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Vol. 18.]

TORONTO, CANADA, THURSDAY, MAY 5, 1892.

[No. 18.]

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SUMMARY OF CONTENTS.
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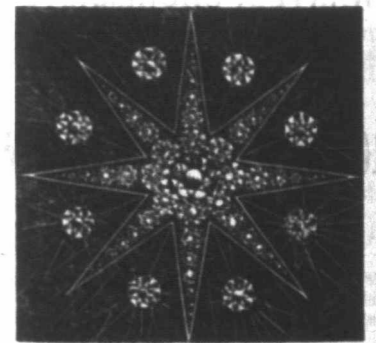
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Lessons for Sundays and Holy Days.

May 8.—3 SUNDAY AFTER EASTER.

Morning.—Num. 22. Luke 24. 13.
Evening.—Num. 23; or 24. 1 Thess. 5.

THE PATRIARCH OF JERUSALEM, according to all accounts, is the very *beau ideal* of an Eastern Patriarch ecclesiastical. His whole aspect and manner, as well as personal qualities, leave nothing to be desired in the hereditary chief of Christendom—as distinguished from the bogus *Papa* at Rome.

RECTOR-BISHOP is the title suggested by the Bishop of Barbados for the new Bishop who is to take episcopal charge of the Windward Islands (St. Vincent, Grenada and St. Lucia), together with the Rectory of the Cathedral. The stipend so far amounts to £500; but the English societies are expected to increase it. A good step!

THE NIGER MISSION question is once more on the *tapis*, owing to the recent death of the venerable native Bishop, Crowther. There are indications—as a result of a Commission, which lately visited the region to investigate and report on the past troubles and present condition of affairs—that the Archbishop will be asked to consecrate a European rather than a native successor.

PEDANTIC READING of the lessons is very offensive. A simple English pronunciation of the vowels is better than a slavish adherence to the Oxford or Cambridge *dialect* of Greek, Latin, Hebrew and Syriac—languages pronounced very differently by the *natives* on the continent and elsewhere. The *accent*, however, should be closely observed, though the vowel sounds vary.

COINCIDENT EASTERS do not occur very often—when the whole Church Catholic, East and West, keep literally the same day. The Western tradition is to cling to the day of the week, making the annual Easter coincide with one of the weekly festivals of the Resurrection—the Lord's day: while oriental Churches think it more fitting to observe the exact day of the month rather than week.

KULTURMENSCH—"votary of civilization"—is the title which the average German gravitates towards as he advances in years: Christian dogma becomes obscured. The *Guardian* correspondent reports that the sermons in "Protestant" churches "oscillate between a qualified belief in the divinity of our Lord and pure *rationalism*." There is very little church-going now-a-days there.

A RECTOR'S RIGHT TO SUPPORT has been very emphatically affirmed by a Queen's Bench *mandamus* to the Vestry of St. George's, Southwark. In lieu of tithes—his ecclesiastical inheritance—he is entitled to £480 from the parochial rates. The secular courts all over the world have repeatedly recognized the stipend of the minister as *absolute first charge* on parish funds in all denominations.

"HINDUISM IS DOOMED," writes the learned Swami Ram Soonder, late vice-President of the Benares Hindu Shastric Club. So we learn from the columns of *True Light*, published at Lahore. "There will be no Hinduism in about 250 years . . . it has given way before the constant and vigorous attacks of Christianity, and will soon be a thing of the past."—Good news for missions!

DECAY OF ROMANISM.—A study of numerical statistics leads the *Rock* to conclude (in an editorial on "The Popes as princes") that "in another 20 years there will be more Protestants in the world than Romanists, and more English speaking people than speakers of any other language under the sun." Poor Cardinal Newman! Where would his "*Securus judicat orbis terrarum*" lead him then?

"THE TRUTH IN LOVE."—So much comment has taken place on Archdeacon Sinclair's sermon at St. Paul's Cathedral on the subject of "Christian courtesy," that many strange things have been said. One man has questioned whether the Archdeacon's views represented the "average sentiment" of clergymen. Why not? Courtesy towards others is quite consistent with fidelity to one's own creed.

RAIN MAKING has been attracting a good deal of attention—"enough to float two companies!" The *New York Times* furnishes a "rain market report," quoting \$600 as the price of a "trial," and "showers" at the rate of \$700 per inch. Counties may furnish themselves with local "patent rights" for \$2,500 each, with a restriction to their own boundaries—which they must keep their rain within!

FATHER PULLER'S LECTURES, at All Hallows-on-the-Wall, are attracting great attention for the painstaking and elaborate process by which he traces historically the growth of the papal power. Concluding his last lecture he says, "We in England, while humbling ourselves for our own grievous short comings, must give continual thanks to God that we have been delivered from the Roman bondage."

ENGLISH PAPERS FOR CANADIAN PARSONS.—The kindly movement for furnishing our clergy with plenty of periodical literature seems to be spreading in England, which is pouring its surplusage very generously into the receptive Canadian lap—including everything from the *Guardian* and *Athenaeum* downwards to the *Rock* and other cheap

papers. There is neither stint, partiality nor color, in their profusion.

ORIGIN OF THE McALL MISSION.—About 20 years ago, the Rev. R. W. and Mrs. McAll visited Paris (it was after the cessation of the Franco-German war) and talked with the *ouvriers* or workmen. One of these gave the "Macedonian Cry"—"we want such men as you to come among us and teach us a religion of purity, reason and love." McAll responded, and now there are 700 agents at work!

"CORTESIA," courtesy, is a trait very highly developed among the Italians, who, from a religious point of view, regard it as the human counterpart of Divine condescension or consideration for others than Himself—His creatures everywhere, from the sparrow upwards. Dante does not hesitate to qualify his description of his ideal Supreme Being by the title "Lord of all courtesy." His idea is as beautiful as it is true.

THE CHICAGO "PARLIAMENT OF RELIGIONS."—Our contemporary, the *Rock*, falls foul of that feature of the proposed World's Fair at Chicago which has reference to an open conclave of Christians, Jews, Buddhists, Brahmanists, Parsees, Confucians and Mohammedans. It says:—"This solemn trifling with serious matters is infinitely disgusting . . . what discussion can there be on such an occasion that shall profit any?"

A PROTESTANT "WAY OF THE CROSS" has been devised by Rev. N. Green-Armitage of St. Aidan's Chapel, Boston (Eng.), under sanction of the Bishop of Lincoln. It provides—much after the manner of the stereotyped "Three Hours" service—for a series of 10 stations with appropriate addresses, hymns and prayers. It begins with "Pilate's sentence of Christ" and ends with the action of Nicodemus and Joseph of Arimathea.

HIGHER RELIGIOUS EDUCATION OF THE "CLASSES."—A movement has lately been started in England to promote the acquisition of a fuller religious knowledge by the upper and middle classes of society. A speaker at one of the meetings said: "The ignorance of church doctrine manifested by the average English gentleman would disgrace a navy!" Too many of the upper ranks "fail to take in" what they hear, and they do not read.

THE "FILIOQUE" CLAUSE (added to the Nicene Creed), which has occasioned such strained relations between the Eastern and Western Churches of Europe, seems to have originated in Spain, spread through France and then entered Italy. Though the doctrine is orthodox and Scriptural, the proceeding (of "improving upon" a General Council decree) was irregular. Pope Leo III. condemned it *ex cathedra*; but Benedict VIII. accepted it in 1014.

THE APOSTOLIC SUCCESSOR OF ST. JAMES THE JUST—the present Patriarch of Jerusalem—seems to be a very intelligent and imposing personage, according to "Peter Lombard's" interview, reported in the *Church Times*. The interview included Bishop Blyth, who happily seems to be on quite fraternal terms with his eminence. "If once the Moslems could see Christians at peace one with another, there might be some hope of their conversion!"

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"FASHIONABLE!"—It is always a nuisance when the waves of society fancy invade the sanctuary and take up as a "fad" or "craze," for the time being, a church observance. It seems to be Satan's last resort in his efforts to throw discredit on and "block" the progress of religious influence. He tried to impede "ritualism"—that is reverent performance of Church rites—and failed: now he is trying to discredit Lent by making it "fashionable," that is, popular.

"ROMAN CATHOLIC CLAIMS."—Rev. Charles Gore's famous controversial book has reached its fourth edition. In the preface he animadverts on the Roman *shyness* of historical tests for their peculiar doctrines and practices. He well says, "Is it not intolerable to one who believes in the God of Truth, to one who believes that whatever is of God will bear investigation, to be told that on certain subjects, on matters of faith, there is to be no critical investigation?"

SLANDEROUS CALUMNY "NAILED."—Everybody has read—in the "cheap and (somewhat) nasty" illustrated popular accounts of trips to the Holy Land—of the terrible struggles between bands of various Christian worshippers which are said to desecrate the holiest places and scenes, so that *Turkish soldiers have to interfere*. The *Guardian* correspondent has keenly investigated, and gives the whole tale the lie. The Turkish soldiers are occupied in repelling—Turkish rowdies!

"AN UNLOVELY GRUMBLE announced that the same verse was being read in English." So writes the *Guardian* correspondent in describing the "Feast of the Gospels" at Jerusalem, where the Gospel for Easter Day is sung successively in Spanish, German, French, &c. "I asked the Archimandrite afterwards why he did not sing his English verse. His answer was, 'Well, I thought that in the English Church you always read your service, and I wanted to do it properly!'"

BISHOP WILLIAMS AT REST.

Saturday, April 23rd, will long be remembered by the citizens of Quebec as the day on which the good Bishop, who had so successfully ruled over this large diocese for 29 years, was laid at rest. At the special request of Mrs. Williams, the remains were not laid in state in the Cathedral; but, nevertheless, there was a special celebration of the Holy Eucharist at 8 a.m., the Lord Bishop of Niagara being the celebrant, assisted by the very Rev. the Dean, the Venerable the Archdeacon, and Canon Thomas Richardson, and attended by a large number of the clergy and lay delegates of the diocese.

At 2.30 p.m. the body was removed from his late residence to the hearse by the church wardens of the city churches, and the cortege proceeded to the Cathedral of the Holy Trinity. The Dean, Archdeacon, Canons and clergy received the remains at the entrance to the Cathedral grounds, the rear being brought up by the Bishops of Toronto, Niagara and Nova Scotia in their episcopal robes. The body was removed from the hearse and carried into the chancel by the Rev. A. J. Balfour, M.A., Rector of St. Peter's, Quebec; Rev. J. Hepburn, Rector of Richmond; Rev. H. C. Stuart, M.A., Rector of Three Rivers; Rev. T. Blaylock, Rector of Danville; Rev. T. W. Forsythe, Rector of Stanstead; and the Rev. R. W. Colston, Rector of Dudswell. While the body was being carried in the opening sentences of the burial service were recited by the Dean and Canons Richardson and Foster. The psalm was

chanted by the choir, the lesson read by the Bishop of Nova Scotia, and the prayers by Canon Richardson and the Bishop of Niagara. The episcopal throne was draped in mourning, and, otherwise, it was noticeable that there was an entire absence of plumes and trappings of woe on both the hearse and the interior of the sacred edifice. The only decoration on the hearse was the symbol of the Christian religion. No funeral hymns were sung, but in their stead the hymns "Jesus lives, no longer now shall the terrors of death appal us," and "For ever with the Lord." After the service the procession again formed in the following order, and marched up St. Louis street and Grande Allee to the toll gate, where carriages were taken to the cemetery, viz.:

Church Wardens.

Lay delegates of the Diocesan Synod, and members of the Church Society.

The Bishops, wearing purple birettas, and the Bishop of Niagara, carrying his magnificent Pastoral staff, and the clergy.

The coffin and pall bearers.

The chief mourners—the Rev. Lennox Williams, M.A., Rector of St. Matthew's Church, son of the deceased prelate; R. W. Henneker, D.C.L., Chancellor of Bishop's College, and John Hamilton, Esq., church warden of St. Matthew's Church.

Lieut.-Governor of Quebec and his A.D.C., clergy of other denominations.

Senators.

Judges and retired Judges.

Members of the House of Commons.

Premier of Quebec and the members of the Provincial Cabinet.

Speaker and Members of Legislative Council.

Members of Legislative Assembly.

Foreign Consuls.

Deputy Ministers.

The Mayor and Corporation.

The Bar and other professions.

Members and officials of Council of Public Instruction.

The Corporation and Faculty of Bishop's College, Lennoxville.

Masters and boys, Bishop's College School.

Alumni and old boys B.C.S.

St. George's Society.

St. Andrew's Society.

Irish Protestant Benevolent Society.

Members of Protestant School Board of Quebec.

Masters and boys Quebec High School.

Members of the congregations of city and other churches.

General public.

Flags were at half-mast on the Parliament buildings, post office, city hall and other public buildings, and on many private residences, notably on the residences of a number of French citizens.

The surpliced choir of St. Matthew's Church met the cortege at the cemetery gates and preceded the procession to the grave. Deeply impressive was the effect of their very true and tuneful singing as a processional, of Hymn No. 437 A. & M., "For all the saints who from their labours rest."

Arrived at the grave the clergy who acted as pall-bearers took the body from the hearse, and lovingly lowered it into its last resting place, as though they begrudged to the labourers engaged for the occasion the privilege of handling the casket containing the hallowed remains. Nor were other hands than theirs called to cast the earth into the grave, as the solemn words of the committal prayer, "Earth to earth, ashes to

ashes, dust to dust," fell from the lips of the officiating priest.

The Very Rev. Dean and the Archdeacon divided the service at the grave, the latter saying the prayer of Committal. Bishop Sweatman, of Toronto, pronounced the Benediction. Before leaving the grave, the clergy and choir joined in singing the appropriate hymn, No. 401 A. & M., "Now the labourer's task is o'er." Few who were privileged to witness it, will soon forget the solemn and impressive, yet picturesque, scene around the open grave. At the head stood the officiating priests; at the foot the chief mourners, and around them the assembled laity. On either side, two or three deep, the white-robed clergy and choristers. In the centre the open grave that had already received its precious deposit, the sides lined with evergreens, and the opening about to be closed from mortal vision.

Behind the mourners were the Alma Mater Society of B. College, wearing their mourning badges and bearing the floral offerings, subsequently deposited in the grave. There were crosses from Bishop's College and from B. C. School. St. George's Society sent a beautiful pillow, and the Bishop of Montreal a sickle. Magnificent crosses surrounded by wreaths came from Old Lennoxville Boys and from the Alma Mater Society. Other offerings were as follows, viz.:—Mrs. E. Bishop, roses; Miss Price, wreath; Mrs. M. B. Irvine, cross; Mrs. E. Jones, wreath; Mrs. E. A. Jones, cross; Miss Montizambert, flowers; Mrs. W. Campbell, roses; Officers of the Department of Public Instruction, cross; Anglican Congregation of Three Rivers, cross; Mrs. Dobell, cross; Mrs. Herbert Smith, roses; Mrs. Charles E. Levey, cross; Mrs. Poston, wreath; Cathedral Churchwardens and Select Vestry, wreath; St. Matthew's Bell-ringers, cross; Cathedral Choir, cross; Mrs. Burstall, sickle; Mrs. Rae, cross; Mrs. Forsyth, wreath; Lady Meredith, wreath; Riviere du Loup Congregation, star.

So ended the painful duty of last respects, and so he left with the calm assurance of his resurrection to eternal life, and praying that we, with him and all those who are departed in the true faith of God's Holy name, might have our perfect consummation and bliss in God's Eternal Kingdom. Feeling sad, too, that we should see his face no more on earth, and that we should find it difficult to select a Father-in-God, possessing the energy, executive ability and generous charity of him whom we had laid in the grave, enjoying the sleep of the beloved. To the late Bishop's family the whole Canadian Church, this paper, the CANADIAN CHURCHMAN, in particular, and the Diocese of Quebec, extend deepest sympathy and sincerest prayers.

Telegrams and letters of sympathy have been received by the Bishop's family from England, the United States, and all parts of Canada.

REFERENCES IN THE CHURCHES.

On the Sunday following the funeral, feeling references were made in most of the churches to the Bishop's death. The Right Rev. Chas. Hamilton, D.D., Lord Bishop of Niagara, preached in St. Matthew's at Mattins from the text "I am the Way, the Truth and the Life." During the course of his eloquent sermon His Lordship made the following glowing eulogistic reference to the loss sustained by the Diocese:—

"For nine and twenty years has your venerable Bishop gone in and out among you, taking part in your life, entering into all that interested you, seeking in his sacred office and in his private capacity to promote all that connected itself with

your true welfare. Our hearts are all so full of his removal from amongst us, your chief pastor in this Diocese, true master of Israel, that it is at once exceedingly difficult either to keep silence or to give utterance to the thoughts of our hearts. We shall, as in all similar cases, probably realize more distinctly now than ever before, what a power there was in your grave, thoughtful Father in God to influence us all. His very silence was more weighty than the frequent utterances of others. He possessed in a rare degree true discernment as to the time to speak and the time to be silent. None could speak more powerfully and directly to the point when the right moment was reached. His sound and accurate judgment as to the probabilities and feasibility of any particular course saved this Diocese from many of the errors which have hindered the progress of the Church in other quarters. Quick, steady and prosperous has the course of this Diocese been under his rule, until its success in every department of the Church's work is a surprise to more populous and wealthy districts of Canada. The College and School at Lennoxville, and the numerous interests promoted by the Church Society, all afford striking evidence of the confidence and harmony and good will which have pervaded the community and without which no progress is possible. The administration of your venerable Bishop possessed in a remarkable degree the attractive and affective quality of never drawing attention to itself. It was free from the bustle and the jars and the excitement which generally accompany man's methods of working. His rule was steady and consistent and powerful, just because it was very quiet and always free from any approach to ostentation. Hardly ever did he refer to his own work or efforts, certainly never in public and very seldom even in the privacy of confidential intercourse. All thoughts of self seemed to be kept far away, and so no vain glory or jealous regard of others ever stained or disturbed his spirit. Ever ready to recognize and appreciate the gifts entrusted to others, he welcomed their co-operation. Because a particular course or effort did not seem to him feasible or to promise good success, he never so expressed his opinion as to deter others from undertaking it. He was always willing that others should have ample opportunity to put forward or promote any effort which might yield success to their gifts and zeal, although its failure might seem to be ensured to his own temperament and methods of working. And when success crowned their efforts it was wholly theirs. There was no disposition to take any share in what he had not earned. His large bodily frame contained a large mind and a big soul. He abhorred the most distant approach to any of the little narrow ways into which even good men are sometimes betrayed. He could not take a little narrow view of any subject. Every one could make certain of a courteous, considerate and generous hearing for any matter on which he desired to have your Bishop's counsel. Swift to hear, slow to speak, slow to wrath was he, yet his righteous indignation could be deeply moved by any unfairness or injustice or deceit. Still even in such cases, though his indignation inspired others with awe, it was never for one moment beyond his control. But my long and close intercourse with your Bishop is perhaps betraying me beyond the proper limit. The thoughts and feelings are yet fresh to me which possessed us all when nine and twenty years ago we mourned over the removal of the Right Rev. Dr. Mountain, the third Bishop of Quebec. His saintly character, his gentle, loving

spirit, and his long life of missionary toil from Labrador to Rupert's Land had so identified him with the Church and the office of Bishop, that it seemed to many of us as though the Church could not go on without him. The period too was beset with unusual difficulties attendant upon the first meetings of the Synod. Party spirit and contention too were unhappily very active at the time. As we recall the sorrow and anxiety which filled our hearts then, we cannot refrain from thanking God and taking a very hopeful view of your future. No one in those days ever dreamed of such success in every department as we see around us now. Your Bishop, who has now entered into rest, was then known to only a few of us. But God had entrusted to him, so far as we can see, just the gifts and qualities which were needed to promote the Church's welfare in this Diocese. It were dishonoring God and unworthy of us to have any misgiving that in answer to the devout prayers of the Church, God will raise up again another well and duly qualified to take up the Bishopric now left vacant. He may be one of gifts and qualities very different from those which have made the Church so prosperous under the rule and guidance of your late Bishop. Whatever the gifts and qualities entrusted to him may be, they will have been assigned to him by the Holy Ghost, who can make no mistake, who will divide to him freely just what will be most profitable to the Church. The Church is His own instrument for His own divine work of sanctifying you and all its members. He will not fail to supply freely and in large measure all that may be necessary or even important for her. It will remain for her members, from the chief pastor down, through all her officers and congregations, to be true and faithful, unselfish and devoted. Thus the days of our mourning for the good Bishop, who has filled so large and so blessed a place amongst us for so many years, will be relieved by the bright hope that as he has entered into his well-earned and longed-for rest, so the work which was very dear to him will prosper in the hands of one chosen and consecrated by the Church to fill his throne amongst you."

In the evening the Lord Bishop of Nova Scotia preached from the text, "Encompassed by a great cloud of witnesses." After referring to the numberless Saints who form the "great cloud of witnesses," he said there were many dear to those present, and among them, him who had for so long looked upon them with eyes of love, seeking in what way he might labour more and more to their advantage. There is no more need for him to pray for aid to enable him to perform his duty, but now he has only to return thanks for the grace accorded him; and for that message doubtless already spoken, "Well done, thou good and faithful servant."

At morning service in the Cathedral, the Dean read the following to the congregation, previous to the sermon which was preached by the Bishop of Nova Scotia:

"A few words will naturally be looked for from me this morning, with reference to the overwhelming blow which has been recently inflicted upon us, in the death of our beloved Bishop. I have had neither time nor power to prepare as yet an address, in any way worthy of such a subject. I had hoped, at all events, that you would have listened next Sunday to some description of him and his work for the Church, from the pen of some one better qualified than myself to attempt the task. I fear, however, that such an arrangement is impracticable and that the task must devolve upon me.

"To-day, I can only think of the man, of my good, kind, wise and faithful friend of more than twenty years' standing, whose departure can never be made up to me, and whose loss I shall always deplore.

"His last public utterance was in this church, on Tuesday evening, April 12th, when he confirmed 22 candidates. All then present noticed his indisposition. None imagined that they saw him for the last time on earth. I trust most earnestly that those who, on that occasion, received from him the laying on of hands, will never forget it. They were spoken to then by their Bishop, a dying man. Surely the fact that for their sakes, and obeying a call of duty, he, to say the least, aggravated the disease from which he died, should make a more permanent impression upon their hearts than the most eloquent words ever spoken by man. And now he rests, and we have still to battle on, deprived of his genial presence, his prudent counsel, his far-seeing breadth of view, and his cordial co-operation with all conscientious labour for the good of souls. Let us hope that nothing hereafter will ever be said or done to impair our peace and harmony, or to retard the progress of the Church in this Diocese, the result, under God, of his sagacious and sympathetic administration. And let us pray that the God of all comfort will support his sorrowing family, and that they may derive some earthly consolation from the knowledge that their grief is shared, not only by the Church, but by the public at large."

In St. Peter's, the Rev. A. H. Robertson, rector of Cookshire, in the morning, and the Lord Bishop of Niagara in the evening, referred feelingly to the sad loss to the Diocese.

REVIEWS.

SERMONS ON SOME WORDS OF CHRIST. By H. P. Liddon, D.D., D.C.L., LL.D., late Canon and Chancellor of St. Paul's. Crown 8vo. Pp. 356. Price 5s. London: Longmans, Green & Co.; Toronto: Rowell & Hutchison.

Canon Liddon's sermons require no word of praise from us, and here we have another collection of twenty-three, which are full of rich thoughts. They are all from the St. Paul's pulpit and date from 1870 to 1889, when the Canon was in the vigour of his power. In all that he writes there is a spiritual earnestness and a depth of religious insight that mark off his sermons from those of all other preachers. He thoroughly understood the temper of the vast audiences that clustered under the dome of St. Paul's to hear his words, and, though habits and circumstances differ, we are men of like passions with them. There is much for our learning in each sermon, and much even in the way he works out his subject. For ordinary use this volume is valuable on this account, that it contains no special sermons, or even any for the greater feasts; they were generally preached during the month of August when the fashionable world had left, and they present the Redeemer as a living guide to men of all time.

THE SOCIAL LAWS OF GOD—Sermons on the Ten Commandments. By E. A. Washburn, D.D. 8vo. Pp. xiv., 212. Price 50c. New York: Thomas Whittaker; Toronto: Rowell & Hutchison.

These sermons have the ring of the true metal, and have been written by a man of no ordinary culture and grasp of his subject. He treats all the commandments from the side of the enlightened Christian conscience, which finds in them its law as much as Moses or David did. The first sermon is introductory, and shows on what principles he is to act in dealing with the Law. The sermons are preceded by a highly appreciative memoir of the preacher, whose mind had been enriched by travel and a knowledge of the men who form "the world." He died in 1881, so that his sermons are adapted to the present time.

Though only in paper covers, it is a valuable collection of matter for cleric and layman. Such sermons, perhaps slightly pruned and adapted, are what our Canadian congregations like, because they feel the need of them. It may well be asked how much an ordinary worshipper is taught any Sunday by the listening to the second commandment, or the sixth, or the tenth being read.

HOW TO MAKE A TEMPERANCE SPEECH, with numerous outline addresses. By the Rev. H. Edmund Legh, M.A. Pp. 111. Prices 1s. and 1s. 6d. London: Church of England Temperance Society.

This is very useful for its own special purpose, and contains many hints that will be of much value to others who wish to speak with freedom and to the point. Many of our clergy could do worse things than make themselves familiar with it, and then be silent till they can carry out its principles.

UNITY AND UNIFORMITY: to be promoted by variety and catholicity in the ways of sacred worship within the Church of England. A letter addressed with his kind permission to the Right Rev. Edward King, D.D., Lord Bishop of Lincoln. By George Venables, Hon. Canon of Norwich. Pp. 34. Price 6d. London: Bickers & Son; Toronto: Rowsell & Hutchison.

This pamphlet is clearly the product of calm, mature thought, but the proposals are rather novel to be accepted at once. It mostly contains a discussion of three proposals, and these are worth considering: 1st, Alterations in the Book of Common Prayer as it now is; 2nd, Additions within the present offices; 3rd, Enrichment, supplemental offices.

MAGAZINES.—*The Pulpit* occupies a unique position in current literature. There never was a time when good preachers were so influential, and the interchange of sermon thought is calculated to improve the general tenor of pulpit utterances. The April issue contains twelve complete sermons by such well-known preachers as Bishop Cox, Mark Guy Pearse, John McNeill, Thomas Dixon, Dr. C. L. Thompson, Prof. Davidson, the late Canon Liddon, Bishop Wilberforce and others. The magazine is true to its title and purpose, which is a great recommendation. \$2 a year. 20 cents a copy. Edwin Rose, publisher, Buffalo, N.Y. *Blackwood* opens with an admirable article on one of the "burning questions" of contemporary British thought—"Our Army." Safe to say, no one within the shores of Britain will skip that article, if he has the option of reading it. The story of "Diana" is also one of the great attractions of this veteran but pushing magazine. The other articles are almost equally good. *Nineteenth Century* offers as its chief attraction this month a remarkably clever article by Sir Charles Tupper, who gives evidence continually that "no pent-up Utica" will suffice for his voice and pen. Among the other articles, that by Lady Paget on "Vegetable Diet," deserves special study and consideration. Michael Davitt gives his impression of the Canadian North-west, while the London agitator, John Burns, writes "Let London Live." *Arena*, this month, goes into the question of the use of "Volapuk" as the world's language. The inevitable psychical experience of somebody gets an airing and keeps up the excitement on this subject. Dromgoole continues his clever character-sketches of American life. Articles on the "Money Question," and "Heaven and Hell" are specially good from the general point of view.

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Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

On Thursday evening, the 21st ult., the regular quarterly meeting of the Fredericton Deanery S. S. Teachers' association was held in the Church hall, at Fredericton. The resignation of the librarian of the Association, W. H. Tippet, was accepted, and Mr. Bebbington was chosen to fill the vacancy. Miss Ella Hunt was elected corresponding secretary for the assistance of the clergy of the deanery, in procuring day school teachers for the different schools in their respective parishes. The next meeting of the association will be held in the parish of St. Marys, on the evening of the 16th day of June.

The diocesan Sunday school convention is to meet in Fredericton on Wednesday and Thursday, the 18th and 19th days of May. The programme of work is now being prepared by the committee, a further notice of which will be given hereafter.

The Easter services at all the churches reported, were of the usual hearty and festival character. At the Cathedral there were two celebrations of the Holy Communion, at 8 a.m. and at 11 a.m. service. The total number of communicants is said to have been 191.

The floral decorations were chaste and beautiful, and the singing is reported to have been good.

At St. Anne's, Christ Church, there were also two celebrations of the Holy Communion, and 153 persons partook of the Blessed Sacrament.

The anthems were, at Matins, Simper's "He is Risen" and "I know that my Redeemer liveth"; at Evensong the decorations were very beautiful.

The rector of Kings-clear reports hearty services, and a good number of communicants.

At St. Mary's the heart of the rector was rejoiced at the very large number of communicants who partook of the Blessed Sacrament, about double the number who received at this festival one year ago. The singing was excellent, and the congregations large.

The rector is making preparations to build a church at Marysville, where there are a large number of Church people, most anxious for a suitable place of worship.

At Maugeville and Burton there were two celebrations of Holy Communion, at 8 a.m. and at 11 a.m., and a good proportion of the communicants of both parishes became partakers of the Eucharistic Feast.

His Lordship, the Bishop Coadjutor, administered the Holy Rite of confirmation in St. John's Church, St. John, on Monday evening the 25th, and in Trinity Church on the 26th ult.

The Rev. Charles Fullerton, B.A., of the diocese of Nova Scotia, is spoken of as likely to fill the vacancy in the parish of Petitcodiac, N.B.

QUEBEC.

QUEBEC.—The following resolution was adopted at a meeting of the clergy of the Diocese of Quebec, convened by the Archdeacon immediately prior to the funeral of the late Bishop.

Moved by the Rev. the Dean of Quebec, seconded by Canon Von Iffland: That the following be adopted as a resolution of the clergy here assembled, and that a copy of the resolution be sent to the Rev. Lennox Williams, and also to the press:

"The clergy of the Diocese of Quebec, assembled for the burial of their reverend and beloved Bishop, cannot separate without giving some expression to their sense of the loss which the Church has sustained, nor without conveying to Mrs. Williams and the Rev. Lennox Williams the assurance of the heartfelt sympathy of the clergy with them in their great sorrow, and of their prayers that they may be supported and in time comforted in it. The sudden and unlooked for removal of our beloved Bishop from among us, in the full vigour of his great mental powers, and in the fullest exercise of his moral and spiritual influence is to all human appearance a serious blow to the diocese and to the whole Church. The influence of the Bishop for good was many sided. In his wisdom, soundness of judgment and never swerving firmness, every one had absolute confidence. In love and kindness and goodness, he was the father of all in his diocese, and may be truly said to have carried the keys to their hearts at his girdle. But by his clergy will his loss be most deeply and lastingly felt. The completeness of his sympathy with them in all their labours and trials, evoked an equally complete trust and affection on their part, and their sense of that sympathy was to them a comfort and support beyond expression. The fruits of his life-work are seen all around. From the six years of his educational work at Lennoxville, a great band of ardent young minds received impressions of goodness and truth and honor never to be effaced. The happy results of his twenty-nine years of labour as a bishop in the Church of God, are too large to be more

than alluded to here. They are seen in the quietness and peace and brotherly love which characterize his diocese, and in the healthy development and progress of the Church in all directions. The clergy venture to hope that their placing on record here these proofs of God's blessing on the life-work of their reverend Bishop, will be a comfort to those dear to him, now so sorrowfully bereaved, as well as a satisfaction to the whole diocese under the present distress."

QUEBEC.—*Diocesan Synod.*—The regular meeting of the Diocesan Synod, which had been summoned by the late Lord Bishop of the diocese, to meet at Quebec on May 31st, 1892, has been indefinitely postponed, but a special meeting will be called for the 21st June, for the purpose of electing a bishop. Names most prominently mentioned here are the Bishop of Niagara, Bishop of Nova Scotia, Canon DuMoulin, and Canon Bullock, of Leeds, England.

Missionary Meeting.—The annual meeting of the diocesan branch of the Woman's Auxiliary has been called to meet in the Church hall, on Thursday, May 12th, and there is expected to be a good attendance of delegates. A missionary meeting has been arranged for the previous evening, when the Right Rev. Dr. Reeve, Bishop of Mackenzie River, will address the meeting, as he is returning from England about that time by way of Quebec. He will give an account of his work among the Esquimaux Indians in his northern diocese.

MONTREAL.

Appointment.—The Lord Bishop of the Diocese has been pleased to appoint L. H. Davidson, Esq., D.C.L., Q.C., to be Church Advocate for the Diocese of Montreal.

Synod Report.—The report of the 33rd Annual Synod of the diocese, held 19th and 21st January last, has just been issued, and will be forwarded to each member of the Synod and distributed to subscribers to Mission Fund.

BERTHIER-EN-HAUT.—*St. James.*—The vestry meeting was held on Monday. Mr. A. Ralston was nominated rector's churchwarden, and Mr. W. G. McConnell was elected people's warden. Lieut.-Col. Hansen and Mr. G. F. C. Smith were elected delegates to the Diocesan Synod.

LONGUEUIL.—*St. Mark's.*—The vestry meeting resulted in the following elections: Delegates to Synod, Dr. T. P. Butler, Q.C., and Mr. Henry J. Gear; wardens, Mr. William I. Gear and Mr. F. J. McClare. The rectory building committee reported that the sum of \$729.58 had been subscribed to the rectory fund and that actual building operations were in progress.

LACHINE.—*St. Stephen's.*—The vestry meeting was held on Monday, the rector, Rev. R. Hewton, in the chair. The financial statement showed the revenue for the past year to have been \$2,130, an increase of nearly \$400 over the previous year. The officers appointed for the ensuing year are: wardens, Mr. F. Goucher, Mr. J. G. Brooks (re-elected); lay delegates to Synod, Messrs. R. C. Thornloe and S. J. Doran.

ORMSTOWN.—*St. James.*—The annual vestry meeting in connection with St. James church was held on Easter Monday, the Rev. A. D. Lockhart in the chair. Mr. Samuel Cottingham was re-elected churchwarden, and Mr. Wm. Rice was elected people's warden. Messrs. W. Rice and Robert Henderson were appointed delegates.

MASCOUCHE.—Wardens, Mr. Albert Robertson and Mr. Robert Ewan; lay delegates, Messrs. A. B. Ewan and John Robinson.

TERREBONNE.—Wardens, Mr. Matthias Moody and Mr. Matthew Moody; lay delegates, Messrs. George Summer and C. S. Wallace.

CHAMBLY.—*St. Stephen's.*—There was a service of prayer without a sermon in this church on Monday evening last. At the close the regular Easter vestry meeting was held. The rector, Rev. G. H. Butler, presided. Warden W. B. Austin was absent through illness, being represented by his son, Mr. Bruce Austin, who submitted the accounts, financial statements, etc., etc., which were accepted and regarded as very satisfactory and most encouraging. The following appointments were made: wardens, Mr. J. W. Howard and Mr. W. B. Austin; lay delegates, Messrs. J. W. Howard and A. H. Plimsoll. Votes of thanks to the retiring officers, the Sunday School teachers, Ladies' Church Aid Society, the organist, and the ladies and gentlemen of the choir, for their valuable services during the past year, were recorded. A resolution of regret that Mr. W. B. Austin could not attend the meeting owing to sickness was passed unanimously.

ST. JOHNS, P. Q.—The newly appointed rector, the Rev. W. Windsor, presided, and had a cordial reception from the members of the Vestry. The financial statement was most satisfactory. A debt

of some \$400 had been entirely wiped out during the year. Warden, Messrs. J. Donaghy and G. W. Wilkinson; lay delegates, Messrs. E. R. Smith and I. B. Futvoye. Extensive repairs and improvements in the church property are contemplated, and a committee consisting of the wardens, W. M. Ryder, H. Black and E. R. Smith, was appointed to inquire into the matter and report at an adjourned meeting on the 2nd May.

COTE ST. ANTOINE.—At the Easter vestry meeting of St. Matthias church, Messrs. Handyside and Young were chosen as the church wardens, and Col. Sweeney and Mr. John Macfarlane as the lay delegates to Synod. Sidesmen were also elected. The ex-wardens, Messrs. Hobbs and Knowles, who received a cordial vote of thanks for their services, presented a financial *carte blanche*:—the parish debt of between five and six hundred dollars having been, within the former part of the month, paid in full through the offertory. The rector, having been asked to withdraw, the Vestry unanimously decided to raise the rector's stipend to \$1,750—an increase of \$300.

Fire!—Owing to dry weather, a brush fire in the field adjacent to the church set fire to the edifice, which was only saved from being burned by the help of some workmen. *Moral!*—Don't let old evergreens lie round a wooden church edifice, or other dry tinder!—which would, if on fire, burn your church to a cinder!

1st Sunday after Easter.—*Evensong.*—*Confirmation.*—Eleven maidens and two lads received the apostolic rite of the laying on of hands by the Lord Bishop of the Diocese. Your correspondent was much impressed by the earnest and solemn address delivered to the confirmands by our Venerable Bishop; but the addition of a full length sermon, altho' full of the Gospel, was too much at one time—at least for a superannuated clergyman. It was the advice of a venerable Christian, who departed this life in his 87th year, "always let the people go away with an appetite!" There was a full church, good singing, and an eloquent, practical discourse from the Lord Bishop.

Sabrevois College.—On Thursday evening, 21st inst., as previously stated, a large congregation assembled at L'Eglise du Redempteur on the occasion of the confirmation service. The Lord Bishop of Montreal was accompanied by the Ven. Archdeacon Evans, the Rev. Canon Rollit, the Rev. Canon Mulock, the Rev. L. N. Tucker, M.A., and the Rev. M. Everett, M.A. Six candidates were presented by the Rev. D. Lariviere, B.A., pastor of the church, to receive the apostolic rite of laying on of hands. The service ended, the congregation adjourned to the College, where a very interesting report of the French work was read by Principal Lariviere. The register shows that 97 pupils have been under instruction during the greater part of the year, and there was not a case of sickness in which it was necessary to call a doctor amongst the pupils boarding at the College. The Sabrevois Schools were represented in the Montreal Diocesan Theological College by two pupils, at McGill by three, one in Arts, one in Science, and one in the Veterinary Department, and at the Bishop's Medical College by five, one of whom graduated this year. Thanks were offered to the friends who helped the work.

All Saints.—More than a hundred and fifty children attended the special service for the Sunday-school of this church on the afternoon of Easter Sunday, and these, with teachers, parents and friends, filled the church to overflowing. The children, led by organ and cornets, sang the musical part of the service, including several Easter carols, most heartily. The Rev. H. J. Evans, incumbent, spoke to the children earnestly and appropriately. Mr. George E. Mawley, superintendent, read the lessons, and at the conclusion of the service presented each child with a special Easter number of *The Young Churchman* and a handsome Easter card. The offertory amounted to \$17.05, viz.: \$10.75, the children's savings through Lent for missions, and \$6.80 towards a library, much needed in this school. Miss Evans presided at the organ, ably accompanied by two cornets played by Messrs. Thomas Robinson and son.

POINT ST. CHARLES.—*Grace Church.*—The third annual meeting of the Young Men's Christian Association was held in the school-room on Tuesday evening last, the Lord Bishop of the Diocese presiding. The reports of the secretary and treasurer showed the Association to be in a flourishing condition and doing a good work in the parish. Mr. Manning submitted the mission report, and stated that owing to the short period that would intervene between the expiration of the lease of the premises on Rushbrook street and the opening of the new

Grace Church, it has been decided not to lease new premises. This mission has been ably conducted (at times amidst many difficulties) by the members of the Association. Addresses were delivered by His Lordship the Bishop, the Rev. Dean Carmichael and Mr. George Hague, and Miss Colbeck and Messrs. Holt and Robertson contributed to the musical programme.

ONTARIO.

NEW BOYNE AND LOMBARDY.—Easter-tide in this parish has been celebrated in a manner somewhat similar to last year. The early morn had hardly come when the incumbent, the Rev. C. A. French, celebrated Holy Communion with the oldest parishioner, aged 87; hastening away to an 8.30 celebration in Trinity Church, Lombardy, where 18 communicants had assembled, the church being very nicely decorated with flowers. After a hasty breakfast the clergyman was driven to St. Peter's, New Boyne, where Matins were said and 69 persons communicated at a mid-day celebration. During the afternoon a return to Lombardy was made and at 7 p.m. there was held a special children's service in connection with the Sunday school. This last service was begun by the children and clergyman forming in procession and marching up the nave singing hymn 392 A. and M. Instead of a sermon after Evensong, there was a public catechising of the children on the work done since Advent. The teachers and scholars deserve much credit for the good answering made. The elections of the Easter Vestries are as follows: Churchwardens, Messrs. John Duffield and John Moorhouse for Trinity Church; Messrs. Joseph Preston and Alex. Rogers for St. Peter's. Sidesmen, Messrs. R. J. Gardiner, M.D., and Wm. Moorhouse or Trinity Church.

OTTAWA.—*St. Bartholomew's.*—St. Margaret's church, the smallest, and for its size the prettiest, architecturally, in and around Ottawa, is known to a great many by name only. It was built through the efforts of the rector of the parish of St. Bartholomew's, assisted by friends in Javelle, for the use of residents in the village, who found it impossible to attend services in the city. It contains seating accommodation for about one hundred people, and is built of freestone, and surmounted by a square tower containing a vestry and organ loft. The afternoon service, at 3 p.m. Easter Sunday, was attended by a congregation of nearly one hundred. A white frontal, the gift of St. Saviour's church, Eastbourne, England, and obtained by Mr. Brown, who was once a member of that church, was hung in front of the altar for the first time. It was made of heavy corded silk, literally covered with silk embroidery in different colors, and in the centre is a medallion head of our Saviour. Every part was done by hand, and the whole is a veritable masterpiece of art.

BATH.—The Easter services in old St. John's were of exceeding interest and attracted unusually large congregations both morning and evening. Among the striking features of the morning service was the attendance at the holy communion, there being not less than fifty. The altar looked superb in its floral attire and beautiful festal frontal. G. H. M. Baker, of Lindsay, assisted at the morning service by reading the lessons; the rector, Rural Dean Baker, preached on both occasions. Miss Nettie Forward presided at the organ, and the rendering of the canticles, hymns and amens was excellent and inspiring. As the procession of young men and boys, preceded by a chorister bearing a beautiful cross-inscribed banner, and followed by the rector and reader, moved up and down the centre aisle at the opening and closing of the service, singing heartily suitable processional hymns, not a few regretted, as they afterwards said, that so orderly a body of singers were not properly habited in cassocks and surplices. The offertory collections yielded \$8.59 for the widows and orphans' fund.

BELLEVILLE.—*Rev. Mr. Barnes Announces His Adhesion to the Church of England.*—The subjoined communication from the Rev. W. H. Barnes, late minister of the Reformed Episcopal body in Belleville, explains itself. He withdrew, last week, from connection with that body very soon after the offer of an increased stipend. Mr. Barnes was originally a Methodist minister, then joined the Reformed Episcopalians. He has made quite a name for himself as a preacher and hard worker, and being desirous of entering the ministry of the Church of England, he will be warmly welcomed in that communion:

Belleville, Ont., April 20th, 1892.

Edward J. B. Pense, Editor *British Whig*: My dear sir,—Will you kindly give to this letter the same prominence in your paper which was given therein to my series of open letters, addressed to the Lord Bishop of Ontario, about two years ago. Further study of the questions therein discussed has convinc-

ed me of the correctness of the position maintained by the historic catholic and apostolic Church of England. And I now wish to express my deep sorrow that I allowed myself to give utterance to the statements which I then did, such utterances being due to a false conception of the position of the Church, and to an erroneous view of the spirit and aim of her clergy. And I now propose for the future to be as vigorous a defender of the Church as in the past I have been an opponent. Faithfully yours,
WILLIAM HENRY BARNES.

Christ Church.—The seats in this church have been declared free.

RENFREW.—*St. Paul's.*—The annual vestry meeting was held in the church on Easter Monday evening, the incumbent, the Rev. W. M. H. Quartermaine, presiding. The churchwardens' report showed the substantial balance on hand of \$61.25 receipts over expenditure; while the Woman's Guild have a balance on hand of \$54.93. The former amount was ordered to be paid to Rev. Mr. Quartermaine in accordance with the agreement between the vestry and the rector regarding the latter's stipend. Mr. James Clark was re-elected churchwarden, and the incumbent re-appointed Mr. H. Moss. James Clark was re-elected lay delegate to Synod; the other lay delegates being Messrs. W. V. H. Stanford and Henry Moss. Moved by Mr. Clark, seconded by Mr. Moss, That the thanks of this vestry are due and are hereby tendered to Mr. and Mrs. Quartermaine for their valuable gifts to this church during the year, the former consisting of a beautiful altar cloth and linen, and the latter of a handsome and suitable memorial chair; and we earnestly pray that the Divine Giver of all good may long spare both Mr. and Mrs. Quartermaine to us and to the church at large.

ADOLPHUSTOWN.—The rector, Rev. R. S. Forneri, has been made by his people the recipient of a very valuable present—a new top-buggy. In making this offering they have not only benefited their clergyman, but done credit to themselves. Would the example were infectious.

TORONTO.

TRINITY NEWS.—Lectures were resumed on Tuesday, the 26th ult., after the rest afforded by the Easter vacation. The ensuing short time will be pretty much taken up in preparations for the forthcoming university examinations in arts, and college examinations in divinity.

Owing to the vacancy in the parish of Ashburnham, the services at that place on Sunday last were taken by Mr. C. W. Headly, of Trinity College.

The Rev. J. Senior was engaged with duties at Markham on Sunday last.

On Sunday last the evening service at St. Jude's church, Brockton, was taken by Mr. Robert Orr.

Grace Church.—The sale of work by the Ladies' Aid Society was the attraction that drew a large crowd to the lecture room of that church in Elm-street last Tuesday evening. The sale was for the benefit of the "reduction fund." This fund is for the reduction of the mortgage on the church. It has been rendered necessary by the fact that all seats in the church have been made free. In the evening there was a social and parlor concert, in which Mrs. Titus, Mrs. York, Miss Baker and Mr. Timms took part. The day's proceedings resulted in profit to the funds of the church and pleasure to those who attended.

Church of Ascension.—The Junior Missionary Band of this church met last Tuesday evening. Rev. H. G. Baldwin occupied the chair. There was a large attendance of parents of children. Miss Tilley read the report of the mission band, showing that they have collected this year \$102, which was accounted for at the Easter vestry meeting, and \$31 since. A number of recitations were given by the pupils. His lordship the Bishop of Huron addressed the children for half an hour, setting forth the importance of mission work, encouraging them to persevere in it.

St. James.—The sixth annual meeting of the Church of England Woman's Auxiliary to Missions of the Diocese of Toronto opened Wednesday morning, the 27th ult., in the cathedral, and was continued in the school house in the afternoon. At 10.30 in the cathedral Holy Communion was administered to a large number of delegates and others interested in missionary work. Rev. J. C. Roper, M. A., of St. Thomas' church, preached an eloquent sermon from the text, which is the motto of the Woman's Auxiliary: "The Love of Christ Constraineth Us."

At 2.30 p.m. the delegates and their friends, to the number of 350, met in St. James' school house, and, after devotional exercises, the roll was called.

A large number of delegates from outside the city were present; the city delegates were about 70 in number.

The afternoon session began with devotional exercises, after which letters of cordial greeting from other dioceses were read.

Mrs. Williamson, president of the Woman's Auxiliary, then delivered an address of welcome to the delegates. She said there was reason to feel encouraged in the fact that there was a general desire among the members to be better informed on missionary topics. She referred in feeling terms to the deaths of three members of the Auxiliary: Mrs. Lumley and Miss Harriet Boulton, of Toronto, and Mrs. Ward, of Port Hope. Mrs. Daniel, of Port Hope, replied to the address on behalf of the delegates.

The report of Mrs. Cummings, the secretary, was encouraging. During the year nine senior and four junior branches were organized, which made a total of 71 senior and 80 junior branches. Last year 2,187 adult members were enrolled, and the number this year was 2,414. Of the 28 life members 17 had joined this year. Mrs. Cummings announced that Bishop Reeve, of Mackenzie River, would arrive in Toronto on May 14, to spend a couple of days, and that Miss Perkes, who went to Athabasca as a missionary, was to be married to Rev. G. Holmes, of that diocese, on May 19.

Mrs. Grindlay, treasurer, gave the total receipts for the year as \$8,483.26, of which \$853.08 has not been expended.

Miss Paterson, secretary of the Dorcas Society, presented its annual report. There had been 182 boxes, containing 9,515 garments, sent out to the North-west. The Indian department had remitted the freight on the boxes sent to treaty Indians.

Mrs. Hodgins stated that the Literature Committee had received 48 books for distribution.

Miss Tilley, secretary of the junior branches, reported that 666 new members had been enrolled during the past year.

Mrs. Hodgins, of the Leaflet Committee, said Toronto had purchased 2,000 of the 5,200 sold.

Miss Roger, treasurer of the extra-cent-a-day fund, gave the total receipts for the year as \$841.96, and this amount had been dispensed according to vote at the monthly meetings.

A vote was taken on the disposition of the life membership fund of \$425, and it was decided to apply the amount in purchasing a house on the St. Paul mission of the Blood Indian reserve.

In the evening a combined meeting of the Woman's Auxiliary and the Board of Management of the domestic and foreign missions was held in St. James' schoolhouse. It was a great success. The hall, a very large one, was filled to the doors, the attendance numbering nearly 1,000. Seldom, if ever, have such powerful and eloquent appeals for earnest missionary work been heard in Toronto. The meeting was a most encouraging evidence of the Church's zeal, energy and enthusiasm in carrying out the command to go into every land and preach the Gospel. The Lord Bishop of Toronto presided, and seated around him on the platform were: The Lord Bishops of Niagara, Huron and Algoma, Rev. L. S. Osborne, of Newark, N. J.; Rev. Canon DuMoulin, Rev. Dr. Langtry, Rev. Septimus Jones and others. The Lord Bishop of Toronto, in opening the meeting, congratulated the Woman's Auxiliary on the splendid work they were doing, and referred to the large attendance as an evidence of the enthusiasm with which the missionary work was being carried on. The annual report of the auxiliary was read, and received with great applause.

Rev. L. S. Osborne delivered a thoughtful and mind-stirring address, in which he pointed out the absurdity of "the antiquated aphorism, 'Charity begins at home,'" especially when applied to mission work.

The Lord Bishop of Algoma expressed the gratitude of his missionary diocese to the Woman's Auxiliary. Hundreds of hearts had been brightened by their loving kindness. Bishop Sullivan held the audience spellbound as he described the trials sufferings and death of Dr. Livingston, and asked how anyone mindful of the great explorer's patience and endurance, could be discouraged even at the seemingly dark future for some portions of Algoma.

The Lord Bishop of Huron was the last speaker. His, too, was a wonderfully good address. A hundred years ago, he said, Voltaire had prophesied that the question of to-day would be "who would read the Bible?" To-day was here, and the question was not who would read the Bible, but who would read Voltaire. The presses were turning out millions of copies of the Bible, while the dusty tomes of Voltaire were left to the spider and his web.

Many times during the evening applause greeted the speaker's effective words.

THURSDAY.—The Church of England Woman's Auxiliary to Missions resumed business at ten o'clock this morning, and, after devotional exercises, Mrs. Cummings, the secretary, read the minutes of the previous day's meeting, which were approved. It

was also then stated that the offering at the meeting on Wednesday evening amounted to over \$137.

Reports of parochial branches were read, and, considering the sickness prevalent last winter, these gave evidence of increasing missionary interests.

The president announced the death of Bishop Williams, of the Quebec diocese, and by a standing vote it was resolved to send a telegram to the widow, expressing the sympathy of the Toronto branch of the W. A.

At the beginning of the afternoon session Mrs. Bannister, of Brampton, and Mrs. Reid, of Bowmanville, were chosen scrutineers to count the ballots cast in the election of officers. The contest resulted as follows:

President—Mrs. Williamson.
Vice-presidents—Mrs. Broughall and Mrs. DuMoulin.

Secretary—Mrs. W. Cummings.
Treasurer—Mrs. Grindlay.
Convener of the Dorcas Committee—Mrs. Cayley.
Secretary of the Dorcas Committee—Miss Paterson.
Secretaries of the junior branches—Miss Tilley and Mrs. Forsyth-Grant.

Treasurer of the extra-cent-a-day fund—Miss Roger.

Convener of the Literature Committee—Mrs. Halliwell.

Secretary-treasurer of the Literature Committee—Mrs. Hodgins.

Literature Committee—Mrs. Edward Blake, Miss Osler and Mrs. Robertson.

Delegates to the triennial meeting in Montreal in September—Mrs. Cummings and Miss Paterson; substitutes, Mrs. Hodgins and Mrs. Broughall.

Mrs. Hodgins read a lengthy paper on "Our Hindu Sisters," in which it was stated that in 1891 there were 203 lady missionaries, 411 Bible women and 3,800 zenanas or homes open in India. There was but one lady missionary in 1835.

In the discussion on the question "Should Missionary Money be Designated by the Donors?" Miss Osler and Mrs. Broughall supported the affirmative, while Mrs. Cayley and Mrs. Body took the opposite view. The meeting decided to recommend a middle course.

The garments sent out by the W.A. were distributed in dioceses of Toronto, Algoma and in the North-West.

During the day the following delegates arrived: Mrs. Reid, of Bowmanville; Mrs. King and Miss Hill, of Port Hope; Mrs. R. Wakefield, Mrs. Baird and Mrs. Thompson, of West Toronto Junction; Miss Steele, of Kirkton; Miss Gaviller, of Hamilton, and Miss Helen Murphy, of Innisfil.

In the evening the delegates attended an at home in All Saints' church given in their honor. The various Sunday school rooms were prettily decorated and about 450 people were present. There were present the Bishops of Toronto, Huron and Algoma, Revs. John Pearson, Arthur Baldwin, H. G. Baldwin, Dr. Mockridge and other visiting clergymen. After an organ recital by Mr. Fairclough, addresses were delivered by the Bishops of Toronto, Huron and Algoma. Refreshments were then served.

St. Stephen's.—Sunday afternoon, 24th ult., a children's Easter service was held in this church. Rev. James S. Broughall, superintendent of the Sunday school, explained to the large congregation of little ones the wonderful event which is commemorated at Easter. In appropriately simple language, and by means of a few stories, he succeeded in giving them an intelligent idea of the resurrection and of its great significance. The collection will be added to the fund which is being collected to purchase an organ for the infants' class-room.

ASHBURNHAM.—Rev. J. W. McCleary has resigned the rectorship of St. Luke's, and a committee appointed for the purpose reported at a meeting of the congregation, recommending the appointment of Rev. Prof. Symonds, professor of theology in Trinity College, Toronto. The recommendation was unanimously endorsed by the congregation, and it is understood that the reverend professor is willing to accept and the bishop willing to make the appointment.

GREENWOOD.—At the annual vestry meeting held on Wednesday evening, April 20th, Messrs. Snell and Clark were re-elected churchwardens, and Messrs. R. Droitt and Wm. Clark, jr., sidesmen.

PETERBOROUGH.—St. John's.—Easter morning opened bright and cheerful at St. John's, with the cheering accompaniment of the familiar sounds of the old bell, which had lately been cracked and re-cast. At the eight o'clock service the church was more than half filled with communicants and over one hundred more were received at mid-day, making in all the largest number of communicants in the history of the church. At the morning service the church was

crowded, the aisles having to be seated with chairs to accommodate those present. As a change from the simple, quiet services of the Lenten season, the joyfulness of Easter was marked by music of a grand and elaborate character, which was well executed by the large choir which was present under the direction of Rev. C. B. Kenrick, with Mr. F. Clarke at the organ. An Easter anthem, "Christ our Pass-over," was beautifully rendered during the offertory, and the climax of the music was reached during the communion service. The offertory in response to the third semi-annual appeal to reduce the parochial debt, amounted at the morning service to \$995. In the afternoon a most interesting children's service was held, when the church was again well filled with the young folks who came particularly to offer up the money saved through Lent. This amounted to \$83.28, the St. John's Sunday school contributing \$54.48 and the South Ward Mission \$28.80. Rev. J. C. Davidson, the rector, addressed the children and questioned them on the subject of the story of the first Easter day, in his usual manner, from the body of the church. The whole service was most bright and hearty and warmly entered into by the children. In the evening the church was packed to the doors, the aisles being seated with chairs. The service, with Easter music, was read by Rev. C. B. Kenrick. The singing again was exceptionally good. The sermon by the rector was founded on the words:—"Rejoicing in hope." After speaking of the great Easter cause for rejoicing in hope on the ground afforded by Christ's resurrection being a pledge of their own, the preacher went on to suggest that there was a strong necessity for resurrections today in the lives of men and also in the life of the Church. Thinking men, within as well as without the church, could not but be, he held, dissatisfied with the past. There was too little life in it. Religion had been too much looked and acted upon as if it were a business concern, as if the Church were a religious club, and as if Christian people could live their lives in a conventional fashion governed by the maxims of the world. But there was good ground now for them to rejoice in hope for the future. The congregation of St. John's had already given evidence of their desire to shake themselves clear of the shackles of the past, so that unfettered by the financial and other difficulties and possessed of the equipments which present social conditions demanded, they might go forward in the future to touch and help human life at every point. If as men said, the nineteenth century Church was dwelling in the shades of the sepulchre apart from the life of the world, they knew that she was alive there, they knew that she was coming forth from that sepulchre by the power of God, rolling away the obstacles before her path and throwing herself into life's work in union with her great risen head, Jesus Christ. There was much interest manifested to know the financial results of the day, and general satisfaction was felt among the congregation upon knowing it had reached the handsome sum of \$1,250.00, reducing the parochial debt to \$7,100.00. Two years ago this debt amounted to \$11,050.00.—Peterborough Review.

St. John's.—Wardens, G. A. Smith and H. Rush. Delegates, His Honor Judge Weller, Dr. Boucher and Dr. Halliday.

NEWMARKET.—St. Paul's.—Receipts for the year, \$1,548; collections Easter day, \$147; communicants Easter day, 78. Churchwardens, Wm. Dene, jr., W. A. Brunton (re-elected). Lay Delegates, G. J. Robertson, W. J. Stickwood, Robert Moore.

HOLLAND LANDING.—Christ Church.—Communicants, Easter day, 80. The churchwardens, John Taylor and Wm. Lane, who were re-appointed, showed a surplus (including available assets) of \$92. Lay Delegates, James Parnham and Owen Lloyd.

SHARON.—St. James'.—Mr. F. A. Kirk has been conducting services for several months, with satisfactory results. On the first Sunday after Easter Canon Farncomb administered the Holy Communion to 13 communicants.

NORTH YORK.—Industrial Home.—Canon Farncomb administered the Holy Communion in Easter week to 13 of the inmates, who expressed great pleasure in having this opportunity of partaking of the Sacrament.

NIAGARA.

GUELPH.—St. James'.—A more appropriate day than Easter Sunday could not have been selected upon which to open for public worship the newly erected church of St. James, the Apostle, and that epoch in the history of the parish in the time to come, so long as any of the present adherents are alive, will be remembered as a day for thanksgiving and pleasurable feelings, inasmuch as they were then

permitted to see the consummation of those hopes which they had so long cherished. Then, again, the great festival of the resurrection of our Lord Jesus Christ was celebrated, and this is applicable in a marked degree to the opening of a new church; for even as He rose, so was the congregation of St. James rising from their old temple into the beautiful one just finished. To many of the congregation the past few years have been times of earnest looking forward, self-sacrifice, and hard work, and it must have been especially gratifying to them to be permitted by Him who ordered all things to witness the fruition of their fondest hopes, and that in such a successful manner as left nothing to be desired. The edifice had been tastily and prettily decorated, yet no gorgeous display was noticeable. Rev. Prof. A. Lloyd, head master of Trinity College school, Port Hope, was present, and conducted the major portion of the services, considerably lightening the labours of the rector. At 8 in the morning the sacrament of the Holy Communion was celebrated, about 75 persons being in attendance. At 11 a.m., the church was crowded, extra seating capacity having to be provided. In all there were about 600 present. While singing the processional hymn all the choristers, to the number of 22, proceeded from the vestry to their seats in the chancel. They were all clothed in surplices and cassocks, presenting a fine appearance. The music throughout was specially arranged for the Easter season, being like the emerging from the gloom into light as compared with the Lenten season just closed. An anthem, "Christ is Risen," was splendidly rendered, and in the solo the voice of Mr. B. Saunders was heard with pleasing effect, while that of Miss Chisholm was never heard in sweeter tone. Rev. Prof. Lloyd preached, taking for his text Gal. v. 22, 23, "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." This service was followed by a celebration of the Holy Communion, a larger number being present than in the early morning. In the afternoon a service for the children was held, at which there was a large turnout of the Sunday school members and a number of their relatives and friends. Rev. Prof. Lloyd delivered a short address, dwelling on the first and second Passovers. A number of anthems were sung by the children in a pleasing manner. At the evening service there was not sufficient room to accommodate those who desired entrance, and about 200 were unable to secure admittance. There were between 600 and 700 present. Rev. Mr. Lloyd conducted the service, the rector being unable, through the death of his youngest child, to participate in the services. Mr. W. M. Stanley, lay reader, read the lessons. The rev. gentleman took his text from 1st Cor. xiv. 15, "What is it, then? I will pray with the spirit, and I will pray with the understanding also." He concluded an excellent sermon by exhorting his hearers to brighten their services, and make them attractive to all. The music throughout was very well rendered, all the psalms, etc., being chanted. The building is fitted up in a neat and exceedingly pretty manner. Upon entering at the main doorway leading through the tower there is at once noticeable a raised platform upon which is the baptismal font. Turning to the front of the church the seats are arranged in three rows to within a short distance of the chancel steps. Here there are on either side three rows of choir seats, to the right being the lectern and seats for the ministers; while on the left side is to be noticed the beautiful organ and the pulpit. Right here it might be remarked that through some unavoidable delay the builders were unable to have the organ ready for use on this occasion, consequently a small one was used. This, however, was scarcely noticeable, the excellent choir supplying any defect. Further on is the communion table, seats for the bishop, clergy, etc. In a transept in the centre of the left side of the main building is a small gallery, beneath which is the rector's vestry, and beneath this again is the vestry for the choristers. All the modern improvements have been provided, and gas and electric light can be used at choice, the latter being consumed at present with splendid and brilliant appearance. There are five large electro-lights, one throwing out twelve lights, two nine lights each, and the other two four lights each, and there are also four smaller ones, with three lights each, in the chancel. Overhead the roof presents a neatly finished appearance, and is of a very intricate design. It is of Gothic architecture, forming several arches running to a point in the centre, and the woodwork, together with that of the rest of the church, is finished in oil. The total cost of the church is in the neighborhood of \$16,000, and a considerable portion of this amount has already been raised by subscription, partly through the liberality and self-denial of the members of the congregation, and partly through the liberality of those in sympathy with them. To the rector and churchwardens is especially due much of the praise for this pleasing state of affairs, they having control of the finances. Building operations were commenced on Monday, April 20, 1891, the excavation having been previously

finished. On Tuesday, July 8, of the same year, the corner stone was laid under most favorable auspices, His Lordship the Bishop performing the ceremony, assisted by clergymen from other places. Then on Sunday, Dec. 20, the congregation had the pleasure for the first time of assembling for Divine worship in the basement of the church, they having previously worshipped in the gymnasium hall. On the occasion mentioned Rev. A. Henderson, Orangeville, assisted the rector, and preached to very large congregations, the attendance since having invariably been good. It will thus be seen that the building of the sacred edifice has occupied just about one year. The dimensions of the building are as follows: Length 86 feet; width at both ends 40 feet; and in addition there is a transept in the middle about 40x30 feet; organ loft about 14 feet square; tower 18 feet square. The seating capacity of the church is over 400, which at any time can be considerably increased. Running underneath is the Sunday school, a large room almost the length and breadth of the entire building. Here are also to be found two large rooms, with the infant class room, together with the furnaces, &c., used in heating the church. The church reflects much credit on the architects, Messrs. Winder and Son, Toronto; the contractors for the whole work were Messrs. Geo. Stevens & Son, and the sub-contractors were as follows: Stone work, Slater & Keleher; plastering, W. Robinson; painting and glazing, R. Moffatt; gas fittings, Feek & Co.

HAMILTON.—Rev. T. Geoghegan has secured a plot of land on the corner of Main and Burlington streets, on which to erect a new church for the parish of St. Peter.

ORANGEVILLE.—*St. Mark's*.—The annual meeting of the vestry of this church was held on Easter Monday, the 18th ult., at 2 p.m., in the basement of the church and was fairly attended. Rev. A. Henderson occupied the chair and Mr. W. Hewat acted as vestry clerk. The report of the churchwardens was presented by Mr. A. Turner, and contained a very satisfactory statement of the financial standing of the congregation. With the exception of a small balance of \$20 due to the retiring wardens, and which will be more than paid out of the subscriptions due, every liability was met and the church stands entirely free of debt of every description. The incumbent appointed Mr. Geo. Endacott his warden for the current year in the place of Mr. James May, who retires after three years of faithful service. The congregation unanimously selected Mr. W. R. C. Hewat as their warden, Mr. Turner declining re-election. Fifteen of the active workers were appointed sidesmen and Messrs. R. T. Haun and W. L. Walsh were re-elected auditors. James May was the choice of the meeting as delegate to the Synod. The special committee appointed at the last meeting to arrange for the building of the tower reported that they had purchased the necessary material and had a small balance on hand towards the cost of erection. They were re-appointed with power to devise a scheme to raise the balance necessary to complete the work. It was decided that the next annual meeting should be held at 8 o'clock in the evening instead of in the afternoon, as heretofore. The meeting was harmonious and agreeable throughout, and all the branches of the work of the church were reported to be in excellent condition.

GUELPH.—*Wellington Rural Deanery*.—The new parish of St. James is to be congratulated on the completion of its handsome and well-appointed stone church, whilst the highest praise is due to God, who gives the willing heart and crowns with success. Much credit should be given to the earnest church workers, male and female, who have contributed to this happy result. The church was formally opened on Easter Day. In connection with the opening services of St. James' church, a Sunday School Convention of the Deanery of Wellington was held in the church on Tuesday, April 26th. After Matins at 9.30 a.m., the following subjects were opened in order and discussed, viz.:—1. "The Management of Sunday Schools, and Duties of Superintendents and other Officers," introduced by Mr. James Woods, Galt. 2. "Public Catechizing,"—opening paper by Rev. C. L. Inglis, Parkdale. 3. "The Inter-Diocesan Scheme of Sunday School Lessons, and Teachers' Examinations,"—opening paper by Mr. G. B. Kirkpatrick, Toronto. 4. "The value of Signs and Symbols in Sunday School Teaching," illustrated by chart of Church Catechism,—Rev. D. J. Caswell, Brantford. The proceedings were closed with Evensong and sermon at 8 p.m.

MILTON.—*Halton and North Wentworth Rural Deanery*.—A meeting of the Chapter of this deanery was held in Milton, on Monday and Tuesday, April 25th and 26th. The opening service in Grace church on Monday evening was conducted by Canon Worrell and Rural Dean Makenzie, the sermon being preached by Canon Belt. The Holy Communion was

administered at 8 o'clock on Tuesday morning, and several members of the congregation participated. The Chapter discussed during the day, Articles of Religion xxiii. and xxiv.; and 1 Tim. iii. 1-16., in Greek. Also an essay on "Schism," by the Rural Dean. Confirmation classes are being held in various parishes of this Deanery, in preparation for the Bishop's appointed visits about the latter part of May or beginning of June, 1892.

HURON.

ST. MARYS.—Good congregations and hearty services commemorated the resurrection in St. James' Church on Easter Sunday. The singing was good; in the evening the anthem was particularly well rendered, and the whole service was most bright and hearty. The offertories of the day, including that of the Sunday school, amounted to nearly \$80. The floral display and the rood screen were most effective. The evening sermon of the rector was particularly appropriate, being upon the last of the plagues of Egypt; from which the Israelites escaped by the blood of the Lamb. It was an elaborate and earnest presentation and defence of the atonement of Christ. The annual vestry meeting on Monday was well attended. The rector, Rev. W. J. Taylor, presided. Mr. T. D. Stanley, warden, presented the financial report, which he said was by far the most satisfactory that had ever been presented. Not only had they paid their way, which they had not done for years till their present rector came to them, but, after paying all expenses, and their interest of \$312, they had a surplus of cash in hand of \$165.73, with perhaps \$50 or \$60 more to come; their total receipts were \$2,826.46. The rector referred briefly to the work, thanking God for their success and unity. Every branch of the church work was in good order; Sunday school, King's Sons and Daughters' Society, Woman's Missionary Association, Woman's Aid Society, &c. After the election of officers, the meeting closed with prayer.

POINT EDWARD.—The incumbent, Rev. Wm. Stout, reports a Lenten offering by the Sunday schools of St. Paul's, Point Edward, and St. James', Perche, of \$10.95, of which the latter gave \$7.20. If all Sunday schools of the eight dioceses of the ecclesiastical province contribute as liberally, according to numbers and ability, the Indian homes and schools for which the offertory was called for ought to be well provided for during the current year.

HANOVER.—*St. James' Church*.—The annual vestry meetings in connection with the above churches took place on Monday, 18th ultimo, with the incumbent, Rev. M. M. Goldberg, in the chair. The financial reports having proved correct and satisfactory, the meetings proceeded with the election of churchwardens and delegates to represent each church at Synod, which meets in London next June. At St. James' church, Hanover, the wardens of last year were re-elected, viz.: Messrs. W. H. Goodeve and F. Chittick; while Mr. F. Penton was appointed delegate to the Synod. At Allan Park, Mr. Henry Brigham was elected in place of Mr. George Adlum for the clergyman, and Mr. Mark Willis for the people. Mr. C. F. Goodeve was elected delegate to the Synod. While at Hanover we deplore the loss sustained by the death of Mr. E. A. Goodeve, who was foremost in every good effort; so at Allan Park we regret the prospective speedy departure of Mr. C. F. Goodeve from the locality. However, the Christian hope is that "all things work together for good to those who love God."

ALGOMA.

SUDBURY.—The Rev. Charles Piercy, incumbent of Sudbury, leaves first week in May to assume charge of Burk's Falls.

HUNTSVILLE.—List of subscriptions to Church Building Fund, All Saints', Huntsville, since Easter, 1891:—Miss Tucker, 15s.; Miss Tucker, 7s. 6d.; Miss Reid, 16s. 6d.; Mrs. Glynn, 19s. 8d.; Mrs. Piper, £5; E. Hodgkinson, 10s.; Mr. V. Smith, 5s.; Mrs. F. Saunders, £1; I. H. C., \$2; Mrs. W., \$4; G. Wilgress, \$17; Rev. C. H. Marsh, \$2; Mrs. F. Boulton, \$5; Miss E. F. Wilgress, \$4; Mrs. Roper, \$21; Miss Francis, \$1.80; W. H. B., \$2; S., \$1; Trinity S. S., Galt, \$10; Friend, per Bishop of Algoma, \$10. Total contributions to date, \$1,173.73.

RAVENSCLIFFE.—On Easter Sunday a large congregation met in the church of St. John the Baptist for morning service. The incumbent was assisted by his brother, Mr. Matthew Sinclair, lay reader for the mission. Another advance in the training of the choir was demonstrated by the singing of the Athanasian Creed. The Rev. L. Sinclair having concluded his Easter address, made special reference to the loss sustained in the Tipper family, and encouraged

the many mourners to look to the Risen Saviour. Whose presence in the heart would create joy and gladness even at the newly made grave. He said that the hymn they were just going to sing, "How bright these glorious spirits shine," would lift their sorrowful hearts to where he trusted the mother (the late Mrs. Tipper) and her youngest daughter were met before the Throne to be severed again no more for ever. Mr. Sinclair made many remarks to the credit of the widely extended family of the Tipperes.

NOVAR.—On Monday in Easter week the vestry of St. Mary's met in the church. Mrs. Paget was appointed secretary, pro tem. Mr. Henry Paget was re-elected clergyman's warden and Mr. George Harris, people's warden and vestry clerk. The Rev. L. Sinclair expressed his pleasure on the re-election of the vestry, and satisfaction in the congregation and building of the church of St. Mary. He made particular mention of the long continued help in the services rendered by Miss L. Browne and her sister Mrs. Bratney, in regard to vocal and instrumental music.

ILFRACOMBE.—The vestry of Christ Church met on Tuesday in Easter week after the service at 3 p.m. Mr. Edward Malkin was elected people's warden and Mr. Samuel Malkin, vestry clerk. The Rev. L. Sinclair stated that he felt much pleased with the meeting, particularly in regard to its quality, and dwelt largely upon his appreciation of the retiring members.

The Bishop of Algoma has returned to Sault Ste. Marie, Ont., and requests that all postal and other communications be addressed accordingly.

British and Foreign.

The Bishop of Meath (Dr. Reichel) is about to bring out a new book dealing with "The Confessional."

The death is announced of one of the contributors to *Lux Mundi*, the Rev. W. J. H. Campion, tutor of Keble College, Oxford, the author of the paper on "Christianity and Politics."

The late Miss E. A. Rodd, of Launceston, has bequeathed £1,500 to the Truro Cathedral Building Fund.

Miss Talbot, daughter of Mr. Christopher Talbot, late "father" of the House of Commons, has given a site and a donation of £1,000 towards the erection of a new English church at Maesteg.

The German Government has given orders that the Jesuits are not to be allowed to perform public functions in any Roman Catholic district.

An effort is being made to raise a second sum of £5,000 towards the endowment of a Bishopric for Northern and Central Europe. A ladies' committee has been formed, of which Lady Pine, of Versailles, is the Honorary Secretary.

The Marquis of Normanby has left Windsor for San Remo, where he will take charge of the church of All Saints' until the end of May.

The Rev. Dr. Bailey, who has just relinquished the living of West Tarring, owing to increasing years, will shortly return to Canterbury, where the associations of almost a lifetime are many and great, notably the Wardenship of St. Augustine's College from 1850 to 1878.

The situation in China is said to be still critical for the missionaries and the Christian community, but, thanks to the well-intentioned Viceroy, garrisons have been lodged in all Christian districts, and consequently the missions established in the northern, eastern, and western parts of the country are not so exposed as they were. Order is being gradually restored in the south. Stringent Imperial decrees have been issued, and, according to the latest news, they appear to have been rigorously carried out.

LI HUNG CHANG, reporting to the Throne, says the late rebellion was due to many years' cruelty by the Mongol Prince and the Chaoying tribesmen. These let lands to Chinese settlers, whom they habitually oppressed, burning their crops and outraging their families. The Chinese, getting no redress, combined to attack the Mongols, and killed the Prince's family and all the Mongols whom they captured. Moreover, the insurgents, feeling aggrieved against the

Christian community in Je-Ho, attacked them, the local authorities being helpless or conniving at their action. No foreigner was killed.

The *Bishop of Chester* in the *Procesan Gazette* says he has reason to think that it may be convenient if he explains once for all what, since his coming to the diocese, he has frequently explained in correspondence about particular cases—that he considers it expedient for him to stand aloof from bazaars and similar undertakings; not because he disapproves of them, if judiciously conducted, but because they hardly lie within the field of Episcopal duty, and perhaps even serve to confuse the public mind as to the true nature of the Episcopal office; and also because they can be more appropriately delegated to the influential laity, whose help is always most readily and efficiently given.

A step of some importance to the Church in New Zealand has been taken by the Bishop of Christchurch towards reviving the Order of Deaconesses. At a special service held in the Cathedral in January the Bishop received three candidates as probationers for the Order for work in his diocese.

The twelfth General Synod of the New Zealand Church met in Wellington on the 3rd of February. In the course of the thirty-three years that have elapsed since the first Synod in 1859, the Church in New Zealand has entirely changed its Episcopate. We hope to give some account of the proceedings in a later issue. We are sorry to say that the gathering, which was under the presidency of Bishop Hadfield, was not entirely of an harmonious character. Attention was drawn to the insufficient endowment of the New Zealand Bishoprics except Christchurch. Archdeacon Mules' consecration as Bishop of Nelson had been arranged to take place at the conclusion of the Synod.

The Los Angeles (Cal.) *Times*, of March 31st, says: The Episcopalians of Southern California will learn with regret that the Very Rev. A. G. L. Trew, dean of the Southern Convocation of the diocese of California, is about to leave this part of the State, having accepted the rectorship of St. John's church, Oakland. For twelve years Dr. Trew has been rector of the church of our Saviour at San Gabriel, and in addition to his work there, has planted missions in every county south of Tehachepi. Dean Trew's name has been a household word among Churchmen in California, and it is in a very great measure owing to his foresight and energy, coupled with a lofty Christian character, that the Episcopal Church in Southern California is ripe for the organization of a new diocese. A corres. ondent adds: The loss of our Southern Convocation will be a distinct gain to the Northern. The vestry of the church at San Gabriel feel that it will be impossible to fill Dean Trew's place, and the clergy of Southern California all feel that a great gap has been made in their ranks.

There is a movement among the negro members of General Conference of the American Methodist Episcopal Church in favour of appointing coloured Bishops, and this is opposed on the ground that there are already enough Bishops. Another question which will come before the Omaha meeting in May relates to the advisability, and the possibility under the present rules, of admitting women as delegates to the Conference.

Writing to the Anti-Slavery Society, Mr. Donald Mackenzie who has lately been travelling in Morocco, says that the slave trade in Morocco is as active as ever. It is carried on more privately in the port towns, from fear of attracting the attention of the Society, but, in the interior, slaves are exposed in the public markets. The supply is drawn from the Soudan by various routes. Mr. Mackenzie thinks that the French Government ought to interfere to prevent the export of slaves from Senegal to Morocco.

It is announced that the trustees of the New York cathedral have decided to place the building with the choir towards the east, and to begin to build the choir as soon as the land is paid for. When completed, the choir will be used while the rest of the edifice is building. They have adopted the following recommendations: That immediate efforts be made to raise \$175,000 to clear off the indebtedness on the land; that the money from the estates of Miss Edson and Mrs. Coles, be set aside as an endowment, the income only to be used; all sums not specially designated shall then be expended in construction until the amount equals the endowment fund; when that occurs, the trustees shall, out of undesignated funds, add to the endowment fund a dollar for every dollar expended upon construction, until the endowment fund shall reach \$3,000,000. Dr. Nevin is making a

strong effort to raise money to clear off the debt on the land at once.

We watch with great interest for the annual returns of the Confirmations held in England and Wales, for they give unmistakable evidence of the growth or decline of Church work, some statistics for 1891 giving 214,531 as the total number of candidates. Comparing the triennial period 1889-91 with the previous six years, we find an increase of rather less than 1 per cent. in the Southern Province, while in the Northern there is an increase of 2½ per cent. The increase in the latter, which is still behind the Southern Province, is a cause of thankfulness, but we are at a loss to account for the low rate of increase in the South, especially as some of the dioceses attain a creditable average, notably Oxford, Chichester, Canterbury, Winchester, Salisbury, and Hereford. The most gratifying fact is the increase of 10 per cent. in the Welsh dioceses, at a time when we are daily informed that the Church of Wales is an alien institution. In no diocese, however, in England or Wales has the proportion of 20 in the thousand been attained, which is the desirable standard to be kept in view.

A correspondent of *The Irish Ecclesiastical Gazette* says that the new Bishop of Down, Connor, and Dromore, will have his choice of four cathedrals for his enthronement, viz., of Down, the old and the new cathedral of St. Saviour, Connor, and the cathedral in Dromore. Of the first he gives an interesting bit of history:

There is, first and foremost of all the cathedral of Down, in Downpatrick, the church of the Holy and Undivided Trinity, dating back to A. D. 440, that is, during the lifetime of St. Patrick. It is probably the most ancient religious foundation in Ireland, after the Church of Saul in the adjoining parish of that name, where St. Patrick died on the 17th of March, 492. He was buried where the cathedral of Down now stands, and about 1177, Sir John De Courcy enlarged and beautified the cathedral, and caused the relics of St. Brigid and St. Columba to be laid there along with those of St. Patrick. Over the east window in the outside wall are three niches with ogee arches containing on pedestals the remains of the bases of figures of St. Patrick, Brigid, and Columba, which once adorned it. Like many another church, the cathedral of Down suffered much from the Danes between 944 and 1110. In 1526, Tiberius, the Bishop of the diocese, "very much beautified the cathedral." In 1528, Lord Leonard Gray, the Lord Deputy of Ireland, burned the cathedral, and converted its ruins into a stable, for which and other acts of sacrilege he was impeached and beheaded A. D. 1541. A hundred years later, Bishop Leslie, in a letter to Archbishop Sand, says of it: "The cathedral lies waste, and cannot possibly be built without the aid of a general purse." And so up to 1789, the cathedral remained a heap of ruins.

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.

Popularity versus Truth.

SIR,—I was highly pleased on reading the communication of C. J. S. in your issue of last week (21st inst.), under the heading "Money."

He has touched upon a most practical question; one I am sure that many of the country clergy have found to affect themselves very closely. His letter might, I think, be also entitled "Popularity versus Truth," so far as it reflects upon the clergy. While it is generally supposed that all priests labour for the propagation and extension of the truth; and while the clergy as a body would hesitate to say that some labour for the rise and extension of their own popularity; the facts, as they are to be seen and felt, convince some, at least, that the latter has been obtained, in many instances, by sacrifice of the former. It is sad that it should be so, but will any have the hardihood to deny it? C. J. S. says, "Now it will be conceded that what pays at first does not always pay in the long run, that through apparent failure at the start the foundations of future good are often laid." This sentence might be inverted and read thus:

"What fails at first does not always fail in the long run; that through apparent success at the start the foundations of future discord, dismay, and ruin

are often laid." And here, in the policy embraced by the latter part of the last sentence, we come to the real cause of hindrance to the work of the Church, and the mental perplexity and dejection of many of the faithful clergy. We will suppose a case in point. A country mission becomes vacant. Mr. B is appointed. He goes to his parish, and as is generally the case, he hears nothing for the first month or so, but the sounding of the eternal note emphasizing Mr. A's popularity. He is told that he was popular with all denominations. If he be an experienced and wise man he will say nothing, but make a general observation, and take careful notes of his soundings. He feels of course gratified at the good fortune of Mr. A, and has a secret misgiving that such popularity won by the victories of truth, will be (judging by his past experience), hard to achieve for himself. However, he goes on faithfully discharging his appointed duty, when lo! there comes a ripple upon the surface of his peace which afterwards breaks into a storm. He has been requested by a very worthy parishioner and a great admirer of Mr. A to do something which conscientiously he cannot do. He not only gives his reason, but he appeals to the authoritative documents of the Church justifying his position. But all this fails to appease his "aggrieved parishioner," who reiterates the infallible fact that his predecessor did it. The consequence is that his wounded friend not only threatens, but actually withdraws his subscription to the stipend; and as is often the case, absents himself from church. The infection is caught by the aggrieved one's friends, and the honest and conscientious parson finds himself not only exceedingly unpopular, but inconveniently poor. Or trouble arises in another way, this time concerning the doctrine he has vowed to teach. Following the order of the Church's Year he rightly divides the word of faith: but Mrs. R., who has gone off at a tangent upon some glaring sin—say drunkenness—declares that he doesn't preach enough against it, when perhaps he has not two drunkards in the congregation. Another denies Regeneration in Baptism, Grace in Confirmation, the Presence of Christ in the Eucharist, Apostolic Succession, the importance of the Festivals and Fasts. Mrs. B, however, knows full well that all this is in accordance with the Church's voice, and as an honest man he faithfully preaches it. The congregations see a difference between his teaching and that of Mr. A, and roundly declare that he is disloyal to the Church; he becomes universally unpopular and down he goes. In a spirit of depression, perhaps, the unfortunate priest fancies he sees the necessity for a change. He writes to the bishop, who, hearing of his non-success, is firmly convinced that he has no tact, and relegates him to an inferior mission than the one in which he has worked so well. And all this is the result of the cause of Mr. A's success, viz., popularity won by the sacrifice of truth. Now, sir, this is a very serious matter, and one that touches convincingly not only the pockets, but the morals and convictions of the clergy, and the well being of the Church as well. The fault is not with the people, but with the priest; where is the remedy? Surely in a universal following of Him Who is the Truth—not the custom, and perhaps a bad one at that. So long as men will sacrifice Church Doctrine, Bible Truth, for the sake of popularity and desire to please, the question which baffles C. J. S. will not receive its solution; and the Church in the country places will drag on its existence, hardly supporting itself, but proving a plentiful feeder to the babel of sects which exist.

T. J. S.

Notes and Queries.

SIR,—How long was our Blessed Lord hanging upon the cross? The general impression is that it was "three hours" only, viz.: from the sixth hour to the ninth hour, i. e., from 12 noon till 3 p.m. But St. Mark (ch. xv. 25) tells us "And it was the third hour, and they crucified Him." This, with other passages, would make the hanging last for six hours, viz.: from 9 a.m. till 3 p.m.

ATHENIAN.

Ans.—Although the "Three Hours" service is frequently used on Good Friday, very few will be found to limit the time of the crucifixion to that short period. According to the Gospel He must have been more than six hours, but we cannot descend to minutes. From soon after midnight we have the arrest, the formal trial before different tribunals, the mocking, scourging, and Pilate's final sentence executed. This was carried out before 9 a.m., but the preparation must have taken some little time: our first note of time is St. Mark's "third hour" by ancient computation. From the sixth to the ninth hour, as noticed by the first three evangelists, i. e., from midday to three in the afternoon the darkness prevailed over all the land. Not earlier than this latter hour our Lord expired, and the many signs simultaneously occurred. Sometime between three and six, when the Sabbath began, and

the bodies could not remain on the crosses so near the highway—probably nearer six than three—the soldiers handed over the bodies for interment, so that our Lord appears to have hung eight hours at least upon the cross. During the "three hours" of darkness some of the "Seven Words" were said, and some of them before, but there is only the slightest attempt made to present the sad last scenes with exact historical accuracy: it is not a side that would naturally suggest itself to a Jewish mind.

Sunday School Lesson.

3rd Sunday after Easter. May 8, 1892.

THE FORGIVENESS OF SINS.

Note that the Creed is mostly about God, because a true faith in Him is the most important part of our religion—while there are only five short clauses about men. If we rightly understand His nature, and especially what the Creed says of the sacrifice and death of Christ, there will be no difficulty in giving a very hearty and thankful acceptance to this part of the Creed.

The Nicene Creed was intended to express more fully the meaning of the Apostles' Creed, and there we say, "I acknowledge one Baptism for the remission of sins." If we follow this as the authoritative teaching of the Christian Church, we shall understand the present Article of the Creed with particular reference to the washing away of original or birth sin in the waters of Holy Baptism. After baptism God dealth with us as with sons, and there could be no doubt that a true father would forgive the offences of his children. (Ps. ciii. 13.) That forgiveness has, however, conditions attached to it, and it will be well to explain carefully what sin is, and how we, as sons of God, may hope to receive forgiveness.

I. SIN.

In last lesson we spoke of communion with God—being "one with" Him. It is our own fault that we are not altogether "one with" Him. Sin is going away from God. If you were going from Toronto to Montreal, you would be further from Toronto as you came nearer to Montreal; so sin is a travelling away further and further from God, who is altogether holy. In our baptism, when we became God's children, we promised to renounce sin, because sin is the transgression of God's law. (1 St. John iii. 4.) We know God hates sin. (e. g., Adam and Eve, Ananias and Sapphira, etc.) Even good men are punished for sin (as Moses and David). And if sin is not forgiven, eternal death must follow. (Rom. vi. 23.) It is like a man who has rebelled against his king. All his guilt is written on papers in the hands of the judge. What hope has he? He must die.

II. THE FORGIVENESS OF SINS.

The man, we have said, is guilty of treason; the papers are there, the witnesses, the judge; he deserves punishment, he must die. But wait. A messenger comes in hot haste. He brings a pardon from the king. The man was justly condemned, but the king is merciful. The man is set free.

Now this is like the forgiveness of sins. Our own conscience is witness against us. God, the just Judge, pronounces the sentence. But we have received the message of pardon, and the Lord Jesus Christ is the Messenger (Mal. iii. 1).

Does God, then, quite forgive sins? does He put them away from His sight? Yes; He blots them out altogether; if we only trust in Jesus for pardon, and earnestly determine to sin no more (Is. xlii. 22). We hear in the Absolution "He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel."

WORTH \$10 A BOTTLE.—DEAR SIRS.—I have used Burdock Blood Bitters for dyspepsia, and have found it to be the best medicine I ever used. I could not eat without suffering from a terrible burning pain in the pit of my stomach. I used six bottles of B. B. B. and am glad I did so, or I should have been in my grave to-day; it completely cured me. I take a bottle every spring and would not be without it if it cost \$10 a bottle.

DAVID PEDLEY, Morley, Alb.

Family Reading.

James W. Williams, Lord Bishop of Quebec.

With none to raise a voice against him,
With none without regret to lose him,
They've borne the loved, revered pastor
To wait the call of the Great Master.

Preacher most eloquent, scholar profound—
Persuading all to lives more holy,
Genial of manner, where can be found
One more dignified, one more lowly?

Of life most pure and charity unbounded,
He won the hearts that him surrounded—
They mourn the friend, the almost brother,
That bound each one to every other.

Of noble mien and stalwart form,
He looked as if death could not touch him,
And yet it sudden raised its arm
And silence reigns were once we heard him.

Heard but to heed each word of wisdom,
So earnestly yet so gently told—
Reproving, guiding to the kingdom
Which all may win without price or gold.

"Well done, good and faithful servant"
May these words solace his own—
Let him rest until the advent
Of the Saviour, and the crown,

St. Matthew's, Quebec, April 23rd, 1892.

"Changed Lots; or, Nobody Cares."

CHAPTER XIX.

(Continued.)

The girl had formed no words of answer; there had been no time to speak; only the bundle which she clasped with a thrill of delight told her that Nance's visit had been no dream.

She could have slept now, for she felt very happy. Mother had said she was right to go, but she dared not sleep, lest she should not awake in time to catch the train which she had determined to go by, which left the nearest town at seven a. m. Some one had told her it went Southampton way, and this vague information was sufficient for poor Missie; she knew nothing of trains. She had about a mile to walk to the town, and her only timepiece was the sun, which rose very late now, for it was the middle of November. She meant to walk to the station as soon as it was light enough to see at all. She knew the road well, and the fear of Joe being up before her was the only fear which troubled her.

She had not dared tell Jenny she was going, but the faithful Prince had to be told, and persuaded to lie still. Leaving Prince was almost as bad as leaving Jenny; besides, with Prince by her side she had always felt she had a protector.

Long before she could see a glimmer of light she had made the last preparation for her journey, and this was to untie her precious bundle and enclose in it Jem's Bible, the one possession of his she dared take with her; then, after kissing Jenny softly, and shedding many tears with the kisses she showered on Prince's rough head, and bidding him "watch," she crept out into the dark stillness of the early dawn.

She knew Prince would lie motionless as long as the child was still, but if she awoke and moved he would then wish to follow her, and his restlessness would soon proclaim her absence. She walked very fast, every minute fearing to hear footsteps behind her, her mind full of plans for resistance should Joe try to stop her. But she reached the station just as the bell was ringing, and hurrying in with breathless haste, was told by a porter to "look sharp." She laid down all the money she had save a shilling, and a ticket was handed her; she was told by the porter to run or she would be too late, and he good-naturedly ran with her and opened a carriage-door for her, into which she jumped, panting and out of breath, just as the train moved out of the station.

She was alone in the carriage, so she could ask no questions; indeed, it was long before she thought of anything but her relief and joy at being safe from Joe's following her, nor had she in her ignorance any misgivings as to where the train

was taking her till more than an hour had passed, when a party of people getting in, and one man making a remark to her about the mildness of the weather, she mustered courage to ask him when they should get to Southampton.

"Southampton," repeated the man in astonishment. "Why this train goes to London!"

Dorothy sprang to her feet, and tried frantically to turn the handle of the door; but he put his hand on it, and bade her sit still, explaining rather lengthily that she would be sure to kill herself if she took to jumping out.

Then there came a chorus of questions from every one in the carriage, and every one was ready to offer her some advice. She was told at last that the best plan would be to get off at Redhill, which was the next station, and no doubt the Company would send her back to the place she came from.

Then some one looking at her ticket pointed out to her that she had taken one for London, and she found out that this train had left the station at half-past six instead of seven.

At the name of Redhill poor Dorothy's courage, which had sunk very low indeed, revived. That was the name of the place they were within a few miles of, Jem had often told her, that time she had been so dreadfully ill. It was not so very far from Guildford, she also told herself, and she might find her way there, and then, when she had made some more money—and she knew she could get some by singing—she could go from Guildford to Southampton; at any rate, she was beyond the reach of Joe.

Before leaving the train she made careful inquiries, much to the amusement of her fellow-passengers, whether Southampton could be reached by train from Guildford.

And, on getting out at Redhill, instead of making her grievance known, as her travelling companions urged her to do, she boldly walked out of the station, where there happened to be a great crowd, and in the bustle her ticket was taken, but hardly glanced at.

Dorothy had not walked far before an absorbing wish took possession of her. She would try again to see the big house she had so often dreamt she had lived in; she would stand once more by the little gate which she had so often pictured in her waking thoughts. She even felt that she would take courage, and try to go up to the big house and ask its name. They could not do more than send her away with a rough word. She clasped her little bundle tightly, and feeling in her excitement neither hunger nor fatigue, walked bravely on.

CHAPTER XX.

THE WANDERER'S RETURN.

As the days of her visit at Southampton passed on Miss Knox watched her pupil anxiously, wondering why it was that she continued to look so pale and depressed in spite of what ought to have been a great pleasure. Was she again troubled by those painful imaginations which had recurred from time to time all her growing up, and which had always been so difficult to explain away?

She did not think it wise to ask any questions, fearing to make these fancies all the more important by so doing. She had a theory that Dorothy was too much noticed and watched. It was a pity for her to feel all she thought and felt important. After all, perhaps, she was better at home with her regular lessons and the playmates she had learned to find interesting.

Mrs. Carey invited some girls of her own age to meet her, but she did not seem to care about their acquaintance; and though the novelty of an English seaport was great to her, yet Miss Knox, who knew her face so well, knew she could not be mistaken. Her thoughts were far away; she was troubling herself about something.

A Christmas tree, which her parents had promised to give her for the school children at home, was the one subject which seemed to interest her.

The weather was mild and damp, and they were often kept in by the rain. When the last evening came there were still some purchases to be made; and when Dorothy begged Miss Knox to go out with her she did not like to refuse her, so, putting on water-proofs, they sallied out in the dusk.

Mrs. Carey had gone to pay a visit to the hospital, where she said she again intended to make some inquiries for the gipsy girl before speaking to the police, whose help Mr. Chisholm had authorised her to engage in the search.

It was almost dark before the shopping was over, and Dorothy had taken Miss Knox's arm, and was chatting quite merrily over her purchases, which had been very successful, when, with the uncomfortable feeling that some one was following very close on her heels, she looked apprehensively behind her, and saw a man, who was now so near her as almost to touch her. The street was deserted; no one else was in sight. "Come on quickly," she whispered, hurrying Miss Knox along. "there's some one following us; don't look behind you," and, without breaking into a run, they increased their pace considerably. But the man now planted himself by Miss Knox's side. "You just stop that, my lady," he said insolently; "the girl's mine and I'll have the law on you. She's only fourteen, an' she's mine for the next two year, all said an' done; you can't take her from me, so you'd better give her up quiet. There's two or three here ready to swear she's mine. Not a little frightened, Miss Knox walked on, silently giving, however, a reassuring squeeze to her pupil's arm, which was within her own, and in her haste she almost ran up against a policeman before she saw him; she was just going to address him when, to her surprise, the man whose strange conduct she had been going to complain of, stopped and began pouring out a long story to the policeman himself, and, without pausing, she and Lil hurried on; a few steps further and Mrs. Carey's house was reached. With a sigh of relief she closed the door behind them; they were both somewhat breathless.

(To be Continued.)

—When you buy your spring medicine you should get the best, and that is Hood's Sarsaparilla. It thoroughly purifies the blood.

The Holy Catholic Church

Societies, in our day, my dear friends, have become a great moral force, the very best means of promoting and spreading any great cause. Men recognize this fact, and so combine together, that by unity of purpose they may better advance the principles they desire to support. Many of these societies are made up of two distinct classes—the active members, who are bone and sinew, the life of the institution, and the honorary members, who take no personal interest in the management or working of the society, but who, nevertheless, are good enough, or interested enough, to advance the cause they honor by the support of their name.

You and I, my friends, belong to a society, the Catholic Church, which embraces the whole world. We have in view one great object—the salvation of souls, the spread of the kingdom of Jesus Christ among men. But this society of ours, a real living, organic institution, differs from most others in this: that it does not need support of honorary members; neither will it approve their existence in its bosom.

And yet there are many who call themselves Christians, would-be honorary members of the Catholic Church, who do not even realize what the word Christian means, who seem to forget that to be a Christian imposes the obligation of being at war with all that is anti-Christian. An honorary membership for such Christians is very convenient—a membership that would allow them to be on good terms with Christ and Satan. The fasting and praying, the vigils and good works, the real brunt of the battle they would leave to the active members, while they would look on with an encouraging smile of approval.

The question I would have you ask yourselves, and meditate upon during this holy season, is this: Are you active, living members of the Church, that mystical body of which Jesus Christ is the head and the Holy Ghost the life-giving principle, or are you simply would-be honorary members? Have you at heart the interests of God's holy Church; are her sorrows, her wants, her trials yours? Are the Sacraments she offers you the source and support of your life? If so, you have reason to thank God.

Hints to Housekeepers

ROSE KISSES.—Beat the whites of six eggs to a stiff froth. When light and dry, mix a cupful of powdered sugar quickly, flavor with extract of white rose. Spread oiled paper on a board. Drop a spoonful at a time of the mixture on it. Set in a cool oven and dry for nearly an hour, until a crust forms. Lift from the paper and stick them together at the bottom.

—A dainty button bag is of orange silk, lined with pale blue pongee. A casing is run at the top, and a silk cord is drawn in for closing the bag. A small diamond-shaped piece of celluloid, notched at the edges, is fastened on one side with tiny bows of ribbon, and on this is painted in gilt letters the word "Buttons."

OFFENSIVE SORE CURED.—DEAR SIRS.—I take pleasure in testifying to the great healing qualities of your medicines. I had the misfortune to injure my leg, and through cold and neglect it broke out in a running sore; my leg became inflamed and very painful, and the discharge was very offensive; various remedies failed to help me, when I had the good fortune to try your B. B. B. and Burdock Healing ointment. Before I had finished the second bottle the discharge had stopped, and in two weeks more my leg was as well as ever. I feel justified in recommending it to the public as a cure, if only given a fair trial.

(GEO. LAURIE, Portage la Prairie, Man.)

FRUIT GLACE.—Boil one pint of granulated sugar and one cup of water, until brittle. Have oranges peeled and divided in quarters. Carefully dip each piece in a portion of the syrup, and set in a cool place to dry. Do not stir the syrup. Pineapples, bananas, or other fruits can be prepared in the same way, and mixed with the oranges in a glass bowl.

—False Economy is practised by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

—Tired, languid people who lack energy and appetite should take Burdock Blood Bitters, the best tonic strengthener and purifier extant.

Making the Heavens Speak.

We are told that the heavens declare the glory of God, but to whom do they declare it? Only to those who learn to read the handwriting of Omnipotence, where His finger has traced upon the walls of heaven His name in symbols of living light. There are people who look at the stars year after year without even knowing that they are telegraph instruments which are constantly busy in sending us messages from the home of God. Before God can lift a man high enough to show him landscapes in eternity He must first get hold of the arms of his mind. "His truth shall be thy shield and buckler," and what is the truth here referred to, but the mind of God about us, and for us. The moment the door of the soul opens and the knowledge comes in that God is moving heaven and earth to save us, we are bound to do something toward saving ourselves.

—A great deal of unhappiness in parish and home-life comes from misunderstandings. We are all more or less affected by the personal impression of a conversation, incident, or episode. The way it strikes us is very apt to push quite out of sight the way it might strike another. In consequence we misinterpret moods, or attribute to others motives which have never occurred to them. The quiet manner is taken to mean irritation when it is simply weariness, or the impulsive speech is supposed to spring from anger, when it may have its origin in embarrassment. At all events life would be smoother in many a home and in many a parish if everybody would endeavor to understand his or her neighbor, and if everybody were taken at the best and not at the worst valuation.

Children's Department.

Biddy.

Biddy was eight years old. She had seven harum-scarum brothers and sisters, some older and some younger, and she herself was the wisest and most harum-scarum of them all.

Biddy was never still for two minutes together. If mother asked her to look after the baby while she went to get water at the well, she would say "Yes" readily enough and sit down by the cradle as good as gold. But if anybody passed up the road, or a dog barked, or even a hen looked in at the door, Biddy was up and away in an instant, and no matter how loud the baby screamed she never thought of him again. "Oh Biddy! Biddy!" mother would say, as she came toiling up the hill with her heavy pail; but Biddy did not hear, and mother never scolded unless she was really obliged. There were plenty of others to do what she wanted generally: but now Kate had just got a place at a farm, and Maggie and Susan were down both at once with the measles, and she would have been glad of a little help, or even just to have the baby's crying stilled. But Biddy never thought of that; she was sitting out on the window-sill, with a lot of flowers on her lap that she was twisting into a wreath for her little dark head, and looking so pretty and bright that everybody nodded and smiled to her as they passed, and she too nodded and smiled and kissed her hand to them.

By-and-bye a lady came by with a sketch-book in her hand.

"Will you sit still a minute or two for me, little one? I want to make a picture of you," she said, unfolding a little camp-stool and sitting down opposite the cottage.

Biddy sat quite still, feeling rather frightened. But the lady's face was so sweet and her voice so kind and gentle as she talked, that she soon for-



Rev. William Hollinshed Of Sparta, N. J., voluntarily says:

"To Whom it May Concern:

"Unasked I deem it my duty to a suffering humanity whose bodies and souls I would have healthy, to tell them of the value of Hood's Sarsaparilla. While living in Ohio one of my children was greatly

Afflicted With Boils

having 30 on her limbs, and being unable to walk. I had heard of Hood's Sarsaparilla, and bought a bottle, half of which cured entirely. Two years after, another child was afflicted as badly. I used the other half bottle of Hood's Sarsaparilla with like results. About four years after, the child first afflicted was again tormented like Job, and I bought a bottle (on Sunday at that) and again a cure. I gave some of the medicine to a poor woman and two children; they were helped as were mine. Through a testimonial sent to C. I. Hood & Co., inquiries came from all the country, asking if it was a 'bona fide' testimonial, and of course I wrote all that it was, and have the knowledge of

Scores and Scores

Of persons helped or cured by Hood's Sarsaparilla. Mild cases of rheumatism have yielded to it. Biliousness and bad liver have been corrected in my own family. This is the only patent medicine I have felt like praising. I speak not for C. I. Hood, but for the Jobs who are impatient and are tormented beyond endurance. Nothing I know of will cleanse the blood, stimulate the liver, or clean the stomach so perfectly as

Hood's Sarsaparilla

Any person wishing to know more, enclosing a stamp will be informed. Yours for the health, happiness and virtue of humanity." WILLIAM HOLLINSHED, pastor of Presbyterian church, Sparta, N. J.

Hood's Pills cure habitual constipation.

got to be afraid, and chattered away about her home and brothers and sisters as if she had known the stranger all her life.

"There's Kate, she's gone to service yesterday, and Teddy—he's up at Mr. Murphy's farm—and Maggie and Susan and Jamie and me and Micky and baby. Maggie and Susan's ill, and Jamie, he haven't got no wit—yes that's him over in the ditch! and baby's always crying, and so's Micky."

"And what do you do all day long, Biddy? Sit out here and make wreaths for yourself?" asked the lady. "Who takes care of Jamie and Micky and baby?"

"Oh! Maggie does when she's well, or Susan."

"And who now?"

"Why, mother!" said Biddy.

"And who nurses Maggie and Susan?"

"Why, mother!"

"And who cooks the dinner and scrubs the room? . . . Whofetches the water from the well down there? and washes up the plates and dishes, and the clothes too? And who feeds the hens and the ducks I see all about here, and looks after them? eh, Biddy?"

JUST A FEW OF THE PLUMS TO BE PICKED UP AT

Woodhouse's Old Stand

Lot of Gents' Ties bought at 33c. on the \$. Ties, 2 for 5c. 25 and 35c. Ties for a York Shilling. Linen Collars 5c. 4 ply, good style, Linen Collars 10 and 12c. Buggy Dusters 40c. Ladies' black Cotton Hose from 10c. up. Immense Stock of New Cashmeres, Hosiery and Silk Gloves. Men's Top Shirts from 35c. Cottonade Overalls 50c. up. Crompton's Dollar Corsets 75c. Canadian Tweeds for 55c., worth 75c. Tapestry Carpets from 25c. up. Floor Oil Cloths from 25c. up. Pure Linen Damask Tabling from 25c. up. Lace Curtains from 35c. to \$7 a pair. Best White Carpet Warp \$1.10 a bundle, Colored \$1.35.

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"Mother," repeated Biddy, flushing. "And do you do nothing, my child?" asked the lady, laying down her pencil and looking up earnestly.

Biddy said nothing. She had never thought of it before, but mother did very often look dreadfully tired. She began to tear up her flowers and wish she had something to do.

"Listen, Biddy, and I will tell you a story," said the lady; and she began to describe a child's life that was lived more than eighteen hundred years ago; a story simply told, that all my little readers have heard very often, but which seemed quite new to the little listener. Biddy's heart beat quicker, and her cheeks flushed warm as she listened to the story of the life spent in serving others and making others happy. "And now see here, Biddy," said the lady when she came to the end, "I want you to try and think every day of all the things you know how to do, and every time you want to run out in the sunshine, I want you to think, 'Isn't there anything I can do for mother?' If its only keeping the baby quiet, that's something. And on Sunday I will come again and tell you some more about the Christ-child you are going to try and be like; you will try, for His sake, won't you, Biddy?" And Biddy promised.

When the lady had gone, she turned round and looked in through the broken window she was sitting against; the fire was nearly out, the breakfast cups and plates stood unwashed on the table, the clothes had fallen off Maggie's bed to the floor, whence she was trying to drag them, and the baby was just waking up and beginning to cry. Biddy jumped off the sill and went in.

Half-an-hour later, when mother climbed the hill with the milk and flour she had been to buy, and came in hot and breathless, she was astonished to find the little room as neat and tidy as if the fairies had been busy about it. Everything she had left about was put neatly in its place; fresh peat was on the fire, and the two little invalids looked as comfortable and happy as possible. "Who can have been here?" she wondered; and then she caught sight of Biddy's bright face glancing up from the complication of

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

Descriptive pamphlet free.

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Beware of Substitutes and Imitations.

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knots and strings she was battling with as she dressed the baby.

Things went on so day after day till Sunday came around. When the lady came down the quiet country road again, Biddy's radiant little face, as the child ran to meet her, spoke volumes for the effect of her words. For it is true, as the lady said, and as we may all find out for ourselves if we choose, that we are never so happy as when we are trying to make other people happy. And though Biddy was not old enough to do more than little things, in the long run it is the little things that tell; they are by no means the easiest either, as Biddy had discovered half-a-dozen times in the week.

"But you must never leave off trying, dear," said the lady, as she said goodbye at the end of the afternoon. "I am going away to-morrow, but you will remember all I have told you. And, see, here is a pretty verse I have brought you to pin up over your bed; it will remind you!"

When Biddy finds it hard to stay at home, and feels a longing to run away into the fields and play as she used to be always doing, her eyes fall upon the words of her little verse, and it is, somehow, easier to go on.

Would you, too, like to know the words? They are very simple and old-fashioned.

"Do the thing that's nearest,
Though it's dull at whites;
Helping, when you meet them,
Lame dogs over stiles."

Dare to do the Right.

One Saturday night a laborer was told to carry a sack of coals to a certain place the next morning.

The man was poor, but would not do work on Sunday. So he told his master that he did not mind how late he took the coals that night, but he could not take them next morning, for he would not disobey God's order to keep the Sabbath holy.

"Very well," said the gentleman, "if you do not carry that sack to-morrow, you need not come to work on Monday morning."

With a sad heart the poor man went home and told his wife, and they both knelt and prayed to God about it.

On the Monday morning, as the laborer was walking about to look for a new place, he met his old master.

"Take no notice of what I said on Saturday," he said; "go back to work. I am glad to have a servant who owns God for his master."

Sometimes you, my reader, may find it hard to do what you know is right, because you are afraid, or because you think you will lose by it. Depend upon it that here, or hereafter, God, the good Master, will make it up to you. His smile is the best of all rewards.

Spring.

"See' mother," gleefully said the children, "what a change since last Saturday!"

"Ah!" said mother, "the sweet spirit of Spring has been hard at work all the week."

"At lessons?" asked the boy who never knew his.

"No, teaching the birds their new Spring-song," said the little blind one; "do listen."

"Is earth ready for me?" she asks; and the rain-drops patter "Yes, yes, yes; we have softened the ground and the twigs, and filled the dykes and wells; come, come, come,"

Then sweet Spring dips her fair, cool hands into her treasures, and scatters them far and wide.

"It does one's heart good to feel the Spring, and see and smell these delicious flowers," say the tired out city Bank-Holiday folk.

"Quantities and quantities of prim-roses," joyfully shout the children.

"My little darling sleeps beneath the quiet she talked of, now," says the lonely mother.

And this is only a very little of her work!

"Do go on—is that all?" plead the children.

Sweet Spring moves slowly on, blush roses her parting presents, as bright Summer presses behind her.

The corn, flowers, fruit all grow under her blessed smile till Autumn pelts her away with roses.

When Autumn's ruddy fingers have done their work, she rests, crowned with purple and rosy fruit, and the crimson and golden leaves fall around her. But her rest is short.

"Away, idler," storms Father Winter, as he pours the rain from his floods, launches forth his wild and cleansing winds, and lays his bracing, icy touch on all. When tired, he carefully covers everything with a thick, white, warm mantle, and peacefully rests.

Topsy, The Musical Cat.

Many of our readers have heard of the wonderful tricks which cats have been able to perform. Here is a true story which deserves a place in our pages.

This cat's name was Topsy, and her fur was snowy white. While still quite a kitten, she was skipping about one day when she happened to alight on the key-board of the piano.

It must have been very puzzling to poor playful puss to find a lot of sharp tinkling noises coming up from the black and white things under her toes. Down she jumped in a great fright. But the next day, or soon after, she slipped and banged the keys again, and out came the same noises—no, not quite the same, but gruffer and deeper, like thunder, for she had got on to the bass notes.

Puss had a long "think" over this strange adventure as she lay purring in front of the kitchen fire, and she made up her mind that there was really nothing to be frightened about—no more than when Carlo, the big dog in

Ayer's Hair Vigor

Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty five years."
—Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out.

"A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."
—H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor

Restores hair after fevers.

"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."
—Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray.

"My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."
—R. Onkrupa, Cleveland, O.

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Children
always
Enjoy It.



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of pure Cod Liver Oil with Hypo-phosphites of Lime and Soda is almost as palatable as milk.

A MARVELLOUS FLESH PRODUCER

It is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season.

Beware of substitutions and imitations.
SCOTT & BOWNE, Belleville.

the yard, barked at her when he was chained up.

And, at last, puss got to make the noise on purpose, just to amuse herself. She would sit up on the music stool and pat the keys sharply with her paws, and think this musical fun was very good fun indeed.

The Bible Ever True.

An old saint, who had lived to an extreme age, and who greatly prized God's Word, was one day sitting with his Bible in hand, when a friend entered the room. Seeing the Bible, his friend said,—

"Well, father B., I suppose you have read that book through a great many times, haven't you?"

"Yes," was the reply, "I have read it through three times every year for a great many years, and besides that miscellaneous, and I never read from it but I found something new in its pages."



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The Canadian Pharmaceutical Journal of Dec. 1st says: Madame Ireland's soap, which is now being introduced in Canada, possesses all the characteristics of a perfect non-irritating detergent. It possesses special medicinal properties. It is offered exclusively through the drug trade.

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DIVIDEND No. 65.

Notice is hereby given that a dividend of 4 per cent. on the Capital Stock of the Company has been declared for the current half year, payable on and after the FIRST DAY OF JUNE next, at the office of the Company in the city of Toronto. The Transfer Books will be closed from the 16th to the 31st of May, inclusive.

Notice is also given that the General Annual Meeting of the Company will be held at 2 o'clock p.m. TUESDAY, JUNE 7th, at the office of the Company, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board. S. C. WOOD, Manager.
Toronto, April 20, 1892.

This was the testimony of one who had read the Bible for eighty years. He had evidently done it with the prayer eyes of the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." And one who will thus read it will reap like benefits.

Toronto Markets.

Table with columns for Grain, Meats, and Dairy Produce, listing various items like Wheat, Beef, and Butter with their respective prices.

Table listing Meats and Dairy Produce prices, including items like Dressed hogs, Beef, and Butter.

Table listing Dairy Produce prices, including Butter, Eggs, and Turkeys.

Table listing Vegetables, Retail prices, including Potatoes, Carrots, and Apples.

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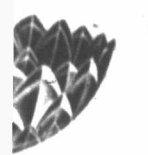
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