

Canadian Churchman

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

Vol. 17.]

TORONTO CANADA, THURSDAY, APRIL 30, 1891.

[No. 18.]

JOHN STARK & CO.,
26 TORONTO ST.,
Stock Brokers and Real Estate Agents.
Moneys carefully invested in Stocks, Debentures,
Mortgages, Etc.
Members Toronto Stock Exchange.

STRICKLAND & SYMONS,
ARCHITECTS.
11 and 12 Masonic Hall, Toronto Street,
TORONTO, ONT.
WALTER R. STRICKLAND. WILLIAM L. SYMONS.

R. C. WINDEYER. R. C. WINDEYER, JR.
Windeyer & Son,
ARCHITECTS.
Canada Permanent Buildings.
18 Toronto Street, Toronto.

R. GILDAY,
FELT AND GRAVEL ROOFER.
Sparham Cement Fire-Proof Roofing.
New Roofs Guaranteed For Ten Years.
Old Leaking Tin Iron and Zinc Roofs Coat-
ed, Made Tight, and Guaranteed.
Fire-Proof Paint. Orders Promptly Attended to.
16 LOMBARD ST., TORONTO.

A. GARDNER & CO.
Eureka Concrete Sidewalk
FOR
STABLES, CELLARS, FLOORS, COW HOUSES, ETC.
Room D, Yonge St. Arcade,
TORONTO.
TELEPHONE 2147.

John M. Gander,
PLASTERER, ETC.,
237 OSSINGTON AVE., TORONTO
Estimates Furnished for Every Description
of Plastering.

HAWKINS' & BARTON'S
PATENT SELF-REGULATING
GAS BURNERS
Are being adopted by all the leading
churches in Toronto.
They Save from 30 to 50 Per Cent.
May be obtained from all the leading
plumbers or from
The Gas Apparatus Co., 69 Adelaide St. E.
TORONTO.

J. YOUNG,
THE LEADING
UNDERTAKER AND EMBALMER,
Telephone 672. 347 YONGE ST.

I. J. COOPER Has Re-opened his
NEW STORE,
18 Leader Lane.
Very convenient for Visitors and
Business Men.
A NEW AND VERY FINE STOCK OF
Shirts, Collars & Cuffs
Men's Fine Furnishings, &c.
CLERGY COLLARS mailed to order. Oxford,
Clerical, Rector, Priest, Archbishop, &c.
Order "INDEX SHIRTS," perfect fit.
8 Leader Lane, TORONTO.

10 lbs. in Six Weeks

ACCORDING to Dr. Porter (in an
article on "Maltine in Phthisis,"
in the *Quarterly Epitome of Medicine
and Surgery*) a gentleman from Ala-
bama, with all the physical signs of
consumption, and rapidly losing health
and strength, made the remarkable
gain above recorded by the use of

Maltine with Cod Liver Oil

50 Cts. Two Sizes. \$1.00.

FOR SALE BY ALL DRUGGISTS.

Pamphlets will be sent on application.

MALTINE MANUFACTURING COMPANY,
TORONTO.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.

Chas. P. Lennox & Son,
DENTISTS

Room B, Yonge St. Arcade
TORONTO. TELEPHONE 1846.

**GEORGE EAKIN, ISSUER OF MARRIAGE
LICENSES, COUNTY CLERK**

Office—Court House, 51 Adelaide Street East.
House—138 Carlton Street, Toronto.
**DR. G. STERLING RYERSON, OCUList
and AURIST**
60 College Street, Toronto.

**Geo. Harcourt
& Son,**
MERCHANT
TAILORS.
SEE OUR
Stock
OF
Black Goods
FOR
Clerical Suits.

Broadcloths,
Doeskins,
Meltons,
Worsteds,
Serges,
Cashmeres,
AND
Persian Cords.
Style and Fit Unexcelled. Prices Reasonable.
Also Cassocks, Surplices, and Stoles.
57 King St. W., - TORONTO.

MACDONALD & CHITTENDEN,
(Successors to J. J. Cooper & Co.)
MANUFACTURERS AND IMPORTERS OF
MEN'S FINE FURNISHINGS,
COLLARS, CUFFS,
SCARFS, TIES, UNDERWEAR, GLOVES, ETC.
The Archbishop, Rector, Oxford, and Priest
Clerical Collars, in stock and to order
Special Discount to Clergy and Students
109 Yonge St., Toronto

MISS DALTON,
356½ YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.
The Latest Parisian, London and New
York Styles.



New Patterns of Table Glassware
WEDDING GIFTS A SPECIALTY.
WILLIAM JUNOR,
109 KING ST. W., - TORONTO

THE AUTOMATIC TYPEWRITER
Is a perfect piece of mechanism.
Moderate in price.
Weights less than ten pounds.
Has a variable letter spacing.
Is speedy, simple, portable, cleanly, durable
and a perfect manfolder. It will do better
work and with less repairs than any
other machine on the market.
General Agency, Room 6, 172 Yonge Street,
TORONTO.

F. G. CALLENDER, M.D.S.
Dental Preservation a Specialty.
394 YONGE STREET,
TORONTO.

Dineen

THE name
suggests

Fine Hats,

AND those who have examined the New Spring
Derby and Square Crown Felt Hats at
Dineen's for \$2.50 and \$3, know that they are the
finest hats for the money in this city. Quality
and style were never so perfectly combined with
low prices.

The most fashionable

Felt Hats for Ladies

THIS Spring are the "Cleopatra,"
the "Chick," the "Gerstor," the
"Nellie Bly," and the "Traveller." All different
shapes and in all the latest Spring Shades. The
prices are 50c., 75c. and \$1. And the styles are
extremely popular.

W. & D. DINEEN, Cor. King and Yonge
Streets.

R. J. HUNTER

BEGS to announce the
opening of a magni-
ficent stock of

Woolens
And Men's
Furnishings.

SEND FOR CIRCULAR, which
is full of valuable information.

**R. J. HUNTER MERCHANT,
TAILOR**
101, 103 King St. E., Toronto.
48, 50 Church St., Toronto.

JAMES PAPE

FLORIST:

Greenhouses:—Carlav Avenue, King street East.
Plants for Table Decoration always in stock
Bouquets for Weddings and Floral Decor-
ations for Funerals a Specialty.
TELEPHONE 1461. 78 YONGE ST., Toronto.

**FOR CALENDARS of Bishop's College, and
Bishop's College School, Lennoxville, P.Q.,
apply to the REV. THOMAS ADAMS, D.C.L.,
Principal and Rector.**

Notable New Books.

astor Pastorum, or the Schooling of the Apostles
by our Lord. By Rev. Henry Latham, M. A.,
Master of Trinity Hall, Cambridge. \$2.25.
The Intermediate State between Death and
Judgment, being a sequel to After Death. By
Herbert Mortimer Lucock, D. D., the principal
of Ely Theological College. \$2.00.
The Missionary's Foundation of Doctrine, with
practical reflections. By Edward T. Churton,
D. D., Bishop of Nassau. \$1.75.
God Incarnate. By the Right Rev. H. T. King-
don, D. D., Bishop Coadjutor of Fredericton,
N. B. (The Bishop Paddock Lectures, 1890)
\$2.00.
For Christ and City! Liverpool Sermons and
Addresses. By Charles William Stubbs, M. A.
\$2.00.
Some Central Points of Our Lord's Ministry. By
Henry Wace, D. D., principal of King's College,
London. \$2.00.
Cambridge Sermons. By the late J. B. Lightfoot,
D. D., LL. D., D. C. L., Lord Bishop of Durham.
\$2.00.
Sermons Preached in St. Paul's Cathedral. By
J. B. Lightfoot, D. D., etc., Lord Bishop of
Durham. \$2.00.
All Saint's Day and other Sermons. By the Rev.
Charles Kingsley, M. A., late rector of Eversley.
fourth edition. \$1.35.
The Light of the World, or the Great Consumma-
tion. By Sir Edward Arnold, K. O. E. I., C. S. I.,
author of the "Light of Asia." Cloth, illus-
trated, \$1.75. Paper, 50 cents.

ROWSSELL & HUTCHISON,
76 King Street East, Toronto.

MAGUIRE'S SEWER GAS PREVENTIVE, Flushing and Self-Cleaning Trap



WILLIAM MAGUIRE,
Successor to Robt. Carroll,
84 Adelaide Street West, Toronto
Telephone No. 208.

SEWER PIPES,
Chimney Tops,
FIRE BRICK, FIRE CLAY.
Portland and Native Cements
Always on Hand.
Lowest Prices!

NOTICE.

Particular attention is directed to the formation and construction of the **MAGUIRE TRAP**. Sanitary experts, engineers, architects, plumbers and builders, after subjecting it to the severest tests, have declared it to be worthy of their unqualified approval. Leading physicians also declare that where it is used, typhoid fever, diphtheria, and other infectious diseases are much less prevalent. In the city of Toronto there is a very large and constantly increasing number of these traps being used, and in every instance they are giving perfect satisfaction.

Call or write for pamphlet at office, 84 Adelaide St., West, Toronto

Established 1867.

The Great CHURCH LIGHT
Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.
L. F. FRINK, 651 Pearl St., N.Y.

THE WILFORD HALL REVOLUTION. Health Without Medicine

A lost, or neglected, art is hereby restored and brought into universal prominence and demand whereby constipation, dyspepsia, fevers, piles, headache, incipient consumption, liver complaint, kidney and urinary difficulties, nervous and general debility—including the serious effects of secret sins; la grippe, &c., &c., are effectually removed by the re-vitalizing process of nature brought into active and unobstructed play through the peculiar agency of this unique system. The effect on nearly all manner of diseases is truly marvellous. Write or call for a **Free Copy of The Microcosmic Monthly**, an eclectic journal devoted to the Physical, Social and Ethical Life of Man—contains the history of the re-discovery of this system, results of the treatment, strongest possible endorsements from ministers, doctors, editors and others who have been cured when all other agencies failed, and, in many instances, when every hope itself had fled.

ADDRESS
The Simpson Publishing Co.,
60 ADELAIDE ST. E., TORONTO, CAN.

**DEPOT OF THE
Church Extension Association,**
90 YORK ST., OPPOSITE ROSSIN HOUSE.

Open daily from 11 a.m. to 5.30 p.m. Mondays to 6 p.m., Saturdays to 6 p.m.

A Large Assortment of Lent and Passion Tide Books and Tracts.

Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

READING ROOM OPEN DAILY.

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BLYMYER BELLS TO THE
BLYMYER MANUFACTURING CO.
CATALOGUE WITH 2200 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM
No Duty on Church Bells. Mention this Paper

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.

Bates & Dodds, UNDERTAKERS, 931 Queen St. west, Opposite Trinity College.

SPECIAL.—We have no connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 513.

LADIES WHO PREFER AMERICAN



FOOT
WEAR

CAN obtain the finest makes of the Gray Bros Mfg. Co., Syracuse, N. Y., at our retail store.

GOODS STRICTLY FIRST CLASS.
79 KING ST. E., - - TORONTO.

THE Canadian Churchman,

A Church of England Weekly Family Newspaper.

SUBSCRIPTION.—Two dollars per year, \$1.00 if paid strictly in advance. Single copies 5 cents each.

The **CANADIAN CHURCHMAN** is an ably edited Journal devoted to the best interests of the Church in Canada—and should be in every Church family in the Dominion. Send in your subscription to

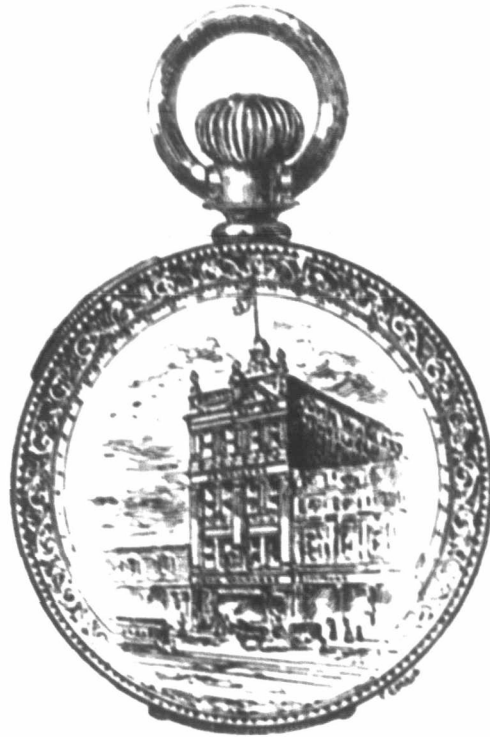
FRANK WOOTTEN,

Box 2640, Toronto

Offices, 32 and 34 Adelaide

A Man Without a Good Watch

Is Behind the Age. By missing a chance or a bargain he may lose in a single day more than the cost of a perfect timepiece. How anxious, nervous, and hurried many a person becomes when in doubt as to the correct time, and think of the relief, comfort and assurance when positive that your watch is standard time. Invest in one of our timekeeping watches and enjoy peace of mind.



John Wanless & Co.,
Manufacturing
Jewelers

ESTABLISHED 1840.

172 Yonge Street, Toronto.

Toronto Pressed Brick & Terra Cotta Co., -:

R. C. DANCY, Managing Director.

52 ADELAIDE STREET EAST.

One Million Bricks now
in Stock

PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.

GREAT VARIETY
OF

Fancy Brick from \$3 to \$10 per 100.
Facing Brick from \$10 to \$18 per 1000.
Hard Building Brick \$8 per 1000.

These prices are F. O. B. cars at Milton, Ontario

CATALOGUES AND SAMPLES ON APPLICATION.

THE CANADA Sugar Refining Co.

Montreal. (Limited)

Redpath



We are now putting up, expressly for family use, the finest quality of **PURE SUGAR SYRUP**

not adulterated with Corn Syrup, in 2 lb. cans with moveable top. For Sale by all Grocers

BAILEY'S
Compound light-spreading, self-illuminated Corrugated Glass REFLECTORS
A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free.
BAILEY REFLECTOR CO.
708 Penn Ave. Pittsburgh, Pa.

The Marching Orders

—AND—
THE WATCHWORD

BEING ADDRESSES TO SOLDIERS OF CHRIST.

BY **REV. C. SYDNEY GOODMAN,**
Incumbent of Bell's Corners, Ottawa.

POST PAID. 10 CENTS.

"The Marching Orders and the Watchword"—some bright, energetic and impressive addresses and poems. Mr. Goodman is a clear-seeing and strongly-feeling teacher, and it would not be easy to escape the contagion of his enthusiasm. Some of his verses are excellent.—*Canadian Churchman*

WILLIAM BRIGGS,
29-33 Richmond Street West, - Toronto.
C. W. COATES, Montreal. S. F. HUERTIS, Halifax.

McSHANE BELL FOUNDRY,
BALTIMORE, MD.
Best quality Copper and Tin BELLS for Churches, Schools, &c. Also CHIMES AND BELLS.
Price and terms free. Name this paper.

An Only Daughter Cured of Consumption. When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1023 Race street, Philadelphia, Pa., naming this paper.

1891. Home Grown, Honest, Reliable.



1891.

I offer you my Vegetable and Flower Seed Catalogue for 1891 FREE. Note the immense variety of seed it contains, and that all the best novelties are there. Not much mere show about it (you don't plant pictures) but fine engravings from photographs of scores of the choice vegetables I have introduced. Would it not be well to get the seed of these from first hands? To be the oldest firm in the United States making mail and express business a specialty proves reliability. Honest and honorable dealing is the only foundation this can rest on. My Catalogue is FREE as usual. A matter on second page of cover will interest my customers. J. J. H. GREGORY & SON, Marblehead, Mass.

The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.
L. F. FRINK, 651 Pearl Street, N. Y.

Canadian Churchman.

TORONTO, THURSDAY, APRIL 30th, 1891.

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.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

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,
Box 2640, TORONTO,
Offices 32 and 34 de St. East.

Lessons for Sundays and Holy Days.

May 3rd.—FIFTH SUNDAY AFTER EASTER

Morning.—Duet. 6. Luke 22 31 to 54.
Evening.—Duet. 9 or 10. Col. 4, 7.

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.

CATCHING UP.—It appears from figures furnished by Colonel George T. Denison in his interesting lecture in Toronto recently (before the Sons of England), that at the time of the War of 1812, the population of Canada was only 800,000 against the 8,000,000 in the United States—and yet Canada kept the Yankees in their places, though the latter were seventeen times their number. Now the United States can only boast of about ten times our number; we have nearly doubled their rate of progress in ninety years or so!

"NO BIRCH, NO BOY—NO CANE, NO CHARACTER," is the line which Dr. Jayne, Bishop of Chester, lately said he would like to set for a copy for boys to write. When distributing prizes to the Chester Shoe Brigade recently, he took occasion to enlarge on the benefits of corporal punishment as a kind of reserve fund for such an institution.

THE OTHER WAY ON.—The High Court of Allahabad has decided in the case of Gobind Rao and his wife Mussurmat Bai (aged 18), that the wife must stay at home with her husband. The girl's father wished to get her away, but the girl was willing to stay. This seems rather contrary to the decision in the Clitheroe case in England.

THE "MALA VITA" SOCIETY—appropriate name assumed defiantly by a gang of villains—is a timely set-off against the Italian indignation excited by the treatment of some Italian "scum" in New Orleans. Italians are hardly the right class of men to make a do about the free use of dagger, pistol or any other weapon of violence against human life.

ROMAN CLAIMS TO ENGLISH CHURCH PROPERTY—so impudently put forward now-a-days by some of their advocates and so ignorantly admitted by some of their Protestant dupes—have been lately squelched by the recent discovery of a formal declaration of the Italian Bishops in England, "disclaiming any right, title, or intention" in that direction. The date is 1826.

BROTHERS, STAND TOGETHER.—It was a glorious resolution, that recently passed by the Board of Trade in favour of closer relations between the colonies and the mother country, among all the widely scattered members of the great British Empire. It is well when the "hard heads" of business men can form a policy which harmonizes so well with pure patriotic sentiment.

A WESLEYAN IRENICON forms the material of Earl Nelson's last paper in *Church Bells* on Home Reunion. It consists of a collection of candid confessions from great lights among the Methodists—including even Dr. Rigg!—of John Wesley's *High Churchmanship*. Perhaps Dr. Burns, of Hamilton, may be added to the list presently. Is this, at last, "the missing link"?

HOW TO IMPROVE A SERMON: a receipt.—Mr. Spurgeon, in his magazine, *Sword and Trowel*, retails the anecdote of a Yorkshireman who, in criticizing a sermon, is reported to have said, "If it had been cut short at both ends, and set a-fire in t' middle, it wad a dean us mare good." A preacher so popular must be able to give some valuable hints on sermonizing—and this is one much needed.

AN EMPEROR'S NURSE does not always receive such an ovation—post mortem—as Miss Strutton received from the Imperial family of Russia lately on the occasion of her funeral. Her treatment, both in life and death, was such as not only reflected credit on the Emperor and his family, and afforded a testimony to the nurse's fidelity, but also serves as encouragement to faithful servants everywhere.

TOO MUCH IMMIGRATION.—The New Orleans "Mafia" business is leading sober, thinking Americans to wonder whether the class of rowdies and cut-throats from European countries should not be prevented from making a "cesspool" of America. Things come to a bad pass when honest citizens have to organize "vigilance committees" and execute lynch law against bands of foreign robbers and murderers.

INHERITED GULLIBILITY is said to be the quality predominant in those who show a preference for the Faith of their Fathers. How shall we characterize the credulity of those who prefer to believe anything which their fathers didn't? It is a quality which seems to belong to the class which some Yankee has called "innate cussedness." But how did it become innate? It is a "lusus nature," this perverse gullibility!

MORE ISAAC BROOKS.—The character of this noble man—as described in the *Empire* report of Colonel George T. Denison's lecture on "The War of 1812"—may well serve as a model for Canadian boys and men. We need more who are able and willing to serve Canada as aldermen, members of Parliament, magistrates or soldiers, as

need requires. There are a good many such—Denisons and others—but not too many.

OUTCROPS OF HEATHENISM.—The recent scandals among English and Irish politicians have caused such a shudder of horror throughout the empire, as well as the more immediate home-circle, that the most obdurate sceptic ought to be convinced that Christian morality is necessarily founded on Christian doctrine, and will not tolerate these exceptional reversions to the original type of heathen depravity.

"BETWEEN TWO STOOLS" is the condition of Temperance people in Charlottetown, P. E. I. The licensing system was replaced by the Scott Act; now the Scott Act has been repealed and replaced by—nothing! It remains to be seen whether nothing is not better after all than "brummagem" makeshifts—like the Scott Act. It is a golden chance to operate the law of common sense—punishing only those guilty of excess.

THE EXCEPTION PROVES THE RULE.—It is the latest fad of some who want an excuse for anarchy to attack the habit of charity or poor-relief as corrupting and degrading, producing deceit and encouraging improvidence. Those who write thus prove how little they know of the subject practically. They follow the old and vicious error of ultra Puritans—rejecting the right use of a thing, because of an occasional abuse of it. Blind guides! They strain at a gnat, and swallow a camel!

THE "LIBERTY" CRY which so often comes from Roman circles now-a-days can deceive no one whose eyes are half way open. It is transparently (to those who see) a blind and cover for an insidious advance against liberty. "They promise liberty, while they themselves are the slaves of corruption." When the Pope and his agents prate of liberty it is time for us to be on the alert for indications of some scheme against liberty of conscience in others.

MORAL FORCE EXTRAORDINARY.—Philosophers should make a note—for future editions of their wise disquisitions—of the development of moral force in Ireland, where the McCarthyites justify their sticks and stones as proper persuasives on the ground, "Shure, its moral force when the blackthorn is no thicker than your thumb, and the shtones no bigger than small praties." The Parnellites have not developed so far in that direction, and don't like it.

ROMANISM AND PURITANISM, TWINS!—It is curious (though nothing new) to see with what avidity a Puritan snatches up and passes on any nonsensical argument or slur devised by Romanists against the Holy Catholic Church in the British Empire; Puritan controversialists are simply retail dealers in Romish wholesale manufactures. A recent letter in a daily paper (signed "Smith") is evidently concocted by a Jesuit, though masquerading in Puritan guise—an old trick of theirs!

WALTZOPHOBIA is a disease which affects a good many mortals who have a susceptibility—not sufficiently checked—in a certain direction. It was natural that Byron should salute the introduction of the waltz as he did, being such as he was: and we fear he has bitten, so to speak, and communicated the virus of his evil thinking to a good many

atch
By missing a chance or a
more than
How anxious
becomes when
think of the
positive that
in one of our
of mind
Co.,
acturing
elers
to.
RICK.
VARIETY
OF
\$10 per 100.
\$ per 1000.
per 1000.
n, Ontario
Orders
ORD
OLDIERS
GOODMAN,
Ottawa.
ENTS.
Watchword—
sive addresses
ear-seeing and
would not be
is enthusiasm.
nt.—Canadian
GGS,
- Toronto.
ESTIS,
Halifax.
FOUNDRY,
B BELLS
D BELLS.
ame this paper.
sumption.
pected from
ng failed and
he accident-
Hemp, which
res this recipe
pay expenses.
nausea at the
cold in twen-
ck & Co., 1023
naming this
Reliable.
d Catalogue for
ty of seed it con-
are there. Not
plant pictures)
s of scores of the
l. Would it not
nds? To be the
nail and express
onest and hon-
st on. My Cata-
age of cover will
larblehead, Mass.

of subsequent generations. "Ministerial associations" should be careful not to lay themselves open to the retort of the critic in *Saturday Night*.

"THE GOOD OLD CHURCH OF ENGLAND."—Whatever people think of the "Bond Street Prophet" in Toronto, no one can accuse him of unfairness or undue partiality. It is to his credit—in head and heart—that he gives a kindly glance and says a kindly word for the mother Church of all English Protestants. Lately he is reported to have said, "our fathers brought with them (to Canada) their language, their laws, and even their Church—the good old Church of England." This is wholesome reading, and we thank him!

NEWFOUNDLAND'S TRIAL.—Our sister Province, with which we have such manifold relations, is indeed passing through a sore trial, very hard to bear patiently. She has, however, the golden opportunity of setting to the world a splendid example of preference for peaceful solutions of international difficulties. The Imperial Government may surely be trusted to secure peace with honour. Newfoundland should have joined the Dominion of Canada long ago.

THE RAINFOURD DEFENCE.—The popular, genial, and energetic rector of St. George's, New York, has got himself into a corner in the matter of admitting dissenting ministers to his pulpit. His reply is ingenious and plausible—denying any intention of transgressing law and order in the Church. At this distance, it is not easy to judge of the merits of the case, and one naturally sympathizes with a man whose error may be only straining of a point in favour of brotherly love. It is a matter, however, which Bishops ought to decide distinctly for others.

"MARRIAGE INSTITUTIONS" is the title of an interesting article in the April *Westminster Review*. It is apparently based on Herbert Spencer's "Domestic Relations." It goes to prove—from a course of reasoning on experience—that the Divine sanctions and regulations between the sexes are founded on the best interests of humanity. Any Christian could have told the author this, but he wanted to reason it out! Christians obey, because it is God's will; it is God's will, because it is man's good.

"THE ECCLESIASTICAL DAILY" is a title which has been well earned by the *Toronto Mail*, whose pages have been replete for some months past with interesting controversial letters on a variety of religious subjects. It seems to have made a specialty of this line of reading. Its latest enterprise—voting for popular parsons—does credit to its ingenuity, and enables people with spare cash not only to advertise their favourite preachers, but to increase the circulation of our contemporary to an almost unlimited extent. It is a test of wealth rather than popularity.

GIRLS' FRIENDLY SOCIETY.—A very interesting drawroom-meeting of this society was lately held at the town residence of Lord Egerton, of Tatton. The Empress Frederick was present, and an address was given by Hon. Victoria Grosvenor on the subject of the Society's important work among the female art students in Northern and Central Europe. She referred to the original objects of the Society when initiated at Lambeth some years ago, viz., personal piety, filial obedience, fidelity to employers, and habits of economy. A capital programme to maintain!

THE TUG OF WAR.—The painful state of estrangement which exists at several points among the nations at present, may well cause uneasiness. England and France look askance at the subject of Newfoundland; Italy and the United States, France and Germany, Russia and Austria are tugging at opposite ends of a rope. By this time, surely, Christianity has leavened the world sufficiently to originate a system of international arbitration in lieu of the old and barbarous appeal to arms.

"BELLAMY AND CHRISTIANITY" is the title of an article by Annah L. Dawes in the *Andover Review*. She writes "It is the law of physical evolution that the strongest survive and the weak disappear. This is the law of social evolution also.

In the new world of the Kingdom of Heaven, the law still holds that the strong survive, but it is the morally strong." . . . Virtue and holiness Christianity holds to be the purpose of man's existence; not physical strength or material enjoyment."

PSYCHIC MEDIUM IN HYPNOTISM.—The treatment of this very interesting subject is just now a specialty in the pages of *The Arena*. The discovery of the highway by which the "sixth sense" travels is being carefully pursued. Electricity and magnetism give some hints of it. *Telepathy*, however, requires some still more subtle and refined agency, in which distance seems to be of no consequence, and intervening material obstacles of no account.

BACTERIA OR MICROBES have been getting a rather bad reputation of late years; but we must not forget that there are useful microbes as well as dangerous ones. A one cent cake of yeast contains vast numbers—literally millions in it. Yet how small they are! Make a hole with a needle point through a piece of paper: 1,000 microbes could march abreast through that hole and never jostle one another. How numerous! One germ, in a single day, produces more descendants than there are men on earth, after 6,000 years.

WIVES HELP THEM TO LIVE LONG.—The tables of mortality tell very largely in favour of clerical life in England as the best sphere of longevity. It seems that the general rate of death among men is nearly double (1.84 per 1,000) that of the Church clergy (1.02 only), while the Roman priests in England have a much greater mortality than the Anglicans, namely 1.57. The *Rock* opines that frequently the Roman priests die for want of wives to keep them alive. A good deal in that, probably!

THE CARNAL MAN.—A vast deal of the sceptical spirit of the day seems to arise from giving too much importance to and laying too much stress on the physical, the material, the visible, the tangible, the carnal, the animal—as opposed to things invisible, mental, intellectual, spiritual. Why do people want to disbelieve in Hell? Because it is described as hurting the body! Why do they clamour about the survival of the fittest physically? Because the fit animal is their god, they cannot see the mind and soul.

HABEAS CORPUS!—The recent decision of an English judge that a wife has a right to bodily freedom—cannot be imprisoned in durance vile—by her husband, has fallen like "a bolt from the blue" among the lords of creation. Theologians,

politicians—as well as "John Bull" in general—have been cudgelling their brains ever since to find how the judge makes it out. Mustn't a wife obey her husband? Yes, but he cannot make her without aid from the law. He cannot take the law in his own hands.

PULPIT EXCHANGES among Christian denominations have a charm for many people. The trouble, however, is that in the Catholic Church (our own included), the pulpit, as well as the altar, is "the Lord's," not ours—certainly not the individual clergyman's. A daily well says, "As with lawyers and doctors, so with clergymen; when they dedicate their labours to a particular service, they do not give some one else's." If such things are to be, they should be regulated by proper authority.

"THE REAR-GUARD OF THE CHRISTIAN ARMY" is the title of a well written article in the April *Westminster* by Geoffrey Mortimer. It is a back-hand blow at ultra-Puritanism as a caricature of Christianity, and attributes to their low level of intelligence the drift of the masses from the Gospel. Extremes naturally beget one another—violent action begets reaction; driving men to Heaven by means of the fear of Hell is a very low motive-power, and produces a very poor class of convert. The wrath of God is a fact, but the love of God is the chief factor of holiness.

THE QUEEN AS A PARISH VISITOR.—We have had many isolated and detached incidents illustrating the personal goodness and kindness of Queen Victoria. The Dean of Norwich now makes himself responsible for the statement that "there is not a case of poverty or distress in the Queen's parish that she does not know of. She visits the poor, and although one of the most hard worked human beings in this world, and taking conscientious interest in everything, her practical interest with suffering and sorrowing is manifested in her contributions to the necessities of the case, and in her personal visitation at the homes of the poor."

WILD OLIVE GRAFTS.—St. Paul's well known argument to Gentile Christians in regard to Jews suggests an idea which might be made much of in the reunion question. As a rule, the success of a sectarian effort suggests some deficiency of zeal or purity or faith in the Church; the wild offshoot replaces somehow the lack of the Tree. When the Tree recovers its purity of tone or life or thought, the excuse for separation disappears—the Tree is restored to Grace, the Branch should be restored to the Tree. Meantime, the thought of how the necessity originally arose—by the Church's fault—should make Churchmen humble, accessible, and gentle.

"THE MALVERN HOUSE OF REST" is the name of an admirable institution in England, which might well find some kind of imitation in Canada. Many a Canadian wandering in the old land has had cause to rejoice in its hospitality. The same may be said of kindred institutions at Kilburn under similar auspices. F. A. G. Eichbaum—the warden at Malvern, well known in Canada for his English boys exported from the Malvern Orphanage—writes that "through the liberality of a lady, a cottage house at Malvern Link is placed at the disposal of the clergy and their families (a new idea) free, with every expense except food provided for."

PURITANISM.

Origin of Puritanism in the Church. This matter is very carefully traced in Skinner's History of the Church of Scotland from 1560 to 1660. At the former date all was harmonious. In 1549, Sir Philip Sidney found among Queen Mary's papers proof of the action of "the scheme" on the continent. In 1564, Lord Burghley unearthed in England a Popish conspiracy "to asperse the liturgy of England." In 1567, Faithful Cummin, a Jesuit—pretending to be a Puritan—received 2,000 ducats from the Pope for "raising a stumbling block to the Church of England." In 1628, Sir William Boswell, English "resident" at Hague, sent official information that "the several fraternities of the Romish Church had received indulgence from the See of Rome and Council of Cardinals to instruct in all manner of principles and tenets contrary to the Episcopacy of the Church of England. . . . For which purpose alone 60 Romish clergymen are gone within these two years to preach up the Scot's Covenant, and Mr. Knox his prescriptions and rules within that kirk, and to spread the same about the northern coast of England." The covenant was accordingly "sworn" in 1638 and 1642, while Cardinal Richelieu was "minister" to the Scotch Court. In 1646, Archbishop Bramhall says "100 Popish clergy were sent into England to advocate Presbytery, Independency, Anabaptism, Atheism, anything in short."

KEBLE.

A pen picture of Keble. Dean Church, in his "Oxford Movement," gives the following picture of Keble: "He carried off almost everything that the University could give in the way of distinction. . . . His honours were borne with meekness and simplicity; to his attainments he joined a temper of singular sweetness and modesty. Capable at the same time, when necessary, of austere strength and strictness of principle. . . . He was a deeply convinced Churchman, finding his standard and pattern of doctrine and devotion in the sober earnestness and dignity of the Prayer Book, and looking with great and intelligent dislike at the teaching and practical working of the more popular system which, under the name of Evangelical Christianity, was aspiring to dominate religious opinion, and which, after combining some of the most questionable features of Methodism and Calvinism, denounced with fierce intolerance everything that deviated from its formulas and watchwords. . . . He was absolutely without ambition. He hated show and mistrusted excitement. . . . with a frank, gay humility of soul, with great contempt for appearances, great enjoyment of nature, great unselfishness, strict and severe principles of morals and duty. . . . Born a poet, steeped in all that is noblest, tenderest and most beautiful."

PUSEY.

A pen picture of Pusey: "He was a person with whom it was not wise to meddle, unless his assailants could make out a case without a flaw. He was without question the most venerated person in Oxford. Without an equal, in Oxford, at least, in the depth and range of his learning, he stood out yet more impressively among his fellows in the lofty moral elevation and simplicity of his life, the blamelessness of his youth, and the profound devotion of his manhood. . . . Stern and severe in his teaching at one time—at least as he was understood—beyond even the severity of

Puritanism, he was yet overflowing with affection, tender and sympathetic to all who came near him, and in the midst of continued controversy, he endeavoured, with deep conscientiousness, to avoid the bitterness of controversy. He was the last man to be unfair to. The men who ruled in Oxford contrived, in attacking him, to make almost every mistake which it was possible to make." The *Guardian* reviewer says on this: "The Dean might have added that no one of the school was so conspicuous for *evangelical unction and piety*, a quality which has endeared him to religious nonconformists, and made his fullest sacramental teaching a real comfort of the penitent."

OBITUARY.

As we were going to press last week, we were carried to the grave the remains of one who had been long known and esteemed in the city, Alderman George Edward Gillespie. Thither were they borne followed by a long train of sorrowing friends and acquaintances, including all his civic colleagues except two, one of whom was in California for the benefit of his health, and the other at home ill. The sadness of his death, great as his loss is to his family and the public interests of Toronto, was much enhanced by the peculiar train of circumstances which led to it. Mrs. Gillespie, who is in a decline, had been for some time at Pasadena, California, hoping to derive benefit from the climate, and her husband, in robust health, went there on leave, to be near her. He had been absent only a few weeks when he was taken ill with "la grippe," to which he quickly succumbed. His brother, the Rev. John Gillespie, rector of the Church of the Messiah, Toronto, was hastily summoned, and brought the body here for interment, the invalid and bereaved lady accompanying him, arriving on Sunday morning. Sad to say, she was so weak and fatigued by the long journey as to require to be carried from the car to the carriage that was awaiting them. We desire to record our deepest sympathy for Mrs. Gillespie and the other relatives in this hour of trial and bereavement, feeling assured that, though their loss is irreparable, they have already taken refuge in the highest source of well-founded consolation.

Alderman Gillespie died on April 11th, in the 57th year of his age, a man distinguished for his probity in private life and faithfulness to public duty. The funeral service was conducted at St. Paul's church by the Rev. T. C. Des Barres and the Rev. Principal Sheraton. The body was laid to rest in St. James' Cemetery.

CLERICAL EDUCATION.

The question is being asked in many quarters whether we have not placed our standard of clerical education too high: whether, to put it differently, our clergy are not educated above their work. It is said that our present high standard throughout the Anglican Communion, in all its stems and branches, was originally due to a spirit of reaction against the low standard which obtained before the Anglican Reformation, when priests were unable to write or even to read the Mass-books. No doubt this history of the change is correct; but the question remains whether, in requiring every clergyman to be

A SCHOLAR AND A GENTLEMAN,

we have not gone to the other extreme, and raised our clergy so high in these respects as to place them practically "above the heads" of the average

hearer in our congregations, or rather other congregations. It has been pointed out that the strength of the Wesleyan Mission in the Church of England, 100 years ago, lay in the fact that the "missioners" or preachers were taken from the "rank and file" of the masses, and only raised sufficiently above them to "keep in touch with them" so as to raise them too. True, again, our modern "Methodists," so-called, have finely improved on the status of the former generation of their kind—they are no longer conspicuously ignorant or unlearned, many of them remarkably otherwise. Is not this, however, the very reason why they have so largely ceased or failed to do the work for which they were formerly noted, that there is room for

THE SALVATION ARMY

to fill a gap among the lowest classes of the masses of our population? It is recorded that at a certain Methodist Conference 80 years ago, when the subject of a *College* was on the tapis, a venerable minister challenged the whole policy of education in these words, "Where is the good of it? What is the result (with our young students in the college)? As soon as they get to know anything they all turn out to be *Episcopals!*" There is probably a great deal in the old minister's argument, "Birds of a feather flock together." They find their old associates uncongenial and distasteful—they seek company in the learned ministry of the Church. The result however seems to be that they (the Methodists) "lose touch" with the people just in proportion as they follow this line.

THE DIACONATE

affords the true clue to the right remedy. There is no earthly (or other) reason why our deacons—considering their essential and proper duties—should have a knowledge of Greek, Latin or Hebrew, or Science. A good solid English education, a thorough knowledge of the authorized meaning of the English translation, the history of the Church and Liturgy, well grounded—what more is really requisite? Nothing! Let us have an order of men who shall be able to step easily and gracefully into talk to the people in the vernacular, the "vulgar" tongue.

A LEARNED PRIESTHOOD,

on the other hand, should be insisted on: it is a *sine qua non* in the thorough finish to be given to Church teaching and work. Let the very highest standard be maintained for them, and no man rise from the order of deacons who has not attained a full mastery, not only of Greek and Latin, but of Hebrew also, and the modern sciences in all their varieties and manifold theories and developments. There is, as of old, room and work for all—both classes and all shades between—from unlearned fishermen to pupils of Gamaliel.

CHURCH EXTENSION.

There is no more interesting part of that very interesting book, "The Church Year Book"—every year increasing in volume as well as variety of contents—than the larger section devoted to the subject of this article, with especial reference to the rapidity of extension in the "large towns," which have become such a feature of modern life—towns which we have learned to distinguish by the title of cities in America. In almost every diocese is to be found one or more societies or associations devoted to the collection and distribution of funds for this purpose in various congested localities. It may be safely said that the Church of England at the heart of the British Empire is

not a whit behind the most active of her religious rivals and competitors in the effort to supply the increasing demand for more clergy, more churches,

AND MORE PARISHES.

This last is judiciously kept in the background as the climax to successful work at the foundation and superstructure. Without any very express rules and regulations—other than those inherent in the constitution and laws of the British Catholic Church—everyone recognizes the fact that the personal spiritual agent, the parson, is the first element to be provided. It is recognized that the spiritual work can be carried on to a considerable extent in its first courses, so to speak, by the *house to house* work of a faithful parish priest or deacon, even if there be no Church building or meeting house at all. The first thing is to get at the individuals in their homes, before they are fit to be brought together in a House of God to form a congregation of united worshippers. Hence, the first agency upon the scene is usually such a society as the "Church Pastoral Aid Society," or the "Additional Curates' Society." The hands of the existing pastors are upheld, strengthened, reinforced by new blood in the shape of younger and naturally more active assistants.

MORE CURATES!

The clerical staff of the various parishes being thus enlarged, and the old Mother Church overflowing, while knots or *ganglia* are being formed here and there in the outskirts of the parish in private houses, in "cottage meetings," the next or second step becomes an obvious one—to form a new swarm from the old hive. An upper room in a private house, or a convenient hall of some kind, serves at first as a shelter or rallying point for the formation *tentatively* of a new congregation. It is far better that the affair should not at first take a very public or stereotyped shape; but one of such elasticity and mobility as may quickly test the wisdom of the experiment, and, if necessary, make a change of base easy to some other locality. When, at last, the experiment settles down into equilibrium, we have the next stage reached.

MORE CHURCHES

are formed—one or more, as the case may render advisable. These new centres are found to be best worked for a while under the close supervision of the Rector of the parish—purely as Mission Churches. Very soon, if the locality has been wisely chosen, and population takes a suitable shape for the purpose, it becomes very easy to settle the bounds of a workable mission district around the Mission Church. The constituency has then been gradually and naturally formed and solidified to such an extent that the new district may be safely put in charge—"quasi sole charge"—of a Vicar, properly so-called, whose support is derived not simply from the new congregation, but from the mother church or churches of the district so formed. The Vicar represents the Rector of the mother church for all practical purposes, and the line of dependence is only faintly drawn at first, gradually, if the matter progresses healthily, becoming fainter, till the population reaches 4,000 or more. Then the experiment reaches its *third step*.

A NEW RECTORY

is duly erected and endowed from such sources as are available. This gradual and natural growth of parishes—resulting from the rich experience of centuries—is a characteristic of the Church of England, and gives to her work a permanence and solidity which we see nowhere else. She is firmly established in the hearts and homes of the people;

their very souls' tendrils entwine about her bulwarks. The daughter churches in the colonies would do well to follow such a venerable example, building for *long time* as well as for eternity: in contrast with the shifting and unstable speculations of denominations which have not the blessing of the Catholic strain in their veins, their brains and their hearts. The brilliant victories often achieved on other lines are generally *worse than defeats*. This is a grave mistake, and tells heavily against the Church in the long run—to run up new churches and parishes, sucking the life from the older ones, before they are well established.

HOME REUNION NOTES.

"HISTORIC PRESBYTERIANS," BY THE RIGHT REV. A. C. COXE, D.D., LL.D.

(Continued.)

What Presbyterians seem to scent with disrelish is a SUBAUDITION of reordination. None of them, however, is greater than Apollos—that eloquent man of God, "mighty in the Scriptures," and pre-eminent as a successful preacher of Christ, who was yet so humble that he consented to learn "the way of God" MORE PERFECTLY from a layman, and even from a woman! He was even re-baptized without murmuring, in order to "fulfil all righteousness," as did Christ, his grand exemplar, who, under that principle, demanded a baptism of which He had no need at all. Now whatever our learned brethren may object (and the bishop of St. Andrew's has said it for them), I yet believe that considering and studying this subject in its hierurgic and liturgic lights, they must come to the conclusion that they need to learn something of this "way of God" more perfectly.* The utter absence of any recognition of functions of the Christian Priesthood beyond that of PREACHING, in most of their expressions upon this subject, is remarkable. If the laity are also "a holy Priesthood," how must we account for this abnegation of all PRIESTLY FUNCTIONS in those set apart to be the special agents of the One Great High Priest, in all things which He has commanded? I entreat dear brethren who have too little thought of this to examine the Greek of that remarkable text (Rom. xv. 15, 16), in which St. Paul asserts his HIERURGIC ministration of the Gospel, for which he had received the *charisma* of the Holy Spirit. It is a passage which illustrates the grand hierurgy of the Epistle to the Hebrews and connects it with Christian counterparts of the Levitical types.

I believe, then, that deep thought on this subject would persuade many, that as Apollos did no dishonour to his former ministry when he completed it, in this respect, so they might, in like manner, demand a further gift. But we have not indiscreetly and unlovingly proposed this to our brethren. Our proposals are, in brief, that every organization of Christians throughout the world should recur to the requirements of the Nicene constitutions as to a common centre, and complete their organic form by "setting in order the things that are wanting." This insures essential conformity with the constitution of the historic Church before the papacy existed, and as long as it was visibly "One, Holy, Catholic and Apostolic." Such is what we require of ourselves, and wherever we ourselves can be proved to have suffered any loss, there we too are bound by our own terms to conform ourselves to the Nicene standard. We demand no less of arrogant and schismatical Rome; and we rejoice to see "the old Catholics" restoring themselves to a pure Catholicity, on this principle. The "Roman Catholic Church," so called, is by that very name defined as *contra-Nicene*, and therefore non-Catholic. It is, in fact, not a church, but an unlawful confederation of western churches, which are Catholic only in their individuality, and not in their confederacy. By this analysis only can we recognize them; even as Christ recognized severally each of the

*See Apollos, or The Way of God. By Bishop Coxé. Lippincotts, Publishers.

seven churches of Asia—types as they were of degenerate churches of our own age. And what does He command them to do for their purification? In every instance to "remember from what they have fallen . . . to repent and do their first works." The fallen and corrupt churches of antiquity therefore are still Apostolic churches, one a "Sardis," another a "Thyatira," perhaps, but still recognized by their only Supreme Head and Great High Priest, who stands amid the golden candlesticks and holds their stars in His right hand. This is "the Catholic Church" even in its debasement, as viewed by its long suffering Lord and Master. We may not be a "Smyrna," nor a "Philadelphia," perhaps our Anglican Church is a "Laodicea." But our safe-guard is this: we do not refuse to hear "what the Spirit saith to the Churches," and what we suppose to be the duty of others we prescribe rigorously, and first of all, to ourselves.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Women's Auxiliary.—The annual meeting of the diocesan branch of the Women's Auxiliary is to be held in the Cathedral Church Hall on May 15th. There will be a celebration of the Holy Eucharist, with an address by the very Rev. the Dean, in the Cathedral, at 10:30 a.m. Immediately after the morning session will be held in the hall.

Bishop's College School.—A deputation consisting of the Lord Bishop of the diocese, and Messrs. R. Hamilton, G. R. White and R. P. W. Campbell, representing the trustees, waited on the members of the Local Cabinet last week, to ask that a grant be made in aid of the rebuilding of the school. They received a promise that \$10,000 should be asked for at the coming session, to be paid in annual instalments of \$2,000.

Appointment.—The Rev. E. J. Rexford, who has for some years past been the secretary of the Protestant Council of Public Instruction, has been offered and accepted the position of Head Master of the Montreal High School, of which he was at one time Vice-Principal. Mr. Rexford's removal will be a great loss to the Council, and it will be very difficult to fill the place.

St. George's Society.—The annual sermon was preached in the Cathedral on the evening of the 23rd (St. George's day) by one of the chaplains of the society, the Rev. Canon Thos. Richardson. The clergy who took part in the service were the Very Rev. the Dean, Revs. Lennox, W. and T. A. Williams and the Rev. H. J. Petry. A large congregation was present.

RIVIERE DU LOUP.—On Easter Sunday last, the new Anglican church was opened, the Rev. E. Weary, incumbent, officiating at all of the services, which were: matins with sermon, and celebration at 11 a.m., and evensong with Litany and address at 3 p.m., and evensong with sermon at 7 p.m. The services were largely attended, and the handsome sum of \$160 was raised in aid of the building fund. Work on this church was commenced only in December last, and now everything is completed, and the interior handsomely furnished by kind friends, among whom are the following: Mrs. John Hamilton, altar cloth and linen; E. Jones, Esq., Quebec, lectern and reading desk; J. A. Jarvis, Riviere du Loup, church bell and fittings; J. B. Ferguson, Esq., Riviere du Loup, silver plated alms dish and vestry fittings; Mrs. E. Jones, Quebec, chancel carpet; Ladies' Guild, Riviere du Loup, kneelers for congregation; Miss E. Jones, Quebec, prayer desk hangings; Miss Ross, Quebec, book markers; Miss Jones, Quebec, dado around chancel; Mrs. Le Brock, Riviere du Loup, sanctuary chair; E. A. Jones, Esq., chancel kneeler; Mrs. Ferguson, Riviere du Loup, chancel cushions; Mrs. Weary, Riviere du Loup, banner; Mrs. Hill, Riviere du Loup, cushion; Miss Hutchins, Riviere du Loup, collection plates; R. A. Davy, Esq., Riviere du Loup, prayer and hymn book stand; Lake Beauport parish, two choir stalls; Mrs. B. Walker, Riviere du Loup, credence table; B. Walkers, Esq., Riviere du Loup, paint for outside of building; and Mrs. Dunbar, Quebec, choice lot of natural flowers for decorations. The incumbent, Rev. Mr. Weary, desires heartily to thank all the kind and generous friends for their assistance.

MONTREAL.

MONTREAL.—Sabrevois College.—On Monday evening, 18th inst., a large congregation assembled at L'Église du Rédempteur, to hear the solemn confirmation service read in French. His Lordship Bishop Bond being accompanied by the Ven. Archdeacon Evans, Canon Mulock, Canon Rollit, the Rev. L. N. Tucker, M.A., the Rev. D. Larivière, pastor of the church, and others. Addresses were delivered by His Lordship and the Rev. L. N. Tucker, and after silent prayer ten persons were admitted into the Church by the Apostolic rite of laying on of hands. After the service, the congregation adjourned to the college, when a very satisfactory report of the French work was read by Principal Larivière. The register shows that 101 pupils have been under instruction during the greater part of the year. Thanks were offered to the kind friends who had presented French Bibles to the confirmation class and prizes to the successful pupils.

Trinity Church.—The rite of confirmation was administered in this church last week by the bishop of the diocese to forty-three candidates. His Lordship Bishop Bond has made the following additional appointments for May and June:

May 31, Sunday, Kildare, etc., Rev. W. Weaver.

June 1, Monday, Rawdon, etc., Rev. W. Davies.

June 7, Sunday, Longueuil, Rev. J. G. Baylis.

June 10, Wednesday, St. Lambert, Rev. W. J. Dart.

June 14, Sunday, Sault au Recollet (opening of St. Andrew's church), Rev. E. McManus.

June 16, Tuesday, Diocesan Synod.

June 21, Sunday, St. Johns, Rural Dean Renaud.

June 21, Sunday, Christville, Rev. B. P. Lewis.

HOCHELAGA.—St. Mary's Sunday-school.—The annual distribution of prizes to the children of the above school took place recently. Three special prizes were given by the Rev. A. Bareham, James Jackson, Esq., and Mr. Chippendale, president of the Sunday-school, and were awarded in the following order:—Edith Morgan, highest attainable marks; Harry Snell and Nellie Blakemore. Prizes were also given by the teachers to the best pupil in each class, as follows:—Mrs. Bareham's class, James Bennett; Mrs. Chippendale's class, Eileen Morgan; Miss Noton's class, Walter Gregory; Miss Snell's class, Lillie Bennett; Mr. Massicott's class, Alice Eldridge; Mr. Mason's class, John Blakemore. There was a large attendance of parents and friends.

POINT ST. CHARLES.—Grace Church.—The annual meeting of the Young Men's Christian Association in connection with this church was held in the school-room recently, the Lord Bishop presiding. The reports of the secretary, treasurer, and mission superintendents show that this Association is in a prosperous condition and doing a good work in the parish. Addresses were delivered by Bishop Bond, Archdeacon Evans, the Rev. Mr. Larivière, W. J. White, Esq., B.C.L., which were listened to with interest by all present. A programme of instrumental and vocal music was successfully rendered by the members of the church choir, assisted by Misses Murray, McWood and Edith Powles, and Mr. C. E. Reffenstein.

ONTARIO.

STAFFORD.—The annual Easter vestries for the parish of Stafford were held on Easter Monday and Tuesday. The wardens elected for St. Stephen's were Messrs. C. Rath and T. Wright; for St. Patrick's, J. Kidd and H. L. Buttle; for St. Thomas, James Clarke and T. Leech. The sidesmen elected for St. Stephen's were Messrs. H. T. Hawkins and J. Wright; for St. Patrick's, T. Brown and H. Buttle; for St. Thomas, A. Leech and H. Grey. Harmony prevails in this parish and good-will for the minister, the Rev. J. P. Smitherman. This was shown in the people recently petitioning the Bishop to allow him to continue his peaceful work at Stafford, when another parish was offered him. At Christmas the people presented the minister with 120 bushels of oats and lately with 50 cords of wood. The lay delegates to the Synod are Dr. Smythe, Q. C., of Kingston, Messrs. H. H. Loucks and E. Hawkins. It is a mark of progress when the people show a desire to improve the buildings of the Church. A resolution was passed at the meeting at St. Patrick's urging the advisability of building there a new stone church, and a meeting will be held in the summer to arrange details. The present log church of St. Patrick's was built some thirty years ago, when the settlers were not so rich and prosperous as they are now, and so they now desire to erect a building more worthy of the worship of God.

ROSLIN.—For the past year or two an agitation has been going on for a division of this parish, and with a good deal of reason when the extent of the parish

is taken into consideration. It is twenty miles in length by about fifteen in width, and contains from one hundred and fifty to two hundred Church families, with only one clergyman to do the work, whose duties would therefore be very onerous; in fact, it is impossible for him to do the work properly, even if physically strong and vigorous. The natural division is between Tweed and Thomasburg, thus throwing Roslin and Thomasburg together to form one parish, with Tweed and the outlying districts to form another parish. If the Church people of this parish would only wake up to their necessities and capabilities, and by obtaining a small grant from the Mission Board, they would be enabled to accomplish the division, have two clergymen instead of one, more effectual work could be done, scattered Church families looked after, services held at points where now it is impossible to do so, more money raised for Church work, and in a short time both parishes or missions would be self-sustaining. It is a disgrace to the Church people of this parish that they are not doing better than they are in Church work, seeing they could easily do it. Too little work and too much niggardliness is at the bottom of the whole of it.

MORRISBURG.—Rev. W. Roberts has been appointed to the rectory of Morrisburg in the place of Canon Worrell, removed to Kingston.

BARRIEFIELD.—The incumbency of St. Mark's will be tendered to Rev. Mr. Worrell, who has been appointed to the Military College, Kingston.

KINGSTON, April 21.—A special meeting of the executive committee of Ontario diocese was held on Tuesday morning. The Lord Bishop and Chancellor Walkem were warmly welcomed on their first appearance after their painful illness. There were also present: Archdeacon Jones, Brockville; Canon Burke, Belleville; Rural Deans Baker and Loucks, of Bath and Picton; Rev. Messrs. B. B. Smith, A. Spencer and A. W. Cooke, Kingston; Rev. A. Jarvis, Napanee; Messrs. Rogers, Smythe, Shannon and Pense, Kingston.

Rev. Thomas Garrett presented a memorial of the vestry for leave to mortgage the church, to meet a balance of \$4,000 of debt.

Canon Burke again protested against the mortgaging of churches on principle. The relaxing of the rule in the case of St. George's cathedral had been quickly followed by several applications.

His lordship said he disliked the custom, and would not again call a special meeting of the committee for such a purpose. This met with the approval of the committee generally, and the main question will be met in the synod. Leave was granted.

Rev. Mr. Quartermain and Mr. Clark, of St. Paul's church, Renfrew, applied for leave to mortgage their parsonage for \$600, for the church improvement debt.

This was granted, as was also leave to St. Barnabas' church, Ottawa, to mortgage for \$8,000 to meet a building debt. The church is flourishing, but the liabilities are in such a shape that the measure proposed was in the best interest of the church.

The vestry of St. Alban's, Stella, asked for leave to sell their old church shed and the sexton's house, after a forthcoming deconsecrating service. This was granted, the proceeds to be applied to removing the debt upon the new church.

His lordship intimated that the Synod would be called on June 2.

A resolution was passed requiring all motions for the notice papers to be filed by May 10, the bishop, chancellor, treasurer and secretaries to arrange them.

A battery contributed \$48.60 to the diocesan mission fund in connection with St. George's cathedral.

TORONTO.

St. James'.—The annual festival meeting of the Toronto Bands of Hope in connection with the Church of England Temperance Society was held in the school room last evening. The bishop of Toronto presided. There were fully a thousand children present, representing the nine Bands of Hope in the city at present, and the meeting was probably the most successful held since the big gathering in the Pavilion. The proceedings were opened with a hymn, and prayer by the Rev. Canon DuMoulin, after which the chairman welcomed the children and their friends, and expressed the pleasure it gave him to see such an interest taken in the movement. Short addresses followed by Mr. C. A. Sadlier, the Rev. Canon Sweeny, and the Rev. Dr. Mockridge. It was stated by Rev. Dr. Mockridge that a Band of Hope was about to be organized in connection with Holy Trinity Church, making the tenth in the city. Several prize essays on temperance contributed by

the Bands of Hope were read by the Rev. Canon Cayley. A programme of hymns, sung with great heartiness by the children, closed with God Save the Queen and the doxology. The various bands marched home by the principal streets with their banners, singing:

Temperance boys and girls are we,
In sunny youth, from care we're free.

The vestry meeting in connection with St. Martin's Church, was held in the church on Easter Monday. The rector, Rev. Canon Middleton, in the chair. The financial report of the churchwardens' accounts was very satisfactory. Mr. Byers was chosen as the rector's warden, Mr. Doane having retired, and Mr. Needham was re-elected as the people's warden. Messrs. W. Middleton, Doane and Chadwick were elected as lay delegates to synod. Messrs. Rowntree, Pie, Brady and Doane were elected as sidesmen. Mr. Baird and Mr. Byers were elected as parish council. When we take into consideration the fact that a few months since there were only about ten Church families in the then contemplated rectory, and that the most of them had gone to the Methodists and Baptists, and that those families have been reclaimed, and that there are now over forty families, there certainly is great cause for thankfulness, and it is hoped that united action in the future, as has been in the past, will be rewarded by many additional families being added to the congregation.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for the Rev. J. G. Brick's mission at Peace River: A cheerful giver, Mitchell, Ont., \$5.00; A member of St. Martin's Church, Montreal, per Rev. G. O. Troop, \$1.00; The Kings' Daughters, Portsmouth, \$20.00; St. John's Church S. S., Portsmouth, \$13.85; Young Ladies' Society of St. John's Church, Strathroy, \$10.00, the last named amount being promised for three years.

ORONO.—St. Saviour's Church.—Wardens: Thos. Coatham and John McComb. Delegate to synod: H. H. Odell. At St. John's, Elizabethville, Mr. E. Wilson remains as permanent warden.

PERRYTOWN.—St. Paul's Church.—Wardens: James Leslie, William B. Campbell. Delegates to synod: Joseph S. Wilson and James Leslie.

KING.—All Saints' Church.—The morning service on Sunday last, April 19, was of unusual interest. It was the occasion of the dedication of a font which had been given by the "Little Workers," a band of children belonging to the juvenile part of the Women's Auxiliary. Owing to the impossibility of having a celebration, matins was said, the children walking in procession at the opening of the service, singing "Onward, Christian Soldiers." The font, which is of stone and very prettily designed, cost thirty-eight dollars, all of which was raised by the children since December 1st last. All Saints' Church, which is in charge of a student of Trinity College, is progressing wonderfully. During the past year a very nice organ was placed in the church, and the services are hearty. The "Willing Workers" are about forty-two children under the careful and excellent guidance of Miss Montgomery. Last autumn, a large box of clothing was sent by them to Algoma.

COBURG.—St. Peter's Church.—The Literary and Social Association held the last of a series of entertainments on Thursday evening last. The room was well filled, many there being outsiders, who also assisted in the evening's entertainment. Many present became members, adding their names to the large number already members. We trust to be able to continue our entertainments when our new Sunday School building has been erected.

MILLBROOK.—The next meeting of the Rural Deacons, D.V., will be held here on Tuesday, May 5th, at 1 p.m. H. S.—2 Peter, iii chapter. Special business, election of Rural Dean.

MARKHAM.—We are pleased to hear that the Rev. Alfred Osborne, B.D., has successfully passed the examination of Trinity University for the degree of Doctor of Divinity.

NIAGARA.

HARRISTON.—The annual vestry meetings of this parish have shown steady growth, which is full of encouragement to all our church wardens. At the home station, the warden's report of the yearly offerings showed an increase of 25 per cent. The incumbent's report of statistics showed an increase

of 10 per cent. in the attendance throughout the year, the total attendance at the Holy Communion being 674, an increase of nearly 200. The Ladies' Aid report the result of 15 months' work to be \$95. The Willing Workers return \$75 as the result of their year's work. These two societies are working for a new church, and the result of their united work, together with the harvest festival services in Sept. (\$25), show a grand total of \$195 towards a new church, as the result of a little more than a year's work. The Sunday-school is also in a flourishing condition. The same wardens were returned. Mr. Harry Burt, who has been acting with great acceptance as lay reader in this parish during the winter, has been lately appointed lay reader under the venerable Dr. Read, Rector of Grimsby. We are pleased to learn that our incumbent has decided not to remove to Detroit, as was reported in a recent issue of your paper. Mr. Richard Heard, who has for six years represented the parish at the Diocesan Synods, was unanimously re-elected for three years longer.

PALMERSTON.—At the vestry meeting of St. Paul's church, Mr. Wm. Robinson was elected clergyman's warden, and Captain Jamieson people's warden, while Dr. Standish and Mr. F. Heslewood were elected representatives to the Synod. At the adjourned meeting the auditors presented their report, which showed that \$902.44 had been received, and the expenditure amounted to \$866.86, leaving \$35.58 in the hands of the wardens. In addition the Churchwomen's Aid Society had raised \$200.39 for a bell, and \$40.65 for a carpet for the chancel, of which sums \$234.71 have been expended on the specific objects named, leaving a balance in the hands of the treasurer of \$6.83. The Sunday school treasurer's report showed that \$90.38 had been received by him during the year, of which \$71.02 had been expended, leaving a balance of \$19.36, showing that the school is self-sustaining. Under our hard-working and popular incumbent, Rev. F. C. Piper, the Church here has, to all appearance, a prosperous future before it.

HURON.

WINDSOR has just been favoured by a visit from that highly-gifted man and model missionary Bishop, the Right Rev. Edward Sullivan, D.D. (T.C.D.). Dr. Sullivan hails from the province of Ulster, Ireland, having been born in Lurgan Co., Armagh, in 1832. He graduated with honors at Trinity College, Dublin, being third of "the respondents" for his year. Coming to this country shortly after, under the auspices of the celebrated Dr. Fleury, he was ordained by the late Dr. Cronyn, first bishop of Huron, in 1859, and began missionary life in the neighbourhood of London, Ont., but the capital of the Dominion soon laid claim to the consecrated use of his exceptionally brilliant talents, and in 1862, he began his career in Montreal as assistant minister of St. George's, under Archdeacon (now Bishop) Bond. His rare abilities being recognized by the Sister Church across the border, he, in 1868, received and accepted a call to the rectorship of Trinity Church, Chicago, where he remained, ministering most acceptably, until after the great fire, in which calamity he won golden opinions for his many acts of self-sacrifice. In 1878 he had the honour of being recalled to his old charge, St. George's, Montreal, as its rector. But he had not pursued his faithful labours more than a few years in this desirable sphere, when in 1882, he was elected by the Provincial Synod of Canada to succeed Bishop Fauquier in the missionary diocese of Algoma, an arduous office, which, at a great cost of feeling and worldly interests, he felt bound to accept. When this diocese of Huron became vacant last time in 1883, Dr. Sullivan was elected to its Episcopate by a large majority, but with the disinterestedness by which he has been ever distinguished, he declined the well-earned promotion out of fidelity to his missionary charge, on behalf of which, from the date of its assumption, his energies have been taxed to the utmost. As a preacher, administrator and missionary propagandist, Edward Sullivan stands second to no man in the Canadian Church, and to very few, if any, in the Anglican Communion to-day; besides which he combines great intellectual grasp and ripe scholarship, with brilliant oratorical powers. In addition to being D. D. of his own university, Dr. Sullivan has been honoured by Trinity College, Toronto, and Bishop's College, Lennoxville, with the degree of D.C.L., and by Racine College, Wis., with that of S.T.D. Bishop Sullivan preached twice in All Saints', Windsor, and at 3.30 p.m. in St. John's, Sandwich, besides addressing the All Saints' Sunday School on Indian work. The church was densely crowded, many Americans and people of all religious bodies helping to swell the congregations. At All Saints', in the morning, prayers were said by the rector, Rev. Canon Hincks, the Bishop of Algoma reading the Ante-Communion. He took for his text St. Mat-

thew, xxviii, 18, 19: "Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth, go ye therefore and teach all nations.'" After pointing out that the Church's charter, commission, and principle of action were all comprehended under the parting words of her Founder, so that she was "missionary" in the very essence of her being, he referred his hearers to "the Acts of the Apostles," a book which might be rather named "the Acts of the Holy Ghost" and gave a graphic account of the wide and rapid spread of Christianity. The conquest of the world for Christ in the apostolic age was an historic fact, which, under the circumstances, could be accounted for only in the supposition that our Lord's promise to His Church had been performed, and that His omnipotent Spirit had given effect to the preaching of His first ambassadors. The Bishop delivered a scathing and well deserved rebuke of the indifference and parsimony which were such dead weights upon missionary enterprise. He gave such a description of the economical method by which he administered his diocese, its crying needs, the profound self-sacrifice practised by the missionaries, and the humanly-speaking precarious nature of their support, as must have opened the eyes, touched the hearts, and it is to be hoped, will permanently affect the pockets of all who listened to his burning appeal. At evening prayer, the Revs. Canon Johnson and D. H. Hind, B. A., rector of Sandwich, took part. Bishop Sullivan preached with all his wonted ability and unction from St. John, xii. 32, "And I, if I be lifted up from the earth, will draw all men unto me." There was a special collection in aid of the domestic missions of the Church, and over \$100 were realized through the morning and evening effortory. The services were all hearty, and the musical portions being well led and particularly inspiring, reflected credit on Mr. Gilmore and the efficient choir. A reception to the Bishop of Algoma by the Windsor branch of the Women's Auxiliary Missionary Association, took place at All Saints' rectory on Saturday evening. There was a large attendance of members of the congregation and other friends of the cause, among them his worship the Mayor. In the unavoidable absence of the Bishop of Michigan, he was represented by the Revs. R. W. Clark and Grosvenor of Detroit, and the Rev. Gabriel Johnston, of Colorado. The Rev. C. C. Johnson, on behalf of the ladies of the Women's Auxiliary Missionary Association, presented Bishop Sullivan with the following address, which was handsomely engrossed:

To the Right Reverend Edward Sullivan, D.D., D.C.L., S.T.D., by Divine permission Bishop of Algoma.

RIGHT REVEREND FATHER IN GOD—It is with sentiments of deep respect and loyal devotion that we, the members of the Windsor Branch Missionary Auxiliary, desire to bid you, in the name of the Lord, the warmest of welcomes to this important and promising parish, the principal frontier of a diocese distinguished as the scene of your earliest ministry, and still cherishing your name as a "household work."

Though numerically strong, this branch society has scarcely yet completed the first year of its existence, and we are therefore new to those methods of work which our sisters in Christ, similarly associated, have so long and usefully pursued in other parts of Canada; but we hope to atone for lateness in entering the field by future diligence in occupying it. We rejoice in being privileged to take our humble share in a line of labour which has already been so largely and signally blessed, and to say we hail the presence among us, and hope to profit by the counsels of one who is emphatically our own Missionary Bishop, than whom no one has done more towards founding and fostering the Women's Auxiliary in this country, and whose record of heroic devotion and unflagging zeal in the cause of Christ, is not the least powerful incentive to missionary enthusiasm among many such illustrious examples which—in these, her latter days, as in her purple dawn—the history of the church affords.

RIGHT REVEREND SIR,—We beg you to accept and carry with you the assurance that by the grace of God, His work within your interesting Episcopal jurisdiction shall continue to enlist our deepest sympathies, command our best efforts and be followed by our ardent prayers.

Signed on behalf of the Windsor Branch of the W.A.M.A. (G. HINCKS, Pres. E. JOHNSON, 1 V.P. E. M. SMITH, Sec. M. J. BOARD, Tres.)

The Bishop, after gracefully acknowledging this welcome and congratulating the Church women of Windsor on their promising organization, gave many interesting particulars of the work in his extensive see, illustrated by a map of Algoma on a large scale. Some of his remarks were very racy and created great merriment. He showed that cruising in his "royal" yacht, "the Evangelim" was not such a gay and festive affair as some might suppose. The little craft was manned and stocked after a very

economical fashion, and he was now his own pilot without pay. The fact that there were some missionary charges in Algoma 250 miles long, bespoke the fewness of his clergy, while the barrenness of the country might be imagined when he assured them that he had, that day, seen from the railway carriage more fertile land between Chatham and Windsor than was to be found in that whole vast territory, stretching some 800 miles, in which his duties lay. After this address, refreshments were served, and then introductions to the Bishop, and conversation, in which he mingled, were the order of the evening, which was felt to have been one of great profit and enjoyment by all present. All who had the privilege of meeting Bishop Sullivan will heartily long for another visit from one so amiable and accomplished, and such a thoroughly earnest and zealous servant of God.

BLYTH—The members of Trinity Church Women's Guild and Young People's Christian Association have for the last two years been making vigorous efforts to reduce the debt still resting on the church, and the success that has crowned their arduous work is most gratifying and encouraging. The second annual meeting of the Guild was held at the rectory on the 1st inst., the Rev. Geo. W. Racey presiding, when the following officers were appointed for the ensuing year: President, Mrs. Tanner, sen.; Vice-President, Mrs. Geo. W. Racey; Secretary, Miss Tanner; Assistant Secretary, Mrs. Belfry; Treas., Mrs. Metcalf. Executive Committee: Mrs. C. E. Tanner, Mrs. Emigh, sen., Mrs. Jno. W. Bell, Mrs. J. Walker, Mrs. Nation. The treasurer, Mrs. Metcalf, read the following report, which was approved. Receipts, 1890—Members' fees, \$11.75; Socials, \$88.59; Donation by Young People's Christian Association, \$16.00; names on quilt, \$81.65; bazaar, \$52.31; sums from other sources, \$3.82; total, \$254.12. Expenditure, 1890—Materials for bazaar, \$15.94; expenses for social, \$1.60; repairs on church, \$3.84; paid on church debt, \$200.00. Total, \$221.38. Balance on hand, \$32.74.

LONDON—A "call to arms" has been issued by the Diocesan Secretaries of the "C. E. T. S." and sent to all the clergy of the diocese. Its text is as follows:—

REV. AND DEAR SIR,—We beg leave to enclose herewith a leaflet setting forth the objects of the Church of England Temperance Society, and, with the cordial approval of the Bishop, would ask for it the careful consideration of the clergy, with a view to the more general establishment of branch societies throughout the diocese. We desire to point out that this society has the sanction of the highest authorities of the Church, and that both of the Venerable Presidents, the Archbishop of Canterbury and the late Archbishop of York, recently called attention to the good work accomplished by its instrumentality. Its Scriptural basis and comprehensive objects seem to commend it to all who desire to suppress the evil of intemperance, and to enlist the energies of the young, especially in works of Christian usefulness.

We would suggest that branches may hold open meetings for lectures, etc., or may include a musical and literary programme, and thus meet a want often felt of a society for the moral, intellectual and spiritual improvement of the members. We shall either of us be glad to assist anyone desirous to form a branch society and to procure supplies of cards of membership, badges, etc., and to furnish any information in our power. J. W. P. Smith, London; W. J. Taylor, St. Mary's, Diocesan Secretaries.

LONDON—Domestic and Foreign Missionary Society—The Board of Management of the above Society met in Cronyn Hall, on Wednesday, April 8th, and concluded their labours at one o'clock on the following day.

The following members were present: the Bishops of Algoma, Huron, and Niagara; Rev. Dr. Mockridge (General Secretary), Mr. J. J. Mason (General Treasurer), Very Rev. Dean Innes, Ven. Archdeacon Bedford Jones, Rev. Rufal Dean Pollard, Rev. Canon Sweeney, Rev. Canon Houston, Rev. R. McCosh, and Messrs. V. Cronyn, M. Wilson, R. V. Rogers, and Henry McLaren.

The following are the resolutions adopted: 1. That the Board do adopt as their own, the Ascensiontide Appeal submitted by the Bishop of Algoma, and do offer to the Bishop their warm acknowledgments of his kindness in preparing it, and that this appeal be printed, and distributed as usual in good season, so that it may reach all the clergy for the Sunday before the festival of the Ascension.

2. That a report be prepared by the Committee, appointed to arrange the visitation of the N. W. Bishops, for the information and guidance of the members of the Board; such report to be presented at the next half-yearly meeting of the Board.

3. That the same Committee as that of last year, consisting of Right Rev. the Bishops of Niagara and Toronto, the Archdeacon of Kingston, and Rev. Rural Dean Pollard, be re-appointed, and requested to draw up the Sunday School appeal, and lay it before the next meeting of this Board.

4. That the interim appropriation for Domestic Missions be the same as last spring, and that the treasurer be authorized to make advances on that basis.

5. That a grant of \$150 be made towards the current expenses of the Board, and that a further amount of \$150 as an honorarium be voted for the Secretary.

6. That the next meeting of the Board be held in Montreal.

7. That the Secretary be requested to enquire what steps have been taken towards commencing work among the Chinese in the diocese of Columbia, towards which a grant of \$500 was made.

8. That in reply to what the Lord Bishop of Qu'Appelle says as to the name and objects of this Board, the Secretary point out to his Lordship that these questions can not be dealt with by this Society, but should properly be submitted to the Provincial Synod.

9. That the Board do apply to the Secretary of S. P. G. for suggestions as to the truest way of providing for the expenses of Rev. J. G. Waller as a married missionary, without incurring the risk of such trouble as must arise from the Canadian missionaries on the list of S. P. G. receiving a higher stipend than the missionaries placed by the S. P. G. on its own list. That the Secretary do state that the Board is most anxious to do no injustice to Mr. Waller, whose difficulties are attributable to oversight on their part, and at the same time to cause no inconvenience to the S. P. G. by following out a course different from that indicated by their regulations.

10. That the expenses of the Bishops during their visits to the Eastern Provinces be taken out of the General Fund.

11. That the lady teachers and missionaries, at present engaged in the Northwest under the pay of the Woman's Auxiliaries of the various dioceses, be and the same are hereby recognized as missionaries of this Board.

12. That the Secretary do communicate to the several diocesan branches of the Woman's Auxiliary, the respectful, earnest desire of the Board of Management, that they should seek to extend and promote the circulation of the "Canadian Church Magazine and Mission News," published monthly by the Domestic and Foreign Missionary Society of the Church of England in Canada—that the Secretary do also inform them of the success which has attended the efforts in this direction, of the Woman's Auxiliary in Ottawa, and indicate the readiness of the Board to make the Magazine the medium of conveying the interesting information now set forth in the leaflets issued by the Woman's Auxiliary, should they at any time be led to desire such an arrangement.

13. That it be an instruction to the Secretary, to print the minutes of each half-yearly meeting on a slip, to be forwarded to all the members of the Board for their information, with a view to sustain the interest that should exist in the working of the Board.

14. That in view of the great importance of Indian work, and the need of its better recognition, and for more accurate information, a Committee be appointed to consider the subject, and report at the next meeting of the Board.

15. That the application of Miss Sherlock for a position as medical missionary at Japan, she having complied with the prescribed requirements of the Board, be accepted by this Board, and that the Woman's Auxiliary be requested to undertake the necessary expense, viz., not less than \$600 per annum, together with outfit and travelling expenses to her place of destination, and that the Secretary communicate with the Woman's Auxiliary in regard to the same.

16. That the salaries of all missionaries accepted by the Board commence from the date of arrival at their posts of labour, according to the requirements of the S. P. G.

17. That every candidate for employment by the Board do furnish the Secretary for submission to the Board a certificate from some medical man of good standing that he has examined the candidate, and that his or her constitution and health are such as to fit him or her for the strain of the work to be undertaken, and of the climate of the country to which he or she may be going.

PARIS—The Lenten, Holy Week and Easter services were well attended in this parish. On Easter Day ninety persons communicated, and the offertory in church and Sunday school was \$66. The annual Easter vestry meeting was held on Easter Tuesday and adjourned to Monday, April 18th. The rector's warden, H. Stroud; people's warden, P. H. Cox.

The finance statement showed total receipts to be \$1,797, a large increase over the previous year. A hearty vote of thanks was tendered the rector and church wardens for their services, as well as to the choir, Sunday school teachers, and other church workers. A Young People's Association has been formed; another parish enters upon another year encouraged by the past and hopeful of still better things in the future.

ALGOMA.

NORTH BAY.—The Ruri-Decanal Chapter of Parry Sound and Nipissing will be held in this town on April 29th and 30th. The Rev. L. Sinclair, whose mission of Ilfracombe was formerly in the Rural Deanery of Parry Sound, has been kindly invited, but will be unable to attend, chiefly on account of service to be held in St. John the Baptist's church at Ravenscliffe on the first of May, followed by the May Queen Festivity, instituted for the first time by the Rev. L. Sinclair in that portion of the world.

RAVENSCLIFFE.—On Saturday, April 14, the Easter Vestry was held in St. John the Baptist's church at 11 a.m. There was a large attendance, and the meeting appointed Mr. Wm. Clarke secretary *pro tem.*, and Mr. Sharp, auditor. The following appointments were made: Mr. George Tipper re-elected clergyman's warden; Mr. Isaac Hopkins, people's warden; and Mr. Wm. Clarke, vestry clerk. The Rev. L. Sinclair expressed his thanks to all who had held office during the past year, and his appreciation of Mr. John Tipper, Sunday-school superintendent and choir master; also Mr. Brook, organist, and he trusted that the same harmony would ever continue in the congregation as formerly.

British and Foreign.

Mission Notes.

AFRICA—The Rev. W. F. Puller, S. S. J. E., recently elected to the Bishopric of Zululand, has declined the office of bishop owing to prior engagements in the order to which he belongs, from which his superior was unwilling to release him. The Board of Managers U. S. Mission have appropriated \$900 towards fitting up an episcopal residence recently purchased for Bishop Ferguson at Monrovia, Liberia.

EQUATORIAL AFRICA—During the fifteen years of missionary effort in Equatorial Africa, no missionary has died in the country itself, but many have died on the way thither through malaria, heat and fatigue of travelling through dense jungles and encounter with hostile tribes during the three months journey. Of the first eight men sent by the C. M. S., four died on the way, and of the seven who recently accompanied Bishop Tucker, four died before Uganda was reached. The railway now being built from Mombasa to Uganda, will be of great service in the extension of mission work in this field. The Rev. R. P. Ashe returns in May to Uganda, where he laboured long and successfully with another clergyman and a physician; six or eight more men are asked for to go with them. The Rev. Mr. Gordon, writing from Uganda before the arrival of Bishop Tucker, says that the Christians have finished their new church, eighty feet long, and that the services were well attended and heartily joined in; many are seeking baptism. The Baptismal service for adults is already translated, and is used as a basis for teaching. Meanwhile translation of the Holy Scriptures is in progress. The Rev. Mr. Walker writes of the great kindness shown him by native Christians during his illness. We learn from the C. M. S. *Gleaner* that two letters have been received from Bishop Tucker since his arrival at his mission. The first dated Usamiro, Oct. 19th, was received on 24th January. The Bishop and his six companions were in excellent health. He writes enthusiastically of the prospects and of the eagerness of the people for instruction. He asks the Society for twenty men, but could place forty if he had them. He says, "From all I hear of Uganda, the whole country is literally thirsting for instruction. . . . To give you an idea. . . . I need only say that a man will willingly work for three months for a single copy of the Swahili Testament." Fortunately he brought with him from Zanzibar 250 copies of this and other books—parts of the Scriptures, the Kiswahili Prayer Book, etc. The second letter received February 2, brought news of the sad deaths of some of the party, and the Bishop himself was recovering from a third attack of African fever. It may interest our readers to know what the late missionary, Mr. Mackay, says of Stanley's intercourse with the natives. In a letter inserted in his memoir, he writes: "Wherever I find myself in track, in Uganda, Ugsogo, or even in Ukerewe itself, I find his treatment of the natives

has invariably been such as to win from them the highest respect for the face of a white man."

WUCHANG.—This is the capital of Hupeh, one of the 18 provinces of China, and is 600 miles up the great river, Yang-tze. Besides other branches of work there is here a Woman's Hospital, at present not in operation; the Jane Bohlen School for girls and the work among the older women. The school has accommodation for 16 girls, and was full until two were recently removed by death. A Chinese matron resides in the building. The girls are taught to read and write in Chinese, and are also taught in other subjects in their own language, and various domestic accomplishments as well as Christianity. They have morning and evening prayer, the former in the school room at 7.30 a.m., and the latter in the church at 4.30 p.m. Girls who are betrothed to the heathen are not received in the school, as they once were, because the young married women are, by the custom of the country, under the complete control of a mother-in-law, who being usually a heathen, would persecute them or cause them to lapse from Christianity, or otherwise exercise a baleful influence upon them. On leaving school they are no doubt, in so far as they have the power of choice, which is very limited when parents are living, encouraged to choose husbands from among the Christian converts, for the lady missionary, Mrs. F. R. Graves, says, "To the young Christian families, just beginning to grow up around us, we look most hopefully for the fruit of many years' work." There are now some 40 women communicants, of whom about 30 are faithful, and receive the Holy Communion regularly. Rev. Mr. Graves has a valued assistant in Mr. Wang, a deacon. Rev. Mr. and Mrs. Sowerby, formerly at this station, are now working at I-Chang, a new and trying field, 1,100 miles from the coast.

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.

The Cottage Hospital for Springhill Mines.

SIR,—I gratefully acknowledge the following additional list of subscriptions: Rev. J. A. Kaulbach, collection from St. John's church, Truro, \$9.55; Rev. P. J. Filleul, collection from Weymouth, \$20; A Quebec clergyman, \$8; Rev. F. D. Brooks, collection from Barkersville, B.C., \$6.20; total \$38.75. Full total from Canada, \$568.94. Amount required, \$4,000. This week we received from a lady in the United States the sum of \$186, the proceeds of a Browning Reading in her parlour. The lady was a Unitarian. We hope that many in our own communion may be stirred up to follow her generous example for this needed cottage hospital.

W. CHAS. WILSON.

Springhill Mines, N.S., April 22nd, 1891.

Itineracy of the Clergy.

LETTER II.

SIR,—I beg to refer to other causes than itineracy, such as is adoptable by our Church, tending to the increase in numbers and influence of Methodists, noted by Mr. Ransford. Besides the army of young men looking forward to full connection in the so-called ministry of that body, there is the still larger number of local preachers, a class of men whom their brethren now call laymen in contradistinction to the circuit preachers—a distinction, truly, without a difference, according to the Church ordinal, as well as the recorded judgment of Mr. Wesley, their reputed founder. The influence of those local preachers was, especially in the early days of Canadian Methodism, a mighty factor in the material and numerical aggrandisement of the sect. The regular Methodist preachers were in their generation, and are still, wiser than the children of superior attainments, and chose for local preachers men prominent in their sphere, and ambitious of asserting the personal influence which the position afforded them among their neighbours. Drawn from the farming, trade and mercantile classes, the more wealthy and self-assertive the better, their quasi ministerial character generally served the double purpose of securing trade custom for themselves, and of furthering the interests of their denomination. They usually assumed a clerical role such as no Church layman

would dream of, and in their visitations to preach in school house or chapel, were received by the simple-minded people as being almost, if not quite, equal to the circuit preacher, which of course they were by every reference to Scripture and history, as well as by the dictum of Mr. Wesley. The efforts of those men, however, constituted an increment in the growth of Methodism such as neither the employment of lay help, nor the adoption of itineracy by our clergy, under our restrictive system, would ever be able to remotely bring into successful operation. The influence of this class of men is now on the wane, for even Methodists are, after a fashion, fast becoming high sect, if not high church. Another element tending to similar results in the Methodist economy, but impossible for us as well as undesirable, whether with itineracy of clergy or not, is the class-meeting, now also in decadence among that body, but formerly a *sine qua non* of membership. This institution, like the Roman Confessional, and with as little, if not less Scriptural authority, had the decided effect of subduing the Methodist convert to the condition of a devotee to the sect and system; and a devotee, even if only an ignorant woman or forward youth, can, and does, exercise an influence on their equals for good or evil, by no means to be ignored, especially when numbers rather than quality are mainly sought.

Again: Loyalty to their sect and system by preachers and people, is perhaps, above all others, the greatest cause of the apparent prosperity of Methodism in this country. Although they have departed almost to the nether pole from the teaching of Wesley and the practice of the parent society, yet there is no bitter wranglings on that ground, in their congregations, quarterly meetings or conferences. The rank-and-file of the body accept such departures from old paths, and such innovations as time and circumstances induce, or such as their teachers devise, with almost as much quiescence as the Roman Church accept the rulings of the Pope, provided their material and personal interests are not interfered with.

I do not assume that such a condition at all proves the soundness of doctrine or excellence of system, though very necessary to the kind of prosperity referred to by Mr. Ransford. That loyalty, zeal and seeming sincerity, necessarily followed by the human consequences of numerical strength and material prosperity, do not necessarily prove soundness of faith and practice, is amply sustained by the history of deistical systems in ancient times, including Mohammedanism, and the succeeding semi-Christian systems of Gnosticism, Arianism and Pelagianism, down to Methodism and the hundreds of sects which have flourished during the last two centuries. While the difference of teaching and practice held by Wesley and his Society, or of the sect in this country of sixty years ago, as compared with Canadian Methodism of to-day, is greater than that which differentiates between the so-called High Churchman and the extremely Low Churchman, yet the loyalty of Methodists to their system, as it now exists, is a very prominent feature of the whole body, and is so sadly wanting amongst ourselves as to render the contrast so discouraging and lamentable. So far has dissenting gone that it is reported of a bishop that he refused to receive clergymen from a sister diocese upon his clerical staff! If this be true, it is truly deplorable; and we find theological schools instituted and sustained to foster and perpetuate such a condition of things.

JUSTITIA.

Acknowledgments with Thanks.

SIR,—Will you please allow me once more to use your columns. I have lately returned from a visit to various parts of Ontario and Quebec, and should be glad to use your valuable space, first, to thank the many kind friends who assisted me, and next to make a statement as to the direct result of my visit. I am under very deep obligations to friends in every part of the country for their kind aid and generous help, to which under God, the success of my mission is due. I visited the following places: Chatham, London, St. Thomas, Woodstock, Hamilton, Toronto, Cobourg, Colborne, Millbrook, Bowmanville, Belleville, Montreal, Quebec and Levis, and was everywhere much cheered by the very warm and ever growing interest in both the general Indian work and that of this school. I have been much struck with the remarkable growth of the Women's Auxiliary and with its great beneficial influence upon the life of the Church. In this connection, I would acknowledge my own great indebtedness to the W.A.M.A., and especially as regards my visit to Mrs. Baldwin, President of Huron branch; Mrs. Cummings, of Toronto, Mrs. Hamilton, Mrs. McLaren, and Mrs. Crawford of Hamilton, and Miss Mountezambert of Quebec, who were good enough to arrange for various meetings for me. The following is a list of collections and donations received at various places. Sums received from various points

and sent direct to the school since January 15th, in the way of regular contributions, will be found in list No. 2.

Collected by Rev. W. A. Burman in Eastern Canada:

BY DIOCESES.

Huron: Per Mrs. Lings, Christ Church, London, Ont.	\$ 10 00
W.A.M.A., Chatham (E. Thompson's acct)	10 00
W.A.M.A., Old St. Paul's, Woodstock	5 00
Clinton	8 00
London Drawingroom mt'g	21 45
St. Thomas, coll. at mt'g	4 80
Per Right Rev. Bishop of Huron, "Friend of Missions"	5 00
"Very Rev. Dean Innes, "H."	1 00
"Rev. R. Hicks, Mrs. Labatt	5 00
"R. Hicks, Anon	2 00
Rev. R. Hicks	1 00
"A Friend"	1 00
Mrs. Gamble, London	2 00
Rev. Principal and Mrs. Miller, Lon.	6 00
Mr. Cadwallader, London	2 00
Miss Meredith, London	1 00
Woodstock, coll. W.A.M.A. meeting	7 75
Toronto: Parkdale, Ont., donation, Mr. Black	5 00
St. Alban's Cathedral, Toronto	10 00
Miss Saunders, Toronto	25
"God's Tenth," Toronto	50 00
Cobourg, St. Peter's, per Mr. Osler	10 00
"Harriet and Dudley"	20
St. Peter's Sunday school	2 00
W.A.M.A., Millbrook, coll. at Missionary meeting	4 50
W.A.M.A., Colborne, coll. at Missionary meeting	7 75
Montreal: Collected by Miss J. M. Henderson	10 00
Rev. Canon Henderson	2 00
Ontario: Belleville, (St. Thomas) W.A.M.A.	7 08
Quebec: Quebec City, coll. Miss. meeting	153 37

Sent direct to school since Jan. 15th.

St. George's Sunday school, Montreal	\$50 00
Prof. Hamilton's Bible Class for T. Quoquat	21 00
Mrs. De La Hooke and Miss Haskett, London donation	6 00
St. Lambert, Montreal, per Rev. W. Dart, towards support of child	25 00
Anon, per Rev. — Hill, London	1 00

The Lord Bishop of Huron, and the Rev. Principal English, of Hellmuth Ladies' College, London, have each presented a number of books to the school as the nucleus of a library and for class use, and the students of the College have kindly given us a set of modelling tools. We have also to thank Mr. Southam, of London, for five founts of fancy type for our printing shop.

We also received from the W.A.M.A., of Niagara and Quebec, the kind promise of \$150 and \$100 per year respectively, for the salary of a lady teacher for three years. For this boon we are very grateful.

With many thanks for the insertion of this letter.

WM. A. BURMAN.

Resolution.

SIR,—Will you kindly insert the following resolution, passed unanimously at the last meeting of the Diocesan Board W.A.

"Resolved.—That in future all appeals for financial assistance to the Women's Auxiliary, from missionaries of the diocese of Toronto, must be sent by said missionaries to his Lordship the Bishop, or to the Diocesan Mission Board, who will forward them to this Board if it is deemed that they are appeals which the W. A. should undertake. Copies of this resolution to be sent to the Bishop, the Mission Board and to the Church papers."

EMILY CUMMINGS,
Diocesan Secretary.

A Few Points.

SIR,—In the last few issues of your paper I have noticed some letters headed "Progress of the Church," and it has seemed to me that a series of such letters touching upon small practical matters cannot fail to be of great service. I should also like to suggest a few points which I think might be worth consideration, and would tend to promote the welfare of the Church.

1. The rearrangement of the rural deaneries, which are at present inconveniently laid out. And as a basis of the rearrangement I would suggest convenience of access.

2. The duties and powers of the office of Archdeacon should be more clearly defined.

And until that is done the attention of the Archdeacons might be drawn to Part IV. of the "Constitution, Canons, &c., of the Incorporated Synod of the

Diocese of Toronto"—the section relating to "Commission and Instructions to Archdeacons," with special reference to Instructions I. and V., although the whole might be studied with profit.

3. The adoption of the plan of Clergy Houses for working the larger missionary districts, as at once cheaper and more effectual than the present system.

4. Every deacon, on his ordination, be required to work at least for one year in the mission field of the diocese.

These points might be enlarged upon, but I will merely at present suggest them in the hope that they may call forth the ideas of brother Churchmen upon the subjects. With apologies for trespassing so much upon your space.

Toronto.

OBSERVER.

Itinerary

SIR, Mr. Ransford, in a recent number of your paper, argues that the Methodists in Canada have in numbers at least been more successful than the Church of England—the Methodists have an itinerant ministry—*ergo*, the Church of England should adopt the itinerating system. The numerical success of Methodism in Canada can be accounted for by other causes than those of a changing of preachers every few years. Prominent among the causes of Methodist success has been the apathy of the Church in missionary work, and a remarkable slowness in adapting herself to the conditions of a new country. Members of our Church found themselves in many cases without the ministrations of religion; after waiting and perhaps appealing for them for a long time, they have gradually accepted those that offered. Tens of thousands have been lost to the Church in this country because we have been neglectful of their spiritual interests.

Not only have we been apathetic in missionary effort, but have also been indifferent to the propagation of Church principles. If there is not an intelligent attachment to the doctrine, discipline and worship of the Church, then we cannot be surprised that those whose connection with the Church is only traditional or hereditary should easily change to another Church or sect, as circumstances or convenience may lead them. Intelligent Churchmanship demands constant teaching on the part of the clergy. Hitherto a scattered population has made it difficult to get people together for instruction. We have supported as a body the secular school system, and in this have made I think a great mistake. We have not till lately made the most of our Sunday schools, tho' now there is an improvement in them, and the instruction imparted is more systematic, and more Church-like in character.

Methodism owes some of its success to its use of enthusiasm. It appeals to the feelings, and its large use of emotional and sensational methods have attracted many of them. An undue use of such methods has a tendency ultimately to fall upon the people, but so far they have been an attractive force. Then the modes of thought and worship current among them suit indolent minds, and it is easy to fall into line and be a Methodist. The theology is popular which invites people to "get saved," and in one mental struggle more or less sharp and defined, wipe out the past, and insure the future.

In the past and in the rural sections of the country still, the Methodist system of lay preachers, and a low standard of education for ministers which enables them to multiply centres, and turn every school house or kitchen into a church, has done much to add to its strength.

If the Church in this country is to grow and keep pace with the religious views of her people, it can only be accomplished by a strong enthusiasm for her extension, a study of her environment, and an adaptation to the conditions and circumstances of her life. No mere imitation of some peculiarity of a sect which has achieved a temporary success in numbers, will secure a like result for the Church. A permanent pastorate in which the pastoral office can be exercised, and the priest can enter into lasting personal and friendly as well as official relations with his people, is I believe the best for us, but at the same time we should have some central organization—a cathedral staff of missionaries and preachers, and more episcopal aid in our parishes to meet that desire for change and novelty, and to supply that stimulus that priest and people alike need, and will need so long as human nature is what it is.

I agree so far, however, with Mr. Ransford, that I think some system of exchanges, not only diocesan but inter-diocesan, should be arranged, whereby a clergyman could, when he deemed a change necessary, make it, and not be compelled, as too often is the case, to stay on, to his own disadvantage and that of the cause, which is always greater than the man.

April 17, 1891.

ANGLICANUS.

Ministering Children's League.

SIR.—In a letter from Cannes, France, to an associate of the Ministering Children's League in London, Ontario, the Countess of Meath writes: "I am sending you a letter for the Canadian M. C. L. little ones which may be a help perhaps to you all. Surely, if we can train many to love ministering, we may hope that much fruit will grow from the seeds we are now seeking to plant. We are starting our 'Home of comfort for the aged,' and a lovely house it is. My idea is that when our English M.C.L. children grow up they will help in this scheme, the young helping the aged."

CANNES, FRANCE, Easter Day, 1891.

Good morning to my dear ministering children on this bright and beautiful Easter Day, which I am spending in the "Sunny South." May God's love shine richly into your hearts, and then your lives will be blessed; then you will be true ministering children. I have just been saying our league prayer. I hope you have been using it too, for I am very anxious that you should use it often, every day if possible. If you did not use the prayer I would be afraid lest after you had done something which you thought was a kind deed, you would go away thinking you had done something to boast about. On the other hand, if you had been praying to be loving and kind, and then a thought came into your mind as to how you might do a kind deed, you would be able to think "this is something I must do because God wishes me to do it." Supposing your father was to see a poor hungry child in the street, and he said to you, "go and take that piece of bread to that little one," and you did it. Would you think yourself very good and generous for so doing? No, you would not, because you would only be doing just what your father had told you. You would have done your duty and no more. So it is with our kind deeds; we pray God to make us loving, kind and useful to others, and then we think that *He* gives us the thoughts and shows us what we are to do, and so there is nothing to boast about. We ought only to feel very thankful if we can do something which our Father would like us to do. So let us try to be loving and humble and also watchful. What does a watchful person do? Does he go to sleep at his post or go about with his eyes only half open? No, he looks all round him and he watches many things which others would have failed to see, and he hears sounds which might escape the ears of other people. Many years I remember trying to learn something about birds. I wanted to know what they looked like, what kind of nests they built, what kind of songs they sang. I succeeded in learning a little about them—very little it was, I fear—but I learned something else, and that was to know how very blind and deaf I had been in the past not to have seen or heard more of my feathered friends. One day I looked up and saw a dear little fluffy-faced tom-tit; another day a dear little tree-creeper mounting the trunk of a tree so softly; on another occasion I saw a great woodpecker in his bright green plumage and with his red top-knot. Probably these or other birds had been near me before, but I had not been on the look out for them, and so unless a bird came and hopped right under my nose, I would perhaps not have seen him. In the same way with kind deeds, people often don't mean to be unkind, but they do not watch for opportunities of helping others. Your little will can here be of service to you, to help make you watchful. The happiness of making others happy is worth watching for.

Good bye, dear children, and may God bless you and help you to grow stronger to do right as you grow older.

Your loving friend,
M. J. MEATH.

Members of the Church of England.

SIR.—One point, it seems to me, is not brought out strongly enough in your answers to correspondents' queries on the subject of vestrymen and churchwardens, etc., as *communicants necessarily*. They have to sign a declaration that they are members of the Church of England. It is absurd to suppose that if they are not really members, such a declaration qualifies them. In fact the regulation about foundation of new congregations expressly says they must be members, etc., and sign a declaration. Besides, the office of the parochial tribunal is to admit formally those whom they decide to be "entitled." Their business is to ascertain the facts, not merely depend on declaration. Now, you, sir, have intimated that the *continuance* of membership in the Church, originated through the initiation of Baptism, depends on compliance with the regulations and ordinances of the Church. The canons and rubrics are explicit on the subject of the necessity of *confirmation and communion* after a certain age. Any man, therefore, who disregards these obligations, becomes *de facto and ipso facto* "excommunicate"—is cut off from membership. He is as a branch

broken off. He is—being disorderly—to be treated "as a heathen man and a publican." Of course, he may be restored, grafted on *again*—meantime his membership is gone by default, and he himself is necessarily suspended from the exercise of all his privileges.

SMILAX.

Notes and Queries.

SIR.—Will you explain the terms, Eve, Even, Vigil, Abstinence, Fast, etc., and distinguish them.

Z.

Ans.—"Eve" (or Even) is the day before any festival. It is called a "Vigil" or watching-time, if the festival happens outside of Christmas, Easter or Whitsuntyde. St. Luke's and St. Michael's are two other festivals without vigils—for special reasons. The eve or vigil ends and the festival begins about 6 p.m. of the former—whatever time the festival collect is said at evening service, so that the fast of the vigil ends also at that time. It was a primitive custom to hold a vigil (not as a fast, however,) up to midnight of the festival, but this watchnight custom was soon abandoned on account of excessive festivity and consequent scandals, except in the case of Christmas and Easter—the latter chiefly in the Eastern Church. Fast is used as equivalent to total abstinence from food, and was proper (in strictness) for all the day till 3 or 6 p.m., when the fast or abstinence was relaxed in Lent, or suspended in the case of isolated abstinence, or fasting days such as *Fridays* in every week. The Church of England does not draw the line between fasting and abstinence; it is a matter for the individual conscience and constitution.

SIR.—Please explain the meaning of I H C

VIATOR.

Ans.—These letters are the three first of the sacred name *Jesus*, the I in greek being the same as our J, and the H being the Greek letter *Eeta*, or long e, by coincidence resembling our letter H; and the last of the three, which resembles our letter C, is the Greek letter corresponding to our letter S. The three letters are sometimes written IHS, in which case, if the middle letter be taken for the Roman H, they stand for the initials of the Latin words "Jesus Hominum Salvator"—Jesus, Saviour of men.

Sunday School Lesson.

Rogation Sunday.

May 3, 1891

GENERAL.—THE LITANY.

Read the Rubric before the Litany. The word "Litany" then means *supplication*. The term is used when we mean supplication, as sinners, for God's mercy, and generally indicates a kind of supplication in which the minister reads the petition, and the people say, "Lord, have mercy," or some such response.

I. THE ORIGIN OF OUR LITANY.

A heretic, Arius, who did not believe that Jesus is God, used to have grand processions through the streets and sing litanies. St. Chrysostom, Bishop of Constantinople, had litanies sung in procession through the streets to prevent his people joining the procession of this heretic. Litanies were used in the Church long before this, but this circumstance shows how much they were thought of. After this they came to be used, with fasting and prayer, in any great trouble or difficulty.

St. Augustine entered Canterbury singing litanies. In the fifth century, when there was great trouble at Vienne, in Gaul (France), the Bishop of Vienne (Mamertus) appointed solemn litanies to be used on the three days before Ascension Day. Perhaps these supplications were for food, and for good weather for the corn and other crops. Turn now to the Table of Vigils and Fasts to be observed. See the three Rogation Days, "the Monday, Tuesday, and Wednesday before Ascension-Day." Next Thursday will be Ascension-Day; Monday, Tuesday and Wednesday are therefore Rogation Days. Rogation means *Litany* or *Supplication*. The Church of England has retained these days as a period of fasting or abstinence in preparation for the great Festival of the Ascension.

Our Litany took its present form at the Reformation.

II. THE INVOCATION.

The beginning of the Litany—a very solemn form of invocation. Four times we ask for mercy. We supplicate, (1) the Father; (2) the Son; (3) the Holy Ghost; (4) the Blessed Trinity. The Trinity addressed. (Isa. vi. 1-3; Rev. iv. 8). We address the Trinity also in "Te Deum," and in the "Ter Sanctus" in Holy Communion.

In these two latter cases we offer praise to the Three Persons in the One Godhead. In the Litany we cry for mercy.

The Father made us and preserves us. We have not loved Him and obeyed Him as we ought to do. We must, therefore, cry for mercy. He gave His Son (S. John iii. 16). Have we valued this gift, and loved the Son as we ought? No. We therefore want mercy.

The Son "loved me and gave Himself for me." Have we loved Him as we ought? Have we taken His easy burden and light yoke? Have we kept His commands, and followed His law of love? (S. John xiv. 15). Then we want mercy.

God the Holy Ghost "sanctifieth me and all the elect people of God." He speaks through conscience. Have we always followed conscience? Have we done as the Holy Ghost would have us do? What does St. Paul tell us our bodies are? (1 Cor. vi. 19, 20). Have we defiled our bodies by any unclean thought or deed? Then we want mercy.

We collect our prayers together and offer them to the Trinity. Sin is misery; we are therefore miserable sinners.

Repeat Is. lv. 7, using plural first personal pronoun.

Family Reading.

Fifth Sunday after Easter.

GOING TO HEAVEN.

Have you ever thought much about Heaven, that "other world," as people call it? Do you ever try and fancy to yourself what sort of place it is? Children often think about Heaven as a golden city, very bright and light, the streets beautiful and shining, and people walking in them dressed in white, with harps in their hands.

Well, we mustn't say that children are all wrong. Surely it must be *light* and *bright* there!

Did you ever go into the back streets of a big town—the *slums*, as they are called? I dare say one thing particularly struck you—that was the blackness of everything. And inside the houses, owing to the narrow streets and smoke, it is nearly always dark. Fancy that! *never* to have the broad light of day, but sort of dim dusky twilight instead.

Perhaps you noticed that in one small, dull-looking house the blinds were pulled down. That was because some one was lying dead behind the dingy blinds. Some one had had a long illness on a poor bed in a little sad, dark room, and very weary the sick person must have got as the days and nights went on.

And then as death drew near—"It's getting dark, I can't see you now." And the blackness closes in, and the dim daylight doesn't matter any more.

For what a change has come to that poor soul!—the dark earthly home left behind; now a heavenly one exceeding light. What a contrast!

A welcome and beautiful one, for we all love light! Surely the childish idea of Heaven can't be all wrong. Only I should like to think of Heaven as more like country than town. I should like Heaven to have hills and valleys, and great stretches of beautiful country, and trees and flowers. An old man said once he thought there must always be fine weather in Heaven. Glorious sunshine! Yes, one can understand that.

But some people do not care for country, and are more pleased and excited by seeing a crowd of human beings than anything else in the world. I can enter into that too, for people are more interesting and worth studying than trees or flowers.

And then, too, we read in the Revelations about a city of pure gold, with gates of pearl. So we may believe that there are noble and beautiful cities, with buildings and streets, as well as lovely country, in that Land.

It is all rather dim and indistinct to us; but the

child who died yesterday knows about it, and we should like to ask him,—oh, how much!—but we cannot.

Now we will go on to another thought.

What is it that makes people happy in Heaven, do you think? It can't be merely the beautiful things they see around them. That will be a joy, no doubt, but still not quite enough of a joy to satisfy them. If you lived near the finest mountains and most exquisite valleys, or had the best pictures to look at all day long, they would give you pleasure (especially if you were anything of an artist, and could enter into the wonderful thing called beauty); but yet it would not be pleasure that positively makes *you yourself* happy, for the eye and taste are not the whole of us—there's a good deal besides.

Some people will say it is the rest of Heaven that will be delightful.

True, everybody enjoys rest; but then that can't go on long, can it? It is delicious to rest in our beds; but suppose resting in bed went on, it wouldn't be rest any more, but dreadfully wearisome. We cannot imagine rest going on always.

So as it cannot be that either, what is it that makes Heaven happy?

If we think over the texts that are in the Bible about it, we seem to get the right conclusion.

It isn't only beautiful sights and sounds, and being free from care and resting, but it is this—the joy of being with Jesus Christ our Lord. I believe that will be the *Crown* of all the other joys; and without it the other joys wouldn't be worth having.

What do you think about that? Or does it all seem uninteresting to you?

Do you think many people would care about it—being with Christ? Or doesn't it touch them at all? Many wouldn't care; and I think I know why. Because they don't know Jesus. And nobody cares about being with a person he doesn't know. Nor can you learn to care about anybody all at once.

Once there was a boy who had always believed himself to be an orphan. He thought his father and mother were both dead. But when he was sixteen or seventeen, he was suddenly told his father was living, that he was abroad, and wanted him to come to him. Was he glad, do you suppose? "No," he said, "I can't begin directly caring about a father I have never known. Why should I love him?" You can quite understand that. Love doesn't come all at once. And you can't care to be with a person you do not love.

So I am afraid there wouldn't be much joy in getting to Heaven, and being with our Lord, if we have never known Him on earth.

Sometimes people fancy death will make all the difference; that dying will cause an immense change to pass over them. But why should it?

Death will make a great difference to your body. It won't be warm and living any more, but cold and stiff. Yet dying won't make such an enormous difference to your *soul*, that part of you that does not die. Dying is something like passing through a gate, and you know how quickly that is gone through. Or it has been compared to crossing a river; but crossing a river, even a wide one, is soon over.

Going from one world to another, then, can't make such a vast difference after all.

Don't you think that as you lie down to die, so you will wake up in the other world—caring for the same things you cared for before, and loving the same people you loved before?

Yes; to be happy in Heaven you must begin to love Jesus *here*.

There is a very short prayer you can say every evening until next Sunday, when we will think about the subject again—

"Lord, Who art gone up into Heaven, show me Thyself."

Make it an especial prayer on Thursday, for it is the day our Blessed Lord went up into Heaven.

Rest All With God.

A great many persons pray that they may be kept from poverty. Not many persons pray that they may be kept from riches. Is this because the Bible teaches that there are greater dangers

in poverty than in wealth? Or is it because they personally think that it would be pleasanter to meet the temptations of wealth than to meet the temptations of poverty? A great many sick persons pray that they may be restored to health, if it be God's will. Not many sick persons pray that they may be taken away from earth just now, if it be God's will. Indeed, there are those who think it would be wrong to pray even submissively for death, while it would be quite right to pray submissively for privileged life. Yet who shall say that prolonged life here on earth is always a greater blessing than death? And, after all, is it not the better way to leave the choice in any such matter with the Lord, who alone knows what is better for us and for His cause? And why should we be less privileged to indicate to God our preferences in one direction than in another in an emergency? "Is it wrong for me to pray that I may die?" asked a Christian sufferer, who was enduring patiently the progress of an incurable disease. "It is no more wrong for you to pray to die than for you to pray to live," answered the clergyman to whom her question was addressed. And he added, "God knows whether life or death is better for you. It is for you to trust your case to Him restfully, telling Him of your personal preference in childlike confidence, and leaving Him to decide for you in a matter which is clearly beyond your knowledge." It is well for a Christian to be in that frame of mind and heart which contentedly rests everything with God.

The Dead Man's Key.

A story is told of an English minister who, being called to pray by the bedside of a dying man, sought to take him by the hand, in token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bed-clothes, and the minister prayed without it. Presently the man died, and then, as his hand was uncovered, the mystery was explained; he was holding in his hand, with the grasp of death, a key—the key of his safe where his money was kept.

The *Lewiston Journal* tells of a man in Durham, Me., who was very penurious and a very determined man. He died at an advanced age. On his death bed he kept his right hand closely clutched. As he drew his last breath he tightened his hold. Everybody there knew what he held in his hand. It was the key to the chest in which he kept his gold.

As his nerveless hands unclosed, the key dropped from them and clattered against the bedside. As if to hold it even after he was dead, the miser had tied the key about his wrist by a strong cord, which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key of his money tied to his wrist.

"And what became of his gold?"
"Oh, the heirs have taken care of that just the same! They split open the chest with an axe, and divided the gold, and let the miser keep the key about his wrist." He is now mouldering in the grave, and the key is rusting beside him. We brought nothing into this world, and it is certain we can carry nothing out of it.

What shall it profit a man if he gain the whole world and lose his own soul?

To Succeed in Business.

Avoid unsuccessful men.
Don't cover too much ground.
It pays to sleep well, eat well and enjoy life.
Don't brag of what you will do till after you have done it.
Change methods as often as necessary, but not your chosen pursuit.
Don't try to mend heavy losses by hazarding what you have saved.
Decide carefully and keep your decision to yourself.

Be firm and quiet in a bargain.
Watch expenses. Neither spend a cent needlessly nor grudge a dollar when necessary.
Content yourself with small beginnings, but make the most of them. Don't waste vitality in overwork or worry.

Hints to Housekeepers.

SPICED BEEF. Boil a large shin of beef until very tender; pick the meat to pieces, and crush all the gristle that is very soft and fine; set the stock to cool and then remove the fat; reduce the stock by boiling to one quart; roll quite fine eight or ten crackers, and add to the meat; season with pepper, salt, cloves, minced parsley and grated nutmeg, and a little cinnamon; cover with the stock, place on the stove, and let come to the boil; pack in a deep dish and cut into slices when cold.

SUPPOSING.—Supposing you suffer from some disease. Suppose it is dyspepsia or biliousness or constipation or bad blood. Suppose you learn that Burdock Blood Bitters has cured thousands of cases of these and similar complaints. Don't you suppose you ought to try it? It cannot harm you and in nine cases out of ten it cures.

FRIED CHICKEN.—Cut a chicken into good pieces for serving; wipe dry; season with salt, pepper, and a little sage; roll in flour; have a cupful of suet lard boiling hot; sprinkle in a little salt and pepper; put in the chicken and fry slowly until brown; place it on a hot platter; to the fat in the spider add one cupful of warm milk and half a cupful water, and teaspoonful flour mixed smooth; pour this over the chicken; garnish with parsley and pieces of lemon and serve at once.

Coffee is far more delicious when made with eggs than it is without. One egg to a cupful of ground coffee is about the right proportion for rich extract, but less than this can be easily used by adding a teacupful of cold water to a well-beaten egg and using enough of this mixture to thoroughly wet the ground coffee. Beat an egg thoroughly, add two tablespoonfuls cold milk; pour this mixture into a pint of boiling milk; let scald but not boil. Try this when you have no cream for breakfast coffee.

A WINNIPEGGER'S OPINION.—The following is taken from a letter from Mr. D. Davis, Winnipeg, Man.: "Being persuaded to use Hagar's Pectoral Balsam for a troublesome cold, I was entirely cured by the use of two bottles."

BEEF TEA, STIFF.—The only way to have beef tea stiff, like jelly, is to make it with the leg of beef; made of any other part it is always liquid. Meat from the leg with a little of the bone, which with the meat should be finely chopped, will make it a stiff jelly. Let both remain in cold water, with a pinch of salt, for half an hour previous to setting it on the fire, then barely simmer it for three or four hours, allowing a pound of meat to each quart of water, and let it reduce to nearly half the quantity. When cold it will be as stiff as jelly.

ORANGE PUDDING.—Peel and slice half a dozen small oranges, lay in a deep dish, and scatter sugar plentifully on as if they were to be eaten raw. Make a soft custard of one pint of milk, tablespoonful rice flour, four heaping tablespoonfuls sugar, and yolks of three eggs; cook it in a double boiler, and when it has thickened take it from the fire; flavor with lemon and pour over the oranges; put the dish in the oven and bake fifteen or twenty minutes, then draw it to the front and put a meringue over the top made of the beaten whites of the eggs and a heaping teaspoonful of sugar.

WHY NOT TREAT?—Why not treat such troubles as boils, pimples, blotches, sores, humors, eruptions, rashes, skin irritations, etc., with Burdock Blood Bitters. It is filled with virtue as a blood purifier and goes right to the right spot. It makes the skin bright and clear, while also invigorating the entire system.

CODFISH BALLS.—The best codfish balls are made of one-third picked-up cod and two-thirds potatoes. The dry, salt fish, merely washed, is laid in the pot over the potatoes and enough boiling water poured over both to just cover them. The fish and potatoes are boiled half an hour, and then the water is drained off them and they are shaken in the dry and mashed with a potato masher till the lumps are all gone. A tablespoonful of butter and beaten eggs are stirred through the mashed potato and fish with a spoon, and the codfish balls are molded with the hands in round, smooth balls. The balls are now plunged into a pot of boiling fat deep enough to immerse them and very hot, as hot as for Saratoga potatoes.

Children's Department.

Helping the Clergyman.

Wallace is seven years old. Ever since he was three he has been a Sunday school boy. He loves Sunday school; but, till lately, has not liked going to church.

It was so much pleasanter he thought to stay at home, as was sometimes allowed, with mamma, who is an invalid, and listen to her stories from the Bible and "Our Little Ones."

One day last spring, a great change came into Wallace's life: his papa, a machinist, was suddenly killed.

When the next Sunday came, Wallace asked, "Mayn't I come home after Sunday school and stay with you?"

But his lonely, heart-broken mamma had the courage to say, "No, my son. Remember, papa will not be there to-day; and when the minister looks from his pulpit, and sees the empty seat, it might trouble him. I think he will like to see you in papa's place."

So, that morning at the close of Sunday school, the little man went at once upstairs and took the seat his father had occupied from week to week, with rare exception; for years back.

After service he hurried home to tell his mother: "I guess I helped him a little, 'cause he came and spoke to me."

Since then, every Sunday, Wallace feels that he has a place to fill in the church.

When, sometimes, the usher brings strangers to that pew, the little boy by the door, standing up, makes his slender figure very small that they may pass in; but never gives up "papa's seat" to any one.

Not only the pastor, but many of us, while our hearts ache with pity, feel confident that such a boy, with such a mother, will some day take his good father's place in the Church and in the world.

Indigestion

HORSFORD'S

ACID PHOSPHATE,

A preparation of phosphoric acid and the phosphates required for perfect digestion. It promotes digestion without injury, and thereby relieves those diseases arising from a disordered stomach.

Dr. E. J. WILLIAMSON, St. Louis, Mo., says: "Marked beneficial results in imperfect digestion."

Dr. W. W. SCOFIELD, Dalton, Mass., says: "It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says: "It acts beneficially in obstinate indigestion."

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

Beware of Substitutes and Imitations.

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



GOLDEN LION

AMERICAN AND CANADIAN

UNDERCLOTHING

NEW GOODS.

CORSET COVERS.

- 35c. Embroidered, Frill Trimmed.
- 40c. Square and V Front Shape, Trimmed Embroidery.
- 50c. Square Front, Embroidery Trimming.

CHEMISE.

- 25c. Plain Cotton, 35c. Frill Trimmed.
- 50c. Embroidered, Extra Quality Cambric, 75c., \$1, \$1.25, \$1.50.

DRAWERS.

- 25c. in the New French and American Cut.
- 35c. Frilled, Fine Cambric.
- 50c. Embroidery Trimmed.
- 75c. Tucked and Embroidered, also Lace Trimmed, \$1, \$1.25, \$1.50. Extra quality of Cambric.

GOWNS.

- 90c., Mother Hubbard Style Embroidery and Tucked.
- \$1 Fine Tucks Embroidered.
- \$1.25 Lace and Embroidery Trimmed.

SKIRTS.

- 75c., \$1, \$1.25, \$1.50, \$1.75, \$2, \$2.50, Frilled, Embroidered, Lace and Hemstitch trimmed.

DRESSING JACKETS.

- \$1.50, \$2, and \$2.50, White Lawn, Embroidered Trimmed, Fancy Spotted Lawn, Latest American Style.

CHILDREN'S DRESSES.

- 25c., 75c., \$1, and \$1.50 Printed Cambric.
- 90c., \$1, \$1.50, \$2, White Lawn Embroidered.
- 75c., \$1, \$1.25, \$1.50, \$2 Night and Dry Slips.
- 25c., 40c., 50c., 75c., \$1 Infants' and Children's White Washing Hats.

R. WALKER & SONS,

33, 35 and 37 King St. East; 18, 20, and 22 Colborne St.

Too Happy.

"Do you think God sent me this trouble because I was too happy?" said a friend to me one day. A crushing bereavement had just fallen upon her.

The desire of her eyes had been taken away at a stroke, and this idea came to her to augment her sorrow.

"I believe that tree was killed because I loved it so much," was the remark of another lady. I could not help asking her if she thought her Heavenly Father was jealous of a maple tree.

Such thoughts are unworthy of a Christian man or woman. They are suggestions of Satan, who likes nothing better than to instil into our minds hard thoughts of God. He proceeds with us as he did with Eve. "Hath God said ye shall not eat of every tree of the garden?" God does not grudge His children the happiness He gives them. He sometimes deals with us as we do with our own children when they are likely to make themselves ill—He may take away the dainty for a while, or altogether, but it is not because He is angry at our happiness.

When God gives us dear ones to love,

He will have us love them. When He gives us pleasures, He will have us enjoy them with thankful hearts. He would have us always remember that this is not our home, but while we seek a better country, that is a heavenly, He would have us take pleasure in every growing flower and running brook and shady tree along the pathway. He would have us give thanks for every joyful thing, great or small, taking it as a gift from His loving hands.

And when troubles come, as come they always do, sooner or later, we are not to consider them as tokens of His anger or displeasure, but of His love. "Whom the Lord loveth He chasteneth" (Heb. xii. 6). We do not give children medicine because they are naughty, but because they are sick. Let us then lift up the hands that hang down, and the feeble knees. The joy of the Lord is our strength. In the gloomiest day there is a clear sky behind the cloud. In the darkest night the morning is coming. "Trust in the Lord and wait patiently upon Him." Wait on the Lord. Be of good courage, and He shall strengthen thy heart. Wait, I say, on the Lord.



TENDERS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of Saturday, 9th May, 1891, for the delivery of Indian Supplies, during the fiscal year ending the 30th June, 1892, consisting of Flour, Beef, Bacon, Groceries, Ammunition, Twine, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.

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.

Parties may tender for each description of goods (or for any portion of each description of goods) separately, or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted cheque in favor of the Superintendent General of Indian Affairs, on a Canadian Bank, for at least five per cent. of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned, and if a contract be entered into for a part only of the supplies tendered for an accepted cheque for five per cent. of the amount of the contract may be substituted for that which accompanied the tender; the contract security cheque will be retained by the Department until the end of the fiscal year.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department for the proper performance of the contract based on his tender.

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.

L. VANKOUGHNET,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, March, 1891.

Mary and Her Dog.

Such a pretty story I read the other day about a little girl, named Mary, who lives in Pennsylvania. In some way she fell and broke her arm, and had to keep in bed for a long while.

Her playmates came to see her, and often brought her beautiful flowers, of which she was very fond. There was something else, too, which Mary loved dearly, and that was her dog, whose name was Bob. He seemed to be very sorry for his little mistress, and he noticed how happy the flowers always made her. So he thought he would give her a bouquet, too. Away he went into the yard, and plucked a mouthful of plaintain leaves. Then he hurried back to Mary, put his forepaws on her bed, dropped the leaves and wagged his tail, saying as plainly as any dog could, "Don't you think my flowers are pretty too?"

Thirteen Ways of Being Happy.

Happy is the man whom God correcteth, for He maketh sore and bindeth up.

Happy is that people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom and the man that getteth understanding.

Happy is the man that feareth alway.

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor happy is he.

Whoso trusteth in the Lord happy is he.

He that keepeth the law happy is he.

If ye suffer for righteousness' sake happy are ye.

If ye be reproached for the name of Christ happy are ye.

Behold we count them happy which endure.

The Scriptural Account of the Resurrection.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

Peter, therefore, went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that He must rise from the dead.

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, "Woman, why weepest thou?"

She said unto them, "Because they have taken away my Lord, and I know not where they have laid Him."

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus said unto her, "Woman, why weepest thou? Whom seekest thou?"

She, supposing Him to be the gardener, saith unto Him, "Sir, if Thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

Jesus saith unto her, "Mary!" She turned herself, and said unto Him, "Rabboni," which is to say, "Master."

Jesus saith unto her, "Touch me not; for I am not ascended to My Father; but go to my brethren, and say unto them, 'I ascend unto My Father, and your Father, and to my God, and your God.'"

Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

The Next Thing.

Jacob Abbot tells a story, boys, about Alphonso, who, when he went to help bring wood, reached down to the bottom of the pile and selected the largest stick he could find. Consequently, his work being four times as difficult for him as there was any necessity for, he soon gave out and was useless for the rest of the work.

That is a great mistake, boys, that of always looking out for "big opportunities." The small opportunities and their proper grasping is what makes men of use to themselves and others. The one grand thing in the world is to be of use, the very best use you can with the opportunities and talents God gives you. Do you know, have you any idea what an art there is

in being able to grasp the opportunity of doing the "next thing," and not waiting for something that requires heroic action on your part? It is by doing the little things that we become strengthened to accomplish big things. You have all heard, no doubt, of the man who began carrying his weak little calf to pasture every day, till one day he was surprised to find that he was carrying a cow; while the animal grew, his strength grew to meet the burden.

No one expects a boy to do cube root before he can do addition, but if he sticks close to the principle of accomplishing the "next thing" to hand, he surely will arrive at cube root some day. "Festine lente," say the Italians, and a good saying it is—"Make haste slowly."

Boys, when you do anything put energy into it by all means, but let it be steady energy, not this fitful, false sentiment that burns like a raging fire for a little while, and then dies down almost as suddenly as it springs up, leaving only the discontent of unfinished work. The desire to "do big things," the distaste for little things, has done much to wreck the lives of our boys and men.

Boys, the proper thing to do always is the next thing—remember that.

One Dozen Bottles

Of the best known Blood Remedy will not work such a change in a case of Catarrh as one package of Clark's Catarrh Cure. All the wise talk about Catarrh being a constitutional or blood disease depends entirely upon what the advertiser has to sell. If you have Catarrh in any form, try Clark's Catarrh Cure, and you need not take a cartload of it before any benefit is derived. Druggists keep it and recommend it. Price 50 cents. Sent to any address by the Clark Chemical Co., Toronto, New York.

Don't be Mean, Boys!

Sometimes I wonder what a mean man thinks about when he goes to bed. When he turns down the light and lies down alone, he is then compelled to be honest with himself. Not a bright thought, not a generous impulse, not a word of blessing, not a grateful look comes back to him; not a penny dropped into the palm of poverty, not the balm of a loving word dropped into an aching heart, no sunbeams of encouragement cast upon a struggling life, no strong right hand of fellowship reached out to help some fallen man to his feet—when none of those things come to him as the "God bless you" of the departed day, how he must hate himself, how he must try to roll away from himself and sleep on the other side of the bed, when the only victory he can think of is some mean victory, in which he has wronged a neighbor. No wonder he always sneers when he tries to smile. How pure, and fair, and good all the rest of the world must look to him, and how careless and dreary must his own path appear! Why, even one isolated act of meanness is enough to scatter cracker crumbs in the bed of the average man: and what must be the feelings of a man whose whole life is given up to mean acts? When there is so much suffering, and heart ache, and misery in the world, anyhow, why should anyone add a pound of wickedness or sadness to the general burden?

Don't be mean, boys. Suffer injustice a thousand times rather than commit it once.

Histories of Words.

There are many words which we use every day without a thought of their original meaning. Here are a few of them:

Gazette—is from the name of an old Venetian coin worth about a cent and a half—the sum charged for a reading of the first Venetian newspaper, a written sheet which appeared about A.D. 1550.

Excruciating—pain, like that of a person "crucified." How carelessly we use this word of terrible meaning.

Milliner—A native of Milan, Italy, once famous for its manufactures of silks and ribbons.

Lord—means "bread-earner"; lady—"loaf-giver."

Terrier—is a dog which pursues animals to their burrow in the earth (Latin, *terra*).

Stalwart—that is, "worth stealing"—a war term, meaning Saxon, a fine soldier worth making captive.

Salary—at first meant money given to soldiers to buy salt with; in the same way, emolument was an allowance of meal.

Muscle—a "little mouse," referring to its appearance under the skin.

Heretic—from a Greek word, means simply "one who chooses" for himself. In the same way, a sceptic is one who searches carefully; and fanatic, one inspired. Custom has given all the words an unpleasant signification.

Explode—to applaud out, as you "clap out" a boy or a girl in the familiar game of that name. You will find the word used in that way if you care to look, somewhere in the eleventh book of Milton's Paradise Lost.

Good-bye—"God be with you."

BELLS! BELLS!

PEALS & CHIMES FOR CHURCHES.

School Bells.
Clock Tower Bells.
Fire Bells.
House Bells.
Hand Bells.



JOHN TAYLOR & Co. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs.

JOHN TAYLOR & CO.,
Loughborough, Leicestershire, England.



Cassell's Popular Educator. Complete Encyclopedia of Elementary, Advanced and Technical Education, 6 vols., half calf, \$5.

Ilios. The city and country of the Trojans, by Dr. Henry Schliemann, with maps, plans and 1,800 illustrations, original price \$14, now offering for \$9.

Dore's Bible Gallery. 100 superb illustrations by Gustave Dore. Cloth, gilt, \$2.

An Exposition of the Thirty-nine Articles of the Church of England, by Gilbert, Bishop of Sarum, with copious notes by Rev. Jas. R. Page, A. M. Cloth, \$2.25.

Our Village. By Mary Russell Metford, illustrated by James D. Cooper. Cloth, gilt, \$2.50.

Thucydides. Translated into English, with introduction, marginal analysis and index, by B. Jowett, M. A. Half calf, offered for \$4, regular price \$6.

Half Hours with Great Story Tellers. Artemas Ward, George MacDowd, Max Adeler, Samuel Lower and others. Cloth, gilt, \$1.

Sent post free on receipt of price. Stationery, Fancy Goods and Books at greatly reduced prices.

ESTATE J. B. CLOUGHER,

151 King St. West, Toronto.

OLD GOLD :- And SILVER

- REMODELLED -

Welch - & - Blachford's

We also carry a complete stock of Watches, Clocks, Jewelry and Platedware. Headquarters for Repairing.

171 Yonge Street, Opposite Simpson's.



If your child is lacking in the elements of perfect childhood, try Ridge's Food. It is the claim of the manufacturers, indorsed by hundreds, that it is the best food for the growing child. We believe more children have been successfully reared upon Ridge's Food than upon all the other foods combined. Try it, mothers, and be convinced of its worth. Send to WOOLRICH & CO., Palmer, Mass., for valuable pamphlet, entitled "Healthful Hints." Sent free to any address. Its perusal will save much anxiety.



THE NAPANEE PAPER CO'Y

NAPANEE, Ontario.

Manufacturers of Nos. 2 and 3

White, Colored & Toned Printing Papers

News and Colored Papers a Specialty.

Western Agency - - 113 Bay St., Toronto

GEO. E. CHALLES, Agent.

The CANADIAN CHURCHMAN is printed on our paper.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.

T. WILBURN & CO., Proprietors, Toronto.



OUR REPUTATION FOR SUCCESSFUL RESULTS IN STAINED GLASS, WHETHER A SIMPLE COLORED WINDOW OR AN ELABORATE SUBJECT MEMORIAL IS SUCH THAT IT AFFORDS A GUARANTEE TO ANY WHO INTEND ERECTING WINDOWS.

A FEW EXAMPLES:

TILLEY MEMORIAL. SAINT JOHN, N. B.
BELL MEMORIAL. BELLEVILLE, ONTARIO
MURRAY MEMORIAL. WASHINGTON, D.C., U.S.

THE PRACTICE OF BESTOWING COMMISSIONS FOR THE SAKE OF CHEAPNESS, RESULTS IN SLIGHTED WORK - THERE ARE MORE IMPORTANT FACTS TO BE CONSIDERED THAN CHEAPNESS IN GLASS: IT IS INTENDED TO EXIST WITH THE BUILDING AND SHOULD BE A THING OF BEAUTY AND A JOY FOREVER.

Castle & Son

40 Bloor Street, Montreal, and New York.

Stained Glass, Decorations, Church Furnishings, Communion Vessels, Memorial Brasses, Pulpits, &c.

ALSO REPRESENTING IN CANADA

CHARLES EVANS & CO.

ENGLISH PAINTED GLASS, MOSAICS, TILES, &c.

AS STAINED GLASS IS TO LAST WITH THE STRUCTURE - TWO CONDITIONS SHOULD BE CONSIDERED, VIZ., ARTISTIC IN COLOR AND DESIGN AND THOROUGH IN WORKMANSHIP - INSURE DURABILITY, IF CHEAPNESS IS INSISTED UPON THIS IS SACRIFICED.

AGENTS FOR HARRINGTON'S (COVENTRY, ENG.) PATENT TUBULAR CHIME BELLS.

Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated Catalogue.

89 King Street West, - - - TORONTO.

CONFEDERATION LIFE.

ORGANIZED 1871. HEAD OFFICE, TORONTO.

REMEMBER, AFTER THREE YEARS

POLICIES ARE INCONTESTABLE!

Free from all Restrictions as to Residence, Travel or Occupation. Paid-up Policy and Cash Surrender Value Guaranteed in each Policy.

THE NEW ANNUITY ENDOWMENT POLICY

AFFORDS ABSOLUTE PROTECTION AGAINST EARLY DEATH! Provides an Income in old age, and is a good Investment.

W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director

SNOW FLAKE HOMINY.

It is beautiful in appearance before cooking and after. It cooks in ten minutes, and is more nourishing than rice. It looks like rice when cooked. It makes a great variety of puddings. Very many excellent things are said about it. It is cheaper and better than Carolina rice. Try it.

Desiccated Rolled Oats and Desiccated Wheat.

These are not steamed, but contain all the original flavor. They are quickly cooked, partly digested and very popular. Those who want a superior dish of porridge should use the Desiccated Rolled Oats and Wheat, put up in four pound packages only. Try them. Ask your grocer for them in packages with "Our National Foods" trade mark, and made by

The Ireland National Food Company, Limited,

F. C. IRELAND, B. Sc., Managing Director.

109 Cottingham Street, Toronto.

TELEPHONE 3629.

DOMINION LINE.

ROYAL MAIL STEAMSHIPS. LIVERPOOL SERVICE.

Table with columns: Sailing Dates, From, To. Includes routes to Oregon, Toronto, Vancouver, and Sarnia.

RATES OF PASSAGE.

Cabin from Portland or Halifax to Liverpool \$40, \$50, and \$60. Return, \$80, \$90 and \$110. Intermediate \$25. Steerage, \$20. From Montreal or Quebec to Liverpool, cabin \$45 to \$60, intermediate \$30, steerage \$20.

WALKING MADE EASY.

Advertisement for H. & C. Blachford's walking boots and shoes, featuring an image of a boot and text about comfort and fit.

H. & C. BLACHFORD'S

FOOT-FITTING BOOTS AND SHOES. TO BE HAD ONLY AT 87 AND 89 KING STREET E., TORONTO



Our Communion Wine

"ST. AUGUSTINE,"

Registered.

"Chosen by Special Committee Synod of Ontario, assisted by Analysts Inland Revenue Dep't, Ottawa, for use in all the Parishes of the Diocese." For sale in cases, 12 quarts, \$4.50. Purity and quality guaranteed. Catalogues of all our brands of wines on application.

J. S. HAMILTON & CO., BRANTFORD.

Sole Agents for Canada.

LABATT'S NEW BRAND

Ale! Ale!! Ale!!!

We have on hand and fully matured a large supply of

LABATT'S EXTRA STOCK ALE

In pints and quarts, which we offer to the public and the trade at very close prices.

This special brand is very old and of extra fine quality, brewed from best malt-English and Bavarian hops used in every brew-and is equal, if not superior, to any imported ales.

Place your Xmas orders early and avoid disappointment. See that every bottle is labelled Labatt's Extra Stock.

Can be obtained from all wine merchants and at first-class hotels generally.

JAMES GOOD & CO.,

SOLE AGENTS,

TORONTO

Ask for Labatt's Extra Stock.

CHURCH

J. & R. LAMB, 59 CARMINE STREET, NEW YORK.

Work executed in any part of the United States. Send for special designs and estimates.

DECORATION

Will Remodel Anybody.



Nov. 3, 1890. J. Bliss, Esq., Compton P. O., writes: Health seekers travel far to mountains, lakes, seas and springs, but of all the famous places to have the body thoroughly cleansed of health destroying impurities, supple the joints, firm up the muscles and frame, and make one feel fresh life trickling through the veins, give me St. Leon Mineral Water. Have proved for fifty years. By using it heartily for a few months it will remodel anyone.

St. Leon Mineral Water Co.,

101 1-2 King St. W., Toronto. Branch-Tidy's Flower Depot, 164 Yonge St. Toronto.

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.

ALL OF THE

Alden Book Publications

Kept for Sale at the Office of the

Canadian Churchman

32 Adelaide Street East, TORONTO.

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS PER DOZEN 25c. PER DOZEN PIECES.

York Street (2nd Door North of King), G. P. SHARPE.

BURDOCK PILLS

A SURE CURE

FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

**TRINITY COLLEGE SCHOOL,
PORT HOPE.**

TRINITY TERM
Will begin on Thursday, April 16th.

Forms of Application for Admission, and Copies of the Calendar may be obtained from the
**REV. C. J. S. BETHUNE, M.A., D.C.L.,
HEAD MASTER.**

**THE - BISHOP - STRACHAN - SCHOOL
FOR YOUNG LADIES.**

President, The Lord Bishop of Toronto. Vice-President, The Lord Bishop of Niagara.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

At the last Examinations at Trinity and Toronto Universities, several pupils of the School attained good standing in honors.

During the vacation the school building has been completely refitted, with heating and ventilating apparatus, and new bath rooms have been erected. The comfort of the boarders has been secured in every particular.

Early application is recommended, as there are only occasional vacancies for new pupils. Annual Fee for Boarders, inclusive of Tuition, \$904 to \$928. Music and Paintings the only extras. To the Clergy, two-thirds of these rates are charged.

Five per cent. off is allowed for a full year's payment in advance. The School re-opens on Wednesday, Sept. 9th. Apply for admission and information to

**MISS GRIER, Lady Principal,
WYKEHAM HALL, TORONTO.**

Hellmuth College



Rev. E. N. ENGLISH, M. A.,
PRINCIPAL.
Most Complete Institutions in America
FOR THE
EDUCATION OF YOUNG LADIES.
CIRCULARS ON APPLICATION.
London, Ont., Canada.

MENEELY BELL COMPANY.
The Finest Grade of Church Bells.

Greatest Experience. Largest Trade.
Illustrated Catalogues mailed Free.
Clinton H. Meneely, Bell Co., Troy, N. Y.

REMOVAL.

HOUSEKEEPERS' EMPORIUM

Has Removed from 90 Yonge St.
TO
8 and 10 Adelaide Street West

HARRY A. COLLINS,
8 and 10 Adelaide St. W., Toronto.

R. FLACK Groceries and Provisions
Canned Goods in Great Variety.

GROSSE & BLACKWELLS'
JAMS, JELLIES Etc.
466 GERRARD ST. EAST, TORONTO.

W. H. Stone,
The Undertaker.

All Funerals Conducted Personally.
No. 349 Yonge St., TORONTO
Telephone No. 932.

The "Times" of Ceylon

Says of this Company, May 4th, 1889.
"We are asked by a correspondent, 'Which Company, for the sale of Ceylon Tea at home, does the largest business?' and we really do not think that anybody can answer this question. In all probability the Ceylon Tea Growers, Limited (Khangani Brand), sell more tea than most, seeing that they have no less than 1,000 Agents in Great Britain alone, and, in the course of twelve months, must sell a very large quantity of tea."

This is indisputable evidence that this Company is a GENUINE CEYLON TEA COMPANY.

SOLE AGENTS,
HEREWARD SPENCER & CO.
TEA MERCHANTS.
63 1/2 King St. West, Toronto.

**BARKER & SPENCE'S
SHORTHAND**

AND
BUSINESS SCHOOL,
133 KING ST. EAST,
TORONTO.

Over "Army and Navy."

**Thos. Mowbray,
ARCHITECTURAL SCULPTOR**
In Stone and Wood,



SUCH AS
Altars, Fonts,
Reredos, Pulpits,
Together with general architectural work for public and private buildings.
CHRISTIAN ART
A Specialty.

A DRESS:
YONGE ST. ARCADE, TORONTO.

The Birds of Spring

If they could be weary of their songs, would find in our great stock an almost infinite variety of new melodies. 40,000 kinds of our old music are still called for, and the new are more numerous than the old.

Cantatas.—The Jolly Farmers, Sargent, 40 cts., \$3.60 doz. New, bright, easy, and all jolly farmers and their friends will like it. Heroes of '76, \$1, or \$9 doz., Trowbridge, for 4th July; and New Flower Queen, 60 cts., \$5.40 doz. Root, for flower time.

Sunday Schools like Praise in Song, 40 cts., or \$4.20 doz., Emerson. Song Worship, 35 cts., or \$3.60 doz., Emerson and Sherwin. New Spiritual Songs, 35 cts., \$3.60 doz., Tenny & Hoffman.

Choirs constantly send for our Octavo Music—8000 numbers of Anthems, Sacred Selections, etc., 5 to 8 cts. each. Send for lists.

Organists furnished with Voluntary and other music, and players on Violins, Guitars, Mandolins, Banjos and other instruments, supplied with popular music. Send for lists and information.

Emerson's Vocal Method for Alto, Baritone and Bass Voices. \$1.50, is a new and superior method.

Any book mailed for retail price.

**OLIVER DITSON CO.,
BOSTON.**

C. H. DITSON & CO. 867 Broadway, New York City.

WELLINGTON STOTT,

MAKER OF
Office, Easy and Reclining **CHAIRS,**
PARLOR SUITS

Odd Pieces a Specialty. Call and Inspect [New Spring Stock at
170 KING STREET WEST.

**JONES & WILLIS,
Church Furniture Mfrs**

ART WORKERS IN
Metal, Wood, Stone and Textile Fabrics.

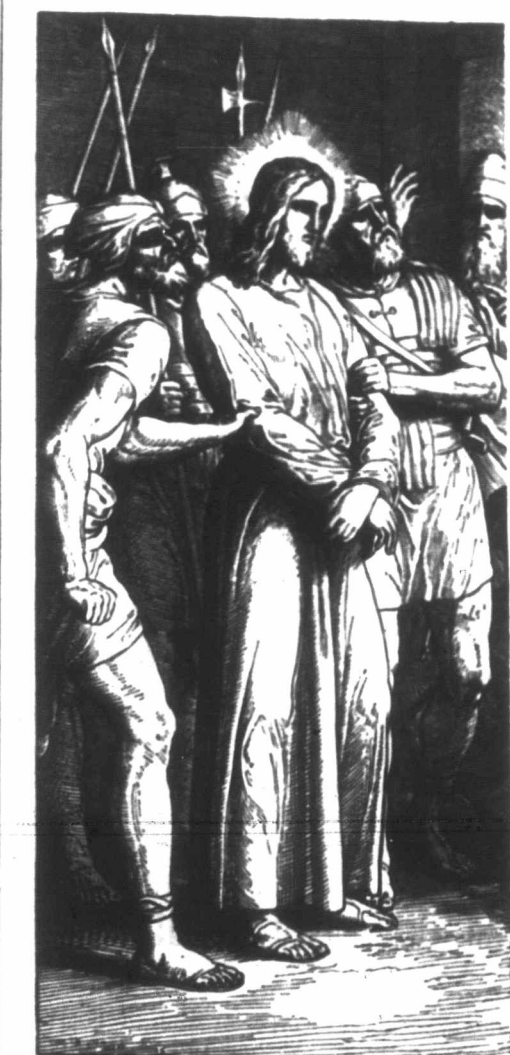
43 GREAT RUSSELL STREET,
(Opposite the British Museum)
LONDON, W.C.
AND EDMUND STREET,
BIRMINGHAM, ENGLAND.
5 Bold St., LIVERPOOL.

DOMINION STAINED GLASS CO.

77 RICHMOND ST. W., TORONTO.

Memorial Windows,
And every Description of Church and Domestic Glass.

Designs and estimates on application.
W. M. WAKEFIELD. J. HARRISON.
Telephone 14



MEMORIAL WINDOWS

AND EVERY DESCRIPTION OF
STAINED GLASS.

N. T. LYON, 141 CHURCH STREET
TORONTO.

**MERCHANTS' BANK
OF CANADA.**

Capital \$5,799,200
Reserve 2,335,000

BOARD OF DIRECTORS
ANDREW ALLAN, Esq., President.
ROBT. ANDERSON, Esq., Vice-President.
Hector McKenzie, Esq. John Duncan, Esq.
Jonathan Hodgson, Esq. H. Montagu Allan, Esq.
John Cassils, Esq. J. P. Dawes, Esq.
T. H. Dunn, Esq.
George Hague, General Manager.
John Gault, Branch Superintendent.

BRANCHES IN ONTARIO AND QUEBEC.
Belleville Kingston Quebec.
Berlin London Sherbrooke, Que.
Brampton Montreal Stratford.
Chatham Mitchell St. John, Que.
Galt Napanee St. Thomas.
Garioch, Ottawa Toronto.
Hamilton Owen Sound Walkerton.
Ingersoll Perth Walkerton.
Kincairdine Prescott Windsor.

BRANCHES IN MANITOBA.
Winnipeg Brandon
Agency in New York, 61 Wall St.

The position of this Bank, as to the amount of paid up capital and surplus, is the second in the Dominion.

A general banking business is transacted. Interest allowed at current rates upon deposits in the Savings Bank Department, where sums of one dollar and upwards are received. Deposit receipts are also issued bearing interest at current rates.

Toronto Branch, 13 Wellington St. West.
D. MILLER, Mgr. E. F. HEBDEN, Ass't Mgr

GREAT ALTERATION SALE

OF
Gas Fixtures and Globes

NOW ON AT
LEAR'S 19 AND 20
RICHMOND ST.

Special inducements for the next month only and see us

W. H. MEREDITH, Manager.

HOMŒOPATHIC PHARMACY,

394 Yonge Street, Toronto.
Keeps in stock Pure Homœopathic Medicines, in Tinctures, Dilutions, and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refitted. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON, Pharmacist.

THE CHALFONTE,

ATLANTIC CITY, N. J.
On the beach with unsurpassed ocean view. Salt water baths in the house.
Send for circular.
E. ROBERTS & SONS.

FULL GOVERNMENT DEPOSIT.

POPULAR, VIGOROUS,
PROGRESSIVE.

**North American
Life Assurance Co.**

HEAD OFFICE, TORONTO, ONT.

PRESIDENT:
HON. ALEX. MACKENZIE, M. P.
(Ex-Prime Minister of Canada.)

VICE-PRESIDENTS:
**JOHN L. BLAIRKIE, Esq.,
HON. G. W. ALLAN.**

THE COMPOUND INVESTMENT PLAN

Combines all the advantages of insurance and investment, and under it the Company guarantees after the policy has existed for ten years if the insured so desires, to loan to him the annual premiums as they mature, thus enabling him to continue the policy in force to the end of the investment period. Should death occur after the tenth year the full face of the policy will be paid, and loan (if any) cancelled.
For agencies and territory apply to

WM. McCABE, Managing Director

BUCKEYE BELL FOUNDRY
Bells for Churches, Chimes, Schools,
Fire Alarms of Pure Copper and Tin.
Fully Warranted. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.