

Canadian Churchman

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

Vol. 21.]

TORONTO, CANADA, THURSDAY, MAY 30, 1895.

[No. 22.]

Toronto General AND Safe Deposit Trusts Co.

Cor. Yonge & Colborne Sts.
Capital - - - - - \$1,000,000
Guarantee and Reserve Funds, \$240,000

Hon. Edward Blake, Q.C., M.P., President.
E. A. Meredith, LL.D., Vice-President
John Hoskin, Q.C., LL.D., Vice-President

Chartered to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc., and for the faithful performance of all such duties its capital and surplus are liable.

All Securities and Trust Investments are inscribed in the Company's Books in the names of the Estates or Trusts to which they belong, and are kept separate and apart from the assets of the Company.

The protection of the Company's vaults for the preservation of WILLS offered gratuitously. Safes in their Burglar-proof Vaults for Rent.

J. W. LANGMUIR,
Managing Director.

The Misses Shanly,

Modes et Robes
TAILOR MADE AND EVENING GOWNS.
Children's Costumes a specialty.
No. 8 Avenue Chambers (over Bank of Commerce), cor. College St. and Spadina Avenue, Toronto.
Charges moderate. Terms strictly cash

Millinery

Miss Holland

Having secured a large selection of the most artistic Spring Patterns in French, English and New York Millinery, would respectfully invite from her customers and ladies generally an early inspection.

112 Yonge St.

Two doors south of Adelaide St., west side.

Miss B. PATON,

THE FASHIONABLE DRESSMAKER

Has removed from R. Walker & Sons to 5 King Street West (over Michie & Co.), Room 5, 1st floor, where she will be pleased to meet her many patrons and friends. The latest French, English and American Fashions always to date. Prices very moderate. Ladies' own material made up.

MRS. ADAIR,

326 Spadina Avenue (opp. D'Arcy)
TORONTO.

Artistic Dressmaker

Special attention given to Evening Dresses, Millinery, and Mantles. The celebrated McDowell, New York, System of Cutting taught.

Go where you will

You'll see our RUSSIA TAN OR PATENT BOOTS. 'Tis easy to distinguish them on account of the superior style and fit.

PICKLES & CO.

328 Yonge Street, Toronto.

C. P. LENNOX, L.D.S. O. W. LENNOX, D.D.S. Chas. P. Lennox & Son, DENTISTS

Rooms C & D, Confed'n Life Bldg.,
Cor. Yonge & Richmond Sts.
TORONTO. TELEPHONE 1846

DR. J. W. OAKLEY, DENTIST,
Has resumed practice at 187 College St.,
Corner Henry St., Toronto. Open evenings.
Telephone 1672.

DR. EDWIN FORSTER, DENTIST.
OFFICE,
Cor. Buchanan & Yonge Sts. Telephone 641.

DR. A. W. SPAULDING, DENTIST.
S. E. Cor. Queen & Yonge St.
Residence—1070 Bathurst St. TORONTO

DR. C. P. COBBAN, L.D.S. DENTIST
537 She-bourne Street.
Between Earl and Isabella Sts.

DR. G. L. BALL, Dentist.
Office—"THE FORUM," Yonge St. Tel. 2138.
Hours—9 to 5. Residence—84 Bedford Road.
Tel. 4067. Hours—8 to 10 p.m.

DR. G. STERLING RYERSON
Eye, Ear and Throat
60 COLLEGE ST., TORONTO.

H. A. GALLOWAY, Dentist.
N. E. Cor. Queen & Yonge Sts.
Entrance 24 Queen East.

COOK, MACDONALD & BRIGGS
Barristers, Solicitors, Notaries, etc.
William Cook, B.A. 1 Adelaide St. E.
J. A. Macdonald,
A. W. Briggs, M.A., LL.B. TORONTO, - ONT

Broadway Creamery,
406 and 408 Spadina Avenue, and
84 Queen W. Headquarters for
Choice Butter and Newly Laid Eggs, Maple
Syrup and Honey.
Tel. 2097. M. MOYER & SON.

Monuments

SELLING AT COST, TO SAVE
EXPENSE OF MOVING TO OUR
NEW STAND, 740 YONGE ST. CALL
EARLY.

F. B. GULLETT
Cor. Church and Lombard Sts.

Competent
hemists
Compound
arefully
at Harbottle's
Rossin House Drug
Store
Specialty—Prescriptions sent for and
delivered. 2842 the 'Phone.

Telephone 1206.

The Bassinette,

11 King St. West, Toronto.

Full line of Ferris Bros.' Good Sense Corset
Waists for ladies and children. Also "P. N."
Corsets, Watch Spring Corsets and other fine
makes.
Ladies' Underclothing and Baby Linen in
large variety and fine quality.

McConnell & Johnstone BAKERS AND CONFECTIONERS

S	Cream Puffs	S
P	Cream Rolls	P
E	Mince Patties	E
C	Lady Caramels	C
I	Butter Cups	I
A	Fruit Cake	A
L	Communion Bread	L

106 Queen Street East, TORONTO

The Chalfonte,

ATLANTIC CITY, N. J.

Directly on the Beach. Full ocean view.
Sea water baths in the house.
Also Illustrated Booklet free.
E. ROBERTS' SON & CO.

A Word in Season!

Clergymen requiring a new suit for
the Synod meetings in June would do
well to leave their orders with us as soon
as possible, otherwise, owing to an unusu-
ally busy season, we cannot promise early
delivery.

Always in stock—CLERICAL COL-
LARS, CHRISTY'S CLERICAL HAT.

Geo. Harcourt & Son

MERCHANT TAILORS

57 King Street West
Toronto

H. & C. BLACHFORD

Are now showing

New American Oxford Shoes

for Ladies in the latest pointed toes.
A large assortment of

Tan Shoes and Slippers for Children.

Bicycle Boots and Shoes, Black and Tan,
\$2.50 to \$3.00. Tan Lace Boots for Gents,
razor, narrow, medium, and wide toes, \$2, \$3, \$4
and higher.
Orders by mail promptly attended to.
33 to 39 King St. E., Toronto

New Dressmaking Parlors

MRS. JOAN BISHOP

----- Modiste

Over Messrs. John Catto & Son's new warehouse,
King Street, Toronto.

WANTED—Temporary duty by a priest during
July and August. Small town preferred.
Address, stating terms, CLERICUS, Canadian
Churchman office, Toronto.

The CLERGY HOUSE OF REST

CACOUNA, P. Q.

Under the Management of a
Committee

The house will be open for the reception of
guests on Thursday, the 27th of June. Charge for
board and lodging 50 cents per day. The ac-
commodation being limited the clergy are in-
vited to make early application for rooms, stating
date of arrival and departure. Rooms will be as-
signed according to priority of application.
Apply to

MRS. M. BELL-IRVINE,
555 St. John St., Quebec, Que.

Balmy Beach Lots.

FOR SALE

On very EASY TERMS of payment. All pur-
chasers have privilege of using the park and boat-
ing facilities.

If you want a HEALTHY SUMMER RESORT
for yourself and children, accessible to centre of
this city in 25 minutes by street railway, you will
buy one of these. Special reduction made in
price to cash purchasers. I have also three Sum-
mer Cottages to lease, in course of erection, on
water front. Will be ready for occupation by
15th June. Apply to
A. J. RUSSELL SNOW BARRISTER, &c.
Confederation Life Chambers

DINEENS' America's Largest Hat and Fur Store.

SUMMER HATS

The largest stock, the
most varied assortment of new styles,
the best HATS and the lowest prices at
which anyone in Canada can sell good
Hats.

All kinds of Hats for all
kinds of people at all kinds
of prices, and all of the
best.

W. & D. DINEEN

Cor. King and Yonge Sts

Open till TEN to-night.

It is the worst of Extravagance

to buy new when proper treatment
will make the old as good as new.
Be sure and send your parcels to
Parker's; they will be done right if
done at

R. Parker & Co.'s Dyers & Cleaners

Works and Head Office—787 to 791 Yonge Street,
Toronto, Ontario.
Country customers send goods by express.

MISS DALTON,

356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.

The Latest Parisian, London and New
York Styles.

A Curate Wanted.

For particulars apply to Rev. Canon Hender-
son, Orangeville, Ont.

New Books.

ON THE CARS AND OFF. Being the
journal of a pilgrimage along
the Queen's Highway to the east
from Halifax, N.S., to Vancou-
ver, B.C. By Douglas Sladen.
With 19 plates and 87 illustra-
tions, \$4.

IN CAIRO AND JERUSALEM. An East-
ern Note Book. By Mary Thorn
Carpenter. Illustrated. \$1.50.

THE HIGHWAY OF LETTERS AND ITS
ECHOES OF FAMOUS FOOTSTEPS.
By Thomas Archer. Illustra-
ted. \$2.

HOW TO KNOW THE WILD FLOWERS.
By Mrs. W. S. Dana. Fully
illustrated. \$1.75.

Rowell & Hutchison,

76 King Street East,
Toronto

Try Hooper's Melod-rma and you will be free from rough skin, chaps, etc.

A Delightful Perfume

o o o o o

Fragrant, Lasting, Recherche, is Hooper's Lavender Water.

HOOPER & CO.
CHEMISTS,
43 King Street West,
444 Spadina Ave., Toronto.

Geo. W. Cooley
Importer of 567 YONGE STREET
High-Class Wines & Spirits
For Medicinal Use.
Telephone 3089 Sacramental Wines

The Better You Know Our

CHEYNE & CO'Y.

TAILORING DEPARTMENT

the more of your patronage we will get. We profit by your trade and you profit by our long experience in cutting and fitting. Come and see if we are not right.

SUMMER OVERCOATS
made to order in all the latest materials and patterns.

SUMMER SUITS
Cheviots, Worsted and Vicunas made to order from \$14 to \$25.

SUMMER TROUSERS
made to order from \$2.50 to \$6.

LATEST STYLES AND PERFECT FIT GUARANTEED.

Cheyne & Co.
73 King St. East.
ROBERT CHEYNE, Manager.

HO! FOR MUSKOKA.

PAIGNTON HOUSE,
Beautifully situated at
CLEVELANDS, LAKE ROSSEAU,
Commanding a Fine View of the Lake.

Splendid Fishing, Safe Boating and Bathing.
Daily Mail.

Good Table and Terms very moderate.
Special rates to families.

SECURE YOUR ROOMS EARLY

J. F. PAIN, Proprietor
CLEVELANDS, MUSKOKA.

TRADE MARK REGISTERED.

DIABETES FLOUR

Also Gluten Dyspepsia Flour, Barley Crystals, and Patent Biscuit, Cakes and Pastry Flour.

Manufactured in America & Europe.

Pamphlets and Baking Samples Free.
Write Farwell & Rhoads, Westport, N. Y., U.S.A.

THE CINCINNATI BELL FOUNDRY
CINCINNATI, OHIO.

BELLS

SOLE MANUFACTURERS OF THE BIRMINGHAM BELL FOR CHURCH SCHOOLS, FIRE ALARMS &c.

Catalogue with 2500 illustrations. Prices and terms FREE.

JOHN LABATT'S
LONDON, ONT.
ALE AND STOUT
THE FINEST OF BEVERAGES

Received **Highest Award** made on this continent at the World's Fair, Chicago, 1893, and **Gold Medal** at the Mid Winter Exposition, San Francisco, Cal., 1894. Surpassing all Canadian and United States competitors in every respect, and **Eight other Gold Silver and Bronze Medals** at the world's great exhibitions.

JAS. GOOD & CO., Agents,
TORONTO.

The Great Church LIGHT.

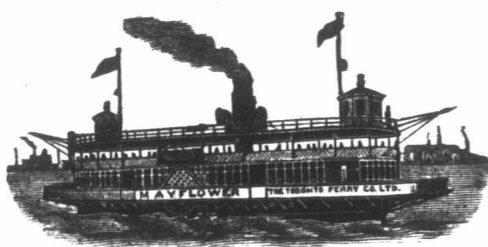
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

L. P. FRINK, 551 Pearl Street, N. Y.

Toronto Carpet Cleaning Co'y
Office and Works—44 Lombard St.
Telephone 2686.

Carpets taken up, Cleaned, Re-laid, or made over. New Carpets sewed and laid. Window Shades hung. Feathers and Mattresses renovated. Furniture repaired and re-covered.

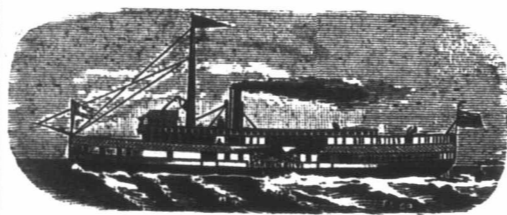
PFEIFFER & HOUGH BROS



Hold your annual church picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issues very low rates to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail around the island before landing at the picnic grounds. For further information apply to W. A. EBBON, Manager, 83 Front St. West. Telephone 2965.

The Steamer Empress of India.

The favorite and fast steamer Empress of India will commence the season on May the 21st, leaving Toronto daily at 3.20 p.m., for Port Dalhousie, where connection is made with a fast through train for Buffalo, calling at St. Catharines, Niagara Falls, en route. The Empress offers very low rates to excursion parties, and family book tickets at very low rates.



The Palace Steel Steamer 'Garden City' will be located in Toronto for season 1895. Sunday schools, church organizations, societies, etc., desiring an excursion and day outing of recreation, free from evil influences, can secure the popular steamer Garden City to Lake Island Park, Wilson, N.Y., at a low rate, whereby a profit of not less than 50 per cent. will be secured to the party chartering on the sale of their tickets. For full particulars please apply to the undersigned. THOMAS NIHAN (owner), Str. Garden City, St. Catharines, W. N. HARRIS, Agent, Str. Garden City Office, Yonge St. Wharf, Toronto. Tel. No. 235.

The TORONTO & MONTREAL STEAMBOAT CO. Ltd.
The People's Favorite
STEAMER PERSIA
J. H. SCOTT, Master.

Lighted throughout by Electricity. Running weekly between Toronto and Montreal. Leaves Toronto (Yonge St. Wharf) every Tuesday, 3 p.m. Kingston, Wednesday, 8 a.m. Brockville, Wednesday, 1 p.m. Prescott, Wednesday, 2.30 p.m. Montreal, arrive, Thursday, 9 a.m. Leaves Montreal every Friday, 7 p.m. Prescott, Saturday, 7 p.m. Brockville, Saturday, 8.30 p.m. Kingston, Sunday, 3 a.m. Toronto, arrive Sunday 7.30 p.m. St. Catharines, Monday morning. Hamilton, Monday noon. Every comfort for and attention to passengers. For tickets apply to W. A. GEDDES, 69 Yonge street.

Webb's WEDDING CAKES

ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED.

WRITE FOR CATALOGUE AND ESTIMATE TO
THE HARRY WEBB CO. LTD.
TORONTO
THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

Impure Ice
Is dear at any price.

Why run the risk of getting Bay ice when you can have the purest of Lake Simcoe ice for the same price. We deal exclusively in Lake Simcoe ice and have harvested nearly twice as much as all the other dealers combined. We will donate one hundred dollars to any charitable institution if they can show we deliver or have in store any other ice than that from Lake Simcoe. The only sure way of being supplied with pure ice is to order from the

Belle Ewart Ice Co.
65 Yonge St. (opp. Webb's Restaurant).
Telephones 14 & 1947.
Orders taken at Conger's Coal Office, corner Yonge & Bloor Sts.

PRESENTATION

ADDRESSES . . .

DESIGNED AND ENGRAVED BY
A. H. Howard, R.C.A.,
5 King St. East, Toronto

D. McINTOSH & SONS
524 Yonge St. (Opp. Maitland)
MANUFACTURERS AND IMPORTERS OF
GRANITE AND MARBLE MONUMENTS
MURAL TABLETS FONTS &c

Bates & Dodds,
UNDERTAKERS,
931 Queen St. west,
Opposite Trinity College.

SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 518.

High Park & Victoria Park

The College and Yonge cars run direct to High Park from 11 A.M. till 7 P.M.

The Scarboro cars run all day direct to the gate of Victoria Park.

DEMPSEY & GARROLL
CORRECT STYLES
WEDDING INVITATIONS
AND
ANNOUNCEMENTS

HIGH GRADE STATIONERY
IMPORTED NOVELTIES
LEATHER GOODS

UNION SQUARE
36 EAST 14TH STREET NEW YORK

HYMN

To show the number of the hymns to be sung. Price includes a complete series of numerals. Send for Hand-Book.

J. & R. LAMB,
59 CARMINE STREET,
NEW YORK.

TABLETS

LINENS

Slightly Imperfect
Just to hand.

An extensive assortment of slightly imperfect Linen Damask Table Cloths (2 to 6 yards long), Napkins and D'Oylies.

At **1/3** Below
Regular Prices

A splendid opportunity for housekeepers to secure bargains. We can fill your orders by mail.

John Catto & Son
King St., opp. Post Office
TORONTO.

YOU HAVE TO LIVE

with your radiators a life time, therefore select the

Oxford Radiator

as it's mechanically correct, beautiful in design, and will never leak or get out of order.

The Gurney Foundry Co., Ltd.
TORONTO

Canadian Churchman.

TORONTO, THURSDAY, MAY 30, 1895.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription prices to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,
Box 2640, Toronto.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

June 2—WHIT-SUNDAY.
Morning—Deuteronomy xvi. 18 Romans viii. 18.
Evening—Isaiah xi. ; or Ezekiel xxxvi. 25. Galations v. 16. ; or Acts xviii. 24 to xix. 21.

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

WHIT-SUNDAY.

Holy Communion: 157, 207, 552, 563.
Processional: 153, 154, 391, 470.
Offertory: 152, 156, 507, 508.
Children's Hymns: 154, 210, 398, 568.
General Hymns: 9, 155, 208, 209, 211, 212.

TRINITY SUNDAY.

Holy Communion: 158, 311, 321.
Processional: 162, 163, 302, 392.
Offertory: 159, 160, 275, 295.
Children's Hymns: 168, 343, 346, 569.
General Hymns: 22, 161, 166, 241, 509.

WHITSUNDAY.

Whitsuntide sums up the lesson begun on Holy Thursday—the lesson that, if we would have our hearts raised to heaven, we must pray for the teaching of the Holy Spirit. The Collect for Whitsunday reminds us that God Himself is the teacher of His people. To-day we commemorate the first great outpouring of the Spirit upon the apostles on the Day of Pentecost. God taught their hearts by “sending them the light of His Holy Spirit.” This light was sent to them that they might spread the Gospel; that they might be able to teach all nations those things which they themselves had learnt of Christ. That was the great work they had to do. Now, the same Spirit that taught the apostles teaches each one of us. We may go to our Heavenly Father and ask Him to give us a “right judgment in all things,” just as he gave it to St. Peter when he was doubtful how to answer the message of Cornelius (Acts x.) Mark, too, that we say “in all things.” It is a great mistake to suppose that we are not called to serve God in the daily business of our lives—even in our hours of pleasure—as well as

in our private and public worship of Him. There is no time when we cannot serve Him. If we are engaged in any matter in which we dare not ask Him to direct our judgment, then such matter, be it what it may, is no business of ours at all—we must turn from it at once. Only let us at all times listen heedfully to the voice of conscience, knowing that it is indeed the voice of the Holy Spirit in our hearts, teaching us to choose between good and evil, and we shall surely taste of that true “joy” which is one of the “Fruits of the Spirit” Gal. v. 22); the petition we make in this collect will be granted—we shall “rejoice evermore in His holy comfort.”

HOLY DAY OF OBLIGATION.

This is a solemn feast in honour of the descent of the Holy Ghost in tongues of fire on the Apostles. It is ten days after the Ascension, and the fiftieth after the Resurrection, hence it is called Pentecost, which is a Greek word signifying fifty. It is called Whitsunday because the Catechumens, who were admitted to Holy Baptism on the eve of this feast, used to be clothed in white. The Holy Ghost is the Third Person of the ever-blessed Trinity, and proceedeth from the Father and the Son, and is in all and everything equal to the Father and the Son; that is, He is God eternal, infinite, omnipotent, Creator and Lord of all things, as much as they are. “He is the Inspirer of Faith, the Teacher of Wisdom, the Fountain of Love, the Seal of Chastity and the Cause of all Virtue.” Until after the Incarnation and Death, Resurrection and Ascension of the glorified Humanity of the Lord Jesus, God the Holy Ghost was not fully given to dwell in the hearts of men. In the Incarnation “God was made Man, that men might receive into themselves God, Who descended on them from above” (St. Gregory.) Therefore the Holy Church exults in this as one of her highest festivals, and the hearts of the faithful rejoice in the descent of the Holy Ghost, by Whom “the whole body of the Church is governed and sanctified.”

BISHOP SCHERESCHEWSKY'S GREAT WORK.

The translation of the Bible into the literary language of China by Bishop Schereschewsky takes high rank among the most heroic of human achievements. When he was struck down by paralysis and compelled to resign his work in China, it seemed to those who knew his wonderful linguistic qualifications an irreparable misfortune. But by sheer force of an indomitable will and a devotion rarely equalled, he has succeeded in accomplishing a task of the utmost consequence for the future Christian work of China. The Bible has already been translated into the Mandarin dialect, in which it may be read by the common people, but it is a dialect despised by the cultivated classes or gentry, who will read nothing not expressed in the literary language of their own classics. Among these people Christianity has had hitherto little or no influence. Yet they must be reached if any lasting impression is to be made on the people in general. For seven years the Bishop has pursued his work under the most discouraging disadvantages. There were no Chinese scholars in this country who could assist him. He had lost the use of his hands, and was physically almost

helpless. The utmost of which he was capable was to spell out his copy with one finger on a typewriter, every line involving the most exhausting toil. In this way he has been occupied for the last seven years, eight or nine hours every day. It still remains that the whole work be transferred into Chinese characters. This will occupy from three to five years, and must be done in China, where expert assistance may be had. He now has the courage to face the difficulties of the long voyage to China, in order to complete his work before he passes away. At least \$2,000 are needed in order to print 1,500 copies. It is not possible that the amount needed should be long withheld. Apart from the circumstances, which are such as to constitute the strongest possible appeal, the intrinsic excellence of the work itself is assured, since Bishop Schereschewsky is well-known as among the foremost of Chinese scholars, and it need not be said that its value to the work of Christian missions is simply incalculable. It would undoubtedly be a great consolation to one who has fought a good fight against great odds, to see the reward of his labours in the completion of this important, we may say, epoch-making work.—*Living Church.*

THE CHURCH'S CHILDREN.

We hope very sincerely that the synods throughout the country at their approaching sessions will seriously consider the great question of education. We consider it the living question of the day. We have come to such a state that year by year the Church's loss on account of want of definite training of the young in the principles of religious truth is forcing itself upon the minds of the most indifferent. Many parents are filled with anxiety at the way their children are growing up. Want of reverence, carelessness in conduct, rudeness in speech, and a sad knowledge of sin are bringing grief to many a parental heart. We have also reached such a pass that among teachers there is a declining number of Church people who offer themselves for the profession, for the reason that it is almost a barrier in the way of employment and advancement to belong to the Church of England. Many parents are sending their children to Church schools. We know of no such school which is not filled with pupils. Many scholars are the children of people who do not belong to the Church. The time has come for joining with our Church brethren in Manitoba in a firm demand for Separate schools, and made with a stern determination not to stop until we have got them. All efforts to reach some method of imparting Christian instruction along with the ministers of the denominations around us have failed, and will fail. They do not look at this matter as we do—they have not the same fears with regard to the future morality and consequent prosperity of this country. From one end of the Dominion to the other they are preaching up secular schools. This we shall never submit to, and we ask, What reasons are there that the Roman Catholic should desire his child to be taught the principles of his religion that do not apply to us? And what justice is there in permitting a Roman Catholic to be relieved from Public school taxation, and apply his taxes to the support of his own school, while a Churchman has no such privilege, but is compelled to pay taxes to support Public schools and also pay for the support of his own

Church school to which he sends his children? This is said to be a country in which all citizens enjoy equal rights and privileges. We fail to see it. We shall demand the same privileges accorded to Roman Catholics.

IN WANT.

"And when he had spent all, there arose a mighty famine in that land, and he began to be in want."—St. Luke xv. 14.

There is an old legend of the north land, which tells us of a mysterious haunted mountain, where Venus, the goddess of beauty and of lust, had her abode. There stood the mountain, dark and mysterious, in a fair and smiling valley. One day a youthful pilgrim journeyed that way, and as he drew near the mountain, fair forms of women rose before him, white hands beckoned him, soft whispers called him, telling him of the delights of the Court of Venus. The youth yielded to the whispering words, and followed the beckoning hands, and presently the mountain seemed to open to him, and he passed from sight into the sins and delights of the home of Venus. A year and a day passed, and the mountain once more opened to let the youth go forth. He passed into the world, but only like the shadow of his former self. Instead of the young man, full of life, and hope, and brightness, he was now bent and weary, with sad, worn face, and hollow, hopeless eyes. He had longed to look again on God's pure sky and sunshine, but the light seemed to blind his eyes. He had longed to see once more his fellowmen, but they knew him not, and shrank back from him. He had gone away from faith, and purity, and honour, and now his place knew him no more. He had spent all on sin, and he began to be in want. It is the same with every prodigal. At first the ways of sin and self-pleasing seem strewed with flowers. At first the down-hill road is easy. At first the prodigal rejoices in what he calls his freedom in being his own master. But the pleasure soon fades; he finds life "flat, stale and unprofitable;" sin, which he thought so sweet, has lost its taste, and he is—

"Lord of himself—that heritage of woe,
That fearful empire which the human breast
But holds to rob the heart within of rest."

Sin always brings its servants to want. It is something like opium-eating. That fatal drug at first gives its victims delightful dreams and fancies; but they wake up to an unsatisfied longing, to ruined health, to premature decay. Sin, like the usurer of old, will have its pound of flesh, will exact the uttermost farthing. When a prodigal begins his course he is like a man borrowing of some hard money-lender. He is full of joy and laughter, for he has the money in his grasp. But by-and-by comes the day of reckoning; he has spent all, and the famine has come, and he is in want. My brothers, when you are tempted to be as the prodigal, *look to the end*. You look upon the young man walking in his own way, and boasting of his freedom, and laughing at restraint, and you think, perhaps, that you would like to follow in his steps. Look to the end; look at the same man ruined by his wilfulness and disobedience, starving by the swine-trough, homeless, friendless, disgraced and wretched. Go into our prisons, our workhouses, our lunatic asylums, and see there ruins of manhood, wrecks of humanity, and you will learn that these were prodigals, who walked in their own way, and wasted their substance in riotous living, and now they are paying the penalty—such is the end of them. These ruined men—criminals some of them, madmen

not a few—were once innocent, happy children. Those faces, now lined and scarred with every evil vice and passion, were once consecrated by a mother's kiss. A great writer of our day has described some rough, lawless gold-diggers listening to the song of an English skylark under Australian skies. The familiar music of the bird recalls the time when these prodigals were innocent and happy in their father's house. "These shaggy men, full of oaths, and strife, and cupidity, had once been white-headed boys, and had strolled about the English fields with little sisters and little brothers, and heard the lark sing this very song. The little playmates lay in the churchyard, and they were full of oaths, and drink, and lust, and remorse—but no note was changed in this immortal song. And so for a moment or two years of vice rolled away like a dark cloud from the memory, and the past shone out; they came back, bright as the immortal notes that lighted them, those faded pictures and those fleeted days; the cottage, the old mother's tears when he left her without one grain of sorrow; the village church with its simple chimes, the clover field hard by in which he lay and gambolled, whilst the lark praised God overhead; the chubby playmates that never grew to be wicked, the sweet hours of youth, and innocence, and home." The sight of a ruin is ever a sad one, but saddest of all is it to look on the ruin of a man made in God's image, made to be pure, and noble, and upright, and just. When the prodigal had spent all, he began to be in want. If you were to visit the gambling-houses which disgrace the continent, and are not unknown amongst ourselves, you would see the story of the prodigal son over and over again, but without its brighter ending. You would see the gambler with his hands full of money and his face full of smiles. Presently, when he has spent all, you will see that same gambler, with white, set face, and despair in his eyes, rushing forth from the scene of his ruin, hurrying perhaps to suicide. You look at the drunkard in his day of festivity, and you think, perhaps, what a happy life he leads. Lift the curtain a little later, and look on the last scene of such a life—ruin, disgrace, a maddened brain, quivering limbs, and trembling lips. When he has spent all, he begins to be in want. It is ever so with the sinner against God our Father. He wastes God's gifts upon his sins, he spends all, and he begins to be in want. Like Israel of old, "hungry and thirsty, his soul faints within him." He is in want of a home, of a father, of a friend. He is in want of peace—that peace which the world cannot give. "There is no peace, saith my God, for the wicked." The sinner in his restless misery asks sympathy of the world, even as Judas asked it of the Chief Priests. And the world answers him even as they answered Judas—"What is that to us? see thou to that." The companions of the prodigal, who had been the partners of his sins, forsook him when he had spent all. Those who had revelled and gambled with him, cast him out of doors when he had nothing left—"the way of transgressors is hard." And now the prodigal falls lower and lower. Instead of the comforts of home and the society of his equals, he herds with the swine, and is worse fed than they. In place of the best robe there are rags—he has lost all. Yes, sin ever robs us of all—of good name, of right feeling, of self-respect. A convict ceases to be known by his name; he is recognized merely by a number among other felons. So the sinner loses his name, the name of God's child, an inheritor of the kingdom of heaven; he has disgraced his Christian name,

onoured his father dish; he has spent all, and he is in want. Whilst the prodigal is absent from home in the far country, the loving heart of his father yearns over him, and longs for him. Ah, it is ever so with those who love us. We may be thoughtless, careless, selfish, but true love still clings to us, and mourns for us. David's heart was breaking with love for handsome, treacherous Absalom; many a parent's heart is sore to-day for some prodigal away in the far country, far from home. There stands the vacant chair he used to occupy; and to the mother's eyes the child is there as he used to be in his innocence, when "heaven lay all around him in his infancy," and no thought of evil had clouded his young brow. And now that once innocent boy is a wanderer on the face of the earth, stained and hardened by sin; yet the parents' hearts go out to him in his unknown wanderings. We ever love best that which we have lost. You speak to a mother about her children at her knee, but her thoughts fly sadly to the little graves in the churchyard. You praise the work of the eldest son, but the father's heart is sorrowing after the younger, the prodigal in a far country. Those who are still with us can never exactly fill the place of those who are gone. As says the poet of his dead child—

"Our Rose was but in blossom;
Our life was but in spring;
When down the solemn midnight
We heard the spirits sing:
'Another bud of infancy
With holy dews impearled;
And in their hands they bore our wee
White Rose of all the world."

You scarce would think so small a thing
Could leave a loss so large;
Her little light such shadow fling
From dawn to sunset's marge.
In other springs our life may be
In bannered bloom unfurled,
But never, never match our wee
White Rose of all the world."

My brethren, God our Father, Jesus our Saviour, feel that yearning love for those of us who have wandered from home as prodigals. The Good Shepherd leaves the ninety and nine sheep in the wilderness, and goes after one which has strayed. He has come "to seek and to save that which was lost." Our Holy Mother—the Church—like the woman in the parable, lights a candle, and sweeps, and searches diligently for the one lost piece. The angels of God in heaven do not rejoice over the ninety-nine self-righteous, who think they have no need of repentance, but over the one sinner who repents. Jesus tells us that He came not to call the righteous, but sinners to repentance. It is not to the proud, self-satisfied man from the uppermost seats in the synagogue that Christ's invitation comes; it is to the weary and heavy-laden, sad with sorrow and sick with sin, that the gracious words are spoken—"Come unto Me, and I will give you rest." It is to the poor, stained, yet penitent woman, trembling beneath the fierce looks of the Jewish rulers; it is to Magdalene, weary of the streets of a sinful city, or to the humble publican, bowed down to the earth before his God, that the blessed words are spoken—"Thy sins be forgiven thee." My brothers, if any of you are prodigals in the far country, disobedient to God's laws, remember this, God still loves you. As a father pitieth his children, so the Heart of God longs after you. God desireth not the death of a sinner, but rather that he may turn from his wickedness and live. In the far country there is sorrow, want, hunger of the soul, foul rags, dishonour. In our Father's house there is enough and to spare, safety, peace,

plenty. Brothers, which shall we choose—the slavery of sin, or the glorious freedom of the sons of God?

OBITUARY.

Mrs. CHARLES QUINNEY.

The people of Philipsburg, and more especially the congregation of St. Andrew's Episcopal Church, were extremely grieved upon receipt of the news from Butte on Sunday evening, 19th inst., announcing the death of Mrs. Charles Quinney, the beloved wife of the pastor of that church. The malady with which Mrs. Quinney was afflicted and which ended her eventful life was Bright's disease and enlargement of the heart. She had suffered more or less for two or three years, but she was a sincere Christian worker and gave too little attention to her own welfare. The deceased had resided in Philipsburg less than a year, but during that time she had found a warm place in the heart of every resident who enjoyed her acquaintance. The funeral services were held in St. Andrew's Church at 3 o'clock, Rev. S. C. Blackiston performing the last sad rites. The services were very largely attended and a large concourse of sorrowing friends followed the remains to their final resting place in the Philipsburg cemetery, about fifty children of the Episcopal Sunday-school following in line immediately behind the hearse, carrying flowers to be strewn upon the grave of the one they loved so well.

Mrs. Quinney was born in Caleshill, Warwickshire, England, 44 years ago, and was married to Rev. Charles Quinney 22 years ago. Her mother, who still enjoys good health, resides at the home of Mrs. Quinney's nativity. The husband and one son, living here, a sister in Butte, and a niece, Miss Nellie Butler, of New York, constitute the relatives who survive and mourn the loss of one so beloved among them. The life of Mrs. Quinney had been that of a true Christian worker from her early girlhood, and more especially since her marriage to Mr. Quinney, who at that time was an uncommissioned officer in Her Majesty's service on the Island of Malta. Mrs. Quinney received training for missionary work, and after leaving Malta they engaged in the London City mission work during a period covering four years. After that another year was spent in faithful work on the Island of Malta, where they lost two children by death. Later they removed to the Saskatchewan country, locating at Fort Pitt, where they began missionary work among the Indians, and where the most eventful part of Mrs. Quinney's life was spent. She soon became very popular among the savages. After they had been thus engaged for about one year the Indians became unruly, and one night they began the wholesale slaughter of the white population. The house of Mr. and Mrs. Quinney was guarded by savages friendly to them until they were taken as prisoners by the tribe. Mrs. Quinney was detained in a tepee prisoner for seven weeks and the life of herself and family was only spared by the constant appeal by the Indians who had formed such an attachment for her. When the Indian war was over they returned to Fort Pitt to find the entire population gone and every building burned to the ground. They resumed residence there in a tent and laboured at missionary work for another year, finally removing to British Columbia and later to Philipsburg. Our readers will recollect how full the papers were of the accounts of Mr. and Mrs. Quinney's experiences during the North-West rebellion, and they will learn with regret of her death.

REVIEWS.

A volume of lectures on historical subjects, by the late Bishop Lightfoot, will be published by Messrs. Macmillan & Co. in the course of the present year in their "Eversley Series." Three lectures on Christian life in the second and third centuries, and two on England in the latter half of the thirteenth century, have not been previously published. The volume will be edited by the Rev. J. R. Harmer, Bishop-Designate of Adelaide.

Rev. Thorn Bailey, rector of St. Barnabas Church, Ottawa, has resigned.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

LENNOXVILLE.—*Service of United Choirs of the District of St. Francis.*—The annual gathering was held in Bishops' College Chapel on Wednesday, May 22. A combined practice was held in the chapel at four o'clock. At six o'clock the members of the combined choir were entertained at tea by the members of the college and school staff in the Principal's Lodge and Mathematical Lecture Room of the college. The service took place at 7.30 p.m. The following choirs were represented: Sherbrooke, East Sherbrooke, Lennoxville, Bishops' College, Hatley, Compton, Waterville, Cookshire, E. Angus and Island Pond (Vt.). Ten clergy were present in their robes. In the combined choir there were seventy-five voices; the college choir wore surplices, and with the clergy and students nearly fifty persons were in surplices, forming a procession for the opening and closing hymns. The first part of the service was sung, with all the inflections, by Dr. Allnatt, second part by Canon Thorneloe, conclusion by Prof. Scarth. The Rev. A. Stevens (Hatley) read the first lesson, Deut. xxxiv.; the Rev. E. A. W. King read the second lesson (I. Cor. xiv. 1-19); Principal Adams was the preacher. Text, Ps. cviii. 2, "Awake, lute and harp, I myself will awake right early." The service was reverently and heartily rendered. The opening hymn was, "For thee, O Dear, Dear Country." Special Psalms—23, 133, 134, chanted to Gregorian tones. Magnificat and Nunc Dimittis—Arthur Dorey in G, an admirable setting. Three short anthems were sung: "Ye that Stand in the House."—*Spinney*. "Jesus, Word of God Incarnate."—*Gounod*. "Awake up My Glory."—*T. Barnby*. Offertory Anthem—"O How Amiable are Thy Dwellings." Hymn before sermon—"Saviour, Blessed Saviour." Concluding hymn—"Saviour, again to Thy Dear Name." At the close of the service, which was very well attended, the Association of Choirs held its annual meeting in the college dining hall. Dr. Adams was elected President for the ensuing year in succession to Canon Thorneloe. Rev. A. Stevens was elected Vice-President. Mr. Wells of Sherbrooke was elected Secretary-Treasurer and Mr. Arthur Dorey, Musical Director. Cordial votes of thanks were passed to Mr. Dorey for his valued services during the year, also to the members of the college and school staff who had entertained the visiting choirs. It was agreed to hold the next annual meeting in Sherbrooke.

ONTARIO.

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

OTTAWA.—His Grace the Archbishop of Ontario arrived here on Monday, May 13th, and was met at the station by most of the city clergy and escorted to his son's residence on Cooper st. On Wednesday he held confirmation in Christ Church, when about 80 candidates were presented from Christ Church, St. Alban's, Grace, St. Luke's, St. Matthias' and Billings' Bridge. On Thursday, 74 were confirmed in St. John's Church, from St. Bartholomew's, St. Barnabas' and St. John's. The candidates were brought together in two of the principal churches in Ottawa, in order to save His Grace's strength, which has been greatly impaired by his late severe illness. The addresses on both occasions were more than usually impressive.

TORONTO.

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

Archdeacon White, of St. Vincent, West Indies, is on a visit to his friends in Toronto. On Sunday last he preached in St. Matthias in the morning and in St. Mary Magdalene in the evening.

The Rev. Prof. Clarke preached a very able sermon to the Sons of England in the Pavilion on Sunday afternoon. The singing was exceedingly good, which was ably conducted by Mr. Callaghan, the choir-master of St. Mary Magdalene.

St. Mary Magdalene.—The Rev. Sutherland Macklem, late of England, preached last Sunday morning in this church, and the Rev. Mr. Fisher, Thomasburg, diocese of Ontario, assisted at the service in the evening.

ORILLIA.—St. James'.—The Rev. J. Hughes Jones, of Streetsville, formerly of Longford Mills, spent several days in town lately, the guest of Edgar Hallen, Esq., at "The Croft." Affairs in this parish are commencing to take a boom. The magnificent success attending the Easter services has justified our ener-

getic wardens, Dr. Corbett and Mr. Thos. Haywood, in retaining the services of the Bicycle Club Orchestra of nine pieces, which will hereafter assist the choir every Sunday at Evensong. Mr. Haywood has practically taken control of the choir, and a fuller choir and marked improvement in the service has been the result. The service at Evensong will hereafter be largely choral, and other features will be introduced which will no doubt be appreciated by the people of St. James'. The attendance at all the services of late has shown a most gratifying increase, especially at the early Eucharist services. There is every indication that St. James' is commencing to throw off the lethargy in which she has been enwrapped the past few years, and will no doubt soon take her place among the most prosperous parishes in the diocese.

HURON.

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

WALPOLE ISLAND.—*Church of St. John the Baptist.*—This island is situated about 80 miles south of Sarnia, in the St. Clair River, and about eight miles above the lake of the same name, into which the river empties, and is an Indian reservation. It is about six miles in length by an average of about three miles in width. It is productive and well cultivated by the Indians, whose prosperity is added to by the employment received during the summer months from American tourists and sportsmen. The population consists of about 900 Indians, made up of members of two tribes, the Chippewas, or, as they are more correctly called, the Ojibways, and the Pottawatamies. The island was first settled by white people who had squatted there. However, in about the year 1880 the Government made the island a reservation for the Chippewa Indians of the Township of Sombra, who at this time surrendered their lands in the Sombra Reservation in consideration thereof, and the white settlers, having no title on the island, were obliged to relinquish the holdings they had taken upon it. The Chippewas continued to inhabit the island by themselves until about the year 1850, when the Pottawatamies, a tribe who had hitherto dwelt in the State of Michigan, desiring to change their location, received the hospitality of the Chippewas on the island, who allotted them a position on the eastern side of it. There is a record of the Rev. James Coleman having been a missionary on the island in 1841; the date of his appointment, nor the length of his ministry there, the writer has not been able to ascertain. However, there is authority for saying that the Indians for the most part continued in their former pagan condition until after the year 1845, when the Rev. Andrew Jamieson was appointed to the mission by the Right Rev. John Strachan, D.D., the first Lord Bishop of the Diocese of Toronto, and, although the Rev. Mr. Jamieson was the ultimate means of their embracing Christianity, it should in justice be mentioned that during the year previous to Mr. Jamieson's appointment the Gospel had been preached to them at intervals by the Rev. Mr. Cary, a brother-in-law of the late Rev. Mr. Gunne, for many years rector of Florence. It was not until about the year 1847 that the first converts were made. At this time the Government caused a substantial church to be built on the eastern side of the island, at the cost of the funds in charge of the Indian Department. A parsonage was also built in the same manner. In the year 1848 the first Episcopal visit was made, and 15 candidates were confirmed. Bishop Strachan made two other visits to the island. His second visit was in 1851, when 14 candidates were confirmed. The third visit took place in 1854, when the large number of 52 candidates was confirmed. Since then the church has continued to make progress. There are on the island three day-schools, all of which are taught by native teachers. One is a Public school maintained by the Indian Department, one is a Church of England school, supported partly by the Department and partly by the Mission Fund of the Diocese of Huron, and one—that on the eastern side—is carried on by the Methodists, who have a mission building and are labouring among the Pottawatamies principally. Up until the year 1872 the Indians had had no regular Council House, but about this time the Rev. Mr. Jamieson, their missionary, returned from a visit to England with funds which enabled them to build a new church. The old church was thenceforward utilized as a Council House until last year. In the year 1885 this venerable missionary died, after 40 years of faithful and devoted service. He was a brother of the Rev. Robert Jamieson, D.D., of St. Paul's Presbyterian Church, Glasgow, who was a co-commentator of the Bible with Messrs. Fausset and Brown, the former of whom was rector of St. Outhbert's, Durham. He came, however, to this country as a Baptist minister, and settled for a short time in the Ottawa district. He was led to seek Holy Orders in the Church through having by force of circumstances on a certain occasion, been partaking of the hospitality of one of our clergy. While resting and waiting he fell to reading a book which came under his notice in the

clerical library of his host—a book on Church history, wherein he found some passages which went home to him and gave him occasion for reflection and further study. As soon as his mind had matured upon the questions raised in this casual manner, his convictions led him to seek Holy Orders at the hands of Bishop Strachan, who, after due examination, received him into the Church and ordained him to the diaconate and priesthood successively, and appointed him missionary to Walpole Island, which lies opposite the Town of Algonac, in the State of Michigan. For the first three years he spent most of his time among the wigwags of the island studying the language and character of the people. During this time he gained their confidence, affection and respect, but it was not until long after the old Government church was built that they learned to answer the call of the church-going bell. At length, when he won them, he taught them more fully the faith of the Son of God, which they gladly embraced. The advantages of the town caused Mr. Jamieson to take up his abode in Algonac. There for 15 years he resided, and in addition to the labours of his island mission, under license from the Bishop of Michigan, he gave the isolated congregation of Algonac a weekly service and all the other ministrations of the Church. He was a man of education, ability and sterling worth, and was content to work on in obscurity, humbly, but with earnestness, always having the welfare of his people at heart; faithfully, but with self-effacement, not considering the rewards and honours of this world. At the time of his death he was Rural Dean of Lambton. Though full of years, he seemed at the height of his physical strength, when he was seized with some fever which shortly caused his demise. His burial was solemn and worthy, a large number of the clergy being present to do him honour in these last rites, His Lordship the Bishop being represented by the late Venerable Archdeacon Sandys—a number of the clergy acting as pall-bearers, and amid the concourse of a sorrowing and affectionate people and friends from a distance, he was laid away peacefully to rest in the cemetery of Algonac. During an interval of several months after the death of Mr. Jamieson, the Rev. J. Barefoot, now missionary on the Brantford Reservation, had charge of the mission at Walpole Island. In the year 1886 he was succeeded in the mission by the Rev. John Jacobs, of Sarnia, who for a number of years had occupied the post of missionary to the Indians of the Kettle Point and Sarnia reserves with marked success. It may here fittingly be mentioned that the Rev. John Jacobs was the son of the Rev. Peter Jacobs, a Wesleyan missionary of the English connexion, and a native Ojibway, who laboured among members of his nation at Norway House, a Hudson Bay post in Rupert's Land. The successor of the Rev. Mr. Jamieson was born at Fort Francis, on the Rainy River, in the Province of Manitoba, in the year 1845—by a curious coincidence the very year in which his predecessor received his appointment to Walpole Island. Mr. Jacobs was educated at Huron College, and issued thence in the class of 1869. In this year he was ordained deacon by the Right Rev. Benjamin Cronyn, D.D., Lord Bishop of Huron, and was at once appointed to the mission of the Sarnia and Kettle Point reservations, where he laboured for 16 years. He was ordained priest by His Lordship in 1870. During his incumbency he built a church on each of these reservations, ministering to the needs of his people continually. It was not until after his advent in the mission that the Kettle Point Indians embraced Christianity, except a few who had been more or less identified with a Methodist mission. These, together with the rest of their brethren, are all now members of the Church of England. At the Sarnia Reservation the Rev. E. F. Wilson, the well-known founder of the Shingwauk and Wawanosh Homes at Sault Ste. Marie, had laboured about two years, learning the Ojibway language, preparatory to his entering upon his arduous undertakings in Algoma and the North-west; but the majority had received the Gospel at the hands of the Methodists. Some, however, from Walpole Island, were already members of the Church of England, and the services of the Church were now given to them regularly, in their own language, by Mr. Jacobs. When, therefore, these were established, quite a number of the more prominent of the members of the first-named mission came over and joined the Church mission, becoming earnest, active and permanent members. Resuming now the thread of the narrative relating more especially to Walpole Island, it may be observed that after 50 years of service the old Government church has at length been taken down, and a new, commodious and appropriately-built parish hall, with bell turret, has been erected through the exertions of the Rev. Mr. Jacobs. It is capable of seating 400 people, and cost \$1,500. It will be used for all parochial and social purposes, as also the place where the usual half-yearly annuities are paid. On the island 500 of the population are members of the Church of England, of whom 150 persons are communicants. At the opening of the hall the Right

Rev. Maurice S. Baldwin, D.D., Lord Bishop of Huron, officiated, and also held a confirmation service, at which 45 persons were confirmed. For the current year the churchwardens of the Church of St. John the Baptist, Walpole Island, are Ziba Bingham and Chief Lewis Fisher, and the lay-representative to the Synod is Joshua Greenbird. The Indians of Walpole Island contribute the sum of \$400 a year toward the stipend of their clergyman, besides giving liberally to the Mission and other regular funds of the diocese, affording a forcible example to many congregations who have always professed and called themselves Christian. The services in this mission are conducted entirely in the Ojibway language, the hymns used being a large collection recently compiled by the Rev. Mr. Jacobs, a number of which are translations of his own from some of our most devotional and popular hymns. In the hymnal the English version is placed opposite the Ojibway for the benefit of English visitors who may be present at a service, and for the use of missionaries learning the language. From what has been said it will be seen that our Indians in these parts are well cared for and in an advanced state of civilization. Their dwellings are excellent, and are often tastefully, as well as comfortably built, and in many cases are provided with large and well-kept orchards and fruit trees of various kinds, such as pears, peaches, plums, cherries, etc. The Indians are musical, and sometimes have organs in their houses, which they learn to play very well. The islanders have a well-trained brass band which can discourse sweet music on all fitting occasions. The pride which they exhibit in their advancement shows that they are deserving of all the efforts that are and can be made to promote their culture and spiritual progress.

INGERSOLL.—*St. James'.*—On Sunday evening, 19th inst., the congregation of this church was addressed by Rev. Cooper Robinson, the missionary sent out to Japan by Wycliffe College six years ago. When Rev. Canon Richardson, of London, in his address at our annual missionary meeting, alluded in such glowing terms to the mission work of Cooper Robinson and Mr. Stringer, and the zeal of Wycliffe College in sending them, with others, to their several mission fields, we knew not that the pleasure of hearing one of these was so near to us. This is, no doubt, due to the fact that Mr. Robinson was a classmate of our rector at Wycliffe. Mr. Robinson's description of Japan and its people and the growth of Christianity there was very vivid and interesting, and as Mr. Siki, a converted Jap, who accompanied him, sat amongst us, our kindred with his people was made more apparent. The subject of the discourse was "Missions," and the question so often asked, "Why send missionaries to civilized Japan?" was answered fully: For the same reason which took St. Paul to civilized Rome. Japan, like ancient Rome, is both civilized and religious; but of a religion of Buddhism and idol-worship. From his mission at Nagasaki the reverend gentleman has brought some of these idols. The God of Wealth was shown as one to which much homage was paid. This god is not altogether unknown in our own civilized and religious Canada! In the afternoon Mr. Siki very kindly donned his native costume, and addressed the children in the Sunday-school, relating the circumstances of his conversion to Christianity four years ago. On Monday evening following, a number of magnificent stereoscopic views of Japan were shown by Mr. Robinson, also some curios, and Mr. Siki gave a short address in Japanese, which was translated for the benefit of those not conversant with that language. A hearty vote of thanks for this pleasant and instructive visit was tendered to Cooper Robinson and his dusky friend, and they will long live in the hearts of the people of St. James'.

British and Foreign.

It is announced that a legacy of £5,000 has been left to Hythe Church, which will add £150 a year to the income of the vicar. The almshouses will also benefit to the extent of £2,000, whilst £1,000 is devised to the Church schools of the neighbouring town of Seabrook.

Dr. Tristram, in the Consistory Court recently, gave an explanation of his action in a recent case in which objection was raised to the celebration of a marriage owing to the bridegroom being a divorced person. He said that an objector to a marriage by license should communicate with the Chancellor of the diocese or the minister of the parish; he was not warranted, under the rubric, in objecting to it openly in church, and for so doing was guilty of brawling.

The anniversary meetings of the Church Army were held lately in London. It was stated that the total receipts from all sources had advanced from

£34,000 for the nine months ending December 31st, 1893, to £54,000 for the twelve months to December 31st, 1894. The funds were seriously strained in the early part of the year by the extension of the Labour Home system and the stocking and equipping of the training farms in Suffolk.

The Archbishop of Canterbury preached in Bristol Cathedral recently, where extensive work of restoration has been done at a cost of £20,000. This makes a total of £100,000 spent on the building in the last forty years, the most recent undertaking being the restoration of the Lady Chapel, the repair of the central tower, and improvements to the choir. The Archbishop, who was the guest of the Mayor, was presented with a petition in support of the movement for establishing a separate bishopric of Bristol, and asking him to consecrate, in the restored cathedral, the first Bishop for the revived See. The Archbishop reserved his reply.

THE CHURCH BUILDING SOCIETY.—The annual meeting of the Incorporated Society was held at the Church House, the Archbishop of York in the chair. The report stated that since the foundation of the society, 76 years ago, 8,176 grants had been made—2,198 towards erecting additional churches, or chapels of ease, and 5,978 for the enlargement, rebuilding, repairing, and rearrangement of the churches. The sum voted towards these works was £972,443, involving a further expenditure on the part of the public of at least £13,763,273.

The Archdeacon of Manchester commenced his visitation at Manchester Cathedral. In the course of his address he said it was alleged that endowments strangled charity, but it was the case in the archdeaconry that for every £1 of endowment £2 was raised voluntarily. Taking England as a whole, about £3,000,000 was provided by parochial endowments and about £5,500,000 was raised by the Church for voluntary and charitable purposes. If the £3,000,000 were taken away, a parish would support one clergyman, but not two or three. The pastoral work of the Church would fall to the level of the chapels, which were crippled for want of men and could only touch their members.

The Archbishop of Canterbury has addressed the following letter to the clergy and laity of his diocese on unity: "DEAR BRETHREN,—When we consider the terrible separations of the past, the occasions which gave rise to them, the hardness and uncharitableness which have ensued, their multiplications, the undeniable hindrances which they present to the conversion of the world and to its attraction to our Lord's teaching and discipleship, and when we now see so many communions and confessions—Presbyterian, Nonconformist and Roman—at home and abroad and in America, moved to desire and to seek Christian unity, who can doubt that this change is of the Lord? I earnestly trust that in our churches and chapels, as last year, the prayer for unity may be most devoutly offered in the services of Whit Sunday, and that a constant prayer for such unity as may be Christ's will ascend from many hearts."

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.

Unity.

SIR,—May I make a suggestion to my clerical brethren through your columns? The Lambeth Conference of 1878 resolved that a day should be agreed upon each year for intercession on behalf of the reunion of Christians. This year His Grace the Archbishop of Canterbury has requested that Whit-Sunday be so used. My suggestion is that we should use on that day the prayer for Unity in the Accession Service—an authorized prayer, and, at the same time, one within reach of all. S.

May 21st, 1895.

Absolution.

SIR,—Will S. D. Hague please answer the following questions? Does he consider himself invested with absolute authority to absolve? Will he undertake to remit the sins of the impenitent or unbelieving? Did he ever compare our Lord's words as recorded in John xx. 23, with the same command as recorded by St. Luke xxiv. 47, that repentance and remission

of sins should be preached in His name? Did he ever read the absolution as pronounced at the opening of morning and evening service? When he has answered these questions we will have more.

Ivy.

The Original Offer Still Open.

SIR,—Although I received only 317 orders for Hammond's "Polychurchism," or "What does the Bible say about the Church," I ordered 500 copies, which will be ready for delivery in a few days. Orders will be filled on receipt of cash, \$1.35, for ten, carriage paid, or \$1.20 carriage forward, and I will hold the original offer open till the 500 are disposed of. After that single copies will be 15 cents, quantities at 13½ cents each. Postage in addition to these rates.

ROBERT W. RAYSON,
Chairman Ont. Ch. Bk. Dep. Com.
Kingston, Ont.

"Three Handfuls of Earth."

SIR,—I question whether an anabaptist would be much impressed by the reasoning of Rev. W. E. Cooper that as the casting of three handfuls of earth upon a body was sufficient burial among the Roman Christians, therefore three handfuls of water in baptism constitute a sufficient "burial in baptism." The anabaptist would still argue that there must have been, after the casting of the earth, some disposition of the body. It was not left at the mercy of jackals and vultures. It was not really buried till it was interred. Of course no Churchman can agree with the anabaptist that immersion of the whole body, which is really submersion, is necessary to a proper performance of the sacrament. Because every well-instructed Churchman knows that though *baptizo* may sometimes mean a complete washing, as in "the washing (baptism) of pots and cups," yet it also means a partial washing, as in "the washing (baptism) of tables," and that, therefore, immersion is not the necessary meaning of the word. Hence Holy Baptism may properly be administered by immersion, or pouring, or even, less properly, by sprinkling. I say less properly, because the Church has not recognized sprinkling. "Three handfuls of earth" might satisfy the Roman Christians' conception of a burial, as Mr. Cooper says; but how about the Colossian Christians? They at least would understand by burial a coffin of earthenware, and interment in a grave outside the town. To such St. Paul writes, contrasting Jewish circumcision and baptism. Wherein lay the difference? See Col. ii. 11, 12. Circumcision was a cutting off of a part, baptism was a putting off of the whole body, of the flesh. Baptism was a complete death, burial and resurrection of the whole man. No doubt three handfuls of water are quite sufficient for a valid baptism, or one handful, or a thimbleful. The quantity signifies not. Contact with water in some way is the essential. But if baptism means the complete death, burial and resurrection of the whole man—the wholly putting off the old man and putting on the new—then it is most fully symbolized by the complete burial in the water, followed by the emerging from the water.

May 22nd.

J. D. CAYLEY.

"Whosoever Sins ye Remit, they are Remitted."

SIR,—The Rev. S. D. Hague, in his interesting letter upon the above subject, has unconsciously mooted the even more difficult problem of the origin of the "seventy," which must first be settled before the question of the power to forgive sins can be satisfactorily considered. That more than the Apostles themselves were in the room when Jesus gave the commission, St. Luke fully shows. But who were the "those with them," together with the two disciples who had walked with Jesus to Emmaus, and who returned to meet with the "eleven," (etc.)? In an article contributed to the *Eclectic* (U.S.A.), I ventured to show reason for assuming that those over and above the Apostles themselves were members of the "seventy," who thus with the original eleven, received equal power to remit and retain sins. If the power was only conferred upon the Apostles, then, notwithstanding what the Ordinal says, priests have not, nor never had this power, since one order of the Church could not possibly be viewed as capable of originating another, and conferring upon it Divine gifts only given to itself. To argue that the episcopate has the power to bestow upon an order originated by itself Divine gifts which it alone originally received, is to assume that the Church has power to create new orders, endowing them with Divine gifts at its own option, an idea repugnant to the whole conception of the Catholic Church as once and for ever constituted by Christ. This is an important subject, since either the representatives of the "seventy" were with the "eleven" when the

commission in question was conferred, or else priests have no part at all in the matter. It is needless to say that personally I hold the former view. I have several copies of the article referred to above, and would be pleased to lend them to be read, if asked by any reader to do so. Mr. Hague further raises a good point when he says: "If the ordinal is correct, then such men (i.e., those who deny to the priest the power the commission confers) ought to go elsewhere for a sphere in which to use their abilities. If the ordinal be faulty in so serious a point, then we all should be earnest and genuine enough to clear away the offence." My good friend, Mr. Hague, has yet to learn that "a strange thing has come to pass," viz., that the majority of the members of the Anglican Church know nothing of the real commission upon which their priests are sent out to act, and when it is sought to give instruction on the subject, the commission is invariably denied as a Roman invention, contrary to the Word of God. This is a sad state of things, but it is true nevertheless.

ARTHUR. E. WHATHAM.

Will Mr. De Soyres Retract?

SIR,—As Mr. de Soyres has sent you his open letter addressed to me through the columns of the *St. John N.B. Globe*, I enclose you a copy of my answer printed in the *St. John Sun*. As soon as the correspondence is closed I will send the remainder of it to you for reproduction, if you please, in the *CANADIAN CHURCHMAN*.

HENRY ROE.

SIR,—Mr. de Soyres has sent me a copy of an open letter addressed by him to me through the columns of the *St. John Globe*, which he wishes me to accept as an answer to my letter printed in your issue of the 1st of May. It is evidently no easy matter to bring Mr. de Soyres fairly to face the question of fact raised in my letter. Mr. de Soyres is a clergyman of another diocese. He assails my Bishop, making certain definite statements about him, which he considers damaging—which he intends to be damaging. I am in a position to know that these statements are every one of them untrue, and I say so. How does Mr. de Soyres meet my contradiction? He does not meet it at all. He goes off and tries to draw me off upon side issues. First he says that his review has been in print more than three months, "and yet the reference to Quebec has never been contradicted." I am afraid we are not so familiar in Quebec as we ought to be with the deliverances of Mr. de Soyres. I can only say that I contradicted his statement as soon as I saw it; and that if it had met my eye three months ago, I would have contradicted it then. Next Mr. de Soyres reproaches me for omitting, in the words I quoted from his review, a "compliment" he paid the Bishop of Quebec; and this, he admonishes me, is a very blameworthy method of quotation. Mr. de Soyres' compliment reminds me of Joab's compliment to Amasa when he stabbed him under the fifth rib. The compliment was an integral part—one of the most offensive parts of Mr. de Soyres' indictments which I was repudiating. Thirdly, Mr. de Soyres said he "quoted the statement about the removal of the book from the Quebec depository upon the protest of the congregation of the cathedral, from the official statement of the Quebec vestry itself." I have the manifesto referred to before me (which by the way, is no official statement or any statement at all of the Quebec vestry), and there is indeed a reference in it to the book in question, but I find no statement that the Bishop of Quebec placed that book in or removed it from the depository. Such a statement the writers of the manifesto could not have made, for everyone in Quebec would know very well that it was not true, inasmuch as the authentic history of the connection of Staley's book with the depository had long before appeared in the Quebec papers. As for the rest of Mr. de Soyres' letter, I have hitherto understood that private correspondence between gentlemen was sacred. This is not Mr. de Soyres' interpretation of the code of honour; and it is plain that I must hold no private correspondence with Mr. de Soyres unless I am prepared to have extracts from my letters given to the public, through the newspapers, without my leave. Having disposed of these personal matters, I beg now to restate what I asserted in my former letter. Mr. de Soyres' Review states:

1. That the Bishop of Quebec has given his official sanction to Staley's Catholic Religion.
 2. That the book was placed by the Bishop of Quebec on sale in the church book depository in the city of Quebec.
 3. That it was only removed by him upon the earnest protest of the Cathedral congregation.
- I now repeat that there is not one word of truth in any one of these statements; and I call upon Mr. de Soyres either to justify his statement or to retract it, and to withdraw from circulation the pamphlet in which it appears.

HENRY ROE,
Archdeacon of Quebec.
Windsor Mills, P. Q., May 4th.

How to Make Sermons Attractive and Profitable.

SIR,—The minister has preached two sermons—good, gospel, practical sermons—on Sunday, and he hopes they have, by the blessing of God, done some good to his congregation. Then he visits a number of his hearers during the week, but he hears nothing about his sermons. He hears a good deal about bodily ailments and the remedies for them; the weather, and perhaps the crops; politics and elections; public entertainments, or the last social scandal. The nearest to anything religious may be Church finances, or the choir and its music, or something about Low Church or High Church; but not a word about the sermons. There is as profound a silence on that subject as though he had never preached at all; and it would never do for him, either directly or indirectly, to ask his hearers what help or benefit they had derived from his discourses; or even to give them a hint, however (modest) or delicate, suggesting that they might indicate in some way or other as to whether they were interested in them, understood them, liked them or otherwise. If he were a medical man who had been ministering to their bodily health, they would be sure to tell him how they "felt now," and he, as a doctor, would perhaps know what to do or not to do next for his patients; but he, as a clergyman, hears not a whisper of encouragement, or enquiry, or of spiritual ailment or health, to indicate what should be the nature of his discourses next Sunday. There may be among his hearers gray-haired men and women who are but babes in religious knowledge, understanding and experience. There may also be among them spiritual difficulties, temptations, sorrows, skeptical doubts, weakness of faith and weakness of hope, bordering on black despair; all of which he ought to know so as to afford him suitable subjects on which to speak, either in sermons or in private conversation. But there may be also some of his hearers whose doubts have been removed, whose faith has been strengthened and whose hearts have been cheered through his ministrations, and who, while now rejoicing in hope, give thanks to God for His servant, their pastor. They ought to let their minister know such things to cheer and encourage him in his work, and such cheer will enter into his very sermons. The Venerable Archdeacon Siuclair is now, perhaps, the most popular preacher in London, England. His sermons are always written, and vigorously delivered in reading. They are simple and easy in language, practical, and exhibit thought, originality, wide reading and sympathy with his hearers. He draws immense congregations in St. Paul's Church, and is most acceptable to the working classes. He has ever been a hard-working, faithful pastor, and knows what a sermon ought to be. The following is what he said a few weeks ago at St. Margaret's Church, Westminster: "Sermons will be very largely what you make them. If the preacher fires them off over your head and you take no notice of them, and never let him know whether you agree or disagree, whether you understand or were puzzled, whether you were moved or remained cold—what can he do? He knows nothing of what you are thinking or feeling. If you want sermons to be a reality and a living sympathetic help, you must let the preacher know your doubts and difficulties; you must tell him what kind of effect his discourses have had; you must suggest subjects which you wish treated; you must encourage him without reserve to be practical, effective, useful and suggestive, bringing the light of the Gospel of Christ into every department of human life. He will be greatly indebted to you on his side, and you will find the interest of the weekly exhortation or discussion so growing and increasing that you will never wish to be absent from it. You have lost your right of free speech in the Christian assembly by reason of ancient disorders; but in this way you can still exercise its equivalent. It is in your own power to make the pulpit as vigorous, effective, real and pertinent for every aspiration of your heart, and in every enquiry of your mind, as it was in its most powerful and popular days." W. J. M.

Being Born of Water and of the Spirit.

SIR,—In your issue of May 9th, your correspondent from Franktown (Ontario Diocese) expresses himself strongly against the Bishop of Huron and his book, "Life in a Look." In such cases it is always pertinent to ask "cui bono"—does any good result accrue? The chief objection hitherto made against that book had regard to the Bishop's interpretation of "being born of water and of the Spirit." It is instructive, therefore, to set some of the Bishop's words beside those of Hooker and Westcott, who are weighty authorities with all parties in the Church. Bishop Baldwin—"To be born of water is to be born by the agency of God's Word. . . . As there are many who believe that by this word 'water' we are to understand baptism, I wish now to say on what grounds I utterly dissent from such an interpretation" ("Life in a Look," pp. 29, 30). Hooker—"I

hold it for a most infallible rule in expositions of sacred Scripture that where a literal construction will stand, the farthest from the letter is commonly the worst . . . of all the ancients there is not one to be named that did otherwise expound or allege the place than as implying external baptism. . . . When the letter of the law hath two things plainly and expressly specified, water and the Spirit—water as a duty required on our parts, the Spirit as a gift which God bestoweth—there is danger in presuming so to interpret it as if the clause which concerneth ourselves were more than needeth." (Polity, Bk. V., p. 59). Westcott—"Water symbolises purification, and Spirit quickening. The one implies a definite external rite, the other indicates an energetic internal operation. The two are co-ordinate, correlative, complimentary. Hence all interpretations which treat the term *Water* here as simply figurative and descriptive of the cleansing power of the Spirit, are essentially defective, as they are also opposed to all ancient tradition . . . the birth of the Spirit is potentially united with the birth of water. The general inseparability of these two is indicated by the form of the expression '*born of water and Spirit*' (Greek) as distinguished from the double phrase '*born of water and of Spirit*.'" ("The Gospel of St. John," note on iii. 5.). The above quotations present widely different views; but what, after all, does this balancing of authorities and appeal to names result in? Let Westcott answer: "No conclusion is of real value to us till we have made it our own by serious work; and controversy tends no less to narrow our vision than to give to forms of language or conception that rigidity of outline which is fatal to the presentation of life." ("Epistle to Hebrews," p. vi.). If controversy is thus always baneful, is it not especially so on a subject so much controverted as baptism. Exact definition of terms is here a prime necessity, and when writers like Mozley and Waterland throw out this warning it ought to carry great weight with every earnest Churchman. May I add that every Bishop is from his position entitled to the reverent esteem of the Church; for the Bible and the Catechism alike teach us that "the powers that be are ordained of God." This leads me to my conclusion that controversy is generally productive of no good result, but if it must be engaged in, let it deal with principles and not with men. This, I am sure, will commend itself to a paper like the CANADIAN CHURCHMAN, committed to no narrow partizanship. The telling words of Charles John Vaughan are significant here: "It is no small blessing, in the eyes of all but party theologians, that there should be room within the pale of a common worship for men of various opinions. It may even be regarded as one instance of God's providence over our Church of England, as at present constituted, that we have articles and formularies drawn from very various sources and incapable perhaps in some points of a perfectly logical coherence. It is thus that excellent men of conflicting doctrinal notions on many topics of secondary and on some of primary importance, have been enabled to worship together and even to minister together in a common church and at a common altar."

FIDES.

No Fear of Editorial Criticism.

SIR,—We have much to be thankful for in these days of many papers. To write without fear of editorial criticism, with good hope of seeing our scribbling in print, is quite pleasant, and, perhaps, a little too tempting. Gratitude is due to somebody for the opportunity of enjoying this recreation of a country parson. In a recent number we looked through the Gospel according to St. John, to catch the primary meaning of the term "disciples" in xx. 19. Encouraged by the result, a similar search has been made through St. Matthew, St. Mark and St. Luke. May we try to lead some of the CANADIAN CHURCHMAN readers up to what seems to be the reasonable conclusion? V. "And when He was set, His disciples came unto Him." Without being too learned, we can all be sure that there is a distinction between the multitudes and the disciples, two separate companies. St. Peter, Andrew, James and John are mentioned by name as called to follow in iv. VIII. "Another of His disciples," after his first call, hesitates, is rebuked, and called again. "The disciples" in the boat were the twelve—St. Mark iv. 10, 34, 35. IX. St. Matt. called. A crowd sit down with Christ and His disciples, two bodies of the called and voluntary followers. The same distinction is plain all through the chapter. X. "His twelve disciples," chosen and given authority and power, and called apostles—St. Mark iii. 14, St. Luke vi. 13. St. Mark says: "He ordained twelve, that they should be with Him." This will throw much light on many passages. This particular body alone are spoken to in verse 40: "He that receiveth you, receiveth Me." XI. The apostles called "the twelve disciples." XII. Our Lord goes through the cornfields with His disciples, and draws attention to them as distinct from His mother, brethren and the crowd. XIII. After the multitude had gone, His

disciples ask about the parable of the sower. St. Mark says (iv. 10): "They that were about Him with the twelve"—marking again the distinction between the twelve authorized and called, and the varying number of chance companions. XIV. His disciples distribute the bread to the multitude, and then take ship for another place. This is repeated in xv. 32. Can we imagine a few officious men forcing themselves forward to mind the apostles' business. Can we imagine Him who rebuked St. Peter for not minding his own business (St. John xxi. 21, 22) allowing busy-bodies to take the bread and distribute? Surely only those whom He had chosen would dare and be tolerated. XVI. The disciples spoken of in xiv., xv., have private converse with the Master. It seems impossible to think of any following about continually in the closest intimacy with our Lord, save those whom He invited to be with Him—St. Mark iii. 14. In xx. 17 we are told: "Jesus took the twelve aside and spoke of His death." XVII. St. James, Peter and John were on the Mount of Transfiguration, and are called "disciples." His disciples ask Him about their failure to heal the child—evidently the seven apostles left behind. XIX. "His disciples" occurs several times without anything to divert the mind from the previous meaning. XX. The last journey is begun, and He goes along with the twelve disciples, talking privately to them about the cross. XXI. Two disciples bring the ass; the disciples see the withering of the fig tree. XXIII. Our Lord speaks to the multitude and to His disciples. The old distinction. XXIV. His disciples in private met their Master on Mount of Olives. Who were they but the twelve with whom He spoke in private in chap. xx. XXV. The term is used several times. His disciples are warned of His death; murmur at the anointing of Christ; prepare the passover, and when even had come, sit down with our Lord: "He sat down with the twelve." If several others had shared His privacy all along up till the end, why should they have been suddenly shut out? Capriciousness belongeth not to God. The old distinction comes out clearly; the old principle, understood by all His followers, is carried out at the Last Supper. From verse 17 there can be no doubt that "the disciples" means the apostles. XXVII. Joseph is called a disciple, but had been so only in secret. In verse 16 the climax is reached: Then the eleven disciples went away to the place appointed them and received their commission: "Go ye and teach all nations." Throughout this Gospel there is a manifest difference made between the crowds of casual hearers, the close followers—such as His mother and other women—disciples in various places—as Joseph of Arimathea—and the well-known body of disciples called and ordained to be with the Master. The mind is constantly forced to dwell upon this distinction, until directed in unmistakable language to the apostolic band as the only recipients of the great commission. The point is not that there were never any but the twelve present, but that the attention is regularly drawn to a particular company known as the twelve, the disciples, and the eleven.

PERPLEXITY.

Justice to Rome.

SIR,—Allow me space once more to reply to Rev. F. J. B. Allnatt's letter in your issue of the 9th inst. on "Justice to Rome," also on same subject from the Rev. J. Creighton. While "being at the disadvantage now of two rev. gentlemen to one layman, as this is all I can lay claim to be, and not a brother rev. as the Rev. Mr. Allnatt kindly styles me—yet with even this odds against me I am pleased to continue this important subject, for it will all tend through your valuable paper to draw out points connected with Anglican Church history on which there is a great want of knowledge, especially with the youth of the Church in Canada, and which is so essential, if they are to be held to a true and faithful allegiance to the One Catholic and Apostolic Church, in these days of religious rivalry and man-made churches, and with much of our own teaching as tending to inculcate the idea that one Church is as good as another; and the privilege of being a member of the Catholic Church is neither understood or appreciated. To whether my rev. friends are right in their historical contentions or not, this controversy in either case will go to prove that the Church of England has all the essential qualifications and Apostolic succession to make her a true branch of the One Catholic and Apostolic Church. I am, with your correspondents, fully prepared to do "justice to Rome" for any part she may have taken with other Catholic Churches in organizing and re-establishing the British Church—after the partial overthrow of it in the British Isles, at the invasion by the Jutes, Saxons, and Angles—for before this period Rome had taken no part in the conversion of Britain. While we may desire to do justice to Rome, we should not do an injustice to the early British Church by giving to Rome more credit than is due to her—as her work has only been in part with other branches of the

Catholic Church, nor does Church history warrant it, that she should be considered as the founder of the Church of England. For we might blot Rome out of our history and there would yet remain with us a full and perfect order of succession of our Bishops from Apostolic days, and with all the essentials for a true Catholic Church—equal to that of Rome herself. I have met with this idea somewhere, that well illustrates Rome's position in England: "It is as if you allowed a lodger about the same age as yourself to occupy a room in your house, and, lo! he suddenly claimed to be, not only the owner of the house, but also your own father." The Rev. F. J. B. Allnatt in his last put four propositions in answer to mine; space will not allow my quoting them in full in replying. In the first he says: "*The British Church was literally stamped out by the Saxon invasion*—after a continued struggle it was driven (not stamped out) into Wales, Cornwall and Cumberland, where the Church survived, and has continued without a break until the present day—taking its full share with the Irish and Scotch Churches in the conversion of the parts of Britain overrun by the Jutes, Saxons, etc., forming the seven little kingdoms of the Heptarchy. After a fair and impartial study of the various sources by which these different parts of the Heptarchy were converted, it will be found that Rome's part in this work was but small compared with the other Churches named. In the 3rd, he states when Augustine arrived there were no Bishops in England at all, except Luidhard; in point of fact this is not correct, for all the Bishops driven out by the Saxons were still in the British Isles, except those who fled to Gaul, and if it is fair to suppose that the coming of Augustine, when only a monk, was equivalent to establishing an Italian hierarchy, is it not fairer to conclude that Theodore's action in his selection of Bishops to fill the vacant and new sees from the monasteries founded by the old British Church, and not in any way from Rome, together with his acknowledgment of being Archbishop of the Anglo-Saxon Church, and also determined to allow no outside interference, all combined was most certainly a continuance of the ancient Christianity of Britain, and further, when—by degrees—the Scotch, Irish and British (or Welsh) agreed to recognize the primacy of Canterbury, it was only on the understanding that this did not include the right of the Pope to interfere. Space will not allow me to dwell on the fourth proposition, but there is much in it that from my standpoint might fairly be disputed. I note only one, "*That to Rome we habitually trace the succession of our Bishops*," and I note also in part of a quotation—"As to obligations of our English nation to the great Pope who took pity on the religious desolation of our fathers, and to Augustine as his agent." From this it appears it required nearly 500 years to stir the bowels of compassion of Rome towards poor, heathen Britain. What a comparison to her compassion for us in this nineteenth century, when so actively employed in trying to convert the true and free Catholic Church of England back to the thralldom of Papacy. This from an address in Baltimore, Md., by Rev. Stuart Crockett, will suit us: "It is not too much to say that the Roman system in England is intrusive and schismatical, according to the principles laid down by St. Paul and the Canons of the General Councils"—so while some so strongly advocate "*justice to Rome*," this, and such like, has ever been the kind of justice that she has meted out to the English Church. One quotation from the Rev. W. J. Creighton and I will trespass no further; he says, "Neither can I see that it appears humiliating to admit the debt we owe to her. She was then a pure, as well as Apostolic branch of the Catholic Church." Query—was she this pure Church when she commenced her Italian Missions with us, with her Popes claiming the Divine right as the supreme head of the Universal Church. I trust you will not consider that I am presuming on your liberality of space to correspondents—but know you will make allowance for me, as I have two clerics on my hands at one time. Yours etc., W. J. IMLACH.

London, Ont., May 13th, 1895.

The Prayer Book and Shortened Services.

SIR,—The pivotal difficulty in Mr. Wright's understanding the authority claimed for the Prayer Book appears to be the passage in Mr. Leith's edition of Blackstone's Commentaries, in which the learned editor quite rightly points out that inasmuch as Canada was acquired by a treaty of cession, only so much of the English Common and Statute Law would be in force as was specifically imposed by the Crown, or adopted by legislation after the grant of a representative assembly. If therefore the proposition were that the Church as an establishment, with the Statutes of Supremacy and Uniformity, formed part of the law of the land, it would have to be maintained either by virtue of some Royal proclamation or ordinance prior to the grant of the constitution, or by some provincial statute after such grant. The framers of the instructions to early Governors would

appear to have assented to the affirmative of this proposition, and some, at any rate, of those Governors proceeded to carry out such instructions, as for instance, notably in the establishment of the fifty-seven rectories. Quite apart from this view, however, the proposition is that all members of the Church of England in Canada are in *foro conscientie* and in the Courts of the Church bound by the Ecclesiastical Law of England, including the Prayer Book, except where it has been expressly altered by competent authority. This proposition is established by the application of Blackstone's general principle to the particular sphere of the Church, that is to say, that just as when an uninhabited country is discovered and planted by British subjects, the English laws then in being, which are the birthright of every subject, are immediately in force in such country, so when in any country into which the Church has not been before introduced, any number of English Churchmen set up their Church, all the Ecclesiastical Law, including the Prayer Book, which is the heritage of every English Churchman, is immediately in force in such Church. To quote the words of Mr. Murray Hoffman: "Now this principle, which pervaded every colony founded by Englishmen, prevailed in a particular sphere whenever a Church upon the basis of that of England was established. They who belonged to such a Church were members of that of England at the time of their arrival, or voluntarily joined it here. The former brought with them—the latter adopted—the doctrine and discipline with the rules and order of the English Church." Hence it is that you cannot find in any of the declarations or enactments of the Church in Canada the formal adoption in so many words of the Prayer Book for which Mr. Wright calls. It is simply recognized and acknowledged as existing law. There never was any meeting of Bishops, or of Bishops and clergy, or of Bishops, clergy and laity, in which they proceeded to form a new Church organization in this country, but it has always been assumed on the principle to which I refer, that the law, doctrine and discipline of the Church, as it stood when the first Churchmen came to the country, was in force, and must remain in force until altered by competent authority. The Church in Canada is in fact the same Church, unconnected with the State, as the Church which is established in England. It is, of course, as pointed out by the Privy Council (in *Merriman vs. Williams*, L. R., 7 A.C. 484) a necessary result of the legal and political constitution of the Church in colonies such as Canada, that there should be provisions different from those in England, such as those for the election of Bishops without the consent of the Crown, the constitution of Ecclesiastical Courts, the providing for possible alterations in creeds and formularies, etc., but such provisions are held not to constitute a separate organization so long as there is a substantial identity in the standards of faith and doctrine—an identity which the legislation of our Provincial and General Synods has been most careful to preserve. The adoption of the Prayer Book by the Provinces of York and Canterbury in 1661, was the adoption by the whole Church of England. The Church in Canada, until the constitution of the Ecclesiastical Province of Canada, formed a part of the Province of Canterbury. The Declaration of the British North American Bishops to which I referred in my former letter, begins, "We the undersigned Bishops of the North American Colonies in the Province of Canterbury," and I dare say many of your readers will remember hearing the first Bishop of Toronto in the Bidding Prayer praying for "John Bird, Lord Archbishop of this Province." Before there were any Bishops in Canada we were nominally, at any rate, under the jurisdiction of the Bishop of London.

As regards the authority of the Bishops to make the declaration which they did at Quebec in 1851, my own view is that, at any rate, where there are no constituted synods, the Bishops represent and speak on behalf of the whole Church, by virtue of the powers of government inherent in their office—a view which is strongly upheld in the somewhat remarkable case of "Calkins v. Cheney," tried some years ago in the City of Chicago, and in which was adduced the evidence of many learned prelates, professors, authors and canonists, both from the United States and England. This question, however, is one of no importance, as the declaration in question has been fully implemented by the declarations of all the diocesan synods and by those of the Provincial Synod and General Synod to which I have referred, and in which clergy and laity were fully represented. A careful consideration of the whole of those declarations can leave no doubt as to the belief and intention of their authors, that it was to the Prayer Book in its entirety, and not simply to the doctrines, sacraments and discipline which it contained, that recognition was being given. The Canon of the Provincial Synod of Canada which enacts that "No alteration or addition shall be made to the Book of Common Prayer," except in the mode thereby prescribed—must remove such doubt, if any could possibly exist. Mr. Wright asks why, if no enactment

was necessary to introduce the whole book, should a canon of the Provincial Synod have been required to authorize a part of it, namely, the "Table of Kindred and Affinity." This table, although, as the canon referred to (No. 16) expresses it, "generally annexed to the Book of Common Prayer," never was and does not form part of the book itself. The table was set forth by authority in 1563, and by the 99th Canon of 1603 it was provided that no one should solemnize a marriage within the degrees prohibited by the laws of God and expressed in this table. As it had been objected by some that the canons of 1603 only bound ecclesiastical persons, the Provincial Synod deemed it advisable on a matter of so much practical importance to remove all doubt within the ecclesiastical province by enacting the canon in question. Mr. Wright next asks what, if the whole Prayer Book was adopted, has become of the special services for January 30th, May 29th and November 5th. These services never formed part of the Prayer Book. They were commonly called "State Services," because they commemorated certain public events connected with the political history of England, and because the use of them was enjoined by the State, or rather by one branch of the State—the Crown rather than by the Church and State together. After the service of the 20th June, which is still annexed to the Book of Common Prayer, will be found the authority for "printing, publishing and annexing" the services in question to the Book of Common Prayer, and for discontinuing such printing, etc., in the case of the three first-mentioned services—in both cases a royal warrant only. I am not sure that I apprehend the reference to the Old Calendar, but I believe I am right in saying that the calendar in the Prayer Book was not affected by the Act of the Imperial Parliament of 1752 for the alteration of the style, and that the present tables of the months are a fairly exact representation of those in the sealed books. The new Table of Daily and Proper Lessons, compiled by the Royal Commission, approved by Convocation and authorized by 34 and 35 Victoria, Chapter 37, was adopted at the session of our Provincial Synod held in 1871 (see journal, pp. 27 and 44.) The "Ornaments' Rubric" stands in a very different position from the State Service. Whatever may be its correct interpretation, it is an integral part of the Prayer Book, and as such, part of the discipline of the Church of England in Canada. I think I have now touched on all the points referred to by Mr. Wright, except the question of the Queen's supremacy. As this is somewhat collateral to the main enquiry, and would extend this letter to an unreasonable length, I shall defer dealing with it until some future occasion.

J. A. WORRELL.

May 20, 1895.

BRIEF MENTION.

The Synod of Huron meets on June 18th. St. Matthew's congregation will build a new \$6,000 church in East London.

During 1894 twenty-three members of the House of Lords died, sixteen of them being 70 or over, and only two members of the Commons died.

The "canals" of Mars, it has been calculated, would contain about 1,584,000 of our Suez canals.

In several European countries, including France and Belgium, elections are always held on Sunday.

Kenyon College recently conferred the degree of D.D. upon the Rt. Rev. John Hazen White, Bishop of Indiana.

The taking of the census of Japan is simple, but the figures are utterly unreliable. The houses are counted, and an average of five persons allowed for each house.

Mr. A. G. Heaven, of Oakville, a member of the Niagara Synod, has been left \$50,000 by an aunt in England.

Westminster Abbey is to have an "Echo" organ. This will be erected in the Triforium, under the superintendence of Prof. Bridge, and it will be played from a fifth manual, connected with the large organ by electricity.

The greatest dog-owner in the world is Gustav Joyanovitch, the cattle king of the Russian steppes. For the protection of his 1,500,000 sheep he employs no less than 35,000 shepherd dogs of various breeds.

A German has invented a chemical torch which ignites when wet. It is to be used on life buoys. When one is thrown to a man overboard at night he can thus see the light and find the buoy.

The condition of Rev. P. Roe, Inverness, Que., has taken a surprising and most unexpected change for the better.

Placed end to end in a continuous line, the streets of London would extend from the Mansion House across the entire continent of Europe and beyond the Ural Mountains into Asia.

Poet's Corner in Westminster Abbey is hidden from the outside by a block of old houses. These are to be torn down next summer as a precaution against fire, thus allowing the architecture of the chapel of Henry VII. and the old Chapter House to be seen from that side.

The prize for third year mining engineering at McGill University was this year carried off by Mr. Horace W. Mussen, son of Rev. E. H. Mussen, of Aurora.

The Turkish Ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon. By this means it would be possible to convey 25,000 cubic meters of water daily to the Holy City.

Although it can hardly be said that Queen Victoria edits the *Court Circular*, Her Majesty as a rule glances through the proofs and freely cuts out anything which does not meet with the Royal approval.

The highest salaried employee in the United States is supposed to be the president of the Equitable Life Assurance Society, Henry B. Hyde. He receives annually \$100,000. John A. McCall gets \$75,000 to be president of the New York Life.

The Queen will this year formally open a new parish church at Crathie, Scotland. The new building is in striking contrast to the old one on the road from Ballater to Braemar, which was one of the meanest churches in a country famous for the puritan simplicity of its religious edifices. It will have stained-glass windows, a highly ornamental pulpit, and other modern ideas likely to be resented by austere Scotchmen.

Mrs. Hearst, widow of the late Senator Hearst, before sailing for London, where she has gone for the season, gave \$175,000 to a board of trustees for an institution to be known as a girls' cathedral school. It is probably a fixed fact that a great Episcopal cathedral will be built at Washington in the next few years, and it is expected that a theological school and other institutions of learning will be clustered around it.

The Rev. J. Hinchcliffe, of the Piegan Indian Reserve, near McLeod, has returned from England, where he went about six months ago with his wife for the benefit of her health. Mrs. Hinchcliffe remains in England for several months longer. Strong Buffalo, the Blood chief who accompanied Mr. Hinchcliffe, has returned with him, having visited almost every portion of England and delivered several addresses.

The ruins of the Church of the Holy Sepulchre at Jerusalem are now being restored at great cost. The Emperor of Germany has contributed £25,000 toward the cost of restoration, many others having shown their interest in this sacred spot of Christendom by liberal contributions to this object. About this church cluster the holiest associations of the Christian world, and a crowd of devout worshippers, Latin, Greeks, Armenians, Copts, with not a few English and American visitors, are always to be found here.

Dr. Charles Montezuma, a full-blooded Apache, is strongly opposed to the maintenance of the tribal relation, and to the entire system of dealings with the Indian now in vogue. He says the only way to civilize the red man is to place him in direct contact with the whites, give him a fair chance to earn his own living, and let him "root, hog, or die."

A curious custom of Seoul, Corea, is the law which makes it obligatory for every man to retire to his home when the huge bronze bell of the city has proclaimed it to be the hour of sunset and the time for closing the gates. No man is allowed in the streets after that hour under pain of flogging, but the women are allowed to go about and visit their friends.

A watch has been invented which measures distance by sound. The inventor, a French officer named Thouvenin, has called the instrument a phonotelemeter. To operate it a little button is

pressed at the instant of the flash and again at the sound. In the meantime a needle traverses a dial, registering time to the one-tenth part of a second. The rest is a mere matter of calculation.

Family Reading.

Patience

Is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.—*Bishop Horne.*

Faith.

That is a rare faith which can look beyond what men call success, which can steadily bear witness to truth and righteousness in spite of indifference, which does not depend for its energy upon the artificial stimulus of praise or opposition, but draws its life from a divine and invisible spring, bearing up buoyantly in the still deep waters of cold isolation, holding fast to noble principles in the midst of petty stratagems and ephemeral expediency, still blowing at the little spark of right in the great black heap of wrong, aiming high, though all around are mean, suspicious or unconcerned. This faith is of the divine prophetic sort, but more or less must warm all leaders of the people to their work. There must be some of it in the statesman who looks beyond the commercial prejudices of the day, and dares to act on principles at which the mob are sure to hiss for years and years to come. There must be some of it in the divine who stands fast for some old truth which it is the fashion to disparage, or who dares the heresy of progress, and rests his title of reformer, not on the victories of men who conquered centuries ago, but on his own solitary struggles against prevailing favourite errors and respectable corruption.

Historical Churches.

Vienna is rich in old and historical churches, that of St. Stephen's being the most famous. It is in the centre of the city and from it radiate all the principal streets. I lingered long in St. Stephen's one day and watched the ebb and flow of humanity through the old carved portals. There were some half-burned candles on a table near a statuette of the Virgin and Child. One by one came the people, or sometimes a group of a dozen or more were there making the sign of the cross, repeating prayers or leaning over the railing to kiss the hand of the Virgin, or reaching out a handkerchief, a little dress or tiny pair of shoes with which to touch the image. Their faith was great, and they went away with lighter steps and brighter faces, feeling as if the mere touching of a garment to the carved image or kissing the marble hands would put health into a weak body or bring peace to a wounded heart. For more than four centuries this old church has kept guard over the city. It has sheltered thousands of penitents, listened to the moans of unhappy mortals, heard the confessions of saint and sinner; calmly and dignifiedly watched the course of events in peace and war. It is rich in legends and stories of the varied history of Austria. One of the most interesting is that of the Stock im Eisen—log of iron. It is said a young locksmith's apprentice was told in a dream to make an iron cirlet to be secured by a padlock that no mortal strength could force.

He made the cirlet, and as the dream commanded, fastened it about the stump of an old tree in the Church of St. Stephen's. Years afterward a reward was offered for the undoing of this cirlet. The apprentice happened to be again in the city and unlocked the padlock. He was ever afterward considered the greatest of locksmiths, and became wealthy and influential. Ever since it has been customary for young locksmiths starting out in their trade to drive a nail into the old tree stump to bring good luck, and it is therefore literally covered with nail-heads. The bells of the church were cast from Turkish cannon captured during the siege of Vienna.

"I Should Kneel Down."

There is a beautiful story told of Charles Lamb, the essayist, and one which is worth remembering.

Some friends of his had met one day at his house, and were discussing the great men of the past. Lamb had mentioned one or two whom he would specially like to see, and his friends rather flippantly began to ask him what he would do if such and such a man came into the room; how he would meet them and what he would say. Charles Lamb had answered one or two questions of this kind in the same spirit in which they were asked, saying how he would salute this great man, or ask questions of that one.

But presently flippancy degenerated into something like irreverence, as one of his friends suddenly turned to him with the question: "And what would you do if Jesus of Nazareth came in?"

Charles Lamb looked his questioner quietly in the face, and in a gentle, reverent tone, which contrasted strongly with his former answers, said, "I should kneel down."

His manner showed that he felt, and felt very strongly, that there could be but one answer to that question, but one attitude for a Christian in the presence of his Lord.—*E. M. Blunt.*

The Shady Side of Life.

When any man on the shady side of middle life has the fortitude to look around, to note the number of his old and valued friends, he is shocked to find how meagre is the list. One after another has disappeared, from no other perceptible cause than that their physical powers, originally vigorous, had succumbed in the feverish, and we might also say insane, battle of life. Too long and too diligently have they stuck to their professional pursuits, or been fascinated by the allurements of society, taking relaxation only by fits and starts, and seemingly under the impression that they have still a long career before them. Having realized a fair competence, they might very well ask themselves why they should continue to toil, to speculate and to rack their brains, when a life of comparative ease and reflection would, in all respects, be more becoming. This is exactly the question, however, which they never put. The upshot is well known. Through sundry real or imaginary entanglements, their day of safety is past. A cold, foggy, drizzly November finishes them; and at about two o'clock on a wintry afternoon they are, in all the pomp of hearse and carriages, decorously conducted to the burying-ground.

Progress of the Individual.

Every man must protect himself against the demands of his position, of the community in which he lives, and of the causes which solicit his support, if he is to secure his highest growth and do his best work. He must heed not only the imperative demand of the duty of to-day, but the equally imperative demand of the duty of the next ten years. The young minister must defend himself against the not unkindly but often too exhausting demands of his congregation and the community. This is true of the teacher, of the writer, of every man who, by position or talent, addresses the public, or is engaged in any kind of public work. The world does not, and, in the nature of things, cannot stop to think of a man's future. It leaves that to him. If it is denied its requests it may sometimes grumble, but ten years afterward, instead of discarding a spent force, it is cherishing and following a growing leadership.

There is a duty which every man owes to himself which is quite as great as that which he owes to the community. Indeed, it is in the widest sense a duty to the community; for the greatest thing which any man can do for the world is to make the utmost of the power, the force and the character which are given him, and he can do this only by taking constant thought of the conditions which elicit what is deepest and greatest in his nature.

Tried and Recommended.

I have used with beneficial results K.D.C., and have recommended it to a great many of my friends, all of whom speak very highly of it. To all who suffer from indigestion I can heartily recommend it as the best.

J. H. TIMMIS.

Secretary-Treasurer City Printing and Publishing Co., Montreal, P.Q.

The Gentleman.

It is almost a definition of a gentleman that he is one who never inflicts pain. The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast—all clashing of opinion or collision of feeling, all restraint or suspicion, or gloom or resentment; his great concern being to make everyone at his ease and at home. He is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unseasonable allusions, or topics that may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours when he does them, and seems to be receiving when conferring. He never speaks of himself unless compelled—never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, and he never even intimates or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults; he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned on philosophic principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny.—*Cardinal Newman.*

The Church of God, Unalterable.

The Church is a divine institution, not a mere human association. It is constituted by God, *not made by man.* Its representative on earth is the family. The divine Master weaves the family idea into His teaching about the Church, as He does no other. We breathe it when we say the prayer which He taught us to repeat, "Our Father." He roots it in the sacrament which makes us His members, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." (St. John iii. 5).

Man can no more alter the character and essentials of the Church of God than he can contrive substitutes for father and mother, and invent some new method of entering the world to supersede natural birth. He seeks to do this and his efforts are on exhibition all around us. He depraves the divine organization into a voluntary association, and lowers his language about it accordingly. To him entering the Church is joining it as one does a club. To the divine Master it is being born into it. The idea of joining the Church of God is utterly abhorrent to the mind of Christ. It is an utter impossibility. One might as well talk of joining a family as of joining the Church. The idea of the Church is a closed question. Our Lord and Saviour Jesus Christ has closed it in His Holy Word. All the essentials of the Church in faith, polity, sacraments and worship, are closed questions for us, who are within the fold. They may be and are to those without open questions about which

one may think one thing, and another maintain the opposite, and this must always be the case with them, while they refuse the divine authority of the Church, and degrade her to the level of a voluntary association, depending for her existence and continuance upon the accidents of human opinion and preference.—*Bishop of Springfield.*

Whitsunday.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but can'st not tell whence it cometh and whither it goeth."

Our Lord's words suggest many lessons, but one of especial and incontrovertible importance; reverence for the presence and work of that Holy Visitor whose festival this is. Reverence for Him, in the Bible which he inspires, in the Church which He governs and sanctifies, in the souls, whether our own or others, in which He deigns to dwell. It is easy to become familiar with the outward tokens of His presence; to use language which has no meaning apart from Him; to forget that He is the Lord and giver of life; without whom Holy Scripture, the Church, the New Birth, the New Life, would be empty phrases. If nature is full of interest and wonder, if the bodily frame which we inhabit, like the sea or the sky, are ever presenting to us new material for thought, much more is this the case with the mysterious depths of the human soul. And few things, perhaps, weigh more heavily on those of us who know that life is already on the wane, and that the greater number of the years for which we shall answer hereafter must have already passed, than the recollection which at times steals over us, of that almost unnoticed multitude of thoughts, feelings, aspirations, pointing upwards and onwards, which have presented themselves in the presence chamber of the soul, and then have vanished away, and left no trace behind. Whence came they? Those glimpses of nobler truth, those sudden cravings after a higher existence, those fretful, uneasy yearnings, full of wholesome dissatisfaction with self, those whisperings, those voices, which would not for a while allow us to rest; but which, as the years have passed—is it not often thus?—have died away into silence. Whence came they; and whither should they have led us on? Ah! we have said to ourselves, or the world has said to us, that the foolish enthusiasm of youth has passed, and that with middle age we have succeeded to common sense and ripe discretion. It may be so, but there is, at least in some cases, another way of reaching the result.—*Canon Liddon.*

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla.

An Adventure of Rubens.

Rubens was thirty-five years old when he returned to Antwerp, his own city, there to build for himself a beautiful house, in which he lived till his death, which took place in 1640. One of the rooms on the first floor was assigned to his pupils, and a smaller one served him for his own private studio, where he painted many fine pictures. It was absolutely forbidden to his scholars to enter this room. When he went out he took the key with him, and his old servant, Francesco, who sometimes had the care of it, was the only person permitted to enter.

One day Rubens received a letter from a prince who begged him to visit him at his castle, twenty miles from the city, for the purpose of painting his portrait. At the moment of his departure, consigning the key to Francesco, he charged him on no account to allow any one to enter the room on pain of instant dismissal from his service. The next morning the pupils came, according to custom, to Rubens' house, to copy some pictures the master had given them; and learning of his departure for the castle of Prince de P—, the boldest among them gathered around Francesco, begging him to allow them to enter, if only for five minutes, into the studio of the master. But he replied at once that it was quite impossible, and that he should never think of disobeying the ex-

press commands of his employer. One of the scholars, the richest among them, drew from his purse a gold piece, and said to him:

"This is for you if you will consent to our petition, and we promise never to speak of it to any one."

"It is impossible, quite impossible," answered Francesco; but, unable to resist the temptation of becoming the owner of the beautiful gold piece, he yielded, little by little, to their prayers, and at length took the key and opened the door.

The students, impatient to enter—each one pushing and thrusting away the other—one of them, wishing to be the first, and being strongly impelled by his companions behind him, fell, as ill luck would have it, directly upon the last picture of Rubens, the "Deposition from the Cross," of which the colors were still fresh. The face of the Virgin and the arm of Mary Magdalen were effaced by this accident.

No words can express the absolute terror that fell upon the group of students, who, pale and motionless, stood like so many statues. After a short silence Francesco exclaimed:

"An evil genius tempted me, and I am punished indeed; but not one of you young gentlemen shall go out from this room without having repaired the harm you have done."

"Impossible!" cried the pupils with one voice. "We are not skilful enough even to touch the grandest works of our great master; we are not capable of it; we cannot do it."

Then Francesco, placing himself before the door, said in a solemn voice: "No one shall go out of this room except over my dead body."

Seeing the inflexible determination of the servant, the oldest student—the same who had offered the gold piece—said: "Francesco is right in what he says. We have done the harm; we ought to repair it to the best of our ability; so let us draw lots to decide who shall do it."

Having said these words, he took a leaf from his pocketbook, tore it into strips, wrote on them his own name, and those of his companions, and, putting them together in a hat, told Francesco to draw out one. He at once obeyed, and drew out a strip on which was written the name of the youngest of all, who at once declared with great emphasis that it was very unjust that he should be made to repair the damage caused by the others, for he had entered the studio the last of all, and consequently had pushed no one. But his companions, without heeding him for a moment, rushed headlong from the studio, and Francesco made haste to shut the door and put the key in his pocket, leaving behind him the youth whom fate had destined for the accomplishment of so difficult a task. After some time he rang the bell. Francesco came, and, seeing that he had painted the face of the virgin and the left arm of the Magdalen, gave the prisoner his liberty. We may imagine, however, poor Francesco's state of mind. He desired the return of his master because the moments of expectation were terrible to him, and he dreaded it because he expected to be instantly dismissed for his disobedience.

At length Rubens returned. He would not go up-stairs to change his travel-stained garments, but said to Francesco, who stood behind him, not daring to look him in the face: "Give me the key of my studio. I want to see again that last picture that I painted; it will make me famous, and will make the envious tremble. Quick! quick! the key!"

Francesco gave it up quickly and followed his master, trembling from head to foot.

Rubens entered his studio, and surveying his masterpiece with loving eyes, he could not refrain from exclaiming: "Look, Francesco, look! See how beautiful the face of the Virgin is! Look at the left arm of the Magdalen; it seems to me even finer than the other."

Francesco at these words felt a new life within him, and, unable to contain his joy, threw himself at the feet of his master and told all that had taken place in his absence. When he reached the part of his story relating that the names of all were written on strips of paper from which the name of the one who was to paint the picture was drawn by lot, Rubens did not allow him to finish,

but exclaimed impatiently and anxiously: "Which one was it who repaired the injury? Quick! quick, Francesco! give me his name!"

Francesco replied—"The Young Vandyck."

Two Stupid Boys.

Dean Stanley once said to a boy, "If I tell you I was born in the second half of 1815, can you tell me why I am called Arthur?" The name of the hero of Waterloo was then on all men's lips.

When nine years of age Arthur was sent to a preparatory school. He was bright and clever, but he could not learn arithmetic. Dr. Boyd writes in Longman's Magazine that the master of the school, Mr. Rawson, declared that Arthur was the stupidest boy at figures that ever came under his care, save only one, who was yet more hopeless, and was unable to grasp simple addition and multiplication.

Stanley remained unchanged to the end. At Rugby he rose like a rocket to every kind of eminence, except that of doing "sums." In due time he took a first-class at Oxford, where the classics and Aristotle's Ethics were the books in which a student for honours must be proficient. He would not have done so well at Cambridge, whose senior wrangler must be an accomplished mathematician.

On the contrary, that other stupid boy, "more hopeless" than Stanley, developed a phenomenal mastery of arithmetic. He became the great finance minister of after years, William E. Gladstone, who could make a budget speech of three hours' length, and full of figures, which so interested the members of the House of Commons that they filled the hall, standing and sitting till midnight.

The story has two morals. One is, that a boy may be stupid in one study, and bright in all the remaining studies. The other moral is, and it is most important, that a boy may overcome by hard study his natural repugnance to a certain study, and even become an eminent master of it.

"Be Not Conformed to this World."

We must influence the world or the world will influence us. We must act or we shall be acted upon. If we do not try to straighten the world to the standard of right, the world will bend us to the standard of wrong. The fashions, the follies, the maxims, the customs, the practices of the world exercise a moulding influence on all who yield to their power. If we are to withstand these influences we must plant our feet on the Eternal Rock, we must oppose the current of worldly influences, even though we resist unto blood, striving against sin; and we must be steadfast, unmovable, always abounding in the work of the Lord. If we are passive and listless we shall be overcome; we must actively oppose those influences which seduce us or assail us; we must neither be beguiled by earth's blandishments nor swept away by its rushing tides. We must stand fast in the faith.

"This One Thing I Do."

The conquering word is, "This one thing I do." The difference between the amateur and the artist is that the one pursues an art by spirits, as a *parergon*—a thing that is done in the intervals of other occupations—and that the other makes it his life's business. There are a great many amateur Christians amongst us, who pursue the Christian life by fits and starts. If you want to be a Christian after God's pattern—and unless you are you are scarcely a Christian at all—you have to make it your business, to give the same attention, the same concentration, the same unwavering energy to it which you do to your trade. The man of one book, the man of one idea, the man of one aim is the formidable and the successful man. People will call you a fanatic; never mind. Better be a fanatic and get what you aim at, which is the highest thing, than be so broad that, like a stream spreading itself out over miles of mud, there is no scour in it anywhere, no current, and therefore stagnation and death.

For nervous headache use K D.C.

The Hidden Treasure.

CHAPTER XII. CONTINUED.

"But what says Anne to all this?" asked Jack. "Why, she was terribly shocked at first, especially at Sister Barbara's leaving off her nun's dress, but then you see Father William upholds her in it, and even Father Barnaby says it may be as well, so long as she is out of her convent, and so long as she is such an old woman. Sister Barbara laughed heartily at that, I promise you, and so did your father when I told him. For you see, she is a fair lady even now, and as graceful as a willow. I have seen many an older and plainer woman married. However, she is just as one of ourselves, and I may say in your ear that she is much pleasanter and more useful in the house than poor dear Anne."

"You must not find fault with Anne, dear Cicely," said Jack. "She has had a good deal to contend with, and I daresay it is a trouble to her to see Sister Barbara so different from what she expected. But does not Sister Barbara go to church with Anne?"

"Aye, that she does, and says her prayers at home as well, and works for the poor folks, besides embroidering a cope for Father William. And do you know, I heard her talking to Anne one day about that very matter. Says Anne, 'I don't see, Sister Barbara, how you can find any relish for prayer and meditation, and yet be so much occupied with worldly matters.' 'My dear,' says Sister Barbara, 'I never enjoyed prayer and meditation so much in all my life as I do now, when I come to them from helping Dame Cicely about the house, or making tarts and sweetmeats for your father, or doing some good turn for neighbour Burton!'—for I forgot to tell you that Dame Burton is brought to bed of twins after all these years, and you never saw anything so delighted as Sister Barbara was with the babies. I don't suppose she ever saw one before in all her life."

"Well," said Jack, very much interested, and desirous of bringing Cicely back to the point.

"Oh! Well, says Sister Barbara, 'I never took so much comfort in prayer and meditation in all my life before, no, not when I had hardly anything else to do.' Anne did not seem very much pleased at this, and she says, 'I always thought a religious life was one thing, and a secular life was another.' 'Oh, my dearest sister,' replies Sister Barbara, 'I have been thinking that perhaps we have been mistaken in that very thing, and that all lives ought to be, and may be religious lives—that of the family, as well as that of the cloister.'"

"I believe she is right," said Jack with decision. "Certainly, God set people in families long before there were any convents, as far as I know, and I suppose He knew what was good for them."

"Ah, well, my dear lad, these are matters too high for us," replied Cousin Cicely. "Anyhow, I am glad Sister Barbara is so content, and I wish she might abide with us, for she is like sunshine in the house, so she is—and as kind and pleasant with me as an own sister, for all she is a born lady, and we but simple folk. I only wish Anne would take pattern by her, for she is a kind of thorn in your father's side as she goes on now, and that is the truth."

"I think Anne looks worse than ever," said Jack. "She hath such a scared look. Does she continue her penances?"

"Oh yes, and increases them every day. I never saw her so silent, and now she has taken to visiting the poor folk, she just wears herself to a shadow."

"Does she visit among the poor folks?" asked Jack. "I should think that would cheer her up a little."

"So it would, I think, if she went about it in a different way," replied Cicely, "but you see she makes a penance of that as she does of everything else; and somehow the poor folks seem to feel that she does, and that spoils it all. Now, when I go about among them, I just do it in a neighbourly way. I gossip a bit with this one about her baby or her married daughter, and with that one about the new gown she is making for her little maid, or her old mother, mayhap, and I sit and hear the old folk tell their old tales about the times that were so much better than these, you know; and really I think I enjoy it as much as they do; and I come

home feeling better and more disposed to be thankful for the good things about me. But Anne, she takes no interest in all their little plans and fancies, and unless she can do something directly for them, she will not stay. She sometimes talks to them about their religious duties, and blames them for not going to church, but she never sits down for a bit of neighbourly talk. So they don't like her, and don't feel at ease with her, and she feels that, and it makes her colder than ever."

"I understand that," said Jack. "She does it for task work, and not because she loves God and her neighbour for His sake. She seems to think that God is a hard master and a harsh judge, and not a kind, loving Father. I wish she could see things differently, and that Sister Barbara could bring her to her own way of thinking. I am sure she would be happier and better."

"I wish so, too," said Cicely. "You know Anne was always set in her way, and has a great opinion of herself. She talks a good deal about humility, but bless you, my dear, people can just as easily pride themselves on their humility as on anything else, if they are so disposed."

CHAPTER XIII.

SISTER BARBARA.

Jack and Sister Barbara were soon on the best of terms, and he learned to love the kind, genial lady, as if he had known her all his life. He was both amused and touched to see how she enjoyed the ease and freedom of her present life, and with what zest she entered into all the family plans and occupations. She was very particular in observing the canonical hours, and she fasted on Fridays, as indeed they all did; but her fasts were very different from poor Anne's, who ate hardly enough at any time to keep soul and body together. Sister Barbara seemed to think it quite enough to abstain from flesh, and she cooked many nice little messes for fast days, answering Anne's objection by reminding her that they always did so in the convent. The children in the neighbourhood, and those who came to the shop on errands for their parents, were a perpetual source of interest and enjoyment to her; and she showed a remarkable aptitude for tending and amusing babies, which must certainly have come by nature, for, "do you know," said she one day, "I never saw a little baby near at hand till I saw Dame Burton's twins!" "You were never meant for a nun, madam!" said Master Lucas, somewhat bluntly. "You should have married some gallant gentleman and had children of your own!"

(To be continued.)

To Make Pure Blood

There is no medicine before the people equal to Hood's Sarsaparilla. It is the standard spring medicine and blood purifier, and it possesses peculiar merit which others try in vain to reach. It really makes the weak strong. Do not neglect to purify your blood this spring. Take Hood's Sarsaparilla now.

Hood's Pills become the favourite cathartic with every one who tries them. 25c. per box.

A Dangerous Member.

More good people lose their influence for good by an immoderate use of the tongue than in any other way. If good men and women would stop a moment before replying to a hostile or slanderous critic, and could learn to return a pleasant word, no matter how justly provoked, the impression they would leave on their opponents might win assent, at least, to the power of religion as peaceable and peace producing. We all speak too quickly and talk too much, especially when excited. A word is as hard to recall as a slander, and friendships are often broken by a single sentence thoughtlessly spoken. An illiterate saint, unable to read, came to be taught a psalm. Having learned the verse, "I will take heed to my ways, that I offend not with my tongue," he stayed away six months, and on being asked why he had not come back before, replied, "I haven't yet mastered the verse I learned." It is hard, indeed, but indispensable to Christian influence to be able to hold one's tongue.

Hints to Housekeepers.

SAVOURY RICE.—Three ounces of rice, half a pint of milk, one ounce of butter, two ounces of grated cheese, pepper and salt. Wash the rice and boil it in the milk till quite tender. Add pepper and salt to taste. Butter a dish, spread half the rice on it, sprinkle half the cheese on it, add the rest of the rice, sprinkle over the rest of the cheese. Put the butter on top in small pieces and brown in a quick oven.

K.D.C. Pills the best all round family pills on the market.

SAVOURY OMELET.—Four eggs, three ounces of butter, salt, pepper and chopped parsley. Beat the eggs lightly together, sprinkle in the parsley, pepper and salt. Have the butter quite hot in the pan, stir in the eggs and shake the pan to keep the mixture from burning. As soon as the edges are set, fold over, cook lightly for a moment, turn on a hot dish and serve. A little grated ham may be added if liked.

To make delicious fresh fish balls take one-half pint of cooked fresh fish, one-half pint of hot mashed potato, one tablespoonful of butter, one level teaspoonful of salt, one-eighth of a teaspoonful of pepper. Mash the potato fine and beat the butter and fish into it. Shape into flat cakes. When brown on one side turn and brown on the other. Serve immediately.

K.D.C. Pills tone and regulate the bowels.

The strawberry pineapple makes a delicious fruit tart. Peel and cut in small bits a good-sized strawberry pineapple. Cook it thoroughly until it is a soft marmalade, adding enough sugar to sweeten it well. Then stir in an even teaspoonful of cornstarch mixed to a paste with a little water. Add the grated yellow rind of half a lemon. Line a tin pie-plate with pastry, pour in the pineapple and set the pie in the oven to bake for about half an hour. Beat the whites of three eggs to a stiff froth. Add three even tablespoonfuls of powdered sugar and the juice of half a lemon. Spread this meringue over the pie roughly; smooth meringue is not a success. Dredge this meringue with a little powdered sugar, and set it in a cool oven for about fifteen minutes, when it should be coloured a delicate straw colour. If the oven is too hot open the door slightly, and let it cook in this way. It is essential that it should cook slowly. Serve the pie cold.

Nut creams are a delicious dessert, if a little troublesome to make. Filberts, almonds, hickory nuts, black walnuts, etc., may be used. Having picked out the meats and freed them from skin as far as possible (you should have a pint in all), they must be pounded to a paste, with a little white of egg. Then make a custard with the yolks of three eggs, half an ounce of gelatine and a scant pint of milk. Stir and sweeten and cool as before, and add the nut paste, mixing carefully until smooth. Flavour and deepen the tint with caramel. Serve with whipped cream, sweetened, flavoured slightly with vanilla, and put to chill separately.

Take K.D.C. for sour stomach and sick headache.

Pour four quarts of boiling water on one and one-half ounces of ginger, one ounce of cream of tartar, one pound of brown sugar and two lemons sliced thin; put in two gills of yeast, let it ferment 24 hours and bottle it; it improves by keeping a few weeks, unless it is very hot weather, and is a very nice beverage.

I was attacked severely last winter with Diarrhoea, Cramps, and Colic, and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life.

Mrs. S. KELLETT, Minden, Ont.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

Gentlemen.—I have used your Yellow Oil and have found it unequalled for turns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it. Mrs. HIGHT, Montreal, Que.

Delicious

Food, crisp pastry, delicate cake, good digestion, all come with the use of **Cottolene**, and it saves money as well. Its wonderful success has brought numerous imitations. Genuine has the trade mark—steer's head in cotton-plant wreath—on every tin. Take no other. Made only by

The
N. K. Fairbank Company,
Wellington and Ann Sts., MONTREAL.



Roy's Visitor.

Roy wasn't very well pleased, for he had hoped his Aunt Anna would bring with her, to make a visit, Tom instead of Nannie. Of course, he would be glad to see either of his cousins; but Tom was a boy, and Roy was getting just big enough to conduct himself a little loftily toward girls. However, there was no help for it, and after thinking it over Roy concluded to make the best of it—which was very wise on the part of the little lad, since he couldn't do anything else.

The next morning, bright and early, Nannie and her mother arrived, and before the day was half over Roy and Nannie were having the best sort of a time; for Nannie was so full of fun, and didn't expect Roy to play with dolls, as he was afraid she might do, and she had been Tom's companion for so long that she knew how to throw a ball and spin a top quite as well as Roy himself.

Although Roy lived in the city, he was fortunate enough to have a very good sort of play-ground. There was a vacant lot next to his father's house; it was fenced in so that no intruders could gain entrance; but the man who

Chas. J. Musson

240 Yonge Street,
Toronto

BOOKS FOR THE CLERGY

The Book of Common Prayer. from the original manuscript attached to the Act of Uniformity, 1662; with three Appendices by the Rev. James Cornford, M.A. 5to, cloth, 648 pages. \$3.50.

The Book of Common Prayer. With Historical Notes. The source of each component part, and the date at which it was incorporated in the book, and stated in the margin. Edited by Rev. James Cornford, M.A. Lecturer at the London College of Divinity. 12mo cloth, 338 pages. \$1.75

The Teachers' Prayer Book. Being the Book of Common Prayer, with introduction, analysis, notes and a commentary upon the Psalter. By the Rt. Rev. Alfred Barry, D.D., Assistant Bishop of Rochester, late Bishop of Sydney, and Metropolitan Primate of Australia and Tasmania. 16mo, cloth, 288 pages. 75c.

Same with a Glossary by the Rev. A. L. Mayhew, M.A., \$1.25.

owned the lot was a neighbor, and Roy was allowed free access to it through an opening made by taking down a board in his father's fence.

"Oh, what a nice place!" exclaimed Nannie when she saw it. "O Roy! we can play all sorts of things here. See that big old box: we can turn it up on end and make a house of it, or we can have it for a den or anything."

"But it will be so open," said Roy; "or, if we put up that big board top for a door, it will be too heavy when we want to go in or out."

"I'll tell you what let's do, then: let's put up a curtain."

"So we can," agreed Roy; and before long they had arranged it to their satisfaction.

"We might have a feast out here," said Roy, "if we had anything to eat."

"I have some candy," said Nannie. "And I believe the cook will give us something," returned Roy; "she is real good about such things."

So the two children ran to the house, to find that the cook was just going to put some gingerbread in the oven.

"Give you some for your party? To be sure I will," she told them. "Here, I'll put some batter in these little pans, so it will bake quickly, and you can have some milk and some crackers. How will that do?"

"Oh, finely!" exclaimed the children. "Mary, you are just as nice as you can be."

Before long the feast was spread out on the top of a barrel, and they made ready to enjoy it.

"Oh, here comes company!" cried Nannie.

"Where? where?" exclaimed Roy in alarm, peeping out from his curtained doorway.

Nannie laughed. "Why, through the fence."

"I don't see any one," continued Roy. Then he laughed, too. Oh, yes, I do; it is Kittikins. She is coming to call on us."

"Walk right in, Mrs. Kittikins," invited Nannie. "Won't you take luncheon with us?"

"Meou!" answered Kittikins.

"That means yes," said Roy.

"Have some gingerbread, do!" and Nannie offered Roy's cat the dish most politely.

"She won't eat gingerbread," said Roy; "we must give her some milk."

"What shall I put it in? We have only the pitcher and glasses."

"Take the gingerbread out of the pan and put it in that."

"To be sure! That will be just the thing." And while the children munched their gingerbread, Kittikins lapped her milk with slow content; and the last drop disappeared with the last crumb of gingerbread.

"Now, what shall we play?" said Roy.

"I'll tell you," returned Nannie. "Let's play we are early settlers, and that this is our little log cabin. Then we can pretend that Kittikins is a dreadful wolf, and we can be—oh, so frightened when she attacks us!"

"That will be fine," agreed Roy. So they entered their little house, and drew the curtain. Presently Kittikins poked in her inquisitive little nose.

"What is that?" said Nannie, in pretended alarm.

"A wolf! a wolf!" cried Roy, starting to his feet and reaching for a supposed rifle.

"Oh," screamed Nannie, "the dreadful creature!" And they both started from their retreat after poor, meek little Kittikins, who fled in wild alarm, with a tail twice its natural size.

This was the first of many plays that the children had on the old lot; and when Nannie came to take her departure Roy really cried:

"O Nannie! you're just as nice as a boy," he said, "I wish you'd stay and be my sister."

But Nannie couldn't do that; and soon after the weather became too cold for such an open house as the box one, and so it had to stand deserted till Nannie should come again.

Babies

and rapidly growing children derive more benefit from Scott's Emulsion, than all the rest of the food they eat. Its nourishing powers are felt almost immediately. Babies and children thrive on Scott's Emulsion when no other form of food is assimilated.

Scott's Emulsion

stimulates the appetite, enriches the blood, overcomes wasting and gives strength to all who take it. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Emaciation, Consumption, Blood Diseases and all Forms of Wasting. Send for pamphlet. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

AGENTS! AGENTS! AGENTS!
The grandest and fastest selling book ever published is
DARKNESS DAYLIGHT
OR LIGHTS AND SHADOWS OF NEW YORK LIFE
By Helen Campbell, and Supt. Byrnes, with introduction
By Rev. Lyman Abbott.
It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from flash light photographs of real life. Ministers say "God speed it." Every one laughs and cries over it, and Agents are selling it by thousands. 25-1000 more Agents wanted—men and women. \$100 to \$200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

OUR OFFER OF Historical Pictures

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good, sound Church teaching, and interesting Church news.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1894 and also the subscription in advance for the year 1895, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms.

CANADIAN CHURCHMAN,
Cor. Church and Court Sts
Entrance on Court St.

One New Subscriber

We will mail to any person sending us one new yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 30c.

FRANK WOOTTEN,
"Canadian Churchman."

Offices—Cor. Court and Church Sts Toronto.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
FINEST BELL METAL, (COPPER AND TIN)
Send for Price and Catalogue.
NEWARK BELL FOUNDRY, BALTIMORE, MD.

Births, Deaths & Marriages

DEATH.

At the parsonage, Braebridge, Ont., on the 15th inst. Louisa Ada, beloved wife of the Rev. James Boydell, M.A.

Indigestion

Horsford's Acid Phosphate is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventive of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to
Horsford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
For sale by all Druggists.

THE GOVERNOR-GENERAL AND COUNTESS ABERDEEN

The Lieutenant-Governor and Mrs Kirkpatrick give their patronage to the performance, in concert form, of the

3 Act Opera

"The Lily of Killarney"

IN THE
Grand Opera House,

Tuesday, June 4

Webster Choral Society

Proceeds for Home of Incurables.

Reserved Seats. - 50 and 25c.

Subscription Book at Nordheimer's, and plan to open to subscribers Saturday, June 1; to the public Monday, June 3.

A Ride up Snowdon.

I am sure I need not tell you that Snowdon is the highest mountain in Wales, for I expect you know all about it. But I am going to tell you how some years ago I rode up to the very top, and very wet and cold I was when I got there.

But I must begin at the bottom of the mountain, and tell you all about my ride.

We were a large party, and we had planned to make an ascent from Llanberis. But it was such a wild wet day that we were obliged to give it up, and went on to Bethgeiert, a name I am sure you know, from the interest that must always cling to that most touching story of the dog and the child—a story that never failed to bring tears to my eyes when I was a child; and I am not sure that even now I can read it without feeling a little uncomfortable—the "pity" of the whole story is so great.

Well, I must go back to our ride. We all started one morning very early, before the sun had really got up properly. But it seemed so mild and nice, that we went off in great spirits up the steep road, the beginning of the mountain.

You have no idea what a long ride it is up to the top of Snowdon! When we got about a quarter of the way up, the rain began to pour in such big heavy drops. Then we found ourselves enveloped in mist, and as far as scenery went, we might as well have stayed at home.

We rode strong little mountain ponies, which required no guiding at all, it being so much safer to let them go as they liked, as they are such clever climbers. There is one dangerous part which is called "saddle-back," and it was perhaps well it was veiled in the fog, as our ponies stepped cautiously over the narrow bit of rock, with such a sudden steep descent on each side, down and down, into a valley far below!

However, we passed it all safely, and began the upward climb again. How cold it grew, it is difficult to describe. At last, when we were rapidly becoming icicles, we were cheered by seeing a little hut and a shed, and we realized the fact that we were on the top of Snowdon.

But alas, we saw nothing but clouds and fog, above us, below us, and around us, on every side. We were so cold, however, that I think we could hardly have enjoyed a view had there been one. We found shelter in the hut, and what a queer little hut it was! with a tiny stove, instead of a fire-place. The man who lived up there was impressed upon my memory as having no nose, or only a very little bit of a one; whether he one day slipped on the steep mountain-side and knocked the top off, history does not tell, but the fact was plain to see—he had lost the top of it.

We now discovered that, besides being frozen, we were starving! So we began to hunt for our noseless friend, to ascertain his powers of entertaining us, and a very quaint meal we had about eleven o'clock that morning, in that desolate-looking hut. We had bread and butter, toast and cheese, and milk, and were very thankful when our chilled frames gradually came to life again. I could not use my hands at first, they seemed so completely frozen. However, quaint as our meal was, we enjoyed it, up in the middle of the clouds as we were.

Soon our ponies were brought from their little shed where they always sheltered, and as the fog seemed less thick, and the rain had happily ceased, we began our homeward journey.

When we had descended about half-way, quite suddenly, like a fairy scene at a pantomime, the fog lifted like a curtain, and then, what a lovely peep we had of the world below us!

All seemed so small to us; from our height we could see lakes looking like ponds, forests like plantations, and white houses studded here and there amongst fields and woods and streams and hills. One longed to gaze and gaze for hours; but it was not to be, for, as suddenly as it had lifted, down came the fog curtain again.

We waited some time for it to clear, but in despair at last slowly wended our way downwards, perhaps feeling a little disappointed we had seen so little of the scenery, but also pleased with ourselves that we had really been up to the very "top of Snowdon."

We had just time to take a hurried peep, with much pity in our hearts, at the grave of Bethgeiert, and then drove on to our next destination; and I hope, children dear, if you ever go up Snowdon, you will not have quite so much fog, but also that you will be as merry a party as we were.

THE COUNTESS OF HUNTINGDON.

Kate and Her Bird.

Kate went to the country to visit her cousin, and she was much pleased with all she saw. Some robins had built a nest on a small pear tree in the yard, and they used to watch the birds every day.

One day, Kate and her cousin Dick saw the robin come to the nest with a cherry in its mouth. Dick said there must be young birds in the nest, and the old bird had brought the cherry for them to eat. Dick climbed up to see, and he counted four young ones in the nest. He wanted to take them out, but Kate told him that would be wrong. They were too small for Kate to see them from the ground, but she came every day to see if they had grown big. In a short time they were so big that she could see them put their heads out of the nest.

One day there was a thunder storm. It rained very hard, and the wind blew so that Kate and Dick could not go out. After the storm they found one of the little birds on the ground. It had been blown out of the nest. They took it in the house, and fed it till it grew large. Dick gave it to Kate to take home with her. It became so tame that it would sit on her hand and sing.

Bessie's Horse.

When Bessie was a little girl, she asked her father for a horse.

"What would you do with a horse, my child?" asked her father.

"I would ride on his back," said Bessie.

Her father told her she was too little to ride on a horse, but when she was old enough to ride, she should have a horse. So when Bessie was grown to be a young lady, her father bought her a nice horse. He was so big that she was afraid of him. He was afraid of Bessie, too, for he would not let her touch him. Then Bessie scolded him, and called him a bad horse. When her father heard her, he said:

Pure Blood

is absolutely necessary in order to have good health. The greatest affliction of the human race is impure blood.

There are about 2400 disorders incident to the human frame, the large majority arising from the impure or poisonous condition of the blood.

The best remedy for all blood diseases is found in Hood's Sarsaparilla. Its remarkable cures are its loudest praise. It is not what we say but what Hood's Sarsaparilla does that tells the story.

No remedy has ever had so marked success, or won such enormous sales.

Scrofula in its severest forms yields to its potent powers, blood poisoning and salt rheum and many other diseases are permanently cured by it. For a general Spring Medicine to remove those impurities which have accumulated during the winter, or to overcome That Tired Feeling, nothing equals

"I wish to say that 3 years ago we had a beautiful boy born to us. At the age of 11 months he breathed his last, a victim to impure blood. On Aug. 4, 1891, another boy was born, who at the age of two months became afflicted with the same disease. We believed the trouble was constitutional, and not common sore mouth. I procured a bottle of Hood's Sarsaparilla and commenced to give it regularly to both mother and baby. Improvement began at once. We have succeeded in eradicating the scrofulous blood from the system and today we are blessed with a nice, fat baby boy, 18 months old—the very

Picture of Health,

all life and full of mischief—thanks to Hood's Sarsaparilla. I am a minister in the Methodist Protestant church, and it affords me much pleasure to recommend Hood's Sarsaparilla to all as a safe, sure remedy. Even my wife, after taking Hood's, became healthy and fleshy and has the bloom of girlhood again." REV. J. M. PATE, Brookline Station, Missouri.

HOOD'S Sarsaparilla

Novel Effects. Latest Styles

In Wall Papers, Friezes, Room Mouldings and Stained Glass. Samples sent free.

Designs for Stained Glass and Interior Decoration submitted.

Exterior and Interior Painting in all branches

ELLIOTT & SON,

94 Bay Street.

GEORGE EAWIN,

Issuer of Marriage Licenses. County Clerk. Office—Court House, 51 Adelaide Street East. House—299 Gerard St. East, Toronto.

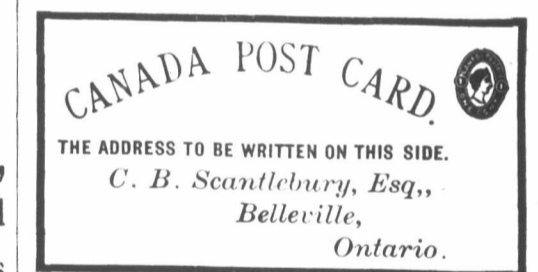
"If you want your horse to love you, you must be kind to him."

Then Bessie went to the barn every day, and spoke kindly to him. She took him an apple one day, and he liked it so well, that he let her pat him on the neck. They soon became good friends.

—Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

THE WALL PAPER KING! OF CANADA.

Address a Post Card as follows:



Then Write upon the other Side:

Dear Sir, 1895. Please send me samples of Wall Paper suitable for (mention Rooms) and not to exceed (mention Price) per single roll. I saw your advertisement in (mention Paper). Yours truly,

YOU will receive by return mail samples of Wall Paper suitable for any kind of a home and which we positively guarantee better, and lower in price than any other house in Canada. The samples will be large and in sets comprising Wall Paper, Ceiling Paper and Border, and will enable you to make a selection for an entire house as you sit by your own fireside and with your friends to assist in the selection.

You have absolutely no responsibility in the matter—you simply write the postal as above and we do all the rest—send you samples inclosing order blanks, a guide "How to Paper or Economy in House Decoration," showing how to estimate the quantities required for the different rooms, and directions for ordering, etc.; in fact we entirely relieve you of the trouble and anxiety of Wall Paper shopping. We Positively Guarantee Satisfaction. Can we say more?

Our Mail Order Department reaches throughout the Dominion. We pay the express charges on all orders of a reasonable size. Full instructions with samples.

C. B. Scantlebury,

BELLEVILLE - ONT.

WALL PAPER from 5 cents to \$10 per roll

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER MENEELY & CO. PUREST, BEST GENUINE BELL-METAL WEST-TROY, N. Y. CHIMES ETC. CATALOGUE & PRICES FREE

Toronto Markets.

Table with columns for Grain, Meats, and Dairy Produce, listing items like Wheat, Beef, Mutton, etc. with prices.

Table with columns for Meats, listing items like Dressed hogs, Beef, Mutton, etc. with prices.

Table with columns for Dairy Produce, listing items like Butter, Eggs, Turkeys, etc. with prices.

Table with columns for Vegetables, listing items like Potatoes, Onions, Apples, etc. with prices.

R FLACK Groceries and Provisions

Canned Goods in Great Variety. GROSSE & BLACKWELLS' JAMS, JELLIES Etc.

466 GERRARD ST. E. TORONTO

Dr. Pearson's Hypophospherine

The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.

D. L. THOMPSON, Homeopathic Pharmacist, 394 Yonge St., Toronto

PATRONIZE THE BEST

The Banner Laundry

The Offices—387 Queen St. West. 607 Queen St. West. The Works—424 Adelaide St. West.

W. H. Stone, Undertaker.

YONGE 349 STREET. OPPOSITE ELM. Telephone No. 932.

Buy the New Climbing Rose

Crimson Rambler. Fine Plants only 75c. by mail. Finest Climbing Plant ever sold.

H. SLIGHT, City Nurseries,

411 Yonge St., TORONTO. Headquarters for Cut Roses, Fine Wedding Flowers, Floral Offerings

Meneely Bell Company

CLINTON H. MENEELY, Gen. Mgr. TROY, N. Y., and NEW YORK CITY. Manufacture Superior Church Bells

Pelee Island "St. Augustine" Wine

(in quantities to suit purchasers) \$1.50 per gallon. All orders outside the city carefully packed and promptly executed.

BANJO.

Thorough Instructor for Parlor and Stage. RICHARDS' BANJO SCHOOL, Cor. College & Spadina Ave

Life Insurance

UNDER THAT MOST POPULAR PLAN... THE COMPOUND INVESTMENT

North American Life Assurance Co.

Head Office, Toronto, Ont. Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period...

THE INVESTMENT ANNUITY POLICY issued by the same company contains special advantageous features not found in any other form of policy contract.

WILLIAM McOABE, Managing Director

THE OXFORD PRESS

The Old-Established Church Printing House.

Church and Society printing of all descriptions at moderate rates. MUSIC PRINTING a specialty.

G. PARKER

Successor to Timms & Co. 33 Adelaide St. West, Toronto, Ont. PLEASE NOTE THE NEW ADDRESS

USE Alaska Cream

THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS. And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.

PRICE, - - - 25 CENTS. MADE BY STUART W. JOHNSTON Toronto, Ont.

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS PER DOZEN 25c. PER PIECES. York Street (2nd Door North of King), G. F. SHARPE.

Begin

The New Year with a supply of good TEA and COFFEE. Get it at Hereward Spencer & Co.'s

63 1/2 King Street West Toronto Phone 1807.

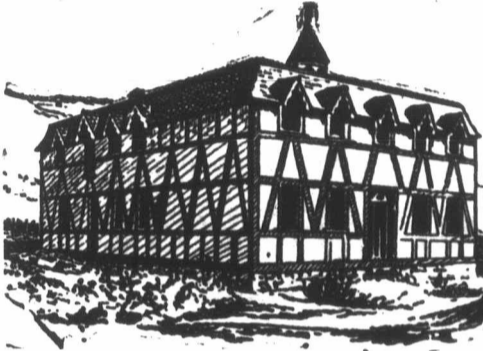
Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING

Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times

Printing Co., Ltd. N.W. COR. CHURCH & COURT STS., TORONTO



Boarding School for Indian Children

MEDICINE HAT, Assa.

Help is urgently needed to complete the above by doors, windows, flooring, plastering, and to furnish.

\$1,900 has to be Raised. The building is beginning to suffer from being exposed to the weather. Children are waiting to be taken in. Government grant for maintenance promised. \$2,000 already expended.

Please send something. All subscriptions will be thankfully acknowledged by REV. W. NICOLLS, Medicine Hat P.O., Assa.

B.B.B.

cures by its purifying action on the Stomach, Liver, Bowels and Blood. It aids digestion, corrects bad bile, removes impurities, and regulates the secretions. This is the reason why in every case B.B.B.

Cures

Dyspepsia, Constipation, Biliousness, Bad Blood, Headache, Kidney and Liver Complaint, Obstinate Humors, Old Sores, Scrofula, Rheumatism and Debility. In all broken down conditions of the system,

B.B.B.

cures quickly and surely; it does not first tear down to build up afterwards, but from the first dose it strengthens and invigorates the whole system, and perfect cure surely follows rapid improvement. In Springtime B.B.B.

Cures

"that tired feeling," due to clogging of the system during winter, by impurities derived from the greater quantity of food eaten and from lack of exercise. Take B.B.B. in Spring, because

B.B.B.

cures Boils, Blotches, Pimples, Sores, Eruptions, Rashes, Skin Diseases and all impurities of the blood, from a common pimple to the worst Scrofulous Sore. The thousands who have used it are convinced of its merit, and recommend it strongly.

Cures

Beautifully Illustrated

Books Booklets and Cards

In Monotint and Colour, for the Season, at greatly reduced prices, as follows:

- Booklets at 5c. Each. Booklets at 10c. Each. The Rest of Faith, Something Cheap, My Darling Shoes, Spring Flowers, Driving Home the Cows, An Evening Song, Evening Hymn, Dear Baby, Song of Innocence, Somebody's Mother, Bring Flowers, Picturesque Wales, Christmas Bells, New Years Bells, In the Country

Packets of Beautiful Cards, Flowers and Verses. 12 in Packet, price 10 cents.

- 15 Cents Each: The Robin's Song, Corals, My Lighthouse, Snow Flakes, Winter Roses, The Hermit Thrush, Meadowsweet, Christmas Night, A Visit from St. Nicholas, Water Lilies, Hymn to the Flowers. 25 Cents Each: Buttercups and Daisies, Sunlight and Shadow, Winter (Shakespeare), Twilight Fancies, Artist Gallery, Jesus, Lover of My Soul, Births and the Birds, Friendship Greeting, For Auld Lang Syne, All's Well, My Greeting, Give my Love Good Morning, Scott Pictures, Shakespeare Pictures, Pictures from the Holy Land

"Bible Rays." 12 Illustrated Little Books with Verses. Price in box, 20 cents.

- 40 Cents Each: Golden Leaves, Country Sunshine, The Birds' Christmas, Autumn Leaves, Evergreen, The Time of Roses, In the Springtime, Toilers of the Sea, Cloudland, Winter Snow, Christ Stilling the Waves, Harbour Lights, Poet's Greeting, Fair Flowers, Seasons, Haunts of Bryant

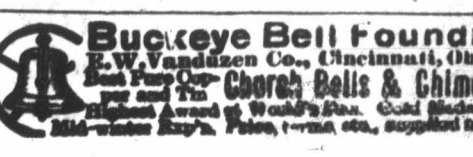
- 50 Cents Each: Love Lyrics, Morning Songs, Hymns for Children, Spring Songs, The Path of Hope, Constant Christmas, The Shepherd's Daffodil, His Loving Kindness, Noon Song and Sketches, Summer Songs, Children's Prayers, The Glad Year Round, While Shepherds Watch'd, Walking in the Light, We are Seven, The Shepherds Fold

- 60 Cents Each: Dickens' Christmas, By Stormy Seas, Spring Flowers, The Heavenly Way, Patch Work Quilt, Harpstrings, In the Harbour, Lucy

- 85 Cents Each: Thistle-down, The First Christmas, The Old Farm Gate, The Halo, The Old, Old Story, Golden Harvest, Granny's Glasses, Holy Childhood, Love Divine, Spirit of the Pine

Canadian Churchman

BOX 2,640, Toronto, Ontario. Office—Cor. Church and Court Sts.



Buckeye Bell Foundry. E.W. Vandusen Co., Cincinnati, Ohio. Church Bells & Chimes.

INCORPORATED 1886 **TORONTO** HON. G. W. ALLAN PRESIDENT
CONSERVATORY OF MUSIC
 COR. YONGE ST. & WILTON AVE.

EDWARD FISHER, Musical Director
 SPECIAL SUMMER SESSION, JULY 2 TO AUG. 3
 60 LECTURES AND CLASS LESSONS designed for music teachers and advanced music students.
 H. N. SHAW, B.A., Principal Elocution School
 Special Session for Teachers, Public Readers, Clergymen and others.
 Calendar and Prospectus sent free

Trinity College School,
 PORT HOPE.

Will re-open after the Easter Holidays
 On **THURSDAY, APRIL 18th, 1895**
 Applications for admission or for a copy of the School Calendar may be made to the
REV. C. J. S. BETHUNE, D.C.L.,
 Head Master.

HELLMUTH LADIES' COLLEGE,
 LONDON, ONT. CIRCULARS.

DEPOT OF THE Church Extension Association,
 418 QUEEN ST. WEST, TORONTO.
 Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.
 Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

MONSARRAT HOUSE

1 Classic Avenue, TORONTO.
DAY SCHOOL FOR YOUNG LADIES.
 Next Term commences April 25.
MISS VENNOR, PRINCIPAL.
 (Late Trebovir House, London, Eng.)
 A thorough course of instruction will be given in English, Mathematics and Modern Languages. Pupils prepared for University examinations.

"St. Augustine"
 COMMUNION WINE

One of many recommendations from the clergy:
 The Deanery, London, Ontario,
 26th December, 1894.

To Messrs. J. S. Hamilton & Co., Brantford:
 Gentlemen,—The "St. Augustine" you sent is exactly what I have been anxious to get for some time past. I have never met with any wine so admirably suited for communion purposes.
 Yours faithfully,
GEO. M. INNES, D.D.,
 Dean of Huron and Rector of St. Paul's Cathedral.



Stained Glass Windows
MEMORIALS
 Our Specialty
N. T. LYON,
 141 Church St.
 Toronto

Bishop Bethune College
 OSHAWA, Ont.

UNDER THE CHARGE OF
 The Sisters of St. John the Divine.
 Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to **THE SISTER IN CHARGE**, or to
 The Sisters of St. John the Divine,
 Major Street, TORONTO.
 Trinity Term, April 21st, 1895

Bishop Strachan School FOR GIRLS.

ESTABLISHED 1867
PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$228 to \$252 per annum, with an entrance fee of \$12. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.
 School re-opens (First Wednesday) in September. Apply for Calendar containing Course of Study, &c., &c., to **MISS GRIER, Lady Principal.**

THE CHURCH OF ENGLAND DAY SCHOOLS FOR GIRLS,

53 Beverley Street, Toronto.
 Under the management of the Sisters of the Church.
 Next Term Commences Sept. 10th.

Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

DUFFERIN HOUSE,
 TORONTO, ONT.

Miss Dupont's Boarding and Day School for Young Ladies.
 ESTABLISHED 1872.

The course of study comprises all the requisites of a thorough English education—Latin, the Foreign Languages, Music, Drawing and Painting. The best masters in the city attend the school, and good resident and foreign governesses. The House is situated in an open and healthy part of the city, with ample ground for recreation, and offers all the comforts of a refined and pleasant home. For terms and circulars apply to **MISS DUPONT, 196 John street.**

ALEXANDER & CABLE CO
 ENGRAVERS.
MEMORIAL BRASS TABLETS.
 CORRECT STYLES - CALLING CARDS.
 INVITATIONS &c.
 MAIL BOX 555 DAY STREET, TORONTO.

Urgent Appeal!

The Kiscock Homes, Macleod, Alberta
 Funds greatly needed to continue the work of the above Homes. No really destitute child refused admittance—white half-breed or Indian. They are fed, clothed and instructed. We are thus trying to raise them from a life of degradation, obeying the words of Christ, who said, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven." Contributions and Offerings earnestly appealed, for should be forwarded to **Rev. F. SWAINSON, Macleod, Alberta, N.W.T.**

Moving Season M. Fisher's Express Line

Office, 553 Yonge Street.
 Furniture, Pianos, Baggage, etc., removed to all parts of the city or country at moderate rates. All orders promptly executed and satisfaction guaranteed. Double van, per hour, 60c.; per day, \$5. Single van, per hour, 40c.; per day, \$3.50. Telephone 3091.

JONES & WILLIS,
 Church Furniture Mfrs

ART WORKERS IN
 Metal, Wood, Stone and Textile Fabrics.
 43 GREAT RUSSELL STREET,
 (Opposite the British Museum.)
 LONDON, W.C.
 AND EDMUND STREET,
 BIRMINGHAM, ENGLAND.
 Concert St., Bold St., LIVERPOOL.

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.
CHADWICK BROTHERS
 (Successors to J. A. Chadwick)
 MANUFACTURERS,
 136 King St. East, Hamilton, Ont.

McCAUSLAND & SON
 Memorial Windows

Superior General Church Glass
 HIGHEST AWARD CHICAGO.
 76 King Street West, Toronto.

1895 Wall Paper.

Our Showroom at 156 Yonge St. is filled to the ceiling with all the
 Novelties for Interior Work,
 Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

Consolidated Plate Glass Co.

London, Ont.
 Plate Glass Store Fronts
 Leaded Work
 LARGEST STOCK IN CANADA
 ASK FOR PRICES

THE CANADIAN PHOTO-ENG BUREAU
 ENGRAVINGS OF EVERY DESCRIPTION.
 BEST METHODS
 BEST WORK
 SEND FOR SAMPLES
 16 ADELAIDE ST WEST TORONTO.

J. YOUNG,
 THE LEADING UNDERTAKER AND EMBALMER
 Telephone 679. 347 YONGE ST.

FOR SALE.
 A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$300 cash, will sell for \$200. Address **ORGAN, CANADIAN CHURCHMAN Office, Toronto.**

SURPICES and Cottas in Linen and Muslins
 New Price List just published on application to **THOS. PRATT & SONS, 22, 23 and 24 Tavistock Street, Covent Garden, London, W.C., England.**

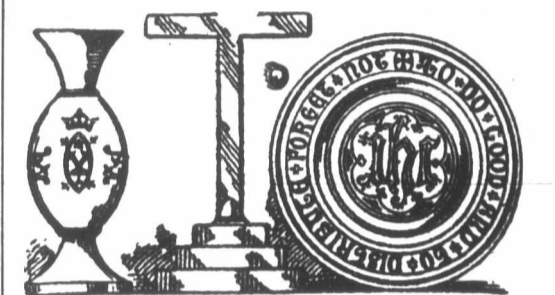
SANCTUARY SHOES, in black and colours, for Men and Boys. Price list on application. **THOS. PRATT & SONS, Complete Clergy Providers, 22, 23 and 24 Tavistock Street, Covent Garden, London, W.C., England.**

DIGNITARIES' and Clerical Silk Hats, Soft, Hard and Folding Felt. Illustrated price list on application to **THOS. PRATT & SONS, Clerical Tailors and Hatters, 22, 23 and 24 Tavistock Street, Covent Garden, London, W.C., Eng.**

CLERICAL CLOTHING. If not visiting London, write for our new illustrated catalogue, samples of cloth, and directions how to take measures, and order by post. **PRATT & SONS, Outfitters, 24 Tavistock Street, Covent Garden, London, W.C., England**

WOOD WORK. Lecterns, Pulpits, Choir Stalls, Communion Tables, Litany Desks, Seatings, Reredoses, &c. Designs prepared and Estimates given. Apply to **THOS. PRATT & SONS, 24 Tavistock St., Covent Garden, London, W.C., England.**

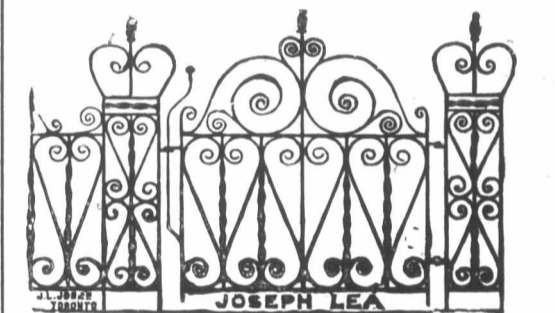
Church Brass Work.



Memorial Pulpits Lecterns, Ewers Gas & Electric Lighting Fixtures, &c

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd.
 111 King St. W., Toronto.
 Write for Catalogue.



Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto.
 Formerly of St. Thomas.
 Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

Special attention given to architect's work either by contract or by the hour. Special designs furnished. Catalogues on application.
JOSEPH LEA, Manager.

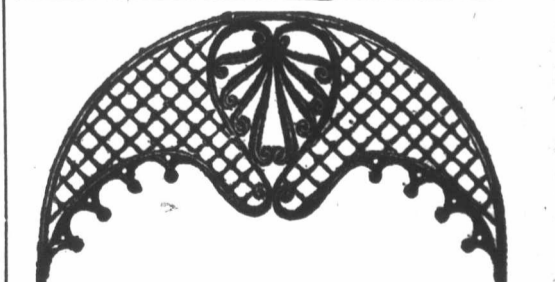
Good Things for Garden and Greenhouse

A full assortment of Fresh Flower & Vegetable Seeds

Plants All kinds of Bedding, Decorative and Hardy.

Cut Flowers. Designs
 Send for Catalogue, free. Wedding Decorations at lowest prices.

Grainger Bros.
 DEER PARK CONSERVATORIES



Artistic House Decorations
 Grille and Moorish Fretwork for Arches, Stairs, Screens, etc.

Send name for lot of designs, free.
OTTERVILLE MFG. CO., Ltd.
 OTTERVILLE, ONT.
 Please mention CANADIAN CHURCHMAN.