

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.  
(ILLUSTRATED)

Vol. 23.]

TORONTO, CANADA, THURSDAY MAY 13, 1897.

[No. 19.]

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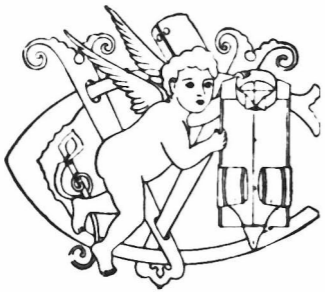
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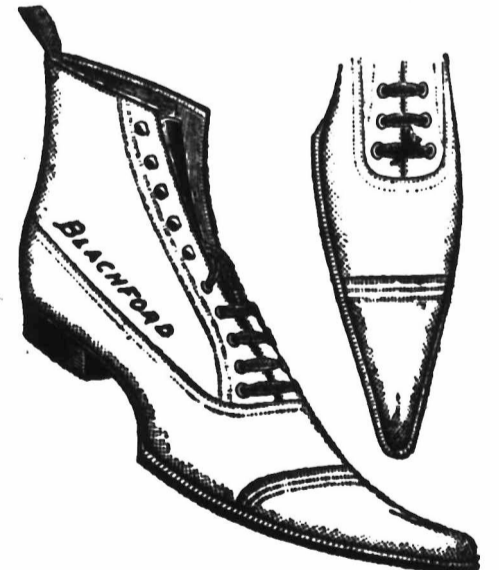
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# Canadian Churchman.

TORONTO, THURSDAY, MAY 18, 1897

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## Lessons for Sundays and Holy Days.

May 16th.—FOURTH SUNDAY AFTER EASTER.  
Morning.—Deut 4 to v. 23. John 5, to v. 24.  
Evening.—Deut 4, v. 23 to 41; or 5. 1 Tim 5.

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

### FOURTH SUNDAY AFTER EASTER.

Holy Communion: 207, 312, 318, 559.  
Processional: 202, 291, 390, 478.  
Offertory: 129, 306, 367, 500.  
Children's Hymns: 135, 329, 335, 565.  
General Hymns: 139, 196, 220, 290, 502.

### FIFTH SUNDAY AFTER EASTER.

Holy Communion: 307, 314, 317, 558.  
Processional: 33, 189, 260, 302.  
Offertory: 142, 167, 234, 505.  
Children's Hymns: 333, 339, 499, 571.  
General Hymns: 143, 166, 213, 468, 501, 517.

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

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

### Fifth Sunday after Easter.

St. James i. 22: "Be ye doers of the Word, and not hearers only, deluding your own selves."

Self-deception much commoner than hypocrisy.

"I see and approve the better: I follow the worse," said the Latin poet. But the Gospel bids us say: "I see, therefore I follow." Even of the Law of Moses St. Paul would say, "I delight in the Law of God." How much more should we in the Gospel! But delight is not enough. St. James would say, we must have practice. Consider:

i. We are to be hearers of the Word.

1. St. James in no way undervalues hearing.

2. And Holy Scripture frequently requires—

By the Word we know Jesus—the Scriptures "testify of Me." and He says:

"Sanctify them by Thy truth: Thy Word is truth."

8. Hence the necessity of knowing the truth.

Reading Scripture—hearing sermons.

Faith cometh by hearing.

It is either a foolish or an irreligious person who undervalues the preaching of the Word.

ii. *Hearing alone not enough: there must be doing also.*

This warning not for the first time.

Prophet Ezekiel: "They hear Thy words, but they will not do them."

Hearing useless without doing.

1. All knowledge and belief for action.

Action alone gives elevation and power.

2. Action is proof of reality.

Show faith by works.

3. Action moulds character.

Not dreaming—thinking.

Not even the grace of God itself.

But thoughts and inspirations turned into conduct.

Here the great difference.

4. Conduct reacts upon faith.

Faith the source of conduct.

But withers if fruitless.

Courageous, devoted action strengthens.

iii. *How carried out.*

1. Frankly accept the principles of the Gospel.

Hear, reflect, believe.

God speaks. I hear.

2. The great principle of life.

God and man to be loved.

Not the world to be worshipped.

Not self to be supreme.

But God—duty.

3. Yet doubts and difficulties may arise.

General principles diversely understood.

Different ages—different lands.

But responsibility proportioned by light.

To live according to the light we have is all that God requires.

Here the gentleness and sternness of Divine law, and the light grows.

4. Some hints as to detail.

(1) Cease to do evil.

Fundamental—conscience avenges.

(2) Learn to do well.

Not a mere negative life.

Accept your place and recognize the relations.

(3) Never neglect a known duty.

How would you judge of another?

(4) Regard religious duties.

Prayer, Scripture, Holy Communion.

All needed as helps to the fulfilment of the other duties of life.

Remember the caution at the end of the Sermon on the Mount on hearing and doing and not doing.

## SUNDAY CARS.

There is very little to be said on the subject of Sunday street cars that has not been said over and over again. The opponents have the same objections to them, the advocates have the same arguments in favour of them. One improvement we have noted in the tone of the Sabbatarians. They have spoken, generally, with greater moderation of their opponents.

Another noticeable fact was the attitude of the Rev. Mr. Jordan, of St. James' Square Presbyterian Church, who bravely stood up and pro-

tested against the action of the Toronto Presbytery, and was, we believe, one of only three who voted against it. Now, even if we thought Mr. Jordan wrong (we emphatically declare him to be, in our judgment, right,) we should rejoice in his action. It is of supreme importance that the men who are leaders in thought, especially in religious thought, should be independent and brave, and not merely make themselves the echoes of the opinions and prejudices of their congregations. There is a great deal too much of this in every communion, and it is a degradation of the office and work of the religious teacher. Therefore we salute the Rev. Mr. Jordan with all respect, and wish there may be many men of his spirit.

With regard to the general question, it is hardly necessary to argue it here. In the first place, it may be suggested that, as Toronto is the only city of 200,000 inhabitants in the whole world that is without Sunday cars, it is more likely that Toronto is wrong than that all the other cities are wrong.

Then, again, as it is generally agreed that the Jewish Sabbath no longer exists, the question as to the manner of observing the Lord's Day is a matter of Christian expediency. Even the Shorter Catechism of the Westminster Assembly allows "works of necessity and mercy"—and those who think the case to be relegable to this category will approve of them.

We quite appreciate the argument for a quiet Sunday. We deeply sympathize with the desire to have no needless interruptions of the religious functions of the day. But we don't think that there is the least necessity for any such result being brought about. It is quite possible to make such arrangements as shall minimize any inconvenience that may arise from the use of the cars.

Essentially, this is a working man's question. It is the question of those who have not private carriages and cannot afford to pay cabs; and we wish it were possible for the decision of the matter to be left to this class alone. We fear that it may embitter the relations between rich and poor when men who have carriages and coachmen are found trying to hinder the working man from using his car. We fear it may alienate some men from the Gospel, when they find reverend gentlemen driving a mile or two on the Lord's Day to preach in a church which could get on quite well without them, who yet expect a working man either to sit at home on the Sunday afternoon or to walk three or four miles in order to get out into the country. These things, as Mr. Pepsy would say, are not "pretty to observe." The only serious objection that we have heard is that the men may be required to work seven days instead of six. It is quite easy, they say, to make laws and rules for the protection of the men; but it will be impossible to enforce them. This is a very astonishing kind of argument. Does it mean that those gentlemen who now profess such zeal for the sanctity of the Lord's Day and the best interests of the working man, will, if they are beaten, cease to exercise any kind of vigilance on his behalf? We cannot believe this. These gentlemen are making themselves out to be far worse than they are. We are quite sure that, if the Street Car Company should attempt to violate the contract into which they are ready to enter, there are many Christian and philanthropic men who will unite to compel them to do their duty.



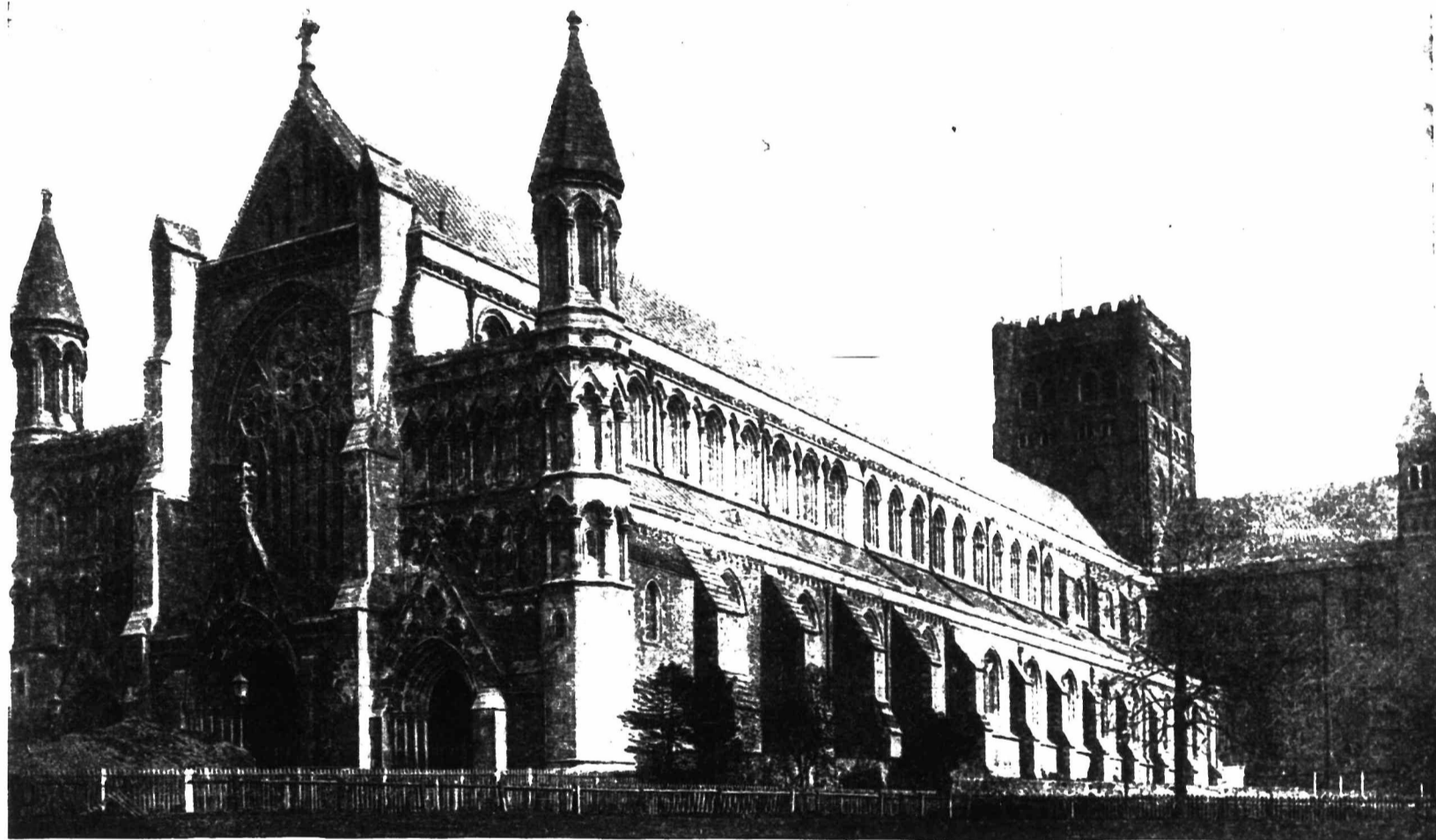
## THE MISSIONARY FIELD.

The *Société des Missions Évangéliques de Paris* has just issued an important report, under the title of "Religious Liberty in Madagascar." In order to gain a full knowledge of the circumstances, the society sent out, at the beginning of last year, two of its members to Madagascar, who spent, one four and the other seven months, in visiting all the stations and in trying to calm all disturbances. Their report forms the basis of the pamphlet just published. From it we find that the native Malagasy Protestants number close upon 400,000, of whom the London Missionary Society claims 288,834, the Norwegian Missionary Society 80,000, the Mission of the Society of Friends 14,715, and the S.P.G. 10,550. The four societies claim also 126,095 children in their schools, and register 1,196 ministers, of whom 1,122 are natives. (The share of the S.P.G. is very small compared with that of the others.) Over against these the Roman Mission claims (report of Bishop Cazet, 1894) 186,175 adherents, including 26,739 in their schools. But of these only 41,135 are baptized converts, the rest are tabulated as *adhærentes seu quasi catechumenes*. The staff of the mission consists of 51 Jesuit Fathers (including the Bishop), 22 Jesuit Brethren, 16

appearances. The report before us gives instances of the forcible entry on the part of the Jesuit Fathers of schools and churches, one particular instance being of the bishop himself, who, on Sunday, December 27th last, appeared in a Protestant chapel during service and announced that the building was now a Catholic place of worship. The native Governor was terrified into announcing that this was true; the congregation had to leave, and the bishop read his Mass on the spot.

The Governor has denounced all such acts of spoliation, but they continue: "Notwithstanding, in one district, that of Ambatomanga, twelve chapels have been taken by the Catholics since October last, with the authorization of the officer commanding the district." To put a stop to these maraudings and to rescue the native Protestants from impending danger, the French Missionary Society has now agreed with the London Missionary Society to take over the charge of the primary schools in the Province of Imerina. These number about eight hundred, and contain from 30,000 to 40,000 scholars. Besides this, the society has taken over the "Palace School," which had at one time about three hundred of the children of the upper classes. It has also received, at its Missionary Training College, several Malagasy pastors and students, who have been sent over to

wrote his challenge to the Church in England regarding Uganda. There was no English company with Protectorate rights securing the lives and liberties of Europeans, and no great waterway giving easy and rapid access from the sea to the very confines of the country to which the challenge summoned the energies and devotion of the Church. A perilous and fever-haunted track of 800 miles led to the kingdom of an arbitrary and savage despot. But faith faced the dangers and surmounted the difficulties, and God has wrought a work whereat the whole Church marvels. Is our faith ready for a new venture? A population numbering, it is said, some fifteen millions—one hundredth part of the inhabitants of the whole world—having a vernacular character and literature of their own, with communications as traders and travellers with the Mediterranean seaboard and with the west coast, is surely worthy of a great and self-denying effort. Have the "Unprofitable servants" of twenty years ago no successors to-day—men entrusted with ample means and endowed with spiritual insight and foresight to discern a call from God and an opportunity of far-reaching influence? And where are the Shergold-Smiths, and the Wilsons, and Mackays, and O'Neils? The bishop asks for a band of from twenty to thirty men, and for a sum of from £10,000 to £15,000.



ST. ALBAN'S CATHEDRAL, THE WEST FRONT.

Christian Brothers, and 27 Sisters of St. Joseph of Cluny. And there is a third body, Protestant and indigenous, which is outside, but the result of English missionary effort—the Royal "Church of Madagascar," or "Palace Church," which comprises over 60,000 adherents, 14,000 scholars, and 194 native pastors. The date of settlement of these missionary societies is given as follows: L.M.S., 1818; S.P.G., 1864; Quakers and Norwegians, 1869. The present Roman Mission dates from 1861, when the first Jesuit Father arrived at the capital, although in the seventeenth century there were abortive efforts made by St. Vincent de Paul. But it has been only since the French occupation that the Roman Catholics have started the crusade against the native Protestants, finding their cue in the fact that English missionaries were instrumental in the work of conversion, and so that the converts had a strong English predilection. The first Governor-General was a Protestant, and the Jesuits took the line of urging complete tolerance, the result being a bias toward themselves. The new Governor is a Roman Catholic; but, though doubtless not a bigot in religion, he regards the question solely from the patriotic side, and puts down relentlessly all anti-French sentiment. The Jesuits now find their interest in being ultra-patriotic, and are foremost in suspecting and in reporting any opposite ap-

acquire French. It proposes, as it seems, to take up the work in the capital of "the Royal Church," which is in danger of perishing owing to the banishment of the Queen, and here it checkmates the Jesuits, who evidently expected to enter on the inheritance when the leader was cast out. But the French Protestants are just in time: one batch of teachers was sent out on January 10th, and a further reinforcement of pastors and teachers left on March 25th. The duel is now to be reduced to its just proportions, and the contest, not between nationalities, but between religious faiths, assumes a more interesting aspect.—*The Guardian*.

The *C.M.S. Intelligencer* says, with regard to Bishop Tugwell's recent challenge to Christian England to supply men and means to enable him to enter Hausaland and plant a mission at Yakoba, and possibly at Cano, this year:—"The committee have heartily endorsed the bishop's proposals. They will be very thankful if men are led to offer for this hopeful field, which, from our Nebo at Lokoja, has been scanned for many years with wistful, longing eyes by Crowther, Robinson, and Wilmot Brooke, and now a safe pathway seems to be opening, if any have faith to go in and take this goodly land for the Lord. It is twenty-two years ago in the month of April since Stanley

A Japanese clergyman, who has been trained by the Church in America, and who has lately returned to his native country after an absence of ten years and is now working at Tokyo, says: "During my absence the Episcopal Church has made steady progress. Ten years ago she was looked down upon as one of the smallest and weakest Christian bodies, and was misunderstood and despised as a Roman Catholic Church. What now? The Christian public here is beginning to know what the Episcopal Church really is, and not only that, it is beginning to know the strength and influence of the Church. Lately, several Congregational ministers have entered the Church. There are others who think that the Episcopal government is the best, if not the truest, Church polity. I have no doubt that the future Church in Japan will be ours. The influence of Bishop Hare's visit to Japan is still felt here. Every native clergyman whom I meet speaks of him and admires him highly. One denominational minister told me that Japan has had many American commissioners, representing different Christian bodies at home, to investigate the condition of missionary work and give some good opinions for its improvement if needed, but that none of them did it so well and so decidedly as Bishop Hare, from the American Episcopal Church. His testimony is true."



ST. ALBAN'S CATHEDRAL.

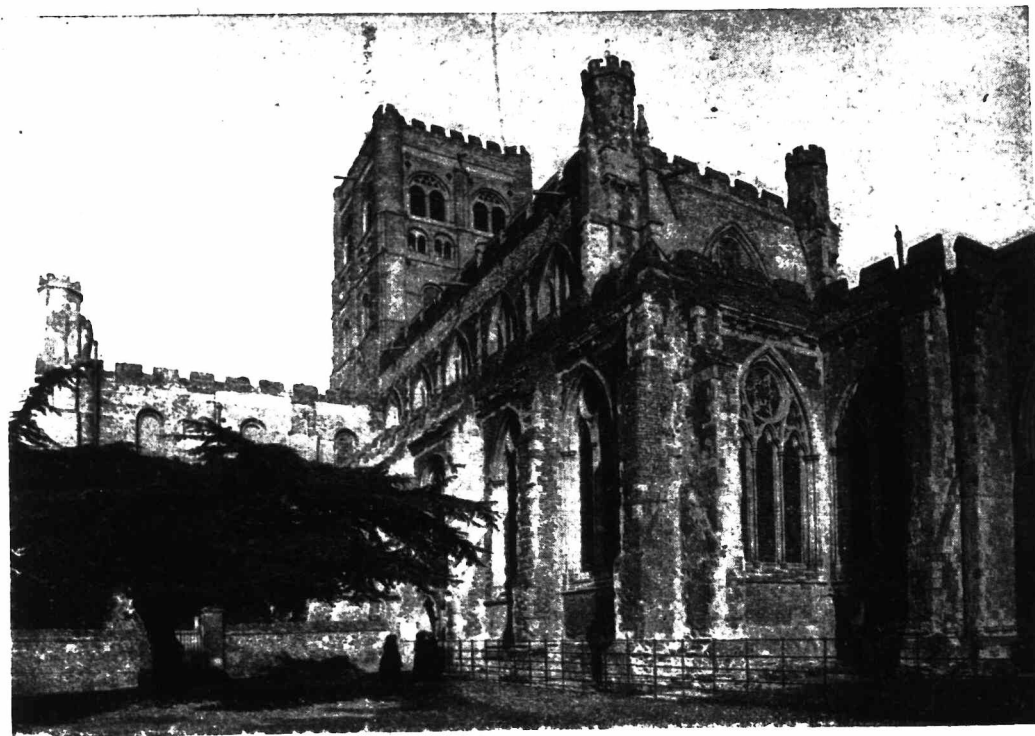
St. Alban's, the latest of England's churches to become a Cathedral, is yet one of the earliest buildings, and represents one still older. The Abbey of St. Alban's, set up in memory of the first British martyr, was founded about 798, and became the first among British abbeys. The present building was begun after 1077, when Paul of Caen was appointed abbot. The materials of which it was constructed were taken from the ruins of Verulam, and consist chiefly of Roman bricks and tiles, used on account of the lack of good building stone in the neighbourhood. The original church was, in its plan, similar to the one now existing; but there were two considerable towers at the west end. The church was dedicated in 1115 on the Festival of the Holy Innocents, in the presence of Henry I. and his queen. Our views will show that the nave and the doorway to the transept, besides other parts, still are portions of the original Norman structure. In the middle of the thirteenth century Abbot John of Hertford altered the east end of the church. Later, in the same century, the ante-chapel, east of St. Alban's Chapel, was completed by Roger Norton. The original roofs were high-pitched; but in the middle of the fifteenth century Abbot John of Wheathampstead built St. Andrew's Chapel, on the north side of the nave, made all the high roofs into flat ones, and inserted three great perpendicular windows, including the west window, all of which have been removed and replaced by windows of an earlier type, as seen in the illustrations, in the restoration recently conducted by Lord Grimthorpe. The great perpendicular altar screen was built by William of Wallingford towards the end of the fifteenth century. The abbey church suffered much at the hands of those who repaired it from time to time. Up to 1856 the nave was unused, the choir being fitted up with high pews for parochial use. Between 1856 and 1870 the restoration was carried on by Sir G. Scott, and about £14,000 was spent on it. In 1870 the tower was discovered to be in danger and a great amount of money was expended to make it safe. The new diocese was formed in 1877, comprehending chiefly the county of Essex, which had formerly belonged to the diocese of Rochester. Dr. T. L. Cloughton, then Bishop of Rochester, was appointed to the new See. When it was found that the nave roof was in danger, a dispute arose as to whether it should be restored according to the form into which it had been brought by the builders of the 15th century, or brought back to what was presumed to be its earlier form. Lord Grimthorpe succeeded in carrying a resolution in behalf of the latter plan. But he carried out what was regarded as a more serious innovation afterwards. In October, 1879, it was found necessary to restore the west front, which was in danger of falling down; but the committee had no funds. They had already spent £25,000, and Lord Grimthorpe generously offered to undertake to carry through the work at his own expense. A very hot dispute arose over the preservation or removal of the 15th century perpendicular window, some of the antiquaries protesting against its removal. However, Lord Grimthorpe got his faculty and went on his way, not always with perfect meekness, but with unflinching resolution and self-reliance. The result is the beautiful west window which is shown in our illustration. The shrine of St. Alban was destroyed along with the other shrines at the time of the Reformation, but happily the pieces were buried under the floor of the chapel, and almost every fragment was recovered, so that it now presents exactly the same appearance as before its destruction.

—Courage is an unconscious attestation of belief in God and of an all confiding trust in His tender mercy.

OUR LETTER FROM ENGLAND.

(From our Correspondent.)

The education bill giving aid to voluntary schools has at length become the law of the land. The only regret is that the school managers will have to wait so long for its relieving benefit. Already meetings are being held to form associations through whom the money grants can only be received. The relief, though tardily given, has put heart into the warm advocates of definite religious teaching, and it is to be hoped that there will be no slackening of subscriptions for support, so that the increased grant may be used to augment the salaries of the teachers. Masters in board schools should not be allowed to compare favourably with the Church's own instructors. The book of the month has been the late Primate's Cyprian, on which Dr. Benson spent nearly forty years of loving and patient labour. For so busy a man to produce such a confessedly able and exhaustive work has made all Churchmen admire and revere their late Archbishop more than ever. Mr. Benson, who has seen the book through the press, has said that his father never neglected his official duty for the one recreation of his life, the study of the great 8th-century bishop. There is another book coming from an unknown author, which is attracting much attention. It is called *Evil and Evolution*, and published by the MacMillans. I must frankly say that though there is plenty



ST. ALBAN'S CATHEDRAL FROM THE SOUTH-EAST.

about evil, and especially about the Evil One, there is little about evolution proper. Indeed the author seems to be confounding two things which differ completely—material evolution, which occupies scientific men so much, and theologians for that matter, and spiritual development. But for all that the book is a masterly justification of the Bible and Church's doctrine of the reality and the adverse powerful influence of a malignant and persistent adversary, the devil, and this entirely apart from the direct and distinct teaching of the Book and the Church. Given the condition of the moral world at this moment, in effect, says our author, what is the most satisfying solution of the problem of evil? A denial of Satan's existence and activity or an acceptance of both? And unhesitatingly and convincingly the author declares for the latter hypothesis.

REVIEWS.

A SUNSHINE TRIP: By Margaret Bottome. New York and London: E. Arnold. 1897.

We think that Mrs. Bottome was well advised when she gave to the public these charming extracts from her letters, describing glimpses of the Orient. We have seldom read a prettier book of its kind. As the writer observes, "Life is too short to refuse to do anything in one's power to give pleasure to

others." Consequently, as she could not find time to work up these letters into a form more satisfactory to herself, she has given them as they are. But we doubt very much whether they could be improved by elaboration. The first impressions of the moment are more pleasing than the well-considered judgments which might come after. Mrs. Bottome begins with her voyage, which seems to have been delightful; then she stops at Madeira, the home of consumptives, and the garden of one of the choicest wines, then to Gibraltar, to Algiers, and so on to Egypt. Cairo makes her open her eyes wide—on the bazaars, the mosques, and the pyramids; and so on to the Holy Land and back again to Naples, Pompeii, Rome, Venice, England and home. We quite agree with the critic who says that the charm of Mrs. Bottome's work consists in her clear vision, the spontaneity and originality of her utterances, and the freshness and vigour of her style, together with a really deep, earnest thoughtfulness. No one will regret the small sum of money or the small amount of time expended upon this pretty book.

R. Uglow & Co., Kingston, Ont., are publishing a booklet on *Mental Prayer* for Rev. R. W. Rayson, Prov. Sup. of C.B.S., at 5c. each. Six copies, 24c. Fifty copies or more, 3c. each.

MAGAZINES.—*The Critical Review* (April) tells us of so many great books on philosophy and theology recently published, that we almost despair. Well! we cannot (all of us) read everything; but we may do our share; and here is excellent guidance. First of all comes the work of that veteran theologian, Dr. Otto Pfeiderer, on the *Philosophy of Religion*—a very valuable, if not a perfectly orthodox, contribution to the subject. We are specially glad to have Dr. Fairbairn's notice of this third edition, as we happen to possess the first and second. Among other books which are evidently worthy of being acquainted with we may note three volumes of the series of *Church Histories in Ten Epochs*—all good; Watson's *Christianity and Idealism*—already noticed in these columns, and Professor Campbell Fraser's *Philosophy of Theism*, of which we hope to give an extended notice before long. Lastly, but by no means disparagingly, we name two English books of first rate importance, namely, *Marz's History of European Thought in the Nineteenth Century*, and *Jevons's Introduction to the History of Religion*—both admirable. *The Critical Review* deserves a long life.

A VERY BAD HABIT AMONGST THE CLERGY, AND ITS CURE.

In so many of the churches there is the wide prevalence of an extremely bad, and very ugly habit—one which ought to be completely, and at once, broken up. We mean—Altar Books, Lectern Bibles, for the public reading or the Holy Scripture, Office Books, in the Clergy's stalls—left open continually, after services are done, and all the week,—indeed, all the time. Of course, the dust and dirt, the flies and vermin, the smoke of the stoves and furnaces, settle on these open pages, disfigure and soil them sadly. It is a plain show of thoughtless irreverence towards these voices and messages of the written Word, and these printed pages of the Church's holy offices. Usually, the Altar Book is left continually open at the Sacred Canon, in the Holy Communion office, which becomes in consequence the dirtiest page in that whole book! Away with this careless and slovenly vice! If the clergy do forget, will not the good women, who take very excellent care of our sanctuaries, in the way of dusting and cleaning, remember these lines, and do our bidding? Keep the books always closed. Open them, to read; but close them immediately



after the reading. This is reverence, and thoughtful respect. That noteworthy example of our blessed Lord, in a certain kindred case, shows His Divine mind, and His practice, on this forgotten, neglected, but very important subject. Compare, for a pious meditation some day, St. Luke iv. 17, and St. Luke iv. 20. Surely, He is the best example, in Ritual, and in Liturgical detail, we can possibly have, or can know of, even in this respect—in the way we treat the pages of our Sacred Books. Let Him be our close example, that we follow strictly in His blessed steps!

#### IMAGINARY CONVERSATION.

##### INTERLOCUTORS.

Mr. Wayback, of Caledon.

Mr. Primrose, of Bloor St. West, Toronto.

Scene—Corner of Queen and Yonge streets.

Mr. W. Ah! Good morning, Mr. Primrose; I hope you're well.

Mr. P. Good morning, sir. I am afraid I cannot recall your name.

Mr. W. Well! that's a good joke; didn't you put up for three days at my house when you was out electioneering for Little?

Mr. P. Ah! yes, I remember. Well, how are you, and what brings you to town now?

Mr. W. Well, you see, we're not dreadful busy just now; and as the women folks want some spring fixin's, me and the missus come to buy things. She's in at Simpson's now, and I'm waitin' till she's through. If it was to home, now, in our own village, I could be puttin' in the time for some use.

Mr. P. Well, come over to the Tremont, and let's have—a little chat, etc. She'll be half an hour yet.

Mr. W. I don't care if I do.

(In the Tremont sitting room.)

Mr. P. Don't you think it's rather hard on your stores at Orangeville and such places for all you best people to do most of your shopping in Toronto?

Mr. W. I know it is; it won't build up the country; it's hard on all trades in these places, and hardest of all on the farmers. It destroys their home market, sends all the cash away, dear knows where, and leaves only a poor credit business for the local men. But, hang it all, the women will do it.

Mr. P. Adam blaming Eve over again. Well, I have some good lines in cheap groceries, and will be glad to show them to Mrs. W. What I want you to do for me is this: Your Easter vestry meetings will be on soon I want you to get me, and Mr. Teaser, and Mr. Holdfast chosen for Synod men from your mission.

Mr. W. But none of you live in our mission, not even in our township or county. Would it be fair to go past our local men?

Mr. P. Oh yes, quite fair. There are wheels within wheels. Your local men don't understand how things are managed—don't know the ropes, where to pull, and when to pull. They mean honest, and want to do about right. But they scatter votes, and waste power?

Mr. W. Well, what is it you're after in particular this year?

Mr. P. We, that is a few of us, are afraid that the parsons are getting too rich, and too strong in the Synod. Why, don't you know they actually get on an average from five hundred to seven hundred dollars a year? Just think of that, and there are a hundred and forty-seven of them in parish work, besides a lot of extras and supernumeraries; nearly half as many as the lay members of Synod.

Mr. W. Well, five hundred, or even seven hundred a year, ain't so awful big for a man that can do nothing else to turn in money, and has to buy everything, and often to rent a house, and mostly to keep a horse. But all right, say we keep them humble and poor. But we don't want you city chaps to learn us how to do this: we know how to do it, we do, and some are mean enough to do it. But how about your city parsons? Don't some get their six or seven thousands a year, while some are kept down almost to starve on six or seven hundreds? And how much of this do your forty-six thousand Church members give? Isn't there something wrong here?

Mr. P. Perhaps, and we want the use of your missions, your names, as it were, to regulate these things to our satisfaction. But you country folks can't judge what a city parson should get. It isn't so much the parson's comfort that matters; but appearances must be kept up for the credit of the congregation. But we don't want to pay more than we can't help, and we like to know just what he gets from other sources, and act accordingly.

Mr. W. And so we are asked to lend you our seats in the Synod for smart lawyers, and for real estate men, and brokers to see how they can save their own pockets by discounting any little endowment or other godsend the parson may have. Well,

I guess not, this time. We're bad enough in the country; some of us are mean and stingy. But are we any worse than you city men? No, I guess we will send our own men, and if other missions do the same, your Toronto parishes can get full credit, when we go home and report, for your generous liberality to your parsons.

Mr. P. But just consider; you all from the country come here to get subscriptions for this, that, and the other Church object in your localities.

Mr. W. And mighty little we get in proportion to what you draw from us in other ways. I guess we won't own ourselves paupers, and sell our constituency for that.

Mr. P. Do have patience a minute. Don't this caucus and that college offer to help you in the matter of Synod fees, and such like, if you will let them save you the trouble of coming here to vote?

Mr. W. If that was so—I hope it isn't—it would be worse still. We're not that poor but we can pay our way if we like, and if we could get any show in the Synod. And we would sooner tell our men how we want them to vote than have you send us orders who to choose. But I see Mrs. W. among the cars and bicycles—she'll be a gone woman unless I get to her. Good bye! May be we'll look in at your store unless we can buy cheaper at the Departmentals.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

HALIFAX.—Bishop Courtney left Halifax, per S.S. "Vancouver," for England, on Saturday, May 1st. The weather was delightful. Miss Courtney, the Rev. Dean Gilpin, Canon Vroom and other clergy and friends, went on board and wished his lordship "God speed." The bishop hopes to return in the autumn. The Bishop of Fredericton was also one of the passengers.

### MONTREAL.

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

St. Stephen's.—The adjourned meeting of the vestry was held last Monday evening, and was largely attended. The rector, the Ven. Archdeacon Evans, presided. The treasurer's report was received, and was considered on the whole very satisfactory, and although, as usual, there was a deficit, the necessary steps were taken to liquidate the liability. The following officers were elected:—Rector's warden, Mr. Geo. Carson; Chas. E. Cooke, people's warden; delegates to Synod, Messrs. James Oliver and F. R. Clark; sidesmen, Messrs. J. Farrell, Henry Evans, Andrew Young, W. Maynard, Henry Wall, J. Clarkson, W. J. Morrison, J. Brown and W. F. Walsh; treasurer of the trust fund, Mr. W. A. Scott. More than the usual unanimity of feeling prevailed throughout the discussion of the affairs of the church.

St. George's.—The opening services of St. George's Y.M.C.A. Maisonneuve Mission last Sunday, in their new building, corner of Pie IX. and Adam streets, were attended by large congregations and a substantial amount was contributed through the offertories towards the balance due the contractor on the building. The preacher in the morning was the Rev. E. McManus and in the evening the Rev. E. I. Rexford. The dedication services will be held in the near future.

The King's Daughters.—An enthusiastic gathering of the King's Daughters and Sons took place at the Y.W.C.A. Tuesday evening. The Rev. Dr. Barclay, the chairman, spoke of the power of mottoes, and that of the order, 'In His Name,' particularly. Miss Mary Bell described the purposes and working of 'The Goodwill Club,' and pointed out how by interest and subscription the King's Daughters might help forward the work. The Ven. Archdeacon Evans prefaced his remarks by alluding to the absurdity and selfishness of hoarding, and then announced the fact that the King's Daughters had a library which sorely needed books, good books, bound in paper or cloth, covered with stout paper suitable for circulation amongst such of the poor as are visited by members of the order. Miss Botterell told in graphic terms of the work, and of the great need for the work of nursing amongst the city poor, which is carried on by two brave women engaged in the diet dispensary.

St. Jude's.—It was promised the Boys' Brigade of St. Jude's church that if they brought back Captain Walker's flag from St. Lambert, the ladies of the

church would entertain them at a social. The recapture of the flag having been effected, the social came off Tuesday evening. Captain Jordan had all his boys on hand, and during the evening put them through their facings. There were addresses by the Rev. Canon Dixon, Mr. Thompson, D. Lariviere, Captain Jordan, Messrs. D. Draper, George Elliot and George Robbins, the latter the secretary of the boys' meeting, the members of which also participated in the social.

RICHMOND SQUARE MISSION—Church of St. James the Apostle.—This useful and prosperous mission has outgrown its present premises, and this week will remove to more suitable and larger premises on the north-east side of the square.

### ONTARIO.

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

KINGSTON.—Confirmation service was held in St. James' Church, Tuesday evening, April 27th, by the Lord Bishop of Ottawa. The service, which was heartily rendered, consisted of the confirmation service proper, preceded by appropriate hymns and special lessons from the Old and New Testaments. The clergy present were the Lord Bishop of Ottawa, the Ven. Archdeacon Bedford-Jones, the Revs. J. K. Macmorine, W. Lewin, W. H. Smythe, R. W. Rayson, F. T. Dibb, G. R. Beamish, J. H. H. Coleman, and R. Coleman. The hymn "Soldiers of Christ, Arise," was sung as a processional and the lessons were read by the rector. The hymn, "Litany of the Holy Ghost," was sung by the choir and congregation, kneeling. The archdeacon read the "Preface" of the confirmation service, and the rector presented the candidates on his own behalf and on behalf of three brother clergymen standing with him in the nave. The bishop then gave a very impressive and instructive address, setting forth the meaning and purpose of confirmation, and dwelling especially upon the living union between our Lord Jesus Christ and His Church, and every member of His Church. After this silent prayer was offered and the hymn, "Come, Holy Ghost, Our Souls Inspire," was sung, all kneeling. The candidates then went forward to the chancel steps to receive one by one the Holy and Apostolic rite of confirmation. There were in all 48 candidates, 29 from St. James', 15 from All Saints', two from St. George's and two from Odessa. The bishop then, in very earnest and solemn words, which must have made a deep impression upon all who heard them, gave the candidates some plain rules for daily living. The service closed with the benediction, and the singing of the hymn, "Saviour, Abide With Us," as recessional.

BROCKVILLE.—St. Peter's.—The adjourned vestry meeting was held on Monday evening, 3rd May, Ven. Archdeacon Bedford Jones in the chair. Messrs. John McMullen, G. H. Weatherhead, and Henry Rath were appointed a committee to manage the old cemetery in Elizabethtown. The question of the commemoration of the Queen's Diamond Jubilee and of the 70th anniversary of the erection of St. Peter's church, was considered, and the committee having the matter in hand was continued and empowered to add to its numbers.

LANSDOWNE FRONT.—The Lord Bishop of Ottawa visited this parish on Friday, April 23rd, and on the following morning held a confirmation in St. John's church. The morning was very wet and the roads bad, which prevented a few of the candidates from a distance being present, but twenty-one persons received the Apostolic rite, mostly adults, several of whom had been brought up outside of the Church. The church was well filled and the bishop's address was followed with the greatest attention by all present. His lordship's visit will be productive of much good to the parish, and the kindly and encouraging words he addressed to the candidates will not soon be forgotten.

NEW BOYNE AND LOMBARDY.—On Easter Monday Trinity Church, Lombardy, held its annual vestry. Messrs. John Duffield and Wm. Moorehouse were appointed churchwardens, Messrs. John M. Joynt and Albert Wood being re-elected sidesmen. The report for the past year showed that the parish was in a good condition in every respect. On Tuesday, the 20th ult., Easter vestry took place in St. Peter's church, New Boyne. Messrs. George Morrison, sr., and William Sheridan were continued in office as churchwardens, and Messrs. Robinson Lyons and James Polk were appointed sidesmen. The reports respecting the parish were excellent, the service on Easter Day being one of the brightest ever held.

GANANOQUE.—Christ Church.—The cantata, Christ and his Soldiers, rendered at the evening service on Easter Sunday, proved such a magnet that many were unable to gain admittance. The service was excellently rendered. The floral decorations were



as usual very fine. At the Easter vestry meeting on Monday the financial statement presented by the churchwardens was a creditable one, showing the receipts and expenditure to have been \$1,449.94, leaving a small liability of \$34.79 due the rector. The rector appointed Mr. C. E. Britton his warden and Mr. G. L. Johnston was elected people's warden. Mr. R. C. Gillett was elected lay representative to the Synod.

#### OTTAWA.

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

CHESTERTON.—During the past ten days the Rev. Mr. Empringham has been conducting a most interesting series of lime-light lectures in this parish. The first lecture was devoted to pre-historic Britain. Such monsters as the Ichthyosaurus appeared upon the scene, then followed pre-historic man, the stone age and the Druids. The second lecture dealt with the introduction of Christianity from the East, and the liturgy and customs of the early Church. The Roman mission of 597 and its influence upon the old British Church was next dealt with, and then followed a long series of views of old Rome, the growth of the papal power and the forged decretals, the resistance of the Anglican Church, and its final subjugation, was the title of the fifth period. The times of Henry VIII. proved especially interesting, and this was followed by the rise of the Anabaptists, Methodism, etc., bringing the history of the Anglican branch of the Catholic Church down to the present time. No admission fee was charged during the mission and consequently large and increasing numbers of people were each night attracted by the magnificent coloured views which were projected upon a screen 25 feet in diameter by the new patent Lawson stereopticon.

#### TORONTO.

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

St. James' Cathedral.—The eleventh annual meeting of the Woman's Auxiliary to Missions, Diocese of Toronto, was opened in St. James' school house Wednesday, at 12:30 o'clock. There were about 400 members present, and the chair was occupied by the president, Mrs. Williamson. The first session was occupied with the roll call and announcements. At 10:30 o'clock in the morning Holy Communion was held in the cathedral and Bishop Sullivan conducted the services, assisted by the Bishop of New Westminster, Rev. Canon Osler, Rev. Dr. Mockridge, Rev. Dr. Langtry, Rev. Canon Sweeny and Mr. Ashcroft. Bishop Sullivan preached an appropriate sermon, taking as his text, "Come ye apart and rest with Me awhile." His discourse was on rest and communion with God.

When the convention assembled after luncheon, which had been served in the school room, an address of welcome was made by the 2nd vice-president, Mrs. Septimus Jones, to which Mrs. Adams, of Whitby, replied on behalf of the delegates. The reports of the diocesan officers were then taken up and read. They were in all instances highly satisfactory and show that the work in all its branches is being carried on with vigour and success. The favour which it is meeting with, too, in the esteem of the general public as well as the church, is a most gratifying feature.

The address of the president contained an exhaustive review of what had been accomplished by the auxiliary, and of the needs of the whole field in which the organization is privileged to labour. The internal workings of the auxiliary were stated to be most harmonious, and in many respects enthusiastic. She regretted to say that during the year five branches had been disbanded. She congratulated the members on the fact that the Blackfoot hospital pledge had been kept up, and now one of \$250 for Temiscamingue was being regularly paid. The progress of the Dorcas work was cheering, and she suggested that together with the clothing in the bales be enclosed Bibles, Prayer-Books and other religious literature. The address of the president was received with much applause.

The report of the corresponding secretary, Mrs. Cummings, referred to the division of the secretary's work and the election of Miss Mabel Cartwright as recording secretary, which it mentioned as a matter of sincere congratulation. The report then stated that the membership of the Dorcas committee had been increased by resolution of the board in June last from six to eight members, while the Literature committee was also augmented by the addition of five names. A publication for free distribution to every Church family in every parish in the diocese, entitled, "The Diocesan Chronicle," and devoted exclusively to diocesan information, had been undertaken by the Executive. Gratitude was expressed at the widening of the auxiliary work and its consequent deepening interest in the mission field. That missionaries were going out from amongst the membership was especially a matter for congratulation.

The departure for the mission field of Miss Tims, Miss Marion Kirby, Miss Shaw, Miss Alice Turner and Miss Isabel Turner, was spoken of. The departure for the dark continent of John Nzipo, a native catechist, was also referred to with congratulation. The list of diocesan pledges had been carried out with consent of the Advisory Board by the inclusion of the following funds: The salary of Miss Margaret Dartnell, share of the salary of Miss Phillips at Onion Lake, and the salary of the nurse and matron at the Blackfoot Hospital. The fact that the sum required for the support of the nurse and matron at the Blackfoot Hospital, viz., \$500 a year, was already definitely pledged by the branches and by individual members, chiefly by the use of the "cent-a-week" boxes, was a source of deep gratification. At the request of the board and with the consent of the Indian Department, this hospital would in future bear the name of the Queen Victoria Jubilee Hospital, and the fund for the support of those at work would be called the "Jubilee Fund." Encouraging accounts of the work at Temiscamingue had been received. After recording the fact that the year's work had been most encouraging, the report states that there was in this diocese an army of women, 3,700, who as members were working for the advancement of the work.

The treasurer's report showed that the cash receipts for the year amounted to \$14,689.15, of which \$5,466.75 were by P.M. collections, an increase of \$968.75. The amount raised for diocesan missions was \$5,035.67, of which \$4,403.14 were contributed through the P.M.C. All the pledges of the auxiliary had been made up, owing to the kindness of the branches.

The report of the Parochial Missionary Collection Committee reviewed the work of two years and expressed satisfaction with the results. During these two years \$10,061.93 had been raised, after paying all expenses, or \$4,016.64 more than in the previous two years. During the last year the increase was \$784.57 over the year before.

The report of the recording secretary was very cheering. About twenty new branches were formed, or being formed, while eight branches had been lost. Fifteen new life members had been gained. The balance of the report was largely a record of what had been accomplished at meetings during the year.

The report of the secretary-treasurer of the Dorcas Society stated that during the year 234 bales had been sent, containing 12,753 garments, without counting 4,500 miscellaneous articles. This was 24 bales and 1,243 garments more than last year, or a greater value of \$908.62, the value, in material and freight, of this year's bales being \$4,135. The treasurer's report showed a balance on hand of \$4,746.

The reports of the junior branches, the Girls' Auxiliary, the literature committee and the Ministering Children's League, were all gratifying. The report of the E.D.C. showed that there had been collected for this fund \$469.40, a decrease from last year of \$65.24.

The reports were adopted as read. Evening Session.—A public meeting was held in the evening, which was attended by the members of the junior branches and Ministering Children's League. There was a crowded attendance, and the exercises were interesting in the extreme. Bishop Sullivan occupied the chair and conducted the meeting. The chief feature of the evening was an address by Rev. T. Street Macklem, illustrated with limelight views of mission scenes in the east. The views of western Canadian and Japanese scenery were extremely good, and the explanatory remarks of the lecturer filled in in a very lucid manner what was necessary to make them understandable to the younger portion of the audience.

Thursday.—After the morning session had been opened with the usual religious exercises the Bishop of New Westminster delivered an interesting address on the work in his diocese. Mrs. Cummings, the recording secretary, then read a number of communications from workers in the mission field. Miss May Hoskin followed with an instructive paper on "Mission Work in Africa." Before the session closed, Mrs. Sweatman, the honorary president, presented on behalf of the auxiliary in the diocese a Provincial life membership to Mrs. Williamson, the president of the Board. Mrs. Williamson, in a few pleasant and appropriate remarks, expressed her appreciation of the honour done her.

At the afternoon session several interesting papers were read, among them one on "Giving, and Methods of Giving," by the diocesan treasurer, which was discussed by a number in the meeting. A resolution was moved by Mrs. Forsyth Grant, seconded by Mrs. Gossage, of Orillia, and carried, "That, in view of the necessity of reliable information concerning missions, and whereas many valuable and most interesting books are published regarding the same, it is incumbent on the society to possess itself of such books at as early a date as possible."

At the evening session, which was held in the cathedral, a large and interested congregation was in

attendance. A special musical service was held, and addresses on mission subjects were delivered by Bishop Baldwin, Bishop Sullivan, the Bishop of New Westminster and Bishop Perrin. The addresses treated of the subject of missions, home and foreign, and were an incentive to the congregation to increase their interest in the conversion of the heathen.

The members and friends assembled again at St. James' schoolhouse at 2:30 p.m. and listened to interesting addresses.

The first, from Miss Osler, was upon the topic, "The Influence of One Woman," in which she reviewed the lives of such honoured women as Mary Carpenter, Florence Nightingale, Sarah Martin and Mrs. Ridley. Mary Carpenter was the first woman to succeed in having a bill passed in the House of Commons (1832), which was one to prevent children convicted of petty crime being herded in jails with older criminals. Twenty-two years of her life was spent in the work.

Mrs. Matheson, of Union Lake, Saskatchewan, gave an interesting account of the work upon the reserves, where she has been labouring, and where Rev. Mr. Matheson is missionary. Miss Phillips and Miss Shaw were sent as relief, and Mrs. Matheson came to Toronto to complete a medical course, through which she will be able to do still more useful work upon her return.

Mrs. Banks, the Dorcas secretary, gave valuable hints on packing bales to send to foreign fields.

Other speakers of the afternoon were Mrs. Christie, of the Central Board at Ottawa, Mrs. Forsyth Grant, Miss Tilley and Mrs. De Pencier, St. Albans Church.

Mrs. Sweatman read a resolution in reference to the jubilee event, in which was voiced the auxiliary's earnest thankfulness to God that Her Majesty Queen Victoria had so long been spared to effect so noble a reign. Mrs. Renaud, who was the first president of the W. A. in the early days of the organization, and who is the mother of Rt. Rev. Dr. Sullivan, seconded the motion.

Thank offerings were received during the afternoon, accompanied by mottoes such as "In Memory of a Sister Restored," "Only a Poor Little Penny Was All I had to Give," etc., the total amount of which was \$144.15.

The life membership fees, amounting to \$375, were voted to the Bishop of Athabasca's Home.

A collection taken at St. James' Cathedral the first day amounted to \$32.50; children's evening collection, \$34.05, and Thursday evening's resulted in \$55.44, which was voted the Bishop of New Westminster for work among the Chinese in British Columbia. Total receipts, \$256.24.

The following is the list of officers, the majority of which are re-elections: President, Mrs. Williamson; first vice, Mrs. Dr. Sullivan; second vice, Mrs. Septimus Jones; corresponding secretary, Mrs. W. Cummings; recording secretary, Miss Cartwright; treasurer, Mrs. Grindlay; convener Dorcas Committee, Mrs. Maclean Howard; Dorcas secretary-treasurer, Mrs. Banks; secretary for junior branches, Mrs. Forsyth Grant; treasurer for junior branches, Miss Tilley; treasurer, extra-cent-a-day fund, Mrs. Myles; convener Literature Committee, Mrs. Davidson; secretary-treasurer Literature Committee, Miss May Hoskin, who, by the way, is the youngest officer on the board; convener of the Parochial Missionary Collections Committee, Miss Osler; secretary-treasurer of the P. M. C. Committee, Mrs. Morgan.

The evening meeting consisted of music and addresses. The conference has been very profitable and successful.

Easter Sunday Communicants.—We give below the number of persons who received the Holy Communion on Easter Sunday in each church in the city of Toronto: St. Alban's Cathedral, 133; St. Philip's, 350; St. Anne's, 197; St. John the Evangelist, 200; St. Luke's, 416; St. Mark's, 312; St. Clement's, 105; St. Cyprian's, 94; Church of the Redeemer, 350; St. Matthew's, 240; St. Saviour's, 97; Church of the Epiphany, 148; All Saints', 614; Grace Church, 222; St. Simon's, 543; St. Thomas', 691; St. Bartholomew's, 85; St. Margaret's, 531; St. Stephen's, 711; St. Mary Magdalene, 200; St. Mary's, Dovercourt, 140; St. Matthias', 147; St. Barnabas', 167; Holy Trinity, 378; St. James' Cathedral, 811; St. Peter's, 180; Trinity, 166; St. Paul's, 188; St. George's, 350.

LINDSAY.—St. Paul's.—Wardens, E. E. W. McGaffey and M. H. Sisson. Representatives, Hon. John Dobson, Wm. Grace and John A. Barron.

PORT HOPE.—At the adjourned vestry meeting the following resolution was unanimously carried: "That we, the members of the vestry of St. Mark's church, desire to express our high appreciation of the great services rendered to the old church by the rector, Rev. C. B. Kenrick, during the two years of his incumbency. We are fully sensible that the great work accomplished has been almost entirely



owing to his untiring and self-denying efforts, and we cannot allow this opportunity to pass without tendering to him our congratulations upon the success attending his labours amongst us. We further desire to extend through Mr. Kenrick to his mother our grateful acknowledgment of her most generous contribution of \$500. This munificent gift will remove a burden from the congregation of St. Mark's which would have been felt for years to come, and we cannot too highly estimate the timely aid given by Mrs. Kenrick. That the vestry clerk be instructed to send copies of the above resolution to Rev. C. B. Kenrick and Mrs. Kenrick."

*St. John's.*—A large number of the congregation attended the special meeting of the vestry. The committee appointed to consider the resignation of the rector, Rev. E. Daniel, reported, recommending that the vestry request the rev. gentleman to withdraw his resignation, and the report was unanimously adopted and a resolution in accordance therewith was adopted. It is understood that Mr. Daniel will withdraw his resignation, in view of the warm feeling of affection displayed towards him by the vestry.

#### NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

*HAMILTON.*—The eleventh annual W. A. of Niagara Diocese was held in the school room of Christ Church Cathedral on April 28th and 29th, preceded by a sermon by the lord bishop of the diocese on Tuesday evening, from the text: "Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord." At this service there was an unusually large attendance. Wednesday morning there was a celebration of the Holy Eucharist for the members. Bishop DuMoulin was assisted in the service by Canon Bland. There was a large number of communicants. After the service adjournment was made to the school house, where Mrs. Wade read the letter of welcome, which was responded to by Mrs. Ker, of St. Catharines. The bishop then addressed the meeting in a few well chosen words, and after the missionary litany the roll call was read, large numbers answering to their names. The reports of the various local branches showed increasing zeal in the work and were most interesting and suggestive. At 1 o'clock the assembly adjourned for lunch, which was most heartily enjoyed, and deserved well the thanks tendered later on to the hospitality committee. At 2:30 the meeting was opened by prayer and the new members' hymn, which was sung most heartily and already is a great favourite. The reports of the Diocesan Board were very full and full of encouragement, all showing an increase. That of the treasurer showed an increase of over \$800, not including the sums contributed at the meeting. The indefatigable Dorcas secretary told of increased value in quality of sales. Five new branches had been organized, and the literature work flourishing, and there was much in this closing year to thank God for. The president then gave her address, which was full of suggestive thought and encouragement. After the hymn, Mrs. Mathison, wife of the missionary at Onion Lake, gave an unusually bright and interesting address on their work. This was followed by a most helpful paper on "Prayer," by Mrs. Baldwin, of Huron Diocese. In the evening the school room was crowded to listen to interesting missionary addresses by the eloquent Bishop of Huron, and the equally interesting preacher of foreign work, Rev. T. Macklem, Toronto. Many of the city clergy having special services of their own, were unable to be present. The Rev. W. Wade, Hamilton, and the Rev. R. Lee, Grimsby, however, were present. Thursday, work was resumed after devotional reading and prayer by Mrs. DuMoulin. The only resolution before the Board was that amending the constitution, electing two vice presidents, when Mrs. Wade and Miss Ambrose, who had resigned from the recording secretaryship, were elected to the office. A resolution moved by Mrs. Fessenden, seconded by Mrs. Edward Martin, and carried standing, expressed the congratulation of the Churchwomen of Canada on the occasion of her Majesty's long and gracious rule. "God save the Queen" was then enthusiastically sung. Life membership fees, amounting to \$97, were then voted on, with the result that Rev. W. Robinson's work at Peace River received the largest number of votes, and so the money. Mrs. John Stuart Inglewood and Mrs. Williamson, both of whom were heartily greeted, made addresses on the "cent-a-day mission fund," and Mrs. Sewell was appointed secretary-treasurer of that fund. The bishop's appeal for \$400 for missions was heartily taken up, one response after another coming in till before the close of the meeting the whole sum was pledged. Miss Halson, Provincial Dorcas secretary, read a most valuable paper on Dorcas work, and by motion of the board it was asked for publication. The

thank offerings were then counted and amounted to \$57. The minutes were read, and after adoption and thanks to all those who had in any way assisted in making this meeting a success, Canon Bland dismissed with the benediction a most happy and prosperous meeting of the W.A. List of officers: Hon. president, Mrs. DuMoulin; president, Mrs. McLaren; 1st vice-president, Miss Ambrose; 2nd vice-president, Mrs. Wade; treasurer, Mrs. Webster; Dorcas secretary, Mrs. Sutherland; recording secretary, Miss Counsell; corresponding secretary, Mrs. Stewart; organizing secretary, Mrs. Houston; secretary lit. committee, Miss Gaviller; extra cent-a-day secretary, Mrs. Sewell; editor leaflet, Mrs. Reynolds. Delegates to Triennial Synod, Mrs. Houston, Mrs. Webster, Miss Ambrose. On standing committee triennial board of management, of literature, Mrs. Fessenden; of badges, Miss Ferris; Indian fund, Miss Halson; educational, Mrs. McLaren; superintendent junior branches, Mrs. Ker, St. Catharines.

*OAKVILLE.*—The Easter services at St. Jude's were largely attended. Forty-four partook of the holy communion at the early celebration, and sixty-nine after the eleven o'clock service. The altar and chancel were beautifully decorated with Easter flowers, many of them offerings from the Sunday school children, for whom a special service was held at three o'clock in the afternoon, when they presented their Lenten self-denial boxes, the money from which will be devoted to St. Jude's tower fund. The annual tea for the children was given the Tuesday after Easter.

*ELORA.*—On Sunday, the 25th April, Francis Dalby passed away at the age of 56. The funeral, which took place on Tuesday following, was under charge of the Masonic fraternity, to which order he belonged and was an active and valued member. The cortege left the house at 2 o'clock for St. John's Church, where service was conducted by the Rev. T. Smith, the church being crowded to its fullest capacity. The hymns sung were 401 and 225 A. and M. After the service was ended the people passed round the bier and took a last view of the well-known features of a good friend and an esteemed neighbour. The remains were then removed from the chancel, the choir at the time singing the Nunc Dimittis. The deceased was a member and life-long supporter of St. John's Church. He leaves a widow, one son and three daughters, who have the warm sympathy of the members of the congregation and the community in general.

Mrs. Henry Clarke and Miss Maud Wissler attended the annual diocesan meeting of the Woman's Auxiliary at Hamilton as delegates from this parish. At the annual vestry meeting Messrs. Joseph Clarke and Henry Clarke were appointed churchwardens.

*MOUNT FOREST.*—*St. Paul's.*—Very hearty services Easter Day with large congregations and 73 communicants. At the Easter Vestry Meeting the wardens presented a very encouraging statement of accounts. Receipts \$1,276.13, with a small balance to the good.

#### HURON.

MAURICK S. BALDWIN, D.D., BISHOP, LONDON.

*MITCHELL.*—The vestry of Trinity church has the erection of a new church in contemplation, and the local press says it is to be proceeded with at once.

*ST. MARY'S.*—The wardens for 1897 are W. C. Montizambert and C. Richardson. The financial statement showed \$1,500 still remaining on the church, and \$88 on hand, with \$100 still to come in, and was deemed a most satisfactory statement. The rector's report showed 574 visits, 19 confirmed and 297 services held, of which 21 were held outside the parish.

*LISTOWEL.*—The wardens for 1897 are J. H. Gunther and R. C. Rainford. Lay delegates, L. S. Hunt and J. H. Stuart. The new church will soon be opened and the pews will be recharged.

*MILLBANK.*—The vestry decided to assume responsibility for the evening service hitherto given at Milverton, if the bishop consents to the change. The Sunday duty will then be confined to Millbank and Crosshill.

*STRATFORD.*—*St. James'.*—The report of Church work at the Easter vestry referred hopefully to the prospect of a new church soon in the mission of Gadshill. Messrs. R. R. Neild and Fred Macklin gave valuable help and the services are at present held in the public school. By the help of Mr. Henry Monteith and Miss Thistle, a school has also been opened at Fairview, and it was expected that a

mission school would soon be opened in the east end of the city. The above promises very substantial church extension.

*Home Memorial.*—The Wardens, Messrs. J. S. Johnson and W. H. Dann, were able to present a very satisfactory financial report showing substantial improvement over the previous year. The same wardens were re-appointed, and Mr. Amos Snazel was elected lay delegate to the Synod. The vestry met again May 3rd.

*HAYSVILLE.*—Last year's wardens, Messrs. C. D. Brown and R. C. Tye, were re-elected. Mr. Brown was also elected lay delegate. The vestry also placed on record the hearty appreciation of the choir and organist.

*RIPLEY.*—On Sunday St. Paul's Church was neatly decorated, and the congregations both morning and evening were unusually large. The morning sermon by the rector, Rev. G. M. Franklin, was especially instructive. Mrs. R. J. Graham, under whose instruction the musical part was prepared, is to be complimented upon the perfection attained in the rendition of such. The annual vestry meeting of St. Paul's was held Monday evening. The wardens' financial statement was submitted and found satisfactory. A vote of thanks was tendered the rector, Rev. G. M. Franklin, for his excellent addresses during Lent. The officers elected were: Wardens, John Taylor and John Colling. Delegate to Synod, T. W. Davis. Vestry clerk, George H. Mooney. Sidesmen, Thos. Martin, Thos. Culbert, Geo. Wall and H. Morgan. Ushers, T. W. Davis, Geo. H. Mooney and Geo. Emmerton. Auditors, Thomas Morgan and R. J. Graham.

*CHATHAM.*—*Christ Church.*—The annual vestry meeting was held on the evening of Easter Monday. Rev. R. McCosh, rector, presided. The churchwardens presented a very encouraging financial report. W. H. Harper, Esq., and J. C. Pritchard, Esq., were elected wardens, and M. Wilson, Esq., Q.C., and Judge Woods, lay delegates to Synod. The Lenten services in Christ church were well attended and proved a blessing and help to many. Three services were held during week days and daily services throughout Passion Week. There was an early celebration of the Holy Communion every Sunday morning at 8.30. The church was crowded both morning and evening on Easter Sunday and very beautifully decorated. The offertory amounted to \$360.

*AMHERSTBURG.*—The annual vestry meeting of Christ church was held on Easter Tuesday, the Rev. John Berry, M.A., B.D., rector, presiding. There was a good attendance of members and the meeting was most satisfactory in every way. The financial statement presented by the wardens—Messrs. G. Gott and J. P. Duke—showed a balance on hand, after paying all the expenses of the year and the debt of the previous year. The church had been repaired and improved at a cost of \$612, which was all paid, and the rectory debt reduced to \$1,250. The statistics showed an increase in the average Sunday congregations, notwithstanding that the number of Church families had been reduced by several removals from the district. The number of communicants on Easter Day was 65, and members of the Sunday school '83 (exclusive of Bible classes). About 50 active workers had zealously laboured for the church. The wardens and other officers were elected.

#### ALGOMA.

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

*BRACEBRIDGE.*—On Palm Sunday, the church of St. Thomas was crowded with a devout and attentive congregation, which included many representative members of other denominations; the occasion being the first official act of the new bishop in the new edifice, conferring the apostolic rite of confirmation upon the candidates presented by the rector. His lordship's address to the candidates was very solemn and impressive, setting forth the responsibilities they were about to assume, and the reality of the gift of the Holy Spirit about to be bestowed. They were reminded of their vows in baptism and the futility of trying to keep those vows without divine assistance. This assistance had been freely promised, and the indwelling of the Holy Spirit was an assured reality to those who were faithful. The laying on of hands was followed by the celebration, including the sermon by his lordship, the Rt. Rev. Geo. Thornloe, his text being, "Let this mind be in you which was also in Christ Jesus."—Phil. ii. 5. The service, though very long, including as it did three separate offices, was bright and thoroughly congregational. The singing and playing was exceedingly well done and added much to the dignity and solemnity of the service. A few palms or flow-



ers above the altar would have been a decided improvement.

EMSDALE.—We deeply regret having to record the death of Blanche Amanda Howe, wife of George Howe and daughter of John Wilkins, churchwarden of St. Mary's church, Sand Lake, at which church the funeral took place April 14th, 1897.

#### SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

PRINCE ALBERT—*St. Albans Pro Cathedral Church*—The lord bishop of the diocese held an ordination in this church on Sunday, the 2nd inst., when the Rev. Mr. Williams, of the mission of Birch Hills, was raised to the priesthood. Two other candidates were to have been ordained, but from some unknown reason did not arrive in time. Matins was read at 10.30 o'clock by the Rev. Mr. Pritchard, of Fort a la Corne. The Rev. George Moore, the rector, and the Rev. Archdeacon Mackay, of Emmanuel College, also assisted in the service. The ordination service proper commenced at 11 o'clock with the processional hymn, "Oward Christian Soldiers" (391 A. and M.) The lord bishop preached the ordination sermon from I. Cor. iv. 1, 2. His lordship first dwelt at some length on the necessity of Apostolic ordination, mentioning incidentally the late Bull issued by the Pope condemning Anglican Orders, and referring his hearers to the official answer of the Archbishops of England, in which they so completely riddled the Papal Bull by their combined candour and piety. In conclusion the bishop gave a touching address to the candidate for holy orders, exhorting him to prove himself a worthy minister of Christ, a steward of the mysteries of God. The offertory was devoted to the Widows' and Orphans' Fund of the diocese. The whole ceremony was most solemn and impressive. In the evening the rector presented thirteen candidates for the Apostolic rite of confirmation to the bishop. The bishop gave a most earnest address to the candidates, exhorting them to fight the battle against the world, the flesh and the devil, as faithful soldiers of Christ. He also impressed upon them the solemn nature of the vows they had taken. The church was crowded, the service bright and hearty, the large congregation joining with heart and voice in the beautiful confirmation hymns. Several of the candidates had been members of various nonconformist sects.

#### BRIEF MENTION.

It is proposed to put in a chime of bells in St. Peter's church, Brockville.

St. Thomas will celebrate the Queen's Jubilee by erecting a new city hall.

Rev. H. J. Petry has retired from the curacy of the cathedral, Quebec. He was presented with a purse of \$250.

More than 11,000,000 yards of tweed are used annually for clothing the male population of London alone.

Bishop Perrin and his sister, Miss Perrin, of Columbia, arrived in Toronto Thursday morning from Vancouver, B.C.

A genuine bank note issued by the Imperial Bank of China in the year 1399 B.C. is in the possession of the St. Petersburg museum.

The Queen has only one pair of twin great grandchildren, the baby boys of Princess Frederick of Hesse Cassel, the youngest sister of the German Emperor.

A distinguished French priest urges the abolition of clerical celibacy, which he believes to be the chief obstacle to the return of the Anglican Church to Catholic unity.

Though no special appeals were made the Easter offerings in New York Anglican churches were noble in amount. Calvary congregation gave \$20,000; St. Bartholomew's, \$25,000; Grace, \$52,000.

The Bishop of Ottawa has held two confirmations at Belleville churches, two at Deseronto churches, and one at Tweed, as kindness to the Archbishop of Kingston.

It is said that the Russian alphabet was the invention of Cyril, who, for the use of the Slavic tribes north of the Black Sea, made a modification of the Greek alphabet.

An Italian inventor has produced a machine for shocking vineyard insects to death. The electrocution of chinch bugs and grasshoppers would be a pleasing advance in agriculture.

A London millionaire offered \$5,000 for the use on jubilee day of three small windows in the office of a small weekly newspaper, which was not considered a first-class position. The offer was refused.

A Paris doctor has discovered the microbe of baldness, and has exhibited it at the St. Louis hospital together with a sheep inoculated with it which had

lost its wool. He is now hunting for the means of destroying the microbe or rendering it innocuous.

It is the custom of the Rothschild family to purchase six pearls, each costing \$500, at the birth of each girl baby. Upon each birthday six more pearls are added to the original nest egg, so that when the young woman makes her debut into society a casket of magnificent gems is presented to her.

#### British and Foreign.

A Litany desk and a credence table were recently placed in Ripon Cathedral.

The organ in Lincoln cathedral is to be re-built at a cost of a little over \$4,000.

It is stated that the Dean of Ely will in all probability be the new Archbishop of Dublin.

The Lord Bishop of Ely preached the Spital sermon in Christ Church, Newgate St., this year.

The Rev. Father Dolling has given £300, the proceeds of a preaching tour, to the schools of St. Agatha, Landport.

Dr. John Naylor, who has been the organist of York Minster for the past 14 years, is about to resign the post owing to ill health.

Lady Augusta Mostyn, of Llandudno, has promised to build a church at her own cost for Degany, as a memorial of the Queen's reign.

The Rev. W. G. Rennison, B.D., incumbent of Edenderry, Ireland, has been appointed incumbent of Leckpatrick in the Diocese of Derry.

The Church in Australia will be represented at the forthcoming Lambeth Conference by twelve bishops and the New Zealand Church by five.

The Dean of Llandaff (Dr. Vaughan) was seized recently with severe pains, and although they passed off subsequently, yet he was left in a state of extreme exhaustion.

On last Easter Day there were 22 services held in Kensington parish church and its two daughter churches, and the number of communicants at the three churches was 2,458.

The income of the C.M.S. for the financial year just closed amounts to nearly £300,000, which is an increase of £30,000 upon that of last year. Despite this fact there will be a large deficit.

It is most probable that a number of royal personages will attend the Diamond Jubilee service in St. Paul's Cathedral on Sunday, June 20th, which is expected to be of a very impressive character.

A mural brass tablet has been erected in Borey Tracey parish church to the memory of the late Bishop Knight Bruce, who was vicar of that parish for several years after his return from Africa.

At least £50,000 will be needed for the endowment of the proposed new bishopric in South Yorkshire. The Archbishop has offered to set aside £1,000 a year out of his own income towards this sum.

A stone coffin of the date of the twelfth century, almost exactly similar to that of Stephen Langton in the Warriors' Chapel, has recently been discovered beneath the crypt of Canterbury Cathedral.

The parish church at Cocking, in Sussex, has just been re-opened after extensive works of restoration, in the course of which architectural features of much interest have been uncovered and preserved.

The Bishop of Peterborough has appointed Canon Yates, Canon Argles (son of the late Dean) and the Rev. F. J. Foakes Jackson, Fellow and Dean of Jesus College, Cambridge, as his examining chaplains.

A large and influential meeting was held in Dublin lately to discuss the form of the memorial to the late Archbishop. A statue of the deceased Prelate will in all probability be erected in Dublin by the citizens at large.

A massive brass tablet will very shortly be placed in Manchester Cathedral as a memorial of the recent extensive restoration of the building. The whole cost of this work of restoration has been upwards of £40,000.

The Rev. G. B. Ryley, who for many years past has been pastor of Hanover Congregational chapel,

Peckham, S.E., is about to take Holy Orders. He was confirmed a few weeks ago by the Bishop of Southwark.

The Bishop of Mississippi (Dr. Thompson) has been invited by the English bishops to deliver the anniversary sermon for the Society for the Propagation of the Gospel, in St. Paul's Cathedral, on June 23rd next.

The Rev. Canon Body, of Durham, has been appointed lecturer in Pastoral Theology at Cambridge University, in the place of the Lord Bishop of Dover, who is ill. The six lectures will be given during the present term.

Many Churchmen have hopes that now the Archbishop of Canterbury's residence at Addington is to be sold, the proceeds of the sale will, in great part, be devoted to the founding of a new diocese for the whole of the county of Surrey.

The Lord Bishop of Lichfield dedicated a new mission and colportage van which had been presented for work in Lichfield Diocese in memory of Archbishop Benson, on St. George's Day. The presentation took place at Hanbury.

There were 98 services held by the vicar of Kensington and his staff of eight curates during Holy Week and on Easter Day. The first celebration on Easter Day in the parish church took place at 5.30 a.m., and was very largely attended.

The vicar of Windsor, the Rev. J. H. Ellison, proposes to erect a handsome chancel screen in St. John's Church as a parochial memorial of the Queen's reign. The screen has been designed by Sir Arthur Bloomfield, and it is to cost about £300.

An important meeting was held recently at Sheffield, at which a resolution approving of the Archbishop of York's scheme for the creation of a south Yorkshire bishopric was unanimously agreed to and a strong committee of ways and means was formed.

Ten stained-glass windows have been recently unveiled by the Archbishop of Canterbury, in the cathedral, one of which was a gift from Mrs. Robertson, in memory of her late husband, Canon Robertson. They are placed in the triforium in the north transept of the cathedral.

The anniversary meetings of the C.M.S. will be held at the church house, Westminster, and St. Martin's town hall, on Friday, May 7th. The annual sermon will be preached this year at St. James', Paddington, by the Hon. and Rev. W. Talbot Rice, rector of St. Peter-le-Bailey, Oxford.

The bells of Topness church, Devon, which were originally cast and hung in the year 1732, have just been re-hung, and the old Fourth bell also re-cast. At the service of dedication the Bishop of Crediton preached an eloquent sermon. The mayor of the town and the corporation attended the service in state.

About three-fourths of the sum mentioned by Dean Farrar in his appeal on behalf of the restoration fund of Canterbury Cathedral has been subscribed, and very great progress has been made with the work of restoration. Many interesting discoveries have been made, especially in the crypt, during the progress of the work.

A monument to the late Prebendary Gordon Calthrop is to be erected to his memory in connection with the Barbican mission to the Jews, a mission in which he took a very deep interest. It will take the form of a mission house to be known as "The Gordon Calthrop Mission House for the Barbican Mission to the Jews."

The Lord Bishop of London has appointed the Rev. Prebendary Harvey Jones, one of Her Majesty's chaplains, and minister of St. Philip's, Regent St., to the rectory of St. Vedast, Foster Lane, vacant by the Rev. Dr. Sparrow Simpson's death. Mr. Jones has worked continuously in the Diocese of London, with the exception of three years, since the year 1852.

Several bishops have been ill lately. The Bishop of Bangor was seized with illness whilst holding a confirmation service in Bangor Cathedral. The Bishop of Hull is suffering from a fractured rib brought on by pleurisy, the result of severe coughing, and the Bishop of Natal, who has only just reached England from the Cape, has been attacked by influenza and is confined entirely for the present to his room. The Bishop of South Tokyo has also been obliged to cancel all his engagements for the present owing to illness. They are all progressing satisfactorily, however.



A well-known philanthropist in South Australia, Sir Thomas Eldon by name, has just died, aged 78. Although a Presbyterian, he has bequeathed £4,000 to St. Peter's Cathedral, Adelaide. He left no less a sum than £155,000, free of legacy duty, to various charitable, educational and religious institutions.

The mosaic decoration of the interior of St. Paul's Cathedral is making rapid progress. In the apse the space behind the reredos has been restored and re-decorated and has been named the Jesus Chapel. In it has been placed the recumbent monument to Dr. Liddon, who was for 20 years Canon of the Cathedral.

St. Paul's Cathedral was enriched at Easter by the gift of a very handsome pair of candlesticks which were presented to the Dean and Chapter by a Mr. Gill, who for many years past has been a daily attendant at the Cathedral services. They are a copy of Fontana's candlesticks at the Certosa di Paria.

The Duke of Devonshire, on the nomination of the Bishop of London, has appointed Canon Benham, the rector of St. Edmund's, Lombard St. E.C., to the office of Boyle Lecturer, which office is held for three years. Canon Benham will give his lectures this year on the Sunday afternoons in June and October in St. James', Piccadilly.

A small band of Armenians, 22 in number, who have been expelled from Afghanistan by the Amir, have settled near Peshawur in the Diocese of Lahore. There are only two of them who can speak English at all. The rest converse only in Persian. The bishop has made provision for their instruction in spiritual matters, as they have no bishop or priest of their own.

The Church people of the county of Kent generally are going to celebrate the coming of St. Augustine to the Isle of Thanet by placing new altar rails in Canterbury Cathedral. A sum of £2,500 will be needed for this purpose, and the offertories in the various churches throughout Kent on the 4th of July next are to be given to that object.

The clergy and laity of the Diocese of Auckland presented the bishop with £350 prior to his departure for England. The bishop is also Primate of New Zealand, and by consecration is senior to all the Anglican bishops except the Bishop of Gloucester. In the course of an interesting interview at Adelaide, the Primate stated that the Church has quite half the people of New Zealand, and is making satisfactory progress.

A rubbing of the Latin inscription on a Roman slab of stone recently discovered at Grimston, in Yorkshire, was exhibited by Sir Henry Howarth lately at a meeting of the Society of Antiquaries held at Burlington House. It was stated that the vicar of Grimston intended to place the stone over the porch of the church, while the beautiful preservation of the inscription, due to the fact that the stone had for centuries lain face downwards, was generally remarked upon.

## 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.

### A Parsonage in Haliburton.

With regard to the statement in the CHURCHMAN of the 22nd ult. that the amount of the life members' fees might be given towards the building of a parsonage in Haliburton, I wish to say that if it is so applied I would give a suitable site near the church. It is very necessary for our church here, and surely a worthy object on which to spend money is our home missions.

GEORGE BEMISTER,  
Lay Representative.

### The Canadian Churchman.

SIR,—Would you kindly insert this in an early issue of your paper for the information of some kind friend who has sent me a budget of the CANADIAN CHURCHMAN, that as I am a regular subscriber and have been for years, and while appreciating the kind thoughtfulness which prompted the sending of these papers, I give another address to which they may

be sent with the hope of full appreciation, viz., to Mr. H. J. Smith, Pincher Creek. I wish there were many more in Eastern Canada who would remember their fellow Churchmen in the west, and send, after they have read them themselves, their Church paper, to some one they may have known in years gone by, perhaps some one who may have shared Church privileges with them. H. HAVELOCK SMITH.  
Pincher Creek.

### Religious Instruction.

SIR,—Permit me to point out to Mr. Lackey that in the scheme of Bible Study (1895) authorized by the Protestant committee, the use of the Apostles' Creed, the Beatitudes, the Ten Commandments, the Lord's Prayer and other specified texts, etc., is designated under the heading of "Memorized Matter," which explains the lack my worthy confrere deplores, and which he would do well to exert his powers and opportunities to supply, for although memorizing Scripture and religious formula is most desirable, it is essential that a Christian know about every article of the faith to which he is taught to say amen. Yes, I was at the Synod, and remember that the Church Advocate informed the house that no clergyman need apply to him for the defence of his rights in the premises. Mr. Lackey will remember, however, that the lord bishop, in his charge, gave prominence to the subject of Religious Instruction, which he urged his clergy not to neglect, and in the debate on the floor of the house, it was admitted that where such instruction could be arranged for it would be something like a kind of "paradise." Rev. I. Vaughan, Brighton, England, says: "We live in the day foretold when knowledge shall be increased. But has the education of the heart kept pace with the education of the head? Our schools teach knowledge more than they teach love. Yet all real happiness of life is only attainable by love. Mere knowledge never converted anybody, never attracted anybody, or never comforted anybody." Not having been a public school teacher, I can only speak from the standpoint of a visitor and deputy examiner, and I should have therefrom arrived at the opinion that the simultaneous examinations in the P.Q. certainly furnish papers on Scripture history both in the O. and N.T. year by year. However that may be, I for one am thankful to have had "a door opened unto me of the Lord," and I devoutly wish that in every school a clergyman might be found from time to time kindling the fresh young hearts with his faithful, loving words of divine truth—thereby becoming to many "the savour of life unto life." L. S. T.

### Reform in the Toronto Synod.

SIR,—One of the oddest features of that clumsy body called the Synod of the Diocese of Toronto, is the constitution of its committees. They are "struck," as it is called, by the executive committee. This consists of twenty-two members—eleven clerical, and eleven lay. Five clerical and five lay members are appointed by the Bishop, and five clerical and five lay members are elected by the Synod. These, with the honorary clerical and lay secretaries, make twenty-two. Of the Bishop's nominees, three clerical and all the five lay members are residents in Toronto. Of the elected members, every man, clerical and lay, is a Toronto man, and in addition, the honorary lay secretary. Thus we have nineteen, out of the twenty-two, residents in Toronto. Well, these gentlemen go to work to strike the standing committees, and leaving out the mission board, which has its own peculiar constitution, the result is, after slight revision by the Synod, and that in favour of Toronto, a body of one hundred and twenty standing committee men, one hundred and five of whom, eighty-seven and a half per cent., are Toronto men. I need not weary your readers with details of the thirty-one special committees. They are also in a most marked manner, to the extent of seventy-five per cent., composed of Toronto men. And it ought to be noticed that where one would expect to see special efforts to interest all parts of the Diocese, there, by a strange fatuity, the disease is the most virulent, as in the cases of the transfer of the clergy, the increase of the episcopate, religious instructions in schools, public school text books, the diocesan church house (every man from Toronto), St. Albans cathedral, two committees (every man a Toronto man). On these committees members of the Synod from the country parts are indeed very scarce. Still more marked is this propensity to exalt the city of Toronto in the delegations to the Provincial Synod and elsewhere, which shows itself here to the extent of eighty-two per cent. Please to bear in mind that the Church population of Toronto is only thirty-five per cent. of the Church population of the Diocese; that the country parishes ought to send two hundred and eighty-two of their own local men

to the Synod; that Toronto has no right to more than ninety-three members; that the country clergy number about one hundred, and the active city clergy about fifty-eight. Surely one-third of what is going in the way of honourable employment in Church work ought to suffice our city brethren, instead of from eighty-eight to seventy-five per cent. If it is asked why the Church of England is away behind the Methodists and Presbyterians in the country parts of the Diocese, are not the above figures, at any rate, a partial answer?

COMMON SENSE.

### To the Friends of "Algoma" in the Various Dioceses of the Ecclesiastical Province of Canada.

MY DEAR BRETHREN,—As Bishop of the great missionary Diocese of Algoma, called to that office by the voice of the united Church of this ecclesiastical Province, I regard it as no less my privilege than my duty to address to you a few words of grateful acknowledgment and of appeal. I feel grateful because, as Bishop of Algoma, I can hardly forget how largely the Canadian Church has contributed, of its money and of its men, to make its offshoot, the Diocese of Algoma, what it is. And I feel it necessary to appeal to you because there probably have been few occasions in the history of our Diocese when its needs have been more urgent than they are at present.

It is of these needs I wish particularly to speak. And I do so confidently anticipating a sympathetic hearing, because, as the one missionary Bishop of the Canadian Church, I have a claim upon your sympathy and aid which, I feel sure, you will be quick to perceive and to acknowledge.

The facts are these: (1) Our Mission Fund—that is, the fund upon which our missions, and of course our missionaries with their wives and little ones, depend for maintenance from year to year—was in arrears, at the beginning of the present month, some \$3,208. (2) Our treasurer, Mr. Kemp, of Toronto, has made an estimate for the present year, basing his calculations upon the receipts and expenditure of the previous year; and finds that, unless we secure additional contributions, there will be a deficit at the end of this year of some \$8,000. (3) This alarming state of things is aggravated by the fact that, instead of increasing, certain important sources of revenue are this year diminishing their contributions—notably the Society for the Propagation of the Gospel, whose grant for the current year is some \$400 less than that of previous years. And, (4), there is one other fact that must not be lost sight of in this consideration of our affairs; it is this: We have not as yet one dollar of mission endowment to which, in time of emergency such as the present, we may turn for help.

Such is the present unpromising state of our finances. Yet the missionary bishop is not discouraged, for first he believes that God, Who has called him to the work, will enable him to perform it; and then he is persuaded that you will do your best, one and all, to succour him in his time of need.

Besides, I find that there are many reasons for taking heart. It is not, perhaps, surprising that the long illness and consequent resignation of my predecessor, that noble worker, Bishop Sullivan, together with the period of interregnum which followed, and the final transferring of the reins of government to new and untried hands, should have the effect of unsettling and disturbing the affairs of the diocese in general and its finances in particular. But, on the other hand, the many kind things said and done throughout the Canadian Church, apparently to assure the new Bishop, as he entered upon his work, that he had the confidence and sympathy of the Church at large, could hardly lack a deeper significance. And I venture to interpret them as meaning, among other things, that there are hosts of willing hearts in all directions, throbbing in sympathy with me in my work; and hands innumerable—yes, and with offerings in them—ready and eager to be outstretched for the succour and benefit of our struggling Church. And so I believe that I have only to appeal, as I am now doing, to the Church throughout the land, to call forth a large return of practical sympathy and help.

And then I am not without hope that in due time we in Algoma may be able to contribute much more largely than we are at present doing towards our own support. Our country is improving and opening up. It is capable of sustaining, when properly developed, a large and thriving population. There is, I am persuaded, a future in store for it. If it has much rocky and stony land, it has also much soil that is fertile, and many sources of wealth which capital will in time develop. And although—because there are no cities or large towns in the diocese capable of helping the poorer districts, and no wealthy people living within its limits, able and willing to contribute largely to our mission and other funds—Algoma must for the present, and probably for some time to come, look to the Church



outside for aid; still we may surely venture to hope that in some small degree, as time goes on, our need of outside aid will gradually, though of course very slowly, diminish.

Meantime it is only right that in making this appeal I should assure you of my constant purpose and endeavour to pursue and to inculcate a policy of self-help throughout the diocese, encouraging all our congregations to strain every nerve to increase their contributions towards the support of their own diocesan funds.

Finally, then, I appeal to you, one and all, as individual members of the Canadian Church, whose missionary bishop I am, to contribute something to the work which the Church has entrusted to my hands. I appeal to the Woman's Auxiliary in each and every parish throughout the land to work for their one missionary diocese, remembering first its general mission fund. I appeal to the young men of the Church, and especially to those who are members of the Brotherhood of St. Andrew, to do what is specially the work of young men, namely, aid their brethren in their missionary diocese. If they do nothing more than obtain subscriptions for the *Algoma Missionary News*, which every friend of Algoma ought to take, and which costs only 50c. a year, they will be doing much. This, at least, I entreat them to do. I appeal to every delegate to Synod to use his influence to secure the pledge of his Synod to devote the amount hitherto paid to the Algoma episcopal stipend henceforth to the Algoma mission fund. And I appeal to the children of our Sunday schools, through their clergy, superintendents and teachers, to make a rule of contributing something year by year to the missionary Diocese of Algoma. Some Sunday schools are already contributing annually towards the support of boys at the Shingwauk Home. I should rejoice if, in like manner, others would contribute a fixed sum annually towards our mission fund.

For the convenience of those who need it, I append a list—in the order of their importance—of the objects which most need assistance at the present time.

May the Blessed Lord, Who gave Himself for us, give you all grace to prove the truth of His saying, "It is more blessed to give than to receive." And may His Divine Spirit rest largely upon you all, and give you each "the blessing of peace."

I remain,  
Most faithfully yours in Christ Jesus,  
GEORGE ALGOMA.

Bishophurst, Sault Ste. Marie, Ont.  
March 25th.

LIST OF OBJECTS TOWARDS WHICH ASSISTANCE IS  
ASKED IN THE DIOCESE OF ALGOMA.

1. The General Mission Fund, for the support of missionaries, etc.
2. Indian work. (a) Shingwauk Home, Sault Ste. Marie. (b) Indian Missions.
3. The Superannuation Fund, for pensioning worn out clergy. (Barely established).
4. Fund for assisting in erection of churches and parsonages in poor districts.
5. Various minor yet important objects, e.g., Fonts, Communion vessels, Altar linen, Prayer Books and Hymn Books, etc., etc., for poor missions.

All contributions should be forwarded to our diocesan treasurer, D. Kemp, Esq., Synod office, Toronto, Ont., and will be promptly acknowledged.

Family Reading.

Early Golden-Rod.

In the first drowsy heat of August noon,  
Ere yet the pastures are embrowned and dry,  
Or yet the swallow breathes her parting sigh,  
Under the red sun and the crimson moon,  
Greeting us all too soon,

Comes the plumed golden-rod with flaunting train,  
And lifts her yellow head along the way  
Where sweet wild roses bloomed but yesterday,  
And foamy daisies nodded in disdain  
At July sun and rain.

With thy approach the year seems waxing late,  
And yet its ripest fullness is not come.  
Far off we scarce can hear the "Harvest Home,"  
The apple pickers loiter at the gate,  
Well pleased with maids to wait.

When I the sunshine of thy bloom behold,  
And pluck and bear thee home with fond caress,  
I am the richer for thy lavishness.  
Thy Midas touch hath turned the land to gold,  
For me to have and hold.

Why do We Worry?

BY SARAH K. BOLTON.

Why do we worry about the nest?  
We only stay for a day,  
Or a month, or a year, at the Lord's behest.  
In this habitat of clay.

Why do we worry about the road,  
With its hill or deep ravine?  
In a dismal path or a heavy load  
We are helped by hands unseen.

Who do we worry about the years  
That our feet have not yet trod?  
Who labours with courage, and trusts nor fears,  
Has fellowship with God.

The best will come in the great "to be";  
It is ours to serve and wait;  
And the wonderful future we soon shall see,  
For death is but the gate.

Three Things.

Three things to govern—Temper, tongue and conduct.

Three things to love—Courage, gentleness and affection.

Three things to hate—Cruelty, arrogance and ingratitude.

Three things to delight in—Frankness, freedom and beauty.

Three things to wish for—Health, friends and a cheerful spirit.

Three things to avoid—Idleness, loquacity and flippant jesting.

Three things to fight for—Honour, country and home.

Three things to admire—Intellectual power, dignity and gracefulness.

What we Inherit

We are not to blame for. We cannot be held responsible for the dispositions and tendencies which we derive from our ancestors, nor are we responsible for the germs of disease which may manifest themselves in our blood as a heritage from former generations. But we are responsible if we allow these germs to develop into serious diseases which will impair our usefulness and destroy our happiness. We are responsible if we transmit to our descendants the disease germs which it is possible for us to eradicate by the use of Hood's Sarsaparilla, the one true blood purifier. This medicine has the power to make rich, red blood and establish perfect health in place of disease.

A Pathetic Incident.

It was at the Grand Central Station, and we were waiting for a train. Near us, in the waiting-room, sat an old lady, dressed in the deepest mourning; a young woman sat at her side, who was evidently her companion in the journey.

"Don't you think we'd better telegraph Mary that we are here?" the old lady asked. "It seems so strange that she hasn't come to meet us. Maybe she didn't get the letter?"

But just at that moment a lady approached the newcomers. It was very warm, and from her appearance it was evident she had made a hurried trip to the station. She was not glad to see these travellers, however, for her welcome was anything but cordial.

"We thought maybe you didn't get the letter about our coming," the old lady said.

"Yes, I got it this morning, but I've been running all over the neighbourhood to find you a room, and I'm about sick over it. Whatever possessed you to come to the city in this hot weather, mother? We haven't a place for you in our flat, and they can't possibly have you at—'s, with their four children. I don't see why you ever let her come here?" this with a glance of disapproval at the young woman.

"She was determined to come, Mary, and besides, I don't see how I can keep her this summer with all those city boarders."

"What have you got in all those bundles, mother?" the first speaker asked in an unpleasant tone of voice, as her eye fell on several large bundles lying at the old lady's side.

"Clothes," she answered in a trembling voice.

"I'm surprised that you should have allowed her to bring all that old truck. Where is she going to put it, I'd like to know!" This to the young woman.

"Well, what could I do about it, Mary? She would bring all her things with her."

"Now, I'll tell you, mother, just what we think best for you to do. As soon as I got your letter I had John telegraph to N—— to see if they could take you in there, and G—— said they could make room for you for a few days, but not any longer. And we all think the very place for you to go is to an Old Ladies' Home somewhere, a real nice one, of course, where you could have your own room and every comfort. You see, you are too old to be running about the country, and too old to be of use now to anybody anywhere. Don't you think this is the best thing you can do yourself?"

By this time the old lady was shaking violently, and great beads of perspiration stood out on her forehead. The plan had been sprung upon her in such an unfeeling manner.

The station was crowded with people in the vicinity of this scene, and the faces of the listeners looked horrified. The people who had been obliged to witness this meeting at the station were all in sympathy with the poor old mother, their hearts went out to her, and they looked tenderly toward her.

It was our train time, and we had to go, and do not know what was done with "mother," but as we passed we heard the poor old soul timidly ask: "How is John?" and the answer, "Oh, he is well, but of course he could not leave his business to come up here in the middle of the day to meet you."

The pitiful, disappointed, distressed look on that poor old mother's face has been before us ever since we saw it that day in the station.

We know nothing of the circumstances of the case, only as we judged from the conversation we heard. But we knew that those younger, stronger women, who evidently did not wish the burden of the care of their own mother, or their husband's mother, did a most cruel wrong in the manner they treated the one who had done her work in life, and by reason of age and feebleness could not be of use to them longer. Oh, the pity of it all!

Passing to the outgoing train with a dear child at hand to see that mother got off all right and had all the comforts necessary for the journey, we thought how thankful a mother ought to be for good, thoughtful, loving children, children who do not feel that they have no room for mother, but who are always glad to have her come to them, and always sorry to have her go away.—Sel.

Our Work on Earth.

Your work on earth is not done when you have saved yourself from an untoward generation. You have still to hold your lamp as far as you can into the dark mass around. God does not call you to a timid, fugitive, skulking piety, a religion which has to lock its doors and bar its windows, that it may be alone by itself in the sight of God who seeth in secret. There is a part of it which has to do this; to be worth anything even for purposes of diffusion, the lamp must be kindled in secret, and trimmed in secret. We can soon tell those whose religion has no such seclusion. But the office of the lamp is to shine. Men do not light a candle to put it under a bed, but to set it on a candle-stick, that it may give light to all that are in the house. Even so it is with the Christian's lamp, which is the word of life.—C. J. Vaughan.

—There is a laziness of the mind as well as of the body. People loaf mentally as well as physically. One is to be despised quite as much as the other. The man or boy who sits about on street corners and in stores telling idle tales is no more a social nuisance than is he who dawdles over his studies, or dreams away the hours a wool-gathering, which should be employed in planning and thinking about the serious problems of life. The mind should be held quite as rigidly to discipline as the body; for an aimless, wandering, unapplicable mind will destroy one's usefulness quite as much as a slothful, flabby, unskilled body.



## The Tone of Life.

It is not so much what you say  
As the manner in which you say it;  
It is not so much the language you use  
As the tone in which you convey it.

"Come here!" I sharply said,  
And the baby cowered and wept;  
"Come here!" I cooed, and he looked and smiled,  
And straight to my lap he crept.

The words may be mild and fair,  
And the tones may pierce like a dart,  
The words may be soft as the summer air,  
And the tones may break the heart.

For words but come from the mind,  
And grow by study and art;  
But the tones leap forth from the inner self,  
And reveal the state of the heart.

Whether you know it or not—  
Whether you mean or care—  
Gentleness, kindness, love and hate,  
Envy and anger are there.

Then would you quarrels avoid  
And in peace and love rejoice,  
Keep anger not only out of your words,  
But keep it out of your voice.

Glory to God in the Highest.

## CHAPTER. II.

(Continued.)

"Hal, where were you going?"  
"I don't know;" he was mounting the steps  
now and came and stood by her side.

"Come in."  
"No Milly, no."  
"I wouldn't mind what grandfather said about  
—about him."

"No, I don't—'tisn't that."  
"Then what is it?"  
"Nothing."  
"Nothing?"

"No, nothing you need care about. Oh,  
Milly!" the two words seemed wrung out of him.  
"You didn't fire the mill?" Poor little sister,  
what could she think?

"I? Oh no!"  
"Who did, Hal? any one?"  
"I thought they did."  
"Come in, Hal, to bed."

"No."  
"What is it?" His arms were about her  
holding her so tightly to him.

"Don't let grandfather say anything hard of—  
no, not that;" the boy's heart thrilled with agony,  
as he held her in his strong, young arms.

"What is it?" asked Milly.  
"You remember about the two boats? Well,  
'tis coming true," he laughed; but it sounded  
sadder than any sobs. "Still, Milly, the boat  
that hugged the shore was the safest, and maybe  
did the noblest work, because—because—oh,  
Milly!" He broke from her.

"Oh! Hal, Hal!" but he never stopped,  
never turned back at her cry, only went on and  
on, down by the dark, solemn river, into the  
shadow of the trees.

Poor little Milly groped her way in—they had  
taken the light from the hall table; at the top of  
the stairs stood Mary. Mary slept at the back of  
the house; the commotion was well-nigh over be-  
fore she awoke.

"Milly, child, come to bed," she said.  
"Hal is gone, and I must go and speak to  
Jacob."

The kind old man doted on the motherless  
children. The servant let her glide up the attic  
stairs.

"Jacob," she called in a half whisper, for fear  
of her grandfather hearing, "Hal is in trouble,  
and gone—gone," she burst out sobbing as the  
old man opened the door.

"Well, I'll go and look for him, deary; only  
you get to your bed."

A glimmer of light was breaking in the east as  
Jacob went out; but no Hal could he find.

"No, deary, no, I couldn't meet with him;  
but I know he'll not come to grief, never you  
fret!" So he told his failure the next morning,  
when the little girl stolé out early to the mill

door to hear his tidings. No, Hal had vanished.  
If it had been dreary at the mill before, it was  
more so now. Mr. Owen was more stern and  
hard than ever. This came, perhaps, by reason  
of what conscience was saying to him. Milly  
wept, and grew listless without her dear, fondly-  
loved brother. What was her existence, so  
colourless to her before? Their two boats, as it  
were, had rocked together too long on the river,  
for one to drift out in mystery and gloom without  
the other missing it sadly, sorrowfully, wistfully.

## CHAPTER III.

No tidings of Hal, not a sound or word, and he  
had never come back. Would he ever? So  
Milly asked herself, lingering on the platform of  
the mill for hours, or wandering in the sweet,  
calm glory of the woods, which lay stretching  
away, not far from the mill-house and the river.  
How her heart yearned and craved with desire for  
some word, some tidings of him! Often, in the  
fair golden days of early autumn, she strolled  
away in her listlessness to her favourite haunt, in  
silence and solitude, among the shadows lurking  
under the grand old trees, to muse and ponder,  
her very soul crying out in voiceless language,  
"Oh! Hal, come to me! Oh! Hal, Hal!"  
Sometimes she gathered nuts as in the glad old  
nutting days when her brother was with her.  
A goodly number of fine nuts slipped from their  
husks, rich and brown, which she had a childish  
fancy to tie up in a bundle in her handkerchief just  
as she and Hal had used to tie them. But a fit of  
sorrowful musing generally came over her ere  
long, a dreary apathy, in which, alas! half her  
days were passed, whether at home or abroad,  
ending in sighs, tears, and a childish loathing of  
life. Ay, these were dreary days.

"Be patient, deary, and busy yourself about  
your house matters; a busy head and hands won't  
let the heart find time to grieve," was Jacob's ad-  
vice to her one day, when he saw her lingering  
so sadly about on the platform, as he went to and  
fro.

"There's nothing worth the doing, Jacob; I'm  
sick of it all here."

"Ay, but, Miss Milly, we never heard a word of  
the good Lord thinking and saying so when He  
toiled down here, doing this and that—He who  
had been used to heaven and heaven's ways."

"No; but He was different to us," reasoned  
the girl.

"Just a mortal like ourselves, Miss Milly—just  
a mortal like ourselves."

But though Jacob advised, Mary complained,  
and pointed out this and that left undone in the  
house; Mr. Owen frowned, and went his own  
silent, sullen way, and the children missed and  
craved an over-brooding love of mother or sister;  
Milly never gathered up her life-duties, did not  
fill that lower place of humble service, so that the  
voice of the Master might call to her, "Friend,  
go up higher." No, Milly was waiting as yet—  
ay, waiting, a little tossing boat, waiting for the  
tide to bear her out to the full, glad, free life of  
the ocean, when it was her destiny—where the  
Master had placed her, and wanted her—to be  
moored to the shore of home.

The summer, harvest, and many-tinted autumn  
glided past, winter set in, even December, the  
month of gladness and Christmas-tide was at the  
very door, while Hal was still away, shadowed in  
mystery, Hal's absence still casting a gloom  
about the mill and old gabled house. Many tears  
did Milly shed, as she wreathed the holly and  
decorated the parlour and sitting-room, thinking  
of Hal, and wondering at his fate. Many a time  
had she thought of late, looking down into the  
river as if swirled past, thought with a yearning  
which was agony to her—what if its deep waters  
had received him, had gathered and hushed him  
in this silence, which was so terrible to them all!  
But no, no, something would have been found—  
too horrible to dwell on. The thought came to  
her on Christmas eve among the evergreens, and  
after she was in bed that night the rush of the  
river brought it back to her, and made her shiver,  
and then she slept. And, sleeping, she heard  
gravel thrown up to her window; she did not  
know how long she had been sleeping, but she  
awoke with a start; something had beat against

her window, and her brother's voice—she knew  
it to be his—called, "Milly, Milly!" Then it  
seemed to die away into a low, sobbing wail.  
Again he murmured, as if whispering close to the  
window, "The shore is best."

(To be Continued.)

## Hints to House-keepers.

CREAM PUFFS.—Put one cupful of water in a  
saucepan over the fire. When it boils add to it  
one-half cup of butter and stir till melted. Stir  
in one and one-half cupfuls of pastry flour, stir-  
ring constantly till smooth and forms a ball,  
leaving the sides of the pan. Take from the fire  
and put away to cool. When cool add one-half  
teaspoonful of salt and six eggs unbeaten, one  
at a time; add an egg, beat it into the paste till it  
entirely disappears, then add another, and so on  
until the six are in. Drop by the tablespoonful  
on a buttered baking pan, forming little cakes,  
some distance apart. Bake for twenty minutes  
in a quick oven. To test the baking lift a puff  
from the pan; if it is very light it is done; if  
heavy it is still unbaked, however brown and  
puffed up. The perfection is given by the  
thorough beating in of each egg and by niceness  
in baking. When done and cool cut a lid off the  
top with a sharpe knife and fill.

MEAT GEMS.—Remove all pieces of fat, bone  
and gristle from cold roast beef or pork that is  
very lean, and chop fine or put it through a meat  
cutter. To one large cup of chopped meat add an  
equal quantity of bread crumbs, half a teaspoonful  
of salt, a saltspoonful of pepper, and a teaspoonful  
of butter; moisten with half a cup of milk and  
heat thoroughly. Then fill gem pans nearly full  
with the mixture; break an egg on the top of  
each and bake until the egg is cooked.

When the family wearies of the regulation  
desserts, give it cake with sliced oranges. A de-  
licious dessert cake is white layer. To make it  
beat to a cream one and a half cups of sugar and  
three-quarters of a cup of butter. Add three-  
quarters of a cup of milk, two cups of flour, one  
teaspoonful of baking powder, one teaspoonful of  
vanilla and white of four eggs. Bake in layers.  
Maple sugar frosting gives a delicious flavour to  
plain cake. To make it boil one-half cup of white  
sugar, one cup of maple sugar and a little cold  
water. Boil it till it forms fine hairs when  
dropped from the spoon. Add one-half cup each  
of butter, and sweet cream; boil ten minutes  
and stir till cool.

A delicious hard sauce for puddings is prepared  
with maple syrup. It may be served for children  
with the certainty that their elders will not refuse  
it, on boiled rice for a nursery dessert. Boil  
maple syrup till very thick, cool, and stir with a  
silver fork until it turns a rich cream colour and  
becomes a fine fondant. Pour into a pretty dish  
and cover the top with shelled English walnuts  
split into halves.

SNOW CAKES.—Half tablespoon butter, one table-  
spoon sugar, whites of two eggs, one and one-half  
cups of flour, one salt-spoon salt, one and one-  
half teaspoons baking powder, one cup milk.  
Sift flour, salt and baking powder together four  
times. Cream the butter and sugar with a little  
of the milk; add the whites of the eggs well beat-  
en, and the rest of the milk, and, last, the flour.  
Bake this batter in hot buttered gem pans from  
twenty-nine to thirty minutes, or you can bake in  
small earthen cups. These cakes are delicious  
eaten hot for lunch or tea.

When popcorn gets too dry to pop, it should be  
treated to a boiling hot bath, after which pop im-  
mediately.

It is desirable to keep the eyes cool. It is a  
good plan to sluice the eyes well every morning  
with cold water. Constantly practising this tends  
to preserve the sight. If the eyes are actually in-  
flamed, tepid water or a little cold tea will be  
most beneficial.

The Canaanitish woman lives more happily  
without a name than Herodias with one; and  
who would not rather have been the good thief  
than Pilate?



### Children's Department.

#### How Much?

Mrs. Miner taught her little Grace that she ought to love everybody. One day mamma asked Grace to carry some flowers to Mrs. Lee. The little girl went, but her face said, "I don't want to." When she came back she said, "God doesn't say we must love everybody a good deal, does He mamma?"

"How much do you think you ought to love Mrs. Lee?" asked mamma.

"O, not much! She never smiles at me," said Gracie.

"Then, dear child, you must smile at her. 'Plant love and love will grow.' Jesus wants us to love those who are not lovely," said mamma.

—Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

#### A Girl's Own Brother.

"But, he's my own brother."

Is that any reason why you should take his courtesies for granted, and never say "thank you"?

Is that any reason why you should not try and make an evening at home pleasant for him, instead of forcing him by your selfishness to seek his happiness somewhere else?

Is that any reason why you should not think his opinion of your frocks, your bonnets or your looks worth consideration?

Is that any reason why you should appear before him in a clumsy wrapper with your hair in papers?

Is that any reason why you should push him to the wall except when you need him, and then claim his attention as your right?

Because he is your very own brother, you ought to be ten-fold more considerate of him than of the brothers of other girls. Because he is your very

## A Tonic

For Brain-Workers, the Weak and Debilitated.

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

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

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R. I.

For sale by all druggists.

Beware of Substitutes and Imitations.



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That is why you should use THE SHERWIN-WILLIAMS PAINTS

They are made for all kinds of painting. Not one kind for all purposes, but a special paint adapted for each purpose.

Our booklet, "Paint Points," will tell you about them, and gives much useful information about painting. Send for a free copy.

THE SHERWIN-WILLIAMS CO.  
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4 St. Genevieve St., Montreal.

You may get over that slight cold all right, but it has left its mark on the membranes lining your throat. You are liable to take another cold and the second one will hang on longer than the first. Scott's Emulsion is not an ordinary cough specific, but it is "the ounce of prevention." It builds up the system, checks inflammation and heals inflamed membranes. "Slight" colds never bring serious results when it is promptly taken.

Book on the subject free.

SCOTT & BOWNE, Belleville, Ont.

own brother, you ought to study his tastes and cater to them; read the books that he likes and suggest others to him; study the songs he fancies and be glad to make new ones known to him. In this way you will make your brother your very own, and to him "sister" will be the most delightful among girls. Are you your brother's keeper? Yes, in a way; but you do not keep him by fetters formed of ill-temper, untidiness and lack of courtesy, but by one made of every feminine grace and brightened up by a sisterly love.

—Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

#### CONSUMPTION CURED.

An old Physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper.—W. A. NOYES 520 Power's Block, Rochester, N. Y.

#### Planting.

"Come, children," said mamma, as she came one Saturday evening into the room where the little people seemed to be having a very merry time, "are you ready for bed? My watch says 9 o'clock."

"Oh, mamma," cried Jenny, "we have been playing such a nice game. It is called 'Planting.' Someone plants something and then the others have to guess what comes up. It must be some plant or vegetable, you know. I planted a sheet of music, and Sadie guessed that harmony came up—*homin-y*, you understand; and Sadie planted a drumstick and I guessed that *beets* came up, and Fred said *chickweck*."

"And," said Sadie, laughing, "Fred planted a frog, and we guessed that *crocus* came up. Oh, we had such fun."

"Well," replied mother, with a loving smile, "I am very glad you have had a happy evening, it makes such a nice finish to the week. But suppose before you go to bed we have a little real planting done. It would be a nice thing, I think, for each of you to take a text and plant it in your heart, and next Saturday evening let us meet in this room, and each one tell what has come up from it during the week."

"Why, mother, what do you mean?" asked Sadie, looking puzzled.

"Well, here is one," said mother. "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." Now, what do you think ought to come up from that text?

"Gentleness, I suppose," answered Sadie, "and good temper. I suspect I had better take that," she added, blushing a little.

"He that is faithful in that which is least, is faithful also in much." Will that do?"

"Yes, it will do exactly for me," said careless Jenny. "Now one for Fred, please."

"Children, obey your parents in the Lord, for this is right." Do you think that text will bear any fruit, my son?"

Fred hung his head. "You had better plant it pretty deep," he said, "so that its roots will take hold. It would save me lots of trouble if I only could mind."

"So, then," said mother, "It is settled that we meet next Saturday evening, and you give me the result of your planting; but be sure," she added, with a loving smile, "that you nurture your seeds with prayer if you wish them to grow."

At the appointed time on the next Saturday evening, mother came in and took her seat among the children. "Well," she said, "Now what have you to tell me? You are the eldest,

# That

Extreme tired feeling afflicts nearly everybody at this season. The hustlers cease to push, the tireless grow weary, the energetic become enervated. You know just what we mean. Some men and women endeavor temporarily to overcome that

# Tired

Feeling by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. Too many people "work on their nerves," and the result is seen in unfortunate wrecks marked "nervous prostration," in every direction. That tired

# Feel-

ing is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one, and the good it will do you is equally beyond question. Remember that

## Hood's Sarsaparilla

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

Hood's Pills are easy to take, easy to operate. 25 cents.

Sadie. I shall expect the first report from you."

"I can hardly explain to you mother," answered Sadie, "how my text has rested on my heart all the week. It was just the right one for me, for I had had a little trouble with Fanny Blane at school, and we had said that we would never speak to one another again. It had not been much in the beginning, but neither of us would give up, so we had not spoken for a month, and these words, 'forgiving one another,' seemed to come to me like a message. The next morning when I got to the school-house I met her on the steps, and bowed to her as pleasantly as I could; but she only stared at me and drew down the corners of her mouth, and I felt more angry with her than ever. The next morning, however, I met her again, and I walked right up to her and said: 'Fanny, don't you think it is foolish to let such a trifle as we quarrelled over divide girls who are really fond of each other?' and she said, 'Yes, it was,'

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The Oldest and Largest Manufacturers of

## PURE, HIGH GRADE Cocoas and Chocolates



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



# ONE FARE TO THE CEMETERIES

Continuous Service to  
Mount Pleasant and  
St. Michael's

CONTINGENT ON THE SUCCESS OF  
THE SUNDAY CAR BY-LAW.

For some time back efforts have been made to get the Toronto Railway Company to run continuous cars to Mount Pleasant Cemetery and to have the double fare system abolished. The correspondence here submitted will show that the object sought has been practically accomplished. Single fares and continuous cars to the cemeteries are now conditional on the passage of the Sunday car by-law. A deputation of lot-holders in Mount Pleasant Cemetery waited upon the Board of Trustees and requested the official signature of the chairman of that Board to the communication hereunder, No. 2. As a result of that interview the following letter was received by Mr. Charles Powell, one of the deputation.

No. 1.

Toronto General Burying Grounds Trust.  
Mount Pleasant Cemetery, the Toronto Necropolis, Prospect Cemetery.  
R. S. F. McMaster, Sec. Treas.  
Charles Powell, Esq., Toronto, April 30, 1897.  
Wellington Place, City.

(Re Petition.)

Dear Sir,—In reply to deputation which waited on the Board this morning, I was instructed to send you the following resolution: "The Board do not deem it necessary that the chairman should sign the petition submitted, as the information required from the Toronto Street Railway Company is open to be sought for by any lot owner." Yours very truly,  
R. S. F. McMaster, Sec. Treas.

In accordance with the suggestion therein contained Mr. Powell subscribed to the next succeeding communication on behalf of himself and other lot-holders in Mount Pleasant Cemetery. The Rev. Chancellor Rohleder subscribed to the same on behalf of St. Michael's Cemetery. It is as follows:

No. 2.

Toronto, April, 1897.  
To the Toronto Railway Company:  
Gentlemen,—Whereas it would be a great convenience to a large class of citizens to have access by a continuous service, and for a single fare, to Mount Pleasant and St. Michael's Cemeteries:

And whereas, in view of the approaching vote, very many are desirous of knowing what the company will do in this matter should Sunday cars carry:  
This, therefore, is to request an official answer to the following question: Will the company furnish an adequate daily continuous service to Mount Pleasant and St. Michael's Cemeteries for a single fare; and institute, prosecute and complete the necessary steps to carry the same into effect without delay? And, in that case execute an agreement in that behalf, between the Toronto Railway Company and James Armstrong, Esq., nominee for ourselves and others?  
An early reply is desired. Charles Powell, On behalf of himself and other lot-holders in Mount Pleasant Cemetery.  
Francis F. Rohleder, On behalf of St. Michael's Cemetery.

Mr. James Armstrong, as the nominee in the above communication, forwarded the same to the Street Railway Company with the following covering letter: No. 3.

Office of Armstrong & Cook, the Arcade, Yonge street, Toronto, April 30, 1897.

The Toronto Railway Company, Toronto:  
Gentlemen,—I am requested to forward enclosed communication to you and to ask you to favor me with an immediate reply.  
Yours truly, James Armstrong.

To that Mr. Armstrong received this reply:

No. 4.

The Toronto Railway Co. Toronto, May 1, 1897.  
James Armstrong, Esq., in care of Armstrong & Cook, Toronto Arcade, City, re Toronto Railway Street Car Service to the Cemeteries:

Dear Sir,—To you, as the nominee, in this behalf, I herewith have much pleasure in enclosing the company's reply to the request submitted to the directors by Mr. Charles Powell, acting for himself and other lot-holders in Mount Pleasant Cemetery, as suggested by the resolution of the

Cemetery Board, as per copy furnished by Mr. R. S. F. McMaster, sec. treas. of the Toronto General Burying Grounds Trust, in his letter to Mr. Charles Powell, under date of 30th ult., and the Rev. Francis F. Rohleder on behalf of the St. Michael's Cemetery. I trust that these gentlemen, and those whom they represent, will appreciate the readiness of this company to meet their requests in this matter. Yours truly,  
F. L. Wanklyn, Manager.

The company's official answer, which was enclosed in the foregoing, is as follows:

No. 5.

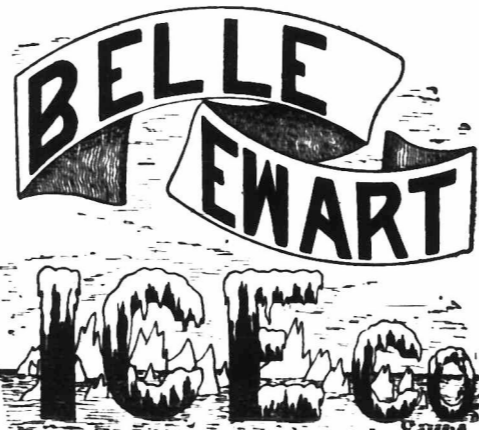
The Toronto Railway Company, Toronto, May 1, 1897.

To Charles Powell, Esq., on behalf of himself and other lot-holders of the Mount Pleasant Cemetery:

The Rev. Francis F. Rohleder, on behalf of the St. Michael's Cemetery:  
R. S. F. McMaster, Esq., Sec. Treas. the Toronto General Burying Grounds Trust.

Gentlemen,—The directors of this company, having taken into consideration the communications addressed to the company, wherein it is stated that should the Sunday car by-law be passed, it would be a great convenience to a large class of citizens to have access by a continuous service of street cars for one fare throughout every day of the week to Mount Pleasant and St. Michael's Cemeteries, I am instructed by the directors to state, provided the by-law for a Sunday service of street cars is carried, that the company will establish a satisfactory service for Mount Pleasant and St. Michael's Cemeteries for one fare. We will also undertake that an adequate service on Sundays shall be provided for the other cemeteries in the city. The company also agree that, after the passing of the Sunday car by-law, immediate steps will be taken to carry the same into effect.

I am, sirs, your obedient servant,  
F. L. Wanklyn, Manager.



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Pure ice, liberal weight, obliging men and double supply on Saturdays. Look for the yellow wagons, as they are the only ones that carry Lake Simcoe Ice exclusively. Telephone or post card for full particulars.

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Direct Importer of HIGH GRADE FOREIGN WINES, &c.  
All goods guaranteed pure and genuine.  
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Telephone 325.

## To make Home Pretty and Attractive

IS THE WISH OF EVERY LADY  
Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms.  
We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, combinations of the different styles, and made finished in any kind of wood desired.  
For further particulars address OTTENVILLE MFG. CO., Ltd., Ottawa, Ont.

## MONUMENTS

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Granite and Marble Monuments. Largest and best stock in the city to choose from, at greatly reduced prices for fall. Note address—524 Yonge St. (opp. Maitland). Telephone 4242.

and that she was not really angry, but she had determined that she would not speak first, and so that was settled. Then there is a part of the text about being 'kind to one another.' I believe I have tried to be less selfish than I sometimes am, but," and she blushed a little, "I do not think I want to tell you all the things I have tried to do—it seems like boasting."  
(To be Continued.)

### My Neighbour Told Me

About Hood's Sarsaparilla and advised me to try it—This is the kind of advertising which gives Hood's Sarsaparilla the largest sales in the world. Friend tells friend that Hood's Sarsaparilla cures; that it gives strength, health, vitality and vigour, and whole neighbourhoods use it as a family medicine.

—Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

—Any coward can fight a battle when he's sure of winning, but give me the man who has pluck to fight when he's sure of losing.

SALT RHEUM CURED QUICK.—Dr. Agnew's Ointment Cures Salt Rheum, and all itching or burning skin diseases in a day. One application gives almost instant relief. For Itching, Blind, or Bleeding Piles it stands without a peer. Cures in three to six nights. 35 cents.

—If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

DELIGHTFUL RELIEF FROM CATARRH.—Here is one of a thousand such testimonies. The Rev. A. D. Buckley of Buffalo, says: "I wish all to know what a blessing Dr. Agnew's Catarrhal Powder is in a case of catarrh. I was troubled with this disease for years, but the first time I used this remedy it gave most delightful relief. I now regard myself entirely cured after using it for two months."

### The Mortal Sin.

Sometimes a young man or a young woman will go along for years in regular and devout attendance upon religious duties. Then comes a fall, suddenly, unexpectedly. Perhaps it is not very serious. Perhaps it is.

The sin seems to burn into the soul and a great temptation seizes one. It is the temptation not to repent. Shame tempts one not to confess, although one knows very well that God will forgive. It is the trial of the soul.

St. Peter denied his Lord; but he repented. Judas sold his Lord; but he despaired and slew himself. Even Judas would have been forgiven if he could have repented.

Many souls are lost through a single unrepented grievous sin.

HEART DISEASE ON THE INCREASE.—Dr. Agnew's Cure for the Heart is the discovery of an up-to-date student of medical science. It is the safest, surest and quickest remedy known for this dreaded disease, and never fails to relieve Shortness of Breath, Smothering Spells, Pain in the Side, Palpitation, and other symptoms of Heart Disorder in 30 minutes, and effect a permanent cure.

—If England degenerates and goes to pieces, it will be through a want of vigorous boys; for the decay of the race is always shown in the young ruit.

### Man and Wife in Distress

From Chronic Catarrh—But Instantaneous Relief Follows the First Application of Dr. Agnew's Catarrhal Powder—Don't Neglect the Simplest Cold in the Head, it May Develop into this Disgusting Malady almost before you can Realize it.

Rev. Dr. Bochner of Buffalo says: "My wife and I were both troubled with distressing catarrh, but we have enjoyed freedom from this aggravating malady since the day we first used Dr. Agnew's Catarrhal Powder. Its action was instantaneous, giving the most grateful relief within ten minutes after first application. We consider it a godsend to humanity, and believe that no case can be so chronic or deeply seated that it will not immediately relieve and permanently cure."

—The Empress Queen, the largest paddle wheel steamer afloat in British waters, has been launched by the Fairfield Company for service between Liverpool and the Isle of Man. She measures 2,000 tons and will have engines of 10,000 horse power.

### Itching, Burning Skin Disease Cured for 35 cents.

Dr. Agnew's Ointment relieves in one day, cures tetter, salt rheum, piles, scald head, eczema, barber's itch, ulcers, blotches and all eruptions of the skin. It is soothing and quieting, and acts like magic in the cure of all baby humours. 35 cents.



Joy and Smiles  
In place of sighs with SURPRISE SOAP.  
Easy, quick Work--Snow white Wash.



**The Germ of Wrong.**

"You might as well come with us to-night as not, Phil. Come on, and have some fun for once. You deserve it after plodding along in the proper way so long and getting your lessons like a model. We don't ask you to do anything dreadful."

One academy boy stood talking with another, urging his fellow to go out on a moonlight drive that had been planned by some of the scholars.

In itself, there might be nothing more innocent than such a drive, but the boys were known as "a wild set," and they meant to take a late supper at a hotel where others more reckless would be met. It was against the rules of the institution that dormitory students should be out after a certain hour at night, and Phil Case was a dormitory boy.

"It isn't possible to get away, and get back without being caught," said Phil to Harvey Lane. In his heart he said, "It would not be right," but he offered this cowardly excuse to his companion.

"If that's all," said Harvey, "it's easily managed;" and he explained a plan already arranged for Phil, who was a favorite, and whose presence was desired.

The plan seemed feasible. The drive itself could not be wicked, Phil admitted, ignoring wilfully the companionship it involved. He listened to the details of the boy's plot for his joining them safely. He owned that it might be possible to do it, and then after further reflection decided that it was possible. Finally he yielded, went, escaped detection, ventured again, was discovered, and suffered the penalty.

What was the beginning of wrongdoing? "The germ of every wrong deed is in the reflection whether it is possible." "It is wrong," should settle the question.

**A Kind Soldier.**

One day in August along a very hot and dusty street in London, were being driven some sheep. They had no means of pleading for mercy, except by occasionally bleating piteously. At length they arrived near a large pump. A poorly clad man happened to pass at the moment, and having a heart not steeled against the woes of others, he understood the blackened tongues, the staring eyes, the panting sides, and bleating voices, as a plea for water and rest.

He instantly began to pump vigorously, and soon a refreshing stream was flowing; and the sheep crowded round to drink. The brutal drover began to curse and swear at the kind man, saying he was in a hurry and wanted to get the sheep on. The other paid no heed, however, to his oaths, but went on pumping until all the suffering sheep had refreshed their parched tongues and throats. A gentleman had stood still to mark the scene; and crossing the road to where the old man stood, took half-a-crown from his pocket and offered it to him.

"No thank you, sir," said he, "do you think I would accept payment for an act of goodwill?"

The gentleman apologized, and said, "I am glad to have come across the path of a fellow being with such fine feelings."

"Ah! sir," said the man, "I'll tell you how it is. I am an old soldier, and many a weary march I have had, footsore and thirsty like those poor

sheep. Anyone must be wicked who can stand by and see a poor creature suffering and not try to do something kind for it. Good day, sir," and passing on, this noble old soldier was soon lost sight of in the distance. The gentleman walked on homewards, thinking with a glow of pleasure of the old soldier with his benevolent smile and pitying eyes pumping water for the sheep.

Wherever the sun shines Dr. Chase's remedies are known, and no music so sweet to many a poor soul as the song of rejoicing over restoration to health in the use of them. Ask your dealer about them.

Thousands are suffering excruciating misery from that plague of the night, Itching Piles, and say nothing about it through sense of delicacy. All such will find an instant relief in the use of Chase's Ointment. It never fails.

—The sweetest sweetness of all our blessings is only enjoyed when we glorify God for them. Incense must be kindled to be fragrant, and our joys must be fired by devotion to give their rarest perfume.

**A Croupy Cough Was Soon Driven Away by Dr. Chase's Linseed and Turpentine.**

"My little boy had a bad croupy cough," says Mrs. Smith, of 256 Bathurst street, Toronto. "My neighbour, Mrs. Hopkins, recommended me to try Chase's Syrup of Linseed and Turpentine. I did so, and the first dose did him good. One bottle completely cured the cold. It is surprising, the popularity of Chase's Syrup in this neighbourhood. It appears to me it can now be found in every house."

—Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well. Neglect nothing, the most trivial action may be performed to God.

- 25 cents cures Catarrhal Headache
- " " Incipient Catarrh
- " " Hay Fever
- " " Catarrhal Deafness
- " " Cold in the Head in 10 minutes.
- " " Foul breath caused by Catarrh.

25 cents secures Chase's Catarrh Cure with perfect blower enclosed in each box. Sold by all dealers.

—It is not the intrinsic pleasure of the luxurious banquet, or the tasteful costume, or the new carriage, or the expensive summer trip, that lead men to give up their time, to risk their health, to resign natural recreation, and, worse than all, to violate their consciences in order to obtain them. It is the well-founded hope of receiving increased regard from their friends and society at large which prompts them thus to strain every nerve, and even to stoop to unworthy means.

Grover C. Connelly, of Richmond Corners, N.B., says of Dr. Chase's Catarrh Cure: "I am pleased I used Dr. Chase's Catarrh Cure. I had it in a very severe form for nearly five years. I used several so-called cures, but got no relief. None of them did me any good. One box of Dr. Chase's Catarrh Cure completely cured me."

—We are sometimes surprised that we make mistakes. Considering what fallen, frail, and feeble folk we are, the wonder is that we should do anything right. A man told the writer the other day that he thought that he had made no mistakes in his life. Then, was the thought, he knows himself very little, or he has never tried to do much. He is not the best general who makes the fewest mistakes, but he is who can organize victory out of mistakes.

—Carry religious principle into common life, and common life will lose its transitoriness. The world passeth away. The things seen are temporal. Soon business, with all its cares and anxieties, the whole "unprofitable stir and fever of the world," will be to us a thing of the past. But religion does something better than sigh and moan over the perishableness of earthly things. It finds in them the seeds of immortality.

—Self-denial does not belong to religion as characteristic of it, it belongs to human life; the lower nature must always be denied when you are trying to rise to a higher sphere.

**Heart's Healer.**

Mrs. Mugger, Wife of Capt. Charles Mugger, of Sydney, C.B., got Relief in 30 Minutes from Heart Disease of Four Years' Standing, and Declares She Owes Her Life to Dr. Agnew's Cure for the Heart.

"It affords me great pleasure to commend Dr. Agnew's Cure for the Heart. I was sorely afflicted with heart trouble, accompanied with dizziness, palpitation and smothering sensations. For over four years I was treated by best physicians, and used all remedies known to man. I determined to try Dr. Agnew's Cure for the Heart. The first dose gave me great relief inside of thirty minutes. I used two bottles, and feel to-day I have been completely cured."

—Those are the best Christians who are more careful to reform themselves than to censure others.

# The Citizens' Sunday Car Association.

W. R. BROCK, Chairman

GEO. H. BERTRAM, Vice-President

H. F. WYATT, Secretary

## MANIFESTO

TORONTO, April 28th, 1897.

As the voters of Toronto will be called upon shortly to decide whether a Sunday Car Service shall be permitted or not, the undersigned desire, with all respect for the opinions of others who regard the question differently, to bring to the notice of their fellow-citizens some of the reasons which induce them to favor the proposed Sunday Service.

They believe: 1. That the changed conditions of modern life, which have increased the population of cities and spread them over large areas, make easy and cheap transportation for the people of large towns on Sundays, as well as week days, an important social and moral consideration.

2. That it will tend to place the poor in the crowded parts of the city on something like an equality with those who can afford carriages or bicycles in maintaining intercourse with their friends, or in getting access with their children to open air and public spaces on the only day on which many families, and especially those of working men, can enjoy them together.

3. That while the convenience to the public, and particularly to the poor, will be infinitely improved, less labor will be required proportionately for communication throughout the city by a Sunday Car Service than is at present entailed on coachmen, cabmen and others.

4. That, as the employees of the Street Railway Company are prevented by special by-law from

working more than six days in the week, and as the enforcement of this by-law is under heavy penalties in the hands of the Civic Authorities, it is evident that, in this respect, working men are thoroughly protected.

5. That a Sunday Car Service will add to the influence and usefulness of Churches and Sunday Schools by enabling people to attend places of worship for which they have a personal preference, or with which circumstances have given them a strong personal association.

6. That, in the opportunities which it gives for Church attendance, for social and family intercourse, and for healthy and natural recreation, a Sunday Car Service will tend to strengthen rather than weaken the moral tone of the community.

7. That, as, in a total vote of 27,311 polled in 1893, over 13,000 residents of Toronto voted for a Sunday Car Service and 11,000 have a gain lately petitioned for it, it seems arbitrary on the part of those opposed to such a service, to impose, by so small a majority, a restriction on the freedom of others, as to how they will travel from one part of the city to another, especially as all opponents of Sunday Cars are left free to use them or not, as they think fit.

Those who sympathize with these views will, by their vote at the polls, try to give them effect.



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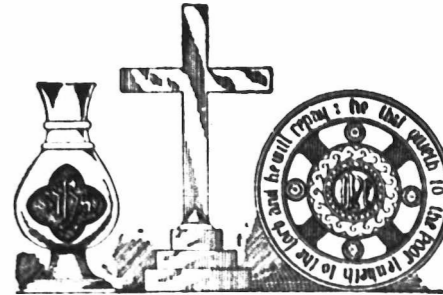
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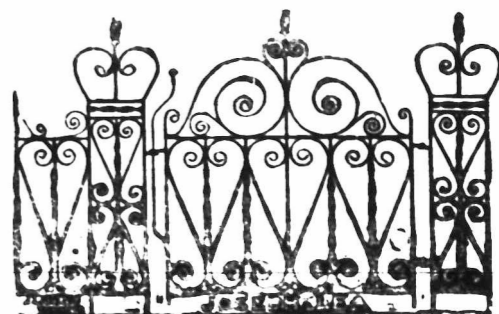
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