

Canadian Churchman

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

Vol. 18.]

TORONTO, CANADA, THURSDAY, APRIL 28, 1892.

[No. 17.]

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Forms of tender, containing full particulars relative to the supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted. The lowest or any tender not necessarily accepted.

L. VANKOUGHNET,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs,
Ottawa, March, 1892.

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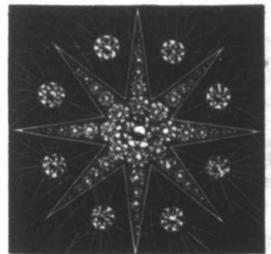
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Canadian Churchman.

TORONTO, THURSDAY, APRIL 28th, 1892.

Subscription, - - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

May 1.—SUNDAY AFTER EASTER.

Morning.—Num. 20 to v. 14.

Evening.—Num. 20. 14 to 21. 10; or 21. 10.

"A CENTURY OF SURPRISES," Mr. Lias says, this nineteenth century of ours is, but "it would be one of its most remarkable events, if sensible and unprejudiced Englishmen should be found, after examination, to accept the dicta of a critic like Wellhausen—whose book literally bristles with unproved assertions."

"PRO CATHOLICA FIDE" is the 'certain sound' trumpeted by the motto of that admirable publication, the 'occasional paper' of Mattawa Mission—Rev. R. W. Samwell. The Bishop of Niagara, and many other conservative and loyal dignitaries of the Canadian Church, bear testimony to the value of this mission work.

ADULTERATION OF WINE.—New York (see *Christian Intelligencer*) drinks 100 times as much 'port' wine as Oporto can produce, and twice as much 'madeira' as Madeira produces! Cider, rain water, sulphuric acid—mixed, flavored and colored 'to taste'—can be made to simulate any brand of any vintage. Profits immense!

INFANT COMMUNION.—The interesting survival of this ancient usage in the Greek Church is attracting considerable attention at present. Following closely upon the "confirmation" of the infant, the practice is kept up on each succeeding Easter Monday, Holy Innocents and Whitsunday—and at some other times as well.

"A NEW ORTHODOXY" (?) forms the title of an interesting article in the *New World* (Boston), from which it appears that the so-called 'Evangelical Churches' are becoming rapidly infected with German socialism on the subject of the Scriptures. The "Modern Athens" is a natural place for new things to flourish—while they are new!

"A SUBTLE MANICHEISM" is declared to lurk in the rigid enforcement of the rule of fasting communion,—as if there were something essen-

tially evil about ordinary unconsecrated food, which makes its presence before Communion detestable and almost sacrilegious. Even such a wholesome sentiment and practice may be pushed too far.

"A NEW CHRISTIAN CASUISTRY" is the *desideratum* advanced by Rev. Charles Gore in a recent lecture to brother clergymen in the St. Paul Chapter House. His subject was "The Social doctrine of the Sermon on the Mount," and his argument went to show the need of adapting the lines of Gospel doctrine and practice to the wants of modern life.

THE GRINDELWALD CONFERENCE ON REUNION is gradually taking shape, and bids fair to be a very real contribution to the settlement of the question. The Bishops of Ripon and Worcester, as well as Archdeacon Farrar, are among the most prominent members from England; and the idea is beginning to attract serious and widespread interest on the Continent.

DISSENTERS AND LENT.—The leading 'Congregational' community in New York this year adopted the idea of Lent—as 'an observance of a large part of Christ's Church for self-denial' purposes—and utilized it on their own lines, advising self-denials, curtailment of luxuries, money saving for "Easter Offerings," to be devoted to the causes of religion. This is common sense.

MEDICAL VIEW OF FASTING.—"Eat nothing whatever till sundown or at least midday?—I would say that to carry out these suggestions for 40 consecutive days every year, will permanently weaken the digestive powers, and consequently the capacity for work, mental and bodily, and also the control of the temper, for dyspeptics are usually irritable."—G. B. in *Church Bells*.

LUNCHING IN A CATHEDRAL!—A strong protest appears in the *Rock* against the practice, too common among the sightseers at St. Paul's, of "taking a snack" in a quiet corner. Our contemporary uses wholesome words of deprecation, and urges "perfect decorum—the fitness of things—perfect quietude." Church history and reverence—things are improving in certain quarters!

THE DAKOTA CATHEDRAL CAR forms the central object of an illustrated article in *Church Bells*. It is curious how the genius for adapting ancient needs to modern forms gains 'kudos' everywhere in the wide world. The inventive power is a great factor in modern life and business: inventors such as Edison are the heroes of the passing hour. They rival the busy bee in "improving."

ROMAN FASTING differs in different dioceses and localities—very properly, 'according to circumstances.' 'An early snack,' consisting of 2 oz. of bread or dry toast with one cup of (milkless) tea, coffee or cocoa: a 'square meal,' with meat or fish at midday: and in the evening, six ounces of bread with butter, milk, or fish. Here is a specimen—and not a bad specimen!—of their Lenten diet.

WELLHAUSEN receives scorn and caustic criticism from the Vicar of St. Edward's, Cambridge—Rev. S. S. Lias—in a recent article. The English critic recommends to the German "a little more familiarity than his writings display with

the facts of contemporary history" to that which he criticizes so nonchalantly and conceitedly, without 'deigning to give a reason' for his cool assumption.

CHURCH LITERATURE TOO DEAR.—To judge from recent newspaper comments, it seems as if publishers have been taking advantage of the zealous call for religious literature to make all they can out of as little as possible—charging a shilling for a pamphlet that costs them a penny to print! The mischief of such a practice is that it terribly restricts circulation. But there are two sides to the question!

"THREE HOUR" SERVICES have become so general, and so widely appreciated on Good Friday, that the practice may be considered a *fait accompli* among the observances of the Church. It has "come to stay." Under the circumstances, provision should have been made for doing well what otherwise had better be left undone. The balance of pious opinion is in favour of read discourses, rather than extempore.

NEED FOR CHURCH HISTORY.—It makes one open his eyes to read in the *Rock* a strong plea for "higher educational effort on the lines of Church history—the unhistorical Roman Catholic theory. The idea of the Roman Catholic Church had its foundation in the False Decretals of the ninth century—the present form of the Romish Church is little more than three centuries old." Fighting on solid ground at last!

"ROMAN CATHOLICISM OR CHRISTIANITY?" is the question which C. M. S. Missionaries propound for East Africa. The expression is hardly justifiable—bad as the Romanists are! "The mental condition of Mr. Pillington," says the *Church Times*, "which places Christians in one category and Roman Catholics in another, precisely indicates the whole tenor and bearing of C. M. S. work . . . a narrow type."

"THE CHURCH OF THE HEAVENLY REST," as a title or nickname, has become a byword in America—not that we suppose the original church of that name deserves to be singled out as a model of indolence or inactivity; but the title was too temptingly suggestive, and "lent itself" so gracefully to the idea, that it had to go. Moral: be careful in choosing names for churches as well as babies—they may be misused!

NINE O'CLOCK CELEBRATIONS—as distinguished from earlier and later ones—were strongly advocated, not only as convenient, without being too "trying" for fasting communicants, but as being specially appropriate at the hour of the crucifixion and of the descent of the Holy Ghost. So argued Bishop Sparrow in his *Rationale upon the Book of Common Prayer*, 1668. The habits and methods of modern life have caused variation.

"ALMOST THE GREATEST HARDSHIP OF THEIR LIVES," writes a quondam Romanist priest in regard to the efforts of Romanist priests to "live up to" the rule of fasting communion. He says that the strain of this austerity is so great that many break down altogether and ruin their health permanently. Others evade the rigour of the rule by heavy suppers late the night before. There should be reason in this as in other things!

OBJECTS TO BEING "TICKETED," does Arch deacon Sinclair: but he goes on to say (in an interview): "The Evangelical party are not so numerous now as they once were, and they have fewer leaders. Their position has been somewhat impaired by the policy of the Church Association . . . they have very few theological colleges—five. I do not know of any more—also deficient in literature. As to those who are called 'Broad Church,' not a party at all."

"MARRIAGE AND DISEASE" forms the subject of a capital treatise on hereditary disease, by S. L. K. Strahan—both M. D. and barrister. It is easy to transmit disease by marriage—hard to eradicate it by careful living: yet "by a steady virtuous life, a strict observance of the laws of health, proper care in the selection of a partner, a man or woman with a bad 'family history' may 'live down' the evil inherited, and leave an 'unencumbered estate' of health to his posterity."

RECTORS, WARDENS, AND OFFERTORY COLLECTIONS.—The frequency (almost weekly) with which questions on the relative rights of parish functionaries in the matter of church collections, recur in certain Church papers, would lead one to infer a large amount of haziness in the minds of Church people—and yet the fundamental rule of the Rubric is clear and precise. The Rector (subject to approval of the Bishop) has the dominant power of disposal. Churchwardens assist him.

SACRILEGE.—We are surprised to find in the *Free Press* of Forest (Ont.) reference to an 'Easter Floral Concert' to be held in Christ Church (!) on 19th April. A long programme is published, showing a curious medley of sacred with secular numbers. To read of such a desecration in Canada is like a return to the 'dark ages' of 100 years ago. Even the English *Rock* recoils in horror now-a-days from such very 'unevangelical' proceedings. Have they not houses—despise they the Church of God?

MATTAWA MISSION.

The Church in Canada is rich in missions of a thorough-going primitive type, full of the rough realities and genuine feeling of life. In the backwoods, people do not trouble to wear any "yeneer" over their natural habits and feelings. It is as good as a breeze blowing straight from the "old piney woods" to read, once in a while, an unvarnished account of some instance of this Canadian realism. Just now we have to hand, in the pages of the Mattawa "occasional paper," a capital illustration both of the work and how to describe it. In the fore front of the picture, we note the fact that this mission of Mr. Samwell embraces no less than seven townships, any one of which would make a large ordinary country parish. But this mission is by no means "ordinary," it is quite extraordinary. A mission priest who looks westward 22 miles and eastward 22 miles at principal outstations, cannot let much "grass grow under his feet." Three days tramping through bush and swamp presently issues in the discovery of sixteen scattered families: and the next thing is Church service established in somebody's home. The "missionary horse" becomes a great necessity, and a church—if it be only of logs—cannot long be delayed. For a while priest and people may shiver within literal touch of a roaring stove; but, under the energetic guidance of the Rector of this wilderness, the gradual accumulation of little comforts and decencies soon tells. Even Mattawa homes have not escaped bad

trade and la grippe—those twin visitations of 1891-2. A kind of specialty at Mattawa is the system of "Associate" Lay Helpers, who ultimately, after wholesome training, blossom and develop into full fledged deacons and priests. In the current paper a racy vernacular account is given of the experience of a London "destitute," who turns up in the backwoods presently with a healthy and happy family of 27 members! Among such people work is very real and may become very thorough. We read, for instance, "All of the settlement who are of sufficient age are communicants." There is little room for excuses, evasions and subterfuges among such people: they are in too close contact with nature and God. The Bishop of Niagara comments on a log church "but there was no mistaking it for anything else than an Anglican church." The Church must assert herself in such places.

THE LATE LORD BISHOP OF QUEBEC.

The beloved Bishop is in Paradise, in joy; his Diocese is in mourning. The Bishop worked to the last—enduring to the end, a true apostle. In Lent he was busy in Quebec with a number of confirmations, and delivered a course of sermons on Friday evenings in St. Matthew's church, of which his only son, Rev. Lennox W. Williams, M. A., is Rector. On Palm Sunday he held a confirmation in St. Matthew's in the morning and in Trinity in the evening, and it was noticed then that he was suffering from a severe cold. Notwithstanding, he held a confirmation service in the cathedral on Tuesday in Holy Week (his last service). On Easter Sunday, when the prayers of the congregation of St. Matthew's were asked for him, every one present was shocked by the sudden news of his serious illness. All that the best medical skill could do for him was done, and he passed peacefully away at 4.30 p.m., on Wednesday, April 20th. The Holy Eucharist was administered to the Bishop on Tuesday by his son and Chaplain, the Rev. Lennox W. Williams, M. A., and his Lordship was conscious until three hours before his death. Immediately after the news of his death was made known, the bells of the English Cathedral, St. Matthew's and St. Peter's churches were tolled for the rest of the afternoon. The following interesting sketch of his life and work is from the pen of the Ven. Archdeacon Henry Roe, D. D., Bishop's Commissary:

"James William Williams, son of the late David Williams, Rector of Banghurst, Hampshire, was born at Overton, Hants, in 1825. His father's cousin, the saintly Isaac Williams' the poet and profound expositor of Holy Scripture, and the equally well known Archdeacon Sir George Prevost, who had married Isaac William's sister, were his god-parents. Thus the link of his connection with Quebec was forged at his baptism, for Sir George Prevost was an intimate friend of Bishop Mountain, and probably his advice had a good deal to do with determining his godson to cast in his lot with the colony over which Sir George Prevost's father had been Governor-General.

James Williams was educated at Crewkerne School, Somerset. At the age of seventeen he went out for three years with a party of engineers to New Zealand, where he met Bishop Selwyn, whose noble character and work made a deep impression upon the young man. Returning from New Zealand he went to Oxford, entered at Pembroke College, took a good degree in 1851, read for Holy Orders, and was ordained Deacon by the great

Bishop Wilberforce of Oxford in 1852, and priest by the Bishop of Bath and Wells in 1855. He served as curate first at High Wycombe, and afterwards at Huish Champflower, Somerset. In the interval between the two ordinations he was for two years assistant master in Leamington College. In 1854 he married Anna Maria Waldron, of Willescombe, Somersetshire. Two sons were the offspring of this truly happy marriage, one of whom survives, the Rev. L. W. Williams, rector of St. Matthew's, Quebec. In 1857, Mr. Williams came to Canada. The Lennoxville Grammar School, founded in 1845, simultaneously with the College, had, after a career of much prosperity and usefulness, broken down and remained closed for three years. In 1857 it was decided to re-open it, and Mr. Williams was elected rector. The restoration of a school under those circumstances was, it need not be said, a difficult task; but it soon became apparent that in Mr. Williams, Lennoxville had obtained no ordinary schoolmaster. The school rapidly filled up. In 1861 it was removed from the old building in the village, now become quite inadequate, to a large handsome new school erected on the College grounds. And in 1868, when the rector was called to a higher office, the school was filled to overflowing with 150 boys. These were days to which all the Old Lennoxville Boys, who are fortunate enough to date within the period, look back with peculiar pride and affection; and a permanent memorial of the great services then rendered to the Lennoxville School by its head master was erected in 1888 in the "Bishop Williams wing." This was burnt down last year and replaced by the still handsomer Bishop Williams Hall, in 1891.

In January, 1863, Bishop Mountain died, and the Synod was called together to elect a successor. Two names were put forward, those of the Rev. Armine Mountain, and Bishop Anderson, of Rupert's Land. But when after many ballots it seemed that neither could be elected, ballots for Mr. Williams began to be cast by those who knew his worth, and grew rapidly until on the evening of the first day's balloting he obtained the required two-thirds majority, whereupon his election was made unanimous.

The administration of the Diocese under Bishop Williams has been eminently successful, and its progress in all that outwardly indicates prosperity remarkable. The *Public Memoir* of the Church Society, published this week, gives full details and abundant proof of this remarkable growth. The Diocese, though enormous in extent, has a very limited English-speaking population, and of them only about 25,000 belong to the Church of England. During the twenty-nine years under review, the Diocese has lost largely by emigration, and the city of Quebec, the only place of any wealth in the Diocese, has been, especially its Church population, very materially weakened in numbers and in wealth. At the beginning of this period, the Diocese had only just seriously entered upon the arduous work of learning to support itself, having hitherto depended almost exclusively upon the great Church Society in England. There was not one self-supporting parish. Bishop Mountain had been rector of Quebec, and spent the whole of his salary as rector, some \$8,000, in augmenting the incomes of the city clergy. Thus by his death the city parishes lost and had to make good to the clergy at once, \$8,000 a year. Outside the city of Quebec there were then 84 missions, the clergy of which did not receive on an average a hundred dollars a year from their own people, the bulk of their income, in

many cases the entire salary, being derived from the Society for the Propagation of the Gospel. The admirable organization now known everywhere as The Quebec System had been devised, and a canon embodying it enacted by the Synod immediately preceding Bishop Mountain's death. The most valuable feature in that organization, that of Parish assessments paid into and salaries paid in full out of the Central Treasury, was due to the wisdom and foresight of Bishop, then Mr. Williams.

Under this organization, while the diocese has, at least in the city, declined in wealth, and while the grant from the Society for the Propagation of the Gospel has been reduced one-half, from \$10,000 to \$5,000, thirteen of the thirty-four missions have become self-supporting parishes, and eleven new missions have been established. Perhaps the most satisfactory feature of this rapid growth is that under it the salaries of the clergy, not promised but paid, have increased from a dead level of one hundred pounds sterling to a scale of from \$600 to \$850 per annum, graded according to term of service. Forty-eight new churches and twenty-seven new parsonages have been built.

Local endowments for thirty-five parishes, which now amount to upwards of \$90,000, have been founded. A Pension Fund for old and infirm clergy, founded twenty-five years ago, on the 25th anniversary of the Church Society, at Bishop Williams' suggestion, as a thank offering for the many blessings which had accrued to the diocese through the society, now has a capital of \$85,000, under which pensions varying from \$400 to \$600 per annum, according to length of service, are now being paid. A prosperous fund has been established for helping the clergy to educate their children. The Widows' and Orphans' Fund is in a most satisfactory condition. The endowment of Bishop's College has been about doubled, almost exclusively from contributions within the Diocese. Still more satisfactory is it that side by side with this splendid provision for the material prosperity of the Diocese itself, has grown the missionary spirit. Abundant proofs of this might be offered, but let one suffice; no less than \$3,500 has been sent out of this poor Diocese to help in the missionary work of the Church during the last year.

Turning now to the progress of the Diocese under Bishop Williams in higher things, one feature at once suggests itself—its religious unity and freedom from party spirit. The two addresses presented to the Bishop at his anniversary celebration, made reference to this happy state of things, and traced it directly to the Bishop. The address from the laity of Quebec gives the following admirable expression to what is universally felt: "The brotherly union and harmony amid inevitable differences, so conspicuous in the Diocese of Quebec, testify to Your Lordship's administrative capacity, comprehensive sympathy and fatherly kindness; while the spirit of diligence in Church work which exists among us is the result, in a great measure, of this absence of party spirit, and of your own influential example."

The supreme importance of spiritual and personal religion was stamped, it may be hoped indelibly, upon the Diocese of Quebec by its saintly pastor, Bishop Mountain; and Bishop Williams has ever followed closely in the footsteps of his illustrious predecessor in urging upon his clergy to make the progress of their people in spiritual things ever first in their thoughts and efforts. Moving expression is given to this view in the Bishop's sermon, or rather charge, delivered to his clergy at the opening of

the synod of 1888, a sermon which it could be wished were in the hands of every clergyman in the Dominion. Towards promoting the revival of personal religion and deepening the religious life, much use has been made of parochial Missions in the Diocese of Quebec, of late years. The marvellous effects produced by Archdeacon Wilberforce's Mission, in the City of Quebec, in 1880, led to the appointment of the Rev. Isaac Thompson as Diocesan Missioner for the three years following, with the happiest results. It is perhaps chiefly this character of the Church, as evidently seeking first spiritual results, which has made her work in winning the American and Americanized sectarians of the Eastern Townships so successful. These efforts have always met with the most practical encouragement and warmest sympathy from Bishop Williams.

Little space has been left to speak of the many other lines of influence along which Bishop Williams' Episcopate has left its mark. His sermons, especially in the Cathedral, where he preached regularly when in town every other Sunday morning, were always appreciated by that cultured congregation, and have been a real power for good. His labours in behalf of higher education, both as President of Bishop's College, and as Chairman for now many years of the Protestant Committee of the Council of Public Instruction, have been incessant and invaluable. By the laity, especially the educated laity, much confidence was felt in his justice, good sense and sound judgment; he was entirely trusted, and had but to ask for what he saw the Church needed to get it. His social influence, combining as he did so remarkably, genial playfulness of manners, the kindest humor, and an un-failing store of anecdote, with intellectual powers and wide literary culture, was unbounded. And here it would be wrong to pass over the admirable helper he has always had in Mrs. Williams, who was mentioned, as was deserved in both the addresses to the bishop, as "having ever shown herself ready to second the bishop's efforts in all that tends to the welfare of the Diocese and the comfort of both clergy and laity;" and as having won "the heartfelt gratitude" of the Diocese "for her graceful and unvarying kindness and hospitality, and for the deep interest she has ever taken and has so abundantly manifested in all good works."

In this her hour of sorrow and trial, Mrs. Williams has the warm sympathy not only of this community, but of members scattered over the whole Diocese who have known her for so many years through the many charitable works and almsdeeds which she did.

In his answer to the address of the Synod of 1888, Bishop Williams speaks of "the unwelcome conviction obtruding upon him that his faculties for sustained exertion are growing less." He adds, "I shrink from the thought of hanging on with impaired powers, a weight and a drag upon the Diocese;" but concludes with the hope that "the failure of his strength to work and his strength to live may come together." The good Bishop's wish was granted him. There has been no failure in his strength to work, when his strength to live suddenly gave way. The mental eye undimmed, the keen intellect, the sound judgment, the beautiful play of kindly feeling, the beautiful felicity of expression were all there. His friends can think of him to the last as at his best.

The close of Bishop Williams' Episcopate very nearly coincides with the close of the first hundred years of the Diocese of Quebec itself. The Church of England in this Diocese has been fortunate in its Bishops, all of whom have been not only hale,

but profoundly religious men. It would not be too much to say that Bishop Williams, in his character and ministry has not fallen short of the three able and godly Bishops who preceded him. That indeed may be safely said; and even more,—that in him the Church of England in Canada has lost not only one of its most beloved, but one of its ablest Bishops."

BROTHERHOOD OF ST. ANDREW.

A combined meeting of the Toronto Chapters of the Brotherhood will be held in St. Luke's School House on Thursday, May 5th, at 8 p. m. Addresses will be given on "Four Brotherhood Characteristics—Manliness, Enthusiasm, Fraternity, Loyalty."

DOES GOD CARE ?

BY THE REV. A. W. SNYDER.

You have often heard it said, no doubt, that it is of little or no importance what a man believes, or what Church he belongs to. Very likely you have heard it said that "a man can be a good Christian without belonging to any Church." The common notion is that, at least, it does not matter what Church you belong to, that is, on principle it does not matter. It may, indeed, matter much on other grounds; it may make a difference socially or in the way of business or politics, but the world will not forgive you the moment you take or defend your position on principle. It is perfectly willing that you should join any Church you like, or, if you cannot find one that you do like, that you should make one, but only if it be a mere matter of preference. If you like, you may have a two-fold, or a three-fold, or a thirty-fold order in the ministry; you may have whichever suits you best, just as long as there is no principle in it. You can adopt any creed you like, or, if you choose, make a new one altogether, so long as it is not of binding obligation upon any one. You can have two Sacraments, or seven, or seventy, if you do not claim that they are "generally necessary to salvation." In short, popular opinion will allow you to believe what you like; join whatever Church you like, and have it ordered and governed in any way you like, provided it is a matter of preference and not of principle. A prominent preacher only gave voice to the popular opinion when he said—"In the great day of account the Judge of quick and dead will not ask men what they thought about baptism, or what Church they belong to," etc.; and this saying was immediately quoted, with commendation, far and near. But what authority has this Dr. Blank for such an assertion? None; not the slightest. Certainly no Scripture authority. In the popular use of the word, men mean by "Church" a religious society or organization, no matter what it is, or when or by whom founded, or what it teaches. And Dr. Blank assures us that "in the great day of account the Judge of quick and dead will not ask men what they thought about baptism or what Church they belonged to." In other words, he means that these are matters of little or no importance. But if the Bible goes for anything in deciding the question, these are matters of importance. Nothing is more certain, from the teaching of Scripture, than that God does care what Church a man belongs to, and that the Judge of men does care what they think about baptism. There has been a Church or Kingdom of God among men from the days of Abraham down to our day. In the Old Testament we have the record of God's dealings with this Church of His. No man can read the Old Testament with any care, and still be of the opinion that God did not care as to whether men belonged to this Kingdom, or whether, belonging to it, they were true and loyal members of it. He certainly did care, much every way. Nor has it been otherwise under the Christian dispensation. St. John the Baptist came proclaiming the Kingdom. The Lord sent out the seventy to announce this Kingdom. After His resurrection, He most solemnly commissioned a ministry to go everywhere preaching, teaching, baptizing, that is, receiving men into this Kingdom; and He said expressly "He that believeth and is baptized shall be saved." When, on the day of Pentecost, men said—"What shall we do?" St. Peter said unto them, "Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And the Lord added to the Church daily such as were being saved."

We see then that it mattered much every way in that day what men thought about baptism and whether they were "added to the Church." And it matters just as much now as it did then. We can see why it matters, from the very nature of this Kingdom of God and the purpose of its institution;

for, as has been well said—"This Church is the dwelling-place of the Spirit of God." Through it all runs the divine power of that Spirit. The man in the Kingdom has the gifts of grace. He is in a realm of spiritual life and strength. He is surrounded and sustained on all hands, and from all the sources of worship, prayer, praise, and sacrament, by the living ties of spiritual power which flow from the Lord and Life-giver.

"For this Kingdom is not only a kingdom. It is not a mere polity. It is more than a mere society. This wondrous Kingdom is a living organism—a body—a living, growing, thinking, feeling, working body."

"The man inside is a member of that body. He partakes its force, its blood, its life. He is bound fast in his place and position to the whole, and the whole to him. He cannot suffer, but a thrill of pain runs through the vast whole. He is sustained by all the power of the great kingdom. He shares its life. He is victorious in the Omnipotent Spirit that makes him also the temple of God."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

St. Matthew's.—The holy season of Lent was, as usual in this parish, appropriately observed. Daily Matins and Evensong were said; on Wednesdays at 7.30 p.m. the Litany was sung. On the Friday evenings at 8 p.m. the Lord Bishop of the diocese preached a course of sermons on "a contemplation of certain events in Our Saviour's Life." On Sunday mornings the curate, Rev. T. A. Williams, preached a course on Church Principles, and on the Sunday evenings the rector preached a course on "The Responsibility of Man." During Holy Week there were Matins at 7.30 and 10.30 a.m., except on Thursday, when there was a celebration at 7.30 a.m. At Evensong at 5 p.m. the story of the Cross was sung, and a course of sermons at 8 p.m. by Canon Richardson, on "The Events of Holy Week." On Good Friday, in addition to the other services, "The Three Hours, with Meditations on the Seven Words from the Cross." All the collections on Good Friday were devoted to Bishop Blyth's mission to the Jews.

The Easter festival was begun by choral Evensong at 8 p.m., Easter eve, with a short reading by the rector. The altar and font were handsomely decorated with rich flowers. On Easter day there were three celebrations at 5, 7.30 and 10.30 a.m. There were about 400 communicants, of whom the majority communicated at the early celebrations. The 7.30 celebration was fully choral, and immediately after the consecration the *Agnus Dei* was sung. At 4 p.m. the "Story of the Resurrection" was sung, and at 7 p.m. there was a choral Evensong, but owing to the great sorrow of the congregation on account of the serious illness of the Lord Bishop (for whose recovery prayers were offered), the usual *Te Deum* at the close of the service was omitted.

QUEBEC.—The Easter services in the other churches in the city were bright and joyous; most of the churches were handsomely decorated, and there was a large number of communicants.

Easter Vestry Meetings.—*The Cathedral.*—Messrs. Edwin James and E. J. Hale were respectively selected Rector's and People's churchwardens. Select Vestry, Messrs. R. H. Smith, Hon. E. G. Joly de Lotbiniere, R. Turner, W. M. McPherson, E. E. Webb, T. H. Norris, C. P. Champion, J. C. More, R. R. Dobell, J. Dunbar, Q.C., Dr. H. Russell and H. M. Price.

St. Matthew's.—There was a very largely attended meeting. On motion of Hon. Geo. Klinnie, Q.C., seconded by C. Judge, Esq., the following resolution was adopted, "That in the absence from this meeting of the rector, on account of the illness of the Lord Bishop of the diocese, this meeting be adjourned till Monday, May 2nd, and that this meeting desire to express their sincere sympathy with the Lord Bishop and his family."

St. Peter's.—E. T. D. Chambers, Esq., and A. Borland, Esq., were re-elected wardens.

St. Paul's.—The retiring wardens were re-elected.

Trinity.—Messrs. H. Griffiths and T. H. Mahony were re-elected wardens. The announcement was made that Mrs. H. F. Wallace had donated \$500 towards the church debt, and a communion set was presented by the heirs of the late Rev. E. W. Sewell, M.A., proprietor of the church.

MONTREAL.

MONTREAL.—*Easter Vestries.*—*Christ Church Cathedral.* Wardens—W. S. Kerry, T. Hiam. Delegates—Mr. Justice Tait and Mr. R. Evans.

St. George's. Wardens—G. Smith, George Lightbound. Delegates—A. F. Gault, Richard White.

St. Martin's. Wardens—Mr. S. Bethune, Q. C., R. Wilson. Delegates—S. Bethune, J. P. Cleghorn.

Grace Church. Wardens—Henry Holt, Henry Powers. Delegates—Wm. McWood and George Outram.

St. Thomas. Wardens—Mr. Spicer, J. T. Gaffney. Delegates—Messrs. Drake and Slack.

St. James the Apostle. Wardens—W. D. Mackintosh, Edgar Judge. Delegates—E. P. Hannaford, J. W. Marling.

St. John the Evangelist. Wardens—Armitage Rhodes, A. G. Claxton. Delegates—D. R. McCord, W. S. Taylor.

Trinity Church. Wardens—Charles Garth, E. Bone. Delegates—A. Baile, Chas. Garth.

St. Luke's. Wardens—Thos. E. Lamb, James Elliot. Delegates—Dr. E. Blackader, Thomas Lamb.

St. Stephen's. Wardens—C. E. Cooke, G. Carson. Delegates—John O'Hara, James Oliver.

St. Jude's. Wardens—J. H. Redfern, John Forgrave. Delegates—James H. Redfern, Henry J. Mudge.

All Saints. Wardens—W. J. Brown, Horace R. Ridout. Delegates—Messrs. Swift and Seymour.

HOHELAGA.—*St. Mary's.* Wardens—James Jackson, Edwin Chippendale. Delegates—James Mitchell, C. E. Gault, J. Morgan.

ONTARIO.

OTTAWA.—*Easter Services.*—Christ Church was beautifully decorated with flowers and foliage, whilst the services were extremely appropriate. Both Archdeacon Lauder and Rev. Mr. Muckleston officiated at each service. The music was beautiful and appropriate, the entire congregation being surprised at the excellence of the boys' surpliced choir, numbering thirty, who took up the soprano and alto parts of the difficult anthem "Christ is Risen." The font was literally hidden among beautiful white lilies, whilst other emblems of this season were noticed all over the sacred edifice, which was crowded at each service. At the three morning services there was a large number of communicants.

St. John's, on Mackenzie ave., was thronged with worshippers at all the services. Within the altar rail the decorations were very beautiful, the flowers blending in harmony with the other appropriate decorations which had been placed in position for the occasion.

Grace Church.—The services were largely attended and were of a very exceptional character. The floral decorations were unusually fine and the musical portion was also of a very unusual nature. The new communion vessels presented by the ladies of the church were used for the first time. The choir under Mr. Rowe gave excellent satisfaction and proved themselves well worthy of the great praise rendered them by the congregation.

St. Alban's.—The beautiful little church of the Martyr was handsomely decorated with foliage, plants and Easter lilies, the altar and font being lavishly adorned. The early morning celebrations were largely attended, the number of communicants being unusually great. At matins at 11 a.m. the celebration was full choral.

St. George's.—Every available seat was occupied at all the services. The interior of the edifice never looked so handsome. It was beautifully decorated with lilies and flowers of all kinds, the altar rail being profusely covered. The musical service was of a very high order, every selection being rendered to perfection by the choir.

JANEVILLE.—*St. Margaret's* church was grand in lilies and other flowers for the Easter festival. The early celebration was largely attended. The choir under the lead of Miss Crouch, rendered the usual Easter hymns, and Miss E. Kate Crouch sang "Consider the Lilies." A special service for children followed. In the evening the hymns were repeated and Mr. Brown officiated.

PEMBROKE.—Lenten services, well attended, should lead to a bright, joyful Easter. As far as outward signs can tell, this has been the case in this parish. The church presented a beautiful appearance, being appropriately decorated. Large congregations attended the services, and 130 communicants received,

of whom 70 were at early celebration. The vestry meeting was most amicable, and appointed a strong committee to consider the question of the erection of a parish hall on the new lots. Income during the year \$2,260.

KINGSTON.—*St. George's Cathedral.* Wardens—Dr. E. H. Smythe, Dr. Saunders.

St. James.—Wardens—R. V. Rogers, E. J. B. Pense. Delegate—Hon. G. A. Kirkpatrick.

All Saints.—Wardens—Captain Wurtele, Leon Ton.

St. Paul's.—Owing to the absence of the wardens' financial statement, the vestry adjourned till Thursday evening. A meeting of the congregation then took place, at which W. H. Harner was elected the lay delegate to synod.

PORTSMOUTH.—*St. John's.*—Wardens—Col. Straubenzie, Thomas Evans. Delegates—J. B. Walkem, Samuel Watts, A. McLean.

CATARAQUI.—*Christ Church.*—Wardens—J. Northmore, W. Waddington. Delegate—H. Dalton.

BARRIEFIELD.—*St. Mark's.*—Wardens—Robert Gillespie, John A. Wilmot. Delegates—James Shannon, J. J. Wilmot, John Ruttan.

ODESSA.—Good Friday was properly observed here by the faithful. At the evening service there were over 60 people present, and Rev. Mr. Dibb preached on the words of the Creed, "He descended into Hell." The sermon, though rather longer than usual, was listened to with close attention throughout. On Easter Day the Sanctuary was tastefully, but somewhat sparingly, adorned with flowers. Happily we have white frontals for the Altar, Lectern, and Reading-Desk, and they make a great difference in the appearance of the church. The annual vestry meeting was held on Easter Monday evening, but was poorly attended. There was a big "How-d'ye-do" going on in an adjoining parish, and the priest of that parish had sent out personal invitations to a lot of our young people, and thus led them to neglect their duty to their own parish. It must surely injure the Church in the eyes of the Dissenters to see her priests and people in such unseemly haste to throw off the wholesome restraints of Lent—not to mention the fact that holding these socials and things directly after Easter must necessitate a good deal of preparation and "anxious thought" during Holy Week itself, and Easter Monday itself is a Holy-day of the Church, and a red-letter one at that. All this by way of parenthesis. The vestry meeting was opened with prayer. Present—Mr. Wm. Milsap, Mr. George Milsap, Mr. Harvey Shaw, Mr. Albert Booth, Mr. Robert Chance and Mr. Graham, and two or three ladies (God bless them!). No lay-delegates were appointed to the Synod, as (alas!) there was no one in the parish who had communicated three times during the past year. The sad part of it is that nobody seemed to think it a very sad thing. The mission has been vacant since last Easter, and the present clergyman (not Incumbent, let us hope!), who has only been in charge two months, is in Deacon's Orders only, so of course cannot celebrate. But one would think that a few of the people at least would have driven over to some adjoining parish occasionally to get the Bread of Life. We read with pious horror of the interdicts and excommunications in history, but how many people there are in this fair Dominion (aye, and Church people too), who are living excommunicate from the Church of God. The following officers were appointed: Mr. Albert Booth, people's warden; Mr. Harvey Shaw, clergyman's warden; Mr. Morley and Mr. Geo. Milsap, sidesmen. A cordial vote of thanks was passed to Mr. E. J. B. Pense, of Kingston, chairman of the Synod Committee on the Odessa church, for the kindly interest and practical help which he has given to this mission. It is sincerely hoped that after so much has been done by friends in Kingston and elsewhere towards this church, that the congregation will now set to work energetically to put the building in a proper and suitable state of repair.

Mr. Dibb has made a short report of the work done within the past two months, from which the following figures may be given, as of interest to our friends: Total Sunday services, 20; total Sunday attendance, 655; total Sunday offertories, \$19.93; average Sunday attendance, morning 26, evening 39-32; average Sunday offertory, a fraction under \$2, morning \$1.20, evening 77c.; week day services, not counting opening service or missionary meeting, 12; total week day attendance, 271; total week day offertory, \$5.49; average week day attendance, 22; average week day offertory, nine collections only, 61c.

In addition to the above figures the offertory at the missionary meeting amounted to \$3.58, and the parochial cards realised \$18.60 more for the same purpose.

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Easter most ha satisfact Lay De Warden St. Ja Grassett St. M St. P St. M L.D.—F St. Jo Jas. Wi son, Dr. All St L.D.—J St. Si Hodgins Drayton The E St. E —Willis St. P L.D.—J St. T L.D.—J St. J L.D.—J Gruchy St. C L.D.— St. S L.D.— Chur B. Fitz erstaff, Grao

STAFFORD.—St. Patrick's Church has the honor of having the first organ in the parish. It is hoped the other two churches will emulate the example of the members of St. Patrick's. Miss Mary Woods, of Cobden, and Miss Ida Macdonald, of Pembroke, played for the two first Sundays that the organ was used in March, and on the two first Sundays in April, local artists discharged the office very creditably. The present arrangement is that Miss Lizzie Macdonald and Miss Jennie Brown shall play the organ on alternate Sundays. The six lectures that the Rev. J. P. Smitherman delivered during Lent in St. Stephen's church were much appreciated. The study of Church History has a tendency to bind all parties together.

FRANKTOWN.—The busy season of Lent and Passiontide are past and gone once more, leaving behind, we trust, many blessings. Unfortunately our Rector was taken down with a severe attack of influenza the second week in Lent, from which he is not yet fully recovered. This put a stop to the week-night services for three weeks; but in Holy Week they were resumed, service being held every night, a suitable subject being discussed by Mr. Waterman at each service. Large congregations attended all the services held in the three churches of the parish on Good Friday and Easter Day; indeed, the attendance at every service during the past fortnight was most encouraging. On the night of Easter Day Mr. Waterman took as his text Hosea xiii. 14, and after speaking of the way in which our Risen Lord was the "plague of death," dealt at some length upon the blessed fact that "the Church brings before us 'at this season a living Christ, ever present in His Church, in His Sacraments; not, as some believe, 'a Christ who died 1800 years ago, and left us only 'an example to follow, a memory to dwell upon, and 'a book to wrangle about.'" The offering for the day (\$8.00) was given to Widows' and Orphans' Fund of the diocese. On Monday the annual Vestry Meetings were held, at which the following gentlemen were elected as lay delegates to the Synod:—Messrs. D. Edwards (St. James'), Jas. Prescott (St. John's), Geo. Leach (St. Bede's). It was decided unanimously that all arrears of Synod assessment should be paid at once, and that the laity of the parish should be represented at the approaching Synod. On Tuesday in Easter week the Rev. Rural Dean Nesbitt preached an eloquent sermon at Evensong, on "The life which was (and is) the light of men" (St. John i. 4), preparatory to the celebration of the Lord's Supper, which took place the following morning, the Rural Dean being the celebrant. Sunday Schools are being organized in each of the three congregations; that in connection with the parish church being held on Saturday afternoon, for the convenience of the rector, who, otherwise, would not be able to be present. The Wardens for Franktown this year are Messrs. Jno. Hughton and D. McCarty (re-elected). Mr. John Flemming, who for a long time has filled the office of people's warden, resigned that position, and is taking a well-deserved rest from parochial worries.

TORONTO.

Easter Vestries were well attended, the meetings most harmonious and the financial statements very satisfactory. The following are the Wardens and Lay Delegates elected in the city. W. stands for Wardens, L.D. for Lay Delegate.

St. James' Cathedral.—W.—R. N. Gooch, Colonel Grassett.

St. Matthew's.—W.—Noel Marshall, J. B. Vick.

St. Peter's.—W.—E. T. Carter, W. A. Geddes.

St. Margaret's.—W.—Herbert Parsons, A. Harvard. L.D.—Beverly Jones, H. T. Beck, T. H. Ince.

St. John the Evangelist.—W.—C. W. Postlewaite, Jas. Wilson. L.D.—A. W. Boswell, Q. C., James Wilson, Dr. M. Harman.

All Saints.—W.—George Goulding, E. Perryman. L.D.—James Haywood, W. Logan, Dr. A. R. Pyne.

St. Simon's.—W.—Dr. E. H. Kertland, Frank S. Hodgins. L.D.—A. McLean Howard, Philip H. Drayton, Harry Symons.

The Epiphany.—W.—Thomas Maclean, J. S. Lockie.

St. Barnabas.—W.—Dr. Lennox, Mr. Bovell. L.D.—William Miles, Frank Wootten, J. Donaldson.

St. Paul's.—W.—John G. Greay, W. R. Smallpiece. L.D.—Messrs. Roof, Caldecott and Jenkins.

St. Thomas'.—W.—Walter Perrin, R. Greenwood. L.D.—Justice Street, D. W. Saunders.

St. Matthias'.—W.—W. N. Pepler, John Spink. L.D.—A. H. Lightburn, George Verral, John DeGruchy.

St. Cyprian's.—W.—David Orr, P. J. L. Smith. L.D.—W. G. Smith, F. J. Goodman, D. Drover.

St. Stephen's.—W.—W. A. Brown, William Cooke. L.D.—J. H. Paterson, J. D. Oliver, W. A. Brown.

Church of the Ascension.—W.—Thomas Langton, J. B. Fitzsimmons. L.D.—Kivas Tully, Robert Bickstaff, T. D. Delamere.

Grace Church.—W.—H. C. Fortier, Baldwin Jacks.

L.D.—Thomas Kennedy, Robert Birmingham, J. S. Barber.

Trinity Church, King St.—W.—J. J. Davis, A. E. O'Meara. L.D.—C. R. Cooper, T. McIlroy, E. N. Trent.

St. Mary Magdalene.—W.—Dr. Pringle, E. Ristall. L.D.—Capt. C. G. Harston, J. A. Fowler, J. Foote.

Holy Trinity.—W.—William Hill, F. Hall.

St. Anne's.—W.—E. J. Voss, T. N. Sampson. L.D.—James Armstrong, W. Medland.

St. Mary's.—W.—G. G. McKenzie, E. Dawes, L.D.—Messrs. Kirkpatrick, Dawes and Sheppard.

St. Bartholomew's.—W.—T. Gadsby, F. Chessman. L.D.—J. Blacklock, Ex. Ald. Allan, E. L. Barstow.

Church of Redeemer.—W.—Robert Parker, Wm. Monkhouse. L.D.—A. H. Campbell, Alfred Wilson, W. G. Storm.

St. George's.—W.—S. Bruce Harman, George P. Reid. L.D.—C. R. W. Biggar, G. F. Harman, Frank Arnoldi.

St. Phillip's.—W.—W. D. McPherson, Dr. T. Millman.

Church of the Messiah.—W.—A. J. Parker, J. Jackes. L.D.—C. K. Unwin, J. D. Armstrong, J. Patterson.

St. Luke's.—W.—F. W. Harcourt, R. Russel Baldwin.

St. Mark's.—W.—Fred. Kelk, B. Goodman. L.D.—John Dennis, James Scott, I. J. Cooper.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for the Rev. J. G. Brick, Peace River, Athabasca: Mrs. Robert Gooderham, Toronto, \$25.00; Bible class of St. Mary Magdalene, Picton, \$15.00; Young Ladies' Society of St. John's church, Stratroy, \$10.00.

W.A. appeal for Diocesan Mission Fund debt.—Acknowledged previously, \$62. Newcastle, W.A. (additional), 50c; St. Stephen's, Vaughan, W.A., \$2.75; M.R., \$1.00; St. Stephen's, Toronto, W.A., \$3.10; Innisfil W.A., \$5.00; Stayner W.A., \$13.00.

His Lordship the Bishop arrived safely from England, last week, much improved in health by his three months stay in Europe. On his arrival at the station, he was met by a number of clergy and friends.

Society of Systematic and Proportionate Giving.—A conference in connection with the above society will (D.V.) be held under the auspices of the synod committee of the diocese of Toronto, on Friday evening, May 13, 1892, in St. Philip's lecture hall, St. Patrick street, corner Spadina avenue. The Lord Bishop of the diocese will take the chair at 8 p.m. sharp. It is expected that the following will take part in the proceedings: The Bishops of Huron and Niagara, the Revs. Rural Dean Forneret and Wade, Dr. Mockridge, W. C. Allen, and Messrs. Baldwin, Dymond, and Dr. Millman.

All are cordially invited to attend. A collection will be taken up to defray expenses. J. Fielding Sweeny, Organizing Secretary, S. and P. G., Diocese of Toronto.

EAST TORONTO.—*St. Saviour's.*—During Lent there were special services on Wednesday evening, when Rev. Dr. Gammack preached upon the six topics: How do I know that I am a Christian? Prayers out of a book, Why? Can we believe too much? The Gospel, is it true? What is a member of Christ? and Repentance, how a change of heart? On Sunday evening the subjects selected were of a similar and useful character. Why should I go to church? Why do I belong to the Church of England in Canada? What is meant by the Church? &c. On Easter day the services were very well attended, and the singing particularly good, there being thirty men and boys in their surplices and cassocks in the chancel, which was neatly decorated with pot plants and palms. For church and services there are no brighter in Canada, or more enjoyed by the people. The annual vestry meeting was held on Easter Monday, the Rev. Dr. Gammack in the chair. A general statement regarding the church and congregation was made by the chairman, and an auditor for the accounts was appointed to examine and report to an adjourned meeting. A choir fund was established for the payment of the choir-master, and similar purposes; there was also commenced a sinking fund for the extinction of the church debt. The general condition of the church was considered most promising. There were appointed Wm. Empringham, sen., and R. Needham, sen., churchwardens. Fred. Taber, Lay Delegate to the synod; Messrs. Hunter, Howard, Markle and Lightfoot, sidesmen. Mr. Barton, who has been a very careful and painstaking choir-master for the last eighteen months, is retiring, and the choir has presented him with an address and a large photograph of the clergyman and choir as a small token of their regard for him. His place is to be taken by Mr. Timms, who has come from the city to reside in East Toronto. There is every prospect of

the church's requiring an enlargement at no distant date.

ETOBICOKE.—St. George's.—Wardens—R. H. Tier, R. Walker; delegates, C. J. Musson, T. A. Tier, and T. Knight.

NORWAY.—St. John's.—Wardens, J. W. Millar, Ira Bates; delegate, Walter Darling.

MEDONTE.—The Easter vestries held in this parish were interesting and harmonious. The magnificent sum of \$3000 has been expended upon the erection of a new church, and the renovation of another since the year 1885, when the present Incumbent, the Rev. J. M. Jones, took charge of the parish. It is very few country parishes which have done as well in such a short time, and both the people and the Incumbent are to be congratulated upon their successful work.

KING.—*All Saints.*—Holy Week and Easter Day passed off very happily in this church. The ante-Communion office was said each night in Holy Week, followed by a sermon. On Good Friday night, a children's choir sang suitable hymns and the "Story of the Cross" very sweetly. At 10.30 a.m. on Easter day, a good congregation joined in the choral celebration, and 48 communicated. Rev. F. G. Plummer celebrated and preached. Evensong was bright and well attended. The church was prettily decorated with bouquets of Easter lilies, flowers in pot, and an evergreen lattice work on the east wall.

At St. Stephen's, Vaughan, there was choral Evensong at 7 p.m., attended by a large congregation. Rev. F. Heathcote sang the service and preached.

NIAGARA.

PORT COLBORNE.—The clergy of the diocese of Niagara, and others, who have visited the little parish of Marshville, will be deeply pained to learn that the handsome residence of Mrs. Lattimore was burned to the ground early on the morning of the 13th inst. Most of the contents was lost, including the communion set, which was a memorial of the late Mr. Haun. A new set of beautifully worked hangings also perished. These were a gift from Mrs. Councillor, of Petrolea, and were to have been presented as an Easter gift. While all who have ever enjoyed Mrs. Lattimore's hospitality will sympathise with her in the heavy loss she has met with, they will be glad to know that no lives were lost, but that all the household, which included several young grandchildren, were roused in time, and escaped unhurt. Not the least of the loss will be the destruction of the large primeval forest trees, among which the house had been built. Some of these it is hoped have escaped, but there are several which stood near the house that are utterly ruined.

CHIPPAWA.—Trinity Church never looked fairer than this Easter—the altar with its beautifully embroidered festal frontal, the gift of the Kilburn Sisters, and the fair white linen cloth, also their gift—the solid silver Eucharist vessels given "in loving memory of our blessed dead"—nearly every one who had friends at rest in this churchyard responding to the appeal of the rector's wife, whose efforts secured this memorial—the flowers so lovingly provided by Mrs. Lench for the chancel—the hearty services, large numbers who partook of the Sacred Feast, and unusually large offerings (the rector was not forgotten) for domestic missions—all made a very happy Easter.

NIAGARA FALLS.—The new bell for Christ church was successfully hung on Tuesday, April 12th, and was rung for services on Easter Sunday. The bell, which weighs 1053 lbs., is the Easter gift of the Sunday school, who raised the funds by Lenten savings. The hanging of the bell was superintended by Mr. W. Garden, and was completed without the slightest hitch. On one side of the bell is inscribed: "Rector—Stewart Houston, M.A., Canon. Wardens.—W. W. Woodruff, Alex. Fraser. Supt. S. S.—Joseph P. Brown. Secretary S. S.—W. J. S. Drew. The gift of the Sunday School children, Easter, 1892."

On the other side of the bell is: "Christ Church, Niagara Falls, Ont." "I call the living I mourn the dead."

WEST FLAMBORO.—*Christ Church.*—The services in this church were exceptionally bright and hearty on Easter day. The roads and weather being fine, the Church people turned out in full force, there being nearly 50 communicants, including the 8 a.m. and 11 a.m. celebrations. The church was beautifully

decked with Easter lilies, &c., most of which were brought from Hamilton by Mrs. Cockburn, who spared no trouble or expense in seeing God's House made beautiful for this festive season. The church in the evening was crowded, when there was a full choral service. During the offertory, Mr. Grey of Dundas sang a solo in an excellent manner. Our Chapter of St. Andrew's Brotherhood presented the church with a number of prayer books and hymn books for the use of strangers. What with these, and the pamphlet given of the evening service, visitors were well provided for. The ancient relic of a font (supposed to be about 1300 years old) has been set straight and had a pipe and stopper attached, so that now all water used for Holy Baptism runs down under the church, and we can dispense with the pudding bowl which formerly had to be placed in the stone basin on account of the latter not holding water. All we now require is a brass plate, to be placed on this treasured antiquity, setting forth its origin. Any one sending us donations for this purpose will receive a record of the origin of the font from Rev. Mr. Ross, the missionary in charge.

HAMILTON.—Of the services in the Anglican churches the most ornate and beautiful were those in the Church of St. Matthew. The Easter commemoration commenced with a plain celebration of the Holy Communion at 6 a.m. Another celebration took place at 8. At eleven o'clock the communion was a Missa Cantata, with full ritual accompaniment of incense and lights. The sermon was preached by Rev. C. R. Clark. In the afternoon there was a solemn Magnificat, with incense. A solemn evensong was sung at seven o'clock. The order of the procession was:—The Thurifer, with incense; the Crucifer, with processional cross, flanked by two acolytes bearing lighted candles; the choir followed, and in the midst of them were carried two handsome banners; following were the clergy and last the officiant, the rector of the parish, vested in cope and accompanied by his acolyte attendants. The Magnificat was solemnly sung before the altar, and the office was sung by the officiant, from the presbytery step, the book of common prayer being held in front of him by a boy, vested in purple cassock, and on either side the candle bearers. The rector, having removed his cope, preached from the chancel in the midst of the choir, a sermon from the text "He is not here, He is risen." The altar blazed with many lights, and the flowers about it were very handsome and had been selected and arranged with exquisite taste. The same services will be repeated next Sunday.

Some good music was heard in the Church of St. Thomas. In the morning Easter anthems and Stainer's "They Have Taken Away My Lord" were sung by the choir, besides the regular music appropriate to the occasion. The anthem in the evening was Christ, Our Passover, by Vogrich, and Mrs. Frank Mackel sang an Easter song during the offertory. The orchestra assisted at the evening service. Mr. Payne, the choir-master, directed the music of both services.

Nearly every church in the city was decorated with flowers in honor of the joyful anniversary, Easter lilies being the flower most generally used.

At *All Saints' Church*, the rector, Rev. Rural Dean Forneret, officiated at all the services, and the church was completely filled. The choir, under A. T.orton's management, rendered the special music in good style, the psalter being sung with marked precision, and Barnby's anthem, "Awake Up My Glory," with good tone and effect. The congregation joined very heartily in the singing of the hymns; and the evening service was brought to a close by the Hallelujah chorus as a voluntary by organist N. Dixon. —*Hamilton Spectator.*

HAMILTON.—*Easter Vestries.*—*Christ Church Cathedral.*—Wardens—George Roach, J. M. Lottridge. Delegates—Dr. Ridley, J. J. Mason, Dr. Gaviller.

All Saints.—Wardens—Frederick Snider, Charles Lemon. Delegate—James Walker.

St. Thomas.—Wardens—Richard Fuller, R. R. Morgan. Delegate—J. E. Bull.

St. Luke's.—Wardens—John Jackson, Benjamin Walling. Delegate—George Hewson.

St. John the Evangelist.—Wardens—Messrs. Mosure and Newman. Delegate—John Watt.

St. Mark's.—Wardens—T. H. Shouldice, J. Bailey. Delegate—Joseph Tinsley.

St. Matthew's.—Wardens—Thomas Irwin, James Burton. Delegate—William Hunt.

St. Peter's.—Wardens—Isaac Christian, J. W. Piercy. Delegates—Messrs. Hall, Piercy and Christian.

St. George's Chapel.—Wardens—Wilson Barr, J. R. Conway.

BARTON.—*Holy Trinity.*—Wardens—R. H. Merri-man, W. A. H. Duff.

GLANFORD.—*St. Paul's.*—Wardens—John Dalton, Thomas Brigham. Delegate—Henry A. French.

CAYUGA.—The Good Friday and Easter services were attended by very large congregations. The annual vestry meeting was held on the evening of the 19th inst. The report of the wardens showed that the finances of the parish were in a prosperous state, no debt existing, and a goodly balance remaining in their hands. G. Sackville Cotten, Deputy Registrar, was re-elected people's warden, and the incumbent again appointed W. C. Morson, manager of the Bank of Commerce, as his warden. A committee of seven was also appointed to take into consideration further improvements in connection with the church building, and to report on the same at a subsequent meeting of the vestry. A. K. Goodman, LL.B., was afterwards elected delegate to the synod for the ensuing three years.

NORVAL.—The services in St. Paul's Church on Easter Day were especially bright and attractive. At eight o'clock in the morning there was a celebration of the Holy Eucharist by the Rev. J. Fennell, of Georgetown, assisted by the Rev. T. L. Aborn, who is now in charge of the parish. The eleven o'clock, and also the one in the evening, were unusually hearty, the choir rendering their choicest music. The church, and particularly the chancel, were beautifully decorated with flowers, both cut and otherwise, the handsome bronze vase (the gift of the Rev. J. H. Ross, of Bullock's Corners) being used for the first time. On Easter Monday the annual meeting of the vestry took place, and a most favorable report was brought forward by the wardens; also a handsome balance shown. Mr. Henry Pettigrew was re-elected as people's warden, while the Rector appointed Mr. Frank McAndrew. Messrs. Robt. Glendinning, John Maxted, George Day, Jas. Fiddler and John Slingsby were appointed sidesmen, and Messrs. Wm. Thompson and Geo. Brain as lay delegates.

HURON.

BRANTFORD.—*Grace Church.*—The report of the Wardens showed the finances of this Church to be in a very satisfactory condition, revenue from all sources amounting to \$4,956 and expenditure to \$4,796. The Rector re-nominated F. T. Wilkes as his warden and the vestry elected Mr. Harry Genet as people's warden. A liberal provision was made to enable the Rector and assistant to take a holiday during the summer. A plan for completing the original plan of the church by the erection of a tower was adopted and a committee to that end appointed. It is hoped a peal of bells will follow. The Bishop of the diocese having recently delivered a series of very powerful discourses in Grace Church, was thanked in the following terms:

Moved by A. H. Dymond, seconded by Dr. Griffin, that the vestry is deeply sensible of and desires to express its grateful acknowledgments for the great interest manifested by the right reverend the Lord Bishop of the diocese in the spiritual welfare of this parish at all times, and desires particularly to thank his lordship for the course of eloquent and instructive addresses delivered by him in Grace Church during the recent Lenten season.

2. That this vestry fully recognizes the sacrifice of personal comfort and the amount of laborious efforts the series of visits to Brantford must have entailed on one so constantly occupied in most arduous duties as our beloved Bishop, and trust that the Divine blessing may abundantly follow upon the earnest preaching with which the large congregations attending the late services have been favoured.

3. That this vestry prays that his lordship may long be spared to further the cause of his Lord and Master in the diocese of Huron, and assures him that nowhere will his presence be more warmly welcomed than in the city of Brantford when his pastoral offices call him thither; that a copy of this resolution be signed by the rector and forwarded to the Bishop.

The following were elected delegates to attend the synod:—A. H. Dymond, Dr. Griffin, and W. F. Cockshutt.

GALT.—At the annual Easter Vestry meeting of Trinity Church, the rector, the Rev. John Ridley, presiding, the churchwardens' report for the year ending Easter, 1892, was read and adopted, the general affairs of the church making a fair showing, the receipts for the year amounting altogether to \$4,180. In the course of his remarks, the warden stated that the general finances of the church would doubtless show still better next year, as the people begin to realise more and more their duty of adequately supporting the church of which they are members. He also alluded to the envelope system, and expressed a hope that it would become more general, as its adoption would enable the churchwardens for the time being to meet the current expenses more readily. The following were elected by acclamation:—Rector's warden, Mr. C. R. Warnock; people's warden, Mr. A. Bisset Thom (re-elected); auditors, Dr. Wood,

Mr. A. D. Strong; delegates to synod, Messrs. R. S. Strong, sr., and J. Woods.

GALT.—The Easter services were very bright and hearty. Large congregations thronged the church from early morning. The attendance at Holy Communion was very encouraging. The church, as usual, was handsomely decorated. The Rev. J. Ridley, Rector, preached at Matins from Acts ii. 32, "This Jesus hath God raised up, whereof we are all witnesses." Rev. A. E. Miller, of Hamilton, who also assisted in the other services, preached in the evening. An early celebration having been held every Sunday in Lent (Whit Sunday excepted) with marked success, the rector announced on Easter Sunday that they would be continued all the year round. Henceforth, therefore, there will be a "weekly celebration."

SEAFORTH.—A chief feature of the Easter services in St. Simon's Church was the unveiling of the beautiful memorial window bequeathed by the late Ann Jenkin. The window is said to be one of the most beautiful in the west, and was erected by Mr. N. T. Lyon of Toronto. It consists of three panels, the upper parts being filled in with chaste designs. On the top is a cross partly concealed by the Greek letters Alpha and Omega; beneath this on the left is a representation of the font surrounded by water lilies; on the right is the chalice surrounded by the growing shub and cluster of grapes, significant of the two sacraments; of the figures that in the centre is our Lord Himself as the Good Shepherd, with the lamb in His arms; on the left is a figure of St. John, and on the right St. Thomas. The whole is beautiful and chaste in appearance. Underneath is the monogram: To the glory of God and in loving memory of Robert Jenkin and Ann Jenkin his wife, with dates of deaths.

On Easter day the services began with a celebration of the Holy Communion at 9 o'clock, and at the 11 o'clock service 88 partook of the sacrament. The singing of the choir was exceptionally good. In the afternoon was held a children's service, at which addresses were delivered by Mayor Holmstead and G. E. Jackson. In the evening the church was again well filled, when a very instructive sermon on the intermediate state was delivered by the rector. The offertory for the day was devoted to the rectory fund and amounted to over \$180.

ALGOMA.

PORT SYDNEY.—Mr. Dagg-Scott, of Toronto, has been appointed by the Bishop of Algoma to this mission, and consequently the Rev. L. Sinclair has postponed his intended visit on April 24.

RAVENSCLIFFE.—On Saturday, April 16th, the funeral service of Mrs. George Hopkins was conducted in the Church of St. John the Baptist by Rev. L. Sinclair. The respect to the deceased was demonstrated in the extra large congregation, many of whom came from a distance in other parts of the mission. Mr. Sinclair in his address called special attention to the swiftness and uncertainty of life. Mrs. Hopkins was a daughter of the late and well known Mrs. John Tipper, and died after a few hours illness, on the 13th inst., leaving a husband and a young family to mourn her loss.

RUPERT'S LAND.

BRANDON.—The Easter meeting of the parishioners of St. Matthew's took place on Monday evening of last week, the rector, Rev. G. Rogers, B.A., in the chair. The Hon. Judge Walker and Mr. A. Jakes were appointed wardens. The delegates elected to synod are Hon. Judge Walker, Mr. J. M. Kerchoffer and Mr. G. B. Coleman. The vestry men chosen are Messrs. Parker, Phillips, Kerchoffer, Butt, McLane, Cottingham, Coleman, Hesson, Hanbury, and Chancy. The wardens reported the past year to have been the most successful in the history of the church. The financial report showed that the revenue had increased \$1,000 during the year. And after paying all accounts and a mortgage of \$500, there is a cash balance of \$305 on hand. The meeting by a unanimous standing vote gave the rector an increase of \$300 in salary, and a bonus of \$100. Votes of thanks were tendered to the choir, the wardens and others.

British and Foreign.

NEW YORK.—The Church of the Redeemer, under the Rectorship of the Rev. Henry A. Adams, late of St. Paul's Cathedral, Buffalo, has taken a new lease of life, and now promises to be one of the most active parishes in the city. For some time it has been in a state the reverse of prosperous, and besides having a debt of eighty thousand dollars, has had a very slim congregation, and consequently, little or no prospects

of paying off the debt. Mr. Adams, during the six weeks that he has been Rector, has increased the congregation from eighty to five hundred, and is making a strenuous effort to increase the income of the parish. He has appealed for two thousand five hundred dollars to be laid on the plate Easter Day, and has every prospect of getting it. During Lent Mr. Adams has been preaching a course of sermons on "Life," in which many valuable lessons have been drawn from the Parable of the Prodigal Son. The Rev. Father Gamble, of the Church of St. Mary the Virgin, has accepted the position of assistant to Mr. Adams.

The new Church of Zion and St. Timothy is now completed and was used for the first time on Easter. The building is entirely free from debt. This has been in a great measure due to the energy of the Rector, the Rev. Mr. Lubeck. The latter is an Australian and a young man of considerable ability, and has shown great energy in keeping the congregation of Zion and St. Timothy united without a church building for two years. He begins his pastorate at the new church under the most favorable circumstances.

There is considerable comment in the city over the reported utterance of the Rev. Walpole Warren, Rector of Holy Trinity Church, that he would not become a naturalized citizen of the United States, as he preferred not to have a vote in such an immoral city as New York. It will be remembered that Mr. Warren was compelled to pay one thousand dollars when coming to the States from England, in accordance with the Alien Labor Act.

The Bishop of Mississippi, Dr. Hugh Miller Thompson, has been in the city for the past month holding confirmations for Bishop Potter, who is at present in Rome, Italy.

The Rev. E. A. Bradley, of Brooklyn, has been appointed to the new St. Agnes Chapel. This chapel was built by Trinity Parish at a cost of \$400,000, and is one of the most beautiful churches in the city.

The Rev. Robert G. Cope, one of the curates at the parish church, Great Yarmouth, has accepted work in the Archbishop of Canterbury's Assyrian Mission.

The Bishop of Chester has furnished an introduction to the life of the late Colonel Duncan, *Soldier and Citizen*, which is about to be published by Messrs. Kegan Paul, Trubner & Co.

A correspondent writes to the *Western Mail* that at the Bishop of Llandaff's recent ordination there were no less than three out of the seven deacons and two out of the nine priests who were ex-Nonconformist ministers who had been received into the Church by the Bishop during the last two years.

A New York Churchwoman offers the sum of \$5,000 towards the Cathedral, on the condition that the whole amount reach \$100,000 before January 1, 1893. It is now (including the offer) more than \$40,000 in cash subscriptions, and in money and land about a quarter million.

In a leading article entitled "Methodist Unprelatical Bishops," the *Methodist Times* advocates the establishment of a Wesleyan Episcopate on the "overseer" principle. The *modus operandi* suggested is to relieve the chairmen of districts from circuits and pastoral duties, so that they may fulfil "the office of a bishop, stimulating the circuits in turn by visiting them and by general oversight." Those chairmen of districts are, however, not to have conferred upon them "one iota of authority which they do not possess now."

The Combined Court of British Guiana has voted a sum of £2,000 to the Bishop, "in recognition of his Lordship's approaching jubilee—a unique event in the history of the colony—and as a mark of the reverence and esteem in which he is held." The vote is placed absolutely at the Bishop's disposal, but there can be little doubt that it will go towards the building of the new cathedral, the framework of which is now rapidly rising.

The Right Rev. Dr. Welland, Bishop of Down, Connor, and Dromore, is the fourteenth Bishop of the Church of Ireland consecrated since Disestablishment. The oldest Establishment Bishop is the Lord Primate, next to whom comes the Bishop of Limerick, and then the Bishop of Derry, being the three surviving Bishops who were in office when the Irish Church Act passed. The oldest Bishop conse-

crated since Disestablishment is the Right Rev. Dr. Fitzgerald Day, Bishop of Cashel, elected by the Synod, and consecrated in 1872.

In spite of his earnest appeal to be allowed to remain in his old charge, Dr. Herbert Vaughan, Roman Catholic Bishop of Salford, has been duly appointed Archbishop of Westminster. This is a choice that will be pleasing to English Romanists, though hardly so to the partisans of Home Rule. Dr. Vaughan is an Englishman, and the owner of a small landed estate in Herefordshire, but, unlike Newman and Manning, he was brought up in the ancient faith, having been educated at Stoneyhurst. He is just sixty years of age.

Mrs. Wilstach, formerly a Baptist, but a convert to the Episcopal Church in 1875, when she built Holy Trinity Church, Philadelphia, in memory of her daughter, who against her wishes had always been a Churchwoman, has left an estate (it is said) worth five million dollars and two hundred thousand dollars of specie for the endowment of Holy Trinity church and parochial agencies of every description.

Tilbury took advantage of a visit from the Bishop of St. Albans recently, to petition his Lordship for the restoration of its ancient Bishopric. Tilbury was the seat of the Bishops of East Saxia, first of whom was the famous St. Cedd, founder of the parish church. Bishop Festing told the memorialists that, while sympathising with them in their traditions, when he was in Essex he regarded himself as Bishop of Essex, and when in Hertford as Bishop of Hertford.

Nearly 700 sailors took the total abstinence pledge of the Missions to Seamen branch of the Church of England Temperance Society last year. Many abstainers were enrolled by volunteer Missions to Seamen helpers on board their ships when at sea, but the majority signed the pledge at the Seamen's Institutes and churches in provincial seaports. Over 1000 sailors were last year pledged in connection with the Mission to Seamen Church and Institute for Bristol Harbor.

Dr. Welland, the Bishop-elect of Down, Connor, and Dromore, was consecrated in St. Patrick's Cathedral, Armagh, in the presence of a great congregation. The ceremony commenced at eleven o'clock, and lasted until one. The choir, the verger, the vicars-choral, the Chapter, the Dean, the Bishop-elect, the Bishop of Ossory, and the Bishop of Kilmore, and their chaplains, and, finally, the Archbishop of Armagh and his chaplains, went from the west door in a procession to the chancel; the Archbishop then commenced the Communion service, and the responses and Nicene Creed were sung. The epistle was read by the Bishop of Kilmore, and the gospel by the Bishop of Ossory. The Bishop of Ossory preached the sermon. After Dr. Welland had been consecrated by the Archbishop, he took his place within the altar rails with the other bishops, and there was a celebration of the Holy Communion.

An interesting point which was recently raised in America has just been satisfactorily settled. Some months ago the Episcopal Church of Holy Trinity, New York, was prosecuted under the American Alien Contract Labour Law for engaging the Rev. E. Walpole Warren, an Englishman living in England, to be rector. The United States Circuit Court in New York fined the church 1000 dollars. On appeal, the Supreme Court at Washington has reserved this decision, declaring that the contract between the vestry and Mr. Warren does not violate the spirit of the law. We are glad, for the credit of America and American common sense, that this final decision has been arrived at. To permit the existence of a law which forbade a clergyman or minister in one country from being allowed to occupy any similar position in another land would be the height of folly. Protection—in trade—may or may not be good; but protection, when applied to men and women, to teachers, professional men, and others, is simply ruinous. The country which will suffer is the country which permits a protective tariff on able men from other lands.

The Benevolent Rich.—Mr. J. Pierpont Morgan has just made a magnificent gift—subject to certain easy conditions—a gift of half a million dollars—to the New York Trade Schools. These schools are intended "to help a man to do the work which he is most fitted for, and not to keep and encourage him in idleness"—which assuredly is the only true charity. The value of the work which Col. Auchmuty's schools are intended to accomplish is quite incalculable. Manual skill is, of course, indispensable; but it is not sufficient. A man should know the reason

of what he does, the principles which underlie the rules by which he acts; and this is necessary not only that he may do his manual work in the best possible way, but that he should be thoroughly alert in observing what hinders his work and how its methods may be improved. In short, such instruction as Col. Auchmuty's schools provide, and for the perpetuation and perfecting of which Mr. J. Pierpont Morgan has made so munificent a gift, is at the foundation of those ever new inventions on which our material prosperity depends. And we may notice, with just pride, the increasing liberality of very rich men for the promotion of the general well-being of the community. This liberality has, we think, been received with a far too grudging recognition, and we heartily unite in the well-deserved chorus of praise which welcomes the present more than princely gift.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Bishop Blyth.

SIR,—As the financial year in some dioceses ends on the 30th of April, will you kindly allow me to remind the clergy of the importance of sending the Good Friday offertories to the secretary-treasurer of the diocese before that day. A matter of no less importance, if they desire to help Bishop Blyth's mission work among the Jews, is to mark their cheques or remittances for Bishop Blyth, so that there may be no mistakes made.

J. D. CAYLEY.

April 22nd, 1892.

Danger and Duty.

SIR,—As certain Church papers in England and Canada are repeatedly publishing false and misleading statements concerning the "English Church Union," the following answer to them from the pen of the Rev. C. Gordon Browne, Sec'y of the Press and Parliamentary Committee of the E. C. U., will be worthy of reproduction in your columns. Yours sincerely,

H. H. A. ECKHARDT,

Corresponding Secretary of the E. C. U. in Canada. Quebec, April 19th, 1892.

A correspondent sends me a copy of a booklet bearing the title "Danger and Duty," and published by Kensit, of Paternoster-row, with a request that I would, through your columns, give the answer to certain false and libellous statements about the E. C. U. I do not ask you for space to answer the whole of the allegations contained in the pamphlet, but I should be grateful if I might reply to one or two points.

1.—"Its President, Lord Halifax, has avowed that [its] aim is reunion with Rome." Permit me to reply to this by quoting Lord Halifax's own words in explanation of a misconception of the speech referred to, given in a letter to Canon Hole, now Dean of Rochester, dated July 16, 1896: "I desire," he says, "reunion among ourselves, with our separated brethren at home, not by a sacrifice of the truth, but through the truth; and, in the same way, I most earnestly desire the restoration of visible communion between ourselves and the members of the Roman Church, not, as I have already said, by a sacrifice of the truth, but through the truth." The reunion of Christendom on Catholic principles is one thing, the revival of an appellate jurisdiction from Canterbury to Rome quite another.

2.—"Several of its members have declared their willingness to accept the supremacy of the Pope." This is simply false, and is best described in three letters; but even if it were true, the individual opinions of even "several" members would not commit the society.

3.—"The Confraternity of the blessed Sacrament . . . is working perpetually to bring back the Mass into the English Church." A somewhat absurd object, to "bring back" that which has never been lost, as the writer would surely acknowledge if he were aware of the simple fact that "Mass" is merely a short name for "the Order of the Administration of the Supper of the Lord!"

4.—The writer says that "one of the leaders of the party" said, "at an E. C. U. meeting at Clifton," that "the Bible was not generally necessary to salvation." This is an appeal *ad invidiam*, for in the sense in which the words were used they were perfectly harmless. When we remember that for 1,400 years it was impossible for the Bible or any part of it to be in the hands of more than a very few, until

the invention of printing made its multiplication easy, and yet the Church survived; and that there are even at the present day multitudes of languages spoken by Christians into which the Holy Scriptures have never been translated; and moreover, that it was not by a book but by oral teaching that the Apostles planted the Church all over the Roman Empire—the statement is seen to be the merest truism. The writer would, then, do well at this season of the commemoration of the consummation of Divine Love, to pray for a little share of that charity which "thinketh no evil."

Notes and Queries.

SIR,—Be so kind as tell us: 1. Is it correct for a layman to take the Burial service at a funeral?

2. Specially, should a student, where a clergyman could without difficulty be had, be sent by a rector, who is slightly on the sick-list, to officiate at a funeral?

3. Is there any sacerdotal function that a theological student may not perform?

LAYMAN.

Ans.—1. As the officiator at a funeral is uniformly called in the rubrics "Priest," which the American Prayer Book has changed into minister, and as there appears to be no relaxation contemplated by our diocesan synods, a layman is not eligible for this service. The guiding idea probably is for a celebration of Holy Communion taking place. In Edward VI.'s First Book there was a service provided for this celebration.

2. A student is no more than a layman, and the preceding must apply.

3. Most of our priests can do nearly all, if not quite all, that a Theological student can do!

SIR,—Who wrote the hymn, "When Morning gilds the Skies," and is anything known of the writer?

LOVER OF THE HYMN.

Ans.—It is a Lutheran hymn belonging to the last century. The translator was the late Rev. E. Caswall, a well known hymn-writer, who was a perpetual curate near Salisbury, and seceded to the Roman obedience in 1847. He was soon after received in Dr. Newman's Oratory at Edgbaston and died there in 1878. The hymn is a very beautiful one, and the original is *Beim frühen Morgenlicht*.

Sunday School Lesson.

2nd Sunday after Easter. May 1, 1892.

THE COMMUNION OF SAINTS.

Whom does the Church commemorate to-day? Who were they? Two of our Lord's Apostles. St. Philip, after the dispersion of the apostles, is supposed to have carried the gospel to Northern Asia, and to Russia; while St. James was first bishop of Jerusalem, and presided at the first Christian council. (Acts xv. 13.) (St. Philip, it is supposed, was crucified and stoned upon the cross, while St. James met his death by being beaten with a club, after being thrown from a pinnacle of the Temple in Jerusalem.

The Church observes Saints' days, in order to remind us that (1) the Church is one with the Church of former days; (2) to keep before us the examples of men of like passions with ourselves, who, by the grace of God, have triumphed over the power of sin and of Satan; and (3) to remind us that those who have died in the faith, still live "in Christ," and that "in Him" we are one with them.

The observance of Saints' days reminds us of this Article of faith.

"I believe . . . in the Communion of Saints." Let us see what this means.

I. THE COMMUNION OF SAINTS.

We speak of the Lord's Supper or Holy Communion. We read "The Communion of the Holy Ghost." (2 Cor. xiii. 14.) At the end of Matins, Evensong and Litany, we say "The fellowship of the Holy Ghost." "Fellowship" and "communion" mean the same thing, "being one with."

The word "Saints" strictly means persons "set apart," as in Holy Baptism, persons "set apart to be holy," and thence "holy" persons. All the baptised unfortunately are not holy. But they are members of the Holy Catholic Church—whose Head, Jesus Christ, is holy; and in the Church, God the Holy Ghost, who is holy, dwells. The Church is, therefore, the assembly of the Holy ones, the Saints. The Saints are all over the world. The Church is Catholic (universal.)

II. COMMUNION WITH GOD.

Good saints (those really holy) have communion with God (1 St. John i. 3.) (1) In obedience and sub-

mission to His will. (2) In prayer. (3) In Holy Communion (1 Cor. x. 16.)

III. COMMUNION WITH EACH OTHER.

St. Paul tells us how one with each other (Eph. iv. 3-6.) (1) One body, Body of Christ, i.e. the Church (Eph. i. 22, 23.) (2) One Spirit, "God the Holy Ghost who sanctifieth me and all the elect people of God." (3) One Hope (Titus i. 2.) (4) One Lord (1 Cor. viii. 6.) (5) One Faith (St. Jude 3.) (6) One Baptism, water in the Name of the Holy Trinity (St. Matt. xxviii. 19.) (7) One God and Father of all. This communion not broken by death, as the observance of Saints' days reminds us.

IV. THE BENEFITS OF THIS COMMUNION.

(1) In Union there is strength (Eccl. iv. 9-12.) Communion of Saints a *help* in fight against Satan.

(2) Being one with *holy* persons, living, and departed, incites us to *holy* living.

(3) Man does not like solitude, he loves sympathy. Happier when others with him. So remember that we are not alone in the struggle, but one with the faithful departed who have fought and won, and one with those still struggling on earth against the world, the flesh and the devil, makes us far *happier*, than we could be were we alone in the struggle, and how much happier to know that we are one in Christ with our departed friends.

The Communion of Saints is good for *help*, good for *holiness*, good for *happiness*.

"Oh, blest communion! fellowship divine!
We feebly struggle, they in glory shine,
Yet all are one in Thee, in all are thine.
Alleluia."

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XIX.

MISSIE'S FLIGHT.

Missie's brave heart was not a little cheered by that Sunday's service; it gave her something to think of for days, for it reminded her again of many of Jem's hopeful words, and her spirits rose; she felt too she had other Sundays to look forward to; she would go to church again. But on the next Sunday, and for many that followed, they were some miles from a church, and she had to give up her plans; it would never do, she knew, to make Joe angry by being out late. She must wait.

When she at last tried to slip away without his notice he followed her, and when she returned after a service, which had not helped her like the last, for she had understood nothing of the sermon, she found him in one of those blind furies which she had learned to dread with only too good reason.

Jenny had already suffered severely—it was so easy to find occasion of anger against Jenny—and when after a search she discovered the poor child bruised, shivering, and sobbing behind a bush, and she wailed out pitiful entreaties to Missie not to go away again or "father 'ud kill her," she snatched her gloves out of her pocket and threw them as far as she could. She too was in a passion, a passion of rebellion restrained only by pity for the sobbing child at her feet.

Joe raved all that evening of what he would do next time Missie went to church, and she heard now for the first time that the lady at Southampton had attempted to befriend her, that her pitying words had really meant something, and the knowledge that the "kind lady" had not really forgotten her, that she had wished and also been able to help her, cheered her now when her courage had fallen very low. She had then at least one friend in the world, and she saw at once what had made Joe Lovell so angry.

He was, of course, afraid, she told herself, of her making friends, for he kept on making threats of what he would do if any "gentlefolks or parsons" came "poking their noses round" his van.

After her passion was over, and she was able to think calmly, she stored all these words in her heart, and patiently began to make preparations to fulfil an idea which had suddenly taken full possession of her mind. From this time she steadily collected and secreted pence, carefully watching her opportunity of turning these into sixpences.

There was one way, at any rate, she told herself, that she could escape from Joe: if she had money enough she could go by train back to South-

ampton. It would be cruel to leave mother and Jenny; but if Joe touched her she would go. He could not beat Jenny more when she was gone; he seemed now often to beat the blind child just on purpose to spite her, and mother would take care she had enough to eat.

At times she was tortured by the thought that she was forsaking Jem's mother, when she had promised to stand by her; then, again, the longing for better things overpowered her, and she told herself she would grow just like Lisbeth and Ellen if she stayed with Joe, and Jem would not have wished that.

October found the family again in the neighbourhood of Guildford, where Nance had many old acquaintances, and one of the first things she did was to inquire at the post-office, as she had done so many times in vain, for a letter from her sister, but only to meet again with disappointment, one in which Dorothy alone shared.

Poor Nance was fast growing soured and depressed, a very different woman from the Nance of even a year ago, for Joe's tyranny was crushing her down, and his power of making her suffer through Missie both tortured and cowed her.

Soon after this the wail of an infant was added to the other sounds in the caravan, and another human life began, with nothing to welcome it; but in a few days poor Nance's maternal instincts revived, and she clasped her infant daughter with all the love which had been lavished before on others, nor was Dorothy long either in responding to this fresh claim on her affection; all helpless, ill-treated things had a place in her heart.

If Joe had welcomed his little daughter with any paternal affection, Missie might have found the baby a grievance; as it was, a few cruel words from him, and it became an object of her tender care—it was mother's baby. She named it Violet, and Violet the tiny black-eyed morsel of humanity was called. Soon Missie began to think it the most beautiful baby in the world.

"Couldn't we take it to church and have it christened?" she asked Nance eagerly one day. "Last time I went to church I saw a baby christened; I had seen it somewhere before. Ar'n't rich folk's babies always christened?"

"Yes, and Jem was christened too," replied Nance. "Where I come from all the folk's children were christened, rich and poor, and I thought an' my Jem thought, as how it might do our poor little Jem good, so he were regular christened in church, an' he lived and the others died."

"Perhaps that's why he was so good," said Dorothy. "I should like Violet to be christened."

"P'raps, there's no telling," said the poor mother, sadly. "I should like it too, but there, Joe won't hear of it; he don't want the baby to live, not he!" she added, bitterly.

"Do you think I was christened, mother?" asked Dorothy presently. "It was not often now that her thoughts went back to the romance of her early grandeur, but they did now, and she pictured herself a baby as small as the one she held, but decked in all the glory of fine clothes."

"Yes, for sure you was," said Nance, confidently, "but I don't know what they called you—some fine name very likely."

For some weeks little Violet was some solace to Missie, and then she began to be a fresh bone of contention. She was an ailing, fretful little creature, and her wail often made Joe savage.

Nance was soon much stronger than she had been for some time, and with her helpless infant to fight for, her courage came back, and she was inclined to stand at bay. The quarrels in the van soon became awful to witness; to subdue his wife's brave spirit, Joe again began to threaten Missie.

On leaving Guildford they had wandered into a part of the country which was strange even to Nance, and he loudly assured them that for the future they should go where he liked, which they knew meant that they should not even have the comfort of chance meetings with old acquaintance.

One evening in November Nance was feeling very despondent, with her baby in her arms, beside the stove, expecting the return of her husband, when Missie, who had long ago hung up the curtains round the van and gone to bed with Jenny and Prince, suddenly stood before her.

Her eyes were flashing with a fierce light, and her hands were trembling; she had hardly spoken

to Nance that evening since her return from a round in the neighbouring town with the donkey cart.

"Mother!" she said abruptly, and her voice shook.

"I'm off. I wouldn't go without telling you. I'm going to that lady at Southampton. I've got money. I'm going in the train; there's a train goes at seven to-morrow. Joe'll be drunk to-night, so he won't be up early. I met him in the town just as I was coming home; he says if I don't sing to-morrow at the 'Stag' he'll thrash me as sure as life, an' I believe he will."

She paused, but Nance said nothing; only gazed at her with dilated, imploring eyes.

"You'll be good to poor Jenny, mother. I know I'm best gone. Joe often beats me for my sake; kiss me now an' say good-bye, an' I'll never forget you, an' when I'm a rich woman you shall have all my money, an' Violet, if she grows big, she'll be your child. I mean you won't have nobody now you have her. Don't you cry, mother, you'll be better without me, and mind you don't say a word to Joe; he'll ask you where I'm gone, I s'pose, but I couldn't go without saying good-bye."

Here Dorothy paused and brushed away some tears, but still Nance did not speak, though her large frame was shaking with suppressed sobs.

"Don't cry, mother," said Missie, almost sharply. "it'll be better when I'm gone, and I shall grow wicked if I stay here. When I'm gone he'll have nothing to nag about: you know he nags 'bout me mostly. I'll get on, never fear. I'm not afraid; that lady will help me."

While her foster-child was speaking Nance continued to rock herself to and fro in an agony of grief; at last she found some words. "You don't know nothing about anything, Lil, darling, but you'll go straight to the lady, and you won't go to nobody else. You won't let nobody fool you," she said despairingly. "Whatever 'ud Jem say if he knew you was going away all alone?"

Joe's voice was now heard distinctly outside, and Dorothy peeped out of the door; he and another man were standing talking in the moonlight, and by their tones she knew that they were both more or less drunk, but she could not hear what they were saying.

She turned and kissed Nance, giving as she did so a loving glance at the sleeping baby in her arms; then she sprang silently down the steps, leaving the van door open, and crept under the curtain, shuddering and trembling.

Both Joe and the man he was talking to had stood with their backs to the van, but Joe might have turned round at the last moment.

Lifting the sacking which served her as a curtain a few inches, she sat listening with Prince's head in her lap; his ears were cocked, his faithful eyes well open; he, too, was listening, and now and then he muttered a smothered growl. Jenny slept profoundly.

The voices continued for some time, and then she heard the van door shut and the other man stumble off. She was very tired, but her eyes did not close even when at last she threw herself back beside the unconscious Jenny, and she lay still, listening.

After some time she heard the van door open softly, and her heart again beat fast, till Prince's tail moved slowly to and fro with a greeting which was never given to Joe, and then she guessed whom she would see, and unfastened the opening in her curtain.

Nance crept in, and clasped her foster-child in her arms. "You go, Lil, dear, and don't you fret about me. Joe won't hurt me, never fear; but you take these along with you. 'Tis those things you wore when you was a baby; see, I've tied them up. When the lady sees them she'll think a good deal more of you, and try to find out who you are. Jem said I ought to do it, and if they comes after me God knows I don't care; so never fear. Listen, there's the baby!" Nance put a small bundle, neatly tied up, in Dorothy's hands, and with another kiss disappeared.

(To be Continued.)

—Nearly everyone needs a good spring medicine, and Hood's Sarsaparilla is undoubtedly the best. Try it this season.

Let in the Sunshine.

Just as we open the windows,
To welcome the sweet fresh air;
Just as we draw the curtains,
To let in the sunshine fair:

Just as the grey cloud-shadows
That cover the eastern sky
Break and silently scatter,
When the morning hour is nigh:

Just as the flowers in the meadow,
That hang their heads all night,
Lift up and open their petals
At kiss of the sunbeams bright:

So, when the love of Jesus
Shines on the world around,
Shall my heart's casement windows
Curtained and shut be found?

Shall I not gladly open—
Tired of the dark and sin,
Tired of old faults and failings,—
And let the new light in?

"Looking Unto Jesus."

Yes, looking unto *Jesus*. What a glorious privilege! How the light breaks through and scatters the darkness as the penitent soul looks by faith to *Jesus* for pardon. What peace and joy comes to his sin-sick soul as he realizes that his sins are all forgiven, and that he is made a child of the King. What holy quietness and blessed rest come to the believer's heart as he presents his body to God a living sacrifice, and looks to Him to destroy all sin, take out all proneness to anger, pride, love of the world, enmity, and other evil things!

What love and gratitude flow from the soul as it finds deliverance from the power of darkness, and translation into the kingdom of God! In time of trouble and disappointment, what comfort we find in looking to *Jesus*! When temptations and trials come crowding upon us thick and fast, what complete deliverance we find in looking to *Jesus*! When our friends forsake us and prove untrue, how blessed it is that we can look to One who is always true, to One that sticketh closer than a brother!

In vain do we look to the world for joy or happiness. In vain do we look to the world for help in time of sickness, trouble, or death. But, thank God, we have One to whom we can look for life, light, joy, and salvation.

When the children of Israel were being bitten by the serpents, the Lord told Moses to make a brazen serpent and put it on a pole, and whoever was bitten, if he looked upon it, should live. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (crucified): that whosoever believeth in Him should not perish, but have eternal life."

"Dog Children of the Regiment."

These most useful animals of their race are not exclusively chosen from any special breed, as that course would at once cause them to be recognised, and to become a target for the foe whenever seen. Therefore the dogs who are to be used in military service as messengers, scouts, and sentinels, are chosen on account of the promise they give of 'individual merit,' and their tuition is begun as early as possible. Hence the dogs now to be seen in training at certain French and German military stations are of all sorts and sizes.

All are trained to silence—a most difficult lesson, and only learnt by long and patient teaching; indeed, it is at all times difficult to insure obedience when music strikes up, for the training poodles, fox-terriers, and collies are sorely tempted to give vocal accompaniment. Dogs selected for this service are thoroughly children of the regiment. They are never allowed to associate with civilians, or to let any man wearing an unknown uniform to approach them. They must not attack strangers, but are to keep at a respectful distance from all such. Thus their fidelity as letter-carriers is secured. When on sentry duty they are taught to warn their human companions of the approach of any strangers within 300 yards.

It might be feared that dogs so trained would obey only those soldiers who had special charge

of them. This, however, is not found to be the case. The dogs become quite regimental, and will accompany and obey any man wearing the uniform which they recognise as their own. Each dog has his regimental number on his collar. They can even be taught to obey men of other regiments in the same service, though an infantry dog could scarcely be expected to obey a cavalry master, or *vice versa*. In order to ensure a proper abhorrence of natural foes, the Germans furnish their dog-trainers with French and Russian uniforms, and the French, in like manner, now propose supplying their trainers with German uniforms, to be worn at every dog-drill by men thus attired to represent the foe. These, rushing out of ambush, endeavour to beat the dog, and so arouse his hatred, which will last when in his serious field duties he encounters one of the nation the pretender is impersonating.

Tidiness.

To have a "place for everything and everything in its place," is surely to have reached the limit of perfection in tidiness, and few of us—especially those who have boys and girls about them—can boast of anything at all approaching such order as that. We are pleased enough if we are so fortunate as to procure even surface tidiness. Anyone knows who has housework to do that it is not the big tasks of the day that run away with most of our precious time and still more precious patience, but to find books here, balls there, and caps and gloves everywhere is enough to try the temper of a saint? To come to the parlour or kitchen in the morning, and to be met with the sight of boots lying anyhow by the fireside, and open books and newspapers just as their readers left them the previous night, is trying, not a doubt of it. How the household cares would be lightened did the children but learn tidiness! It is no real saving of time either to hastily put things "by"—as we say—tumbling articles into a drawer or cupboard hurriedly until a future moment shall afford us leisure, when we might as well set each in its own corner. For when the need arises for the scissors, or thimble, or reel of cotton thus thrust out of sight, then we cannot remember where we put them, and hasty exclamations and sharp words very often arise to our lips. Tidiness should rule also in the setting of our table and the care of our clothing, as well as in every matter, big or little, that concerns us, even to the picking up of a needle or pin from the floor.

Cast a Line for Yourself.

A young man was wistfully watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with wholesome-looking fish, he sighed: "If, now, I had these, I would be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you do me a trifling favor."

"And what is that?" asked the other.

"Only to tend this line till I come back; I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile, the hungry fish snapped greedily at the hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, on presenting them to the young man, the old fisherman said: "I fulfil my promise from the fish you have caught to teach you; whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."

—Messrs. Hollinrake, Son & Co., who have been doing such a rushing business at Woodhouse's old stand, 125 and 127 King Street East, Toronto, have been opening during the past few days thousands of dollars worth of choice new spring goods, purchased by them in some cases at 50c. on the dollar. Their Millinery Department is replete with novelties of the season, at prices to please.

Maria Millis and the Young Earl.

One of the best and greatest men in England was the late Earl of Shaftesbury. He was well known through all the country as the helper of the poor and the oppressed. He took an active part in every good work. He was for years a blessing to the whole country; and every one who knew him was and is always ready to speak his praises. He was not only very good and great, but also very rich; and he used his riches to help others in many ways. But the Earl of Shaftesbury owed all his greatness, under God, to a poor servant girl.

When he was an infant his mother had a faithful servant girl in her family, whose name was Maria Millis. His mother appointed Maria to be the nurse of the young earl, and gave her the entire charge of him. She knew what an important position he would have to occupy when he grew to be a man, and she made up her mind to be faithful to the great trust committed to her charge. She felt very much as the mother of Moses did when God, through Pharaoh's daughter, said to her—"Take this child away, and nurse it for me, and I will give thee thy wages."

She was an earnest Christian, and she determined to do all in her power to make that child a follower of Jesus. She prayed for him continually with all her heart. She set before him a good example. As soon as he was able to learn, she taught him, in a simple and attractive way, the story about Jesus, and the truth wrapped up in that story. She kept on doing this very faithfully till the young earl was seven years old, and then she died. But the seed she had sown so carefully in his heart took root there, and sprang up, and brought forth abundant fruit.

He never forgot the example she had set before him, and the lessons she had taught him in those early years of his life. He became a Christian when he was quite young. He grew up in the way in which he had been so early led; and for years he was known and honoured all through England. No one can tell how much good he was the means of doing; but the faithful work Maria Millis did for the young earl was the cause of it all. She was truly great in what she did for him; and we may well speak of that poor servant girl as an example of greatness without riches.

It is Not What we Say,

But what Hood's Sarsaparilla does, that makes it sell, and has given it such a firm and lasting hold upon the confidence of the people. The voluntary statements of thousands of people prove beyond question that this preparation possesses wonderful medicinal power.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Evenly Balanced.

We are often told that no man can do more than one thing at a time, but the man who attempts to confine his efforts to one thing, is in danger of going to an extreme. Almost every pursuit consists of several departments or branches. One who divides his time and energies between various occupations cannot reach the highest measure of success in either, but one who does not master all the departments of one calling cannot usually do justice either to his work or himself.

Humanity of Our Lord.

Another proof that our Lord's humanity was more perfect than ours is the absence in Him of what we call character. All men and women have some special characteristic; one is brave, another humble, another patient, and so forth. Moses was the meekest of men, Solomon the wisest, Job the most patient. What does that mean? It means that those qualities predominated over the rest of the character in their respective possessors.

But the predominance of any special quality is a mark of imperfection. The perfection of man's constitution is to have its qualities in equipoise; each in its proper place; each coming to the front when required; but none overshadowing the rest.

Read the history of Christ as you find it in the Gospels, and you will see that one of the most wonderful things about it is this absence of any special characteristic. All His intellectual and moral faculties are in perfect equilibrium. Each was in its proper place, each asserted itself when necessary, just to the extent required, and not a jot beyond.

He was the bravest of all men when bravery was required; the meekest when meekness was needed; the most indignant when the occasion demanded indignation; the most merciful where mercy was deserved. But there was no special quality which distinguished Him; no particular attribute which dominated the rest of His human nature.—*Canon MacColl.*

Salvation.

Salvation—what music there is in that word; that never tires, but is always new, and always rouses yet always rests us. It holds in itself all that our hearts would say. It is sweet vigour to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven; and our Eternal Father Himself listens to it with adorable complacency. It is sweet even to Him out of Whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? Eye hath not seen, nor ear heard. It is a rescue from such a shipwreck; it is a rest, and in such a home. It is to lie down for ever in the bosom of God, in an endless rapture of insatiable contentment.—*F. W. Faber.*

The Jack Rabbit Plague in California.

On the San Joaquin plains of California the jack rabbits are a nuisance, and the practice of the farmers is to thin them out by annual drives. A corral is formed with barbed wire fence, and around this, forming a circumference ten or twelve miles long, from 5,000 to 7,000 persons collect at the appointed time. Many are mounted; there are many hundreds of light wagons and other vehicles; the mass on foot form a skirmish line in advance, provided with clubs. As the line contracts the jacks are put up and headed for the corral. Marshals so direct the advance that the animals are massed on the opened side of the corral. The close of the latest drive is thus described by the *San Francisco Examiner*: "Before the contracting line of men, women, boys and girls lay about 500 acres of plain so thick with madly rushing hares that the ground was actually hidden from sight."

"Within a space of a few acres over 25,000 rabbits were huddled together. In one place the terror-stricken mass had rushed into one corner and lay there over a foot deep. It is estimated that at least 3,000 were never touched by club, but were simply smothered to death by the rush of those in the rear. Photographs were taken of the mass as they lay huddled up, and then the veteran guard of California, clubs in hand, were formed in line of battle, and with a yell moved down upon the mass of 25,000 bunnies, clubbing as they ran. A sickening slaughter too place, lasting about an hour."

A Rain of Mud.

On April 4th there was a shower of mud along the Union Pacific Railway at Onaga. The rain commenced early in the day, and soon the south and east sides of all houses were covered with yellow clay. The windows received such a coating as to shut out the sun's rays.

A Union Pacific train which ran through the storm had its windows covered, and the headlight was so completely plastered that the light was shut in and the train ran in darkness to Rossville, the next station, where the mud had to be scraped off.

This storm lasted until after daylight. As far east as Topeka, the windows showed that the edge of the mudstorm had extended this far. It was more severe about fifty miles northwest.

Hints to Housekeepers

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

DAVID PEDLEY, Morley, Alb.

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

GEO. LAURIE, Portage la Prairie, Man.

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

TO MAKE A MUSTARD PLASTER.—For young children:—Mix one teaspoonful of mustard and three of wheat flour with water to the consistency of a stiff batter, and apply between soft muslin cloths. For adults:—One part of the mustard and two of flour.

SIMPLE REMEDY FOR DYSPEPSIA.—One teaspoonful of flaxseed taken just before each meal and at bedtime, and a half-teaspoonful of celery-seed taken after each meal and at bedtime. The flaxseed should be rubbed in a dry cloth to free them from dust. They may be swallowed whole, with enough water sprinkled over them to dampen, or chewed before swallowing; the latter is preferable; as they have a rich, nutty flavor, the taste is not unpleasant. They may be taken an hour or two or immediately before meals, and just before retiring. Any time after meals take the celery-seed, either chewing or swallowing whole, and a few minutes after the flaxseed at night. For thin persons, an excellent addition is a tablespoonful of pure glycerine taken three times a day, after or with the celery-seed. This is flesh-producing.

A DELICIOUS DISH.—Peel and slice oranges with a sharp knife and take out seeds, sprinkle sugar and desiccated cocoonut between layers an hour or two before using. This is a nice dessert when served with cake, or can be used for sauce.

PICKLE FOR HAM.—Four gallons water, six pounds salt, two and a half pounds of sugar, two and a half ounces saltpetre. Boil and skim the pickles; put the hams in when perfectly cold; let them remain in the pickle six weeks. This is sufficient for fifty or sixty pounds.

Kerosene will take iron rust and fruit stains from almost every kind of goods, without injuring the fabric. Wash the soiled spot in kerosene as you would in water. The spots must be washed in the kerosene before they have been put into soap and water, or it will do no good.

SICKNESS AMONG CHILDREN, especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

Influence of Bible Reading.

"We question if any person, of any class or school, ever read the Scriptures regularly and thoroughly without being, or becoming, not only religious, but sensible and consistent. Scriptural instruction is too much undervalued, and therefore not urgently and faithfully applied."

Children's Department.

Quarrelsome Snap

The big and strong should be gentle and merciful towards the weak; the poet tells us that "the brave love mercy," so I am afraid Snap was a coward. He was a large and powerful dog, good looking enough, but possessed of one draw-back—a very disagreeable temper. How he would snarl and growl and scold, and fly at the little dogs, till they fled before him with sounds of grievous lamentation. Have you ever known a boy something like that—a boy who attains the character of a bully, because he seems to find pleasure in teasing and irritating the small and the weak?

I lately read of a little fellow who, at a school excursion, took off his knickerbockers so as to save them from getting wet while he paddled in the sea. Well, some teasing boys came along, and not too kindly buried those knickerbockers, so that when tea-time came and the rest departed to the banquet, the poor little child was seen sorrowfully digging in the sand to find his garments. Somebody with pleasanter disposition helped him at last to find them.

I have met with the remark that a true gentleman avoids giving pain to any. If all boys were gentlemen in the best sense of the word, cowards and bullies would disappear. Never play any joke, or say or do anything that can pain, or vex, or oppress another.

Snap being so strong, of course had it all his own way in the village where he lived; when they saw him coming, the little dogs would give each other the warning in dog-language, and off they would scamper, their tails between their legs. But one day Master Snap received the punishment of his misdeeds, and was taught that, sooner or later, unkind ways and ill-tempered behaviour lead to trouble.

"What do you think," cried Joey,

Exhaustion

HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

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

Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.



Mrs. M. E. Merrick, Of Toronto, Ontario, Cured of

Catarrh and Neuralgia

Good authority has said that "neuralgia is the cry of the nerves for pure blood." The prompt action of Hood's Sarsaparilla on the blood, combined with its toning and strengthening effect upon the nerves, make this a grand medicine for neuralgia and also for catarrh, etc. We commend this letter to all having such troubles, and especially to

Suffering Women

"For a good many years I have been suffering from catarrh, neuralgia and

General Debility

I failed to obtain permanent relief from medical advice, and my friends feared I would never find anything to cure me. A short time ago I was induced to try Hood's Sarsaparilla. At that time I was unable to walk even a short distance without feeling a

Death-like Weakness

overtake me. And I had intense pains from neuralgia in my head, back and limbs, which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilla I saw that it was doing me good. When I took 3 bottles I was entirely

Cured of Neuralgia

I gained in strength rapidly, and can take a two-mile walk without feeling tired. I do not suffer nearly so much from catarrh, and find that as my strength increases the catarrh decreases. I am indeed a changed woman, and am very grateful to

Hood's Sarsaparilla

for what it has done for me. It is my wish that this testimonial shall be published in order that others suffering as I was may learn how to be benefited." Mrs. M. E. MERRICK, 57 Elm Street, Toronto, Ont.

Hood's Pills cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick Headache.

the little brown terrier, to Fay, the pug, "Snap has something funny over his mouth to-day. Trusty, the retriever pup at the smithy, declares he cannot bite. Let us go for a walk and have a look at Snap. I suppose his master has put on a muzzle because he is so bad tempered."

Quite a procession of small dogs started out to have a look at the unfortunate Snap. Sure enough, quarrelsome Snap was securely muzzled, but he walked haughtily along, trying to look as though nothing had happened. We ought to return good for evil, and Christian boys and girls would be ashamed to harbour revenge, but the little dogs knew no better. The friend who related the incident said the allied forces attacked poor Snap, and, after a little consideration, he came to the conclusion that he must own himself defeated. The muzzle prevented the angry bites he desired to inflict, and off he trotted home, fleeing before the regiment of small dogs, barking triumphantly, as if to say, "Now it is our turn; quarrelsome folks are certain to suffer in the end."

"Live in peace; be tender, kind; Loving lives shall mercy find."

WOODHOUSE'S BANKRUPT STOCK SALE

PRICES ARE DOWN, DOWN!

Flannelettes from 5c a yard. Prints from 5c a yard. Dress Goods from 5c a yard. Thousands of yards of choice new Spring Goods to pick from. See those Fawn and Grey Cheviots at 35c. These are the stylish goods of the season. Choice range of Black and Colored Henriettas, Serges and Tweed Effects. Always on the lookout for Wholesale Snaps. Just opened up, a big lot of Gents' Ties, bought at about 30c on the \$. Two Gents' Ties for 5c. 25 and 35c Ties selling at a York shilling. W. G. & R. 4-ply Linen Collars, 10c. 30c Braces for 10c. Heavy Linen Buggy Dusters, 40c. The days of high prices are gone. The people are responding in thousands to the low prices that are prevailing at the store of

HOLLINRAKE, SON & CO.

125 and 127 King St. E., TORONTO.

Millinery at less than Dry Goods prices. The correct styles for this season can be seen. Prices within the reach of all. Carpet Department has been booming. Immense stock of New Carpets just opened up. Bankrupt Prices the Watchword at

WOODHOUSE'S OLD STAND.

Shall be glad to have letter orders from out of town customers. Goods sent C.O.D., express paid on parcels of \$10 or over to any point within 100 miles of Toronto.

"If I were Rich."

One evening, passing along a crowded street, I heard one boy saying to another, "If I were rich I wouldn't—" and then the rest of the sentence was lost as I hurried on with the throng. But I have often wondered since how that sentence was finished. Did the boy say, "If I were rich I wouldn't snub my poor relations;" or, "If I were rich I wouldn't spend all my money on myself;" or, "If I were rich I wouldn't work any more," or what?

We cannot know, but there is one thing quite certain. Whatever the boy does now that he is poor, he would do if he were rich. If he is generous now, he would be generous then. If he works faithfully now, he would work with fidelity then. For "he that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

Sambo's Exeursion.

Sambo was an ape, and his home was in one of the many islands that are dotted about the Pacific Ocean. These islands are entirely made by the coral insect, one building its little lime cell over the cell of his fellow, until gradually—bit by bit—the cells become a sort of stiff bush at the bottom of the sea. This bush goes on growing and growing by the work of these tiny insects until at last a rock is formed, and by-and-by this rock appears above the

Advertisement for W. Baker & Co's Breakfast Cocoa, featuring a woman carrying a tray and text describing the product's quality and health benefits.

Kennedy's Medical Discovery

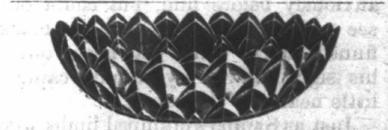
Takes hold in this order: Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

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FRENCH CHINA.

A. D. Coffee Cups and Saucers. A. D. Chocolate Cups and Saucers. Tea and Breakfast Cups and Saucers. Afternoon Tea Sets and Goods Suitable for WEDDING GIFTS. WHITE CHINA for decorating. China Fired Daily on the Premises.

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R. FLACK Groceries and Provisions

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

466 GERRARD ST. EAST, TORONTO

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

water, and then various deposits rest upon it, brought by the birds and waves. The waves bring many a stray cocoonut, and in time these grow up and fringe the island with green. Other seeds—both of fruit and flowers, are dropped by passing birds, and so, slowly but surely, the island rises out of the ocean.

It was in such an island, then, that Sambo was born—he had no master—he was a free monkey, and spent his time happily amongst his fellows jumping from tree to tree, and sometimes did unknowingly, a good day's work by sending down cocoanuts to the natives below—who would stone the monkeys to induce them to return the assault with nuts, and thus save them the trouble of climbing after the fruit.

Master Sambo grew tired of this game after a bit, and leaving the palm grove, he wandered down to the sea-shore.

There was a boat here—a native canoe—altogether a new toy to Sambo, as no natives lived on this island, though sometimes, as to-day, they would come here from the mainland some way off, on a shooting expedition.

Sambo was very inquisitive; he examined the boat thoroughly, sat himself in it, and finding it rocked under him, he was much pleased, and swayed his body to and fro until he had so far moved the boat that it was on dry land no longer, but had slipped down the beach to the sea.

In another minute, and before he quite realized his position, he was in deep water and being rapidly swept out to sea, and—oh, poor Sambo! a large shark is following the canoe, and means evidently to have a good meal off the monkey, who was very fat, a coconut diet having evidently agreed with him.

Sambo, though he had never been to sea before, seemed to know that the fish with the black fin which followed the boat so persistently was no friend to him, and the poor monkey trembled all over, and sprang to the other end of the canoe, tilting it in such an uncomfortable way that nothing but a monkey could have kept his footing. He so far improved his position, however, that he was higher above water, and for the present out of the shark's reach.

But could he hold on? Not much longer, Sambo knew, and he looked anxiously before him, but could only see water everywhere and the black-finned shark, which was never out of his sight, and every minute came a little nearer to the canoe.

Just as Sambo's cramped limbs were giving way from sheer weariness, and the shark was all but sure of its prey—a bump at the back of the boat—where Sambo had never thought of looking—announced that the canoe had drifted on to another island. How thankfully the poor monkey sprang to shore, letting the canoe drift whither it would, with the shark sniffing disappointedly round it.

"I'll never meddle with what does not belong to me again," was no doubt Sambo's reflection as he sprang into a palm grove and was lost to sight.

A very practical resolution for other animals besides monkeys.

"Handsome is That Handsome Does."

I am a tabby cat answering to the name of Tom, but my English birth, which would be the glory of any man or woman, has been to me a great source of trouble. I was once the petted darling of two ladies, who thought nothing

too good for me; every desire of my heart was gratified. I had my meals in the dining-room at the same time as my mistresses, who would choose the nicest morsels off their own plates to put into my saucer. Alas for me! these joys soon came to an end. One day a large Persian cat arrived as a present to the family. Such a cat had never been seen before. Its hair was thick and long, a handsome ruff was round its neck, and its tail! my tongue cannot describe the beauty of that appendage. I felt a cold shudder run down me when I saw that creature seated on the table and all the household admiring it. "What fur, what a tail!" said one. "Did you ever see such splendid eyes?" said another. No one vouchsafed so much as a glance at me, who hitherto had been the centre of all the notice and admiration. Even the servants joined in the universal homage. My basket was immediately presented to the new darling. "Old Tom can manage very well on the rug," one heartless person observed. At this point I could restrain my feelings no longer. "No one cares what becomes of me, so I may as well take myself off," I said to myself, and marched out of the room.

My life was now indeed a changed one; I was no longer summoned into the drawing-room to be admired by some visitor. No, Rajah, as the stranger was called, alone was sent for. "How could we have put up with such a wretched animal as Tom, when there are such handsome creatures as this dear pussy in the world?" I overheard one of my mistresses say. "This aristocratic cat is an ornament to any room. Tom had his virtues, but they certainly did not lie in the direction of beauty." Is it possible, thought I to myself, that there can be such a difference between us, are we not both cats? And I trotted off to the spare room, where the looking-glass was within my reach, and surveyed myself therein. Yes, it is true, we were utterly different; my fur was certainly very short and wretched compared with Rajah's; my eyes were a brilliant green; his were a soft yellow. My mistresses were after all only speaking the truth.

With my tail between my legs, I slunk out of the room, downstairs to the kitchen, where, to my surprise, I met with a greeting from the cook, so warm as to remind me of old times.

"Well, Thomas," she said, "you have had your nose put a little out of



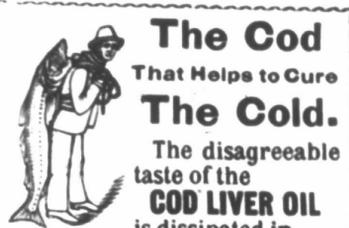
We will send half a pound of Nestle's Food to any mother sending us her address. THOMAS LEEMING & Co., MONTREAL.

AYER'S Sarsaparilla

Your best remedy for E-rysipelas, Catarrh R-heumatism, and S-crofula Salt-Rheum, Sore Eyes A-bscesses, Tumors R-unning Sores S-curvey, Humors, Itch A-nemia, Indigestion P-imples, Blotches A-nd Carbuncles R-ingworm, Rashes I-mpure Blood L-anguidness, Dropsy L-iver Complaint A-ll cured by

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Cures others, will cure you



SCOTT'S EMULSION

Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA The patient suffering from CONSUMPTION, BRONCHITIS, COUGH, COLD, OR WASTING DISEASES, takes the remedy as he would take milk. A perfect emulsion, and a wonderful flesh producer. Take no other. All Druggists, 50c., 1.00. SCOTT & BOWNE, Belleville.

Table Plants

IN FLOWER, CHEAP. Roses, Easter Lilies, Pretty Baskets of Flowers, Floral Offerings.

CHOICEST FLOWER SEEDS Fresh and Sure to Grow. H. SLIGHT, City Nurseries, 407 Yonge St., TORONTO.

"An Absolute Cure for Indigestion." **ADAMS' PEP SIN TUTTI FRUTTI.** Sold by all Druggists and Confectioners. In 1c. packages, or box of assorted samples, will be sent to any address on receipt of price (25 cents) by addressing—ADAMS & SONS CO. 11 & 13 JARVIS ST. TORONTO, ONT.

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INDIAN AND CEYLON Tea Merchants, 634 King Street W., Toronto. TELEPHONE 1807.

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WE are prepared to do all kinds of Cleaning, Fitting and Laying. We also repair and recover furniture. All orders promptly attended to.

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THE Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL. Issues policies on the most liberal terms. No extra charges for ocean permits. MEDLAND & JONES, General Agents Eastern Ontario, Mail Buildings, King St. W., TORONTO.

joint lately—it is rather a shame, is it not? For that creature, though he may be handsome, has not half your honesty; why, I daren't leave him alone in the kitchen for a moment but what his nose is in the cream-jug. Now, Tom, you were always a different sort of creature. I would trust you with twenty cream-jugs, though you havn't long fur and yellow eyes. No, 'handsome is as handsome does,' say I, and I'll not have that Rajah in the kitchen more than I can help; and I am sure missis will soon get tired of him when she finds out his tricks, and then your turn will come again, Tom; till then you just stay here with me." So saying, she filled a box with straw and put it in the chimney-corner for me.

I felt much flattered; here was somebody who was glad to see me in spite of my ugliness. I purred with pleasure, and rubbed myself against cook's legs, feeling that after all the kitchen was the place for scraps, and it did pay better, in the end, to be honest than merely to be beautiful.

"Our Baby Boy." Since he made our house his home, Neither of us care to roam. Baby reigns, supreme, alone, And our hearts are Baby's throne; Now whatever else is done, Baby's wants stand number one: And his ser vice is our joy; Precious, darling Baby Boy!

Only lately come to town, All our other joys to crown. Gentle as a cooing dove, Beauty, innocence and love All in harmony combine, All in quiet lustre shine. Father's pride and mother's joy; Darling, winsome Baby Boy!

Toronto Markets

Grain.		
Wheat, white	\$0 00 to	\$0 86
Wheat, spring	0 00 to	0 84
Wheat, red winter	0 00 to	0 87
Wheat, goose	0 00 to	0 75
Barley	0 00 to	0 41
Oats	0 00 to	0 37
Peas	0 00 to	0 67
Rye	0 00 to	0 89
Hay, timothy	15 00 to	17 00
Hay, clover	12 00 to	14 00
Straw	0 00 to	12 00
Straw, loose	0 00 to	6 50

Meats.		
Dressed hogs	\$6 00 to	\$6 50
Beef, fore	5 00 to	6 00
Beef, hind	7 00 to	8 50
Mutton	7 00 to	9 00
Lamb	10 00 to	12 50
Veal	7 00 to	10 00
Beef, sirloin	0 12 to	0 14
Beef, round	0 10 to	0 12
Mutton, legs	0 00 to	0 12
Mutton chop	0 10 to	0 12
Veal, best cuts	0 10 to	0 15
Veal, inferior	0 05 to	0 08
Lamb, hindquarters	0 00 to	0 15
Lamb, forequarters	0 00 to	0 08

Dairy Produce, Etc. (Farmer's Prices)		
Butter, pound rolls, per lb.	\$0 00 to	\$0 18
Butter, tubs, store-pack'd	0 14 to	0 16
Butter, farmers' dairy	0 16 to	0 18
Eggs, fresh, per doz	0 10 to	0 10 1/2
Chickens, spring	0 65 to	0 75
Chickens, old	0 55 to	0 65
Turkeys, per lb.	0 00 to	0 15
Geese, per lb.	0 08 to	0 10

Vegetables, Retail.		
Potatoes, per bag	\$0 45 to	\$0 50
Carrots, per p'k.	0 00 to	0 20
Onions, per peck	0 25 to	0 30
Onions, per bag	1 60 to	1 75
Parsley, per doz.	0 00 to	0 30
Beets, per peck	0 00 to	0 20
Turnips, Swede, per bag	0 25 to	0 30
Turnips, white, per peck	0 00 to	0 20
Cabbage, per doz	0 25 to	0 40
Celery, per doz	0 50 to	0 75
Apples, per peck	0 15 to	0 25
Apples, per barrel	1 25 to	2 00
Lettuce, per dozen	0 00 to	0 30
Radishes	0 40 to	0 50
Asparagus	0 00 to	0 70
Rhubarb, per doz	0 00 to	1 50

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Insurance in force	\$94,067,750 00
Increase for the year	21,558,750 00
Emergency or surplus fund	803,311 43
Increase for the year of surplus fund	197,085 28
Total membership or number of policy holders	28,081
Members or policies written during the year	7,312
Amount paid in losses	\$1,170,308 86
Total paid since organization	5,497,145 50

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DEAR SIRS,—I think I have been one of the worst sufferers you have yet heard of, having been six years in the hands of four of our best doctors without obtaining permanent relief, but continually growing worse, until almost beyond hope of recovery, I tried your Bitters and got relief in a few days. Every organ of my body was deranged, the liver enlarged, hardened and torpid, the heart and digestive organs seriously deranged, a large abscess in my back, followed by paralysis of the right leg, in fact the lower half of my body was entirely useless. After using Burdock Blood Bitters for a few days the abscess burst, discharging fully five quarts of pus in two hours. I felt as if I had received a shock from a powerful battery. My recovery after this was steady and the cure permanent, seeing that for the four years since I have had as good health as ever I had. I still take an occasional bottle, not that I need it but because I wish to keep my system in perfect working order. I can think of no more remarkable case than what I have myself passed through, and no words can express my thankfulness for such perfect recovery.

C. C. HAUN,
 Welland P.O.

In this connection the following letter from T. Cumines, Esq., a leading druggist of Welland, Ont., speaks for itself: Me srs. T. Milburn & Co., Toronto.

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Yours truly,
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Total Amount Paid Policy-Holders, 1891,	\$313,888.00.

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