seed? Would it not be more business-like to have our church reports made up to Lady-day as our term-day? Easter is seldom before the 25th of March: it will be next in 1894, 1951, 2085, &c. On such a fixed basis the annual returns would be of some real value, but on the present plan of constant variations no just comparison can ever be drawn.

JAMES GAMMACK, LL.D.
East Toronto, May 2nd, 1892.

Translation and Importation of Bishops.

SIR,—Your Quebec correspondent gives the names of four gentlemen, one of whom is likely to be chosen to fill the place of the late lamented Bishop of Quebec. I am sorry to see that two of these imply a contemplated translation and one an importation. The Church from the beginning has set her face against translations. The first grand Council of Nicea, Canon 15, and the Council of Sardica, Canon 1 and 2, absolutely prohibit such translations. And as long as the Church acted as one they were never permitted, as a matter of arrangement between a Diocese and any individual Bishop: but only after they had been considered and commended, or at least sanctioned by a Provincial Synod. And this was manifestly a harsh provision, as the bishop chosen would probably feel strong temptation to conclude that a translation that would be to his advantage or comfort, would also be to the advantage of the Church. And the Diocese choosing would be very apt to put its own interests above the interests of the Church at large. Then such a provision was soon found to be necessary to prevent schemes of ambition, and consequent secularity of mind and intrigue, on the part of the bishops. The feeling soon grew up that the bishop was married to his diocese (hence the Episcopal ring), and so could not without spiritual adultery put away his spouse and be married to another. Both the bishops named have been lately called to the Episcopate, and however strong the temptation may be to accept a more remunerative position, or however well adapted they may be for the Episcopal oversight of the vacant See, yet their translation would imperil, and in this case would sacrifice, most important interests of the Church which depend absolutely upon them. I hope therefore that no consideration of advantage on the one side or the other will lead to actions which would probably be disastrous to the general interest of the Church, and contrary to the judgment of the first ages of the Faith.

But if translations are contrary to the mind of the people of the Church, importations are contrary to the teaching of experience, and the judgment of our honest citizens, manifested in all other departments of public administration. Why should we think more of importing judges, bank-managers, or officers of our volunteer regiments? It is a Scotch saying that "all distant hills are green." I have no doubt, however, that there are just as learned and just as capable men in the Diocese of Quebec as the gentleman named from abroad. Then surely the education that come from being among a people is of vast importance in an office of administration. To know their habits, sentiments and genius, is of more value than any amount of book learning or canonical dignity. Englishmen are excessively national. They grow up with the innate feeling that whatever is not English is necessarily no good, and so they have less power of adaptation than any other race of men that comes to our shores. Then surely it is time that we learned to honor our own people. They have proved themselves capable in every other department, and they will do so in the Episcopate, if only they are trusted and tried. I have not written this letter in the interest of Canon Du Moulin, who would probably not accept the position if elected, but in the interest of the Canadian Church and the Canadian people. Let the Churchmen of Quebec

choose a clergyman of their own Diocese, or if they won't do that, at least of their own country—one whom they know and can trust, and not run the risk of importing into the Canadian Episcopate another "Higher Criticism" sceptic, or a fossilized Englishman who will be too old to learn the sentiments and ways of the Canadian people.

A DELEGATE.

Biblical Criticism.

SIR,—In the introductory chapter to Hatch on "The Organization of the Early Christian Churches," we have a very clear description of the modern scientific historical method. In dealing with the questions of which his book is an answer, Hatch tells us he uses this modern method. We are all aware how Gore, using the same method in his book on "The Church and Ministry," arrives at several conclusions strangely differing from Hatch. We ordinary individuals are thus forced to the conclusion that although we grant the "method" perfect, its application is not also invariably perfect, and when doctors differ, we mediocre mortals may have an opinion. Some years ago this method was applied to the New Testament, in such a way as to prove that the Apostles were at daggers drawn, and that the books of the New Testament (many of them) were written with the express purpose of discrediting each other. Lightfoot, again applying the same method in his works on the Pauline Epistles, and especially in his essay on "Paul and The Three," demolished this conclusion. This was a German theory, afterwards appearing rather awkwardly in an English dress called "Supernatural Religion." Matthew Arnold in the preface to "Literature and Dogma," warns us that to get "the facts, the data in most matters of science, but notably in theology and Biblical learning, we must go to Germany. This is half apparent to English religion even now, and it will daily become more and more apparent," but "a man may have the facts and yet be unable to draw the right conclusions from them." After we have got all the facts, justness of perception to deal with the facts is still required, and is even the principal thing of all. But in this sort of tact the German mind does seem to be even by nature somewhat wanting. Give a Frenchman, an Italian, an Englishman, the same knowledge of facts—removing from him all such disturbing influence as political partisanship, ecclesiastical antipathies, national vanity—and you could in general trust his perception more than you can a German's." Matthew Arnold may seem a peculiar authority to quote in this connection, but I have done so simply because he is certainly a disinterested authority.

What many feel is not that Gore has pushed into prominence radical and destructive views of Old Testament criticism, but that he has been over hasty in conceding certain points to German critics. The subject had not remained long enough in the crucible: there was no great necessity for hurry. It is rather a painful process to extract the fangs from hostile theories regarding the title deeds of the Faith, and if the theories be not final ones, the process has been an unnecessary one after all. "We may suppose" (writes Gore) "Deuteronomy to be a republication of the law" in the spirit and power "of Moses, put dramatically into his mouth. Criticism goes further and asks us to regard Jonah and Daniel, among prophetic books, as dramatical compositions worked up on the basis of history." "What we may suppose to have happened is that Moses himself established a certain germ of ceremonial enactment in connection with the ark and its sacred tent, and with the 'ten words,' and that this developed always as 'the law of Moses,' the whole result being constantly attributed, probably unconsciously and certainly not from any intention to deceive, to the original founder."—"the Holy Spirit and inspiration." I have quoted these passages to make Gore's position clear,—and now for another side of the question—for most questions have two sides. Sidon's answer to this is as follows:—"We may have noticed perhaps that when estimates of this kind are put forward, they are constantly prefaced by the observation that the Christian Church has never defined what inspiration is, and it is left to be inferred that a book may still be in some singular sense inspired, although the statements which it contains are held by the critic to be opposed to the truth of history or the truth of morals. It is, no doubt, true that no authoritative definition of what the inspiration of the Holy Scripture is has ever been propounded by the Church of Christ, just as she has propounded no definition of the manner and effect of the action of the Holy Spirit on the soul of man. 'The wind bloweth where it listeth and thou hearest the sound thereof, and can'st not tell whence it cometh or whither it goeth.' . . . 'In the Book of Deuteronomy many addresses are ascribed to Moses, and Moses himself describes a series of events of which he claims to have been an eye-witness. When we are told that these addresses and these

narratives were in reality unknown to the real Moses, that they were composed by some Jew who lived many centuries after Moses . . . we must observe that such a representation is irreconcilable—I do not say with inspiration—but with the veracity of the book, which certainly claims to be one thing, and is, according to the critic, quite another. What we, you and I, have to note is this: that unless there is such a thing as the inspiration of inerrancy, we must choose between the authority of some of our modern critical advisers, and any belief whatever in the inspiration of the books which they handle after this fashion . . . Our Lord went out of His way (if we may reverently speak thus) to sanction not a few portions of Holy Scripture which our modern scepticism too eagerly rejects . . . The trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of the Lord Jesus Christ, and if we believe that He is the true Light of the world, we shall resolutely close our ears against any suggestions of the falsehood of those Hebrew Scriptures which have received the stamp of the Divine authority."—(Liddon—"The Value of Scripture.") "The Holy Spirit is the Spirit of Truth . . . If it could be really shown that the addresses ascribed to Moses in Deuteronomy were the compositions of a writer of the age of Josiah, who desired to secure for later legal decisions or institutions the countenance of the great law-giver, or that speeches attributed to David in the Book of Chronicles were never uttered by David at all, but only represented the opinion of a sacerdotal scribe after the exile, as to what David if properly instructed would or should have said,—or that passages in Daniel which claim to be predictions of still future events, are really a history of events, which the writer had himself witnessed, . . . it surely would be shown that the Holy Spirit could not have inspired the writings in question." And again, speaking in reference to the Old Testament he says, "If the Holy Spirit is in any degree concerned in the production of its contents, we may be sure its language is not such as to create a false impression, and that which claims on the face of it to be history is not really fiction in historical guise." (Liddon, "The Work of the Holy Spirit.")

I have made these lengthy quotations simply that your ordinary readers may be able to follow this question, for although we may not, and, indeed, cannot do original work on this question, yet we are at liberty to judge the conclusions of those who are in a position to do such work. Doctors differ, all original work is not faultless, neither is every application of the method we first of all referred to, perfect.

WM. BEVAN,

Mount Forest.

"What is to be the Future of the Church in Canada?"

SIR,—The great question before the Church in Canada to-day is that of consolidation, or rather the question which I have set at the head of this communication: "What is to be the future of the Church in Canada?"

Canada is no longer a small and insignificant colony of the British Empire; vast in territory, almost boundless in resources, abounding in mineral and agricultural wealth, the outlook of her future is full of the brightest promise and richest anticipations. Whether she is to be part of a Greater Britain, the mighty daughter of a noble mother, bound with her sister colonies in a Federated Empire more splendid than the world has ever seen, or to become an independent nationality, time alone will show. The statesmen of our country, looking forward to the time when the vast fields of the North-West will be peopled with the overflow of population from Europe, have made provision for the recognition and establishment of provinces as the growth and settlement of the country may require. Should not the Church of England take the same large and hopeful view of her own future and make like provision now? Ought we not to expect "great things," and prepare for great things?

The Church of England is by name and by history the National Church of the English-speaking peoples. This is what we Churchmen of to-day should look forward to, her becoming in the Canada of the future the National Church. Should we not, then, as the Church of the ancient Roman Empire did, try, as far as may be, to adapt the Church to the national ideal, identify her with the growth and development of the nation, and in order to do so, follow out in her system the provincial lines and boundaries of the State so far as possible? The question that is to be discussed at the next Provincial Synod of the formation of a Dominion Synod, is one of the greatest importance to the future of the Church. The difficulties that meet us are the immense territory covered, the great distances to be travelled, the expense entailed, the present preponderance of population in the Eastern part of the Dominion, and the existing Provincial Synods. Would

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it not be possible, would it not be advisable, to consider the whole subject in view of this great future which we expect, and to adopt a scheme that would fit in with and encourage the fulfilment of our great hopes?

For instance, the present Provincial Synod of Eastern Canada comprises dioceses in five of the Provinces of Canada—Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward's Island. This arrangement is inconvenient in several respects. It is inconvenient in the matter of expense, especially to the representatives from the Maritime Provinces. It is inconvenient in the matter of legislation, being incapable as a body of applying to the Dominion or to the Provincial legislatures. It is inconvenient also because the position of the Church and her relation to the surrounding populations is so different in these different provinces. Further, the present Provincial Synod is a large body now, and any further extension of its membership would make it cumbersome. The same objections will in time apply to the Provincial Synod of the North-West also. Ought we not to look forward to a great increase of the Episcopate in the near future? Should we not also be seeking to return, and making provision for such a return, to the system of the early Church, in which every city had its bishop not necessarily with an endowment of \$40,000—and when the dioceses were small and in constant direct touch with their bishops. We are practically to-day almost Presbyterian, or Independent congregations, with bishops as occasional visitors.

Might I venture to suggest a scheme recognizing indeed the present system, by making provision for future expansion?

1. The Ecclesiastical Province, so far as, and so soon as possible, to be coterminous with the Civil Province.
2. The Dominion Synod to be the National Synod, representative not of the dioceses, but of the provinces in the Dominion.
3. The Dominion for the present to be divided into three provinces, Eastern, Central and Western.
4. So soon as there shall be five organized dioceses in any civil province, these shall be set off as a separate province, and after the formation of a Provincial Synod, shall be entitled to representation as a province in the Dominion Synod.

We should look forward to the establishment of at least four new dioceses in Ontario within the next ten or fifteen years; one at Ottawa (already agreed to), two in the present diocese of Toronto, and one in Huron. Then Ontario should have her own Provincial Synod. The formation of a Bishopric of Prince Edward's Island (contemplated, I believe), would leave five sees in the Eastern province: Montreal, Quebec, Nova Scotia, Fredericton and Prince Edward's Island (possibly also Newfoundland). With the development of the North-West, new provinces might be formed, and thus the Church would keep pace with the growth of the country.

With much diffidence I present these thoughts for the consideration of my brethren, trusting that God will guide His Church at this great juncture of her history in Canada to lay foundations broad and deep, that she may more effectually accomplish the great work that lies before her, to His glory.

E. P. CRAWFORD.

Hamilton, May 5th, 1892.

Primacy of the Archbishop of Canterbury.

SIR,—This Easter season must be accepted as my excuse for being so long in acknowledging Mr. Little's most courteous and instructive letter of the 2nd inst. The information he gives is most satisfactory, and nothing could be more to the point. So long as the Archbishop holds a Primacy that is dependent upon the will of the governing Synod, he can never be dominant; but if he be allowed to slip in Rome-wise and become an essential to any, the smallest portion of the Church in Canada, he interferes with the scheme of consolidation, and may be still more troublesome. From the purely missionary character of the Church in the North-west during the regime of the Hudson Bay Company, and the fact that the chief promoters were the English missionary societies which have the Archbishop as their president, we can easily understand how the Archbishop received at first his Primatial position, and also how, *ex gratia*, he was made Primate even in the new Ecclesiastical Province of Rupert's Land. But we are now laying the foundation of a great constitution, and one of our most valued principles must be the retention of our liberty. Canterbury must not become a second Rome, or gratitude submission. As to how far it is necessary to provide an external court of appeal in the prospect of a collision between the General and Provincial Synods, and how wise to centralise always upon Canterbury, it is not for us here to enquire: but there is another side to both of these questions. And again with respect to the new Bishop of Mackenzie River, I had the assurance of a high authority that the Archbishop in nominating Bishop Reeve was not acting as the Primate,

but as President of the English society that supplies the funds that are required for the support of the clerical and general work of the new diocese. We hope that the diocese will soon be strong enough to elect its own Bishop, and to support him.

JAMES GAMMACK, LL. D.

East Toronto, April 23rd, 1892.

Notes and Queries.

SIR,—1. Would confirmation as ministered by the Greek Church be held in the Anglican?

2. Does not (i.) the omission of the "laying on of hands," and (ii.) ministrations by the Priest (not the Bishop) constitute too great a departure from Apostolic order to permit our recognizing the Greek rite as sufficient?

3. Does not the "blow on the cheek" of the modern Roman use fall short of the essential "laying on of hands," thus doing away with the visible sign of the sacrament?

4. Is confirmation by the Priest ever allowed in the Roman Church?

G. F. R.

Ans.—At the Lambeth Conference in 1888 the Bishop of Winchester's committee, consisting of eight Bishops, reported (*inter alia*) their "difficulty as regards the Eastern rite of confirmation, which we can hardly consider equivalent to ours, inasmuch as it omits the imposition of the Bishop's hands, and is usually conferred upon unconscious infants: yet we do not regard this as requiring members of the Orthodox Church to receive our confirmation." This would leave it doubtful, but the ancient Church and words of Scripture never contemplate any other form than laying on of hands.

2. Probably either would invalidate the right.

3. The "blow on the cheek" is a recent invention and cannot be regarded as a "laying on of hands."

4. It is hard to tell, but the Priest would be acting by delegation, and a similar pretence would cover any other episcopal function. In the Lutheran Church the priest confirms, and there is no Bishop, but *officer* and *form* appear to be essentials to the rite according to the Scriptures and ancient usage.

SIR,—In a pamphlet entitled "The Bible and the Bible only the Religion of Protestants," by the late Rev. J. M. Neale, I find this statement: "In 1839 two millions of Roman Catholics, including three Bishops, came over in one day to the Eastern Church, and the late Pope Gregory XVI., in his Allocution to the Cardinals, of Nov. 16th, 1839, spoke of this as one of the heaviest blows which had ever befallen Rome." Dr. Neale unfortunately does not give any reference or authority for this statement, which I should like to verify before making use of it. Can you give me any particulars of the circumstances, neighbourhood, &c., and tell me where I can look the matter up?

ATHENIAN.

Ans.—Dr. Neale refers to the return to the Greek National and Orthodox Church of those in Western Russia who had been forcibly made to submit to Rome in the beginning of the 16th century. Under the influence of Czar Nicholas I. they expressed a wish at the Synod of Polotzk early in 1839 to resume allegiance to the Mother Church, and by Ukase of 17th July, the Czar definitely suppressed the Greek Uniat Church. The Pope in his Allocution bewailed the fact, but the will of Nicholas was too strong a factor. See Kurtz Church History iii. 402: *Biographie Universelle* xxx., p. 501: *Larousse Grand Dict., de dix. siècle* xi., p. 988. The Allocution is a beautiful example of "swearing at large" and futile scolding.

Sunday School Lesson.

4th Sunday after Easter.

May 15th, 1892

THE RESURRECTION OF THE DEAD.

At this season of the year, when we have so lately been called upon to celebrate our Blessed Lord's Resurrection, it is well to turn our thoughts to the resurrection which one day awaits all mankind who have died or shall die.

First, we may note the variance between the expression of this Article of the Creed in the Baptismal Offices. There the words used are "the resurrection of the *flesh*." That form is the more correct rendering of the original language of the Creed, and is, therefore, what is meant by "the resurrection of the body." The resurrection, therefore, in which we profess our belief, is not the resurrection of a spiritual body, but the resurrection of the body of flesh, such as we now have.

How Revealed. This doctrine is revealed to us

by the Holy Ghost, "who spake by the prophets," first in the Old Testament, and afterwards more clearly in the New. In the Old Testament the most explicit declarations of this doctrine are to be found in Job xix. 25-26; and Daniel xii. 2, 3. The first of these texts is recited in our Burial Service. There were other passages in the Old Testament from which this doctrine could be gathered; but the full significance of them was not generally seen until our Lord explained them. Even before His coming, some of the Jews had learnt this doctrine from the Old Testament Scriptures—viz., the Pharisees. There was also a sect called the Sadducees, who denied it, but our Lord confirmed the doctrine of the Pharisees, and declared that the Sadducees had erred, because they "knew not the scriptures, nor the power of God." (S. Matt. xxii. 29-32.)

In the New Testament this doctrine is more clearly taught. Our Lord Himself plainly taught it. (S. Matt. xxii. 23-32; S. Mark xii. 26; S. Luke xx. 37; S. John vi. 40). His Apostles made it the constant subject of their preaching (*e.g.*, Acts iv. 2; xvii. 18, 31; xxiii. 6; xxiv. 15, 21); and S. Paul, especially in his first Epistle to the Corinthians, dwells upon it most forcibly (1 Cor. xv. 12, 20-22, 53, and see also Rom. viii. 11); and he declares our Lord's Resurrection to be the pledge and assurance of our own resurrection.

"The power of God." What did our Lord mean when He said that the Sadducees erred, not knowing the power of God? He meant that they denied that the dead would be raised, because they did not realize aright the mighty power of God; and they assumed, because they could not understand how the resurrection was to be effected, that therefore it could not take place. We must be careful not to fall into this mistake of the Sadducees; we must remember that whatever God promises He is able to perform, and that it is no more difficult for Him to raise the dead than it was for Him originally to create man out of the dust of the earth. It is not necessary for us to enter into foolish speculations as to whether or not the bodies which shall rise again will be composed of the identical particles of matter which were laid in the grave. Even in this life the matter of which our bodies is composed is constantly changing, but we continue the same individuals: and although the resurrection body will be a body of flesh such as we now have, yet it will be in one important respect different, for whereas it is now subject to death and decay, it will then be freed from the power of death and corruption, it will have become immortal. Those who are alive at the last day will experience a like change from mortality to immortality instantaneously, or as St. Paul says, "in the twinkling of an eye," (1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17; Phil. iii. 21.)

The Object of the Resurrection of the Flesh. The great object of the resurrection of our bodies is that all mankind may appear before the judgment seat of Christ, not as disembodied spirits, but as living men and women, to receive the things done in the body, according to what we have done in this life, whether it be good or bad. (2 Cor. v. 10.) Therefore the resurrection of the dead will include all who have died, both good and bad (1 Cor. xv. 22; S. John v. 28, 29; S. Matt. xxv. 32, 33; Rom. xiv. 10), for there will be a resurrection to an everlasting life of joy and felicity, and a resurrection to "shame and everlasting contempt." (Dan. xii. 2; 1 Cor. ii. 9)

The lesson we should learn from this doctrine. Our faith in the resurrection of the flesh should make us continually realize that this life is but the preparation for another life beyond the grave, and that whether this life is to be one of happiness or misery depends on how we live here. This doctrine should therefore deter us from sin, encourage us to holiness of living, and comfort us in all afflictions.

REV. WM. HOLLINSHED, Pastor of the Presbyterian church, Sparta, N. J. voluntarily writes strongly in favor of Hood's Sarsaparilla. He says: "Nothing I know of will cleanse the blood, stimulate the liver or clean the stomach like this remedy. I know scores and scores who have been helped or cured by it."

The highest praise has been won by Hood's Pills for their easy, yet efficient, action.

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XX.

(Continued.)

Now it was over, Miss Knox was inclined to laugh at her fright and make light of the adventure. "My dear Dorothy, don't look so terror-stricken," she said, "the man was drunk, I suppose, or he wanted to extort money, I don't know which; in a town there is never any reason to be frightened, there are so many people about, and at the worst one can ring a door-bell."

"What did he say?" questioned Lil, whose heart was beating so wildly she could hardly speak calmly. "Didn't he say something about my being his daughter?"

Miss Knox laughed heartily, but her laugh was not echoed by her pupil, and at this moment the front-door bell pealed loudly, and presently the parlour-maid arrived, both Miss Knox and Lil meanwhile waiting.

The latter had taken off her long grey waterproof, and stood, in her dark-green cashmere dress and wide felt hat, just under the gas-lamp in the little hall.

"It's a policeman," said the maid in great astonishment, only half closing the door as she spoke. "I have told him Mrs. Carey is out, but he says he wants to see the lady who has just come in, and that must be you, miss."

"Yes, let him come in," said Miss Knox, feeling not a little curious.

When the man came in his first glance was at Lil's tall, graceful, tastefully clad figure, and a smile of amusement passed over his face.

"That man who was following you, ma'am," he said, addressing Miss Knox, "says you have taken away his daughter; it seems he's lost one; shall I give him in charge for annoying you?"

"Oh, no," said Miss Knox, not a little horrified at the idea. "He did not do any harm, and we are going away to-morrow. We are only visitors here. If the poor man has really lost his daughter we must make excuses for him."

"Perhaps if he had a look at the young lady, it would make him happier and save him from getting into trouble, if you'd be so good as to allow it, ma'am," said the policeman apologetically. He was a good-hearted fellow, with girls of his own, and a long story had been poured out to him full of apparent distress at the loss of a child; also his sense of the ludicrous was roused by the oddity of the man's assertions.

"He sha'n't come further than the door," he added, "and if the young lady stands there he can see her well; he's a poor half-crazy fellow, no doubt, but he won't do no harm."

"Let him look in by all means," said Miss Knox cheerfully; anything would be better than having to give this lunatic in charge, and she felt not a little thankful to know that to-morrow would find them at Sunnydale.

At a word from the policeman, Joe Lovell, for it was he, stood in the doorway.

He gazed eagerly at Lil, who had not moved from under the lamp; from being pale a bright colour had rushed into her face, and she met his gaze with wondering terrified curiosity, but unflinchingly.

After a few seconds, which seemed long to those watching him, he turned away, muttering something they could not hear, and, with an apology from the policeman, a second later the door closed on both.

"Well, they's as like as two peas," was what Joe said, enforcing his words with a good deal of strong language, and the policeman chaffed him good-humouredly, at the same time warning him that he'd had "a close shave" of being run in; he had better "take care what he was after."

They had hardly left the house when Mrs. Carey returned home, and was instantly told the whole story, to which she listened with not a little amazement.

"Why, my dear Dorothy," she said suddenly, "that must be the gipsy girl's father whom I told you about; of course, it must be! I wish I had been at home; what a pity I wasn't here; had he a reddish beard? I have had a long talk with

the matron about that poor girl; it seems her name was Lily Lovell. I shall certainly go to the superintendent of police to-morrow and try to get hold of this man; it will be easy now to find him. I think this is really great news for you to take home with you."

"Lil, Lil!" said poor Lil, as she went upstairs, "that was the name they used to call me," and then she shuddered and turned cold. What if that dreadful man was really her father? Miss Knox did not feel at all sure that evening that Dorothy was really glad at the thought that there was now likely to be little further difficulty in finding the gipsy girl, and yet at one time she had seemed so fervently anxious about her.

She seemed now to wish to forget the subject, and was so nervous and absent that she began to fear she had been really frightened by the evening's adventure.

Miss Knox and her pupil returned to Sunnydale Park the next morning by an early train, and one of the topics of conversation at luncheon was their strange adventure of the evening before, only it was Miss Knox and not Dorothy who was excited over it; she remained strangely silent, and when Mrs. Chisholm said she wished her husband would go to Southampton to prosecute the search himself for the missing girl, she suddenly burst into tears and left the room.

"I'll take her for a walk," said Mr. Chisholm, "and we'll have a talk, and I'll find out what is troubling her, poor child. It will do her good to talk it out with me; she is so sensitive. I suppose she is making herself miserable over this gipsy girl. I'll write to Mrs. Carey to-night, and if you really wish it, Louise, I will certainly run down to Southampton next week. But she will have no difficulty in finding this man with the help of the police, and no doubt we shall hear from her to-morrow."

Mr. Chisholm followed his little daughter upstairs, and told her to get ready for a long walk with him. He spoke in his most every-day tone, and made no allusion to her sudden tears. He knew that she counted few things a greater treat than such a walk, and was surprised when she joined him in the hall with her hat on, that she did not look quite happy.

"We'll go through the shrubbery and out on the common," he said presently; "I have the key of that little gate in my pocket; are you prepared for a good long walk—thick shoes on, eh?"

But Dorothy only answered, "Yes, papa," very gravely.

After they had walked a little way in silence, he said, "Now I want you to tell me what you are troubling yourself about, my dear child." And as he spoke he drew her hand affectionately through his arm. "Now, come tell me everything," he added, "and I will listen, and I will not even smile, I promise you."

"I want to tell you everything, very much, papa," began poor Lil in broken accents; "I ought to have told you long ago, but I have been horrid, and mean, and deceitful . . . and . . ." but here came a burst of tears which quite choked her voice; then calming herself with a great effort, she poured out the strange story of her childish recollections, which had so often been explained away to her, as the delusion left by her illness.

But she repeated again and again, how could they be fancied when they were so distinct, and when there was this gipsy girl, who was really so exactly like her, that they might be mistaken for each other; and if what she remembered was, after all, true, then she was an imposter, and she was not Dorothy Chisholm, she was not his real child!

Mr. Chisholm was very shocked at this outburst, which showed him how fanciful, and as he feared hysterical, his little daughter must be, and he began a number of calm, clear arguments to prove to her how foolish and unfounded these most painful fancies were, but his child shook her head. "When you see this girl, papa, you'll see she is your child. She will remember all about it, too," she said sorrowfully; "and then I sha'n't be your child any longer, and you and mamma will leave off loving me, I shall have no right to your love . . ." Sobs here choked her voice.

Really distressed, Mr. Chisholm thought it bet-

ter to humour her, and with many fond kisses, assured her that if even she were a "beggar-maid," he would love her just as much.

"I Am so Tired"

Is a common exclamation at this season. There is a certain bracing effect in cold air which is lost when the weather grows warmer; and when Nature is renewing her youth, her admirers feel dull, sluggish and tired. This condition is owing mainly to the impure condition of the blood, and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, building-up qualities which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Its thousands of friends as with one voice declare "It Makes the Weak Strong."

Hints to Housekeepers

OATMEAL CAKES.—One cup of cream, two cups of sour milk, two tablespoonfuls of sugar, one large teaspoonful of soda, oatmeal sufficient to make a thick batter.

PLAIN DARK CAKE.—One and one half cups of sugar, two spoonfuls of molasses, one cup butter, one-half cup sour milk, one spoonful of soda, two eggs, two and one-half cups of flour, a little of all kinds of spice, currants, and raisins.

GOOD COOKING.—Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

MAPLE SUGAR CANDY.—Boil one pound of pure maple sugar, and half a pound of granulated sugar with two teacups of water, add half a teaspoonful of cream of tartar, dissolved. Let boil until it hardens, then pour in a buttered dish. When nearly cool, pull until it is light colored. Make in little cakes, stick a whole walnut meat in the centre.

SAMPLE CHOCOLATE FREE.—A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

—Bags can be made from all sorts of odds and ends for work, scraps, combings, shopping, etc. A laundry bag is of brown linen and has on it the word "Laundry" out-lined in gold silk. Yellow ribbons are used to draw it up by. Drawn work is a pretty decoration for these bags.

CURE FOR CHAPPED HANDS.—Dear Sirs,—I think it is a privilege to recommend Hagyard's Yellow Oil as a sure cure for chapped hands, swellings, sore throat, etc. I recommend it to all.

MRS. GEO. WARD, Josephine, Ont.

—A travelling case of brown linen bound with ribbon, which has pockets or places for comb, brush, pins and other necessary toilet articles, can be made very pretty with little trouble. The pockets to slip the different articles in are all feather-stitched with silk.

—"Having used Burdock Blood Bitters for general debility, weakness and lack of appetite, I found it a safe cure."

HENRY HOWARD, Brownsville, Ont.

A VOICE FROM SCOTLAND.—Dear Sirs.—I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old.

MRS. M. FAIRCHILD, Scotland, Ont.

—Sweeping heavy velvet carpets with salt, cleans and keeps them from moth, as particles of the salt remain in the carpet and corners. Salt is not hurtful, and has no disagreeable odor.

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Children's Department.

The Adventures of a Young Mouse

A little brown harvest mouse tempted by the fine weather, and desiring to see a little of life, left her mother's comfortable nest one fine summer morning, and crept rapidly along a beautiful lane, which opened out on the common.

"Oh, how sweet it is out here," she exclaimed, "these larks how pleasantly they sing! How foolish of mother to suppose that I could possibly stay all day alone in the nest! why, it would have wearied me to death!" At this moment she observed a gigantic creature approaching her, clad in a thick, grey-fur coat, with green eyes, and a very cunning expression of countenance.

Now, the little mouse (though young and inexperienced) knew perfectly well that this terrible creature was a cat; and dreadfully alarmed she felt—her mother having often told her what fierce and dangerous creatures they were.

"Good morning, my little dear," said Puss. "Where are you going to-day, if I may ask such a question?"

"Just to the end of the lane, ma'am," said the little mouse, politely, "but I am in a great hurry, and must not stand talking too long." And the little mouse tried to creep away, but the cat stood right in front of the path.

"Don't be alarmed, my dear, I shan't hurt you. Do you know who I am, my little love?"

"I think, I believe you are Mrs. Grey-fur," said the trembling little mouse, trying to appear quite at ease. "Mother has often told me about you."

Puss burst out laughing. "Yes, and told you some pretty stories, I dare say. But, my dear, your mother is a very old-fashioned person, and has always lived in the country. Why I would not hurt you for the world. I would rather wish to take care of you."

Exhaustion

HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

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

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

Beware of Substitutes and Imitations.

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



Miss Lettie Huntley,

Is the sister of Mr. W. S. Huntley, of Cortland, N. Y., a well known carpenter and builder. Her frank statement below gives only the absolute truth concerning her illness and marvelous recovery by the aid of Hood's Sarsaparilla. She says:

"C. I. Hood & Co., Lowell, Mass.: "Dear Sir: Twelve years ago I began to have hemorrhages and four years ago became so low that the physicians told me

There Was No Hope

and I should soon die. I could not be moved from my bed. Under my face were napkins continually reddened with blood from my mouth. I could eat nothing and had no action of the bowels for a week. The doctors said the cause was ulcers in the stomach. At this time my mother said she wanted to make one more trial, and asked if I would take Hood's Sarsaparilla. I told her it would be

A Waste of Money

but finding it would comfort her, I began taking it. In a few days the bloating began to subside. I seemed to feel a little stronger, but thought it only fancy. I was so weak I could only take ten drops of Sarsaparilla at first. In two weeks I was able to sit up a few minutes every day. In a month I could walk across the room. One day I asked what they were to have for dinner, and said I wanted something hearty. My mother was so happy she cried. It was the

First Time I had Felt Hungry for Two Years

I kept on with Hood's Sarsaparilla and in six months was as well as ever in my life. It is now four years since I recovered, and I have not had a day's sickness since, nor any hemorrhage. If ever a human being thanked the good Lord on bended knees it was I. I know that Hood's Sarsaparilla, and that alone, unquestionably saved my life."

Messrs. Sawyer & Jennings, the well known druggists of Cortland, say that Miss Huntley "is a highly respected lady; her statement of what

Hood's Sarsaparilla

has done for her is worthy the highest confidence." Hood's Pills cure Liver Ills.

Shall I go with you to the end of the lane? You might meet with a dog, you know, and be worried."

"Oh, ma'am," faintly replied the trembling little mouse, "to be worried is a dreadful idea, indeed!"

"Of course it is," replied Mrs. Grey-fur, cheerfully, "but if I am with you, no dog would dare to touch you. So, now, what do you think? Shall I go with you to the end of the lane?"

"Oh, thank you so much, my dear Mrs. Grey-fur; you are, indeed, most kind, but oh, how I wish I had obeyed "Oh don't say that," replied Mrs. Grey-fur, amiably. "Young things like you must see a little of the world. You can't be kept always shut up at home, whatever your mother may say. However, come along, my little love."

These two strange companions had not gone far on their way when a cloud passed over the sun, making everything look sombre and dark. Then Mrs. Grey-fur suddenly stopped, and spoke in quite a harsh tone of voice.

"Stand still," she exclaimed, "I have a little matter to settle with you, before we go any further. How did you dare to leave home this morning

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Black and Colored Fancy Dress Goods and Linings, Colored Silks and Satins. All clean, new goods. Special bargains at the Staple Counter in Stair Linen, All-wool and Union Flannels, Colored Canton Flannel, Cottons, Prints and Towellings, 36 in. bleached Cotton, 6 1/2 c., White Cotton from 4c. up. A great drive in Linen Knee Rugs, 40c. worth 75c. Cretonnes in choice designs at 8c., cheap at 10c. Carpet Warp, \$1.35 per bundle, colored. Carpet Warp, \$1.10 per bundle, white. Fast colored Prints, 5c. A large stock of Fine Lace Curtains in single pairs will be cleared out at special prices. All the latest styles in New Spring Millinery, best goods at prices to suit the masses. If you live in Toronto you cannot afford to miss this special sale. If you live out of Toronto your order by mail will receive our careful and prompt attention.

HOLLINRAKE, SON & CO.

without your mother's permission? Answer me that, you wicked little creature?"

The poor mouse began to tremble violently. She couldn't understand this sudden change in Mrs. Grey-fur's manner.

"Dear ma'am," she said, "I wanted to see a little of the world! You told me yourself that young things could not be kept always shut up at home!"

"I told you that, did I?" exclaimed the cat, in well-pretended fury. "Oh, you impertinent little creature. You deserve to be punished, you do." So saying, she shook the poor little mouse till there was scarcely any breath left in her body. "I have a good mind to devour you," she added, with a hungry look in her eyes. "You are plump enough, and you really deserve it." At this terrible moment, a sudden diversion took place—a large dog came bounding along, growling so dreadfully that the poor mouse gave way to utter despair.

"Alas!" thought she, "even if Mrs. Grey-fur should spare my life, this ferocious monster will inevitably destroy me. Let me die, at least, with fortitude." And closing her eyes, she folded her paws, drew in her tail, and with a beating heart, awaited her terrible fate. But during this short interval an extraordinary change had passed over Mrs. Grey-fur; her hair had risen on end, her tail had grown

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- Kidneys,**
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Driving everything before it that ought to be out.

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which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

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enormously thick, her eyes flashed, and turning round, she fled down the lane, pursued by the dog, who never so much as looked at the mouse, who thus unexpectedly found herself once more free. Tremblingly she crept under a bush, until she could recover composure of mind. "How strange things are in this world," thought she. "I thought Mrs. Grey-fur was so kind when she offered to protect me along the lane, yet the dog has saved me from being devoured by a pretended friend. How difficult it is to know when folks are sincere or not. Perhaps mother knew best after all!"

It was nearly dark when the little mouse arrived at home. Well, it was but a shabby home after all; yet, how sweet seemed the shelter of the dear old nest to the trembling little mouse after this her first experience of the outside world. "Oh, dear mother," she cried, in the thankfulness of her heart, "you may be old-fashioned, but you are loving-hearted and true; you will never deceive me. Oh, never again will I scorn your advice, or try to find among cold-hearted strangers that tender love and sympathy which in all its sweetness is only to be found in 'Home, sweet Home!'"

About Sparrows.

In the overhanging eaves at the back of the house many birds build their nests, no doubt finding it a convenient place for shelter and food, as the kitchen faces that way, and little tit-bits, crumbs of pudding, scraps of meat, etc., may be had for the taking.

My bird friends that chiefly inhabit our eaves are starlings and sparrows, and what noise the former make, no one, who has not (as I have) a bedroom close under the roof, can tell.

One sunny day in July a sparrow fell from its nest on to the kitchen window-sill: it was quite a young bird and could hardly fly. It was picked up and brought indoors, for it seemed a little stunned. However it soon recovered itself, and perched on the cook's finger, or strutted up and down the table, not showing the least sign of fear, so that when the maid brought me my tea, she brought me also the little sparrow "to keep you company, ma'am," she said.

And so it did, for all the time I was eating the bird sat on the palm of my hand watching me with its head on one side, every now and then making a little "cheep" in an inquiring way, as if it were asking me what I was doing.

I dipped my finger in the tea and gave it to him to suck, which he did eagerly, and reminded me by gently pecking that he would like a little more.

Close to the house was an old dog-kennel which had last been used for the kittens to sleep in at night, and a little wire door had been fastened over the entrance to keep pussies in. Here the bird was placed, and the mother and father heard its loud "cheep, cheep" and came to feed it. They took refuge in a mountain ash very close to the kennel, and one or other would fly down, first taking care that there were no dogs, cats, or human beings about: then, holding to the wires with its claws, would push the food into the little pink throat wide open to receive it, while the tiny bird's wings fluttered with excitement.

I noticed that the mother bird did not give the little one all at once what she had in her beak, but laid some on the ledge of the kennel, and so doled it out by degrees. Insects, crumbs,

or bits of vegetables seemed to be alike favorably received.

The little sparrow appeared to have a very large appetite to judge from the many times the parents flew backwards and forwards, each time with some food for their child. I watched them during a quarter of an hour, and yet at the end of that time their greedy infant still sent forth piteous "cheeps," begging for more.

Do Animals Understand Speech?

We have a black cat, a great mouser; before putting her to bed we always give her a saucer of milk. The other night I called her in from the garden, where she was keenly watching for a mouse from a hole in some outbuildings (where I believe quite a colony of mice live), to have her usual saucer of milk. Topsy was at first undecided what to do, but the attraction in the house proved greater. Having drunk it up, Topsy thought she would like to go out of doors again, but we always make it a rule never to allow our cats to stay out all night, so I said, "No, Topsy, you must go to bed." I then took her to the top of the kitchen stairs, but she thought it much too bad, and tried hard to squeeze between myself and the door, which was partly closed; suddenly, in this emergency, I thought the kitchen window might possibly be opened, so I called out to our servant, asking her if it were shut. I often wonder whether dear old Topsy heard and understood what I said. It really seemed so, for, ceasing to try to get out of the kitchen door, she flew down stairs and rushed to the window, which, fortunately, was closed.

The Atheist's Prayer.

When I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was eager to argue against the existence of a God. That is what infidelity hates, the existence of a God. A young preacher, against the warning of the friends as to his abuses and his obscenities, resolved to see that blatant scoffer, and confront him with the truth of God.

The sceptic was soon vociferating against the idea of there being a God. He was sitting in his saw-mill, just over the lever that lifts as the saw leaves the log, and while denouncing the doctrine of a Deity, that lever sprang, catching him under the heels, and flung him backward and downward, headlong into the stream!



We will send half a pound of Nestlé's Food to any mother sending us her address.
THOMAS LEEING & CO., MONTREAL.

PEOPLE FIND

That it is not wise to experiment with cheap compounds purporting to be blood-purifiers, but which have no real medicinal value. To make use of any other than the old standard AYER'S Sarsaparilla—the Superior Blood-purifier—is simply to invite loss of time, money and health. If you are afflicted with Scrofula, Catarrh, Rheumatism, Dyspepsia, Eczema, Running Sores, Tumors, or any other blood disease, be assured that

It Pays to Use

AYER'S Sarsaparilla, and AYER'S only. AYER'S Sarsaparilla can always be depended upon. It does not vary. It is always the same in quality, quantity, and effect. It is superior in combination, proportion, appearance, and in all that goes to build up the system weakened by disease and pain. It searches out all impurities in the blood and expels them by the natural channels.*

AYER'S Sarsaparilla

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



become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

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As he plunged, however, he shrieked out as loud as he could, "God have mercy!"

The preacher ran around, waded in to the water, and drew the struggling man ashore. Said the pastor,—

"I thought that you did not believe in a God?"

As soon as the infidel stopped struggling, he said in a subdued voice,—

"Well, if there is no God, there ought to be, to help a man when he can't help himself."

Something Worth Reading.

During the show week here in Doncaster, I saw the following incident:—A boy about fourteen years of age, on the road opposite my cottage, was walking slowly, with his donkey, without saddle or bridle, following him a few yards behind. Some mischievous boys on the bank above them threw something (probably grass and stones) at the donkey, startling it. The boy turned to his four-footed friend, threw



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Notice is also given that the General Annual Meeting of the Company will be held at 2 o'clock p.m. TUESDAY, JUNE 7th, at the office of the Company, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board. S. C. WOOD, Manager.

Toronto, April 30, 1892.

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his arms round his neck, kissed, soothed, and patted him, and then quietly went on his way as before. I think the boy must have belonged to a Band.

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Let no boy think that he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in, or the money he spends. Not one or all of these do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house and spend but little money. But how? By being true, manly and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how. And finally, and above all, by fearing God and keeping His commandments.

Toronto Markets

Table of market prices for grain and meats. Grain includes Wheat, Barley, Oats, Peas, Rye, and various clovers. Meats include Dressed hogs, Beef, Mutton, Lamb, Veal, and various cuts.

Dairy Produce, Etc.

Table of dairy and other produce prices, including Butter, Eggs, Chickens, Turkeys, and Geese.

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