

# Canadian Churchman

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

Vol. 22.]

TORONTO, CANADA, THURSDAY APRIL 16, 1896.

[No. 16.]

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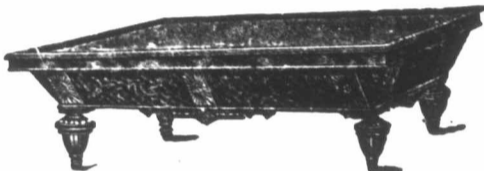
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# Canadian Churchman.

TORONTO, THURSDAY, APRIL 16, 1896.

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## Lessons for Sundays and Holy Days.

April 19.—SECOND SUNDAY AFTER EASTER.  
Morning.—Num. 20, v. 14. Luke 14, v. 25 to 33, v. 11.  
Evening.—Num. 20, v. 14 to 21, v. 10, or 21, v. 10. Eph. 3.  
April 25.—ST. MARK, E. & M.  
Morning.—Isaiah 62, v. 6. Luke 18, v. 31 to 19, v. 11.  
Evening.—Ezek. 1, to v. 17. Philip. 2.

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

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 811, 816, 458, 557.  
Processional: 95, 184, 299, 390, 504.  
Offertory: 180, 187, 282, 258, 498.  
Children's Hymns: 125, 380, 384, 578.  
General Hymns: 126, 182, 188, 178, 278, 502.

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 126, 318, 316, 588, 556.  
Processional: 185, 175, 292, 392, 488.  
Offertory: 86, 183, 283, 300, 508.  
Children's Hymns: 329, 389, 499, 571.  
General Hymns: 189, 141, 199, 220, 410, 500.

### SECOND SUNDAY AFTER EASTER.

Last Sunday we were taught to look to the Church as the fold in which we shall find safety and protection, while like lost sheep we wander through the dangers of this troublesome world. To-day we learn to look up to Christ as the Shepherd who receives us into this fold, and feeds and sustains us in it. It is under this emblem, therefore, that the services for this day consider Him. "A good shepherd," says our Lord Himself in the Gospel, "giveth his life for the sheep,"—so was Christ unto us a sacrifice for sin, "bearing our sins in His own Body on the tree." As a good shepherd delivers his sheep from the wolf at the expense of his own life, so did Christ through His death destroy him that had the power of death, that is, the devil. But a good shepherd is not only the saviour and defender of his flock—he is their leader also. When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice, so is Christ to us not only a "sacrifice for sin," but also "an ensam-

ple of godly life." He expects that those whom He has brought into His fold should "hear His voice, and follow Him." It is on this account that the Epistle sets before us our Saviour's conduct to His enemies, as being one point in which the disciples of Christ may imitate the example of their Master. He, who was Himself "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth," would have His followers to bless them that curse them, and to pray for those that despitefully use and persecute them—when they are reviled, to revile not again—when they suffer, to "threaten not," but to "commit themselves unto Him that judgeth righteously; copying as disciples of the good shepherd, the harmless and inoffensive character of the sheep. He was subject to His parents, so may we be obedient and submissive to ours; He did resist temptations, that we might not be overcome by them; He went about doing good, that we might learn from Him not to be backward in works of charity; He did deny Himself, that we might not indulge our vain desires. He was meek, so should this meekness, then, be the rule of all our actions. To follow even at a distance such a heavenly pattern, is indeed a high and lofty aim; but we may without presumption attempt it, when we remember that "our sufficiency is not of ourselves"; it is the gift of God. If only we be humble and obedient, the great Shepherd of the sheep, Who once renewed us in the image of Christ, will lead us on, step by step, until the "same mind be in us which was also in Christ Jesus." Of the watchful and tender care of God over His flock, the lesson for this morning gives us abundant proof. Israel was the chosen flock or people of God. He had separated them to be a peculiar nation unto Himself, above all the nations that were in the earth; He had taken them out of Egypt, and given them, as it were, "the strength of an unicorn." But now that the wickedness and idolatry of the surrounding nations had increased, God's people would need some more signal declaration of His peculiar favour. This, then, is the object of the blessing uttered upon them in this morning's lesson. The Lord looks down from heaven, and beholds with delight the peace, unity, and harmony enjoyed by its faithful members. He "feeds them in green pastures, and leads them forth beside the waters of comfort." It is only when they wilfully go astray, and refuse to return, that He leaves them to themselves, and gives them up to destruction. To the faithful and obedient members of His fold He has promised that they "shall never perish, neither shall any man be able to pluck them out of His Father's hand." He has said to them: "Fear not, little flock, for it is your Father's good pleasure to give you His Kingdom."

### THE PRAYERS OF THE CHURCH.

When is prayer most complete and efficient? Is it not when the whole man prays? The spirit and the understanding both are seen in the fixed prayers of the Church. A fixed order of divine service is a guarantee of the rights of the understanding against the eccentricities of unregulated spirit, of enthusiasm, or irreverence. There are things that the soul can say only to God in its own words; things we cannot put in words; thoughts, feelings, desires that none but flaming cherubim

could bear to the Almighty; but acts of faith, hope, charity, repentance, the Creed, the Lord's Prayer, petitions for protection, for guidance, for perseverance, intercessions for those who have a claim upon us, all these can be said as common prayer, can be sent up with the glowing heart, the wrapt soul; the strong faith of the entire Church can be fixed, as they have been fixed, in the noble, reverent formulas which have come down to us no later than the fourth century.

### FREQUENT COMMUNION.

Jeremy Taylor, the great English divine and preacher of a former age, was one of the wisest, noblest of Churchmen; a man who suffered for conscience sake, and whose voice ever had the clarion ring of deep, yet intelligent, conviction. On the subject of the Holy Communion he has some weighty words of advice. He says: "All persons should communicate very often, even as often as they can, without excuses or delays; everything that puts us from so holy an employment when we are moved to it, being either a sin or an imperfection, an infirmity or indevotion, and an inactiveness of spirit. All Christian people must come. They, indeed, who are in a state of sin must not come so, but yet they must come. First they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come; that is no excuse for their not coming; only they must not bring the enmity with them, but leave it and then come. They that have variety of secular employment must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God."

### TRUE DEVOTION.

You long for holiness, beloved; because being a Christian, you know that it is most acceptable to the Divine Majesty. But, seeing that the little faults that one is liable to, at the beginning of any work, increase greatly as it advances, and becomes at last most irreparable, it is necessary before all things that you should quite understand what this virtue of devotion is. There is only one true way of holiness. There are many which appear true, but are false and vain; so that if you do not discern which is the true, you may be deceived and waste your time in following that which is foolish and superstitious. A devotion which is true and real pre-supposes the love of God, indeed it is nothing else than a sincere love of God; I say a true love, and not a love of one kind only; for when the Divine love shines into our hearts, it is called grace, and renders us pleasing in the sight of God. When it gives us the strength to do good to others, it is called charity; but when it is arrived at this degree of perfection that it not only strengthens us to do good, but still more, helps us to do it carefully, frequently and promptly, then it is called devotion. In one word, devotion is nothing else than spiritual activity and life, by means of which the love of God works in us, and we by it, promptly and lovingly. And as it is the influence of love that makes us practice universally God's commands, so it is devotion's influence that makes us perform them with all the diligence and earnestness possible. Therefore, he who pays no attention to all the commands of God, can be neither good nor devout; he is not good, because

he lacks love: he is not devout, because besides love he lacks earnestness and promptness in his good works, which is the real essence of devotion. After all, love and devotion are not much more different from one another than the flame is from the fire; because love, which is the spiritual fire of the soul, is called devotion when it is still more strongly inflamed. So that devotion adds nothing to the fire of love excepting the light which makes love prompt, not only in obeying God's express commands, but also in the practice of heavenly wisdom. If love is a precious stone, devotion is its brightness; if love is balm, devotion is its sweet odour, which comforts men and causes angels to rejoice.

#### FAULTS OF GOOD PEOPLE—TOUCHINESS.

Of many good people it may be truly said that it takes but little to offend them, and once offended it takes a great deal to get them pleased again. They are on the lookout for slights; watch your face, notice your voice and measure your manner, to see whether you have omitted anything that is their due or put in anything that is offensive. They put out long tentacles of feeling on every side, and when you step on one—as you are sure to do sooner or later—you are going to have a time that is the exact opposite of pleasant. This fault has various names, according to the point of view. The individual himself says it is "a proper sense of his rights and of what is due him." His friend, who loves him dearly, says "he is extremely sensitive." His neighbour, who has the platonic regard that neighbours are wont to consider as an obedience to the second great commandment, says he is "awful touchy"; and the mere acquaintance (who has no longing for a closer relation) says "he is so peculiar I have not the time to bother with him." This fault is a prolific source of unhappiness, and grows more so as age advances. It makes the man himself unhappy, of course. He is at outs with this one and that one—says ugly things that he is sure to regret, has heart burnings and resentments that only make him miserable and do no good to any one. "Touchiness" is also unpleasant to all who know us; makes people guarded and constrained when talking to us, lays the whole community under tribute as it were, when we are known to be displeased, every one worrying and working to have us pleased once more; and makes the poor offender apologize and act generally as if he had done something dreadful, when likely enough he never dreamed of doing that which might, could or would, arouse our resentment. Touchiness is an *excess* of what is a blessed thing to have. A healthy sensitiveness of feeling is greatly to be desired, and what is called "a thick skin" is a possession no man need be proud of. But the fault we are considering is sensitiveness of an abnormal and acute kind. Touchiness has a threefold origin. Our *physical condition*. We may be of the nervous temperament, easily unstrung, easily affected. Nervous dyspepsia or an old-fashioned attack of neuralgia will give us a quick eye and a keen scent for slights. But this state of things is temporary and not in the character. It may, therefore, be dismissed as not coming (save incidentally) under this head. *Undue self-esteem*. A person thinks of himself as being something far above and beyond what the facts justify. Others around him estimate him according to about what he is. To them he is just a plain, ordinary individual. They bear themselves toward him in accordance with their honest estimate. Of course, this being so, they are not as polite, etc., as he thinks they are in duty

bound to be—"Hinc illae lacrymae." The main source of this fault is a lack of generous, kind-hearted *love*. So says the great Apostle. Charity, he tells us, "is not easily provoked, thinketh no evil, hopeth all things and endureth all things." The cure for "touchiness" is, therefore, simple and effective. Quit thinking so continuously and approvingly of self; learn to think of, remember, and help others. Pray more and more for "that excellent gift of charity," and "touchiness," hateful, unpleasant, unhappy thing that it is, will disappear.—*Southern Churchman*.

#### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equating one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

#### SUBSCRIPTIONS RECEIVED.

|                               |          |
|-------------------------------|----------|
| Previously acknowledged.....  | \$293 00 |
| W. T. H. Selby, Orillia ..... | 1 00     |
| H. F. W.....                  | 10 00    |

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose on heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

#### THE MISSIONARY FIELD.

The Universities' Mission of the Church of England has sent into the African field no less than seven bishops, of whom three still survive. Of the other four, one is buried without memorial in his cathedral, in a lone grave by the Zambesi; another, the builder of the cathedral, rests alongside of its altar; a third sleeps also without a memorial in his cathedral, beneath the waves of the Indian Ocean, and now the fourth has sunk to rest in the waters of the Nyasa, hard by Cape Maclear.

The Rev. Dr. R. S. Storrs says: "The foreign missionary work tends to present on a wider and a cosmical scale the power of the Gospel for renovating the world. We get the idea that the Gospel is admirable for the nursery, excellent for the sick, beautiful for Sunday-schools; but we should also believe that it is equal to great cosmical effects. Such have been witnessed in Patagonia, in the Fiji Islands, in New Zealand, in Madagascar, and elsewhere. They reinforce our faith in the potency of the Cross."

The Rev. G. H. Westcott, son of the Bishop of Durham, writes from Cawnpore; "There are in India men of real learning; men who have a considerable knowledge of Eastern or Western thought, or possibly of both, but the number of these is small, as yet, in comparison with that of the so-called educated, and the infinitely larger number of those who know not even how to read or write. That which is true of all lands is especially true of India. It is a land of contrasts, of contrast between learning and ignorance, wealth and poverty, beauty and decay; but it is the decay, poverty and the ignorance that impress so deeply those who have recognized most clearly India's needs and India's opportunity."

The Rev. J. Addison Ingle reports from Hankow, China, that he has baptized twenty persons in St. John's Chapel of that city. These twenty were chosen from nearly forty who wished to be baptized. The others, for various reasons, were told to wait till they could be taught better or could "bring forth fruits meet for repentance." Four women, who were about to join, during the absence of their husbands from home, were told to await their return, as it was feared they might be charged with stealing away their wives while they were absent. Mr. Yu seems to be making a good start in his new work at Hankow.

ALASKA.—The *Pacific Churchman* for March 1st says: "The visit of Bishop Rowe, lasting about a week, in San Francisco and its neighbourhood, on his way to his great northern diocese, has been full of interest to our Churchpeople. The bishop's time would seem to have been fully occupied in attending meetings and services, preaching, for instance, Sunday morning at the Church of the Advent, San Francisco, and in the evening at St. John's, Oakland; addressing the members of the Woman's Auxiliaries on Monday at Trinity Church, and on Thursday in Oakland. On Tuesday, with Bishop Nichols, the Bishop of Alaska called upon Bishop Nicholas, of the Greek Church. The three bishops enjoyed a half-hour together, parting, after Bishop Rowe had said the Prayer for Unity and the Prayer of St. Chrysostom, with the blessing of Bishop Nicholas."

Dr. Mackay, of the Island of Formosa, for want of a better instrument, pried out the first tooth in his practice with a stick whittled like a skewer. That first patient was a soldier and afterwards defended Dr. Mackay during a threatened disturbance at a street preaching service. Later he secured for him a preaching-place. That was fourteen years ago, and Dr. Mackay has since extracted no less than 21,000 teeth. Is there a better way to a man's heart than through relief given an aching tooth? When Dr. Mackay opened his hospital at Tamsui, in 1892, he had to compel his first patient, who was from a distant village, to enter as an in-patient. Many thousands have since been treated in that hospital, and to a large extent through the influence of this kind of missionary effort Dr. Mackay has gathered over 2,000 converts, and has established sixty churches in north Formosa.—*Dr. W. J. Wanless*.

AFRICA.—The Rev. R. C. Cooper writes in a recent letter from Buchanan Station, Grand Bassa: "We had our bishop with us last month. He preached in St. Andrew's Church at the evening service of the Sunday after Christmas. The building was crowded. The day before—Holy Innocents' Day—the Sunday-schools of St. Andrew's and St. John's had their anniversary, and although it fell on Saturday, which is a very busy day for our citizens generally, there was no little interest manifested by them. We hardly had space to move about because of the number of persons present in St. Andrew's. It would make the hearts of all Christians glad to see the committee of the Woman's Auxiliary surrounded on Sundays by heathen men, women and children, listening attentively to the story of the Cross." In a subsequent letter Mr. Cooper writes that he had read the last Advent and Epiphany Appeal to the old and young people of St. Andrew's and St. John's Churches, and he incloses, as their response to the appeal, an offering of forty dollars.

The Rev. R. M. Benson, of the Cowley Brotherhood, says that "We may form an estimate of the possibilities of the Christian Church in India during the next four centuries, by surveying, briefly, the chronological table of the extension of the Church during the time from Tertullian to St. Augustine. Who in A.D. 200 could foresee Athanasius in A.D. 800, or Basil and the Gregories in A.D. 370, or Augustine or Chrysostom in A.D. 400, or Leo half a century later? Do not let us expect to see such men rise up in India in our life time! God be praised if they do, but if we have to wait for A.D. 2000, 2070, 2100, 2150, for these men to arise, it will only be step by step, as fast as was the growth of the Church of old. We do not look, we do not wish, for inroads of barbarians to rush to our fronts. We do look for devout and intelligent souls to come to us. And they are coming. The Church will not have to wait 400 years to see the work of India's evangelization accomplished, but we should have no right to complain if it were evangelized as fast as Europe. A hundred years hence India will correspond with the age of Constantine. Two hundred years hence, that is, in A.D. 2091, we shall have reached a period corresponding with that of Chrysostom and Augustine, when paganism had only just been declared unlawful by the Roman Emperor."

REVIEWS.

STRIVING FOR THE MASTERY—A Handbook for Lent. By Wyllys Rede, D.D. New York: Longmans. 1896. Toronto: Rowsell & Hutchison.

In spite of all the additions made to our devotional literature, it is still desirable to have some greater variety for use in Lent; and the present volume is a very serviceable one which may be safely recommended. Each of the six weeks of Lent has a special subject allotted to it, e.g., the mastery over self; the mastery over temptation; the mastery over the world, etc. Here is a specimen from the meditation on bridling the tongue: "Talkativeness is one of the chief errors of our day and is a deadly foe to the spiritual life. No talkative person will ever attain to a high degree of sanctity. An unbridled tongue is 'an unruly evil, full of deadly poison.'" One of the greatest Masters of the spiritual life has given it as his judgment that 'Talkativeness is the mother of sloth, the sign of ignorance and folly, the doer of slander, the minister of lies, the destroyer of fervent devotion.' We may add that it is the offspring of pride, for it is only those who think much of themselves and set a high value upon their own words who will have much to say." But the volume is full of good things.

SILENCE—With other Sermons. By E. C. Paget, M.A. New York: Longmans. 1896. Toronto: Rowsell & Hutchison.

The writer begins with a kind of apology for the publication of his sermons. But if all published sermons were like these, apology would never be needed. The author is an Oxford man who has been for the last ten years stationed in

the United States, and whose sermons show that he has studied in both schools. These sermons are short, thoughtful, lucid and interesting. They would be excellent models for Sunday morning discourses. We might refer, in particular, to the sermon on Silence, the first in the volume, to one on Creation's Expectancy, and another on the Christian Altar. Here are the heads of the first named: 1. Silence within and without is the condition of true, intelligent, receptive listening. 2. Silence, too, is a necessary condition of true contemplation of deep, purposeful thought. 3. Silence is, in many instances, the condition and character of the strongest and deepest emotion and action. We wish we had space to quote many passages from these sermons. They are full of instruction and edification.

QUESTIONS ABOUT OUR CHURCH, OR WORDS TO HELP PEOPLE WHO DESIRE INFORMATION CONCERNING THE EPISCOPAL CHURCH. By George W. Shinn, D.D., Newton, Mass. (Eleventh thousand) Pp. 85. 10c. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

Dr. Shinn's writings have long been favourably received in the Church, and for nearly twenty years this small treatise has been a treasure to the clergy, as a manual to place in the hands of those who were looking Churchward, but were hindered by scruples and fears which were really based on want of knowledge. The questions are well placed and considered in a plain and practical way; they are such as one meets with every day in dealing with strangers, and sometimes even among our own people. Of the twelve questions taken up the first may be quoted as a sample: "Is not your Church like the Roman Catholic Church?"

MAGAZINES.—The *Expository Times* for April has its usual rich variety of matter, outlines of sermons, suggestions for Bible Class work, explanations of difficult texts, and so forth. Professor Sayce seems in no way dismayed by the attacks made upon him, and holds on his way bravely with his conservative criticism of the Pentateuch. Some good reviews are given, and questions of all kinds are answered. A good paper is contributed by Principal Brown on the "Elder Brother"; but we imagine that the Principal's view is held more commonly than he imagines.

The *Arena*.—The contests are lively in the *Arena* for April—something to suit all tastes. There is a little in the occult way, of which "Man in His Relation to the Solar System" is an instance. J. Heber-Smith, M.D., in this essay mourns the decadence of astrology, and is pathetic on account of the loss of astral companionship. His advice, "to take care that knowledge be accurate," is recommended to speculative enquirers generally. "The Educational Advantages of Artistic Entertainments."—Under this heading Mr. B. O. Flower pleads the necessity of art culture generally, and the formation of societies for supplying the imagination "with fine and high thoughts." The text is accompanied by several groups of living figures admirably photographed from the Grecian Art Tableau Company. "The Land of the Noonday Sun" describes a visit to Zacatecas, Mexico. It is written in familiar style, and there are some very fine views of pleasant places in that sunny land. "The Sketch of Napoleon Bonaparte," written for a purpose, is concluded, and the purpose of the author is disclosed. There is some sweet poetry on Easter. "Telepathy," too, will be found interesting by those who believe in the complex relation of mental forces. There are also a story or two running, and reviews of books, all excellent, making a most worthy number.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—St. Luke's Cathedral on Easter Day presented a striking appearance with its tasteful decorations. There were four celebrations of the Holy Communion—453 communicants. The bishop de-

livered a powerful and soul-stirring sermon. The rector, Rev. E. P. Crawford, preached an earnest sermon in the evening. There were large congregations and the music was fully up to their high standard of excellence. Wardens' statements show receipts for the year, \$5,664.47; expenditure, \$6,318.89. Total amount raised for all purposes, \$10,883.92.

St. Paul's.—There were 518 communicants at this church on Easter Sunday. The musical portion of the services must have made a great impression on the vast congregations, both morning and evening. The warden's annual statement shows receipts for the year, \$7,746.93; expenditure, \$7,707.86. The total contributions for all purposes during the past year was \$15,061.18.

St. Mark's.—The services in this church were largely attended on Easter Sunday. There were 375 communicants. Rev. N. Le Moine preached both morning and evening. The decorations of the church were beautiful. Annual statement shows receipts, \$2,600.70; expenditure, \$2,439.52.

St. George's.—The services were very attractive and largely attended. Music was, as usual, of the highest order. The rector, Rev. Mr. Pittman, preached morning and evening. Warden's statement shows income, \$3,674.05; expenditure, \$3,591.55.

St. Stephen's.—The congregations at all the services were very large, and the annual statement shows receipts \$1,439.78; expenditure about the same amount.

The *Garrison Chapel*.—The services at the chapel were unusually bright. In the evening there was special music, aided by the band of the Berkshire regiment. The attendance was very large. Rev. W. H. Bullock preached an appropriate sermon on the resurrection. The floral decorations were very handsome. The chaplain announced that the chapel had been presented with a handsome altar cloth, which was used for the first time at the morning service. It was the gift of a lady of the Garrison.

The following address, signed by all the leading members of St. Luke's Cathedral, Halifax, has been presented to Rev. R. F. Dixon, who is leaving purely on account of the financial embarrassment of the congregation, which makes it impossible to pay an assistant. The whole work of the church will now devolve upon the rector. A purse of \$170 accompanied the address: "To Rev. R. F. Dixon: We, the undersigned, your friends and parishioners of St. Luke's, have learnt with deep regret of the contemplated severance of their relations with you. Though your stay has been a brief one, you have endeared yourself to many by your earnestness and devotion to the Master's commands. Your labours, we know, have been productive of great good. The poor and the young will miss you; your good advice, with a gentle reproof and kindly interest, have drawn many to services and church. Especially among young men has your influence for good been felt. Wherever you go you will carry with you our best wishes, and we pray that continued success may follow your work in the Lord's vineyard. To Mrs. Dixon and family please convey our kindest regards, and accept the accompanying as a small token of our esteem."

MONTREAL.

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

Christ Church Cathedral.—The vestry meeting was held in the Chapter House, Rev. J. G. Norton, D.D., the rector, presiding. The retiring Churchwardens, Messrs. G. H. Smithers and H. F. Adams, presented the financial report, which was very satisfactory, extensive restoration works having been carried out without increasing the indebtedness of the church. Messrs. F. S. Foster and W. A. Gundlack were appointed Churchwardens for the ensuing year, and Hon. Acting-Chief Justice Tait and Mr. Robert Evans, delegates to the Synod. Messrs. George Creak and D. Denne were appointed auditors.

St. George's.—The Easter meeting of the congregation for the election of lay delegates to the Diocesan Synod was first held, Messrs. A. F. Gault and Richard White being appointed. The annual vestry meeting was held at eight o'clock. The chair was occupied by the Very Rev. the Dean, rector of the church. The accounts for the year show the receipts of the year to have been \$20,386. There are 700 communicants connected with the church; 650 had attended the celebration of Holy Communion on Easter Sunday. At a meeting of the Proprietors held immediately after the vestry meeting, Messrs. James Crathern and George E. Drummond were elected Wardens for the coming year.

St. Martin's.—The Rev. G. Osborne Troop presided. Wardens—Mr. Strachan Bethune, Q.C., Mayor R. Wilson-Smith. The delegates to the Synod are Messrs. Strachan Bethune, Q.C., and J. P. Cleghorn. The auditors are Messrs. Boyd and J. Harper. The report of the Finance Committee proved very satisfactory. A vote of thanks was

passed to the rector. It was proposed to increase the Sunday-school library of the church.

*St. John the Evangelist*.—Rev. Edmund Wood, the rector, occupied the chair. The Finance Committee presented an encouraging statement, the year 1895-96 having been one of the most successful and satisfactory in the history of the Church. Wardens, J. J. M. Pangman, G. Llewellyn Rees. Delegates—F. Wolferstan Thomas, A. G. B. Claxton. In consequence of increasing calls upon the time and thought of the rector, the select vestry was empowered to obtain the services of a paid curate.

*St. James the Apostle*.—The rector, Rev. Canon Ellegood, presided. The financial report was submitted and found satisfactory. Wardens—Mr. E. J. Coyle, Mr. John Gault. Delegates—Messrs. E. P. Hannaford and George Hague.

*Trinity*.—The members of the vestry expressed deep regret that the rector should contemplate severing himself from the parish of which he had so long been the head, and declined to accept the resignation, leaving the consideration of the matter over until the adjourned meeting. Messrs. James Baylis, E. H. Tucker, W. G. Idler, J. Palmer and John Simpson were appointed a committee to confer with the wardens in reference to the removal of the church and the withdrawal of the rector's resignation, and to report thereon at an adjourned meeting. The reports of the guilds and societies were presented, and were most satisfactory, showing that a very large amount of money had been raised, and a very large amount of work done, and that notwithstanding difficulties the parish was, at the present time, in a flourishing condition.

*St. Stephen's*.—Wardens—Charles E. Cook and Geo. Carson. Delegates—James Oliver and John Cox.

*Grace Church*.—The rector, Dr. Ker, in the chair. There was a large attendance. The usual votes of thanks were passed to all the officers for their services during the year. A very enthusiastic vote of thanks was passed to Dr. Ker for his untiring labour on behalf of the congregation. Wardens—C. Manning and H. Holt. Delegates—William McWood and Geo. Outram.

*St. Luke's*.—Rev. T. E. Cunningham, the rector, presided. The total collections during the past year amounted to \$2,138.44. Wardens—Mr. Stanley Stone and Mr. G. Syer. Delegates—Messrs. T. Lamb, sr., and J. Elliott.

*St. Thomas*.—Rev. J. F. Renaud, the rector, presided. The financial statement submitted was of a very satisfactory nature, showing a large reduction in the civic debt for the widening of Notre Dame street. Wardens—Mr. S. W. Martin and Mr. H. Mitcham. Delegates—Messrs. Walter Drake and C. H. Beckett. The number of communicants on Easter Sunday was 178, and the offertory raised for the Diocesan Mission Fund was \$200.

*St. Jude's*.—Rev. J. H. Dixon, the rector, presided. The reports showed affairs to be in a very satisfactory condition. The reading rooms of this church have been opened nightly to the public and well attended. They are most comfortable and well lighted, and supplied with good healthful literature, as well as games. Wardens—Norman Wight and J. Forgrave. Delegates—Mr. T. S. Moore and Major Evans.

*All Saints*.—Rev. H. J. Evans presided, and there was a large attendance of parishioners. Wardens—F. A. Miller and Mr. William Swift. Delegates—E. A. Notting and J. T. Burritt.

*Church of the Advent*.—Rev. Henry Kittson presided. The financial statements of the past year were presented, and were of the most satisfactory character, and the finances of the church were shown to be in a most flourishing condition. The church started the last year bearing a debt of \$1,400, but during the year this was reduced to \$250. The meeting also decided to increase the seating capacity in the church, which has grown altogether too small to accommodate the increasing congregation. Wardens—Mr. George Durnford and Mr. W. A. Matley. Delegates—J. W. Marling and Fred. Fowler.

*St. Mary's*.—Owing to the absence of the Rev. Mr. Jekill, who is at present on a tour to South Carolina for the benefit of his health, no business was transacted at the vestry meeting.

*St. Philip's West*.—The Rev. George Johnstone presided. The Churchwarden's report showed a small credit and gave evidence of much good work having been done during the year, and they were authorized to increase the incumbent's stipend \$100. Wardens—J. S. Parkes and F. W. Terrill. Delegates—S. C. Orton and T. A. Thomson.

WESTMOUNT.—*St. Matthias*.—Rev. E. Bushel, rector, presiding. Wardens—H. E. Suckling and W. M. Knowles. Delegates—Colonel Sweeney and Mr. John Macfarlane. The reports of the past year all showed the finances of the church to be in a prosperous condition and with a balance on the right side. It was also decided to extend the church on the upper side, could the strip of land be acquired for that purpose.

HUNTINGDON.—*St. John's*.—Wardens—Chas. De-wick and Geo. Hyde. Delegates—W. B. Saunders and J. C. Bruce. The rector, the Rev. J. B. Jenkins, presided.

#### ONTARIO.

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

BROCKVILLE.—*St. Peter's*.—At the Easter vestry meeting the archdeacon gave a summary of his work for the past year as follows: 13 baptisms, 11 burials, 3 marriages, 715 parochial visits, 150 sermons and addresses, 80 celebrations of the Holy Communion, of which 34 were early. The parochial collection for the mission fund made by guild ladies, had realized \$144, a substantial increase on the \$126 of last year, and all the departments of the guild had satisfactory balances in hand. The statement of the churchwardens was considered highly encouraging and ordered to be printed for the information of the congregation. The retiring churchwardens, Lt.-Col. Jackson and Mr. H. E. Snyder, were re-appointed. Several matters of importance were discussed, and the improvements suggested by the chairman sanctioned. Dr. W. Fred. Jackson was unanimously re-elected delegate to the Diocesan Synod for the ensuing three years. The proceedings throughout were of the most agreeable and friendly nature, and were closed by the chairman earnestly thanking the vestry and congregation for the encouraging support and kindness shown him in every way at St. Peter's.

*St. Paul's*.—At the vestry meeting the churchwardens and auditors reports dealing with the financial and business affairs of the church, and the rector's report relating to the spiritual work of the church, were read to the meeting and adopted in the usual manner. G. W. Baker and W. H. Davis were re-elected wardens. Mr. Peter Davis was elected delegate. Mr. H. Y. Farr was also elected a lay delegate to fill the unexpired term of office of Mr. John McMullen, who retired owing to ill-health.

*Trinity*.—Rev. Dr. Nimmo occupied the chair, and in calling the meeting to order took the opportunity of thanking the people for turning out in such large numbers. Mr. W. P. Miller acted as vestry clerk. The auditors' report for the year was presented and made a very satisfactory showing, considering that last year not a single dollar had been raised for Church purposes outside the voluntary contributions. Wardens—C. W. de Carle, Thomas Shaw. Delegate—Judge Reynolds. Everything passed off with harmony, and bright prospects for success for the ensuing year are assured.

BELLEVILLE.—*St. Thomas*.—Wardens—Robt. Caldwell and C. M. Stork. Delegate—H. Caw.

*Christ Church*.—Wardens—Dr. Ackerill and Anson Cartwright. Delegates—W. R. Carmichael and W. Alford.

*St. John's*.—Wardens—Chas. Herring and Thos. Nightingale. Delegate—John Black.

COBDEN.—*St. Paul's*.—The attendance on Easter Sunday was one of the largest the church has ever seen. There were fifty four communicants, and the church was beautifully decorated. At the vestry meeting the wardens' report was very satisfactory. Wardens—George Lumsden and William Purcell. A pleasing feature of the proceedings was the according to the pastor, with every evidence of good will and esteem, a holiday of three months in the coming summer. The Rev. Mr. Shaw will put in his place during his absence Mr. James R. H. Warren.

#### TORONTO.

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

*Vestry Meetings*.—The financial statements for the past year were presented, and, on the whole, are very satisfactory. The wardens and delegates for the ensuing year were elected and are as follows:

*St. Albans Cathedral*.—There was no Easter meeting, as there are no churchwardens and no vestry. The expenses of carrying on the services during the past year were covered by the receipts given through the offertory for that purpose, the offertory on Easter Day being about \$217.

*St. James*.—The annual vestry meeting of this church was not held, having been postponed until next Monday night.

*Trinity*.—Wardens—C. R. Cooper and C. H. Beavis. Delegates—Thomas McIlroy, E. W. Trent, George Stagg.

*Holy Trinity*.—Wardens—Aubrey White, H. P. Blachford. Delegates—J. A. Worrell, S. G. Wood, W. Ince.

*St. Peter's*.—Wardens—T. Marshall and E. T. Carter. Delegates—Hon. S. H. Blake, R. H. Tomlinson, F. J. Stewart.

*St. George's*.—Wardens—W. A. Langton and C. R. W. Biggar.

*St. John the Evangelist*.—Wardens—C. W. Postlethwaite, James Wilson. Delegates—A. R. Boswell, J. Wilson, D. M. Harman.

*St. Luke's*.—Wardens—J. G. Macoum, J. T. Symons. Delegates—Clarkson Jones, Russell Baldwin, John Harris.

*All Saints*.—Wardens—R. C. Levesconte, William Logan. Delegates—Lockhart Gordon, Robert Gooderham, J. Haywood.

*St. Anne's*.—Wardens—Ed. W. Williams, A. H. Richardson. Delegates—R. H. Coleman, Major Leigh.

*Grace Church*.—Wardens—A. H. Taylor and J. S. Barber. Delegates—J. S. Barber, W. C. Hall, T. R. Clougher.

*St. Simon's*.—Wardens—H. M. Pellatt, E. H. Kertland. Delegates—A. McLean Howard, Frank E. Hodgins, T. E. Moberly.

*St. Paul's*.—Wardens—W. G. Eakins, Charles Marriott. Delegates—S. Caldecott, J. R. Roaf, W. R. Smallpiece.

*St. Stephen's*.—Wardens—Walter Nation, John Alley. Delegates—William Cook, W. A. Brown, E. B. Templeton.

*St. Bartholomew's*.—Wardens—Messrs. Stewart and Metcalf. Delegates—Ald. Allen, J. L. Buckley, W. H. Canniff.

*St. Thomas*.—Wardens—W. A. Medland, W. D. Gwynne. Delegates—J. H. Plummer, C. J. Campbell, Dyce Saunders.

*Church of the Redeemer*.—Wardens—W. P. Torrance, G. H. Stinson. Delegates—F. J. Campbell, A. Wilson, N. W. Hoyles.

*St. Phillip's*.—Wardens—M. Sheppard, W. D. Macpherson. Delegates—M. Sheppard, J. T. Jones, H. Smith.

*St. Mark's*.—Wardens—Frederick Kelk, J. T. Harrison. Delegates—S. W. Black, G. J. Mason, S. B. Mingay.

*Christ Church*.—Wardens—Will be elected at the adjourned meeting. Delegates—Messrs. Wilmot, Moore and Snider.

*Church of the Ascension*.—Wardens—T. D. Delamere, J. B. Fitzsimmons. Delegates—E. C. Ryerson, R. C. Bickerstaff, Thos. Laughton.

*St. Matthew's*.—Wardens—F. H. Thomas, Thomas Taylor. Delegates—Noel Marshall, W. F. Summerhayes, W. C. Kennedy.

*St. Barnabas*.—Wardens—Chas. P. Lennox, Howard Bovell. Delegates—J. A. Donaldson, R. M. Tuthill, Robert Burns.

*St. Matthias*.—Wardens—John Carter, George Hewitt. Delegates—Dr. Pepler, C. Reeves, J. R. Davis.

*St. Mary the Virgin*.—The wardens were re-elected. Delegates—G. D. Kirkpatrick, S. P. Sheppard, G. B. Mackenzie.

*St. Margaret's*.—Wardens—J. J. Cook, J. R. Code. Delegates—Beverly Jones, T. H. Ince, H. T. Beck.

*St. Cyprian's*.—Wardens—L. J. Bland, T. W. Slean. Delegates—Messrs. Harniman, Prince and Coup.

*Church of the Epiphany*.—Wardens—Herbert Mortimer, A. E. O'Mara.

*St. Clement's*.—Wardens—Wm. Montgomery, J. H. Strugnell. Delegates—John Jones, George Read, Wm. Montgomery.

*St. Martin's*.—Wardens—E. F. Ffolkes, A. A. Mackay. Delegates—Messrs. Ffolkes, Mackay and Doan.

*St. Mary Magdalene*.—Wardens—Henry Chick and T. G. L. Barnes. Delegates—Messrs. Lightbourn, Murray and Thompson.

*St. James' Cathedral*.—Last week about fifty women gathered in the schoolhouse for the purpose of attending the regular monthly meeting of the Diocesan Board of the Church of England Women's Auxiliary. The president occupied the chair. Reports were received and discussed from several officers, showing what work had been accomplished during the past month. Altogether the reports were exceedingly gratifying. The annual meeting of the auxiliary for Ontario will be held in this city on April 22, 23 and 24. It is expected that more than one hundred representatives from outside places will attend.

*St. Albans Cathedral*.—The Rev. and Mrs. de Pen-cier left last week for a three months trip to the Old Country. The concert last Thursday evening in the school-room of the cathedral gave real pleasure to the large audience assembled. The various solos were well chosen, and those by Miss Alice Klingner were especially charming. A warm reception was given to the St. Albans string octette, who were placed at a disadvantage by the unavoidable absence of their leader. Encores were frequent throughout the evening and both listeners and performers seemed in high good humour. To many of those present the part songs and the choruses were very attractive, the intonation being well kept and the shading sometimes beautifully effective. The choir boys maintained an excellent ensemble, and one scarcely knew which pleased the most, in pieces like the quaint old madrigal or Barnby's "Sweet and Low," the voices of the boys or the carefully

managed alto of the ladies. The effects produced say a great deal for Mr. Kemp's judicious and persistent training. We are glad to hear that the proceeds of the concert will increase the piano fund by some fifty dollars.

We are sorry to announce the death of Rev. Canon Logan, a notice of which will appear in next week's issue.

TORONTO JUNCTION.—*St. John's*.—Wardens—H. Byers, B. H. Webb. Delegates—B. W. Merry, J. Constantine, R. Birmingham.

NORWAY.—*St. John's*.—Wardens—Ira Bates, J. W. Millar. Delegates—F. B. Philpot.

CHESTER.—*St. Barnabas*.—Mr. T. A. Cross was elected rector's warden and Mr. A. E. Playter parishioners' warden. Messrs. F. B. Abbott and M. Sparkhall were elected sidesmen. Mr. W. Playter was chosen as lay delegate.

*St. Jude's*.—Wardens—R. D. Medford and W. Owens. Delegate—C. W. Edwards.

COLBORNE.—*Trinity*.—This parish has been steadily advancing in Church life during the last few years, and recent events show that the work is still progressing, and a good work for the Church being done. The Lenten services, of which there have been two each week, have been very well attended. During Holy Week service was held each evening, and on Good Friday the three hours service in addition to the regular morning service. On Easter Day the services were bright and very hearty. The church was neatly decorated with beautiful flowers provided by members of the congregation. The number of communicants was the largest in the history of the parish. The offerings at the services amounted to \$128. Altogether it was one of the brightest Easters that the parish has seen for many years.

*St. Peter's*.—The Church's work in this part of the parish is making great progress. Two and a half years ago this church was built in the hamlet of Lakeport. It was largely a venture of faith, and many were the predictions that the attempt to extend the Church's work in this direction would be unproductive. \$1,700 was expended in erecting a neat little church building, and the results have fully justified the action. The congregation has steadily increased, and although the people are all very far from being "well-to-do," they have succeeded in reducing the debt by \$1,100, unaided by outside help. On Palm Sunday nine adults were baptized (eight males and one female) and on Monday in Holy week the bishop of the diocese confirmed twenty-two persons (sixteen males and six females) nearly all of whom were of mature years. Easter Day was observed by a celebration of Holy Communion at 7 p.m., and Evening Prayer at 8.30 p.m. The Easter vestry meeting showed the finances of the congregation to be in good shape, a small balance remaining after paying all expenses for the year. The outlook for the future is most encouraging, and this in a parish which was reported a few years ago as being absolutely dead and lost to the Church. It is certainly a good example of the power of the Church to win back to the fold those who have strayed, when her system and doctrine are faithfully presented.

PETERBORO.—*St. John's*.—Mr. R. Max Dennistoun was re-elected rector's warden and Mr. H. Long, people's warden. At the congregational meeting which followed, Messrs. A. P. Pousette, Robert Fair and H. Rush were chosen lay delegates.

*St. Luke's*.—Messrs. H. T. Strickland and John Burnham, M.P., were re-elected as Churchwardens, and Messrs. John Burnham, F. J. Jamieson and E. A. Peck as lay delegates.

OTONABEE.—The vestry meeting of St. Mark's Church was held in the church on Easter Monday. Rev. W. L. Baynes Reed in the chair. The Churchwardens' report of finances showed that the year had been a most successful one, some \$285 having been raised in the parish for all purposes, and after the usual expenses had been paid and an extra vote to the incumbent, a balance of \$85 remained to be carried forward. Mr. F. Barlow Cumberland and Dr. Burritt were re-elected lay representatives to Synod, and Messrs. Mark Greystock and Thomas Taylor, jr., Churchwardens. After the usual votes of thanks to the various Church officials, the meeting adjourned.

DAVISVILLE.—*St. Clement's*.—The vestry meeting was held a week ago last Wednesday evening. Canon Osler presided, and was assisted by the Rev. T. W. Powell, curate in charge. The financial statement showed a prosperous year. Ordinary expenses had been met, and two hundred and fifty dollars paid on

account of the building account. Wardens—F. Boulden and T. Manton.

TULLAMORE AND CASTLEMORE.—The annual Easter vestry meetings were held on Easter Monday. The financial reports of the Churchwardens were presented and found to be most satisfactory. The parish registers showed an increased attendance at the Sunday services; altogether the annual reports were most encouraging. The following officers were elected: *St. Mary's*, Tullamore, Churchwardens—William Morrison, Peter Archdekin. Lay Representatives to Synod—W. D. Gwynne, James S. Cartwright. Vestry Clerk—A. J. Morrison. *St. John's*.—Churchwardens—Newman Wiley, William Kersey. Representative to Synod—George Bland. Vestry Clerk—Thos. St. John.

NIAGARA.

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

HAMILTON.—*Christ Church Cathedral*.—Met in the schoolroom, the rector, Rev. Canon Bland, in the chair; Mr. H. B. Witton, vestry clerk. After prayer and ratification of the minutes of last vestry meeting, Churchwarden J. M. Burns presented the financial statement, showing receipts \$7,759.96, with one quarter's pew rents uncollected. Expenditure, \$8,304.20. The following gentlemen compose the Committee of Management for the next year: Messrs. George Roach, C. S. Scott, Jas. Ferris, J. E. O'Reilly, R. Kennedy, E. A. Gaviller, W. F. Walker, R. A. Lucas, J. M. Lottridge, H. T. Ridley, M.D.; Geo. H. Bull, J. M. Burns, Alex. Bruce, A. G. Ramsay, L. Edworthy.

*Church of the Ascension*.—The Rev. W. H. Wade, rector, presided. The financial statement presented shows the receipts from all sources, excepting the auxiliaries, amounted to \$6,688.19, an increase over last year. The expenditure was \$22.48 less, and outstanding pew rents, which were considered good, increased this balance. Mr. Powis also presented the report of the Woman's Auxiliary Society, showing that \$528.82 had been raised and expended. During the year over \$7,200 was raised. Of this over \$1,700 was for missionary work abroad. Wardens—Adam Brown, A. Powis. Delegates—John Hoodless, Archdale Wilson.

*St. George's*.—The attendance at the vestry was large, there being a particularly large turn-out of the female members of the congregation. The rector, Rev. F. E. Howitt, presided, and the proceedings were most harmonious. The receipts, including a balance from last year of \$154.28, amounted to \$1,078.96, and the expenditure to \$1,084.45, leaving a balance of \$89.51. The rector reported a total of 184 families connected with the church, 15 baptisms, 18 confirmations, 2 marriages, 14 deaths, and 686 pastoral visits. Wardens—Messrs. Cole and Wilson. Delegate—W. Nicholson.

*All Saints*.—The rector, Rev. G. A. Forneret, in the chair. Churchwardens' report shows the receipts of the year to have been \$2,987.51, and expenses \$2,987.51. The only balance consists of \$88.25 of outstanding pew rent. Wardens—T. E. Leather, C. W. Cartwright. Delegate—Charles Lemon.

*St. Peter's*.—The meeting was held in the basement of the church. The rector, Rev. Thos. Geoghegan, in the chair. The accounts for the year were submitted and passed. The expenses had been met and a reduction made upon the church debt. Wardens—Geo. Lay and Isaac Christian. Delegate—Robert Richards.

*St. Mark's*.—The rector, Rev. Canon Sutherland, in the chair. The report of the churchwardens for the year showed total receipts of \$1,897.41, and disbursements of \$1,897.20. Wardens—T. D. Walker and C. J. Lancefield. Delegate—Kirwan Martin.

*St. John the Evangelist*.—The Rev. C. Le Brine in the chair. The report showed an increase in revenue all round. Mr. Brine surprised the vestry by stating that he had been appointed rector of the parish of Christ Church, Portsmouth, N.H., U.S., and that he had decided to accept the appointment, and expects to leave for there in May—provided the parish could fill his place. He has been rector six years. The congregation on Easter Sunday presented Mrs. Brine, through the offertory, with a purse of gold. Wardens—H. H. Robertson and Stewart Strathy. Delegate—M. Newman.

*Holy Trinity*.—A satisfactory financial statement was presented. Mr. Henry Becket presided. Wardens—Frank Wilkinson, W. A. H. Duff. Delegates—H. Ellis and H. Becket.

*St. Luke's*.—The meeting was very satisfactory; only the delegates—Wm. Macartie and Thos. Partridge—were elected.

*St. Thomas*.—The vestry of this church was adjourned until April 15th.

ANCASTER.—There was a large attendance at the vestry meeting. The rector, Rev. Rural Dean Clark, was in the chair. The churchwardens' financial statement was considered satisfactory, considering

the depressed state of things at present throughout the country districts. The rector nominated E. A. Clifford as his warden, and the vestry, F. Bevan. E. A. Clifford and H. Sim were elected delegates.

BURLINGTON.—Rev. Canon Belt in the chair. Wardens—Maitland Young and John Ireland.

BARTONVILLE.—*St. Mary's*.—Every detail of parochial work indicated steady progress. Wardens—Messrs. Tregunni and Lenz. Delegate—C. C. Gage. A very pleasant feature of the meeting was the presentation of a pair of handsome oak rockers to John Powell, who has held the position of rector's warden for many years, and who is moving from the parish

DUNNVILLE.—The annual vestry meeting of St. Paul's Church was held in the schoolhouse on Monday evening. The receipts during the past year were \$1,356.26, and the expenditures \$1,353.83. The receipts are the largest for any one year since the new church was opened. R. G. W. Conolly was elected lay delegate, Messrs. Ramsay and Stevens were re-elected wardens, and Messrs. Stone, Conolly, Penny and S. C. Macdonald, sidesmen.

HURON.

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

CHATHAM.—*Holy Trinity*.—The Churchwardens of last year—Messrs. William Bell and C. D. Williamson—were re-elected. Delegates to the Synod—Messrs. J. E. Brooke and W. L. Tackaberry.

*Christ Church*.—At the vestry meeting Mr. J. B. Kitchen and Mr. W. H. Harper were elected wardens. Judge woods and Dr. R. V. Bray—Synod delegates.

ST. THOMAS.—*Trinity Church*.—At the vestry meeting Mr. M. A. Gilbert was re-appointed rector's Churchwarden, and Mr. G. S. Wright, people's warden. Messrs. R. Miller, M. A. Gilbert and Judge Ermatinger were elected delegates to the Synod of Huron.

*St. John's*.—At the vestry meeting Mr. M. Dickson was appointed rector's warden, and Mr. J. B. Baste people's warden. Substantial improvements have recently been effected in this church, and by the sale of the old parsonage and erection of a new one during the year the parsonage debt was reduced \$700.

SEAFORTH.—Holy Week was very properly observed by the members of St. Thomas' Church, service being held every evening and twice on Good-Friday. The rector was assisted by Mr. McMillan, a student from Huron College, who won golden opinions from the congregation for the very nice addresses which he at times delivered. The hangings and ornaments of the church on Good Friday were draped in black, and no instrumental music was used. The service was very impressive and was participated in by many people from the other bodies. On Easter Day the church was beautifully decorated with flowers, and four services were held: A plain celebration of the Holy Communion at 8 a.m.; morning prayer and choral celebration at 11; children's service at 2.30, and evening prayer at 7 p.m. The music was perhaps the best ever heard in the church, and was listened to by a large congregation. Ninety-six partook of the Holy Communion, while the offertory, which was merely ordinary, was \$65. At the Easter vestry on Monday evening the rector's and wardens' reports showed the parish to be in a very thriving condition. A new pipe organ has been put in during the year, which, with its accessories, has cost over \$1,800—all of which has been paid, together with a balance of \$100 due in repairs to Sunday-school, and all the running expenses of the church. The church and rectory are now comfortably fitted up, electric lighted and provided with other modern improvements. As there are only about 60 Church families in the parish, this speaks volumes for their liberality. The churchwardens for the ensuing year are Messrs. Simpson and Kemp, and lay delegates Messrs. Holmstead and Neelin.

ALGOMA.

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

DEANERY OF ALGOMA.—The first meeting of the Chapter of this deanery was held on Wednesday, March 11th, 1896. There were present Rural Dean Renssion, the Rev. W. R. Seaborne of Cook's Mills, the Rev. W. J. Eccleston of St. Joseph's Island, the Rev. J. P. Smitheman of Goulais Bay, and the Rev. R. Atkinson of Garden River. The morning service was followed by the Holy Eucharist, with the Rev. W. R. Seaborne as preacher. His subject was, "Christ's Example." The Rev. R. Atkinson preached in the evening on the "Power of the Tongue." The Chapter met for the discussion of business in St. Luke's Parsonage at 2.30 p.m.; the Rev. J. P. Smitheman was elected secretary. Among the sub

jects discussed were the best means of increasing local contributions, insurance of parsonages and churches, Sunday schools and the Algoma *Missionary News*. It was resolved that in every parish a house-to-house canvass once a year for the General Diocesan Fund should be made. As regards literature it was urged that every Church family should be asked to take in a religious newspaper. Many are utterly ignorant of the work of the Church, while taking interest in political and social questions. A resolution was passed expressing regret that during the absence of Bishop Sullivan we were denied the benefit of episcopal ministrations, enjoyed by the eastern portion of the diocese. The Rev. J. P. Smitheman was congratulated on the erection of the Goulais Bay church. The next meeting of the Ruridecanal Chapter will be held at Thessalon in June.

*Opening of the Goulais Bay Church.*—Easter Sunday, April 5th, 1896, is a day to be remembered at Goulais Bay, for on that day the English church was first used for Divine service. Although the building is not quite finished, it was thought advisable to rush matters in order to make the church habitable for Easter Sunday the Queen of Festivals. The formal opening will not take place until June, when the bishop visits us. All the people worked well for the erection of the church, but the man who has collected the most money is Mr. Andrew McCauley, and for his efforts much praise is due. The building has a total length of 41 feet, including a chancel 11 x 14. The interior is very handsome; the most noticeable feature is the beautiful octagonal ceiling. The people and the bishop supplied the materials, and Mr. James Taylor and Mr. Thos. Symonds contracted for the labour, and they have performed their work in a very creditable manner. Mr. Dan. Jones made a neat job of the chinking and plastering, and the ladies had a whitewashing bee and beautified the church generally. The Easter service was glorious and the Holy Communion was a true Eucharist—a sacrifice of praise and thanksgiving. The incumbent, the Rev. J. P. Smitheman, preached an appropriate sermon from the text, "This is none other but the House of God, and this is the Gate of Heaven," Gen. xxviii. 17. He reminded his hearers that the primary idea of going to church is to worship God, and not simply to hear a man preach. "We assemble and meet together to render thanks for the great benefits that we have received at God's hands; to set forth His most worthy praise; to hear His most Holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul." The musical part of the service was very much brightened by the organ which Mr. John McSorley kindly lent, and to him and to Miss Sadie McSorley, who played the organ, hearty thanks were given. When we have an organ of our own, our talented friend, Miss Ethel McCauley, will be the organist. This English church is the first church of any kind in the settlement, and the whole settlement is to be congratulated on the possession of such a pretty building erected for God's honour and glory. The Rev. J. P. Smitheman intends holding service every Sunday—alternately in the morning and evening. The bishop has also given into his charge, Korah, so that Goulais Bay and Korah now form one parish. At the first Easter vestry meeting the Goulais Bay wardens were elected. Mr. John Whelan, minister's warden; and Mr. Andrew McCauley, people's warden.

#### RUPERT'S LAND.

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

WINNIPEG.—*Christ Church.*—The services on Easter Sunday were in every respect better than they have been for quite a number of years. There was a large number of communicants. The rector, Rev. W. T. Mitton, preached an able and thoughtful sermon. In the afternoon Mr. Mitton addressed the Sunday-school children, and a number of the congregation who came out for the children's service. The churches are only now beginning to realize the fact that the children are the hope of the Church. Mr. Mitton is strong on this point, and has prepared a suitable service book for children, which is of a simple character and will lead the young ones on to a knowledge of the Church's regular services. In the evening Rev. J. B. Maul, who has lately been in charge of this parish, preached an eloquent and impressive sermon on the words: "I believe in the Resurrection of the Body." The decorations of the church were in exquisite taste, and the music, at all the services, deserves the highest commendation. Rev. Mr. Maul leaves the city this week, and so, instead of the vesper hymn, the choir sang, "God be with you till we meet again." On Tuesday evening, a reception to the newly appointed rector and farewell to the Rev. J. B. Maul was held in the school-house, the capacity of which was severely taxed to accommodate all present, amongst whom were nearly all the city clergy and many prominent laymen of other parishes.

*All Saints.*—This church was most beautifully decorated with flowers. At the three celebrations there was the largest aggregate of communicants there has ever been in this church. The music throughout the day was all special, and was rendered with the usual devoutness and care which characterizes this church. At the eight o'clock celebration Canon Coombs was celebrant; and at the mid-day service, matins was sung by him. The rector, Rev. F. V. Baker, conducted the other services. The music in St. Peter's, St. Luke's, St. Mark's and St. George's, and St. John's Cathedral were all of a joyous character, and large congregations were the order of the day.

*Holy Trinity* was beautifully decorated on Easter Sunday. The services were exceedingly well attended. The rector, Ven. Archdeacon Fortin, preached a very able discourse in the morning, and the Rev. Mr. Owen preached a suitable sermon in the evening. The music rendered throughout the day was all of a special character, and was much appreciated.

#### SASKATCHEWAN AND CALGARY.

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

*St. Albans (pro Cathedral) Church.*—At a meeting of the congregation held recently, it was decided to commence work on the new church in the spring of 1897. The cost of the new building is estimated at \$6,000, \$1,000 of which has been granted by the S.P.C.K.; the remaining \$5,000 has to be raised entirely by local subscriptions and help from friends in the East, many of whom have already liberally contributed towards the advancement of the Church here in the far North-West. Contributions addressed to the rector will be gratefully acknowledged.

#### British and Foreign.

The 800th anniversary of Norwich Cathedral will be celebrated this year.

Dr. Chadwick, late Dean of Armagh, was consecrated Bishop of Derry recently.

The Archbishop of Canterbury has left London for the Continent, and will be away until the end of April.

The Bishop of Ballarat (Dr. S. Thornton) will be in England from the beginning of April. His address will be 70 Elsham Road, Kensington.

Canon McColl, who has been delivering a series of addresses in Italy on behalf of the Armenian Relief Fund, has arrived at Florence from Rome.

The Bishop of Shrewsbury, who now holds the living of St. Chad, Shrewsbury, has accepted that of Edgmond, vacant by the death of Archdeacon Lloyd.

The Duke of Devonshire has given a site worth £1,000 for a new church at Buxton, and donations of £1,000 and £500 towards the restoration of two others.

There was a memorial service in St. Paul's Cathedral for the late Archdeacon Denison, who was buried at Taunton, in the churchyard, by the side of his brother.

Nearly 2,000 petitions, signed by over 200,000 persons, have been presented to the House of Commons in favour of an alteration of the law respecting Voluntary schools.

The Dean and Chapter of Exeter have appointed the Rev. Walter Alfred Prideaux, vicar of St. Matthew's, Stonehouse, since 1876, to the vicarage of Lensden, near Ashburton.

The two sermons the Bishop of Stepney preached recently at St. Paul's Cathedral, on "The Marriage of Divorced Persons in the Church," are about to be published in pamphlet form.

The Bishop of Liverpool, who is in excellent health, has returned to his diocese after a fortnight's chaplaincy duty in the House of Lords, and a brief visit to old friends in the East of England.

*The Church Mission to the Fallen.*—This excellent society held its 16th annual meeting at the Chapter House, St. Paul's, on Wednesday afternoon, under the presidency of the Bishop of Marlborough. His Lordship said that there was more need for legislation on the evil they combated than on intemperance.

The Bishop of Southwell has promised to dedicate the new iron church at the corner of Cedar street, Derby, and Lady Belper will lay the foundation of the new vicarage of St. Alkmund's, Derby.

Recently Archdeacon Long, rector of Bishopwearmouth, preached specially upon the works of Archdeacon Paley, a former rector of the parish, to whose memory a brass tablet has been placed in the church.

The annual Synod of the Diocese of Jamaica has been held at Montegro Bay. The attendance of both clerical and lay members was good, there being present sixty-seven of the former and forty six of the latter.

Canon Quirk, the new rector of Bath, who has already become very popular there, has secured the services of the Rev. A. V. Magee, a son of the late Archbishop of York, to be one of the curates of the Abbey Church.

Canon Gore has so far recovered his sight that there is every hope that he will be able to fulfil the duties he has undertaken throughout April. At one time, however, it was feared that he would lose the sight of an eye.

Recently, during the men's dinner hour, the Bishop of Ripon delivered his yearly address to railway employes in the grain warehouse connected with the goods depot of the North-Eastern Railway in Wellington street, Leeds.

A telegram from Bermuda announces the death, on the 19th inst., of the Ven. Archdeacon Lough, who for the past thirty years was rector of Paget and Warwick parishes, and was appointed Archdeacon of the island two years ago.

Bishop Hellmuth, formerly of Huron, who was for some years Episcopal assistant to the late Bishop Bickersteth, in the Diocese of Ripon, is about to leave Torquay after a residence of several years, and is going to settle in London.

It is stated that, just before leaving for the continent, the Queen gave the Bishop of London, Chairman of the Church of England Temperance Society, a cheque for £200, to be spent in the furtherance of temperance work.

It has been decided to restore St. Anne's Church, Westminster, at a cost of £3,180. Part of the work is rendered necessary by the action of the County Council, who have served a "dangerous structure" notice on the rector and churchwardens.

The well informed Church London correspondent of the *Yorkshire Post* says that the Church Missionary Society is addressing a letter to the archbishops and bishops, inviting them to view with sympathetic interest the centenary projects of the society.

The University of Edinburgh has conferred the degree of D.D. on the Rev. Canon Gore; and the University of Oxford has conferred the same degree *honoris causa* upon the Rev. G. C. Fisher, M.A., Brasenose College, Bishop-Suffragan of Southampton.

Mrs. Georgina Frances Maurice, widow of the Rev. Frederick Denison Maurice, died recently. She was a daughter of the late Mr. Francis Hare Naylor, and a half-sister of Julius Hare. She was Mr. Maurice's second wife, being married to him in 1849.

The Bishop of London, acting with the consent and approval of the Dean and Chapter, has arranged to hold a confirmation in Westminster Abbey for adults over twenty-five years of age. This will be the fourth of such functions held by His Lordship in the Abbey.

The new tower and four bells which are being erected at St. Bartholomew's, Bolton, and are the gift of the late Rev. Richard Loxham, are now nearly completed. It is announced that the Bishop of Manchester has consented to dedicate the offerings on the 31st inst.

The Rev. J. V. Norman Bardsley, curate in charge of St. Philip's, Litherland, Liverpool, whose appointment to the Vicarage of Ulverston, Lancashire, was noted last week, is a most acceptable preacher, and is closely related to the well-known Archdeacon Bardsley, and to the present Bishop of Carlisle.

On Wednesday week the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, Guildford, and Bishop Barry, consecrated the Rev. G. Carnac Fisher, formerly vicar of Croydon, as Bishop Suffragan of Southampton, in place of Dr. Awdry, who has gone to Japan as Bishop of Osaka.



The Bishop of Riverina and Mrs. Anderson were very heartily welcomed in Sydney on their return to Australia, after having visited England for the bishop to be consecrated. A meeting was held at the Deanery at Sydney, at which the Bishops of Sydney, Goulburn, Grafton, Armidale and Bathurst were present.

The Bishop of Mashonaland addressed a meeting recently in the Town Hall of Saffron Walden, which was presided over by the Rev. Raymond Pelly, vicar of the parish and commissary of the bishop. On Friday he lectured at Bishop's Stortford, where Mr. Cecil Rhodes' father was once vicar.

The Rev. Walter B. F. Blunt was on Wednesday week presented with a purse of £177 on leaving Kensington to take up his duties as vicar of Ham, near Richmond. The presentation was made by the Rev. the Hon. E. C. Glyn in the name of over 200 subscribers, to whom Mr. Ferrers Guy acted as hon. treasurer.

The important living of St. Michael's, in the Hamlet, Liverpool, will become vacant in the fall of the year through the retirement of Canon Burbidge. The church has, for many years, been in Evangelical hands, and amongst other names mentioned in connection with the vacancy that of a well-known vicar in the north of Liverpool is prominent.

*Christian Social Union.*—On Tuesday week Lord Winchelsea lectured to the London branch at the Shuttleworth Club. Canon Scott Holland was in the chair. Lord Winchelsea described the work of the Agricultural Union, which has now 500 branches, and is forming opinion both among agriculturists and politicians as to what reforms were really needed.

The Bishop of Durham, in formally opening a new Church Army Labour Home and Police Court Mission at Gateshead, expressed the very great pleasure it gave him to meet there the Bishop of Newcastle. Dealing with the great question of the unemployed, he said it was the gravest and most urgent of the social problems of the present day, and it was not to be solved by any one sovereign method.

Two events at Oxford have just occurred which are not without their significance. The first was the laying of the first stone of a new chapel at Wycliffe Hall, by the Regius Professor of Divinity, Dr. Ince, yesterday week, and the other the announcement that a license has been granted by the Hebdomadal Council to the Rev. R. F. Clarke, M.A., Trinity College, to open a Roman Catholic hall in St. Giles'.

The Bishop of Zululand, who has been on a visit to this country, was a passenger for Natal by the liner "Goth," sailing from Southampton. Speaking at a farewell meeting at Eton College, two days previous to his leaving, the bishop said that he was thoroughly satisfied with his six months' visit to England. He came home for more men, and he was glad to say that in a short time he would have as many as they were able to support.

The death has been announced in his eighty-first year, of the Rev. J. George, who passed all his clerical life in Glamorganshire, as curate of Maesteg and vicar of Aberpergwm (1845-62). He was a student of St. David's College, Lampeter, and was ordained by the Bishop of Llandaff in 1855. Mr. George was an eloquent preacher in the vernacular. The ancient church of which he was vicar was restored during his incumbency. He was much beloved by Church people and dissenters alike.

"I was ever a fighter" is the epitaph which might well be written on the tomb of Archdeacon Denison, who passed away on Saturday, 21st ult. His was a long life. He was Fellow of Oriel in 1828; for more than half a century he was vicar of East Brent, and he celebrated his ninetieth birthday last year, and throughout that long life he was the champion of lost causes. National education and university reform were objects of his unceasing hostility. But he gave East Brent an excellent water system, and he was the originator of "Harvest Thanksgiving Services."

**BRIEF MENTION.**

The police estimates of London for the year are \$27,357.

The population of London is 4,200,000. The population of Paris is 2,400,000.

Prince Bismarck derives an annual income of \$175,000 from various industries.

The remains of a fossil dog six feet high were some years ago unearthed in Brazil.

The water melon grows wild all over Africa. It was cultivated in Egypt, B.C. 2,500.

In 1862 a "dogs' home" was founded in London for homeless and ownerless dogs.

*The Realm*, the weekly London newspaper of which Lady Colin Campbell was editor, is dead.

Mrs. Thos. Meyrick, of Plymouth, England, has donated £50 sterling to the funds of Toronto General Hospital.

*Temple Bar*, quoting from an old English almanac, tells of three different instances of human life extending beyond 300 years.

There are said to be in the United States about 1,000 paper mills, having more than 3,000 machines in almost constant operation.

The Rev. James Empringham, of Manotick, will shortly leave on a visit to his home in England. Mr. Empringham came to Canada five years ago.

It is reported in London that the Sultan has prepared an irade decreeing the wholesale expulsion of all Christian missionaries from Armenia.

In Turin is a paper printed with an ink that becomes luminous in the dark, so that the matter may be read without the assistance of artificial light.

Sir Julian Goldsmid left nearly \$1,000,000 to his daughters, with directions to his executors to reduce to one-half the share of her who marries a Gentile.

Among the odd features of the Tennessee Centennial and International Exposition, to be held at Nashville, will be a tower of 268 cotton bales, 100 feet high.

Some harps have been discovered in Egyptian tombs. The strings in several instances were intact, and gave forth distinct sounds after a silence of 3,000 years.

The Duke of Argyle and the Duke of Westminster will send a circular to the American and Canadian press appealing for relief for the suffering Armenians.

A figured black walnut tree in West Virginia is valued at \$4,000 by its owner, who has refused for it an offer of \$3,000. Circassia is our only competitor in walnut production.

The Emperor of Austria kept Ash Wednesday with mediæval devoutness. As he knelt before the high altar during the penitential offices, the court chaplain strewed ashes on his head.

A crematory is being erected at Liverpool, making the third in England. The others are at Manchester and at Woking; there is also one at Glasgow. Woking had 150 cremations in 1895, making its total number 788.

Rev. A. Grassett Smith, of Huron Diocese, has not yet been appointed incumbent of Tyendinaga reserve churches. He has been the almost unanimous choice of the Indians, and the Bishop of Ontario is quite willing to appoint him.

There is a sect in Orissa, in the Bengal presidency, who worship her Majesty Queen Victoria as their chief divinity. Col. Graham discovered that her Majesty was also an object of worship in the temple of the Phodong-Lama, at Tumloong, in Thibet.

The smallest colliery in Great Britain is in a village called Nelson, in Lancashire. It employs two workmen, who are also proprietors, managers, miners and haulers—a very Pooh-Bah in a colliery plant. They have subsidized a donkey for a horse and supply the village with coal.

At Annecy, in Savoy, in digging the foundations for a new house, a large flagstone was found covering an old cellar, in which was a large collection of fragments of sculpture. They came from the twelfth century monastery of the Holy Sepulchre, which was destroyed during the French revolution. Many of the pieces can be repaired.

This year Easter fell on April 5th, and all the other movable feasts from Septuagesima to Advent fall on the same day as they did in 1744 (new style), for though in 1885 Easter day fell on April 5th, it was a common year, and these feasts fell a day earlier. It is the first time Easter day has fallen on April 5th in a leap year during the present century.

**Family Reading.**

**Spring Remembrance.**

BY CLINTON SCOLLARD.

Among the hosts of the immortal dead,  
Albeit they view the earth with changed eyes,  
Doth not some olden ecstasy arise  
When o'er the hills Spring comes with flowery tread?  
If they but hear the vernal songs re-said,  
Beneath the azure of repentant skies,  
If they but list brook questions and replies,  
Doth Memory not lift her veiled head?

Whate'er the raptures of the blessed be  
Within the courts of God's eternity,  
Surely some sweet regret must brood and cling  
Whenever they their backward vision cast,  
Down distances immutable and vast,  
To days when youth went hand in hand with  
Spring.

**The Religion of To-Morrow.**

Taking to-day as time, and to-morrow as eternity, the religion of to-morrow means the fulness of all the truths and blessings that have been born into the world; all that faith, love, hope, obedience, meant; all for which lived Enoch and Noah; all that time and signs signified, for which men went unswervingly onward and upward, full salvation through Jesus Christ. No truth will be lost, nor good endeavour be vain. All error passing, there will be one Church. All weakness ceasing, we shall be in full activity. Our bodies glorified, we shall be spiritually substantial forever. Learn to live, and life shall be perfected in bliss. Learn to live, looking forward to the present invisible realities. In a little you shall possess all the certainties of the future. Every sin points as with a traitorous hand to the blood of Jesus for condemnation. He who lives for the Redeemer shall live with Him in glory. These are not mere flights of fancy, strainings after novelties, by light men regarded as flashes of genius. They are God's truth revealed in Scripture. All that is good in the present will be better in the religion of to-morrow. Ceremonies of the old Jewish Church, the truths of our creeds, the deaths of the martyrs, will be transformed into glorious pageantries, and titles to realms of true and imperishable being. Ceremonies are order, and order is heaven's first law. Moses gave likenesses on earth of things in heaven, truth which will become bodies of splendour; thus our possessions are in two worlds, the seen and the unseen; all the good and beautiful we shall carry with us, and to them will be added infinite glory. Nature is full of strange things, yet these are but parts of God's ways. Sometimes heaven sends beautiful signs and symbols of greater bliss. Miss Havergal wrote:—"I had one of those curious visions which only rarely visit me. I hear very strange and beautiful chords, generally full, slow, grand, in most interesting sequences; the chords seem to fold over each other, and die away into music of infinite softness, and then they unfold and open out, as if great curtains were being withdrawn, one from another, as if the very skies were being opened out before one, and a great blaze and glory of music gradually swells out into perfectly sublime splendour." Thus the heaven within the faithful is a foretaste of the heaven they will enter to enjoy the religion of the grand to-morrow.

**"The Vale of Tears."**

It is not only in church one feels God has inspired man to preach His lessons of love, nor is it always an ordained minister whom God uses.

How often have I stood before some great painting and felt God's inspiration there so keenly that the artist and his weak, human methods were forgotten, and I stood face to face with the gift from God.

It is so with Gustave Dore's work. His drawing is often maligned, his technique and colouring criticised; but can anyone look through his illustrations of Dante's Inferno and not be compelled to think of the wrath of God.

Or, can any one go to the two rooms which constitute the Dore Gallery, and not on entering feel instantly the air of reverence which pervades the place?

There are many pictures there which teach divine lessons, such as "Christ's Entry into Jerusalem," "Christ Leaving the Praetorium," "Bearing His Cross," etc., but how unspeakable the love in the "Vale of Tears." Dore's last work, and barely finished before his death. The picture is very large, and represents a deep, dimly-defined valley, which would be dark and dismal were it not for the Saviour who stands at the entrance, wrapped in a halo of light, with one hand holding His Cross, while with the other He beckons to all the poor, the lame, the blind. There is the king wearing his crown, but turning a wan, despairing, beseeching face to Christ. There is the dying mother lifting her child in her weak arms to Christ; and there are the beggars and sinners of earth, while far off by themselves are the lepers, and all within the reach of Christ's loving mercy.

#### Bearing the Burden.

"Oh, ask not thou, How shall I bear  
The burden of to-morrow?  
Sufficient for to-day its care,  
Its evils and its sorrow;  
God imparteth by the way  
Strength sufficient for the day."

#### Spring.

Most of us, I think, love the season of spring. It is a time of hope and promise, and we gladly hail its approach after the long weeks of winter. Each season has its own peculiar charms, and winter is not without beauties, if we will see them; still, there is something depressing in the sight of the leafless trees, the flowerless garden-beds, the bare hedgerows. Hot-house blooms we may have, but we sorely miss those which grow out of doors; and the first tender blossom which raises its head from the ground, the first bud which appears on the naked branch, fills us with hope. As time goes on these signs of returning life and verdure become more universal; instead of one flower we see many; everywhere the trees are bursting into green; the bleating of lambs and the song of birds greet us on all sides. Nature is now full of life—fresh young life—spring is here, and we know that summer will follow; everything around us bids us hope. Even those who are pent up in towns and cannot see the full beauty of spring may rejoice in the brightening and lengthening days. The most glorious festival of the Church's year—Easter, when we celebrate the resurrection of our Lord—falls in the spring, and gives an added brightness to this cheerful season.

Spring itself is a season of resurrection—of renewed life. Trees which in the winter looked so dry and brown that we almost thought them dead, when spring comes round put forth fresh leaves; flowers rise of the ground where the seeds and bulbs have so long been buried; the aspect of nature is completely changed in a few weeks' time. This reminds us of the great resurrection which there will be one day for us, when those who fell asleep in Jesus will rise to eternal life. We have good reason, then, to regard spring as a peculiarly happy season—a season that gives us bright and hopeful thoughts.

#### Knowing "How to be Abased."

Delight, enthusiasm, hope, content,—these are the true conditions of a Christian life, just as song is the true condition of the bird, or colour of the rose. But just as the bird is still a bird although it cannot sing, and the rose is still a rose although its red grows dull and faded in some dark, close room where it is compelled to grow, so the Christian is a Christian still, even although his soul is dark with doubt, and he goes staggering on, fearing every moment that he will fall, never daring to look up and hope. To such conditions of depression every Christian sometimes comes. In such a condition many Christians seem to live all along through their melancholy lives. What then? What shall we say? It is not good. It is not necessary. That we ought to know first of all. Let us beware of giving to such moods and conditions any such advantage as would come from thinking them to be the right and true condition of a humble Christian life. Humility for

the Christian, the truest humility, means hope and enthusiasm. It must be so. Since the whole strength of the Christian experience is in the Saviour and not in the soul, the real acceptance of the Saviour by the soul must, just in proportion as it is complete, endow the soul with His vision and open before it all His certain prospects of success. No! To be distrustful and gloomy in the Christian life is not a sign of humility; often it is a sign of pride. Yet the evident distinction still remains. A man may be a Christian and yet fail of a Christian's rapture and peace. And what then? While he walks in the darkness, he must know, with St. Paul, "how to be abased."—*Phillips Brooks.*

#### A Loving Tribute.

"God bless you!" was his invariable farewell. Always the same. Spoken from the heart, it reached the heart of the hearer, and remained with him or her in the workshop or the home. One felt stronger and better for the benediction, and the hearty grip of the hand with which the words were given, fastened them "as a nail in a sure place."

A good man's blessing is worth carrying about with one all day long; and it never lacked the added joy of remembering the rest of the household. "Who takes the child by the hand, takes the mother by the heart." We are all human enough to love those who love us, and when to that is linked the love of those dear to us, the last enemy himself is powerless to break the bond which binds us.

Our lives are not measured by days, but by the work we do in them. Tried by that test, the one whom a whole cityful stood in the sleet and the snow to see borne to his rest lived many years in one. We should all like to leave life as he did. "God's finger touched him, and he slept."

#### The Cathedral Clock.

##### A SOLILOQUY.

I am the clock of our cathedral. I have four faces, so that I can see all that goes on around me, and I tell all around me the same story, for I consider it a matter of the greatest importance that there should not be the least appearance of falsehood or deception in any body or any thing that professes to belong to a Church whose foundation is truth.

Now, without wishing to extol myself, I cannot help thinking what a good thing it would be if all Christians were to strive to act much in the same way that I do, to make themselves as useful as they can to their neighbours, showing their face in every quarter to remind them of the flight of time, pointing continually, as I do every noon, with both hands of each face, to that Sun of Righteousness who arises with healing in His wings, stretching forth their hands as I do mine, to symbolize the open arms with which the Almighty will receive each returning penitent; pointing downward, as I also do, to keep them in memory of that grave which awaits them all, and of that eternal doom to which the hardened sinner will inevitably be consigned.

I say what a good thing it would be if all Christians were to act thus. As for me, I need not tell you that I am a mere machine, a part of the external fabric only of the church, but I perform my duties regularly and punctually. Ought not those, then who are really and indeed members of Christ's mystical body, who have promised to serve God, whom the Almighty has gifted with reason, to whom He has promised the abiding presence of His Holy Spirit—ought not they, I ask, to strive to perform with all earnestness those important duties towards their fellow creatures which are allotted to them.

#### The Clergyman's Difficulties.

A Cornish clergyman writes: "My experience may be—I sincerely trust it is—unique. But, so far as I am concerned, it is a regular, unvarying experience. As surely as a great festival comes round, so surely does a disaffected, mutinous spirit attack and conquer my church workers, my fellow helpers. Mrs. A. sends me an indirect message to the effect that she is never again

going to supply flowers or evergreens for church decoration; Mr. B. absents himself from the Sunday-school; Mr. C., the possessor of a magnificent bass voice, resigns his position as a member of my choir; Mrs. D. tells me that, as an earnest Protestant, she can no longer visit (with sympathy and soup) my sick and poor, while I defer to the Pope of Rome by turning to the east at the Apostle's Creed; and Mr. E., as a sincere Catholic, finds that he cannot consistently subscribe to the organist's salary unless I will use wafers instead of 'wheaten bread' at mass. It may not be fact, but it is truth, if I say to each of these aggrieved persons: "From your own point of view, you are going the wrong way to work. I plead guilty to everything—I am lazy; I am a busy-body; I am a Protestant; I am a Catholic. The more you withdraw, the more I shall be able to have my own way. Perhaps this did not occur to you. And, mind you, if everybody withdraws from everything; if I have no choir, and no organist, no Christmas decorations, and no Sunday-school, and no communicants, and no congregation—what then? I shall have little or nothing to do; and I shall get my pittance all the same."

#### "The Memory of the Just is Blessed."

For long retains the western sky  
The vanished orb's resplendent hue;  
In gleaming memories ever new  
The good survive: they cannot die.

'Tis better far to be with Him  
Whose work gave zest to life while here;  
Oh, grudge them not the wider sphere,  
The brotherhood with seraphim.

#### Right Thinking and Right Acting.

Those who insist that "it makes no difference what a man believes, if only he acts aright," seem to have forgotten that right living is the natural expression of right beliefs. As a man thinketh, so is he. Faith and life cannot safely be separated. Longfellow was vastly wiser than are some of the religious teachers of our day. In "The Children of the Lord's Supper," he puts the truth thus beautifully:

Love and believe; for works will follow spontaneously.  
Even as day does the sun; the Right from the Good  
is an off-spring,  
Love in a bodily shape; and Christian works are no  
more than  
Animate love and faith, as flowers are the animate  
spring-tide.

#### The Fruits of the Resurrection.

In the light of the Resurrection of Christ, what are His promises? Are they the mere hopes of a man? Are they mere expressions of human wishes? Are they delightful assurances given to His followers—sweet dreams of the great beyond? No. Our eyes are opened to their certainty. Every one of them is sure. We need not say, as did the disconsolate disciples, "We trusted that it had been He which should have redeemed Israel." Once assured of Christ's Resurrection, every promise is confirmed and no Christian doubts for one moment every promise of the Gospel, no matter how far those pledges transcend the ability of their minds to conceive them.

"The strife is o'er, the battle done,  
The victory of life is won."

Out from the darkness into the light; out from the sadness surrounding Gethsemane and Calvary into the joy at the empty tomb; out from thoughts of suffering to thoughts of glorious victory; out from Good Friday to Easter. Such is the great transition, manifest in every countenance, in every movement, in every word, when the announcement is made: "Christ is risen from the dead." Let the organ peal forth its harmonies, and human tongues express their joy, and voices lift themselves in melodious strains. Let altars be decked with flowers, fit emblems of the Resurrection. Let each eye kindle with delight, and glad feet hasten to tell to the world the glad message. Bid mourners dry their bitter tears; and the discouraged look up, not down. Let hopes grow brighter and faith firmer. Let men vie with nature to express as best they can the Easter thought of this glorious springtime—for Christ is risen.

## The Church and Christians.

Men speak, said the Bishop of London, preaching at the consecration of Truro Cathedral, as if Christians came first and the Church afterwards, as if the origin of the Church was in the wills of the individual Christians who composed it. But on the contrary, throughout the teachings of the Apostles, we see that it is the Church which comes first and the members of it afterwards. Men were not brought to Christ and then determined that they would live in a community.

Men were not brought to believe in Christ and in the Cross, and then decide that it would be a great help to their religion that they should join one another in the worship of the Father through His name. In the New Testament, on the contrary, the kingdom of heaven is already in existence, and men are invited into it. . . The Church takes its origin not in the will of man, but in the will of the Lord Jesus Christ. Everywhere men are called in; they do not come in, and make the Church by coming. They are called into that which already exists; they are recognized as members when they are within, but their membership depends upon their admission, and not upon their constituting themselves a body in the sight of the Lord. In the New Testament the ministers are sent forth to gather the children of men within the folds, and are not simply selected by the members of the Church to help them in their spiritual life.

## Make the Best of One Another.

We may, if we choose, make the worst of one another. Everyone has his weak point; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. It is a very easy task; and by so doing we shall make the burden of life unendurable, and turn friends into enemies, and provoke strife, hatred, heartburnings, wherever we go, and cut off from ourselves one of the chief sources of happiness, and goodness, and usefulness. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By fixing our attention on their good qualities, we shall rise to their level as surely as by fixing our attention upon their bad qualities we shall sink below their level. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven; and we, if God so please, shall become not unworthy followers of Him whose name is Love.—Dean Stanley.

## Church Terms Explained.

*Canticles.*—Those portions of Psalms, &c., appointed to be sung in the daily Offices of the Church. The *Benedictus*, *Magnificat*, and *Nunc Dimittis* are called Evangelical Canticles. *Benedictus* and *Magnificat* are the daily memorials of the Incarnation, and should generally be used in place of their substitutes.

*Cantor.*—One who commences the Psalms and Canticles, and leads the singing.

*Cantoris.*—The side of the choir on which the Cantor sits.

*Catechumen.*—A convert of the early Church, who was being instructed in Christian doctrine preparatory to baptism.

*Catholic.*—There are two meanings to this word. In its original sense it means *universal*. It is, therefore, correct to speak of the whole Church of Christ, in all its branches. Eastern and Western, as the Holy Catholic Church. But *catholic* has another and ecclesiastical meaning—viz., in agreement with the creeds, doctrines, dogmas, canons, traditions and practices of the one undivided Church, as it existed before the separation of the East and West. It is in this latter sense that we speak of a person as being a Catholic, that is to say, a baptized person who accepts the teachings and traditions of the early Church, as handed down to us from the time when it was undivided. Romanists are fond of applying the term *catholic* to themselves only, and in so doing Protestants

back them up. But they are only *Roman Catholics*.

*Cathedral.*—The chief church of every diocese is called the cathedral, because in it is the *cathedra*, or chair of the bishop. Every cathedral has a body of clergy connected with it of various degrees.

## The Power of Sympathy.

Sympathy might almost be considered a sixth sense, by means of which we are enabled to put ourselves into another's place, and suffer in his sufferings, or rejoice in his joys, feeling either emotion to a more or less keen extent as we are endowed with this wonderful gift.

Nothing can describe sympathy as well as a few words written concerning the very symbol of sympathy—the sensitive plant, as it is commonly called.

"As a friend feels for a friend, so each of its leaves seem to feel for each other. Who that knows, who that has seen it, has not also remarked the strange sensibility of its leaves? The slightest touch suffices to make its folioles close upon their support, the petiolar twigs upon the common petiole, and the common petiole upon the stem. If we wound the extreme end of one foliole, the others immediately approach in succession, like friends who come to share in suffering or death. The irritation is not local, but communicates from circle to circle in the various elements of a leaf, and propagates itself from one leaf to another, like sympathy in an association of true friends. The more vigorous the sensitive plant is in its habit, the more susceptible is it; for sympathy everywhere is always most powerful in the noblest organizations."

This power of sympathy connects us all together in one common brotherhood, and the more abundant our own vitality, the richer and fuller should our sympathies be. If we are, as we should be, all members of one body, then the slightest touch upon one of the members will communicate itself to all. If one member suffer, all the body suffers with it. We do not need to feel the pressure of pain ourselves to share the shrinking of our brother, but suffering in his suffering we also strengthen him by our strength.

Sympathy must be an entering into the feelings of another; taking upon ourselves for the time being his sorrows or joys. Only by doing this can we strengthen and support by sympathy.

We only wound and hurt by our efforts if we are not willing to thus truly sympathize. When any one sits in the shadow of a great grief, the one who stands apart from him in the sunlight and calls out to him to be of good cheer, only increases the distance between himself and the mourner. It is the one who enters softly into the silence of the shadow, and with loving arm and speech uplifts and cheers by the very sense of oneness with the sorrow, who comforts most tenderly.

We have reason for great thankfulness if this precious gift of sympathy has been bestowed upon us. It is a gift that costs, for with it the shadows of others will lie across our sunshine, and our own hearts will ache with the sorrows of others, but when with this pain comes the knowledge that in just so far as we enter in, we can help and comfort those who are in sorrow, we forget all else in the joy that we may share in this Christ-like ministry.

## Things Big and Little.

We are apt to think that consecration to our Master lays hold only upon the important matters of life. And we know that death to the world is the highest attainment of Christian grace. To apply the extreme principle to ordinary employments, duties, and temptations, seems almost like sacrilege. Our former life is hid with Christ in God. These primary truths we do not dispute. We pass day by day, as the Apostle says, plainly, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." But our difficulty lies in covering the commonplaces with such high heroisms of spirituality. We join a church—we give our children to go among the heathen—any of these majesties of awful surrender, these painful sacrifices which convulse the soul, we are wont

to make with due and dignified solemnity. Thus we die to many a cherished hope.

But these little daily forbearances—dull labours, wretched facts, vexations from children, watching by an invalid's bedside—these we toss off as of no account. We do not seem to think "dying to the Lord Jesus" includes them. And we are not precisely clear whereabouts they come in.

Our mistake lies in considering Christ only as a crucified Saviour. He died for us, and he lived for us, too. He took up human life as it is. "Himself bare our infirmities." We are linked to all His earthly career by the blessed power of a thousand reminiscences.

Thus Jesus came in in His two-fold office as a model of life and a sacrifice of death. It is in both of these capacities we "set the Lord always before us." That man has not studied his Bible well who misses either of these. It is not enough to contemplate Jesus as a mere salutary and beautiful example of existence moving divinely and sovereignly among these earthly shadows. He was a living human atonement, and we accept Him as a literal pattern. We rest upon His atonement, and we seek diligently to imitate His graces. And it is not enough to contemplate Him as a victim on the altar. It is true, as we are accustomed to sing:

"My soul looks back to see the burden Thou didst bear,  
When hanging on the cursed tree, and hopes her guilt was there."

But both of these must be urged into practical use. We die when we live; we live when we die. For we belong to One who died and lives again. "All for thee, blessed Jesus," is a good motto. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

## How the Angels Look.

Baby, holding his mother's hand,  
Says "Good-night" to the big folks all,  
Throws some kisses from rosy lips,  
Laughs with glee through the lighted hall,  
Then in his own crib, warm and deep,  
Baby is tucked for a long night's sleep.

Gentle mother with fond caress,  
Slips her hand through his soft, brown hair:  
Thinks of his fortune, all unknown,  
Speaks aloud in an earnest prayer:  
"Holy angels keep watch and ward,  
God's good angels, my baby-guard!"

"Mother, what is an angel like?"  
Asked the boy in a wondering tone;  
"How will they look if they come here,  
Watching me while I'm alone?"  
Half with shrinking and fear spoke he;  
Answered the mother, tenderly:

"Prettiest faces ever were known,  
Kindest voices and sweetest eyes."  
Baby, waiting for nothing more,  
Cried with a look of pleased surprise,  
Love and trust in his eyes of blue,  
"I know, mother, they're just like you."

—The Canadian Horse Show to be held in the Toronto Armouries on April 15th, 16th, 17th, and 18th, is a public spirited enterprise designed to encourage a most valuable agricultural interest. It may not be generally known that Canada shipped more horses to England last year than any other country in the world, and that the value of the trade with Great Britain alone amounted to nearly two million dollars. At a Horse Show the noble animal is seen in his pleasantest phases and without any of the undesirable associations which sometimes attend his appearance in public and other places. The programme of events at the Canadian Horse Show is most interesting, and there will be performances morning, afternoon and evening, of the four days of the show. The show will be opened on Wednesday afternoon, April 15th, at 2.30, by their excellencies the Governor-General and Lady Aberdeen. The railways offer greatly reduced rates, and there is likely to be a large influx of many representative people from cities and towns throughout the country.

## Come Unto Me!

O weary ones of earth! whose feet do tread  
Along the rocky ways, o'er moor and fen,  
Look up into the silence overhead,  
And hear by faith the message o'er again,  
"Come unto Me, and rest."

O sorrowing ones! who in the silence weep,  
Veiling your faces from the light of day,  
I, too, have wept, and can the promise keep  
From all sad eyes the tears to wipe away,  
"Come unto Me, and rest."

O faithless ones! who beat on tired wing,  
Across the changing earth and restless sea,  
My love alone can peace and comfort bring,  
The soul has no abiding place—save Me,  
"Come unto Me, and rest."

For the CANADIAN CHURCHMAN.

## EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German.

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

CHAPTER II.—CONTINUED.

"Praise God there are now hens at last."

After some time one of the hens set herself to brood. Martha had to feed the hens daily. The lady once showed the nest to the children of the valley, and the children were astonished at the large number of eggs. "Fifteen eggs!" exclaimed they; "the wood pigeons lay but two, other small birds only five eggs. O how do the hens feed so many little ones!" When the young ones began to chirp, the lady would please the children by letting them call them. But there came with them, besides, many crowds of people, for it was just at this time a holiday. The lady showed to them an egg which had been pecked open. Oh, how it pleased the children when the young chick was so busily pecking to come out. The lady helped it out completely. Now was the astonishment still greater that the little chicken should be already covered over with a beautiful yellow down, should look about so lively with its little black eyes, and at once be able to run away from them, since the young fowls came into the world naked, blind, and altogether helpless. "That is truly something never heard of before," said the children; "there are no other such birds in the whole world." When the beautiful, shiny black clucking hen, with her purple red comb, stepped forth in the midst of her fifteen yellow-haired young ones upon the green lawn for the first time, the delight of the children and their parents was excessive. "A more beautiful sight," said a collier, "one can scarcely ever see." "And only listen," said the collier's wife, "how the old hen calls the young ones, and how the little things understand the call and immediately follow her. It were to be wished that you children were also always obedient to your mother's call!" A boy wished to catch a young chicken in order to examine it more closely; but the little thing cried plaintively, and upon hearing the noise, the old hen suddenly flew with wide open wings at the boy's head. He was very much frightened, and whining, called for help. She would have nearly scratched his eyes out had he not presently let it run again. The father reproved the boy, and the mother said: "How jealously does a faithful creature protect its young. Mankind may indeed learn a lesson from it."

When the hen has found but only a little good morsel, she at once raises a clucking clatter, and the young hasten to her altogether. The old hen first breaks it up with her bill, and spreads out the crumbs evenly before them. Every one is astonished that such young creatures, which were not much more than a day old, could not only run immediately, but were also already able to pick their food.

When now the sun became somewhat hidden behind the clouds, all the young chicks gathered themselves together under the old hen, and stayed there to warm themselves. "That is the most beautiful sight of all," said the people. It is so pretty and comic to see here and there a little head sticking out from under the hen's wings, or a little chick pushed out, and immediately creeping again into another place under her. The miller who,

in his white-dusted clothing, looked quite singular among the black colliers, but yet showed himself now before them to be a man of insight, said: "What a wonder indeed are these strange birds! God truly shows Himself to us chiefly in His works; but when we see something unusual, His power, wisdom and goodness are to our eyes more striking. Only think how good it is that these little chicks should at once (when hatched) be able to run and pick their food; if the old hen were obliged to put food into the bills of so many young ones in the way a swallow does, then she would be at a loss what to do! How good it is that the nature of the young ones is already such that they follow the mother hen and heed her voice. They ran immediately apart, because, indeed, they were able to run from the first; the old hen could not bring them together again and the young ones were lost. But especially have I wondered whence the hen got the courage so bravely to protect her young! I have often indeed in times past been annoyed at the hens and called them stupid creatures, because they always as often as I passed by them, shyly flew apart through fear, although they long since could have seen that I would not harm them. But now the nature of the clucking hen is altogether changed, and she looks to man for protection. Often have I been amused to see how the hens quarrel over a morsel, or how one that had found a larger piece, was so envious, and immediately ran away with it, and how the others chased her and would take it away. But now this hen has altogether laid aside her greediness, and calls the young herself and touches nothing until all are satisfied. I believe the good creature would rather herself die of hunger than allow one of her young to starve. This tender care with which the hen leads her frail young about, hunts up food for them, nourishes them, protects them, warms them under her wings, God has planted in them; so full of tender care is God for these young chickens! And how should we now be downcast? Will He not be still more careful for us? We may be assured He cares yet more for us. Therefore be of good cheer, dear people! God does all things well. He cares for all His creatures—but especially for man, who is more in His sight than all hens and all other fowls in the whole world."

## CHAPTER III.

"Now there are eggs in abundance."

Because the good people of the valley had always been so entirely agreeable to the strange lady, she had long cherished the thought of giving them an enjoyable treat in return, on her part, and of thus easing their scanty housekeeping. The good lady had therefore thoughtfully kept a plentiful store of eggs and chickens; and as she had now collected a fine supply of eggs, and besides several hens already full grown, she sent Martha into the valley to invite all the housewives for the following day, which was a Sunday, to a rural dinner. They came with pleasure and in their finest attire. In the little garden the old servant had prepared a rustic table with some benches. Here they were to take their places.

Martha brought hither a large basket full of eggs. They were all so clean that one could not see a speck on them, and as white as snow. The coal-burners were astonished and not a little surprised at the large number of eggs. "Praise God!" said the lady; "now there are eggs in abundance; and it is altogether a beautiful sight to see so many clean eggs collected together. But I will also show you how one can use them in housekeeping."

(To be continued.)

## An Ascending Life.

A rising Saviour demands a rising life. For, remember, there are two laws. One law, by which all men gravitate, like a stone, to the earth; another law, equally strong, the law of grace, by which every renewed man is placed under the attractive influence of an ascending power, by which he must always be drawn higher and higher. For just as when a man, lying upon the ground, gets up and stands upright, his upright posture draws up

with it all his limbs, so in the mystical body of Jesus Christ, the risen Head necessarily draws up all the mystical members. The process of elevation is one which, beginning at a man's conversion to God, goes on, day by day, hour by hour, in his tastes, in his judgments, in his affections, in his habits. First it is spiritual, then it is material. Now, in the rising spirit of the man, first he sees higher and higher elevations of being, and gradually fits for the fellowship of the saints, and the presence of God. And presently, on that great Easter morning of the Resurrection, in his restored body, it shall wake up, and rise satisfied with its Redeemer's likeness, made pure and ethereal enough to soar and blend and co-operate with the spirit, in all its holy and eternal exercises. This series in the ever-ascending scale begins now—as every believer feels, a daily dying, so there is also, as our baptism tells us, a daily resurrection. The words which we should take for our Easter emblems are, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on earth. For ye are dead, and your life is hid with Christ in God. But when Christ, who is our life shall appear, then shall we also appear with Him in glory.—James Vaughan."

## Hints to Housekeepers.

**CHEESE STRAWS.**—Two ounces of flour, two ounces of butter, two ounces of grated cheese, one egg and a little salt; roll and cut into strips; bake about fifteen minutes, being careful that they do not get too brown, and so taste bitter.

**MARSHMALLOW CAKE.**—Bake a nice white cake in three sheets and put together with the following icing: One large cup of granulated sugar and four tablespoons of cold water, boiled until it threads. Have ready the beaten white of one egg, and beat all together, adding half a pound of marshmallows, which have been softened in the oven to a paste. Beat lightly and spread between the sheets and on the top cake. Place twenty-four marshmallows on the cake so that one shall come in the centre of each piece.

**FISH CROQUETTES.**—Boil whitefish or trout in boiling salted water until tender, but not so it will come to pieces; cool, remove all bones and skin, then pick it fine with a silver fork. When ready to use mix with the following dressing: One tablespoonful of flour and two tablespoonfuls of butter braided together; pour slowly over it a half a pint of boiling milk, stirring constantly; add the yolks of three eggs well-beaten, and a pinch of salt; cook until it thickens; let the dressing be thoroughly cool before mixing with fish; then form into cylinder shaped croquettes; dip in egg and cracker crumbs and fry a golden brown in hot fat. Drain on brown paper, and serve on a hot platter well garnished with parsley.

**HOT ROLLS.**—One pint of boiled milk and five tablespoons of melted butter; let it cool, and add six tablespoons of soft yeast, or half a cake of compressed yeast, and three pints of flour. Let them rise over night if intended for breakfast, but if designed for lunch set them very early in the morning.

**FRUIT SALAD.**—Fill a large glass dish with alternate layers of sliced pineapple, oranges and bananas, sprinkling with sugar between each layer. If the oranges are sweet squeeze the juice of one or two lemons over it all. Fresh grated cocoonut sprinkled between each layer and piled high on top adds to the effect of this dish and is appetizing.

**CHICKEN SALAD.**—Boil until tender two chickens, and when cool remove all skin and bones and pick in small bits; add an equal quantity of crisp celery, cut in small pieces with a sharp knife. Dressing: Yolks of twelve eggs or six whole eggs, butter the size of an egg, two dessertspoons of salt, one dessertspoon of mustard, a saltspoon of cayenne pepper, and one cup of vinegar; cook slowly in a double kettle until as thick as custard. Set on ice or in a cool place to cool before mixing with chicken and celery. Serve each spoonful of salad on a crisp lettuce leaf.

# How To Use Cottolene

the new shortening, like all other things must be rightly used if you wish the best results. Never, in any recipe, use more than two-thirds as much Cottolene as you used to use of lard. Never put Cottolene in a hot pan. Put it in when cold and heat it with the pan. Be careful not to burn Cottolene. To test it, add a drop of water; if hot enough, it will pop. Cottolene, when rightly used, delights everyone. Get the genuine, sold everywhere in tins, with trade-marks—"Cottolene" and *steer's head in cotton-plant wreath*—on every tin. Made only by THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

## Children's Department.

### The Unfinished Prayer.

"Now I lay"—say it, darling;  
"Lay me," lisped the tiny lips  
Of my daughter, kneeling, bending,  
O'er her folded finger tips.

"Down to sleep"—"To sleep," she murmured,  
And the curly head dropped low;  
"I pray the Lord"—I gently added,  
You can say it all, I know."

"Pray the Lord"—the words came faintly,  
Fainter still—"My soul to keep;"  
Then the tired head fairly nodded,  
And the child was fast asleep.

But the dewy eyes half opened,  
When I clasped her to my breast,  
And the dear voice softly whispered,  
"Mamma, God knows all the rest."

Oh, the trusting, sweet confiding  
Of the child heart! Would that I  
Thus might trust my heavenly Father,  
He who hears my feeblest cry.

Pure blood is the safeguard of health. Keep the blood pure with Hood's Sarsaparilla if you would always be well.

# A Tonic

For Brain-Workers, the Weak and Debilitated.

## Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free.

Sumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

### A Little Lonesome.

When we buy canary-birds in the bird-stores and take them home, we ought to remember that the little birds have a number of friends, and that when we take them all alone to our homes we should be very careful of them and be very friendly with them at first. We ought to talk to them, and sing, if we know how, in the room with them, and whistle, so that they will not feel lonely. I know one little bird whose mistress used to play the piano; she went to Europe and left him in care of a friend who had no piano, and the little fellow drooped and drooped, until one day the lady bought an autoharp. The moment the little bird heard it he brightened up, and gave the first chirp that he had given in weeks. After that every day the autoharp was taken into the room with the bird and played for a little while. The moment he heard it he began to sing, and in a few weeks he was the same bright, happy, active bird that he had been before his mistress went to Europe. A gentleman in St. Louis has told the following story, which was published in a St. Louis paper: "Not long ago my wife purchased a canary at a birdstore. It had been accustomed to companions of its kind at the store, but at our house it was entirely alone. The pretty little songster was evidently homesick. It would not sing, it would not eat, but just drooped and seemed to be pining away. We talked to it, and tried by every means in our power to cheer the bird up, but all in vain. My wife was on the point of carrying the bird back to the store, when one day a friend said: 'Give him a piece of looking-glass.' Acting on this suggestion, she tied a piece of a broken mirror about the size of a man's hand on the outside of the cage. The little fellow hopped down from his perch almost immediately, and, going up close, looked in, seeming delighted. He chirped and hopped about, singing all the pretty airs he was master of. He never was homesick after that. He spends most of his time before the glass, and when he goes to sleep at night he will cuddle down as close to the glass as he can, thinking, very likely, that he is getting near to the pretty bird he sees so often."

### The Affectionate Monkey.

He was just one of those unhappy-looking monkeys that go about fastened to a hand organ. He went with his master through all kinds of weather, doing all the tricks he had been taught to do, and begging so hard as to get

many pennies a less attractive monkey would not have got. But, alas! one day the poor monkey was arrested with his master and locked up. The monkey had stolen. He was brought into court with his master, and tried. The master was sentenced to prison, and he tried hard to get them to send the monkey in his place. He had taught the monkey to steal, had profited by the training, and then wanted the monkey punished in his place! A kind lady took the monkey, but she was a stranger, and he knew his wicked master. When the lady took him out of court, he looked as though he were on his way to prison.

### GLAD TO SEE SPRING.

City people don't begin to know all the discomforts a long cold winter brings to people in the country. There is no hardship in leaving a warm house merely to step into a heated street car and be rapidly conveyed in comfort to wherever one's business takes one. But when one must go right out and face the elements, either walking or driving, with no protection except what one's clothing affords, it is different. No one cares to be weighed down with the burden of many garments, and yet warmth must be had by some means; and thus the idea of using a FIBRE CHAMOIS interlining in all winter clothing has become deservedly popular. Its warmth, without weight, and wind and waterproof qualities, are highly appreciated by all who require to be much out of doors.

### Choir Boys.

Do our boys appreciate the privilege and dignity and responsibility which is theirs as choir-boys?

In the temple worship in the old dispensation, the singers and players on instruments—in other words, the *Choir*—were an order set apart from the rest of the congregation; they wore garments of white linen, and led the congregation in antiphonal singing and responses.

No doubt boys in the time of David and Solomon were very much like 19th century boys; they were fond of sports and games, for we read that when Jerusalem shall be restored, "the streets of the city shall be full of boys and girls, playing in the streets thereof," probably as had always been their wont.

But when they came into the house of the Lord, everything was put aside for the purpose of worship. God is the same God now as then; He sees into the inmost depths of the heart, as well as the outward conduct.

How much God be grieved at the painful irreverence, inattention—not to say blasphemy—of many of our choir boys and young men of to-day!

This worship of our God demands the best that we can render; let therefore each one who takes part in it, especially those who lead in "psalms,

# Women

Who are nervous, weak, worn out with local troubles find pure blood, nerve strength, and perfect health in Hood's Sarsaparilla.

We do not say the above to raise false hope. It has been the experience of many, very many women in those intensely trying periods which demand and consume so much

# Nervous

force—those special physical trials we delicately indicate by merely using the words—Maid, Mother, Matron.

Like a confidential friend we suggest the use of Hood's Sarsaparilla, a reliable blood purifier and tonic; it has helped many others and will help you.

"I was in poor health five years, broken down in strength, and appetite all gone. Local troubles and other weaknesses intensified my misery. Nervous sick

# Headaches

dizziness, heartburn and pains in my back made me think I should never be well again. A friend prevailed upon me to try Hood's Sarsaparilla. I soon began to improve and in six months it restored me to better health than for years. I have found Hood's Sarsaparilla a grand medicine for all troubles peculiar to

# My Sex

I am now strong and healthy and can do a good day's work. I stand by Hood's Sarsaparilla, for it cured me after other medicines failed." MRS. LUE DIEB, Carlinville, Illinois.

This and many similar cures prove that

# Hood's Sarsaparilla

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

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

and hymns, and spiritual songs," do so in a calm, reverent spirit, with thoughtful countenance, and devotional manner, remembering that our songs and worship here are but the prelude to the heavenly Anthems with which we hope to praise God forever.

Hood's Pills are easy to buy, easy to take, easy to operate. Cure all liver ills. 25c.

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Dorchester, Mass., U. S. A.  
The Oldest and Largest Manufacturers of

# PURE, HIGH GRADE Cocoas and Chocolates



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

CANADIAN HOUSE, 6 Hospital St., Montreal.

The Daughter of a Knight.

Of course he does not wear armour, but just ordinary coats that fit well; and he does not wear a helmet, and you are glad, for it would be very sad to have his expression of good fellowship hidden away. Think how you would feel to have your father's face hidden under a helmet. Why, I do not believe you really like to have your mother wear a veil. This knight just wears ordinary clothes, but they are always brushed. Somehow, you feel, when you see him, as if he revered the strong, sound body that God had given him, and was glad to take care of it, respect it, use it well, that it might be a good house to live in as long as he needed it. And you know that he is a true knight when you look at him, for he looks as if he hated lying, and meanness, and bad temper, and unkindness, and hard-heartedness. And you know that to hear a baby cry and not try to help it would be impossible for this knight; that he would see the old lady crossing the street, and would hurry to help her; that he would help the small boy mend his kite, or fix his wagon, or find his ball, and after he found the ball you would expect him to give it a toss with a laugh that would make the little owner of the ball forget he had lost it even for a minute—it would just be part of the game. You may be sure that such a knight would be a lovely father to have. The little daughter of this knight is just like a little sunbeam. All the lonely folks, and feeble folks, and old folks, and a good many naughty folks, think it one of the most lovely opportunities of their lives that this little daughter of a knight is their friend; that she can call them by name, and that she will greet them as friends. They feel sorry for all the folks in the world who do not know her, and cannot ring the bell and hear her sweet "Good-morning," who do not know her dolls, and cannot see the beautiful statues she makes from blocks. The darkest, stormiest day is a lovely day to her, because her heart is so full of love. There is so much love in her home that perhaps it is always sunshine there. For you may be sure that so true a knight would choose as true a lady to live in his castle and be the mother of the little knights and ladies who would come to live in it.

Our little daughter of a knight had one trial in her life, one thing that blotted out the sunshine for a little time. She did not like cold water, and the knight and his lady were made very unhappy by her tears. But one day the knight told his little daughter of all the brave knights of King Arthur's time; how they fought against evil, how they tried to be true and brave—true and brave in the little things of life.

"Did they cry when they had their faces washed in cold water?" the little daughter asked, with her lovely blue eyes all filled with tears.

"No. Oh, no!" said the knight; and the little daughter was still.

She wanted to be like the knights, brave and true, but cold water was very disagreeable.

Then this knight said: "I will give you a badge which you shall wear whenever you do not cry because you are washed with cold water. If you cry, you cannot wear the badge for that day. You shall be the daughter of a knight, and the badge will be the sign."

"I want to be the little daughter of

a knight, and I shall not cry when my face is washed with cold water."

And almost every day now on the little daughter's white dress is the red badge with the Greek cross. And sweetly she looks down at it when you notice it, saying: "Knights do not cry when their faces are washed with cold water. They are brave." And the badge each day is helping to make this little daughter of a knight truer and braver.

A Little Thing.

Our school has a children's choir, and we were all standing in the gallery that bright morning waiting a minute or two while the organ played its prelude. I could look down over the church, and I thought how pretty it looked with the classes all in their places, and so many bright faces and pretty suits. I am afraid I was thinking most of the suits; for I had a new one myself; cloak and hat and gloves to match, and that makes one feel so comfortable, you know. It was just the time for putting on spring clothes, and nearly everybody in the choir had something new and nice, except poor little Margie Dane.

Margie has a sweet voice, and she is a pretty girl, too; but that brown dress of hers! Why, it was old last year, and it never was anything very nice. Of course she cannot help it, and I am afraid she was feeling a little bad about it, too, and noticing how different it was from the others; for I saw her eyes, under their drooping lashes, steal a glance along the line. I think someone else saw it; for just then Minnie Gray, who had a bunch of roses—beautiful hothouse roses—turned and gave them to Margie, and whispered softly: "I know they must belong to you, Margie, dear, for they just match your cheeks."

The gift and the loving words flashed a light all over the drooping face. Margie's soft cheeks touched the roses in delight, and the next minute her voice rang out in the hymn. How clear and sweet it was!

"Scatter seeds of kindness! Scatter seeds of kindness!" I have sung those words a good many times, but I never thought of their meaning as I did just then, after Minnie had done a little "scattering."

I wonder if that one thoughtful act was not really sweeter praise than all the singing of the choir? "It was such a little thing," Minnie would have said if anyone had spoken to her about it. But I am beginning to think that it is the little things done at the right times, that count for more in this world.

No Surrender.

When the ill-fated young king, Louis XVII., was a child, he was made the colonel of a regiment of boys, which

the doctors

approve of **Scott's Emulsion**. For whom? For men and women who are weak, when they should be strong; for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula never come without this starvation. And nothing is better for starved blood than cod-liver oil. **Scott's Emulsion** is cod-liver oil with the fish-fat taste taken out.

Two sizes, 50 cents and \$1.00  
SCOTT & BOWNE, Belleville, Ont.

was known as "The Regiment du Dauphin." "Le Petit Colonel" was very proud of his office, and always went about with a small musket on his shoulder.

One day he was going for a walk with his governess, the Marchioness de Tourville, shouldering his musket as usual; but he was stopped by the officer of the national guard who was in attendance, and respectfully requested to give up his weapon of war.

Unfortunately, the officer used the word "surrender," which stirred the young prince's wrath, and he refused to give up his musket.

The Marchioness reproved her charge for his indiscretion.

"Do you not perceive, Dauphin," she said, "that you are setting an evil and dangerous example to your regiment by this contumacy?"

"But why did he ask me to surrender?" asked the little prince. "If he had asked me to give it up, I would have done so willingly, but to request me to surrender—indignation choked his further utterance.

Ninety Per Cent.

Of all the people need to take a course of Hood's Sarsaparilla at this season to prevent that rundown and debilitated condition which invites disease. The money invested in half a dozen bottles of Hood's Sarsaparilla will come back with large returns in the health and vigour of body and strength of nerves.

Not So Fast.

"Oh, mamma, I heard such a tale about Edith. I did not think she could be so naughty."

"My dear, before you tell it, let your story pass the three sieves. In the first place, is your story true?"

Book Agents Wanted

Any man or woman can earn \$100 a month with **DARKNESS & DAYLIGHT** in NEW YORK. A Christian woman's thrilling narrative of Twenty Years of rescue work. In the Name most beautifully illustrated from 250 wonderful flash-light photographs. 32d thousand. 700 p. Introduction **By Rev. Lyman Abbott**. Ministers say "God speed it." Everyone laughs and cries over it. One Agent has cleared \$600 (another a lady) \$500. *C. J. A. Bonanza for Agents, 5,000 more wanted.* *C. J. Distance no hindrance: for we pay Freight, Give Credit, Extra Terms.* *C. J. We also pay all customs duties for our Canadian Agents.* Write for particulars and specimen engravings (free) to **HARTFORD PUBLISHING CO., Hartford, Conn.**

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"Does she show her friendship by telling tales of her? Next, though true, is it kind?"  
"I did not mean to be unkind, but I am afraid it was. I would not like Edith to speak of me as I have of her."  
"And is it necessary?"  
"No; there was no need of me to mention it."  
As we put flour in the sieves to get the good apart from the bad, so let us ask, when we are going to say something about others: "Is it true?" "Is it kind?" "Is it necessary?"

**A Child's Easter Carol.**  
BY FLORENCE SCOLLARD BROWN  
Wakened from sleep by the morning light  
Shining supreme o'er the vanquished night,  
Forth from my window with joy I lean;  
Fair lies the world in its spring-tide green!  
Now to the Lord for His loving care,  
Thanks I will offer in fervent prayer,  
Kneeling, from depths of my heart I say:  
"Father, I praise Thee for Easter Day!"  
Never a breath stirs the tranquil air;  
Touched are the blossoms with beauty rare;  
Brighter each delicate petal gleams,  
Sweeter the heaven sent fragrance seems.  
Surely, the day was like this when He  
Rose triumphant in Galilee!  
Death of its terrors He robbed for aye.  
Father, I praise Thee for Easter Day!

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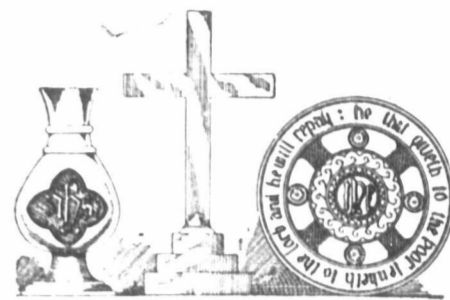
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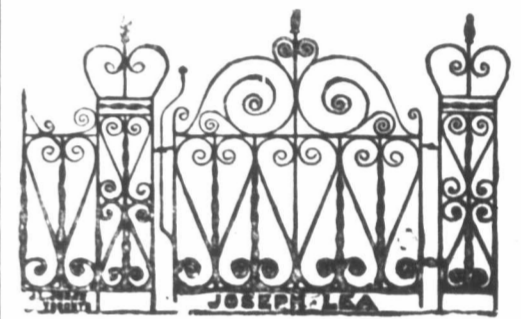
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