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Lessons for Sundays and Holy Days.

May 9th.—THIRD SUNDAY AFTER EASTER.

Morning.—Numbers 22. John 1 to v. 29.
Evening.—Num. 23; or 24. 2 Thess. 1.

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

THIRD SUNDAY AFTER EASTER.

Holy Communion: 187, 316, 319, 554.
Processional: 35, 133, 299, 504.
Offertory: 126, 138, 498, 523.
Children's Hymns: 136, 336, 387, 575.
General Hymns: 18, 128, 141, 170, 499, 519.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 207, 312, 313, 559.
Processional: 202, 291, 390, 478.
Offertory: 129, 306, 367, 500.
Children's Hymns: 135, 329, 335, 565.
General Hymns: 139, 196, 220, 290, 502.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Fourth Sunday after Easter.

St. James i. 18: "Of His own will He brought us forth by the Word of truth, that we should be a kind of first fruits of His creatures."

"Every good gift . . . from above."

All of God, temporal and spiritual—past, present, future.

Yet not all of equal value.

Life more than food—body than raiment.

So God greater than His gifts, and the communication of the life of God the highest blessing.

It is of this new and higher life that the Apostle here speaks.

Of its origin, means, end.

i. *Origin or cause of new life.*

"Of His own will."

1. Not of human origin.

(1) Even of natural life God the author. But, in a lower sense, transmitted through man.

(2) Not thus with the life of grace. "Not of blood, nor of the will of man, but, of God."

2. But of God's will.

(1) Not a Divine response to man's demand.

Man needed to be taught his need.

(2) Not the result of any external necessity.

(3) But of His own free will and love.

"God so loved." "Of His own will."

ii. *The means by which conveyed.*

"The Word of truth."

Note the word "begat" or "brought forth."

And by a special means—"Word of truth."

1. Not the eternal Word.

True, He the source of all good.

But here, probably, the Gospel.

(1) Not the law—that failed.

(2) The economy of grace.

Brings God down.

Draws man up.

Establishes living relations.

3. Divine truth fosters the new life.

"As new born babes desire, etc."

iii. *The end and aim of the new life.*

To be "first fruits."

1. Reference to provision under law.

(1) First fruits offered to God.

(2) As a sign that all belonged to Him.

2. Primary application to Apostles.

They the leaders and pledges of many to come.

3. Applicable to ourselves.

In one sense the after harvest.

In another the forerunner.

The whole Church, but the first fruits of creation.

"The whole creation groaneth," etc.

Consider what we owe to God.

1. Our life—power to offer to Him.

2. The power to bless.

If we do not, then the salt has lost its savour.

RICHARD HARRISON.

"He was my friend, faithful and just to me."

This may be said by every one who knew the sterling qualities of that fearless soldier and humble priest who, through the ever-changing anxieties and crosses of an arduous ministry, held on his faithful course of loyalty to his Church, his Saviour and his God. Richard Harrison, the sad task of writing a few sentences about whose retiring and genuine worth, we have, with deepest sorrow, undertaken, was born of Irish parents, in the city of Toronto, fifty-five years ago last February. His eldest brother, the late Chief Justice of Ontario, having selected the law, the subject of this notice chose divinity. He entered Trinity University, and in looking over the calendar, we find his name as first in classics, and hon. iv. in mathematics for the year 1861. When we turn to the list of M.A.'s in 1861, we find numbers after his name that tell us that he was a silver medalist in music, jubilee scholar, prizeman in the divinity class, and also prizeman for Greek Iambics. He was ordained April 24th, 1865, to the curacy of St. George's, Toronto. He did yeoman service for the Church for some years in the parish of

Copetown, now in the Diocese of Niagara. He next served the Church at Holland Landing, thence he moved to the parish of Woodbridge, and finally, leaving Woodbridge, he commenced the task of starting and bringing on to its present high state of efficiency, the church and parish of St. Matthias, Toronto. His lot in life was the lot of the pioneer; his aim was that the church and congregation which he founded should have, in all its entirety, the full services of the Church of England. He often said, if it were possible to give it to them, that the congregation worshipping in the log church in the backwood settlement ought to have a service as ornate as that of Westminster Abbey, and thus the people be made familiar with the service of the Church from the plainest to the most gorgeous. A Churchman of the truest type, he gloried in having everything in and about St. Matthias' silently telling the story of the Saviour's love to mankind. With the cordial co-operation of his faithful choir-master, Mr. Timms, the choir of St. Matthias' was the second in the city to wear the surplice, and for years to lead in the proper rendering of the services, which were divided up into Early Communion, Matins, High Celebration, Litany and Evensong. A man of quiet, retiring, and very reticent disposition, a man of deepest piety, a man whose heart melted at the sight of human misery, and whose hand was ever open to relieve the wretched, yet, when after due consideration and reflection, he became convinced that such and such a line of action was the best to take, no power on earth could shake his steadfast purpose. During a protracted acquaintance with our brother we never saw him angry or ruffled in temper, and we never heard an unkind or biting sarcasm uttered by him against any person. God had thought it well not to bless him with a superabundance of this world's good things, but He did bless him with patience, and trust in Himself. He had many sore trials, but he had the manliness to keep them to himself, and few, except his most intimate friends, knew anything of them. The line of conduct which he had mapped out for himself was:—

"I never yet could ask, howe'er forlorn,
For vulgar pity, mixed with vulgar scorn,
The sacred source of woe I never ope,
My breast's my coffer, and my God's my hope."

Though failing in health for some time, he discharged his sacred duties with untiring zeal, till at Easter of last year he was forced to take to his bed. The same patience, the same cheerfulness and resignation that marked him in health were present, and forsook him not in the hour of trial, till step by step, little by little, at every advance firmer and firmer, still abiding in Christ and resting entirely on Him, he approached the "insuperable threshold" that separates time from eternity on Wednesday, 28th ult., and now we trust and rest confident in the blessed assurance that his abiding place is with the Saints in Paradise, awaiting, with his earthly patience still more purified, matured, and refined, the day above all others welcome to the Saint of God, when the dead in Christ, in the first resurrection, shall lay aside the cerements of the tomb and hold the Easter of the redeemed where God is all in all. He married in 1870, Miss Leslie, daughter of Col. Lealie, of Puslinch. He leaves her a widow with two children, one married and living in Chicago, and the younger

stopping with the mother. In this time of sore bereavement and loss, the widow of our deceased brother has our deepest sympathy and earnest prayer to our Heavenly Father on behalf of herself and her children. The funeral took place from St. Matthias' church at 3 p.m. on Friday. The body had been brought down from the house early in the morning and lay in the church. The church, from one o'clock to the time of the remains being removed, was filled to the doors with a sympathetic and loving flock come to pay their last tribute of respect and honour, in death, to the pastor and guide who lived with them and laboured for their everlasting welfare. R. I. P.

LONG SERVICE IN THE EPISCOPATE.

The Bishop of Madras (Dr. Sargeant) has occupied his See for 35 years. This is a longer period of service than any English bishop, and indeed a longer period than any bishop in the whole of the Anglican Church, with but three exceptions, two of which are found in America and one in Canada.

The three exceptions are the Bishop of Rhode Island (Dr. Clark), who was consecrated in 1854, the Bishop of Minnesota (Dr. Whipple), who was consecrated in 1859, and our own Archbishop of Ontario (Dr. Lewis), who was consecrated in 1862. The Bishops of Colombo and Bombay have but two seniors in the Episcopate amongst the bishops in England, having been consecrated in 1875 and 1876, respectively. The Bishop of Rangoon, who has been 15 years a bishop, has laboured in India for the past 36 years.

BROTHERHOOD OF ST. ANDREW.

Toronto Local Assembly.—The last meeting of the Local Assembly for the season will be held in St. Matthew's school house, corner First Ave. and DeGrassi St., on the afternoon and evening of Saturday, May 8th. It is desirable that every brotherhood man in the city should be present. The meeting will commence at four o'clock sharp.

Reports of Island Work.

Hospital Work.

Dock Work.

Brotherhood Summer Outing.

Proposed New Work.

"Brotherhood Work Through the Province" by W. H. Paget.

"International Convention Programme" by N. Ferrar Davidson.

Six O'clock Tea.

Seven O'clock. Evening Prayers in the Church.

7.45. Presenting of an Address to Rev. J. C.

Roper, on the occasion of his leaving Canada.

Conference—J. A. Catto, Chairman.

Subject. "The Non-Church Goer."

"His Excuses and Objections"

T. J. Johnston, St. Matthew's.

W. H. Bythell, St. Cyprian's.

"How to Answer Them"

Rev. E. H. Capp.

Rev. R. J. Moore.

THE MISSIONARY FIELD.

Archbishop Benson was accustomed to speak of our Lord's great commission to His Church as "the command of commands."

A representative Hindu daily paper declares that there is scarcely an educated man in India who has not read the Bible, and that it is impossible for a Hindu not to feel a profound respect for it.

Bishop Tucker, who is in England on sick-leave, is seeking helpers in his great field. The growth of native Christian life and work in Uganda is marvellous. In 1890 there were twenty native teachers, now there are nearly eight hundred, all supported by the native Church, and three hundred and twenty churches.

There are 123 towns in Japan, each with a population of 10,000 to 1,000,000, but the missionary force is as yet distributed in only 40 of them.

Colombo, Ceylon, is a large, prosperous city, as the immense growth and ever-increasing expansion of its trade indicates. The Rev. A. E. Diben reports an increasing English congregation at Galle Face church, and ever-growing interest on their part in the missionary work carried on in Colombo and in the island generally.

Beginning in 1826 with 169 missionaries, in 15 States, and an outlay of less than \$14,000, the Congregational Home Missionary Society has had under its commission within the present year 2,098 missionaries in 44 States and Territories, towards whose support it expended in the last fiscal year \$699,855.36. The members of this body contribute very much larger amounts to both home and foreign missions than do the members of our own Church.

Miss Muir reports 20 girls in the highest class in the school at Athens; the first division was leaving this year, and four of the scholars were to enter the government training school for teachers. During the year there were 400 pupils under instruction. At the examination there were 329 pupils, 109 being boys. It is also very gratifying to report that the wife of the Minister of the Interior had visited the school recently, and had assured Miss Muir of the high appreciation in which the school was held by all.

The Rev. D. T. Huntington, who accompanied Bishop Graves on his last visit to Ichang and Shasz, writes an account of the trip in *The Church in China*. Fifteen persons were confirmed in the former place, and forty-five at the latter. Of the Shasz confirmation Mr. Huntington says: "On Saturday the bishop confirmed the largest class on this visitation—forty-five, mostly men, but some women. The time between baptism and confirmation here has, I think, been too short; I have lengthened it from three months to a year, as I fear it will be a long time before we have another class as large as this one. It is noticeable that wherever the Gospel goes it seems to take hold at first largely upon some one class. This is, of course, to be accounted for by the fact that it spreads much more from friend to friend than by preaching. In Shasz our chief stronghold is among the travelling shoemakers. These men are nearly all unmarried and not at all certain to live in the same place long, so that they are rather hard to keep track of, but, on the other hand, if really earnest Christians, their wanderings give them a splendid opportunity to spread the Gospel. One of the chief methods employed is inviting men to the tea shops and there talking to them about 'the doctrine.' This, unfortunately, involves some expense in paying for the tea, but there seems to be no help for it."

The contention that the only hope of missions lies in the education of children and not in the vain attempt to convert adults, finds a strong re-putation in the work of the late J. A. Leyenberger in China. During his missionary life he baptized 940 adults, 46 of whom were between the ages of fifty and sixty, and 27 were over seventy years of age.

In the last annual report of the American Church Missionary Society, it is said that in Brazil 274 communicants have given \$3,188.40 towards expenses and church building. No foreign mission field of our Church has ever shown such a proportion; few domestic fields are as fruitful. This has been only because the people first gave themselves to the Lord. While the force of clergy has remained the same, the number of communicants has increased from 192 to 274, the Sunday school teachers from 18 to 25, Sunday school scholars from 229 to 546.

Among the subjects that are always before us and will not down, is that of new workers for the ports on the Yangtze River. Our missionary

jurisdiction extends for a thousand miles up the river, and in that distance there are nine great cities, seven of them open ports with numerous foreign residents, which ought to have been occupied by foreign representatives of the mission years ago. These places are always easy of access by foreign steamer. They are, without exception, important places and well fitted to be headquarters for opening up the regions on both sides of the river, and yet, after fifty years of work in China, we have foreigners in only four of these nine cities, native workers in two more, and are quite unrepresented in three.—*The Church in China*.

DIRECTION FOR THE NEWLY CONFIRMED.

1. Upon entering the church for worship kneel in silent prayer for God's blessing on the services, and when they are concluded remain on your knees to return thanks for the privilege you have enjoyed.

2. Be careful to observe the proper postures prescribed by the Church. Do not form the careless habit of sitting, when you ought to stand, in praise; or only bowing the head in prayer when you should kneel. Do not be ashamed to prostrate yourselves on your knees.

3. Make it a rule to join in the services of the Church. Find your place in the Prayer Book and respond. A Churchman should never be idly looking about while others are engaged in worship.

4. Resolve from the first to come to Holy Communion at least once a month, and as much oftener as you can do so. When you come forward to receive the elements, remove your gloves, and when you return to your pew engage in prayer and meditation, until the Communion Service is finished, and the elements that remain are reverently consumed. As well might a guest at a friend's table leave it before all had finished, because he had happened to satisfy his own appetite first, as for a guest at the Lord's table to leave God's house before all have consumed, because he chanced to partake first. Make your communions at an early celebration, if possible. At the late celebrations remain for worship and prayer. Never leave the church until the service is finished.

5. Attend week-day services as regularly as you can, and be found in your place in church both morning and evening of the Lord's day.

6. If you are heads of families, institute family prayer. Have grace at meals; be careful not to omit your private devotions, and be systematic in the reading of the Bible.

7. Resolve to give conscientiously and proportionately of your means toward the supply of the Church. "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little."—*Parish Register*.

PRAISE AND WORK.

"Now, my religious friends, I continually hear you talk of acting for God's glory and giving God praise. Might you not, for the present, think less of praising and more of pleasing Him? He can, perhaps, dispense with your praise; your opinions of His character, even when they come to be held by a large body of the religious Press, are not of material importance to Him. He has the hosts of heaven to praise Him, who see more of His ways, it is likely, than you; but you hear that you may be pleasing to Him, if you try—that He expected then to have some satisfaction in you: and might have even great satisfaction—well-pleasing, as in His own Son, if you tried. The sparrows and robins, if you give them leave to nest as they choose about your garden, will have their own opinions about your garden; some of them will think it well laid out, others ill. You are not solicitous about their opinions, but you like them to love each other, to build their nests without stealing each other's sticks, and to trust you to take care of them. Perhaps, in like manner, if in this garden of the world you would leave off telling its Master your opinions of Him, and much more, your quarrelling about your opinions of Him, but would simply trust Him, and mind your own business modestly, He might have more satisfaction in you."—*Ruskin*.

ALL SAINTS', WINDSOR, ONT.

The parish of All Saints', Windsor, Ont., is one which is of special interest owing to its location on the international border opposite the large and flourishing city of Detroit, in the State of Michigan, from which it is separated by the wide waters of the Detroit River. Since the parish was founded as a mission outpost of St. John's church, Sandwich, Windsor has gradually passed the status of hamlet, village and town, to that of a city, which she now honourably bears with all its responsibility, with many signs of life and progress. Though somewhat overshadowed by her big sister across the river, her commercial importance as a port of entry and export, and central station for our inland navigation and railway communication with the United States, has wonderfully increased. Her regular and shaded streets: her beautiful dwellings and the hospitable character of the people; the charming suburban atmosphere and busy water-front, with the long line of electric railway up and down the river; the cheapness of living and easy access to the much larger city of Detroit; the islands and many beautiful places of resort, make Windsor not only a most attractive place not only to visit, but to live in. Her ecclesiastical importance has gone on advancing commensurately. The parish of All Saints' can claim to have made much progress in the struggle toward the realization of high ideals. To this great end she is not unfavourably conditioned. No doubt there are many counter, and alas! counter-vailing forces to contend against; but the progress which the Church makes in the face of these, will be all the more solid and enduring.

All Saints' was begun as an outstation of St. John's church, Sandwich, by the then rector, the Rev. E. H. Dewar, M.A., in the year 1855. He soon projected the building of a church for his new and rapidly increasing congregation. The church was duly erected, and he at length had the satisfaction of seeing it formally opened for Divine service, on the 10th December, 1859. It was called All Saints' church and had a seating capacity of about 240 people. A cut of the church, since enlarged, together with the new rectory, accompanies the present sketch, in which a verbal description appears further on. At the close of the year (1859) Mr. Dewar resigned the parish of St. John's church, Sandwich, and was appointed to that of Thornhill, Ont.

The Rev. Edward Henry Dewar, M.A., of Exeter College, Oxford, was born in Sandwich, in the then "Western District" of Canada, in October of the year 1812, and was baptized by the Rev. Richard Pollard, the first missionary and rector of Sandwich. He received his early education in Germany, his father, Capt. Dewar, having been killed at the re-taking of Detroit by the British in 1812, and his mother, then residing in Germany, having been re-married to Herr von Henlein, the then Prussian ambassador at Hamburg. Mr. Dewar went at an early age to England to pursue his studies, and entering Exeter College, took his degrees in due course. Having arrived at the canonical age, he was admitted to the diaconate and subsequently to the priesthood. His first appointment was to a curacy at Rumsey Abbey, in Hampshire. Having remained in this place a length of time, he received through Lord Palmerston, the then Prime Minister, the appointment of chaplain to the British embassy at Hamburg, where, with his wife, a Miss Garland, whom he had married at Ensbury, in Dorsetshire, he remained for a lengthened period. In 1850 he came to Canada and remained one winter in the township of Kingsey, in the Eastern Townships of Lower Canada, the guests of Mr. Longmore and family, their relatives. In the spring of 1851 Mr. Dewar took up, at the instance of Bishop Strachan, first Bishop of Toronto, the work of the preparatory Church School at Cobourg, in conjunction with the Rev. B. Jessup. Resigning this undertaking, he was appointed rector of St. John's church, Sandwich, in 1852. It was by curious coincidence that he was called back to the

place of his birth to exercise his ministerial office, as the Bishop was not aware of Sandwich being his birthplace. Besides the work which he did in the mother parish of Sandwich, he carried on missionary enterprises at some distance from it, notably at the Irish settlement which subsequently became St. Stephen's mission.

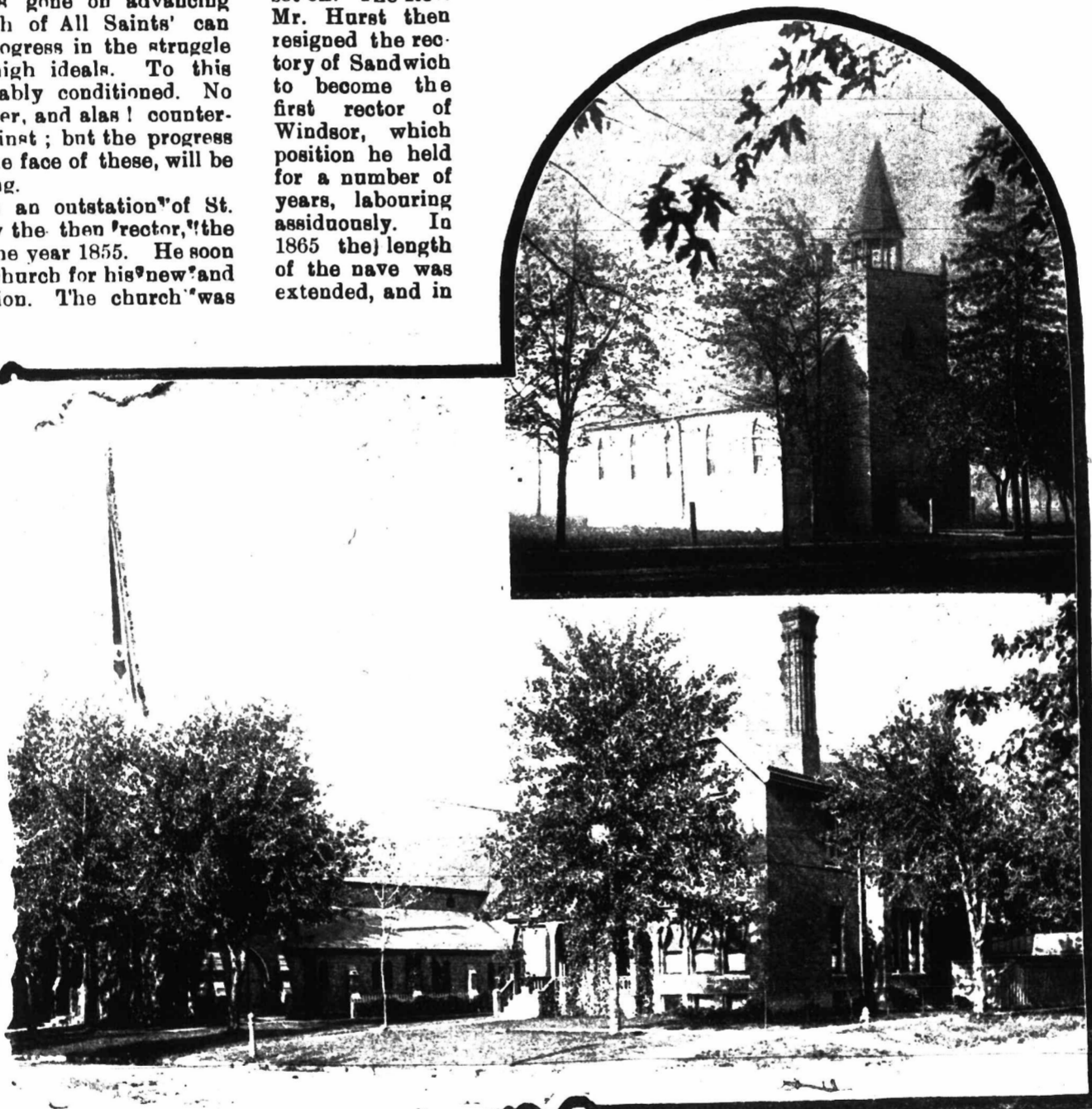
When he began services at Windsor, it was in the common council chamber that they were performed. He continued rector of Sandwich until the close of the year 1859, when he resigned and was appointed rector of Thornhill, where he remained until his death in 1862. He was honourably interred at Thornhill amid a large concourse of people, many of the clergy being present. The chief officiant was the Rev. T. S. Kennedy, the secretary at that time of the old "Church Society." The Rev. Mr. Dewar was a man of fine education and abilities, which he devoted with zeal to the advancement of Christ's kingdom.

The next rector of Sandwich, the Rev. J. Hurst, continued to carry on the work so well begun by his predecessor. In 1863, All Saints' was deemed sufficiently strong to form a separate parish, and was accordingly so set off. The Rev. Mr. Hurst then resigned the rectory of Sandwich to become the first rector of Windsor, which position he held for a number of years, labouring assiduously. In 1865 the length of the nave was extended, and in

Province, by the Right Rev. John Strachan, D.D. first Bishop of Toronto, in 1848, and appointed to the mission of Burford, of which he was incumbent from 1848 to 1852. He was then appointed rector of St. Thomas' church, in the city of St. Thomas, subsequently superseded by the new church of the Holy Trinity, where he remained from 1852 to 1874. In January of the latter year he was appointed rector of All Saints', Windsor, which position he held until his death on the 17th September, 1882. For many months prior to this sad event he had been disabled by paralysis, during which time were placed in charge of the parish the Rev. D. Deacon, now of Stratford, and the Rev. W. H. Ramsay, now of Santa Barbara, Cal., each successively a portion of the time. He was, by the appointment of the Right Rev. Isaac Hellmuth, D.D., Rural Dean of Essex, and canon of the cathedral of the Holy Trinity, London, which, however, not having been built as intended, has its honours attributed to the Diocese or to the pro-cathedral of St. Paul. Dr. Caulfeild was a member of the assembly which met in Toronto to confer upon the question of Synodical Government of the Church in Canada. He was a

member of the first Synod, and upon the formation of the Provincial Synod of Canada, he was elected a clerical delegate, and was re-elected as such for each subsequent meeting to the Provincial Synod, all of whose meetings he attended down to the time of his last illness. He was much interested in educational matters, and was for 15 years chairman of a county board of instruction. He was largely identified with secret societies, being in Masonry, Past, First Principal of Royal Arch Chapter, Windsor, a member of the council, a Knight Templar, and having reached the 80th degree in the Ancient Scotch Rite. In Oddfellowship he had also passed the chairs in both the lodge and the camp. Dr. Caulfeild was a man of rare learning in many branches, and gifted with wonderful earnestness and eloquence, and the Spirit had endowed him with those gifts of faith, hope and charity, which made him a man of wide sympathies, and gave him a persistent longing and the power to alleviate the sufferings both mental and physical of the poor, to whom he became greatly endeared by his many noble and generous acts of kindness. Though, as to religion, like most of the Irish clergy, a firm believer in Apostolic Orders, and loyal to the Church, his extreme views as to ritual and the Church of Rome, led

him to make common cause far more than is usual with various other religious bodies, many of whose ministers and people attended the funeral. Having fallen asleep in Jesus, on Sunday, the 17th Sept., 1882, the funeral was placed in charge of the I.O.O.F., whose members had shown him every attention during his illness. On Tuesday, the 19th, at 7.30 a.m., the Frontier Lodge and Frontier Encampment conveyed the coffin from the family residence to All Saints' church, which was heavily draped, when an immense cortege filed into the church. The Rev. W. H. Ramsay read the service for the dead. A hymn having been sung, the procession was reformed and escorted the remains to the railway station, where they awaited the departure of the train for St. Thomas, at 9.30. The Rev. Richard Johnstone, at this time rector of Sandwich, and the Rev. Mr. Turquand, incumbent of Walkerville, were in attendance, and a delegation of Oddfellows was sent on with the remains to St. Thomas to hand over the conduct of the funeral to the fraternity of that place. On arrival of the train at London the party were joined by His Lordship, Bishop Hellmuth, Dean Boomer, Canon Innes, Rural Dean Fletcher, Vice-Provost F. W. Kerr, Revs. E. E. Newman



ALL SAINTS', WINDSOR, ONT.

1872 the transepts were added. About this time Mr. Hurst resigned the rectory of All Saints' and later returned to England.

The next to be appointed rector of this parish was the Rev. A. St. George Caulfeild, M.A., LL.D., of Trinity College, Dublin. He was born at Killanagh, in the county Kilkenny, Ireland, on the 17th September, 1823. He was tutored by one Henry Ellis—a person of remarkable if not eccentric genius, who accompanied him on an extended visit to the capitals of Europe in search of knowledge, especially that of modern languages. He was educated at Middleton College, in Cork, and at Trinity College, Dublin, where he received his degrees in the years 1846-7. About this time he was made deacon at Killaloe, by the Right Rev. Dr. O'Brian, Lord Bishop of Ossory. For some months after this he assisted his father, the Rev. Hans Caulfeild, as curate. He afterwards received a similar appointment at Ballycallon, in the same diocese. In the year 1846 he married Mary Anne, eldest daughter of William Waring, Esq., of Pottlerath. He next came with his wife to Western Canada in 1847, to engage in missionary labours. He was ordained priest in the city of Hamilton, in this

J. B. Richardson, J. W. B. Smith, W. Murphy, N. H. Martin, E. Davis, E. B. Reed, Esq., secretary treasurer of the Diocese; V. Cronyn, Esq., Chancellor, and R. B. Hungerford, Esq. At the station at St. Thomas, the local Oddfellows and personal friends of the deceased in carriages, were waiting to receive the remains, and a procession was immediately formed. The coffin was conveyed to the new church (Holy Trinity), where it was met by the incumbent, the Rev. G. G. Ballard, who read the burial services, Dean Boomer reading the lesson. After a hymn had been sung the cortege proceeded to the cemetery, where the service was concluded by his Lordship the Bishop. The Oddfellows followed with the service of their order performed by the Rev. N. H. Martin, Grand Chaplain.

A brief sketch of the lineage of this noble and gifted man may be of interest to many of your readers. The father of Abraham St. George Caulfeild was Hans Caulfeild, for 56 years rector of Kilmanagh, who had five sons, one of whom, the Hon. and Rev. Charles Caulfeild, D.D., was Bishop of Nassau, of the Bahama Islands, W.I. His grandfather was also rector of Kilmanagh, who married Margaret, sister of the first Earl of Kingston. His great-grandfather was the Hon. and Rev. Charles Caulfeild, rector of Donoghmore, whose wife was Alice, second daughter of John Houston, Esq., of Castle Stewart. The Hon. Charles was the third son of William, second Viscount Charlemont, and Annie, only daughter of the Most Rev. James Marjotson, D.D., Archbishop of Armagh. This William was the first son of William, fifth Baron Charlemont, and Anne, daughter of Charles, Viscount Moor (in Drogheda). William, fifth Baron, was third son of Sir William, second Baron Charlemont, and Mary, daughter of Sir John King, Earl of Kingston. Sir William was first son of Dr. James Caulfeild, brother of Sir Toby Caulfeild, who died childless. Dr. James and Sir Toby Caulfeild were sons of Alexander Caulfeild, of Great Milton, Oxford. The latter was a son of one Richard de Cavefeld, whose lineage we cannot further trace. The last name accounts in a measure for the peculiar spelling of the name Caulfeild.

The successor of the Rev. Dr. Caulfeild as rector of All Saints', Windsor, was the Rev. W. H. Ramsay, now rector of Trinity church, Santa Barbara, Southern California, who had been in charge of All Saints' during some portion of Dr. Caulfeild's illness. His accession to this parish was the beginning of a new era. The old order of things was now doomed to change, and the old fashioned quiet ways were to be replaced by new and more stirring methods by which the main aspects of the heavenly worship were endeavored to be emphasized and realized as well in the external form as in the internal thought and spirit. During his rectorship he introduced, in the face of great opposition from the secular press and people who were unacquainted with Divine liturgy as deduced from the teachings of our Lord, and especially those set forth in the Revelation of Patmos, a surpliced choir of men and boys—the first to be formed in the Diocese of Huron, and the choral service. The example thus successfully set forth was soon followed at the Diocesan (pro) Cathedral of St. Paul, London. In order to provide arrangements at All Saints' in harmony with the new order of things, the organ was removed from the west gallery to a new chamber built at the north side of the chancel, in which appropriate choir stalls were placed. The attention of the clergy of Detroit was soon attracted to these new features at All Saints', which were presently copied by a number of them. The Rev. Mr. Ramsay's incumbency of All Saints', Windsor, also saw the old oil lamps, which very dimly lighted the church, superseded by handsome brass gas standards, and the beautiful and substantial school building which adjoins the church erected. Mr. Ramsay's ability and worth were not more conspicuous in Windsor than in Detroit, where he was at times called upon by the late Bishop Harris, of Michigan, to preach special sermons at important functions. His old friends will be glad to have the following brief sketch of his life and career: The Rev. William Henry Ramsay was born in Roscrea, Ireland, on the 5th of August, 1842. He received his early education in Dublin, studied afterwards in England, and was ordained from the London College of Divinity. He was made deacon in 1869, and ordained priest in 1870, both by the Hon. and Right Rev. the Lord Bishop of Tuam, in Tuam cathedral. He has held the following ecclesiastical appointments, viz., the curacy of Killoleeman, county Mayo, for the years 1869-71; rector of Ballycroy, county Mayo, 1871-81; assistant priest at St. Paul's pro-Cathedral, London, Ont., 1881-82; rector of All Saints', Windsor, 1882-85; rector of Southleigh, Devonshire, Eng., 1885-91; rector of Trinity parish church, Santa Barbara, California, since Easter, 1891. In order to bring this sketch down to the present date, our readers will pardon our following Mr. Ramsay for a few moments in his work in California. No

doubt these few notes will be of interest to many old friends. Since his incumbency of Trinity church, Santa Barbara, the debt on the church of more than \$5,000 has been removed, and a site has been purchased upon which a rectory has been built, the whole costing about \$6,000, and the congregation and school has doubled in members, parochial organizations are working energetically, and prospering, and there is no indebtedness upon the parish. Extending his labours beyond the bounds of Santa Barbara, he was the means of building the beautiful little mission church of Carpinteria, which is free from debt. The missions of Montecito and Goleta were begun and successfully carried on by him. He had the pleasure of accepting a site for the future church of the former place. Carpinteria and Montecito have so prospered that without receiving any financial aid from the Missionary Board, they now maintain a clergyman of their own. Mr. Ramsay's services in opening up and promoting these missions were given gratuitously and for the work's sake. He is the editor of a bright and newsy parish quarterly magazine in which, besides its sensible and pointed notes and articles, there are excellent cuts of Trinity church, Santa Barbara, and St. Andrew's church, Carpinteria. In the former church the Holy Eucharist is celebrated weekly at 7.30 a.m., with a second celebration at 11 a.m. once a month. Other services as usual.

Returning to Windsor, we find the present rector of All Saints', the Rev. Canon John Perrott Hincks, the successor of the Rev. W. H. Ramsay. He was appointed to the parish in 1886, since which time he has carried on a most active and painstaking work, not sparing himself, caring for the poor as well as those who are not classed as such, using his rare eloquence to inspire Christian courage and progress, or in impassioned rebuke of secret sin, or that which stalks boldly at noon-day, and on all fitting occasions seeking the advancement of his people, the advantage of the Church and the glory of God. The good work begun by Mr. Ramsay, respecting the "decency and order" of public worship, has been steadily maintained—the vested choir, the frequent and early Eucharists, the active parochial organizations, all have engaged his solicitude and energetic efforts. He has been assisted at intervals by excellent curates. Among these may be mentioned the Rev. R. S. W. Howard, B.A., now rector of Moore; the Rev. R. J. Freeborn, now rector of Blenheim; and the Rev. T. Beverly Smith, whose energetic co-operation the rector of All Saints' still enjoys. Among the enterprises which Canon Hincks has undertaken and carried to a successful issue is the establishment of a flourishing mission and Sunday school at the west end of the parish, near the boundary between Windsor and Sandwich. Here a neat frame chapel was built and called the Chapel of the Ascension, which was opened for Divine service on Ascension Day, May 11th, 1893. Returning to All Saints, we give a brief description of the church. It is cruciform in shape, the top of the cross forming the chancel, and the arms the transepts, while the main shaft of the cross constitutes the nave, which contains a gallery over the vestibule at the west end, where there is also a tower and spire. The nave has also a south aisle and clerestory windows.

The interior walls are adorned with appropriate texts. The chancel window is in three divisions with gothic arches, and filled with stained glass of excellent design. The central division contains a representation of the Good Shepherd with nimbused head, the halo glowing with transverse arms of a maltese cross contained therein. Beneath is the figure of the "Agnus Dei." In the north division of the window are the symbolic figures of St. Matthew and St. Luke, viz., the "Man" and the "Ox," respectively, while in the south division are those of St. Mark and St. John, viz., the "Lion" and the "Eagle," respectively. Over the altar is the text, "This do in remembrance of Me;" and over the chancel arch, "O worship the Lord in the beauty of holiness." In the north transept, "My house is the house of prayer;" "In this place will I give peace." In the south transept, "The Lord is in His holy temple," and, "Ye shall reverence My Sanctuary." The altar is beautifully vested with a red cloth and frontal fringed with gold, bearing the letters I. H. S. and the symbolic signs, the cross and anchor. At the west door is a beautifully carved font of stone bearing the symbolic figures of the four evangelists and the text, "One Lord, one faith, one baptism." It stands on a central octagonal shaft supported by a pedestal; around the shaft, and at a little distance are disposed four small cylindrical marble chaptered columns which aid in supporting the bowl of the font. The font is surmounted by a cover in the form of an octagonal pyramid, having the faces carved with I. H. S. crosses and fleurs de lys, and a cross at the apex. On the east wall of the north transept is a beautiful white marble tablet erected to the memory of the late Rev. Dr. Caulfeild, and bearing the following inscription: "In memory of Rev.

Canon A. St. George Caulfeild, of Trinity College, Dublin, born at the rectory, Kilmanagh, Ireland, Sept. 17th, 1823; died Sept. 17th, 1882. Was rector of this church from 1874 until his death, and for 35 years a faithful minister in the Lord. "The blood of Jesus Christ His Son cleanseth from all sin," I. St. John i. 7.

The present rector of All Saints', Windsor, the Rev. John Perrott Hincks, was born in the city of Belfast, Ireland, on the 16th of August, 1832, and was educated at Belfast Academical Institution and at Queen's College in that city. He is a nephew of the late Sir Francis Hincks, whose name has become illustrious in Canadian history, being also connected with others of the same name who, in Ireland, have distinguished themselves in literature and in the service of the Church. He came to Canada in 1852. After due preparation he was made deacon on the 19th August, 1860, at the parish church in the town of St. Mary's, Ont., and was ordained priest at St. Paul's pro-cathedral, London, Ont., on the 28th of October, 1862, by the Right Rev. Benjamin Cronyn, D.D., Lord Bishop of Huron. His first appointment was to the united mission of Exeter, Kirkton and St. Patrick's, Biddulph, in the Diocese of Huron. In 1864 he was appointed rector of St. James' Church, Ingersoll, and subsequently Rural Dean of Oxford, and Canon of Holy Trinity Cathedral, London, Ont., which was at one time projected and seemed to have a prospect of being built, but which was never erected. The title must therefore stand connected with St. Paul's, which has always been used as a pro-cathedral, but which has recently been provided with appropriate stalls for the special use of the Canons of the diocese. He was next appointed rector of Trinity Church, Galt, where he remained a number of years, when finally he was made rector of All Saints', Windsor, in 1886. During the last ten years he has established here a good work. The Sunday schools at All Saints' and the Chapel of the Ascension have been kept in a flourishing condition, as in like manner the other parochial organizations, viz., the "Church Women's Aid;" a branch of the W.A.M.A.; a Chapter of the Brotherhood of St. Andrew; a Company of the Boys' Brigade in connection with the Sunday schools, and a Circle of the King's Daughters. Finally we come to the rectory of All Saints', which is conveniently situated in the church grounds. This commodious building, substantially of brick, was erected in the spring of 1890 at a cost of \$4,500, from plans prepared by Messrs. Scott Bros., architects, of Detroit. The picture of the rectory will be seen in the accompanying cut, along with that of All Saints' Church and of the Chapel of the Ascension. The writer begs to thank those who have supplemented his own observations with information herein contained, and to acknowledge the use, verbatim, of some passages in accounts which have already appeared in the press, and to express his regret that owing to the pressure on the columns of the CANADIAN CHURCHMAN during the past year, from reports of many Synod meetings and other matter requiring immediate publication, this sketch, which many of our friends have been expecting, has been unavoidably held over until now.

OUR LETTER FROM ENGLAND.

(From our Correspondent.)

Carlyle's maxim—"The eye sees what the eye brings the power of seeing"—is well realized in such a place as Rome. Every scrap of previous knowledge as to persons, places and events, is simply invaluable. But I venture to think few people, however well informed, can understand, apart from seeing, how comparatively small is the area of the Capitol, the Palatine and the Forum. To take the last for example: you have a space less than 300 yards by 90, and yet there was the Comitium, the Senate House, the Via Sacra, the Julia Basilica, the Rostra, the Golden Milestone (at which all roads met), and the temples of Castor, Saturn, Concord and Vespasian, and the Arch of Severus (that of Titus is outside the Forum proper). Every spot is eloquent of the past. I was most interested in the Rostra from which Cicero delivered so many of his beautiful orations, and from which also Mark Anthony spoke his touching words over the dead body of Cæsar; in the platform from which Constantine proclaimed his decision that Christianity should be the religion of the Empire; in the temple of Saturn, before which each prisoner was allowed to plead his own cause, and here Caractacus spoke so earnestly that the Emperor spared his life. Just above the Forum is the Capitolium Hill, the ark or citadel of Rome. I saw the Tarpeian rock from which the poor prisoners were thrown, and near which Tarpeia herself was crushed beneath the shields of the Gauls for her treachery in betraying the city. Here, too, was the place where the geese cackled, and so by timely warning saved the city, and there where the beautiful heathen temple of Jupiter stood is the Christian Church of St. Gregory the Great. Perhaps

the blood ran fastest as one stood on the Palatine, on the very spot where Faustina, the shepherd's wife (she was the wolf), nourished the two boys who founded Rome. Here was the temple of Romulus, in shape like the Roma Quadrates, the square bit of land only one mile round; here are the ruins of the temples of Hercules, of Jupiter, of the Vestal Virgins, and the palaces of the Caesars—Augustus, Tiberius, Caligula, and Domitian, and Germanicus, as well as the houses of Clodius Maecenas and Cicero. The frescoes preserved in the palace of Germanicus are well preserved and exquisitely designed; at every spot we could easily fancy meeting the eloquent Cicero, the courtly Maecenas, the good-humoured Horace, and mad Caligula throwing hot coppers to the street boys. The three most important churches in Rome which every English visitor ought to see are St. Paul's without the Walls, St. John Lateran, and St. Gregory's. The latter is built on the spot where the famous Gregory the Great lived, near which he must have seen the fair-haired English slaves, the sight of which fired him with the desire to send missionaries to the British people. In a niche in the church there is an artistic representation of this significant incident. On the steps of his house—this very spot—Gregory gave his final blessing to Augustine when setting out upon his gracious mission. St. John's in Laterano—to give its full title—is a magnificent church, begun by Constantine and for many years the chief church in Rome, and in the adjoining palace the Popes lived until the return from Avignon. The nave, transept and apex are on a grand scale. The singing of the Vespers here by a choir of men only was most impressive, but it was painful to see a great want of reverence on the part of the Roman worshipper (?): the behaviour of the monks was devout and becoming in every way. But of the three churches the grandest is, undoubtedly, St. Paul's without the Walls. It is a splendid rectangle of pure marble, with 80 columns in double rows (in place of aisles) with a massive high altar under which lie the remains of the great Apostle of the Gentiles. How fitting it was to read on the top of the altar the words: *Tu es vas electionis* (to me) and on the lower rim, *Mihi vivere et mori lucrare*, "For me to live (is Christ) and to die is gain." There we have the deciding call, and the controlling motive of the man to whom the Church is so much indebted for solid truth and blessed work. In the Pantheon we have a fitting combination of the Pagan and the Christian life of ancient Rome. Such was the toleration of Augustus that he admitted all the typical gods and goddesses whose worship prevailed in his wide Empire into the same building. Here are the very niches in which were placed statues representing Jupiter, Venus, Juno, Mars, &c. As Rome became Christian this very building was turned into a Christian Church, and the title Pantheon actually suggested the Christian festival of "All Saints." It is now the Westminster Abbey of Italy, and the remains of the late Victor Immanuel are buried here, as Raphael's are also. In one afternoon, joining expenses with a friend, I was able to see the baths of Caracallas, a significant ruin, symbol of the luxurious extravagance of the Roman people; the villa of Mattei, on the Caelian Hill, a proof that the present Romans know how to live in the highest comfort, the grounds being exquisitely beautiful, and the view over and beyond Rome to the Alban Hills most enchanting; the Columbarium I must confess was a revelation, the building being like a pigeon house, and the innumerable holes containing the cremated ashes of whole families (or clans) of the Romans about the first century; and the most gruesome sight of all was the preserved monks in the attitudes and expressions of their death and even garb in which they lived—all which is seen in the Church of the Caffa Pacino. The remains of death are everywhere close to the haunts of the living, and till twenty years ago each Capuchin monk that died was thus kept in the sight of his brethren, a solemn and ever present reminder of the fate and lot of all the living. Hard must be the heart which is not deeply and indelibly impressed with the signs and symbols of our mortal life in this mortuary, and yet sanctuary of the dead. None should visit Rome without running out by steam tramway, if only to see the ruins of Adrian's Villa. A villa here means a park with a large house called a casino. Here, the resident and owner being an Emperor, the house is a palazzo—a palace. Even the very ruins show plainly what a magnificent estate it was, for buildings, for gardens, baths, libraries and various imitations of what Adrian had seen in his many travels. A Greek theatre, an academic grove, a stoa, a porch being precisely reproduced from Athens, and similar things from Egypt. If the Roman Palatine gives us a fair idea of a city residence, this at Tivoli even more accurately represents his spring and autumn. And then what he said of beautiful Tivoli, perched up on its spit of land, 750 feet above the sea, and backed by lofty smooth-topped mountains! Like most of these Italian towns, they are best seen at a distance, or narrow streets, piled up houses, and insanitary arrangements are not conducive to one's comfort or

pleasure. But drive through it; see the single stream of the river Arno divided into two branches above the town; go round to the opposite point and see one part of the river rushing over a ledge 350 feet high; go a little further and see the other part leaving the high level town in three different sets of cascades; look at the deep gorge between you and the town, studded with olive trees, and glance at the rainbows made by the dashing spray; watch the clear blue of an Italian sky, and you will say no picture can portray it. Being the scene of beauty that it is, it will now be a joy forever. On leaving this city on the hill I must not omit to say how the Campagna—the whole plain around Rome—came out with wonderful clearness. There on one side were the Sabine mountains; there on the other the Alban mountains, and 18 miles away, just on the rim of the horizon, lies the one-time mistress of the world—the centre and focus of so much ancient, modern and mediæval interest—a combination of sacred and heathen power nowhere else to be found. There rose the dome of St. Peter's, rising like a guardian angel over the mighty city, and amidst much error and pride—let us charitably hope pointing many sincere and lowly souls to that region where beyond these voices there is peace.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—The annual parish meeting of St. Paul's Church was held on Easter Monday, the rector, Rev. Dyson Hague, in the chair. The annual report was read. The contributions of the people, though less than last year on account of financial depression, were as follows: Amount contributed for church expenses, etc., \$6,858.47. Amount contributed for missions, \$3,494.05. Amount contributed for charitable objects, \$1,681.94. Amount contributed for church renovation, \$1,419.61. Total amount contributed, \$13,484.07. The following gentlemen were elected as churchwardens and vestry men: Churchwardens, C. A. Evans, Col. Mowbray. Vestry, C. C. Blackadar, J. E. Dimock, E. T. Mahon, Hon. A. G. Jones, R. E. Harris, Q.C., A. Mackinley, R. L. Borden, Q.C., Thos. Ritchie, W. J. Clayton, W. S. Payzant, Col. Humphrey, I. H. Manners.

WINDSOR.—The Easter report of the churchwardens is the most satisfactory one presented since 1885. The increase in the envelopes has been great, without diminishing the loose cash collections. The parish has no pew rents, and an endowment of only \$150. Whilst the contributions for local purposes have increased, those for missionary and diocesan objects are the largest in the aggregate in its history. The following are the items in brief: Receipts, offertories, envelopes, \$2,032.71; loose money, \$825.35; other sources, \$165. Total \$3,023.06. Expenditures, \$3,013.67; balance in hand, \$9.39. To the above must be added \$100 for new furnace contributed by the Mite Society. The amounts contributed to extra parochial objects are as follows: Diocesan, \$702.25; domestic missions, \$232.58; foreign missions, \$147.69; Indian Famine Fund, \$300.72. Total, \$1,383.23. The total contributed by this parish for all purposes in the year amounts to about \$4,750. Since Easter the parish has received a very handsome present of a baptismal shell from Miss Rebecca Anderson, of Windsor. The shell, which was purchased from Mr. Khadder, the Jerusalem student at King's College, was found on the banks of the River Jordan and carved in Bethlehem. The carving is excellently done and very quaint. In the centre, surrounded by rich scroll work, is a large representation of the taking down of our Lord's body from the Cross. Between it and the edge of the shell are twelve smaller pictures enclosed in a scroll which winds in and out about them all. The scenes are the annunciation, the nativity, the worship of the Magi, the presentation in the Temple, the flight into Egypt, our Lord's baptism, His entry into Jerusalem, the institution of the Lord's Supper, the agony in the garden, the crucifixion, the burial and the resurrection. Thus it will be seen the back of the shell is in fact the Gospel in picture. The value of the shell is enhanced by its having been found in Palestine and carved in Bethlehem. The smaller medallions are separated from the main picture by exquisitely carved and delicately perforated lace work in the shell itself, which, though it renders it more fragile, adds both richness and beauty of effect.

"Mme. Tussaud" paid Dr. Nansen \$5,000 for the blubber soaked suit he wore when he met Mr. Jackson on the ice off Franz Josef Land.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON

The lord bishop sailed for England by the "Vancouver" on Saturday, May 2nd. On the Tuesday evening previous to his lordship's leaving home, the Church people of the See city gave him a large reception in the church hall, to which the members of the various congregations were cordially invited. The affair was a pleasant social function and afforded everyone an ample opportunity to say farewell to their beloved bishop and to wish him a hearty "bon voyage" and a safe return to his diocese.

WOODSTOCK.—The Easter services were unusually bright and the number of communicants large. On Easter Monday the usual parishioners' meeting was held in the church hall, Woodstock. B. H. Smith and Byron Bull were elected churchwardens. The vestry men for the ensuing year are:—C. L. S. Raymond, William Dibblee, G. F. Smith, G. A. Taylor, T. N. W. Winslow, J. T. A. Dibblee, H. S. Wright, R. B. Ketchum, J. T. Garden, C. H. L. Perkins, T. J. Bedell, R. Cluff. J. Norman Winslow was appointed vestry clerk, and J. T. Garden, auditor. C. L. S. Raymond and J. T. Garden were elected representatives to the Synod. H. Wright and J. J. Bedell were elected delegates to the D.C.S. The year's work was reported as being most satisfactory. The Easter thank-offerings in many of the city churches in the diocese are reported unusually large. Even in some of the poorer and smaller country missions this feature of the Easter festival has become noticeable this year. In some instances very generous offerings are recorded. Particularly is this the case in Burton, where the people have been making a brave stand the past year to largely augment their former contributions to the Church. The Easter offerings amounted to \$52.13. No doubt there are other small country missions where the returns are equally encouraging.

ST. JOHN.—St. George's Day was observed by the usual procession, with banners, to and from church. This year the service was held in St. Paul's (Valley) church, where the rector, Rev. G. Hamilton Dicker, who is also chaplain of the Society, preached an earnest and patriotic sermon.

MONTREAL.

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

St. George's Church.—The Lord Bishop held a confirmation on the evening of the 1st Sunday after Easter, when between 40 and 50 candidates received "the laying on of hands." The old organ is now being removed to be replaced by the new instrument—a memorial to the deceased members of Mr. James Crathern's family, he having recently requested permission from the Church authorities to place it there: the proceeds (\$2,000) from sale of the old organ being towards the reduction of the Tower Fund debt.

ONTARIO.

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

CORNWALL.—*Trinity Memorial.*—The financial statement presented was exceedingly satisfactory. The receipts were \$2,972.61, the principal items being offertory, \$722.90; envelopes, \$567.83; pew rents, \$777; special collections, \$198.91; Parochial Guild collections and strawberry festival, \$354.74. After all accounts had been paid, including 13 months' stipend to the rector, and \$600 to the late Canon Pettit, there remained a small balance. There were good assets of \$117.48, and no liabilities, certainly an enviable position for any church, but one which is too uncommon. The rector conveyed his thanks in feeling terms to the congregation for their warm sympathy at the time of his recent bereavement, and concluded his remarks by predicting a grand future for the Church of England in Cornwall. Wardens, H. Williams and G. C. Smith. Representative, G. C. Smith. A resolution was passed heartily thanking Miss Sara Smith for her handsome donation of a stained glass window, lately placed in the north transept, thereby erecting a suitable monument to departed worth, and beautifying the house of God.

Church of the Good Shepherd.—The annual vestry meeting was held in the basement of the church, Rev. S. Gower Poole in the chair. Wardens' report was read and adopted, and showed a small balance on the right side. Wardens, Robt. Casson and A. Cunningham. Representative, Walter Drake.

LANSDOWNE REAR.—At the morning service in Christ Church, Athens, on Easter Sunday, there was used for the first time a new offertory service, consisting of two hammered brass offertory plates and a beautiful brass alms basin, the latter bearing the inscription in raised letters on the rim, "Merci-

E. Belcher and H. Long. Representatives, Dr. Burnham, P. Campbell and F. R. Yokome.

St. Luke's.—The church wardens' report set forth that the collections for the year amounted to \$1,364.69, an average per Sunday of \$25.27, compared with \$23.20 for the previous year. The balance due church wardens is \$104.56. Contributions were asked for the purpose of placing a tablet and renovating the interior of the church as a memorial to the first rector, Rev. W. C. Bradshaw, and as a result \$127 were obtained. A tablet has been placed in the church at a cost of \$75 and the balance of \$52 is on hand for the purpose of renovation. The church wardens cannot let this occasion pass without referring to the untimely death of the first rector, the Rev. W. C. Bradshaw. They have held office since the foundation of the parish, and they can say that the success the church attained and the progress made were, under God, due to the energy and great ability of Mr. Bradshaw, during the fourteen years he was rector. The church wardens well know the early difficulties which beset the parish, and are satisfied that the energy and determination of the deceased rector carried us successfully through those difficulties, and established the parish as it now is, with church, school room and parsonage. Wardens, John Burnham and H. T. Strickland. Representatives, John Burnham, F. J. Jameson and H. C. Rogers.

St. John's South Ward Mission.—The financial report, as presented, was highly satisfactory, and showed the mission to be enjoying prosperity. Since Mr. Armitage has assumed charge of the mission advancement has been noticeable in all lines, and at the opening of the present church year increased progress seems to be ahead for the congregation. Wardens, R. W. Macfadden and W. P. Bamford. A resolution expressing thanks to Rev. V. Clementi for his kind offer to the congregation, was also adopted.

St. Luke's school room on Tuesday, 20th inst., was the scene of one of the pleasantest of many pleasant congregational gatherings, which fittingly rounded off the festival of Easter. The bright services of Easter day are followed by the business of Easter Monday, and it is the intention to have on Easter Tuesday an annual gathering of the parishioners to enjoy friendly intercourse and to hear of the work of the parish during the past year. The rector read his annual report, in which he referred to the statistics for the year, the excellent work of the numerous parochial organizations, of which the latest is the new country branch of the Woman's Auxiliary, which, adding its quota of members to the village branch, brings the total membership of the parish up to 48. The changes by removal from or arrival to the parish were enumerated. Reference was made to the Lenten lectures on unity, and the rector earnestly solicited the co-operation of his parishioners in all good works. He had been greatly encouraged by the large number of communicants, and the offering of \$221 on Easter day represented real self-denial on the part of the congregation. He trusted that all their work would be to the greater glory of God. Mr. Strickland referred to the harmonious relations that had ever existed between himself and his co-warden. He was deeply affected by the expressions of congratulation which had been passed at the vestry meeting. Mr. Burnham reviewed at some length the history of the foundation of the parish and the work of its first rector, Rev. W. C. Bradshaw. He said that his father, Rev. Mark Burnham, had a great desire towards the close of his life to do something for the extension of the work of the church in this neighbourhood. His first idea was to found a church at Keene, but ultimately it was decided after the necessary steps had been taken to build a church in Ashburnham. The original school house was built in 1876, and when the bishop sent Mr. Bradshaw to them, the congregation soon grew too large for it. In 1877 the present church was erected, and afterwards enlarged. Then the present complete and commodious schoolhouse was erected, the rectory was built and it too had been recently enlarged. Altogether some \$17,000 had been expended, and he paid a high tribute to the liberality of the parishioners. The church was free to all, and the seats unappropriated. In fact the land had been conveyed to the church on these conditions. Mr. Burnham said the church needed renovation, and he thought this would be a suitable way of marking the Queen's Diamond Jubilee. He thanked them all very heartily for the resolution. The whole congregation then lined round the school house in a double circle, and very heartily sang "Should Auld Acquaintance be Forgot," after which three cheers were given for the rector and the church wardens. The National Anthem terminated a very enjoyable and sociable evening.

A ball will be given by the benchers of Gray's Inn, in the great hall of the Inn, to celebrate Queen Victoria's anniversary. The last ball held there was 300 years ago, when Queen Elizabeth danced.

NIAGARA.

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

ROTHSAY.—Our Easter joy was brightened this year with pretty decorations, good singing and devout worshippers. At the Rothsay Easter vestry the finances were shown to be in a healthy state; and although Drayton has suffered much from removal, yet over one thousand dollars was raised last year for all purposes within the mission. Work is now in progress on the new rectory, and in a few days it will have donned an attractive and comfortable dress of white brick.

HAMILTON.—The churchwardens' report at the vestry meetings showed the churches generally to be in a prosperous condition.

Christ Church Cathedral.—Wardens, J. E. O'Reilly and J. M. Burns. Representative, J. J. Mason.

Church of the Ascension.—The financial statement of the year showed the church to be in a most flourishing condition. Total receipts during the year passing through the churchwardens' hands, \$7,897.05; disbursements for the various objects for which this money was collected, \$7,870.85, leaving a balance on the right side of \$26.20. Wardens, Adam Brown and Alfred Powis. Representative, Archdale Wilson.

St. Mark's.—A very satisfactory and encouraging statement was submitted by the churchwardens. The receipts from all sources amounted to \$1,598.74, and the expenditures to \$1,575.09, leaving a balance of \$18.65 on hand. The report was unanimously adopted. Wardens, Horace Davis and C. J. Lancefield. Representative, T. D. Walker.

St. George's.—Wardens, J. Cole and J. H. Wilson. Representative, Mr. McCormick.

St. Matthew's.—There was not a large attendance at the meeting. The financial report was presented, and, although there was a small deficit, it was considered satisfactory. Wardens, Thomas Irwin and James Burton. Representative, John Steadford.

St. Peter's.—The churchwardens' report was presented and very satisfactory. Wardens, George Lay and Isaac W. Christian. Representative, Henry Wodehouse.

All Saints.—The business was promptly and harmoniously transacted. Wardens, Thomas E. Leather and Mr. Cartwright. Representative, George E. Bristol. At the suggestion of George H. Mills, seconded by Judge Snider, it was decided to have a resolution prepared expressive of the feeling of deep respect and warm regard which the congregation entertains for their absent rector, hoping that he will shortly be completely restored to health.

St. Thomas.—The following resolution was carried: "That we, the vestry of St. Thomas' Church, desire upon the occasion of this our first meeting since the appointment of our respected rector to the incumbency of this parish, to place upon record our appreciation of the zeal and earnestness with which he has addressed himself to the duties of his office. We acknowledge the great profit and instruction which we have derived from his learned, thoughtful and earnest preaching, and desire to assure him of our hearty co-operation and support. We hope that under his guidance this church may enter upon a career of increased usefulness, have its spiritual life deepened and strengthened and its influence for good largely extended, and may the blessing of God Almighty rest upon him now and forever more." Wardens, W. F. Burton and H. N. Kittson. The rector's salary was placed at \$2,000.

Holy Trinity.—Wardens, H. Beckett and George Filman. Representative, Mr. Duff.

GRIMSBY.—At the meeting of St. Andrew's Church, Rev. C. R. Lee in the chair, the following officers were elected: Rector's warden, George C. Pettit; people's warden, R. J. Hewet, re-elected; lay representatives, W. H. Nelles, re-elected; A. H. Pettit, Dr. R. A. Alexander. The financial statement was very satisfactory, all expenses having been paid, leaving a balance in hand of \$50.49. The church is in a prosperous condition.

St. CATHARINES.—The vestry meeting of St. Thomas' Church was well attended. The financial reports were considered to be very satisfactory, showing an increase in income from the Sunday collections of 25 per cent., and in pew rents of over 7 per cent. Mr. J. A. Grobb and Dr. W. Hamilton Merritt were re-elected churchwardens.

NIAGARA FALLS SOUTH.—At All Saints' the services were bright and devotional, and the day will long be remembered by the large congregations present. There was a magnificent collection of flowers in the chancel. The finance report on Easter Monday was satisfactory.

NIAGARA FALLS.—Easter services at Christ church were unusually bright and interesting. A wealth of Easter lilies, palms, foliage and cut flowers decorated the chancel. The musical part was rendered in a

most praiseworthy manner. Mrs. McConnel as soloist in the anthem was very fine indeed. There were large congregations at all services. The vestry meeting showed a good financial state. Receipts, \$1,804.82, with a cash balance of \$93.

WELLAND.—The Easter vestry reports were most encouraging, and showed much hard work done during the year. Receipts, \$1,205, showing a balance on the right side of \$56.96.

THOROLD AND PORT ROBINSON.—Large congregations. The church tastefully decorated. The music was of an extremely bright and joyous character, Rev. Rural Dean Spencer preaching most impressively from 1 Cor. xv. 20.

PORT COLBORNE.—The Easter services were bright and hearty. Among the beautiful floral decorations was a magnificent lily which attracted much attention. The music was particularly good. The rendition of a new Easter anthem was particularly enjoyed.

FORT ERIE.—Services were exceptionally good in St. Paul's church. The organ recital by Mr. Montague was of high order. The decorations were exquisite. The sermons were listened to by large congregations in the morning and evening.

CHIPPewa.—Had two celebrations on Easter day, 70 communicants. The wardens' report satisfactory.

ARTHUR—Grace Church.—The Easter Communion services were held on Sunday, 25th, as the rector, Rev. F. A. P. Chadwick, M.A., who is only in deacon's orders, was not able to secure an ordained priest for celebration on Easter Sunday. The services were all well attended. There were celebrations at 8 and 11 a.m. and an encouragingly large number partook of the Communion. The church was tastefully decorated with lilies and foliage and plants, and the choir sang Jackson's Te Deum and "Christ our Passover," very sweetly. It was an interesting fact that at the 11 o'clock service the two sacraments were administered, the rector baptizing a young child, and the Rev. C. A. Seager, M.A., of St. Cyprian's, Toronto, administering the sacrament of the Lord's Supper. The vestry meeting was very well attended and most satisfactory in every way, financial matters and mutual agreement being all that could be desired. M. Wilkins and J. Fair were re-elected churchwardens.

HURON.

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

St. THOMAS.—The Easter services at St. John's church were largely attended, the rector, Rev. Wm. Hinde, officiating. The church was tastefully decorated with flowers and wore a true Easter appearance. The musical part of the service was of a joyous nature, and reflected credit on the choir. The carpeting and placing in of stained glass windows in the chancel have added greatly to the appearance of the church interior. At the vestry meeting the financial statement of the church for the past year showed the church has had the most prosperous year of its existence. The receipts during the year were: collections and special offerings, \$881.42; expenditure, \$820.12; balance on hand, \$61.30, and liabilities of \$101. Ladies' Aid receipts, \$296.57; expenditure, \$281.67; balance on hand \$14.90. Parochial Association receipts, \$160.78; expenditure, \$110.44; balance on hand, \$50.34. Sunday School receipts, \$73.24; expenditure, \$67.91; balance on hand, \$5.33. Total receipts from all sources, \$1,412.01; expenditure, \$1,280.14; balance on hand, \$131.87, with liabilities of about \$145. During the year the parsonage debt has been reduced \$200, new stained windows placed in the church, the chancel carpeted and other minor improvements made. Wardens, Wm. Richardson and J. Batiste. Representative, Geo. Oliver. Votes of thanks were passed to the Rev. Wm. Hinde for two stained glass chancel windows, presented to the church by him, also to the choir, Ladies' Aid, Parochial Association and retiring churchwardens, for services rendered during the year. A special vote of thanks was tendered the rector, Rev. Wm. Hinde, for his services during the past three years of his pastorate, which had been the church's most prosperous years, and the vestry's expression of good will to be noted on the minutes, to which Mr. Hinde replied in feeling terms, in which he thanked them most heartily for their expressions of good will and hoped the same feeling would continue to exist. The collections on Easter Sunday amounted to \$83.

KANYENGEH—St. Paul's.—Wardens, P. Miller and Joseph Davis. Representatives, Chief Wm. Smith and E. Powless. Votes of thanks were unanimously passed to Mrs. J. L. Strong for taking an interest in church work and Sunday school; to Miss Minnie

Strong, as organist, and to all those who helped to decorate the church last Christmas. Rev. J. L. Strong spoke briefly on behalf of Mrs. Strong and Miss M. Strong. This meeting was the largest attended for a long time.

MT. PLEASANT—All Saints.—The churchwardens produced a very satisfactory account of the financial affairs of the church for the past year. More subscriptions have been received than last year and a less number of families to raise the amount. The Sunday offerings also have been greater. The year closes with a larger balance on hand than last year, and we have given more to missions and have paid \$50 more towards stipend, lessening the mission grant. Much credit is due to the churchwardens, Messrs T. Mordue and T. Garnett, for the able part they have performed.

ST. MARY'S.—The annual vestry meeting was held on Monday evening. There was a very good attendance. Mr. W. C. Montizambert read the financial statement, which was a very interesting document; it showed that the financial receipts from Easter to Easter from all sources, including legacy of \$2,000, was \$4,900, the debt being now only about \$1,400, with a balance of about \$38 in hand. The King's Daughters, Women's Aid, Women's Missionary Society and Sunday school were all doing a good work. The rector gave a summary of his work for the year, showing number of Sunday services held, 110; week day, 73; Bibleclasses, 53; confirmation classes, 10; services in Downie, 20; addresses in day schools, and lectures and addresses out of parish, 31; making a total of 297. The number confirmed was 19, baptisms 9, marriages 7, burials 13, visits 574. W. C. Montizambert and C. Richardson were re-elected wardens, and Major White and W. Johnston representatives.

ALGOMA.

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

BRUCE MINES MISSION.—The Bishop of Algoma visited this parish on the 23rd ult., and preached in St. George's Church in the evening. This church has just been painted inside and out and augmented with a nice little tower and bell at a cost of \$200, which is paid by the congregation. There was a good attendance to greet the bishop on his first appearance here. He had a very solemn service in the dedication of the tower and bell, after which he commended the people for their liberality in completing to the glory of God one of the nicest little churches in Algoma. His sermon on the Resurrection was excellent and searching, and was listened to with profound interest and attention by all.

ST. JOSEPH'S ISLAND.—The Easter vestry meetings were duly held in the respective churches of this mission. All the various reports showed a marked progress in the various departments of Church work. At St. John's, Marksville, the retiring wardens, Messrs. W. E. Whybourne and W. D. Fremlin were re-appointed. The Reeve of Richard's Landing, Mr. John Richards, was elected people's warden at Emmanuel Church, and the incumbent chose Mr. B. Fuller as clergyman's warden. Messrs. John Campbell and F. Kent were appointed wardens at Holy Trinity, Jocelyn, the former by the clergyman and the latter by the people. Mr. W. Caulfeild, of Emmanuel Church, and Messrs. Heber Young and S. Ferris, of Holy Trinity, were heartily thanked for their services as wardens during the past year. Mrs. Foster, Miss Helen Fremlin and Miss Williamson, were re-appointed organists and received cordial thanks for their skillful services. The Rev. Robt. Atkinson, incumbent, addressed each vestry upon the work of the past year, and the general feeling at all the meetings just held was one of much encouragement to all concerned in the welfare of the church on this highly favoured island.

RUPERT'S LAND.

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

WINNIPEG.—The Easter Day services in all our parishes were of an exceedingly bright and joyful character, several of the churches being appropriately decorated for the day. The prevalence of a miniature blizzard interfered somewhat with the attendance at the morning services especially, the congregations, however, being very fair. In several of the parishes there were three celebrations of the Holy Communion, all well attended. The annual Easter parishioners' meetings of the various parishes of the city were held either on Easter Monday or the following evening. The reports presented were in all cases most satisfying and hopeful. In Christ church the following resolution was introduced, but though previously promised the support of both the retiring and incoming wardens, besides many parishioners, was laid over for a year by an amendment to that effect, declared carried by the rector as chairman, without a vote. The resolu-

tion was as follows: "That in conformity with the will of the Church in Canada, as expressed by resolution, unanimously adopted at the last meeting of the General Synod, this parish, recognizing the system of direct giving to be the only true and proper method of supporting the services of the Church, hereby resolves to adopt the same as the only means of raising the required revenue of the parish, with the exception of an annual or semi annual sale of work by the Ladies' Aid, or some similar organization, if thought necessary. That in order to make this resolution effective the wardens and vestry be and are hereby asked to take whatever steps may be deemed necessary to accomplish this end. The resolution to take effect immediately." If the clergy object to such methods what can be looked for from the laity. General Synod to the contrary or otherwise? The wardens elected in the various parishes, rector's and people's respectively, were as follows:—St. John's Cathedral, Sheriff Inkster and G. J. Carruthers; Holy Trinity, J. M. O'Loughlin and E. D. Martin; Christ Church, Hy. Fry and W. H. Stone; All Saints', W. J. Tupper and Lyman Dwight; St. George's, W. Shimmis and J. Dutton; St. Luke's, H. Swinford and Geo. Patterson; St. James', Jas. Bruce and And. McDiarmid. St. Peter's has no wardens; but a church council, viz., Messrs. Francis, Chisholm, Scrimas, Pugliey, Wade and Oyard are members; Mr. E. Hague, secretary.

ST. LUKE'S.—On Sunday, April 25th, at the morning service a most interesting ceremony took place, when His Grace the Primate inducted the Rev. J. A. Richardson into the rectorship of the parish. St. Luke's, which has till recently been a mission of Holy Trinity, was at Easter erected into a separate parish, and will no doubt become the home and centre of much Church life amongst the Church people of Fort Rouge. The newly appointed rector is a graduate of St. John's College and has been in charge of the parish as a mission, under the Ven. Archdeacon Fortin, for some time. The first annual meeting of the parishioners was held on Easter Monday, Messrs. H. Swinford and Geo. Patterson being elected the first rector's and people's wardens respectively. On the occasion of the induction the Archbishop preached a beautiful sermon on the "Relations of Pastor and People," from Col. iv. 3-4. In the evening the rector of Holy Trinity was the preacher. The musical portions of the services of the day were well rendered by the choir under the leadership of Mr. C. W. Strathy, formerly of Toronto. The annual meeting of the Diocesan Synod convenes on Wednesday, May 5th, and this year will occupy a full week. Shortly after the meeting of Synod His Grace the Primate leaves for England to attend the Lambeth Conference.

ST. ANDREW'S.—The St. Andrew's annual parish meeting was held in the reading room last week, with a fairly good attendance. The minister, Rev. W. R. Johnson, handed in his report, showing that very good work was being done in the parish. He had held over 150 Sunday services, with nearly as many week night services. On the whole, he thought the work was encouraging. The churchwardens' report on finances was not as good as it might have been; however, taking it as a whole, it was not discouraging. Rev. Mr. Johnson again appointed Mr. Scott as his warden, while the people elected Mr. Kett. Mr. Ross, who has acted as warden for the last fifteen years, resigned. The delegates appointed to the Synod were: Messrs. Scott, Kett and Ross. It is the intention of the parish to extend the cemetery this year, the old plot being completely filled up. The old cemetery has a stone wall around it, and is one of the oldest in the province. A driving shed at the church will also be built, and several improvements to the parsonage and church made.

BIRTLÉ—St. George's.—The annual Easter meeting was held on Monday, April 19. The incumbent, the Rev. William Robertson, occupied the chair. The attendance was good. The incumbent opened the meeting with prayer, after which the annual report was received. The parish begins the ensuing year free of debt. The incumbent nominated Dr. Wheeler as his warden for the present year. Mr. H. R. Manwaring was re-elected people's warden; C. A. Flower, secretary-treasurer; H. R. Manwaring, C. A. Flower, J. B. Collern, and T. Lees were elected lay delegates to the Synod.

BRIEF MENTION.

Great Britain, with a population of 37,000,000, has 7,000 registered medical students.

A German mechanic has invented a sewing machine which will sew either backward or forward.

John Bright, though a Quaker, kept a diary, parts of which his eldest son is going to have published.

A pearl found recently in the gizzard of a London turkey was sold to a jeweller for \$75.

London city is going to hold an exhibition at the Guildhall of the progress of art during Queen Victoria's reign.

A merchant in Copenhagen was recently fined ten crowns for having used the American flag as an advertising medium.

Prince Ranjitsinhji, the Hindoo Prince, who headed the English batting list at cricket last year, has written a book on the game.

The Empress Frederick is completing her plans for making the old Schloss at Kronberg a historical museum, which she will present as a gift to the town of Kronberg. It is being restored at great expense under her supervision, and art treasures will be added.

Dr. Stokes, of Dublin, has discovered, or rather recovered in Marsh's library, an uncatalogued collection of nearly 40,000 volumes, containing the greater part of Bishop Stillingfleet's library.

Another Frenchman proposes to start for the north pole by balloon, taking with him seven passengers. More interest would be felt in the scheme if the public were allowed to elect the passengers by ballot.

As much as 400,000 pounds is annually spent in England on the purchase of human hair. As much as 150 pounds has been given for a good crop of white hair, this colour being the most difficult to procure.

For the first time in 17 years all the Judges of England are about to meet in the House of Lords, to decide what constitutes intimidation in labour cases, the Law Lords of the House having divided equally in a recent case sent up to them.

British and Foreign.

H. R. H., the Duchess of Teck, laid the foundation stone of a new church in Wandsworth, recently.

Canon Tristram, who recently broke his leg while travelling in Palestine, is progressing satisfactorily.

A brass tablet to the memory of the late Canon Harper, has been lately placed in Selby Abbey, Yorks.

The Ven. the Archdeacon of Monmouth and Mrs. Bruce celebrated their silver wedding at Newport lately.

The new Dean of St. David's (Dr. Howell) was installed on the 15th April, in the cathedral of that diocese.

The Rev. Father Dolling, late of St. Agatha's, Landport, is likely to settle in the United States in the near future.

The Lord Bishop of Winchester and Mrs. Davidson have gone to Cairo for a few weeks owing to the illness of a relative.

The Lord Bishop of Newcastle-on-Tyne will preside at the evening meeting of the C.M.S. to be held in St. Martin's Hall, Charing Cross.

The corner stone of the new chancel of Croyland Abbey was laid recently. It is proposed to restore the Abbey as a whole in course of time.

The Ven. James George Scott, DD., Archdeacon of Dublin, has been appointed Administrator of the Diocese of Dublin during the vacancy of the See.

The very Rev. Provost Mather, the bishop designate of Antigua, is to be presented with a testimonial by the Church people in the Diocese of Inverness.

It is expected that the Rev. Canon Owen will be consecrated Bishop of St. David's in Westminster Abbey, on May 1st (S.S. Philip and James' Day).

The rectory of St. Martin's, Birmingham, was offered to the Rev. J. C. Welldon, M.A., head master of Harrow, but he was unable to accept the nomination.

It is stated that 97 English and colonial bishops have accepted the Bishop of Bath and Wells' invitation to attend the service at Glastonbury on August 3rd next.

Dr. Garrett, the well-known composer of Church music, died at Cambridge lately. He has held the position of University organist since 1875, and was born in the year 1834.

—A quantity of Correspondence and Diocesan News unavoidably held over.

Words of Wisdom.

A young girl once heard a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of eighty years, and with eyes still bright and clear, looked out upon the in-rolling waters of eternity. The girl was impressed by the emphasis with which the venerable dame said to her: "Dora, never insist upon having the last word." The determination to have the final word leads to more quarrels and more bitterness of feeling at home than almost anything else in

domestic life. The fact is, one may so control her tongue and her eyes that she can allow her opponent the pleasure of this coveted concluding thrust, and yet placidly retain her own opinion, and, in the homely colloquial parlance of certain parts of the country where one finds strong-willed people living together in great peace, with the most pronounced diversity of characteristics, "do as she's a mind to." Another bit of wisdom may be condensed into a pithy sentence: Avoid explanations. In some families nothing is

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Filled Muslin Curtains, embroidered, dot-to-1, etc., 90 x 42 in., special \$1.25 and..... 1.50

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taken for granted. Every action, every decision, every new departure, every acceptance or rejection of an invitation must be endlessly fussed over, explained and re-explained. In that way lie all sorts of stumbling blocks. As a rule, beyond your husband or your parents, there is nobody who has a right to demand of you explanations at each step of your onward path. Don't give them. Establish a reputation for keeping your own counsel. It will serve you well in many a crisis, and be no end of comfort.

The Way to Look at It.

God has lent us the earth for our life. It is a great entail. It belongs to them who are to come after us, and whose names are already written in the book of creation, as to us; and we have no right by anything that we do or neglect to involve them in unnecessary penalties, or to deprive them of benefits which it was in our power to bequeath.—Ruskin.

—Generous souls are made happy by the happiness of others; the money they give to the poor buys them more pleasure than any other that they lay out.

Between Life and Death,

For 25 Years, says Mrs. J. D. Stoddard, of Asbury Park, N. J., and Two Bottles of Dr. Agnew's Cure for the Heart Restored the Lost Treasure.

For twenty-five years I have been a great sufferer from heart disease, palpitation, dizziness and severe headaches. I saw Dr. Agnew's Cure for the Heart advertised, and determined to try it. Two bottles have done wonders for me. The dizziness and palpitation are gone, the headaches have disappeared. I never cease telling my friends the wonderful benefit this great cure has been to me, and I cheerfully recommend it any and everywhere.

—“One of the best things which you can give your minister is to give him your attention in the house of God. It will warm his heart, brighten his hopes, quicken his efforts, give fervency to his prayers, and bring a blessing to yourself.”



SEE THAT LINE

It's the wash, out early, done quickly, cleanly, white.

Pure Soap did it SURPRISE SOAP with power to clean without too hard rubbing, without injury to fabrics.

SURPRISE is the name, don't forget it.

Old Friends.

There are no friends like old friends,
And none so good and true;
We greet them when we meet them,
As roses greet the dew;
No other friends are dearer,
Though born of kindred mould;
And while we prize the new ones,
We treasure more the old.

There are no friends like old friends,
Where'er we dwell or roam,
In lands beyond the ocean,
Or near the bounds of home;
And when they smile to gladden,
Or sometimes frown to guide,
We fondly wish those old friends
Were always by our side.

There are no friends like old friends,
To help us with the load
That all must bear who journey
O'er life's uneven road;
And when unconquered sorrows
The weary hours invest,
The kindly words of old friends
Are always found the best.

There are no friends like old friends,
To calm our frequent fears,
When shadows fall and deepen
Through life's declining years;
And when our faltering footsteps
Approach the great divide,
We'll long to meet the old friends
Who wait the other side.

Glory to God in the Highest.

(Continued.)

CHAPTER. II.

The sweet after-glow had died away in the sky; the calm summer night, with its solemn mystery, was hushing the world to rest; the stars, like angels' eyes, were watching from afar in the blue heavens, and the old mill river was singing its song in the night. The clip-clap of the mill itself was hushed, for it was not a busy time just now; with the harvest coming on, and the old corn well-nigh ground up, as Mr. Owen liked it to be, he and his trusty grinder could take their rest of nights like other ordinary mortals. But the old man, the master, was awaked by a strange noise, a sound which carried him back to his boyhood, in his first awakening—what was it? Ah! he knew, it was the well-remembered sound of flooding the mill, when, in his father's time, by some means the machinery had caught fire in the daytime, when the work was in full swing. But no, it could not be. He sprang out of bed and rushed to his chamber window—calm, cool, and fresh lay the summer night, the river gurgling and singing, the light of the stars shimmering down.

But it was no fancy, no delusion; there was the well remembered swish, swish of the water through the mill, by a clever contrivance of his father's, to insure it from fire. Who was it—what was it? The old man rubbed his eyes; surely it was but a dream of that long-past episode of his boyhood—it had never happened before nor since, this flooding the mill. Sacks upon sacks of flour lay about—such a stock of flour—if this was a trick, a mere prank of some one, it would be something serious to him.

"Hal!" he cried, "Hal!" going to his room door and calling down the dark passage to his grandson. But no Hal answered.

"Jacob!" he called, after throwing on a garment or two, going to the attic stairs, up which the grinder mounted nightly to his rest.

"Ay, master, what is it?" came echoing down from the top, and at the same time Milly opened her door.

"Grandfather, what is it?" she asked in a frightened voice.

"Jacob, get up; there's someone flooding the mill," was an answer sufficient for both questions.

"Go and rouse your brother, child," spoke Mr. Owen, and went down the stairs, the dream of his boyhood about him still.

Rouse her brother! why, Hal's bed was empty, only Fred and Alfie slept on in the starlit room—Hal's bed had not been lain in. The little girl went back to her room, dazed, bewildered, and

dressed herself, the voices of old Jacob and her grandfather without stealing up to her through the night stillness. Now she stood on the platform over the river, the chilly wind, and a fear of she knew not what, making her shiver.

"Go in, child, you're not wanted—go in, I say," commanded old Jacob, taking her by the shoulder, and leading her round to the steps at the front door. She heard her grandfather, angry and stormy, talking to some one.

"If you didn't do it for a wicked, mischievous trick, what did you do it for?" rang out to her as Jacob left her.

"I thought the mill was on fire."
Why, it was Hal's voice—what did it mean?
"Why were you out here instead of in bed?"
"I can't say, grandfather, more than that I thought the mill was on fire."

"No; because you know you did it for nothing but mischief, to injure the old man who feeds you—such is father, such is son."

"No, no, master, 'tisn't for us to heap the sins of the father upon the children; the boy is scared. Ye thought the mill was afire, didn't ye, Hal?" said old Jacob, hurrying back.

"I've told grandfather so and he won't believe me."

"But why should he know aught of the mill being on fire any more than we, if he'd been in bed?" persisted Mr. Owen.

"I wasn't in bed," said Hal.

"And why not? Tell me that."

"I can't, grandfather."

"And why not?" The boy was silent. "Because you know 'tis a lie from first to last. You wanted to flood the mill just for a mischievous prank; there's the truth, you wicked, ungrateful young viper."

"Hush, master, hush! words like that from the old to the young burn like fire," spoke simple-hearted old Jacob.

They had turned off the water, and a shimmer of light shone out here and there athwart the river from the mill door, as they went to and fro trying to right what was wrong. With care in the flooding, by adjusting the apparatus—a moment's work—the flour would have been safe, and all else, from the water, but now everything was drenched, and the damage considerable. Hal was there, working with the two old men. Milly could not hear all that was said, standing at the house door, but now and then a hot, burning, cruel word of her grandfather's came to her through the stillness.

A candle stood on the old table in the hall, the light therefrom streamed out, a circle of yellow radiance, with her, a dreary little figure, at the top of the steps. Now they were coming round from the mill.

"It must have been a planned thing, I say, or you'd have been in bed. 'Tis all of a piece of your father's ways and doings; he made my life bitter, and so far killed your mother by his wrong-doings, and you know it; yet that isn't enough, but you must begin your tricks in turn and try to beggar me, not thinking that in begging me you're begging yourself. But now I say, go to him, go to this fine father of yours—you are his own son;" so spoke Mr. Owen in his unconscious anger and ignorance, while the sweet, holy heavens, with their myriad stars, seemed to plead with their voiceless language against it.

They all came in sight, Mr. Owen, Jacob, and Hal. The lad made no reply.

"Don't, master, don't," urged the old grinder; but Hal, in his silence, walked away, all down by the river's side, to where the overhanging trees would soon receive him into their shadow. Mr. Owen mounted the white steps, pushed past Milly, and entered the house, the grinder following him. But the latter stroked the child's head in passing.

"Don't look so scared, child; 'tain't nothing so greatly wrong; come in to bed," said he.

"But he bade him go to—to—him, and he's gone away," spoke the little girl in her misery.

"Yes, 'tis only to cool his young blood and to grow calm like; I knows Hal better than to think he'll come to harm." The old man passed on and went up the stairs.

"Hal!" cried the poor young sister after the lad, fast vanishing into shadow down by the river.

Her voice had a pitiful ring in it; the very night seemed startled at it, and repeated the boy's name in echo. He turned and came back, a dark figure in the starlight.

(To be Continued.)

—Men are the sport and victims of error transmitted from hand to hand by their predecessors; they are ruined by following the example of others. Thus, instead of being exempt from all constraints except those imposed upon us by the principles of reason, we are compelled to be the imitators of others, and the slaves of vulgar fashion.—*Seneca.*

Hints to House-keepers.

Rice omelette is good for spring breakfasts or luncheons. It is made from one cup of boiled rice, a little salt, three eggs, beaten separately and then together, and four tablespoonfuls of milk. Cook as any omelette.

If housewives who rely upon the lemon essence of commerce will take the trouble to pare the yellow rind of the fruit very thin and put it into glass jars, covering with alcohol or rectified spirits, they will secure a superior quality at the cost of the spirit; about one-third that of commercial extract.

Cornish pasties are made, according to the recipe brought to this country by a young English bride, as follows: A square of piecrust is rolled and cut. In the centre is placed a little cut raw beef, seasoned, a slice of cut bacon, and a bit of kidney. The pastry is then brought together by the four corners, and the edges are moistened with white of egg to fasten them securely with a little pressure. They are then baked, as many squares being prepared as one wishes, and will be found an acceptable entree. The Cornish saying goes, "Every man must finish his own pasty," pronounced, of course, "pahsty," and every man is usually ready to do so.

CURRIED CHICKEN PIE.—Joint a pair of young chickens as for fricassee; roll in flour and fry in dripping or lard until they are brown; put in a deep bake-dish a layer of fowl; cover with thin slices of fat salt pork; have ready two cupfuls of boiled rice, in which have been worked a tablespoonful of butter and two even teaspoonfuls curry powder; cover the chicken with some of this; put in more fowl; more rice and pork, etc. Pour in as much broth as the dish will hold, made by boiling the necks and pinions of the chickens in a pint of water, seasoned with a teaspoonful of salt. Cover the pie with a good crust and bake forty minutes. Wash the crust with the beaten white of an egg.

"For an ordinary luncheon one usually serves soup first," writes Mrs. S. T. Rorer in the *April Ladies' Home Journal*. "It may be bouillon in cups or cream soup served in soup-plates. After this you may pass olives and celery. Then a little fish course: lobster cutlets, fish cutlets or devilled fish, served in individual dishes. A sauce and a roll only may be the accompaniment. Following this you will serve the main dish of the luncheon, which should not require carving; chicken croquettes, birds, broiled chicken, pan-fried chicken, broiled fillet or any small-made dish. Serve with it a sauce and one vegetable only. Either a plain lettuce or celery salad, or a tomato mayonnaise, with wafers, will give the next course. Following this come the sweets, and, last, the coffee."

To take grease out of dress goods get from your druggist a piece of French chalk—with a penknife, scrape off enough of the fine dust to cover well the soiled spots—and lay the garment away carefully for some hours—a day or two, perhaps—then shake or brush it off gently. If the spots are not entirely removed, repeat the process.

Whiting is the foundation of most silver polishes, and is cheaper than any of the preparations sold. It may be moistened with water or with ammonia for use. The ammonia gives a more brilliant polish to the silver. Chamois is the most satisfactory material for rubbing, as it can be washed without trouble and rubbed soft.

Children's Department.

The Girlie and the Cows.

"Oh, tell me what's the matter?"
A little maiden cried
To some meditative oxen
Who were standing side by side.

"I've come to see you every day,
Whenever nurse allows,
And yet you look unhappy;
You melancholy cows.

"I've fed you with the buttercups,
The largest I could find,
And yet you look offended.
Have you something on your mind?"

"Oh, no, no, little maiden,
We know you're kind and good;
You've talked to us and petted us—
Done everything you could.

"But you would look offended,
And 'twould surely cause you grief
If you knew that on the morrow
You were turning into beef."

—Seventy million people know
Hood's Sarsaparilla purifies the blood,
strengthens the system and gives good
health.

—In Southern California, in the
County of San Luis Obispo, there is
situated one of the most remarkable
prehistoric monuments known to the
archaeologists. From a distance it
looks like an immense rock rising from
the plains of Carissa, but upon nearer
approach it is seen to be a temple of
extraordinary dimensions and of un-
known antiquity. The inner court
has a level floor 225 feet long and 125
feet wide, and the ceiling is from 60 to
100 feet high, according to situation.
The building was evidently used by
prehistoric man, but for what purpose
and how long since no one knows. It
has been suggested, however, that it
was either a temple of worship or the
capitol of some ancient government.
The walls and portions of the ceiling
are beautifully decorated with paintings,
in colors red, white and black, many

A Tonic

For Brain-Workers, the Weak and
Debilitated.

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

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

Descriptive pamphlet free on application
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For sale by all druggists.

Beware of Substitutes and Imitations.



Half a cent buys enough
SHERWIN-WILLIAMS PAINT
for Two Coats on one
square foot of surface.

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will make a heap of difference
around the home.—Try it.

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One loaf of bread may be
light, sweet and digestible.
You may use the same ma-
terials for another and have it
heavy, sour and soggy. The
knack is in putting the in-
gredients together just right.
A substitute for Scott's Emul-
sion may have the same in-
gredients and yet not be a
perfect substitute, for no one
knows how to put the parts
together as we do. The se-
cret of "how" is our busi-
ness—twenty-five years of
experience has taught us
the best way.

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

of them supposed to have some sym-
bolic meaning. Holcomb, who visited
the site of this wonderful edifice in
1893, and who put in several days try-
ing to find evidences of human sacrifice
among the various scenes depicted on
the walls, says that the colors are ap-
parently as bright as when first laid
on. The Indians of that locality are
said to have no traditions concerning
the building of this temple, yet they
all regard it with superstitious rever-
ence.

The Right Time.

"You must have been at work early
this morning, Sandy," said Mr. How-
land, coming upon his gardener, busily
weeding, having already cleared a
large bed.

"Aye, sir. I had to be. Ye see
we had yon fine rain last night, and
weeds come up easy after a rain.
Then's the time to pull them, sir. If
ye don't, they grows the faster when
the sun comes out."

Sandy had no thought of preaching.
He was only practising a good rule of
his own. But he gave his master a
thought worth having, as people may,
without knowing.

It was a season of special religious
interest, and Mr. Howland had been
at the service the night before and had
been deeply impressed.

"It is easier now to come to Christ
and to renounce evil and uproot bad
habits," pleaded the preacher, "for the
Spirit of God is here."

These words came back to the mas-
ter's mind as his servant unwittingly
fitted an illustration to them. "Thou
visitest the earth and waterest it.
Thou makest it soft with showers."
"As the rain cometh down, so shall
My Word be." The familiar Scrip-
ture came to mind easily. But it had
seemed particularly hard at this time
to renounce wrong doing and uproot
self-indulgence—could it be really eas-
ier, after all? Would sin grow more
rank when the season should pass?

Mr. Howland returned to his room
to think out the possibilities to some
purpose.

It is true that any thoughtfulness
upon spiritual matters is due to
"showers of blessing" from above,
which soften the heart, making it pos-
sible to pluck out evil by the roots.
Then there is room for new and Di-
vinely-planted growths if the oppor-
tunity is but embraced, and, as David
says, "Thou blessest the springing
thereof."

Lock the Door

Before the horse is stolen. Purify,
enrich and vitalize your blood and
build up your physical system before
disease attacks you and serious sick-
ness comes. Hood's Sarsaparilla will
make you strong and vigorous and will
expel from your blood all impurities
and germs of disease. Take Hood's
Sarsaparilla now.

—Hood's Pills are the favorite family
cathartic. Easy to take, gentle, mild.
25 cents.

—Keen insight will be increased and
sharpened by love. Love will make us
try to find out the good points in an-
other, to see what their troubles are in
order to be able to help them. Love
is generally quick in perception, it per-
ceives how matters stand by a subtle
chord of sympathy, so that love may
be said to develop keen insight in some
cases. Of course I do not refer to that
love, falsely so-called, that blinds the
eye to the faults of the loved one.

APoplexy.—Dr. Agnew's Cure for
the Heart is equally effective in apo-
plectic symptoms. If you have un-
pleasant dizziness, lightness, or sud-
den rush of blood to the head, take
precautions against a recurrence. This
great remedy will remove the cause.
The press of the land has daily a long
list of sudden deaths which would not
be chronicled if Dr. Agnew's Cure for
the Heart were used.

Spring
Medicine

Your blood in Spring is almost certain to
be full of impurities—the accumula-
tion of the winter months. Bad ven-
tilation of sleeping rooms, impure air
in dwellings, factories and shops, over-
eating, heavy, improper foods, failure
of the kidneys and liver properly to do
extra work thus thrust upon them, are
the prime causes of this condition. It
is of the utmost importance that you

Purify
Your Blood

Now, as when warmer weather comes and
the tonic effect of cold bracing air is
gone, your weak, thin, impure blood
will not furnish necessary strength.
That tired feeling, loss of appetite, will
open the way for serious disease, ruined
health, or breaking out of humor and
impurities. To make pure, rich, red
blood Hood's Sarsaparilla stands un-
equalled. Thousands testify to its
merits. Millions take it as their
Spring Medicine. Get Hood's, because

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 the only pills to take
with Hood's Sarsaparilla.

Bearing the Cross.

Every shade of self-denial, from the
pettiest denial of our appetites to the
martyr's mangled and scored human
form, is all included in bearing the
cross, the least because He has com-
manded it, and He, for His own love's
sake, accepts it. All crosses are pre-
parations for heaven; for though we
know not its unspeakable joys or
wherein they consist, this we know:
that we must learn to do His will on
earth as it is done in heaven, to be
like the blessed spirits who do His
pleasure, swift and instant as the
lightning, to count nothing labour,
toil, or cross, which is to do His will.
This portion of the cross has a blessed
privilege, in that it is taken willingly
in obedience, not simply borne willing-
ly, as the chastisement of disobedience;
it is taken in order, in what little way
regenerate man is capable of, to be like
his Maker; it is taken out of love to
Him and to do His commandments.

Walter Baker & Co., Limited.

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.

Raindrops.

O merry sparkling raindrops,
You glimmer as you fall,
And all the little flowers
Will hear your joyful call.
You bring glad news of summer,
Of birds and blossoms fair,
Of fields and blooming meadows
That lately were so bare.

"Good morning," sing the raindrops,
While falling from the sky;
"We cannot tarry with you,
But quickly hasten by.
For we must wake the flowers,
And swell the little stream,
Then onward to the river
With a sparkle and a gleam."

Volcanoes.

I told you a little about earthquakes last month. I was reading the other day about volcanoes. You have all heard of the terrible eruptions of Mount Vesuvius, and have heard of the ruins of Pompeii. Well, I read that a house in Pompeii had been discovered long after the great eruption of Vesuvius, that had evidently been in a state of repair when the volcano-storm buried it. Painters' pots and brushes and workmen's tools were scattered about. Spots of whitewash starred wall and floor. Pots and kettles had been bundled up in a corner all by themselves. Dinner, however, had not been forgotten. A solitary pot stood on the stove, and there was a brown dish in waiting before the oven, and on the dish a sucking-pig, all ready to be baked. But the oven was already engaged with its full complement of bread, so the sucking-pig had to wait; and it never entered the oven, and the loaves were never taken out till after a sojourn of seventeen hundred years. The pig and the bread had been there since November 23rd, A. D. 79. M. Filorelli added the loaves to his museum at Pompeii, twenty one of them, rather hard, of course, and black, but perfectly preserved.

Pompeii is about ten miles from Naples, and at the foot of Vesuvius. Its walls were once washed by the waves, but the sea has long retired to some distance. The Pompeians were surprised one night in the year A. D. 79 by a terrible explosion and an eruption of smoke and ashes, which completely buried the whole city, and covered the surrounding country with dismay. After fifteen centuries had passed, a countryman, as he was turning up the ground, accidentally found a bronze figure. This discovery excited the attention of the learned, and further research brought numerous productions to light. The buried city has been again uncovered, and stands amongst other cities as much a stranger as any of its former occupants would be among his descendants of the present day.

—We read that the Jews had no dealings with the Samaritans. This was because the devil had dealings with both. He is the great accuser and divider of those who should be brothers. How he wastes energy; how he raises up envy, hatred, and malice, and destroys that union which is strength, and which should characterize Christian work! Rather let us imitate Louis XII. Before coming to the throne, he had many enemies. When he became king, he caused a list to be made of his persecutors, and marked against each name a black cross. His enemies fled, but the king sent for them to come back, saying that he had put a

cross against each name to remind him of the cross of Christ, in order that he might try to follow the example of Him who prayed for His murderers.

Peterborough, Oct. 22, 1896.
To Messrs. Edmansson, Bates & Co.,
Toronto.

Gentlemen,—I take great pleasure in testifying to the merits of Dr. Chase's K. A. L. Pills. They prove themselves to be just what they are recommended for, and are one of the best selling pills that I have ever handled.

J. D. Tully, Druggist.

—Seek your life's nourishment in your life's work. Do not let your occupation pass you by, and only leave you the basest and poorest of its benefits, the money with which it fills your purse.

Scurfy Head.

If a child's head is scurfy, do not comb the hair, which is apt to scratch and irritate the scalp, but brush gently. After washing the head thoroughly, dry it, and apply Dr. Chase's Ointment.

—To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.

Souris, Man., Sept. 21, 1896.
Messrs. Edmansson, Bates & Co.

Dear Sirs,—I find your goods taking remarkably well with my customers and they appear to give every satisfaction, as indicated by the fact of our having sold one-half gross of your Kidney-Liver Pills alone during the month of August. S. S. Smith, Souris, Man.

—There are many people in the world who spend the first half of their existence trying to taste all the sweets of life, and the second half in trying to get the tastes out of their mouths.

Listowel, Sept. 22nd, 1896.
Edmansson, Bates & Co.,

Gentlemen,—I have pleasure in saying that Dr. Chase's Ointment, Pills and Catarrh Cure and Linseed and Turpentine are selling well, and are giving every satisfaction. Many of my customers have spoken highly in their praise. Yours truly,
J. A. Hacking.

—Strive for that serenity of spirit that will enable you to make the best of things. That means contentment in its best sense.

Health's Paradise

Regained after Twenty Years' Torture From that Dread Disease, Catarrh—
Hon. Geo. Taylor of Scranton, Pa.,
Tells the World what Dr. Agnew's Catarrhal Powder Has Done for Him.

I was a martyr to catarrh for twenty years—tried every known remedy, but got little or no relief. Was troubled with constant dropping in the throat, terrible pains in my head, and my breath was very offensive. I was induced to give Dr. Agnew's Catarrhal Powder a trial, and the result was magical. The first application cleared my head instantly. I persisted in its use, and to-day I am a cured man, and it affords me pleasure to lend my testimony.

The Little Picture.

Did you ever see a man taking a photograph of some church or view in the country? He put his curious box standing up in front of the scene, and he opened a little window, and in a few moments he shut it again; and next day he had a beautiful little picture of the church, or mountain, lake, or tree.

The view was very large, but the picture was not bigger perhaps than a page of this little book. In the little picture you could see the same things (only smaller) which you would see if you went to the window of your room and looked out.

One was large, the other was small, but in both the same things appeared.

I often think the "Belief" or "Creed," which we say in church, is like that little picture, while the Bible is like the wide view. We have in the Creed all the great things the most important things—which we have in the Bible.

Once on a time, before men learned to print books, Bibles were very scarce and very dear, and most people could never have one at all. And even now when you have your Bible, you know it takes a long time for a child to read it all through; but you can say your Belief, in the words of the Creed, in two or three minutes.

It is very nice to be able to say over about the Father who made us and all the world, all the bright seas and fields below, all the blue skies above, and the sun and stars over all.

It is pleasant to be able to repeat those words about Jesus Christ, God's Son, who came down to be the Saviour of all mankind: who was a babe once, and then a man; who died to save us, and rose again the third day, and went to heaven to pray to His Father for us.

These things we read about in the Bible, as well as about the Holy Ghost, the forgiveness of sins, the Resurrection of the Body, and the life everlasting; but it would take a long time to teach them all to a poor, ignorant child, or a heathen, unless one could say the Creed, and learn and teach about them in a few words.

The Creed was made by holy men who lived about the time of the apostles, St. Peter, St. Paul, and St. John, were teaching.

I am glad I have that little picture of God's great Book, and I will whisper "I believe" as I lie down upon my pillow, and I will thank God that I know about my Father, and His Son, and the Holy Ghost. There are millions of poor heathens who have not heard these things, but I have been taught them, and "I believe." How glad I am that I have been taught the Creed.

An Old Custom Revived.

It used to be the custom—we read about it in story-books, and many of us have seen it, as children, in our homes—for the house-mother to have a little tub of hot soap-suds brought her on a tray after each meal. She would then gather up the silver, the glass, and the frail china cups and saucers, which were the delight of her heart, and with a little handled dish-mop she would wash them, dry them on a linen cloth, and herself see to putting them away. These nice dishes were never trusted to the hands of the servant, and that is why so many of grandma's tea-sets have come down to a younger generation without crack or nick.

This custom is being revived, and every young housekeeper feels that her housekeeping outfit is incomplete without the cedar tub, dish-mop and tray. The enjoyment of possession is enhanced a hundred-fold when one takes the care herself of her precious belongings. In some homes where there are growing daughters, the eldest takes this work from the mother, and makes the dining-room furnishings her especial care. It is her first practical lesson in housekeeping. But, whoever does it, it is a pretty custom, and an economical one as well; for the pretty china and delicate glass will last much longer for the gentle treatment it will receive from the appreciative hands of its owner.

Piles Cured in 3 to 6 Nights.

Dr. Agnew's Ointment will cure all cases of itching piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures Tetter, Salt Rheum, Eczema, Barber's Itch and all eruptions of the skin. 35 cents.

—He is happy whose circumstances suit his temper, but he is more excellent who can suit his temper to his circumstances.

BUTCHERED OR BURNED?

We read with horror of the cruelty and butcheries of Gen. Weyler in the fair Isle of Cuba, but little reck we of the ravages of that more direful King of Grave-Fillers, KIDNEY DISEASE, here in our midst.

People of high and low degree drop into graves on all sides of us daily from Kidney Trouble. We incur it ourselves. We encourage it. We do everything but cure it.

Yet there is a cure, pleasant as a May morning. Sure as fate. Infallible as heredity. Before this wonderful remedy, the agonizing tortures of Kidney Ills vanish like a snowflake in a fiery furnace.

This cure, of which we sound the praises, is DODD'S KIDNEY PILLS. Yet not alone we, but every one who has tried them. One hundred per cent. of cures we record. Here are examples:—

W. F. Smith, 16 Carrol St., Toronto, says:—"I have taken eight boxes of Dodd's Kidney Pills, which have cured me of Heart Trouble, Pain in the Back and Dizziness, after other treatments had failed."

D. J. Kenney, Queen's Hotel, Mount Forest, says:—"Have suffered greatly from Nervousness, but information as to the effects of Dodd's Kidney Pills in such cases led me to use them, with the result that I am cured."

Louis H. Bounsall, 573 King East, Toronto, says:—"Had been troubled for several months with pain in my Back and Kidneys which prevented my entering in bicycle events, but am in the ring once more after using three boxes of Dodd's Kidney Pills."

Mr. James Stokes, Deseronto, Ont., says:—"From the first box taken of Dodd's Kidney Pills I found relief, and hundreds here, knowing me for the past fifteen years, can vouch for my cure of long standing Kidney Trouble."

Chaffing.

The talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little minds and ungenerous tempers.

PILES—ITCHING, BLIND AND BLEEDING—CURED in three to six nights. Dr. Agnew's Ointment is peerless in curing. One application gives instant relief.

Some people speak as if hypocrites were confined to religion; but they are everywhere: people pretending to wealth when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.

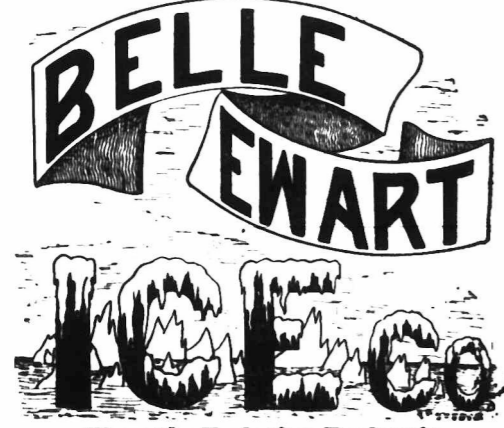
HEAD RELIEF IN 10 MINUTES.—Dr. Agnew's Catarrhal Powder gives almost instant relief and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis, and Catarrhal Deafness.

In the sight of God, greatness does not depend on the extent of our sphere, or on the effect produced, but on the power of virtue in the soul, in the energy with which God's will is performed, the spirit in which trials are borne, and the earnestness with which goodness is loved and pursued.

BIRTHS.

ROY.—On Tuesday, April 27th, at Wallaceburg, Kent Co., Ont., the wife of Rev. F. E. Roy of a son.

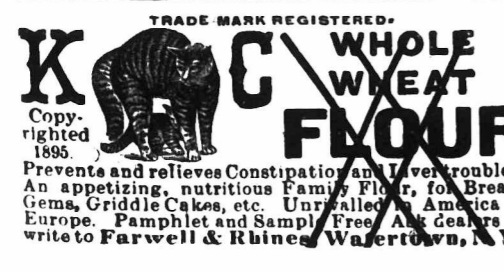
JONES.—April 28th, at Christ Church Rectory, Tara, Bruce Co., the wife of the Rev. J. W. Jones of a daughter.



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THE CITIZENS' SUNDAY CAR ASSOCIATION

W. R. BROCK, Chairman. GEO. H. BERTRAM, Vice-President. H. F. WYATT, Secretary.

MANIFESTO.

TORONTO, April 28th, 1897.

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

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

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

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

4. That, as the employees of the Street Railway Company are prevented by special by-law from working more than six days in the week, and as the enforcement of this by-law is under heavy penalties in the hands of the Civic Authorities, it is evident that, in this respect, working men are thoroughly protected.

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

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

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

The undersigned will be glad if those who sympathize with these views will, by their vote at the polls, try to give them effect.

- List of names and addresses of members of the Citizens' Sunday Car Association, including Wm. M. Fahey, Jno. W. Brown, John Ellis, Dr. J. H. Burns, A. A. Bond, Alexander Manning, Chas. Fowler, Dr. Geo. R. Parkin, John Gray Gibson, Fred Sole, Chas. Townsend, J. O. Buchanan, J. J. Kingsmill, F. M. Bayne, Thomas Fenwick, R. R. Lockhart, Jno. J. Dixon, Michael Ryan, Peter Small, Fred J. Lumsden, W. F. Dineen, Wm. Alexander, Raymond Walker, W. H. Best, W. F. Dill, H. Budd, A. L. Malone, Frank Dineen, George H. Roberts, D. S. Barclay, R. Taggart, J. H. Plummer, J. R. Bond, J. W. Langunier, John N. Neill, J. W. Beatty, Geo. R. Hargraff, Thos. C. Smith, W. and E. A. Badenach, J. A. Dwyer, J. A. McDonagh, Joseph Wrenn, J. Raine, J. Casey, Thos. Merrett, A. Bourden, Will M. Moylan, F. B. Lockwood, A. A. S. Ardagh, Chris. T. Hohe, Joe Cottrell, Thos. Collins, George H. Dill, W. J. Franks, E. Powell, F. O. Cannon, J. Grayson Smith, Jas. J. Warren, W. N. Miller, W. G. H. Lowe, Fred Bayliss, Strachan Johnston, R. D. Stovel, E. A. F. Miles, W. H. Pearson, J. P. Hodgins, Arthur M. Scott, E. C. Rutherford, Jas. Pearson, A. W. Croft, H. McIntosh, Jno. L. Coffee, Jno. A. Sinclair, Jno. M. McFarlane, Hy. D. P. Armstrong, H. Mathews, Geo. Pepper, Dr. E. H. Scadding, W. Jas. Cooper, Geo. Dunstan, F. E. Galbraith, Giles H. Williams, W. G. Thurston, K. C. Marshall, A. White, E. W. Cox, Noel Marshall, R. M. Simpson, J. R. Warwick, G. H. Barnett, S. F. McKinnon, Jno. Keith, M. Sloane, A. W. Godson, Jas. A. Glover, H. P. Davies, F. B. Polson, W. A. Medland, W. K. McNaught, E. R. Thomas, E. A. Simpson, Sir Frank Smith, A. J. Boyd, J. A. McAndrew, W. J. Tremear, F. McPhillips, H. S. Watkins, A. Darling.

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Apply for Calendar to MISS GRIER, Lady
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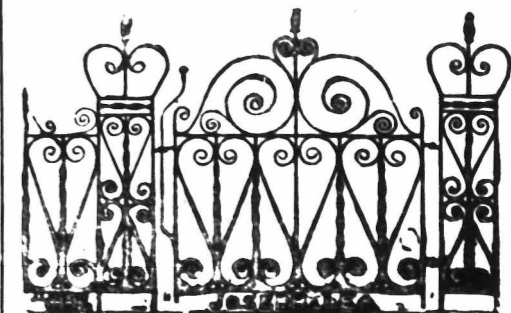
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