

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY JUNE 4, 1896.

[No. 28.]

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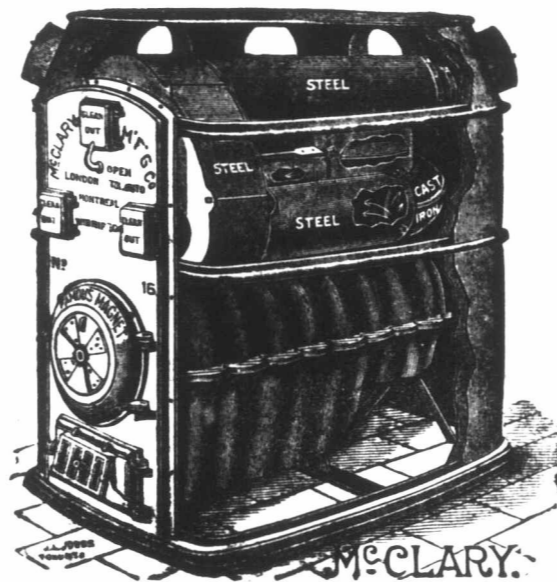
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Lessons for Sundays and Holy Days.

June 7.—FIRST SUNDAY AFTER TRINITY.

Morning.—Jos. 3, v. 7 to 4, v. 15. John 17.

Evening.—Josh. 5, v. 13 to 5 v 21; or 21. Heb. 12.

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

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 317, 520.

Processional: 84, 260, 292, 393.

Offertory: 192, 232, 275, 365.

Children's Hymns: 160, 329, 335, 572.

General Hymns: 14, 241, 242, 262, 308, 516.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 182, 317, 324, 558.

Processional: 163, 175, 274, 300.

Offertory: 160, 174, 235, 366.

Children's Hymns: 194, 330, 336, 573.

General Hymns: 17, 159, 268, 285, 474, 544.

FIRST SUNDAY AFTER TRINITY.

To keep the commandments of God is a work entirely above our own strength; therefore this season opens with a prayer to Almighty God, that He would have compassion upon our weakness and send us the grace that is necessary to assist us in this great work. Having thus prayed for Divine strength, the epistle proceeds to instruct us in the first and great commandment; which is love: love to God, and to our neighbour for His sake. The motive by which St. John urges Christians to this duty seems especially suited to us, who have during the past season been duly commemorating the wonderful love of God in our redemption and sanctification. We have "seen and testified" that the Father sent the Son to be the Saviour of the world, and we have been outwardly professing thankfulness to our God, for "sending His Son to be the propitiation for our sins;" now we are called upon to show our gratitude to Him who "has so loved us," by "loving

one another." The terrible consequences of neglecting this Divine command, are awfully brought before us in the parable of the rich man and Lazarus, which is chosen as the Gospel for the day. The rich man in the parable was punished, not because he was rich, but because he loved and indulged himself, instead of loving and succouring his neighbour. His example is therefore a warning to all, whether rich or poor, young or old, who live only for themselves, without caring for or forwarding the welfare of others. It serves also to teach us that self is the great enemy we have to conquer, and the subduing our own unruly wills and affections the great work we have to do, before we can enter that promised land to which our Saviour is leading us. Here, then, the lessons for the day supply us with comfort and encouragement; showing that if we fight against these spiritual enemies with as much zeal and ardour as the Israelites used in subduing their earthly foes, we may hope, like them, to be led on to victory. As they were ordered to put their feet upon the necks of the kings whom they had conquered, so we must not rest satisfied until we have brought our thoughts and our very senses into captivity unto the law of Christ. As they were to "let none remain" of the idolatrous nations which they took, so we are to imitate them in rooting out of our hearts with a holy severity every sin which our baptismal vow has bound us to renounce. Like them, also, we must "be very courageous" to keep and to do whatever is written in the book of the law of the Lord, and to "cleave to the Lord our God," and to love Him. Like them, however, we shall not be able to "get the land in possession through our own strength, neither shall it be our own arm that shall help us, therefore while we are diligent in running the way of God's commandments, we must, in the words of the collect, acknowledge "the weakness of our mortal nature," and pray that He "who fought for Israel" will also fight for us, and enable us "to please Him both in will and deed."

AN ADDRESS TO CHORISTERS.

The following address delivered by Mr. Robert W. Sarge, choirmaster at the Church of St. John the Evangelist, Hamilton, to the members of the choir at one of their meetings, deserves a wider circulation. We therefore publish it, hoping its thoughtful and suggestive contents may be read to advantage elsewhere. Its value in directing the mind and heart, when engaged in the Eucharistic service especially, to become attuned to the corresponding service perpetually offered in heaven, as set forth in the book of Revelation, cannot but be noted and appreciated by the devoted chorister: "A great deal of the success in a choir depends largely upon each member, and only when all work in harmony can much good be accomplished. If members of the choir accept from God and His minister the grand privilege of taking part in the service, they should give the very best of their ability to make the service reverent and imposing. It is said that there are choirs whose singing is almost a means of grace; it is done so beautifully, so reverently and with so much care that it lifts up the whole service to a higher level; but also it has been said that there are choirs whose members during the service turn over their music books, whisper, laugh, and who are not praying—yes, and the people (to whom

the choir is an example) see it, and a chill comes over the service, and those who ought to be nearest God when in His presence, and helpers of the service, are actual hindrances. Therefore the secret is "reverence," the one thing choristers owe to Almighty God and to the congregation. There cannot be a greater advantage befalling a boy than that he should belong to a choir; it will help him along the narrow path of duty, if he conscientiously attaches himself to its service. In the first place he has the advantage of a musical education free, and there is nothing more desirable and more worthy of cultivation than music, but the second and greatest advantage of being a chorister is the religious training he undergoes which tends to make him not only wiser but better morally. Indeed, it is a very solemn thing to be a chorister; the office is a very holy one and should not be entered upon without earnest prayer for God's help, and it is also in many ways a very dangerous one. It is a solemn office because it gives the chorister a distinct part in the service just as the clergy have their part. The chorister is, in fact, in his degree, one of the ministers of the Church. It is a very holy office because it gives the chorister many more means of learning to be holy than others have. He is more often at church, and sings the Psalms and hears the Bible read more than others. But it is also a dangerous office, for opportunities of becoming holy when neglected leave him worse than they found him. And the devil does, and will, we may be sure, seek the ruin of him who should be the holiest; he will tempt him to pride on account of his voice, and to forget the force of holy words by often using them carelessly. A chorister, then, should live a humble life of prayer and great watchfulness, guarding himself at every point, fearing lest he should fall in his high calling, and trusting in the love and mercy of God to help him to keep him from sin in the hour of temptation. His duty on earth is that of the angels in heaven, to sing the praises of God before His throne, and his life must be, as far as possible, the life of an angel of obedience and love to God and man, and of spotless purity in himself. He must never let his tongue with which he sings to God, be used for an improper word. His surplice will remind him of those white robes which the blessed ones wear in the heavenly courts, and the only desire of his life should be, to join hereafter the eternal choir of saints and angels who shall sing God's praises and do His will for ever and ever.

A CHORISTER'S DAILY PRAYER.

O Almighty God, who hast chosen me thy servant, to lead thy worship upon earth, give me also the grace to live up to my holy calling; give me thy Holy Spirit to rule my heart that I may suffer all things rather than offend Thee by sin. Let my service, together with thy priests on earth, remind me of my union with my great High Priest Jesus Christ, my Saviour, in whose most Holy Name I offer my prayer unto Thee—Amen.

TORONTO DIOCESAN CONFERENCE.

The committee appointed in accordance with the resolution of the Synod of the Diocese of Toronto last year, to arrange a Diocesan Conference, have sent in their report to the Executive Committee. The Rev. H. Symonds was elected Chairman, and Rev. T. C. Street-Macklem secretary.

treasurer. Subsequently, Rev. Prof. Clark kindly consented to act as corresponding secretary. It was originally hoped that the Conference could be held last spring, but it was impossible to complete the arrangements in so short a time. The date has not yet been absolutely fixed, but it will probably be immediately after the meeting of the General Synod next September. This will enable the Committee to secure the Bishop of Nova Scotia, Dr. L. H. Davidson, and other distinguished speakers. The Lord Bishop of the diocese has kindly consented to preside over the Conference, and has expressed the hope that it may be most successful. To some of the subjects in the following programme three speakers have been assigned, to others two. Twenty-five, twenty and fifteen minutes respectively will be allotted to the speakers, and voluntary speakers will be allowed ten minutes. It is also proposed to hold services in three of the city churches on the eve of the Conference.

PROGRAMME.

- I. Amusement and Recreation in the Christian Life.
 - (a) Their place generally.
 - (b) Recreation and Sunday.
- II. Preaching.
 - (a) The Layman's Consciousness of his own Needs.
 - (b) The Preacher's Conception of the Layman's Needs.
- III. Social Problems.
 - (a) The Church's Message to the Capitalist.
 - (b) The Church and Civic and Secular Agencies.
- IV. The Services of the Church.
 - (a) Order and Liberty in the use of them.
 - (b) Doctrine and Ritual: How Related.
- V. The Work of the Church.
 - (a) Church Clubs and Laymen's Leagues.
 - (b) Clergy Houses in Country Districts.
- VI. The Parish.
 - (a) Church Social Gatherings: Their Use and Abuse.
 - (b) Can the Present Parish System of Financial Management be Improved.

Amongst the speakers who have promised to take part in the proceedings are: The Bishops of Huron and Nova Scotia, the Bishop-elect of Niagara (conditionally), Rev. Dr. Pratt of Detroit, Rev. Dr. Tatlock of Detroit, Rev. S. D. McConnell, Brooklyn (conditionally), the Provost of Trinity University, the Principal of Wycliffe College, Rev. Prof. Clark, Hon. S. H. Blake, Q.C., His Honour Judge McDonald, Brockville, Dr. L. H. Davidson, Montreal, A. H. Dymond, Esq., Brantford.

SHIFTING RESPONSIBILITY.

The temptation to shift responsibility for results to Divine Providence, seems to be almost irresistible to many people; and they constantly charge to that Providence trials and burdens which they have brought on themselves. There is a class of happenings in this world which are beyond the control of the wisest and strongest; they spring from the order into which we are born, and we have no more to do with them than with the cosmic forces. These happenings are often sorrowful and calamitous; they bring loss and anguish with them, and when they come we can only bow our heads and say, "Thy will be done." There is, [however, a much larger class of happenings which are the fruit of seed of our own sowing; we, and not Providence, impose these burdens and are responsible for these trials. We are constantly, however, shirking this kind of responsibility. We neglect sanitation, and when sickness comes we talk about inscrutable providences; we foolishly live at a rate of expense which our incomes do not justify, and then, when debts embarrass and distress us, we rail at the hardness of fortune, and count ourselves victims of circumstances; we fail to deal with practical matters

with intelligence and judgment, and when disaster overtakes us, we grow bitter and call the world unjust and harsh. In a thousand ways we refuse to recognize the fruit we are compelled to eat as having grown from the seed we have planted with our own hands; and we lay upon Divine Providence sorrows and trials which we have brought upon ourselves. There is a great deal of suffering for which the sufferers are no more responsible than was Job for the calamities which smote him in the midst of his prosperity, and blighted the fair garden of life which he had planted and nurtured; but there is a still greater amount of suffering which springs directly out of our misdeeds, weakness, folly, or blindness; it is hard to bear, but it is just and wholesome if, instead of holding God responsible for it, we recognize in it the harvest of our own sowing. This is a world of order and of moral purpose, and the deed cannot be separated from its consequences. We are, in large measure, the creators of our conditions; if these conditions are hard, let us look well to ourselves before we rail at fate or charge our misfortunes upon Providence.

THE MISSIONARY FIELD.

TURKEY.—Bishop Blythe writes to the *Times* that he is now proceeding with the buildings of the "Anglican College" (St. George's) at Jerusalem, and appeals for help to secure the completion of the chapel and clergy-house, if possible, before next rains.

SOUTH AFRICA.—Affairs in the Diocese of Natal seem now to be progressing quietly. There, as elsewhere in South Africa, recent events in the Transvaal, and now in Matabeleland, have put all lesser matters into the shade.

The S. P. C. K., in its recent monthly report, gives a picture of the church at Buluwayo. It has the appearance of a thoroughly substantial building of brick, designed to keep out the too great heat. It is evident that the church has taken its place permanently in the life of the town, and we have no doubt that it will be freely used for intercession during the present distress.

We so naturally associate Australia with sunshine and calm, that it is a shock to learn that St. Aidan's Church, at Marden, in the Diocese of Adelaide, has been wrecked by a hurricane. With commendable promptitude the diocese responded to an appeal from the bishop, and the work of repair proceeded so quickly that in less than two months from the disaster the church was to be re-opened. The bishop's appeal stated that the parishioners of Marden being almost exclusively market gardeners, whose fruit trees had been seriously damaged by the gale which destroyed their church, it was necessary to obtain money from other quarters.

MELANESIA.—(From a correspondent)—March 19, 1896.—Our last news from Norfolk Island is to February 10th. At that date the bishop was once more in good health, and the party generally were well; the most ailing being the Rev. A. B. Comins and the party of young Norfolkers who had been with him at Siota. Mr. Comins, however, writes in full expectation of being able to carry on his usual work. Archdeacon Palmer, speaking of the break-up of the drought, says:—"All the last week it has been more or less wet, such a blessed rain! Our fields, which were the colour of the road, and in which our poor cows stood helplessly and hopelessly for something to eat, are now a lovely green with grass which the cows can crop. It seems impossible to believe how fast the grass grows, and the people are not yet tired of exclaiming, 'How lovely it is.' But it takes months for *kumeras* to grow, and we have 200 mouths to feed." The Rev. A. Brittain has been recruiting for a short space at the Otupua, Timaru, with his friend and the good friend of the mission, Mr. George Grey Russell. Mrs. Colenso

has been staying with the Purchas family at Chalinor-house, Auckland. A new carpenter, a promising young man, has joined the Mission staff from Sydney; and a school-master is hoped for from New Zealand, for the Norfolkers' school, which Mr. Buchanan has worked up well. The "Southern Cross" is to leave Auckland on Thursday, March 26th; possibly she may wait for the English mail until the 28th. The ship is now, we trust, with her new waterways and other repairs, really in good order. It is proposed to bring out the annual report and "Island Voyage" on May 1st.

Bishop Tucker, of Eastern Equatorial Africa, has expressed his views to the Acting Administrator at Mombasa (Mr. Pigott) very strongly in favour of the immediate abolition of slavery, as opposed to its gradual extinction, as advocated by some authorities. Two difficulties have been urged against prompt action. It has been asserted, first, that the immediate abolition of slavery is likely to result in a disturbance of the peace of the country; and, secondly, that those freed may be placed in distress. Mr. Pigott asked the bishop of his opinion on the whole subject, and in a letter to the Administrator the bishop says that, "if adequate and fair compensation is given to those owners who, in view of the various decrees of the Sultan with respect to slavery, have a legal claim to it, no breach of the peace need be feared." He suggests that the police force should be increased, but that with care and caution and wise administration there is nothing to be apprehended. With regard to the consequences likely to ensue owing to the large number of freed slaves being without the means of subsistence, he says that the danger is "more imaginary than real." It is more than likely (he thinks) that a large number of slaves will continue for a time to live with their owners very much as they do now, rendering service in return for maintenance. The only difference in their condition will be the possession of a right to sever this connection at will. But even suppose this should turn out to be a false assumption, he believes that the Administration could deal with any contingency that may arise. The demand for labour, he says, is an ever-increasing one, and this fact, together with other circumstances, makes the present opportunity for immediate abolition a favorable one. He dismissed the suggestion that abolition will lead to an increase of immorality with the significant remark that "nothing can be worse than the present state of things." The bishop asserts that the question of immediate abolition is more or less one of finance and energetic and wise government.

REVIEWS.

HISTORY OF THE BOOK OF COMMON PRAYER, with an explanation of its Offices and Rubrics. By Rev. C. M. Butler, D.D., Professor of Church History and Liturgics in the Divinity School of the Protestant Episcopal Church, Philadelphia. Pp. 296. 50c. New York: Thomas Whittaker. Toronto: Rowell & Hutchison.

As a ready manual for the understanding of the Prayer-Book and its offices we do not know a better; our only regret is that, so far as the American Prayer-Book is concerned, the volume has not been brought up to date, as so much has been done since 1880 to give that liturgy more richness and variety. What is specially useful is the studies upon such questions as the vestments, the eastward position, the postures in worship, choral service, pews, pulpit, &c. A chapter of special value is upon the extent and limitations of ritual law and liberty in the Church of England, and another upon the same question as it refers to the American Church. The tone that is traceable throughout does not belong to the advanced school of ritual observances, but you feel the scholar at work in his disquisitions. It finds its proper place in the Whittaker library, and is a book of ready reference.

The family of Rev. W. J. Ancient, recent rector of St. Paul's, Acadia Mines, have moved to Halifax. Mr. Ancient has been in Halifax for some weeks.

THE BROTHERHOOD OF ST. ANDREW.

The following circular has been issued by the Brotherhood: "Owing to the length of time elapsing between the Dominion Convention held at Woodstock in February, 1895, and that now fixed to be held in Montreal, Friday, Saturday and Sunday, October 9th, 10th and 11th, 1896, the Council have considered it advisable to communicate with every Chapter by means of this letter, which you are requested to have read at your next Chapter meeting. The Council has appointed Sunday, June 7th, being the First Sunday after Trinity, as Brotherhood Sunday, for the meeting of all Brotherhood Chapters in corporate communion in their respective parish churches, and for such other observances as the clergy may think proper. As in the notice of this matter last year, we earnestly appeal to every Brotherhood Chapter and member to join in the observances of the day by uniting our intercessions on behalf of the Brotherhood and its work in the service of Holy Communion at our various parish churches." During the past fifteen months it can hardly be said that the progress made by the Brotherhood in Canada as a whole has been particularly encouraging. Whilst some twenty-six new Chapters have been formed, the number of dead and dormant ones has increased, owing in a great measure to two causes. First,—removal of active members to other places and a want of material to fill the vacancies thus made. Second,—an excessive spirit of congregationalism which has obscured the idea of Brotherhood, and resulted in Chapters in the same town holding entirely aloof from one another, and in a consequent loss of that fraternal feeling which should be a distinctive feature of a Chapter of the Brotherhood. We are of the opinion that the first is not a valid excuse, as no one man is so entirely necessary to the well being of a Chapter that another cannot be found in a measure to fill his place, and we also think that the more general formation of Boys' Chapters in training future Brotherhood men should, to a certain extent, remedy this cause of weakness; and that a fuller realization of the fact that the Brotherhood is a religious order, and that all its members are bound to pray and work together, would do much to remove the second cause. This duty of stopping the leaks is the duty of every individual member. We know men cannot always find opportunities to meet together, but members should consider the button to be a sufficient introduction anywhere, and avail themselves of the many opportunities thus afforded to exchange greetings and compare notes regarding the work being done, and much good would result. Joint Chapter meetings can, at any rate, occasionally be arranged for, and *St. Andrew's Cross*, which tells all members what work is being done by others, can be subscribed for, read, and discussed, and above all, every individual member can make our present difficulties a subject of special intercession, not only on Brotherhood Sunday, but always and at all times. It must never be forgotten that our first rule is the rule of prayer. In view of the Convention to be held in Montreal in October next, a strong and united effort is very necessary during the next four months. Interest must be aroused in this Convention amongst all Brotherhood men, and indeed amongst all Churchmen, and this will best be accomplished by Chapter officers impressing upon every member of his Chapter their own personal responsibility for this end; that every member of the Order should pray for the success, in the best sense, of this Convention; and should, in addition, take a lively enough interest in it to send suggestions for programmes to the Council and correspond generally upon the matter with headquarters. Matters of finance and other details connected with sending a strong delegation from each Chapter to Montreal should be taken up now, and not left until the fall. All correspondence connected with hospitality, etc., should be addressed to F. W. Thompson, 443 Berri Street, Montreal. In conclusion, we would most earnestly urge upon every Chapter and member the necessity of assisting the Council in the strenuous efforts which they are making to arouse an increased interest in the work of the Brotherhood, ever keeping before us the stimulating thought that it is work for the extension of Christ's kingdom amongst our fellow young men. The Council feel that this object can be greatly furthered by a well attended Convention, where we can discuss our difficulties and shortcomings, with a view to overcome both. Trusting that you will give the matter set out above your most prayerful consideration."

The Rev. George Scratton, for twenty years vicar of Stickford, near Boston, Lincolnshire, died recently at Stickford, in his seventy-ninth year. Ordained in 1851, he was for four years a curate of Wolverhampton and Pembury, Kent, when, in 1855, he accepted the curacy of Stickney, where he remained till 1876, when he was presented to the neighbouring vicarage of Stickford. He was the author or editor of a number of volumes.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

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

LENNOXVILLE.—*Bishop's College Jubilee Fund.*—The following sums have been received on account of the \$10,000 required by 31st July: Amount previously acknowledged to 17th April, 1896, \$5,978.82; H. B. Brown, Sherbrooke, \$150; Wm. Morris, Sherbrooke, \$100; A. G. Lomas, Sherbrooke, \$100; S. L. Clough, Lennoxville, \$100; Miss R. Hamilton, Quebec, \$100; James Coristine, Montreal, \$100; H. Mackenzie, Montreal, \$100; Mrs. G. D. Phillips, Montreal, \$100; R. Wilson Smith, Montreal, \$100; Hon. John S. Hall, Montreal, \$100; I. S. Mitchell, Sherbrooke, \$100; George Povey, Lennoxville, \$75; U. G. Le Mesurier, Montreal, \$60; Rev. Lennox Williams, Quebec, \$50; Mr. Justice Andrews, Quebec, \$50; Mr. Justice Irvine, Quebec, \$50; Mrs. Torre, Quebec, \$50; Edwin A. Jones, Quebec, \$50; J. MacFarlane, Montreal, \$50; J. N. Greenshields, Montreal, \$50; H. S. Holt, Montreal, \$50; James Crathern, Montreal, \$50; G. H. Baifour, Montreal, \$50; H. J. H. Petry, M.A., Lennoxville, \$50; C. S. White, Lennoxville, \$50; A. W. Elkins, Lennoxville, \$50; James A. Mackinnon, Lennoxville, \$50; Ven. Arch. Roe, D.D., Windsor Mills, \$50; I. Ainslie Young, Quebec, \$30; Wentworth G. Petry, Quebec, \$30; W. S. Dresser, Sherbrooke, \$30; W. Drysdale, Montreal, \$30; C. E. L. Porteous, Montreal, \$30; A. F. Foss, M. D., Lennoxville, \$30; J. B. Orr, Lennoxville, \$30; T. J. Tucke, Sherbrooke, \$25; H. C. Wilson & Sons, Sherbrooke, \$25; Walter Blue, Sherbrooke, \$25; Armitage Rhodes, Quebec, \$25; C. A. French, Sherbrooke, \$25; H. R. Fraser, Sherbrooke, \$25; J. Hager, Montreal, \$25; C. S. Pentland, Quebec, \$25; G. E. Allen Jones, Quebec, \$25; Stuart Dunn, Quebec, \$25; Herbert W. Price, Quebec, \$25; H. J. Pratten, Quebec, \$25; G. G. Stuart, Quebec, \$25; V. Boswell, Quebec, \$25; E. W. Abbot & Sons, Lennoxville, \$25; Dr. Robertson, Lennoxville, \$25; A. friend, Montreal, \$25; D. Morgan, Quebec, \$20; Samuel J. Shaw, Quebec, \$20; Miss I. Hamilton, Quebec, \$20; Mrs. L. Irvine, Quebec, \$20; Rev. J. L. Bell, Quebec, \$20; Hyndman & Hyndman, Sherbrooke, \$15; Rev. James Hepburn, Richmond, \$15; H. S. Speed, Lennoxville, \$15; Rev. Canon Dixon, Montreal, \$15; Mrs. Hawes, Lennoxville, \$15; S. W. Perry, Lennoxville, \$15; Rev. M. O. Smith, Lennoxville, \$15; F. Wiggett, Lennoxville, \$10; Mrs. Ready, Lennoxville, \$10; F. Billingsly, Quebec, \$10; J. S. Winfield, Quebec, \$10; W. Price, Quebec, \$10; A. F. Hunt, Quebec, \$10; Rev. E. A. Dunn, Quebec, \$10; Rev. Cannon Richardson, Quebec, \$10; Jas. Lyster, Montreal, \$10; Mr. Burge, Lennoxville, \$10; Mr. Mallory, Lennoxville, \$10; Mr. Fitzgerald, Lennoxville, \$10; Richard Parrock, Shrewsbury, Eng., \$10; John Sharples, Quebec, \$10; S. Carmichael, Montreal, \$6; Miss E. M. Badgley (additional), Montreal, \$4; A. Trioud, Quebec, \$5; G. R. Renfrew, Quebec, \$5; W. Tufield, Quebec, \$5; J. G. Bilet, Quebec, \$5; W. C. Hall, Quebec, \$5; Rev. W. G. Lyster (Cape Cove), \$5; St. George Boswell, Quebec, \$5; Mrs. Culmstock, Lennoxville, \$5; W. T. Dussaut, Sherbrooke, \$5; Hon. D. A. Ross, Quebec, \$3; S. Carpet, Quebec, \$3; H. G. Kerwin, Lennoxville, \$3; Miss Ready, Lennoxville, \$1. Total to May 19th, \$9,078.82.

Bishop Fulford Memorial Window Fund (B. C. Chapel). The following sums have been received: Strachan Bethune, Esq., Q.C., Montreal, \$20; Henry S. Musseau, Esq., Montreal, \$5. Total, \$25.

The Principal's Visits.—On Sunday, April 26th, Principal Adams preached in the morning in St. Matthew's Church, Quebec, and in the evening in the Cathedral, and on Sunday, May 3rd, in the Church of St. John the Evangelist, Montreal, in the morning, and in St. Jude's in the evening.

Meeting of Bishop's College Missionary Union.—The meeting for Trinity term was held on April 30th (the eve of St. Philip and St. James). In the absence of the Principal, the chair was taken by the Rev. Prof. Allnatt, D.D. There were present Professors Wilkinson and Parrock, twenty-two students and some ladies. An instructive paper reviewing the life of the late Right Rev. Charles John Stewart, second Bishop of Quebec, was delivered by Mr. William Barton, B.A. Mr. George Pye, B.A., followed with some remarks on the same subject. He also spoke of the efforts of the Union at getting in practical touch with real missionary enterprise, stating that in the last three years about \$180 had been collected from the Professors and students, and sent abroad. About \$155 was sent to St. Paul's College, Madagascar, for education of natives as missionaries amongst their brethren. The balance was sent to the Canadian North-West. After some speeches by other members, and the singing of a hymn, the meeting was closed with the usual collects.

United Choir Festival at Sherbrooke.—The fifth annual festival and meeting of the Association of Church Choirs of the Deanery of St. Francis, was held at St. Peter's Church, Sherbrooke, on Thursday, May 21st, and was a marked success. Full choral Evensong was sung at 7.30 p.m. There was a fairly large congregation. About 80 singers representing ten choirs were present. The choir of Bishop's College and school chapel, numbering 32, being the only surpliced choir present, occupied the choir stalls, and entered and left the church in procession. Ten clergy were present. Evensong to the 3rd collect was sung by Rev. G. H. Parker, Compton, the prayers following by Rev. Principal Adams of Bishop's College. Rev. E. A. W. King read the 1st, and the Rev. Albert Stevens the 2nd lesson. The lessons were special, I. Chr. xvi. 4-87, I. Cor. xiv. 1-20. The sermon by the Rev. W. T. Forsythe was a convincing exposition of the two prevailing principles of Anglican worship, namely, sacrifice and beauty. The Rev. Dr. Thorneloe, rector of St. Peter's, gave the blessing. The order of music was as follows: Processional hymn, "Hark, Hark the Organ," Elliott; Psalms 147, 150 to Gregorian tones; *Magnificat and Nunc Dimittis*, Calkin; Anthem, "When God of Old," Hall; Anthem, "O Taste and See," Sullivan; Anthem, "Hear O Lord," Michael Watson; Hymn, "The Church's One Foundation," No. 215 A. and M.; Anthem, "Praise ye the Lord," Gounod; Anthem (sung kneeling), "Evening Shadows," Hills; Processional, "Onward Christian Soldiers," A. and M. 391. Mr. Arthur Dorey, F.C.O., musical director of the Association, was organist. The service was hearty and reverent, and the singing good. It is felt that these annual events are strong factors in improving the tone and extending the knowledge of the possible beauty in the Church's services. Choice flowers flanking the handsome brass cross, decorated the altar, which was vested in white, and a floral cross of beautiful design and workmanship surmounted the font. Immediately after the service, the annual meeting was held in the parish hall adjoining the church, the Rev. Principal Adams, president, in the chair. Mr. Wells, Hon. Sec.-Treas., read his annual reports, which were satisfactory. He was unanimously re-elected. The Rev. Prof. A. C. Scarth, rector of Lennoxville, was elected president, and Rev. E. A. W. King, vice-president for the ensuing year. The next annual festival will be held in St. George's, Lennoxville. Meanwhile other services will be sung at various centres throughout the district. The last annual festival was held in Bishop's College Chapel. Much of the success of the Association's work is due to the untiring zeal, excellent taste and thorough knowledge of Church music of Mr. Dorey, who was one of the originators of the society. The ladies of St. Peter's parish kindly provided a most sumptuous tea for the visiting choirs and refreshments again after the service. Cordial votes of thanks, on the motion of the retiring president, were passed to the ladies and to the authorities of St. Peter's Church, Sherbrooke, for the use of the church and parish hall.

MONTREAL.

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

BEAUHARNOIS.—The success of this Mission has been so marked amongst the people, that they resolved some two months ago to erect themselves a church building, and in furtherance of this object they held a concert in the Town Hall on the 14th inst. Needless to say that the energetic people who have made a success of the mission, threw their enthusiasm into the concert, and the result is that it will long be one of the "red letter days" of Beauharnois. The hall was crowded to excess, and every item was well rendered and received hearty applause, and total surplus to be placed to the Building Fund, about \$57. The Mayor (Jas. Wilson, Esq.) occupied the chair and was genial as ever. Special mention ought to be made of the instrumental music rendered by Messrs. John Scott, W. Pearson and T. Scott, and the singing of Messrs. J. R. Berry and C. H. Bowen (Sherbrooke), Moore and Bourke (Montreal), S. O'Neil, W. Pearson and T. Jubb was really a treat, while Miss Moore, Miss Warren and others contributed largely to the enjoyment. The glees and choruses were as near perfection as need be. Mr. Bertal Heaney, of the Diocesan College, Montreal, assumed charge of this mission on 1st of May, and is prosecuting his labour with great energy and acceptance. There is a determined effort being made to erect a small church this autumn, and such cheerful services and hearty worshippers deserve a fitting place in prayer and praise.

MONTREAL.—His Lordship Bishop Bond has made the following appointments for his annual visitation of the parishes: July 5, Sunday, Morin and Mille Islet, Rev. H. A. Meek; July 6, Monday, Lakefield, Rev. A. E. Mount; July 7, Tuesday, Lachute, Rev. A. B. Given; July 8, Wednesday, St. Andrews, Rev. J. W. Dennis; July 9, Thursday, Comon, Rev. J. Car-

michael; July 10, Friday, Grenville, Rev. W. Harris; July 11, Saturday, Papineauville, Rev. R. Emmett; July 12, Sunday, Buckingham, Rev. B. T. Marriott; July 15, Wednesday, Hemmingford, 10.30, Rev. F. A. Pratt; July 16, Thursday, Havelock, 10.30, Rev. W. J. M. Beattie; July 17, Friday, Franklin, 10.30, Rev. W. J. M. Beattie; July 18, Saturday, Hochburg, 10.30, Rev. T. B. Jenkins; July 19, Sunday, Huntingdon, morning, Rev. T. B. Jenkins; July 19, Sunday, Ormstown, evening, Rev. A. D. Lockhart; July 20, Monday, Edwardstown, 10.30, Rev. E. G. Sutton; July 21, Tuesday, Lacolle, 10.30, Rev. W. C. Bernard; July 22, Wednesday, Noyan, 10.30, Rural Dean Robinson; July 23, Thursday, Clarenceville, 10.30, Rural Dean Robinson; July 24, Friday, Sabrevois, 7.00, Rev. Jean Roy; July 26, Sunday, St. Johns, morning, Rev. W. Windsor; July 26, Sunday, Christville, evening, Rev. P. B. Lewis. The bishop's addresses will be: July 5 to 9—Rev. J. Carmichael, Hudson; July 9 to 12, Rev. B. T. Marriott, Buckingham; July 12 to 18, Rev. T. B. Jenkins, Huntingdon; July 18 to 22, Rev. Rural Dean Robinson, Clarenceville; July 22 to 26, Rev. W. Windsor, St. Johns.

ONTARIO.

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

KINGSTON.—During the past week the various Synod committees were in session. The most important business transacted was that of the Mission Board. It was anticipated that in consequence of the division of the diocese, and the loss of the more wealthy part, that the missions in the old diocese would be somewhat embarrassed in addition to a large diminution in last winter's collections. The board has made a number of reductions, and has recommended the following schedule of grants for the ensuing year: Missions, 1896—Camden East, \$100; Wellington and Gerow Fore, \$100; Wolfe Island, \$100; Edwardsburg, \$150; Kitley, \$150; Marmora, \$150; Madoc, \$150; Marysburg, \$150; Roslin, \$150; Selby, \$150; Tamworth, \$150; Loughboro', \$200; Tweed, \$200; Lansdowne Front, \$250; Pittsburg, \$250; Parham, \$300; Ernesttown, \$300; Queensboro', \$800; Westport, \$300; Sharbot Lake, \$350; Clarendon, \$350; North Addington, \$500; Dungannon, \$600; Oxford Mills, \$100; Frankfort (special), \$100; Shannonville (special), \$100. Special grants are only used at the discretion of the Archbishop. A telegram was sent to the committees of the Ottawa Diocese, now in session, looking to a mutual arrangement for the payment of the first quarterly salaries in both dioceses on June 30th. So far, the committees of the old diocese has handled all the funds, as a division cannot take place till after the two Synods meet in July. The elections have caused a delay of one month in the sessions. A resolution of Judge McDonald's called for special effort at sustentation of the Mission Fund, and of awakening this western end to its full duty. The Archbishop promised to visit each Rural Deanery next winter, and make personal appeals to the people. The results of the division of the diocese and its funds are realized. The Mission Board has had to make sweeping reductions in the grants, and in several instances, missions are likely to be closed in consequence. Much hardship amongst the missionaries is inevitable. Ottawa, on the other hand, begins with a substantial surplus available for new work, if it only maintains its former contributions. The action of the Legislature, in adopting an unconfirmed report of the Synod, and thus closing all chance of reconsideration, is severely criticized. The clause in question was inserted in committee of the whole, and rushed through the third reading and assent before anyone in Kingston knew of it, and of course, in utter ignorance of the effect it would produce. To deal with the property of an incorporated body without even advising it of the action, is a very extraordinary course for a responsible Legislature to pursue. It is feared that it will work very grievous injustice to the expectant annuitants of the Clergy Trust Fund, but as to this, even the lawyers seem unable to form a very definite judgment. The time of the Executive was largely taken up with a discussion on clause 14 of the Act incorporating the Synod of Ottawa. It was finally decided to place the matter before the Bishop of Ottawa, with the reasons for the strong objections to the clause, with a view to an application for its repeal being made jointly by both Synods. The Rev. R. W. Rayson, in proposing the motion, said he was sure that the clause had been introduced without full consideration of its effect upon the Diocese of Ontario, and that when the objections were clearly stated to the Synod of Ottawa by its bishop, they would, he was confident, consent to the application for repeal. His Honour Judge Macdonald seconded the motion, and expressed his hearty sympathy with it, and it was carried *nem. con.* The various reports showed an increase of over-draft in nearly every case. That of the Widows' and Orphans' Fund was felt to be most serious. No less than five parishes in the Kingston end, and twenty-five at the Ottawa

end, were in default, and the over-draft was increased from about \$700 to over \$1,300. A motion was adopted stating that unless this deficiency was promptly met, it would be necessary to considerably reduce the annuities given to the widows and orphans of deceased clergy.

As the Cathedral was in request for the Queen's birthday military parade, the Whitsunday ordination was held in St. Paul's Church. The sermon was preached by the Rev. Canon Spencer, the subject being "The Ministry of Reconciliation." After tracing the various media through which God had blessed the world, and showing how Christ was the only perfect Mediator, the preacher dealt with the necessity of a validly ordained ministry, proving that without it there could be no ministry of reconciliation. A self-appointed ambassador was a contradiction in terms, and the ministry of reconciliation could only be obtained from those appointed in valid succession to those who had received the original appointment from Christ Himself. The Communion service was sung to Tours', beautiful setting in F, which, however, was very imperfectly rendered, especially in the lower parts. Messrs. Swain (gospeller) and Lord were first ordained to the Diaconate, and after the gospel, the Revs. H. J. Spencer and A. C. Creegan were raised to the priesthood. The service was very well ordered, and the ritual of the Prayer-Book, perhaps, never received a better interpretation.

TORONTO.

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

St. Albans Cathedral.—On Sunday last the bishop held an ordination in the Cathedral, when the following were ordained priests and deacons: Priests—G. Card, Grace Church, Toronto; S. Madill, Caledon East; R. L. Weaver, Mono Mills; A. J. Baynes-Reed, Port Otonabee; E. H. Capp, St. Stephen's, Toronto; A. O. Tarrant, Havelock. Deacons—C. A. Seagar, Arthur Gadd, A. M. Rutherford, P. R. Soames, W. C. White, H. B. Gwyn, Wm. Major, W. McLean, R. J. Carson. The Provost of Trinity College preached an excellent sermon, and the service was beautifully rendered.

Trinity.—The Bishop of Toronto held an ordination service at 8 p.m. on Monday, June 1st, at which Miss Darling was set apart as a deaconess. Rev. Canon Sanson preached the sermon.

The following resolution was passed at a recent meeting of the Rural Deanery of the Anglican Diocese of Toronto: Moved by Rev. Canon Cayley, seconded by Rev. Canon McNab, that in view of the election of Canon DuMoulin to the Bishopric of Niagara, the clergy of this Rural Deanery convey to him their hearty congratulations on his elevation to the Episcopate. At the same time they express their deep regret for the loss sustained by this diocese, and for the severance of the kindly relations between the rector of St. James' Cathedral and his brethren in the Deanery. They beg to assure him that their prayers will follow him, and that they are confident that his occupancy of the higher office to which he has been called, will be attended by even greater advantage to the Church than has been his incumbency of St. James' Cathedral.

The Bishop of Algoma arrived in Toronto last week.

During the absence of the Rev. Mr. De Pencier in England, Canon Macnab will have charge of the services in St. Albans Cathedral.

YORK MILLS.—On Sunday, May 17th, His Lordship the Bishop of Toronto administered the Apostolic Rite of Confirmation to fifteen candidates at St. John's Church. There were five male and ten female candidates who had been prepared by the Rev. T. W. Powell. His Lordship gave a most instructive and earnest address on "The Renunciation of the World."

EGLINTON.—St. Clement's Church was crowded to the doors on the afternoon of Sunday, May 17th, when the Lord Bishop of Toronto administered the Apostolic Rite of the "Laying on of Hands" to twenty-two candidates who had been prepared by the Rev. T. W. Powell. Six of these were male and sixteen female—a large portion of these having come in from the various sects in the neighbourhood. The service was particularly bright and hearty, and drew forth an expression of approval from His Lordship, who gave a splendid address to the candidates on their future work for God and the Church. There were sixty-seven communicants at St. Clement's on Whitsunday; forty-five of these attended the 8 o'clock celebration.

MAPLE.—Canon Macnab has been holding a very successful mission in St. Stephen's Church, Maple, of

which the Rev. C. S. Goodman is the energetic pastor. At the opening service Tuesday evening (Whitsun week) there was a large attendance—a good many coming from King City and distant parts of the parish. The Rev. J. C. Roper, Rector of St. Thomas' Church, Toronto, in kindly, well-chosen words, expressed his interest in the work, and introduced the missionary, who gave an address on the power and personality of the Holy Spirit. During the eight days the mission services have been well attended, and the instructions as well as the spirited addresses of the missionary were listened to with eager attention. On Trinity Sunday Canon Macnab preached at King in the morning on behalf of St. Albans Cathedral fund; returning to Maple for an afternoon service and sermon addressed specially to men. At the close of the mission, memorial cards were distributed by the Canon to all who had participated in these special services. At Maple the Church is steadily gathering strength, and the people of the village are justly proud of their new and handsome church, erected during the incumbency of the Rev. M. Heathcote.

NIAGARA.

HAMILTON.—St. Peter's.—The annual service of the city branches of the Girls' Friendly Society was held in St. Peter's church Tuesday evening, the 26th May. The sermon was preached by Rev. Canon Bland. After the service the girls met in the basement of the church and presented Mrs. Hamilton with a silver inkstand and Miss Hamilton with a handsome memorial pin.

Church of the Ascension School-room.—The second annual gathering of the Daughters of the King, in connection with the Anglican churches of the Dominion, was held on May 28th, in the school-room of the Church of the Ascension. Delegates were present from the various dioceses, and reports were presented of the work done. Miss Downey, of Watford, is president of the convention, and Miss Thomson the secretary. On Wednesday night, the 27th May, a special church service was held, which was addressed by Rev. John Downey, of Watford. During the offertory, Miss Gunn sang C. J. Dixon's setting of the hymn: "Abide with Me."

HURON.

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

GALT.—Rural Deanery Meeting and Church Workers' Convention for the County of Waterloo.—This gathering was held in Trinity Church, on Tuesday, 19th ult., when representatives from the different parishes of the Church of England in the County of Waterloo were present. The day was one of the most perfect of early summer. All nature donned its fairest dress, and the various members who came from distant places, looking from "nature up to nature's God," were loosened from earth's cares and brought into unison with the edifying services they hoped to take part in through the day. The duties of the morning began with the celebration of the Holy Communion, more especially partaken of by the assembled clergy, consisting of the Rev. Rural Dean Ridley, rector of Trinity Church, Galt; Rev. J. Edmonds, of Preston; Rev. J. Ward, of Haysville, and Rev. J. C. Farthing, of Woodstock, and delegates. Meeting of the Deanery succeeded, after which the delegates were received and apportioned to the hospitality of members of the congregation. This business being comfortably settled, a couple of hours were allowed for rest and refreshment. At two o'clock the literary work of the day was taken up. A bright, clean school-room welcomed the guests, and a few very pleasant hours were spent reading and listening to the different papers contributed. The Rev. F. J. Steen, of Berlin, read an excellent piece entitled "Christ the Perfect Teacher," which was thoroughly appreciated by all present. We would remark in passing that all the papers were a credit to the writers, marked by study, conception and clear insight of the subject in hand, and it is encouraging to feel that among the band of workers, whose aim it is to raise the standard of Sunday-school teaching to greater proficiency and profit, there is to be found so many able to give their ideas and experiences so clearly and concisely. Some very pithy and practical remarks were made at the end of each paper by the Sunday-school superintendents present, whose ripe experiences make them authorities on the matter. Several hymns were heartily sung, Miss F. Jaffray presiding at the piano. A few minutes before six o'clock, the rector dismissed the afternoon attendance with prayer, and the satisfied assembly dispersed till 7.45, when the call "of the church going bell" summoned worshippers to the sacred edifice. A goodly congregation gathered within Trinity's walls to take part in prayer and praise and listen to the further good things provided for them. Evening service being read, the Rev. Mr. Ward gave a most practical and useful address on "The Church Catechism." Rev. Mr. Farthing fol-

lowed with an eloquent exposition of "The Power of the Holy Ghost." At the conclusion of Mr. Farthing's impressive address, Mr. Woods opened the "Question Box" and read and answered the several papers in his usual comprehensive manner. A parting hymn, ending with a verse of the national anthem, brought this sixth annual meeting of the Rural Deanery to a close. Trinity Church rector, Sunday-school teachers, and congregation generally, feel great pleasure in welcoming friends from Haysville, Hamburg, Berlin, Hespeler and Preston, their presence giving tangible token of the unity of feeling and purpose in this great branch of Church work. The next convention will be held in St. George's Church, Hamburg, in May, 1897.

BRANTFORD.—*St. Jude's Church.*—The rector presented 37 candidates for confirmation on Whitsunday (May 24th). The bishop of the diocese, who confirmed them, addressed them most earnestly, after which he spoke words of encouragement to the whole congregation. St. Jude's parish is in a very promising condition.

PRESTON.—In St. John's Church, May 24th, the rector, Rev. J. Edmonds, preached on "Loyalty and Patriotism," his remarks being not only applicable to the anniversary of the Queen's birthday, but timed to give some wholesome advice to electors in regard to the approaching elections.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

RAVENSCLIFFE.—The annual meeting and sale of work by the members of the "Women's Church Aid Society" was held on Wednesday, May 20th. The day's proceedings commenced with service at 11 a.m. in St. John the Baptist's Church, which was well attended. At this special service the sacrament of baptism was administered. In his discourse the incumbent, the Rev. J. Pardoe, dwelt at some length upon the power for good shown from the time of the Apostles till the present day, and how whole-hearted godly women have been largely instrumental in helping forward the work of the Church. The members of the above society spared no pains to make the gathering successful, and the efforts put forth both during the year the society has been organized, and on the day of the annual meeting and sale of work, brought forth results which far exceeded their expectations. A goodly number sat down to a substantial luncheon, which was served at a small cost in the hall near the church. During the afternoon the sale of work was vigorously pushed forward, and by about four o'clock nearly all the articles, both useful and fancy, had found purchasers. The accounts of the society having been audited by two of the gentlemen present, it was found that the income of this little society, now only a year old—having been inaugurated by the incumbent in May, 1895—amounted to a little over \$21. In addition to this the sale of work resulted in over \$12 being added to the funds of the society, by whose united labours much has been done during the year for the comfort and convenience of the worshippers at this church, and other necessary improvements are being provided for by them in the immediate future. After the various offices had been satisfactorily filled for the ensuing year, and new members enrolled, the incumbent addressed a few words of counsel and encouragement to those present, amongst whom was noticed Mr. John Tipper, an old friend, who, with his wife, was for many years a valued worker at Ravenscliffe, and who came from Huntsville to be present at the baptism of his grand daughter. Busy hands made work light, and a friendly cup of tea, kindly provided by Mrs. McNichols and Miss Tipper, at the Post Office, brought a most enjoyable day to a close. Then the active workers, wardens and visitors started for their various destinations with the feeling that there was much cause for thankfulness as regards the past in connection with St. John the Baptist's Church, Ravenscliffe, and for the future much to encourage.

RUPERT'S LAND.

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

WINNIPEG.—On Sunday morning, May 17th, the Rev. J. O. Stringer, who, with Mrs. Stringer, is returning to his labours amongst the Esquimaux in the far off Diocese of Mackenzie River, preached a most interesting sermon in Holy Trinity, from the text: "Jesus, the same yesterday, to day and forever." In the evening the rev. gentleman preached in St. George's. On Monday evening a missionary meeting was held in Trinity school-house, the chair being taken by the Very Rev. Dean Grisdale. Addresses were given by Rev. Mr. Stringer and Mr. Flewelling of Wycliffe College, Toronto, who is on his way to help in the work under Bishop Bompas of the Dio-

cese of Selkirk. Additional interest was given to the addresses by the many lantern views of the people and places in these far off regions. A very pleasant and instructive meeting was closed with a few words of encouragement and sympathy to the missionaries by the Ven. Archdeacon Phair, the veteran Supt. of the C.M.S. Indian Mission work in this diocese.

The Ven. Archdeacon Fortin, rector of Holy Trinity, left for Montreal on the 11th inst., being called hither by the serious illness of his aged father.

The many friends of the Rev. Canon Mulock will regret to hear that he still lies in a very precarious state, little or no improvement being noticeable.

Much satisfaction is felt by Church people here in the election of the Rev. Canon DuMoulin to the Bishopric of Niagara, the Bishop-elect having many warm friends in the prairie city.

A meeting of persons interested has recently been held in the parlors of the Hotel Leland, to consider the advisability of starting a home for young women on first coming into the country. Amongst those present were the Very Rev. the Dean, Rev. H. T. and Mrs. Leslie, Rev. W. and Mrs. Mitten, Mr. and Mrs. H. S. Crotty, Miss Fowler, Mrs. Powell, Mrs. Whitla, F. W. Heubach, Esq., and others. Miss Fowler submitted a very kind and generous offer of a donation of \$500 a year for three years, besides her own personal supervision of the Home, if such were started. A committee consisting of Messrs. Crotty and Heubach was appointed to report on a suitable location and building, while Mrs. Leslie and Mrs. Whitla were asked to look into the matter of furnishing, etc. A public meeting is to be held shortly for the purpose of electing a permanent committee of management, and transacting other business in connection with the home.

SASKATCHEWAN AND CALGARY.

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

PRINCE ALBERT.—*St. Albans pro Cathedral Church.*—The Lord Bishop of the diocese held an ordination in this church on Sunday, the 17th ult., at 11 o'clock a.m., when Mr. Taylor, of Sturgeon Lake, and Mr. Parker, of Halcro, were ordained to the diaconate, and Rev. Harold Foote, of the parish of St. Catharines, was raised to the priesthood. Ven. Archdeacon Mackay preached the ordination sermon, in which he briefly pointed out what the future duties of the candidates would be, as ministers of Christ and stewards of the mysteries of God, drawing their attention especially to the work of converting the Indians of our North-West, which their duties will largely consist of. Rev. Geo. Moore, the rector, and Rev. Mr. Hines, of the Mission of Cumberland, also assisted in the service. The offertory was devoted to the Widows' and Orphans' Fund of the diocese. The service opened with singing that beautiful and appropriate hymn, "The Church's One Foundation" (215 A. and M.), in which the large congregation joined heartily. The whole ceremony was most solemn and impressive. In the evening, the Lord Bishop preached a most eloquent sermon from the text: "Our soul loatheth this light bread" (Numbers xxi. 5), comparing the spiritual discontent of professing Christians to day with the discontent of the Israelites of old, by finding fault with the services of the Church, the Sacraments, etc., and pointing out that in like manner, as the "light bread" of old had sustained the Israelites for 39 years, so the "light bread" of the Church has sustained all true Christians for nearly nineteen centuries. He exhorted his hearers to rather let their petition be, "Lord, evermore give us this bread."

St. Mary's.—(West end)—On Thursday, the 14th ult., after morning prayer, the Holy Communion was celebrated at mid-day, the Lord Bishop being the celebrant. Owing chiefly to unfavourable weather, the congregation was small.

British and Foreign.

The chancel of Holy Trinity, Formby, was consecrated by the Bishop of Liverpool in the presence of a large congregation.

The Archbishop of Dublin has raised the whole of the sum for which His Grace recently appealed for the Spanish and Portuguese Reformers.

On Tuesday week the new church at Oxford, erected by the efforts of the Society of St. John the Evangelist, was dedicated by the Bishop of Oxford.

The Dean of Salisbury has received from Sir Michael R. Shaw-Stewart a second donation of £100

for the Tower and Spire Fund, and £100 from Mr. R. McCalmont, M.P.

The youngest son of the Bishop of Durham is going out to Delhi as a missionary. It will be remembered that the bishop has already three sons who are Indian missionaries.

The Ecclesiastical Commissioners, as landowners in the Diocese of Peterborough, have contributed £500 to the Fund for the Preservation of the Fabric of Peterborough Cathedral.

The voice of the country is making itself heard in petitions for the passage of the Education Bill. Up to the 4th inst., 2,221 petitions, with 267,086 signatures, had been presented in favour of the Bill.

Lady Windsor, Mrs. Vaughan (wife of the Dean of Llandaff), and other ladies took part in a sale of work last week at St. Mary's schools, Cardiff, on behalf of the work of the East Grinstead Sisters in that poor parish.

A telegram states that Dr. Leigh of the London Evangelical Society, his wife and their little son, a boy four years of age, were murdered in their house at Sfaks Tunis, on May 8th. A little girl of two was not injured by the assassins.

The Princess of Wales has, through the Rev. Percy de Patron, curate at Sandringham, sent the latest portrait of herself to Mrs. Neve, of the Rouge Huis, Guernsey, a lady who, on Monday last, entered upon her one hundred and fifth year.

Prebendary William Michell, rector of Dindor, Somersetshire, and Diocesan Inspector of Schools, has been elected proctor in Convocation for the clergy of the Diocese of Bath and Wells, in place of the new Archdeacon of Taunton.

The Rev. Cosmo Gordon Lang, whose appointment to be vicar of Portsea, in succession to the Bishop of Newcastle, has been approved by the Queen, is a young Oxford man of considerable distinction, and of great expectations in the Church.

The Rev. James Albert Chalmers, vicar of Bardney, near Lincoln, died from heart disease recently, while on a visit at Spalding. He was fifty-six years of age, and was some time head master of Horn-castle and Spalding Grammar schools.

The reports which the Diocesan Committees have lately sent into the Central Church Committee show that much good work is going on, and that the dioceses are alive to the necessity of continuous exertion in the cause of Church defence.

The Rev. William Walker, M.A., LL.D., rector of Monymusk, and Synod clerk of the diocese, has been appointed by the Bishop of Aberdeen and Orkney to the office and dignity of Dean, vacant by the death of the Very Rev. William Webster.

The Rev. A. W. Snape, for twenty-two years vicar of St. Mary's, Bury St. Edmunds, and formerly vicar of St. Mary Magdalene, Southwark, died suddenly on Friday week, at the residence of his son, Dr. Snape, 41 Welbeck Street, at the age of seventy.

The Dean of Winchester on Friday week was informed by a firm of city bankers that an anonymous donor had contributed £1,000 to the fund for repair of the roof of Winchester Cathedral, which is in a dangerous condition. The fund now amounts to close upon £7,000.

The names of Canon Gore, Canon Scott Holland, Archdeacon Wilson, the Rev. the Hon. J. G. Adderly, and the Rev. Brooke Lambert, are amongst the preachers announced to deliver sermons in connection with the forthcoming Co operative Congress which opens at Woolwich.

The Bishop of St. Andrews held a Confirmation on the eve of Whitsunday in St. John's, Perth. During the month of July two retreats will be held at Perth, the first, for women, to be conducted by Canon Body; the second, for clergy, to be conducted by the Rev. V. S. S. Coles.

Miss Hesketh Formby is about to add a chancel and transepts to St. Luke's Church, Formby, in memory of her brother, Mr. Richard Formby, J. P. Last Tuesday week the Bishop of Liverpool, who has just entered on his eighty-first year, consecrated a new chancel added to Holy Trinity, Formby.

The Archbishop of Canterbury received eighteen of the captains of the Church Army Mission vans at Lambeth Palace on Monday week, and after a short service in the chapel, delivered a brief, but very

helpful address. Before leaving His Grace individually bade God-speed to the men in their work.

A large congregation assembled at Christ Church, Wellington, Salop, when the Bishop of Shrewsbury dedicated a beautifully carved oak pulpit to the memory of the late Mrs. Thomas Owen, wife of the vicar of the parish. The pulpit cost about £110, which was subscribed by members of the congregation.

The annual report of the Waifs and Strays Society for last year shows that the total receipts, including value of freehold premises, given for special purposes, amounted last year to £64,390, as against £58,692 in the previous year. The total value of the freehold premises and land and invested funds was £54,279.

The impending departure of the Rev. W. Cosmo G. Lang, vicar of St. Mary's and Dean of Magdalen, for the vicarage of Portsea, is occasioning lively regret at Oxford. Mr. Lang has been as popular there as in Leeds, and will be a great loss to Magdalen and the city. He is an able preacher, and will be much missed by his people.

The Bishop of Mashonaland was a great favourite during his stay in Dublin a few weeks ago. He made a very deep impression when speaking at the S.P.G. meeting in the Ancient Concert Rooms. I understand that after the meeting the Primate described the bishop's address as the best he had ever listened to on the subject of Missions.

A memoir of the Bishop of Bath and Wells has been printed for private circulation. It is written by his son, the Rev. J. F. A. Hervey, rector of Shortley. Lord Arthur Hervey was a son of the Marquis of Bristol, and he had been beneficed in Suffolk for thirty-six years, when Mr. Gladstone appointed him to the See of Bath and Wells in 1869, on the death of Lord Ankland.

The Bishop of St. Andrews' Diocesan Home Mission Fund has received the sum of £2,000 from the amount bequeathed by the late Earl of Moray to religious, educational, charitable, benevolent, scientific and literary institutions within the counties of Fife, Perth, Moray, Inverness and Nairn. From the same bequest the Church of St. Modoc, Doune, has also received £500.

Mr. W. J. Lloyd, churchwarden of St. John's, Maindee, Newport, offered, a little time ago, £100 to clear off a debt on St. Matthew's, Barnard Town, provided £500 more was forthcoming without a bazaar. The sum has been raised, and in addition to the debt being paid off a new organ has been placed in the church. Another sign of the decay of the Welsh Church!

In the chapel of Framlingham College recently, a new west window, erected as a memorial of the late Earl of Stradbroke, the first president and one of the founders of the school, was dedicated at a special service. The Archdeacon of Suffolk was the preacher on the occasion. He spoke of the late Earl as an example of a brave soldier, a fine country gentleman, and a good Churchman.

The "Fanny Marshall" Memorial Institute in connection with Gainsborough parish church—erected by Mr. Jas. Marshall in memory of his late wife at a cost of £3,500—was opened recently. The Bishop of Lincoln performed the ceremony in the presence of a large company. The bishop spoke of the structure as a "noble gift," and a wonderfully and beautifully planned building.

A telegram was recently sent by the Emperor William to a friend, in which he said: "Political clergymen are a monstrosity. Whoever is a Christian is also 'Social.' But 'Christian Social' is nonsense, and leads to self-conceit and intolerance, both diametrically opposed to Christianity. The clergy ought to take care of the souls of their flock and foster neighbourly love, but let politics alone."

Canon Murray, son of the late Bishop of Rochester, completed his jubilee at Whitsuntide as rector of Chiselhurst, which he has seen grow from a quiet village to what is practically a populous suburb of London. The parishioners intend to enlarge the chancel of the beautiful church, standing in the picturesque churchyard, of which Mr. Gladstone once gave a graphic description in the House of Commons.

On Friday week the Bishop of Stepney inaugurated the Clergy and Artists' Association at Millbank Street, Westminster. The primary object of the new organization is to secure an improvement in the artistic decoration of churches. It was explained that the chief aim of the society is to undermine the commercial spirit which has been so characteristic

of undertakings to beautify our cathedrals and churches.

Sermons in aid of S.P.G. were preached in eight churches in Torquay last Sunday week, and on Monday afternoon a well-attended meeting was held in the Bath Saloons, with Bishop Knight Bruce in the chair. The bishop's speech bristled with details of native work in Mashonaland and Matebeleland. Dr. Harris gave an admirable address on the "Empire and the Church," the expansion of the one and the extension of the other, with pertinent illustrations drawn from his life and work in Australia.

In most churches in the Diocese of London an urgent appeal was made on Sunday week on behalf of the Bishop of London's Fund. At the present time the population of the diocese is increasing by about 33,000 souls in each year. This growth is almost entirely in compact masses in the immediate outskirts of London. Hence the necessity for building at least five new churches with separate parishes every year. The income of the Fund is at present lamentably insufficient for the work which it has to do.

On Thursday evening, 7th inst., a notable rendering of Gounod's great work "The Redemption," was given in Edinburgh Cathedral. The performance was on a larger scale than has ever before been attempted at an "Oratorio Service" in the cathedral, as on this occasion, in addition to the united choirs of the cathedral, the choirs of Old St. Paul's, St. Paul's (York Place), and St. Peter's took part in it, forming a chorus of about 150 voices, while the orchestra numbered about 45 performers, under the leadership of Mr. W. Daly.

A scheme for the re-arrangement of the emoluments of St. Olave's, Hart Street, London, which amount to £2,000 net, has been started. It is felt by the parishioners to be out of all proportion to the circumstances of the parish. With the cordial consent of the rector, Dr. Povah, and the vestry, a committee has been formed to look into the matter. It is proposed that the value of the living should be reduced to £700, the surplus being divided among several poor parishes. Analogous schemes have been carried out in other city parishes.

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.

Early Church Miracles.

SIR,—Let me say a word in reply to Mr. Harrison's letter of May 21st. It seems the Christian Scientists have converted him, or else he is very inconsistent. I think we should read St. Augustine's words referred to by Mr. Harrison side by side with the following from St. Chrysostom's lxxxviii. Homily, "You see that God does not dishonour, but honour us in withholding the display of miracles. For this has been done because He is willing to manifest our faith, to show that we can believe in Him without pledges and miracles;" and a little farther on, "This is the cause why there are no miracles now." Was there stronger faith in the days of St. Augustine than in the time of St. Chrysostom? Have the Eastern Churches to-day recovered what they had lost then? or have the Christian Scientists outstripped them all.

ARTHUR JARVIS.

Deadness in Our Churches.

SIR,—Speaking of Church life and growth, one can not but feel how immeasurably short it falls of the standard of the Prayer-Book. Look at Ascension Day, with its Epistle and Gospel, foreshadowing the celebration of the Holy Eucharist. In how many places was there an early celebration, if indeed a celebration at all, and for those who could not attend either services, was there any opportunity for remembering the day by evening prayer? I believe, with a devout layman, there is no hope for the people if the priests themselves are not alive to their high vocation and calling. The deadness in our churches, the few men at Holy Communion, the lazy, irreverent postures at prayer, the muttered, inaudible responses to gabbled psalm and prayer, the talking and gossiping all through church before and after service—all this is not solely the laymen's fault. In a small rural parish where I was visiting, I found

no service on Ascension Day, "there not being enough people generally attending such services to make it worth while." Surely there would be the "two or three gathered together," and if that were impossible, the ringing of the bell might remind the busy ones of their ascended Lord. With your correspondent of last week, I too would ask how many of us have witnessed a baptism in the Church, and do the priests really believe what they say when they receive this child "into the congregation of Christ's Church?" How is it they claim one part of the promise and reject the other? Who gave them the authority to do so? Some one (probably who objects to the extra ten minutes spent in church. We hear of the sacredness of the marriage bond. Who ever hears a sermon on marriage, or an explanation of its Prayer-Book service? It is an unknown form, hence our "rehearsals" before a marriage. Happily this is not done so openly in Canada. How comes it that in a celebration with half a dozen communicants or so, there must be such haste that two at a time receive, so that the recipient must give open-eyed attention during the whole time, unless he wishes to be nudged by the priest that it is his turn next to partake.

F. E. S. S.

Religion in our Public Schools.

SIR,—While I entirely sympathize with your desire to have proper provision made for the spiritual training of children in our schools, I cannot but take exception to several points in your article of May 21st. In the first place, the tone of the article seems to me to be altogether too pessimistic, and to be written from the standpoint of one who stands outside and apart from our school system. We as Churchmen should bear in mind that the responsibility for any defects in the present system of education in this Province rests as much upon our shoulders as upon those of the members of any other religious community. In the opinion of experts, both American and English, the system has very much to commend it. We must remember that the Church of England, as a Church, has never in her corporate capacity pointed out a single remedy for any one of the evils which you allege to exist; and we must remember, too, that most of the faults apparent in our educational system are the faults less of the system and of those who administer it than of the age in which we live. The proper course for Churchmen to take is to make up their minds, if possible, and agree upon what their grievances exactly are under the system, and then go to the Government of the Province with a clear and definite scheme for remedying those evils and improving the whole school system, and we keep on going to the Government until we get what we want. I do not know whether you, in your article, mean to charge the Government with indifference in this matter or not, although your reference to the Minister of Education strikes me as being unnecessarily offensive; but if you do mean to make this charge, it shows, I think, that the writer of the article can have very little personal knowledge of the character of the gentlemen who compose that Government. There is no reason to suppose that the Minister of Education and his colleagues are not perfectly earnest in trying to find a remedy for the various grievances that are pointed out to them from time to time, and I venture to say that you would be surprised to know the amount of consideration which the various schemes for imparting religious instruction in the public schools have received at their hands. Again, there is no use shutting our eyes to the fact that the vast majority of our clergy have been very slow to take advantage even of the meagre provisions made for religious teaching in the schools. Many of those clergymen who make the greatest outcry against the Government and the educational system have never been inside a public school in their lives, have never exercised the statutory privileges given to them as visitors by going to the schools and addressing the scholars and showing their interest in the well-being of the little ones, and encouraging the teachers by their presence and advice; and still fewer have ever made a practice of going to the schools in their parishes and imparting religious teaching under the regulations of the Education Department. The mistake made by the committee of the Synod appointed to act with other religious bodies in securing the rights of the clergy to teach daily for half an hour in the public schools, was in going to the Minister of Education with an entirely different proposition from that which the Church authorized them to make. To characterize the action of the majority of that committee as impertinent is to put the case very mildly. They had no right to travel outside the instructions given them by the Synod, and in so doing they did not represent the Synod or the Church, and probably on that account their representations to the Minister possessed very much less weight than they might otherwise have had. But it is a mistake in policy and an error in principle to go to the Government and ask for

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anything less than we mean to be satisfied with, because every concession short of that which we obtain will be pointed out by the opponents of religious education as special privileges already granted to the Church, and because if the milk and water schemes from time to time suggested by us and adopted by the Government turn out to be failures, we shall be met on future applications with a reference to those failures as an indication of the futility of attempting to impart systematic religious teaching in the public schools. Upon one point the Church should speak with no uncertain sound. We will have no State-taught religion. The State cannot impart definite religious teaching until every citizen in that State adopts one religious system, and then we must remember that our system of education practically monopolizes the teaching profession, and we surely are not going to say that a man who may hold more or less heterodox views on religious questions shall not teach mathematics or English literature in the public schools until he says: "I believe all the articles of the Christian faith." We might as well impose that religious test upon persons entering the other learned professions. My own observation leads me to believe that, to quote your own article, "the doubting sneer, the toss of the head, the shrug of the shoulders, or some such sign of unbelief," is much more frequent in the case of persons who profess to be members of Christian bodies than in the case of men who are what is called "heterodox" or even "agnostics." Of course no one who is an avowed infidel, who is an enemy to religion, and who makes it his business and considers it his duty to destroy the faith of others, could be permitted to teach in the schools; but that is an entirely different thing from barring out men and women who say, and who say with perfect honesty, "I cannot say that I believe that Christ was the Son of God; I cannot say that I believe in the resurrection of the dead, or in everlasting life after the resurrection." There is another objection, one which you point out in your article, to the State undertaking to teach religion, and that is that the teaching must necessarily be coloured by the religious views of the teacher. The influence of a teacher in a public school is far greater than is commonly supposed. In the urban schools there are so many children and the children see so little of the teacher outside of school hours, that the teacher's influence over the child is very much less than in the rural school sections where the teacher is frequently the more or less intimate acquaintance of the family of each pupil. When we consider that only a very small percentage of the public school teachers in this Province are members of the Church of England, we can understand one cause of the Church having fallen behind or made so little progress in our country districts. It is to be hoped that when the Synod meets the report of the committee appointed last year will be carefully and soberly considered, and that any other plan submitted to the Synod will also meet with fair consideration. It is much better to proceed slowly and carefully in matters of this sort, because the progress made is much more likely to be substantial than if we pass hasty and ill-considered resolutions which may turn out as the resolution of the last Synod appears to have turned out, to embody a scheme that is really impracticable. Then, while this is a subject upon which many Churchmen feel very strongly, let us remember that there is all the more need on that account for temperate language in discussion. This is not a political or party question, and any attempt to make political capital out of discussions should be rigorously set upon by the Synod. It is, perhaps, unfortunate that the subject should be brought before us at a time when the Manitoba school question is stirring up the minds of men and arousing the bitterness of feeling which is being exhibited throughout this country, but there is all the more need for calm deliberation and the avoidance, if possible, of anything like political strife in the Synod.

ALLAN M. DYMOND.

Toronto, May 22nd, 1896.

Sound Evangelical Behaviour.

SIR,—The season lately passed through has a lesson not often noticed. At the end of our Lord's fast of forty days, angels came and ministered unto Him. After His agony in Gethsemane, relief was brought by the same messengers. The second Adam, the beloved Son, had most free access to the Father in prayer, yet receives divine comfort, not immediately from the Father, but from those who were sent by the Father to minister to the needs of His human nature. Let us claim to the full our freedom of approach in prayer; it cannot be more free than His. Let us also humble ourselves to take our blessings from those whom God has sent for this purpose. We cannot rightly expect God to deal with us more immediately than with our Lord, else the members would have more honour than the Head. Partaking of His humility we shall honour our clergy as He honoured the angelic ministers. Puffed up with pride, we shall presume to claim more direct

attention than was granted the only one who had some right to demand that neither man nor angel should come between His soul and God. Either Christ was suffering from what we may call the bondage of sacerdotalism, which is rather too absurd and blasphemous for credit, or else grateful reception of spiritual mercies at the hands of our bishops and priests is sound evangelical behaviour, whereby we become conformed to the likeness of His humbleness of mind.

A. B.

Baptismal Regeneration.

SIR,—In your issue of May 7th, the Rev. N. Hewitt pretends to answer the three questions I asked him in my letter of April 9th, but the fact is not one of them is answered. He there denies having used or meant "Baptismal Regeneration." He further says: "I care little for discussions on terms, the very definitions of which are matters of controversy." If this is so, why did he write on "Conversion" at all, for this is a term of controversy? The last sentence of his letter of Feb. 6th proves this clearly, "the vain sectarian shibboleth, I am converted." In his letter of Feb. 6th he says: "Infants after baptism are in a state of salvation." Will he kindly tell us what he does mean? I am not anxious for controversy, but I do want a clear definition of statements in connection with such important subjects as the one in question. If he did not assume, use or mean "Baptismal Regeneration" in his letter of Feb. 6th, will he kindly tell your readers what he did mean? Thanking you in anticipation.

ALPHA BETA.

BRIEF MENTION.

Francis Lewis, Ottawa bar, is chancellor of the Ottawa Diocese.

The grandfather of the Rothschilds, is said to have scarcely owned a penny in 1800.

Frederick the Great had large blue eyes, with the lustre of polished steel.

Rev. J. Gough Brick has returned from England, and is at Barrytown-on-the-Hudson, N. Y.

Germans are going to start a German Bank for India.

Water is now so scarce at Bhatpara, India, that it has to be carried in carts from the river. All the tanks have dried up.

The chimney of a noted chemical factory in Glasgow, Scotland, is 425 feet in height.

The corner-stone of the new church, Rockport, will be laid on June 3rd, by W. R. White, Q. O., Pembroke.

The fastest train in France makes 52½ miles an hour between Paris and Lille.

There is said to be no point in the city of New York more than 100 feet above the water.

Rev. Arthur H. Lord, newly appointed deacon, has been appointed by Archbishop Lewis to the incumbency of Wellington and Gerow Gore.

No less than 585 discharged soldiers were among the 4,050 persons who passed through the casual ward of Nottingham poor-house, during the first three months of this year.

It is said that Nicholas II., Czar of all the Russias, will abolish all forms of corporal punishment in his domains. Ivan the Terrible, first Czar of Russia, put to death 60,000 innocent subjects during his reign.

The Emperor Nero was excessively near-sighted, and used a small gem in the shape of a lens to see at a distance.

Quite a sensation in Sydney has lately been a giant water lily, which cost its wealthy owner no less than £1,000 to propagate.

Rev. Prof. Worrell has been appointed an examining chaplain for the Archbishop of Ontario, to fill a vacancy through division of the diocese.

An experiment is to be made in sheep rearing in Ceylon. The assistance of the Government has been obtained to the extent of securing a lease of 2,000 acres of land, on which 1,000 imported sheep are to be put to graze.

Various mission chapels on Formosa Island are in possession of Japanese troops, in some cases having been used as stables. The native Christians are, however, contributing generously toward repairing the buildings.

After the Countess of Warwick had made an address at a meeting held in the interests of some

British sailors recently, one bronzed old tar stood up in the audience, bowed to her and remarked: "Good-by, Countess. We did not think that the likes of you took any heed of the likes of us."

The Bishop of Durham wears on his breast a cross which is an exact copy of one found in the tomb of his great predecessor, St. Outhbert. While, however, the latter is of gold, richly jeweled, Dr. Westcott's cross is of iron. It was presented to him on his consecration as bishop.

Ex-King Francis I., of Naples, having left some property in England, his will was proved in that country. It closes with these words:—"I thank all those who have been good to me, pardon those who have harmed me, and ask pardon of those whom I have done harm to."

Keep the Spirit on Top.

"Out of the mouth of babes hath thou ordained strength," and surely it is true in the case of a little boy, of whom I heard not many days ago. The child attended service one Sunday with his aunt, his mother being too ill to leave the house. The sermon was upon St Paul's teaching: to keep the body under, and in subjection to the Spirit. His mother asked the boy on his return what the sermon was about, and his answer was:

"Oh, it was about keeping the Spirit on top." This bright saying of a little fellow caused me to realize that most important of truths—which is too often overlooked—how much better it would be to keep the Spirit on top, or in other words, begin to work from the Spirit, to subdue the body, rather than to mortify the body in reaching spiritual perfection. For it is not keeping the mind chained to the body, by thinking of that body so continually—as one is compelled to do—to thoroughly mortify it. While if we set our minds to work to think frequently of the Spirit, it would be a natural and effective way to forget the body. Our minds would become more and more absorbed in the Spiritual living.

"Seek ye first the kingdom of God, which is within you," saith the Lord.

Dominion Bank.

The annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 27th, 1896.

Among those present were noticed Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Ince, John Scott, William Ramsay, W. G. Cassels, E. Leadley, M. Boulton, Aaron Ross, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, R. S. Cassels, Walter S. Lee, J. Lorne Campbell, W. R. Brock, S. Nordheimer, James Robertson, R. D. Gamble and others.

It was moved by Sir Frank Smith, seconded by Mr. E. Leadley, that Mr. James Austin do take the chair.

Col. Mason moved, seconded by Mr. R. S. Cassels and resolved, that Mr. R. D. Gamble do act as secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

To the shareholders:
The directors beg to present the following statement of the result of the business of the bank for the year ending 30th April, 1896:

Balance of profit and loss account, 30th April, 1895.....	\$15,890 31
Profit for the year ending 30th April, 1896, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	189,862 12
	\$205,752 48
Dividend 8 per cent., paid 1st August, 1895.....	\$45,000 00
Dividend 8 per cent., paid 1st November, 1895.....	45,000 00
Dividend 8 per cent., paid 1st February, 1896.....	45,000 00
Dividend 8 per cent., payable 1st May, 1896.....	45,000 00
	\$180,000 00
Balance of profit and loss carried forward,	\$25,752 48

JAMES AUSTIN, President.

It is with great regret your directors have to announce the death during the past year of their colleague, Mr. James Scott, who had been a member of the board since the year 1880, and who was greatly devoted to the welfare of the bank. The vacancy has been filled by the appointment of Mr. W. R. Brock.

J. AUSTIN,
President.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, W. R. Brock, William Ince, E. Leadley, W. D. Matthews, E. B. Osler and Sir Frank Smith.

At a subsequent meeting of the directors Mr. James Austin was elected president, and Sir Frank Smith vice-president for the ensuing term.

GENERAL STATEMENT.

Liabilities.	
Capital stock paid up.....	\$1,500,000 00
Reserve fund	\$1,500,000 00
Balance of profits carried forward.....	25,752 43
Dividend No. 54, payable 1st May.....	45,000 00
Reserved for interest and exchange	106,459 48
Rebate on bills discounted	31,430 32
	1,708,642 23
	\$3,208,642 23
Notes in circulation.....	976,472 00
Deposits not bearing interest.....	\$1,470,592 52
Deposits bearing interest	8,780,419 28
	10,251,011 80
Balance due to London agents.....	175,152 87
	\$14,611,278 90
Assets.	
Specie.....	\$449,127 67
Dominion Government demand notes	652,488 00
Deposit with Dominion Government for security of note circulation.....	75,000 00
Notes and cheques of other banks.....	226,157 93
Balances due from other banks in Canada.....	159,421 96
Balances due from other banks in United States	1,076,078 21
Provincial Government securities	96,081 05
Municipal and other debentures	2,117,383 77
	\$4,851,738 59
Bills discounted and current (including advances on call)	\$9,407,318 34
Overdue debts (estimated loss provided for).....	69,873 77
Real estate	12,265 11
Bank premises.....	263,203 64
Other assets not included under foregoing heads	6,879 45
	9,759,540 31
	\$14,611,278 90

R. D. GAMBLE,
General Manager.

Dominion Bank, Toronto, 30th April, 1896.

Family Reading.

Resting.

Resting on the faithfulness of Christ our Lord,
Resting on the fulness of His own sure Word,
Resting on His wisdom, on His love and power,
Resting on His covenant from hour to hour.

Resting 'neath His guiding hand for untracked days,
Resting 'neath His shadow from the noontide rays,
Resting at the eventide beneath His wing,
In the fair pavilion of our Saviour King.

Resting in the fortress while the foe is nigh,
Resting in the lifeboat while the waves roll high,
Resting in His chariot for the swift, glad race,
Resting, always resting, in His boundless grace.

Resting in the pastures, and beneath the Rock,
Resting by the waters where He leads His flock,
Resting while we listen at His glorious feet,
Resting in His very arms! oh, rest complete!

Resting and believing, let us onward press,
Resting on Himself, the Lord our Righteousness,
Resting and rejoicing, let His saved ones sing,
Glory, glory, glory, be to Christ our King.

—F. R. Havergal.

Church Terms Explained

Epistoler.—The sub-deacon or other assisting minister who reads the Epistle at a celebration of the Holy Communion.

Erastian.—A term applied to one who advocates the subjection of the Church to the state. From Erastus, a heretic, who held these views.

Eucharist.—A giving of thanks; a name given to the Holy Communion.

Evangelical Canticles.—Benedictus, Magnificat, and Nunc dimittis.

Evening.—The evening before a festival.

Faun.—A vessel for filling the font at a baptism.

Excommunication.—An ecclesiastical censure pronounced on those who for a time are cast out of the communion of the Church.

The first rubric in the burial office forbids the service over an excommunicate.

Faculty.—An order from a bishop giving some privilege not permitted by canon law. In England it is necessary before any alteration can be made in a church, or a new organ built, &c.

Fair Linen Cloth.—The lawn chalice veil.

Fair White Linen Cloth.—The cloth covering the top of the altar, hanging down some eighteen or twenty inches, being made fair with embroidery, usually having the five crosses worked on the same, symbolical of the five Sacred Wounds.

Faith.—The Catholic Faith once delivered to the Saints, contained in the Apostles, Nicene and Athanasian Creeds, and ever guarded by the Catholic Church.

Rule of Faith.—"Preachers shall in the first place, be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected out of that doctrine by the Catholic Fathers and Ancient Bishops." (Decree of Convocation, 1571.)

A Divine Plan for Every Life.

If we believe that God has a plan for us, and try earnestly to follow it, will our way be always plain? No. That would make life too easy. There would be no robust quality in our faith, no real vigor and vitality in the warp and woof of our character, if such were the case. It is not by an arbitrary law that we are called in this world to walk by faith and not by sight. It is an essential element in the great process of character-building. To believe that God's hand is guiding us, although we cannot see it or be distinctly conscious of it, is the foundation of true spiritual development. To believe that everything depends upon God, and yet act as if everything depended upon our own efforts, is the true and only way to establish what may be called a divine individuality in our souls. The Christian ought to find no difficulty in such a faith when even the so-called heathen philosophers have proclaimed it. Plato, in his tenth dialogue, declares that "a superior nature of such excellence as the divine shows its superiority by hearing, seeing, and knowing all things, and caring for the smallest things in the world as well as for the greatest." Aristotle wrote: "It is a tradition received from of old, among all men, that God is the creator and preserver of all things, and that nothing in nature is sufficient to its own existence without His superintending protection."

Strengthening the Memory.

How to strengthen the memory is an interesting question. I think the best way is to use it constantly, making it serve you by giving it definite facts and events to carry, as a pack-horse might on a journey. There are many phases of the problem, some people finding that they cannot fix dates in their minds, others forgetting the faces and names of friends, and others still having great trouble in committing anything by rote. Devices of rhymes and associations help some persons, and others simply depend upon memoranda, and do not tax their memories at all. As a rule, the more we give the memory to do, however, the more quickly and faithfully it will respond to our wishes. In little children memory is very retentive, because their minds are at the stage when impressions are easily made; you know the line which says that in childhood our minds are "Wax to receive, and

marble to retain." So that we should be very careful indeed about what we say, what we do, and what we teach, where the dear little ones are concerned.

Some girls have a great deal of trouble in remembering the rules of syntax, the Latin conjugations and the pages of history which her teacher requires to be recited exactly as they are in the book. Try the method of studying aloud. Go away by yourself to commit your lessons to memory, and then, over and over, slowly, carefully, with your mind and attention fixed on what you are doing, read phrases, sentences and formulas, over and over, and over and over, and by-and-by you will have them by heart. I have often done this when I have wished to learn a hymn or a poem, and I know that hearing what one is studying assists the mere seeing. Then having other people in the room, talking and laughing, is very distracting to the attention. Try my method, and report results. — *From Harper's Round Table*

The Bishop's Authority.

Canons, Church Usage, Parish Charters, and Rubrics, all alike, make the bishop of the diocese the sole ultimate authority in matters of liturgical and ritual observance. For the resolving of doubts, and settling of difficulties, the bishop is put in his place. Many a parochial trouble would be avoided if priest and people would counsel with the bishop and abide his godly admonition. There is no advantage in having an episcopate if you make no use of it. The bishop may not be wiser than any one else, just as a judge may not be any more learned in the law than many lawyers in his court. But the judgment pronounced is official, and is the result of quiet consideration of precedents and circumstances and consequences, bound to be unbiased by personal and partisan feeling, wider in its outlook and bearing than that of the single clergyman or layman is likely to be. That the clergy and laity do not oftener appeal to the bishop and accept his judgment, is to their own loss, not his; and moreover, neither impairs his authority nor their obligation to respect it. The Church suffers, and parishes get into wrangles and snarls, and then all hands turn to the bishop to get them out of difficulty into which they need never have fallen, and would not, if counsel had been asked beforehand.—*Bishop of Pittsburg.*

The Blood of the Martyrs the Seed of the Church.

Think what the Church at home gains by the message and the example of Christian heroism in the mission field. When we hear, for instance, of some band of missionaries giving their lives in the weary, wasting struggle with the fever that lays them low one after the other, until the forests of Africa are dotted here and there with the white crosses that mark the missionaries' graves; or when we read the story—surely never to grow old, in our day at least—the story of that little boat that floated out from the shore of the heathen isle in the Pacific, where lay in his last sleep the great and good missionary-bishop, with his hands folded upon his breast, clasping the palm-leaves that had been placed there by his ignorant and Pagan murderers, at once the symbol of his mission and the type of his glorious crown of martyrdom; or we read the journals of Bishop Hannington, as he sits in his tent writing his last words, with his pen in his hand—words of patience and yet of triumph, full of calm and quiet courage, as he waits to be led out to a foul and cruel death at the hands of the heathen—as these things come home to us in our work here at home, is it not true that 'the tidal-waves of other souls are up into our being rolled?' And so into the homes of many a quiet country pastor, in his somewhat stagnant life, and yet not the pure and perfect life, of his country parish, or into the home of some outworn and weary servant of Christ in the great streets, in the lanes and slums of our great cities, ready almost to sit down in despair, there comes fresh strength, fresh vigour; and the missionary abroad has given courage to his brother at home, and we feel once more how the blood of the martyrs proves still the seed of the Church.

The Assurance of Hope.

The man whose hope is in God may be kept waiting, but he will not be disappointed. He may have seasons when the heavens will seem to have turned to brass, and his prayers fall back upon him like so many dead words, but because his hope is in God his faith will exclaim, "Thou wilt hear me, O Lord my God!" and instead of giving up in despair, he will keep on calling and hoping until relief comes. If our hope is in riches, they take to themselves wings and leave us in poverty. If it is fixed in the favour of the world, the time may come when it will turn and frown upon us. If it is placed upon our loved ones, there is no certainty that they will be spared to us. If our hope is in a friend, sooner or later he may betray us and desert us, but to hope in God is to build our house upon a rock, where no storm can shake it. To know that we really do hope in God is to have peace when the tempest rages. To have quiet in our souls when the storm is roaring all around us, and to feel assured that no matter how threatening and forbidding things may look, He who notes the sparrow's fall is still caring for us. To have our hope centred in God is to know that He will hear us, and come to our help, and that, too, right early.

Success and Failure.

Success and failure are two very important words in everybody's life, and are two of the most important elements in the world's history. Paradoxical though the saying may be, "Success may be failure, failure may be success!" it nevertheless expresses a striking and world wide truth. Failures in innumerable instances have been the means of success, while on the other hand success has often and often been followed by complete failure.

Many instances of apparent failure proving to be success find their counterpart in the story of the young men digging over their inheritance to find their treasure, thinking it was in the form of buried gold, whereas the treasure lay in the fertility of the land resulting from their search. They seemed at first to fail because the treasure was not in the form they expected it to be. The pathetic story of Telemachus comes under the heading of apparent failures. Throwing himself into the arena, to stop the gladiators' fight, he was stabbed to death by command of the enraged onlookers; but his was the last human blood which ever stained the white floor of the Colosseum.

Failure is one of those objectionable practical lessons which has to be faced boldly in the battle of life, although it is hard to do so. The courage of some people is roused by failure, and they are stimulated to renewed efforts. Lacordaire, one of the most eminent preachers of modern times, only acquired celebrity after repeated failures.

Such precedents teach us not to fear apparent failure, for it may be on that dark foundation alone that the golden palace of our dreams may be reared, or that while we are vainly looking for success in her wonted garb she is already close to us wearing another form and different garments. Absolute failure, of course, cannot be success, but apparent failure may be, and often is. Appearances are often fallacious, and it may be that what is a necessary part of the workings of the laws of success may look like failure, as when the seed falls into the ground and dies, and lo, its death is the birth of a higher life. Again, there are instances of failure proving to be the greatest of blessings, simply because success would have proved a curse.

Afflictions, like failures, often prove blessings in disguise. Much of the best and most useful work has been done by men and women in the midst of affliction. Milton used to say that, "Who best can suffer best can do." Beethoven produced his greatest works amidst gloomy sorrow, when oppressed by almost total deafness. It was to a domestic affliction that we owe the beautiful writings of Mrs. Gaskell.

Pain and sorrow in many cases appear to be indispensable conditions to the success of some people, just as cheerfulness and courage are to others. Success in life is not looked upon by the wise man as an end, but as a means of happiness.

The greatest and most continued favors of fortune cannot in themselves make us happy; nor can the deprivation of them render altogether miserable the possessor of a clear conscience and a well constituted mind. The great Goethe put the question: "What is it that keeps men in continual discontent and agitation?" and he answered it thus truly: "It is that they cannot make realities correspond with their conceptions that enjoyment steals away from their hands, that the wished for comes too late, and nothing reached or acquired produces on the heart the effect which their longing for it at a distance led them to anticipate."

If success crowned our efforts straight off, where would be the great success of the hereafter? It is the brave resolution to be better next time that lays the substratum of all real greatness, and paves the way to real success.

Christian Controversies.

It may, indeed, be impossible to agree altogether as to questions of Church order or questions of duty—now and here—during our brief day of life, without some sacrifice of that perfect sincerity which is one of the soul's most precious jewels. Our controversies belong to an imperfect vision of truth; but they are likely to be tempered in such proportion as loyalty to our Sinless and Divine Lord, and not any one of the subtle forms of self-assertion which are so apt to beset us, is our real governing motive when we take part in them. In looking to Him, all Christians who merit the name meet and are one, just as men who are separated by seas and continents gaze on the same sun in the material heavens, and bask in his warmth and light. Whatever criticisms we may level at each other, or may deserve at each other's hands, and none of us can suppose that we are not open to some, nay, rather to much, just criticism—we turn our eyes upwards towards the heavens, and fix them on Him who none has yet conceived of sin, even of the slightest—in Whose life on earth there was seen, eighteen centuries ago, as now on His throne in heaven, a perfect harmony between a human will and the moral law of the universe. In His Light we shall see Light. The heaviness of our misunderstandings and our controversies may endure for a night; the joy of union will come with the eternal morning.—Canon Liddon.

Fasten Them.

If all the loose ends could be fastened, what a saving of time, temper and material there would be! Think of the frayed edges and raveling stitches that might be prevented by timely fastening! It is so with thoughts, feelings, resolutions and conduct. How many good things drop like stitches, or run away like frisky animals, for want of proper finishing or for lack of careful tying!

Now and then one has a particularly good and edifying thought that might be used in a letter, a composition, a little meeting, or upon some occasion when a thought is an actual necessity, and yet, when the emergency comes, behold! the thought has slipped away and is gone. It was not fastened. It is almost a hopeless quest to go in search of such things. Perhaps they hide in the convolutions of the brain, as it is said that nothing is destroyed; but if they cannot be found and brought into service, of what use are they? Plenty of material may exist in the next town, but that is small comfort to the girl who has not enough to finish the gown that is wanted for the evening fast coming on. One wants something at hand, to meet the demand.

Fasten the thoughts then as they come, if it is a possible thing. A pencil-mark or two may suffice. Jot them down and save them. Fasten plans and resolves that are worthy, by following them. Who will know that they exist, or will have the benefit of them, if they slip away into the region of "once upon a time" with nothing to show in the present? Fasten kind thoughts with kind words; that gives them a standing-place. Fasten the words to deeds, and that will send them on a mission instead of allowing them to slip away.

Be quick about this matter! Such agile things

as thoughts, resolves, plans and purposes, are not to be left unwatched, or allowed time to flee. It will take time, to be sure, and one will need to be on the alert, but what of it? Is any one put here simply to get on in the easiest, laziest way? A thousand times, no. Let nothing slip for want of fastening, no matter at what cost.

Divine Humanity.

It is only man daring to think of himself nobly, divinely—aye, as the Son of God—that there comes the possibility of putting his human powers to their perfect use. Character and service both fling their doors wide open to him who knows himself the son of God. Think how they stood wide open all the time to Jesus. Think how He always lived within their ample gates. The Divine soul within Him, and the great work before Him, to be Himself and to save the world, these made His life. Therefore, let the foxes have their holes, and the birds of the air their nests, let Pilate sit upon his throne, and the Pharisees weigh their mint, anise and cummin. He took these splendid human capacities of ours, and carried them beyond the stars into the heavenly worlds of character and service, and when men listened—as they had to listen—hark, in these visionary worlds, the same old human faculties had put out a new strength and worked with a pulse of power, and a throb of music which made heaven and earth stand still to listen. Yet it was our human patience with which he was patient, and our human bravery with which He was brave, and our human intelligence with which He knew, and our human purity with which He was pure, only they proved themselves divine when they attained their full humanity.—Phillips Brooks.

"Let Me Wear Two."
"Love is of God."

The following incident, recorded in the life of Sir David Baird, supplies a touching illustration of self-denying love.

Baird, then a young officer, and several other gentlemen of the British army, had fallen into the hands of their enemy, Tippoo Sahib, and were thrown into a dungeon, where they endured great miseries, heightened by the fact that some of the party (Baird included) were suffering from wounds. One day they were alarmed by the sound of a great clinking of iron outside their prison, and their fears were not lightened when the massive door unclosed and a party of natives, bearing heavy sets of fetters, entered, and flung down the irons on the floor of the dungeon. They were followed by a swarthy official of the tyrant, who gave command that a pair of fetters should be fastened on the limbs of each of the captives.

Then a grey-haired officer amongst the English came forward. He was himself scarred with many a wound; but thoughtless of self, he pointed to young Baird, and besought mercy for him. "That officer," he said, "has been wounded on the leg; the wound is yet green; to put a fetter on it would cause his certain death."

What cared the barbarous Asiatic whether the captive lived or died? His orders were simple, and could not be changed. He gave reply that there were just as many pairs of fetters as there were prisoners, and that, come what might, all must be worn!

"Then let me wear two," said the grey-headed hero.

I know not whether the generous request was granted; it seems probable that it was so, as Baird lived to quit his dungeon, and to enter as a triumphant victor the city which had been the scene of his sufferings; while the man who had offered to wear his fetters died in the prison of Tippoo!

Princess Beatrice Mary Victoria Feodora, widow of the late Prince Henry of Battenberg, is the greatest photograph collector in England. She has over 800 photographs placed about her various rooms, while she has thousands safely stored away. She has been an assiduous collector of photographs ever since she was a tiny child.

At Twilight.

I hear the sound of a soft foot-fall,
A laugh that is elfin sweet,
A lisping word and a cooing call,
As down the length of the shadowy hall
Falter her baby feet.
She pauses, a-tiptoe, at the door,
With her bonny eyes ashine,
Her face holds wisdom beyond my store,
And I clasp her close to my heart once more,
With her fair little cheek to mine.

But my arms clasp only the empty air,
The lullaby dies unsung,
I lose the gleam of her golden hair,
And the little face, so childish fair,
And the lip of her baby tongue.
And then I remember; she lies asleep,
Her story has all been told,
And whether I wake or whether I weep,
There still is a mystery strange and deep,
Which time can never unfold.

But I sometimes fancy I catch the gleam
Of her hair, in the still of the night,
And the lilt of her hand in a pale moonbeam,
Or her eyes meet mine in a walking dream
As I sit in the dim twilight,
'Tis then, I fancy, she turns her face
That has grown so heavenly fair,
From where she stands in that shining place,
And looks toward me through the starry space
With the smile that the angels wear.

For the CANADIAN CHURCHMAN.

EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German.

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

CHAPTER VI., CONTINUED.

An egg that was richly set in gold and pearls.

"I am Rosalind, a daughter of the Duke of Burgundy. Two comely counts sought my hand—Hanno Von Schrofeneck, and Arno Von Lindenburg. Hanno was the richest and most powerful lord within a wide circumference, and had many castles and warriors; but he was not good nor noble. Arno was truly the bravest and noblest knight in the land; only, in comparison with Hanno he was poor, for he had inherited from his noble, disinterested father, but a single ancestral castle which had fallen into decay, and, moreover, he was held in but little estimation owing to the greater power of others to usurp. To him, with my father's approbation, I gave my hand, and brought him a dowry of a beautiful tract of land, and several strong castles; we lived in the enjoyment of serenest happiness.

"But Hanno was seized with a grim hatred of me and my husband, and became our deadly enemy. Meanwhile he concealed his grudge, and did not allow his enmity to break out in public. Now, my husband was obliged to go forth with the emperor in the war against the wild heathenish tribes; Hanno had also to take part in the expedition, only, he knew how, by all kinds of pretexts, to delay his preparations, lagged behind and promised merely to join the army as soon as possible. Now, while my husband was fighting with his people on the far away borders, on behalf of his native land, and all the Christian forces had enough to do to hold at bay the overpowering enemy, the faithless Hanno invaded our country, and there was no one able to withstand him. He laid waste all the country far around, and stormed one strong castle after another. There remained nothing more for me but to secretly take flight, with my two dear children. My good old Kuno was my only protecting angel in this dangerous flight, in which I was not, during any moment, safe from Hanno's ambushes. He conducted me into this mountain, where, in this valley hidden from all the world, I have found so quiet a dwelling place. Here I would now remain until my husband has returned from the war; and our possessions shall again have been wrung from their wrongful holder. From time to time Kuno issued forth from the mountains into the more inhabited world to obtain information about the war, but he always returned with sorrowful news. The wicked Hanno was always still holding sway in our land. The war was still ever continuing upon the borders with varying fortune. But it is now

already nearly a year that my good Kuno has been ailing, since which time I have heard nothing more from my dear native land and from my beloved husband. Ah! perhaps he has long ere this fallen under pressure of the enemy. Perhaps Hanno, who, with his men, is so near, has come upon the trail of my secret abode,—and what will then become of me? Death would be the best thing that could happen me. O, I beg of you, dear Oswald, speak to the colliers that they do not betray me!"

"What, betray!" said the miller, "I stand responsible to you for all; every one would give his life for you, before the cruel Jack Von Schrofeneck shall at all harm you; he must reckon with us all. Be therefore without anxiety, noble lady!"

"Even so," said the coal-burners, when the miller brought the matter before them, "let him only come," said they; "we shall show him the way with our pokers."

Meanwhile, the good lady spent her days amid perpetual cares and anxieties. She scarcely any longer trusted herself outside her cottage door, and also allowed none of her children beyond her own threshold. Her life was much troubled and full of worry. But when it became quiet again in the mountain, and one saw and heard nothing more of the armour-clad men, she resolved once again to take a little walk.

It was after a lengthened rain, upon an altogether fine, delightful day late in the autumn. Some hundred paces from her cottage stood a kind of rustic chapel. It was built solely of the trunks of fir-trees, and the front was entirely open. In the chapel was seen "The Flight into Egypt," a very exquisite painting which Kuno had brought with him on the occasion of one of his journeys, in order to comfort the good lady in her own exile.

Behind the chapel arose a high cliff, and in front of it stood some beautiful firs, and shaded its entrance. The little place had something about it so quiet and cosy that one might linger here both in sorrow and in joy. A pleasant pathway over a green lawn, between picturesque rocks and shrubbery, led up to it. This was her favourite walk. She went thither, not altogether without apprehension on this occasion. She knelt with her children for a little while upon a kneeling stool at the entrance of the chapel. The similarity of her lot with the great sorrow of the holy mother of Him who was God, who also with her Child was obliged to flee to a strange land, touched her, and many tears flowed down her cheeks. She prayed for a while, and then sat down upon a bench. Her children, meanwhile, picked blackberries round about upon the rocks, and were delighted to observe that each berry was formed like a little shiny, black bunch of grapes; and they moved farther and farther away to a considerable distance.

As now the lady sat there so lonely, lo! there came forth from among the rocks a weird traveller, and approached the chapel. He wore, after the manner of pilgrims, a long black garment with a short mantle over it; his hat was adorned with beautifully coloured sea shells, and in his hand he bore a long white staff. He was, as it appeared, already very old, but yet a stately and very handsome man. His long hair, which hung down smoothly on either side of the parting, and his long beard were white as a sloe-blossom; but his cheeks were even more ruddy than the finest roses.

The lady was frightened when she saw the strange man. He saluted her respectfully and began a conversation with her. But she was very cautious and reserved in her speech. She looked at him but very shyly, as she wished, first, to examine him as to whether she really ought to confide in him—as one who was an altogether strange, unknown man.

"Noble lady," said the pilgrim at length, "have no fear of me; you are not so unknown to me as you think; you are Rosalind of Burgundy. I also know quite well the kind of hard lot which compelled you to seek a refuge among these rough rocks. Moreover, your husband from whom you have been separated three years, is very well known to me. Since you have dwelt here in this secluded spot, there have been great changes in the world. If there still lies in you a desire to hear from good

Arno Von Lindenburg, and thought of him is not yet quenched in your heart, then I can impart to you the most joyful tidings of him. Peace has been made! Adorned with the crowns of victory, the Christian army has returned. Your husband has reconquered his lost cities. The wretch Hanno saved himself by dire necessity in these mountains. Moreover, from hence has he already been obliged to take further flight. The inmost wish of your husband is now to find you, his beloved wife."

(To be Continued.)

Hints to Housekeepers.

Lemons may be kept fresh and good a long time by putting them in an open stone crock and covering them with cold water. The water should be changed twice a week. Lemons treated in this way will become ripe and juicy.

STRAWBERRY PRESERVES.—A delicious preserve may be made by hulling strawberries that are free from blemish and not over-ripe, and placing them in a porcelain kettle with their weight in white sugar. Allow them to stand over night, and in the morning set them over the range and allow them to boil steadily for an hour. Not a drop of water should be used; the juice from the berries will furnish all the liquid necessary.

COFFEE JELLY.—One-half box gelatine, one pint of strong coffee, three-fourths of a pound of sugar; pour the coffee over the gelatine; when dissolved, stir in the sugar, add one-half pint of boiling water, strain into moulds and serve with whipped cream.

PINEAPPLE SHERBET.—One tablespoonful gelatine soaked in one cup cold water fifteen minutes. Dissolve with one cup boiling water. Take one-half can grated pineapple, and one and one-half cups sugar, juice of one lemon. Add strained gelatine, put in freezer, and pack with ice and salt and freeze.

TOMATO SALAD.—Skin and slice some ripe tomatoes, also one white onion; lay them on the ice until cold, put them in a salad bowl, sprinkle a very little sugar over them (about a saltspoonful), pepper them well, pour about three tablespoonfuls of salad oil over them, a little Worcestershire sauce, and the last thing, one tablespoonful of vinegar with one heaping teaspoonful of salt dissolved in it. Be very careful not to break the tomatoes, but mix the dressing at one side of the dish and gently pour it over with the spoon. The same dressing can be used for lettuce and cucumbers without the sugar.

LEMON TAPIOCA.—Two tablespoonfuls of tapioca soaked over night in one-half cup of cold water. In the morning add one-half a cup of cold water, and the peeled rind of one lemon. Set on the stove and boil until clear; take out the rind, add the juice of the lemon, and one teaspoonful of lemon extract, one-half cup of sugar, one-half cup of boiling water, a little salt, and boil up. Put in a mould to cool, and serve with sugar and cream.

HICKORY-NUT KISSES.—Whites of six eggs beaten stiff, one pound powdered sugar, two tablespoonfuls flour, and one pound hickory-nut kernels. Drop on well buttered tins, and bake in a moderate oven.

BOILED ICING.—Boil one cup granulated sugar with four tablespoonfuls water until it drops from spoon in threads. Have ready the beaten white of one egg, and pour the syrup slowly into it, beating all the time. Flavor. Spread on cake while warm.

One of the best disinfectants is the black or crude carbolic acid. For each drain, basin or bath tub pour down one tablespoonful. Then with boiling water cleanse out the pipe. In all cases of sewer gas it will be an excellent purifier and give to any house or apartment a healthy odor.

Steam sweet potatoes until they are soft, but not broken. Peel and slice them. Boil two cups of sugar and one and a half cups of water into a thick syrup. Stir into it one-half cup of butter. Put the sliced potatoes into a deep baking dish and pour the syrup over them. Sprinkle bits of butter over them and bake from one and a half to two hours.

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Children's Department.

Piggy's Visitors.

There were six little crows so terribly thin, Their bones were coming right through their skin, And though each gobbled enough for three, They still were as thin as thin could be!

And there was a pig so dreadfully fat, That, panting and puffing, all day he sat; And though he never ate dinner or tea, He still was as fat as fat could be!

"Piggy, dear piggy, what shall we do To make ourselves plumpety-plump like you? We find it is getting a serious matter To eat so much and become no fatter."

The pig gave vent to the ghost of a grin, "Be thankful you're nothing but bones and skin; If I, my dears, were a good deal thinner, I shouldn't be killed for somebody's dinner!"

Missionary Gloves.

"Grace, why do you wear those gloves with your new suit? I have often heard you say that you cared more for nice gloves than any other part of an outfit.

"I know these gloves do not look at all stylish, but I enjoy wearing them more than any pair I ever had."

"That's queer talk for you. I don't see how you could enjoy wearing cotton gloves, when every one else wears kids."

"These are missionary gloves. You remember our pastor preached a stirring missionary sermon six weeks ago. He spoke so earnestly about the needs of the Board, that my heart was touched. I felt that I could make an extra gift, and yet I could not see where it was to come from."

"A few days afterward I was buying my winter outfit, and the thought came, why not make some sacrifice for missions? I had figured closely and

could think of nothing but gloves. It cost a little effort, but I bought these for twenty-five cents, and gave one dollar for missions. This is why I enjoy wearing these plain cotton gloves."

Results Tell the Story.

A vast mass of direct, unimpeachable testimony proves beyond any possibility of doubt that Hood's Sarsaparilla actually does perfectly and permanently cure diseases caused by impure blood. Its record of cures is unequalled and these cures have often been accomplished after all other preparations had failed.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache.

Nan's Object-Lesson.

Nan was very critical on a certain summer morning.

"I don't like cream toast. I want some peaches," she moaned.

"But yesterday morning you wished for toast," said the mother. "Jane made this on purpose for you."

"It's burned," said the child. "O, no; only browned the least bit too much."

Nan managed to eat a few mouthfuls, but there was a scowl on her smooth forehead, and her face, that could be very sweet, was decidedly sour.

"She isn't feeling well," thought mamma. "The morning is hot, and she is tired out with school."

This was partly true. But Nan was a robust little body, and easily regained her physical losses. The fact was that she had been petted a great deal and had come to think her wishes ought to be the law of the household.

After breakfast the seamstress, who was making a frock for Nan, required sewing silk and buttons.

The child was asked to go to the shop for them. "But, mamma, my toe hurts," was the instant excuse. So Miss Gardner was set at something else, till Bob should come up from the office and could be sent on the errand.

At dinner time nothing was quite satisfactory. The roast beef was too rare; the pudding sauce too tart. Papa exchanged glances with mamma.

"This must be stopped," he said; but Nan did not understand what they meant. That evening the little girl went up to papa full of enthusiasm about a little drawing she had made. The father scowled in a most unamiable way, and found all the fault possible with it. Nan tried hard to keep back the tears, but finally gave up and went away sobbing.

"How could you?" said mamma. In a day or two there was to be a ride into the country, a lunch with a friend and a return by moonlight. Nan supposed that she would go as a matter of course. But she soon found that she was to be left at home.

"It is too much trouble to take you," said papa.

"And your toe," added mamma. "And the warm weather which you are afraid of," continued papa.

"My toe is better," pleaded Nan. "But the lunch won't suit your fastidious taste," said papa. "The Browns live very plainly."

Nan ran sobbing to grandma's room. The dear old lady drew the child within her loving arms.

"Do you not see," said the gentle voice, "that your father and mother are trying to show yourself as in a

mirror? Papa found fault with your drawing that you might see how very unpleasant it is to be criticised. You took great pains with your little sketch, but mamma takes pains every day in ordering the dinner, and Jane takes pains in cooking it. You wish to have the pleasure of the drive, and the visit; but you do not care to be helpful when help is needed and so give pleasure to others."

The lesson was a very plain one, that even a child could understand. It was hard to see the carriage drive off without her on that bright afternoon; there were tears and sobbing, but the experience was not in vain.

When the father and mother came home that night they found a subdued, appreciative little girl who was very glad to be talked to and kissed, very pleased with the flowers and bonbons that had been sent to her by the little Browns, and very resolute in her determination to be sunny and satisfied with what came to her, instead of sour and complaining.

No Rest, but Lots of Pleasure.

Work in the country during spring and summer is more arduous and plentiful than at other times, and yet the men don't seem to mind it nearly as much as the tasks which fall to their lot during the autumn and winter. To be out in the fields while nature smiles, glorying in her renewed emerald robes, is always a pleasure, but October's leaden skies and piercing winds, followed by winter's bitter gales, make everything a hardship. The best known antidote yet discovered for the wet, cold and frost of outdoor work in winter, is a layer of Fibre Chamois through your garments. It gives splendid satisfaction, being light in weight, inexpensive, warm and completely waterproof.

The Dandelion Clock.

Puff, puff, puff! blows Lola towards the head of the dandelion seeds she holds in her hand, and away floats the soft downy tufts to Willie, who sits watching the cows in the field beyond. Then she takes the nearly bare stem and carefully counts the seeds which remain. "One, two, six," she finds still clinging to the head. "Six o'clock," she says aloud; "it is time we were going home, Willie!"

That young gentleman does not put so much confidence in his sister's clock, so he answers in a lazy sort of way, as he still watches a big fly on Daisy's nose. "We just had dinner anyway, and if 'twas six o'clock, 'twould be supper time!"

Lola, not anxious to go just yet, takes another dandelion, and finds this time it is thirteen o'clock; again she tries, and ten, fifteen, and two are the results; which seem to prove sufficiently that though a good plaything, the dandelion cannot be relied upon as a perfect time keeper.

Cures, absolute, permanent cures have given Hood's Sarsaparilla the largest sales in the world and the first place among medicines.

"Smart" Children.

Donald and Marguerite came home from kindergarten, swinging hands and singing shrilly the song of "The squirrel in the hollow tree." At the back porch they stopped short. Right in front of them was a big pan filled with great green shiny pods.

"Look at their thick stems! and what are they, anyhow?" Donald asked.

"Peppers," said mamma. "Mountain-bell peppers," and, with a sharp

Hood's

Sarsaparilla as a blood purifier and building up medicine leads everything ever produced. It is positively the best. Others may make the same claim. But there's this difference: We prove it. Not by antiquity, but by Merit. Not by what we say, but by what Hood's Sarsaparilla does. It has a record of Cures unequalled in medical history. It positively, perfectly and permanently cures when all other medicines fail. That the keen discrimination of the people recognizes its merit and the cures by Hood's Sarsaparilla, is shown by the fact that they buy Hood's Sarsaparilla in preference and to the exclusion of all others.

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the peculiar combination, proportion and process used in preparing Hood's Sarsaparilla, and which give it merit peculiar to itself. This is the secret of its wonderful power, of its wonderful sales, of its wonderful hold upon the confidence of the people. This is why it cures Scrofula, Salt Rheum, Catarrh, Rheumatism, all Humors, Kidney and Liver troubles, Dyspepsia, That Tired Feeling, builds up the nerves, creates an appetite and strengthens the whole system. Its merit, its sales, its

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knife, she cut out a little circle around the stem and then proceeded to dig away the small, yellowish-white seeds. "I am going to stuff them with chopped cabbage, and then sew on these little lids and put them in a jar of strong vinegar.

"I think they're real pretty!" exclaimed Marguerite, putting her wee inquisitive nose a little nearer the pan. "See! there's one with a bright red streak in it!"

"That's riper than the others," said mamma. "They're fire red when quite ripened."

"Are they? Oh, give us one—each of us!" chimed the children, while Marguerite added, "We'll keep them till they get red, then, with the lid on them, they'll be the cunningest, tawnty jars, and we can keep our strings of thorn-apple beads in them!"

"My! my!" laughed mamma. "I guess not! You children musn't even touch these peppers!"

"Why?" Donald asked, dolefully. "Oh, they'll make you smart, and—" But just then Peggy came to tell mamma that the minister had come for an afternoon call.

When the children were alone, they

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

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Beware of Substitutes and Imitations.

is not part to e has ctory, sband Han-moun- y been vish of wife." g time cover- uld be n this reserve re free y them white and in allow drop of berries ne pint sugar; solved, boiling shipped l gela- minutes. re one-half ed gela- salt and ripe to- the ice rinkle a onful), moonful tershire onful of alt dis- the to- of the 1. The cucum- tapioca water. on the ind, add onful of half cup Put in cream. s beaten lespoon- kernels. moder- and sugar ps from white of , beating e while or crude bath tub a boiling of sewer e to any soft, but two cups r into a f butter. dish and of butter if to two

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looked at the pan of peppers and then at each other.

"What did mamma mean by 'making us smart?'" said Donald.

"I guess she meant learning things easy," said Marguerite, wisely. "I heard Ethel Greene say that Jimmy was real smart at *rifentick*."

"Sh'd think mamma'd want us to be smart," said Donald, in injured tones.

"Well"—and Marguerite's little brown face, with its black eyes and red cheeks, glowed with a sudden adventurous spirit—"well, anyhow, I'm going to see what those peppers taste like! Let's each take one of the seeds—such teeny-tawnty things can't do any harm."

Two pairs of fat little hands rummaged among the peppers until they found one with the lid off, and a seed was selected.

But the seed got no farther than the two red mouths—and then, oh, then, how they bit and stung and burned like fire! Then the peppery hands rubbed lips and chin, and that made matters worse!

"Oh! oh! oh! It's hot!" howled Donald.

"Boo! hoo! hoo! It's burney!" sobbed Marguerite.

At the sound of the wails, mamma came running out—and Peggy, and even the minister and his wife; and everybody talked, and one person advised one thing and another said something else, and Rover got up from his rug and barked loudly, so you can imagine the confusion. Presently Peggy brought a big piece of ice from the refrigerator, and Donald sucked one end of it and Marguerite the other, and that cooled the pain somewhat, though the tears still rolled down their cheeks, and their lips were red and swollen.

And after a little, when vaseline and cold cream had made them still more comfortable, Marguerite said, in a quavering little voice, "You—you said it would make us 'smart.'"

"Well, it did, didn't it?" said mamma, and then everybody, even the two little pepper victims, laughed.

DEATH.

June 1st: At Crouch End, England, Jean, widow of James Waugh, of Crouch End; aged 70. R. I. P.

The Music Lesson.

Annette Harrison was a clever little girl, but (you know there always must be a 'but' with all of us), she had one great fault—she could not keep her attention to the matter she was engaged upon. If she was sewing and the baby toddled into the room, down went her work on the floor, and she must chatter to him and show him pictures till the afternoon was gone and no work done.

If she was practising, and she was very fond of music and likely to become a good performer, the mere sight of the black puppy, Fuss, would distract her mind, and she must take it up and make pretence to teach it its notes, forgetting all the while that time was passing, and she had not even played her scales through.

So it came to pass that, though she was clever and could do anything she chose at her lessons, she never managed to keep much ahead of her next sister Rose, and indeed was often found to know some of her lessons much less thoroughly.

"Never mind, I can soon pick all that up," thought Nettie to herself; "a month's real work will see me far ahead of good old Rose." So she dashed through her scales and fluttered through a new piece of music, and then took up Fuss again, to her brother Arthur's grave delight. Nettie ought to have been learning a stiff bit out of her book on the theory of music, but she put that off to another day.

The Harrisons were a very musical family; Nettie, Rose and Arthur could already sing trios very prettily, and one or two knowing people had prophesied that they would make a name for themselves some day. But meantime there was a great deal of hard work to be got through first.

When Nettie was twelve years old and Rose eleven, a grey-haired, grey-eyebrowed gentleman came to the house, and Mr. Harrison received him with great respect. He was an old friend, a celebrated professor of music from Munich, and he very soon confided his wish to Mr. Harrison of carrying off one of his little girls to Munich, to make a thorough musician of her.

"Both have good voices, I care not which it is," said Professor Harol; "but let it be the one whose industry is greatest: she will profit most. Stay, it shall be an examination: they shall play, they shall sing, I will ask questions."

Can you guess the result? Nettie sang as sweetly as Rose, she played more brilliantly, though every now and then came a false note, when the Professor shrieked like a parrot and stopped his ears; but—ah, the but again!—she had very little head knowledge of music, she had always found that dull and allowed her attention to be distracted from it.

So the Professor singled out Rose to

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THE VERY BEST

take to Munich, and Nettie was to be left at home.

It was a severe trial to the little girl; but she had a sweet temper and bore it bravely, helping pleasantly in the packing of Rose's treasures and showing no envious spirit.

"I shall be too busy even to want to be at Munich," she said at parting, "for do you know, Rose, I mean to work dreadfully hard now, and keep the strictest guard on myself; father says that is the rock where I make shipwrecks—letting my attention wander from my work."

Nettie did work as she said, and she was rewarded, for two years later the Professor and Madame Harol came to England on a visit, bringing Rose with them; and they were so pleased with Nettie's proficiency in all branches of music that they begged to take her, too, back with them, to Rose's great joy.

"They shall come back to you famous, dear sir," said the good Professor, his eyes brightening under his big eyebrows; "for, see you, both have talent, and now both have industry and application to increase that talent."

Star-Eyes.

Now, little star, I'm tucked safely in bed; There you are shining far over my head, Shining and peering right into my eyes, As though you were laughing up in the skies.

I'm wide awake, too, and as glad as can be, There are so many things you can tell to me;

Oh! how I've puzzled to know what you are, And now I shall ask you, dear little star.

They say God sees all in His wondrous night.

Did He put you there to watch us all night?

And all day long, though we can't see you, Do you still shine aloft watching us, too?

Tell, do you know when I'm naughty or good?

And where do the daisies hide in the wood?

When it rains so hard is it that you cry?

Or do you always laugh, bright little eye?

Sometimes the sky is so still and so blue, Say, little star, do you ever peep through, Peep at the angels in garments of white?

Are their harps of gold and their crowns of light?

Perhaps you're our eyes, and when we're asleep

You fly to the skies in a shiny heap; All that we dream is, perchance, what you see,

And when daylight appears away you flee?

Now, pretty star, I'm going to sleep, You can have my two eyes, but not to keep;

I want them again with the morning light;

Good-bye, little eyes—little star, good night.

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