

Canadian Churchman

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

Vol. 17.]

TORONTO CANADA, THURSDAY, APRIL 23, 1891.

[No. 17.]

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,

Canada Permanent Buildings. ARCHITECTS.
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 Coated, 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 Alabama, 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 BAKIN, 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. Price: 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.



VENOMEDÉ CUSTARD CUP.

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. Weighs less than ten pounds. Has a variable letter spacing. Is speedy, simple, portable, cleanly, durable and a perfect manifold. It will do better work and with less repairs than any other machine on the market.
General Agency, Room 6, 172 Yonge Street, TORONTO.

ONTARIO

Bureau of Chemical Information

LABORATORIES: 57 AND 59 COLBORNE ST.

Commercial products analyzed, ores assayed, researches undertaken; malt, worts, beers, etc. analyzed for brewers. Manufacturers supplied with processes, and unsatisfactory processes perfected. The best equipped Laboratories in the Dominion.

The Sunny Kiss of Spring

ABHORS an old hat as it does the withered verdure of last season. It is coaxing the song out of the early robin, the birds out of the trees, and the green grass out of the ground. And it is coaxing men to follow suit with

New Spring Hats.

IT'S the immense variety of natty, new spring styles in Men's Headwear at Dineen's that attracts special attention this season. Over 20 different forms of Derby Hats; all the leading fashionable makes of Silk Dress Hats, and nobby new styles for boys and girls and misses. This natty cap for young ladies is all the rage this spring. Prices 50 and 75 cents.

W. & D. Dineen,
Cor. King and Yonge Sts.

R. J. HUNTER

BEGS to announce the opening of a magnificent 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.

PARISH WANTED. A young clergyman, experienced, good references, wants a parish or the position of an assistant minister. Address, CLERICUS, Canadian Churchman Office, Toronto

WANTED.

Lay-reader, strong Churchman, for a country mission, must be earnest, active, robust and gentlemanly. Musical if possible. Daily services, weekly and saint days' celebration.
PRIEST, Box 2640, Toronto.

Notable New Books.

Master 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. Kingston, 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 Consumption. By Sir Edward Arnold, K. C. E. L., C. S. I., author of the "Light of Asia." Cloth, illustrated, \$1.75. Paper, 50 cents.

ROWSELL & 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. 308.

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



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.
I. P. FRINK, 51 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 8 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.

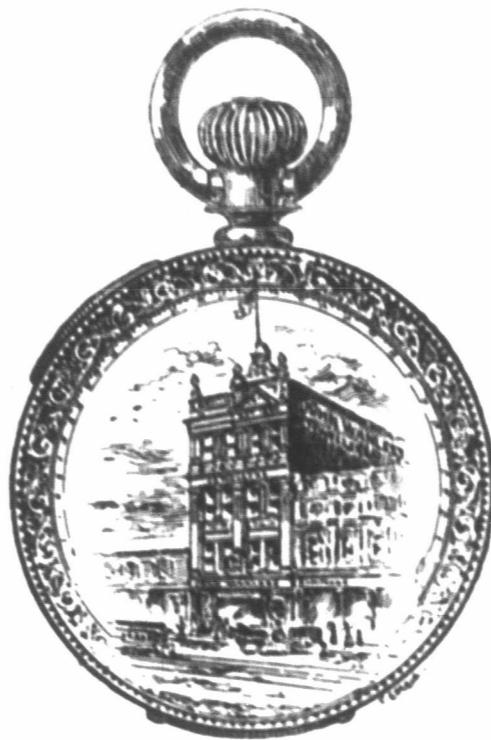
SUBSCRIPTION.—Two dollars per year, \$1.00 if paid strictly in advance. Single copies 5 cents each.

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



**Watch...
Repairing.**

EXPERIENCED workmen
latest improved tools and machinery, and the exercise of the utmost care in adjusting every kind of timepiece, place us in the front rank, so that whenever it is necessary to consult a watchmaker bear us in mind

John Wanless & Co.,

MANUFACTURING
Jewelers and Watchmakers,
ESTABLISHED 1840.
172 YONGE STREET, TORONTO.
Telephone 2395.

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

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

The Marching Orders

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. HUESTIS, 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.

**THE ECONOMY
WROUGHT STEEL
HEATERS**

Are Especially Adapted for Heating Churches, Schools and Private Residences.

ECONOMY Warm Air Furnaces. Steam and Warm Air Combination Heaters. Hot Water and Warm Air Com. Heaters.

Our Heaters are the Most Durable, Most Economical and are constructed on the Most Scientific Principles of any on the market.

We make a specialty of Perfect Ventilation in connection with all of our heating systems. Send for Catalogue and list of churches and schools using our heaters.

Estimates Gladly Submitted on Application.



St. James' Cathedral, King St., Toronto, contains 500,000 cubic feet of space and is successfully heated with four of our Economy Heaters.

J. F. PEASE FURNACE CO.,
189, 191, and 193 Queen Street East, Toronto.

Canadian Churchman.

TORONTO, THURSDAY, APRIL 23rd, 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 9540, TORONTO.

Offices 32 and 34 de la East.

Lessons for Sundays and Holy Days.

April 26th.—FOURTH SUNDAY AFTER EASTER

Morning.—Duet 4 to v. 23. Luke 19. 11 to 24.
Evening.—Duet 4. 23 to 41; or 5. Philippians 3.

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.

—Owing to want of space, we are compelled to hold over a considerable number of contributions.

UNIVERSITY BISHOPS.—Among the 34 English diocesan bishops, there are 18 Oxford men, 13 from Cambridge and two from Dublin. The Oxford men are nearly equally divided among the various colleges, each of them having one, two, or three among the Oxford 18. On the other hand, Trinity College claims six of the Cambridge men, St. John's three, and there is one each for Caius, St. Peter's, St. Catharine's, Corpus and Emmanuel Colleges.

NON-UNIVERSITY BISHOPS are more plentiful than one would, at first blush, imagine. Besides the new Bishop of North Queensland, there are mentioned Bishop Bransly Key, of St. John's, Kaffraria; Bishop Pinkham (?), of Saskatchewan and Calgary; Bishop Bompas, of Mackenzie River; Bishop Ridley, of Caledonia; Bishop Branch, of Antigua; Bishop Crowther, of Niger, &c. The list might be considerably enlarged probably from the Protestant Episcopal Church in the United States.

"THE GREAT GOD IS NO CHISELLER."—Lucia's quick rejoinder to her lover in Crawford's book, "Marzio's Crucifix," hits—as the author evidently felt—at the root of a prevalent sceptical objection. "What is done quickly is badly done; the chiseller must work slowly and painfully for elaboration of his work." That is the human argument—*argumentum ad hominem*, but not *ad Deum*. In an instant He completes or performs—to human sight—what man thinks and calculates should take hours or ages to bring about. So limited is human sight!

THE GAMBLING EPIDEMIC has become a very serious evil in some parts of the world, almost as widespread as the Grippe. In America—even in this Canada of ours—we are familiar with the "I bet you," which one hears—like the epidemic sneeze—everywhere. In England people are lamenting that the infection has spread even to the honoured and hitherto respectable games of cricket and football. Are we not suffering from the same evil in the regions of baseball and lacrosse? Probably the trouble originates and flourishes among the leisurely classes on the old principle of "Come easy, go easy."

CARDINAL CAPECELATRO, Archbishop of Capua, has an interesting article (in *Merry England* for March) on "the Church and the Workman." Along with a transparent "bid" for the working man for the Church (Roman) Catholic, there is much good sense in the subject of the article. For instance, "the rich man assuredly may provide for his own necessities in his own condition; but that which remains over he owes, by the express commandment of Jesus Christ, to the poor." He goes on to speak of "Sociology" as a new science inspired by Christianity, and derived from the Gospel.

"WENT TO SLEEP AND NEVER WOKE" is the record in regard to a man who lately ate six goose eggs, and then drank the shells full of whiskey. The combination of gluttony and drunkenness were admirably calculated to produce the result attained; and there was a singular propriety of the choice of a suitable biped to furnish eggs and shells for the occasion. The proceeding was probably the climax of a wager of a kind which has become so common as to suggest the inevitable conclusion that such things—one can hardly call them *men*—have succeeded in making their craniums like the shells—empty!

"THE ITALIANS HAVE NO CHURCH" is said to be a practical way of describing the general alienation of the people of Italy from the Church of Rome; the drift from religion—as it is misrepresented to them—has become so serious. The terrible vacuum is being filled in some places through the efforts of the convert, Count Campello, and his agents. The misery, however, of the situation is that this noble evangelist can cover so little ground. He requires an army of assistants to fill all the posts available. His energies are in fact almost entirely confined to the province of Umbria.

A GOOD SHOWING is made by the so-called Protestant Episcopal Church in the United States. Over 4,000 clergy, half a million communicants, and nearly 200,000 baptisms, over 100,000 confirmed—this is a very fair result in the way of increase during the year. Besides there are nearly 500 candidates for Holy Orders, and the records show an increase of income amounting to two million dollars! The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like "the Church of the Future."

OFFERTORY BAGS VERSUS OFFERTORY PLATES.—An episode in the parish church of Kensington brings to the front the question—interesting to

churchwardens—of the comparative financial value of the two systems of collecting church offerings. A shrewd business man once gave it as his opinion that for poor congregations bags were best; for rich congregations, plates. A well dressed man or woman will often smuggle into a bag a tiny bit of silver which he or she would be ashamed to put on an open plate. The plate saves their shame, and the churchwardens profit by the process!

"THE JESUIT ALWAYS FAILS" is a saying which has almost passed into a proverb against an ambition too greedy and grasping. It has been the character of the Jesuit organization to *over-reach* itself; and its edifice, slowly and painfully erected, topples over and crumbles into dust. The worst of it is that meantime other institutions have to suffer all around them while they are unscrupulously "climbing up" to the coveted supremacy. As Goldwin Smith puts it in his "Canada and the Canadian Question": "Although the Jesuit always has failed, his failures have been *tremendously costly to humanity*."

THE MANITOBA SCHOOL ACT seems likely to prove the *crux* where all the troublesome educational questions of Canada will eventually find their climax and decision—let us hope reconciliation. The Act is not to be disallowed at Ottawa, but its constitutionality is to be tried judicially. Meantime, if constitutional and allowed, the Act, if oppressive to the minority, can be obviated by appeal and redress from the Dominion Government by means of "remedial laws." It may be worth while discovering whether this remedial business cannot be made useful to a Church minority as well as a Romish minority—the Anglo-Catholic as well as the Roman Catholic interest.

"CHURCH NOW OPEN, COME IN, REST AND PRAY." Such is said to be the legend on a weather-beaten placard usually hung out at the door of St. George's, New York—Rev. W. S. Rainsford. A recent wayfarer who noticed and tested it—finding Mr. Rainsford inside the entrance with a good word and a hand-shake for everybody—comments thus: "Nothing like that in Toronto; there in many of the churches they chain up the doors on Sunday nights and keep them closed till next Sunday." Is this indictment true? Probably an exaggeration; but there is *too much* truth in it. We need, in all our cities, more parsons of the hearty, straightforward, rough and ready kind—"with no frills on him"—as this writer puts it.

"OUR INCOMPARABLE LITURGY" gets rather "cavalier" usage in an article by "J.H.H." in the current number of the *Church Review*. Listen: "There is no heresy in any one of all the 250 Liturgies (now or formerly used in the Catholic Church.) In many respects ours—which we speak of so fondly—is the poorest of the whole lot; yet all the rest are prohibited, and ours alone is allowed. . . . If one of the blessed Apostles should appear in the United States, and should celebrate the Holy Eucharist in the form which he was accustomed to use while on earth, he would be liable to presentment and trial!" Let us be thankful that the Lambeth Conference did not make a "point" of this same liturgy. Their *four points* leaves us free to unite even with Rome!

"WHAT WONDERFUL WOMEN THERE ARE AMONG THE CHRISTIANS!" was the exclamation of a famous heathen advocate, Libanius, when he heard of the constancy and devotion of Anthusa, Mother of St. Chrysostom. The saying has been always true. There seems to be something in Christianity especially adapted to develop the noblest traits and possibilities of the feminine side of humanity. "Faithful women"—since blessed Mary, "the Lady" of the Church, "Our Lady" in the Church's calendar—have always brightly adorned the pages of Church history. They have well kept up the tradition of Easter morn. Truly, "the woman who is not a Christian, is a traitor to her sex."

THE CHRISTIAN SABBATH.—We have largely lost sight of the fact that the Deuteronomy or second version of the Decalogue seems to indicate or hint at the propriety or at least possibility of a future *change of day* for adequate reason—such as Christ's Resurrection has afforded. In the Deuteronomy version—which might with due reverence be called the revised version, as distinguished from the Exodus version, which first appeared probably on the *First* two tables—the sanction for the Seventh Day rests on the delivering of the *Israelites from Egypt*, not on the creation at all. "J.H.H." reasons that God make the alteration in a Christian direction.

MARRIAGES OF CONSANGUINITY AND AFFINITY are shown (by an article in the *March Westminster*) to be practically on much the same level. Marriages of blood relations are wrong because they have a tendency to perpetuate and accentuate the peculiar taints of disease which exist in every family, but the same taints are produced by the same associations and environments. The only wise course is to promote cross-marriages, marriages of persons unlike, marriages of persons not permanently or closely associated hitherto, or exposed to those common taints which make them cognate without being actually related.

PROFESSOR HUXLEY VERY SORE.—The *March* number of the *Nineteenth Century* reveals the beaten professor grumbling that the G.O.M. did not regard "the rules of the game"—hit too hard! The "small end of the horn" is not congenial to his lofty spirit; he must say something. So, from complaining that the Bible story is hard on the swine, making them get drowned without any fault of theirs to warrant it, he turns now to plead that the devils had rather hard measure dealt out to them, because they are represented as having been "badly taken in." They asked for refuge from the sea in the swine, and behold the swine straightway make for the sea. The professor's article reaches an appropriate "bathos" of its own, when he makes "the future hang fatefully. . . . on our final judgment of the Gadarene tale!"

THE LIGHT OF LONDON.—A writer (Smiley) in the *New York Missionary Review of the World*, exposes the sophistry of the Booth appeal in the following words: "In the City of London, where are to be found the darkest spots in Darkest England, the *herculean efforts of the Churches* to rescue the perishing are as astounding as the gigantic evils to be grappled with. There are literally hundreds of organizations employing thousands of missionaries, colporteurs, Bible women, nurses, Scripture readers, deaconesses, and teachers, who are striving night and day, on the streets and in the tenements, to raise from the mire the souls and bodies of the 'submerged tenth.' In no city in the world is there exhibited a more aggressive

Christianity, or are more evangelistic agencies effectually organized, or more money spent for philanthropic purposes, than in so-called 'heathen London.'"

FEBRUARY SIMULTANEOUS MEETINGS—briefly expressed by the initials "F.S.M."—are over in England, and the *Church Missionary Gleaner* takes stock of the interesting proceedings. The net result seems to be that, notwithstanding the eloquence and self-denial of the delegations, there was need of a larger measure of spiritual power in the meetings. "We saw few signs of holy enthusiasm, or of a flumble but profound sense of obligation to the Lord, or of a realization that we want something more than interesting speeches and hearty applause. . . . ought to throw more on the *younger lay men and women.*" *Mutatis mutandis*, the same might be said of other organizations than the Church Missionary Society.

METLAKAHTLA AS IT IS. The C.M.S. *Gleaner* for March is devoted almost exclusively to news from their North Pacific mission, of which for thirty years past Metlakahla has been a great centre. Many of our readers will probably remember the trouble which arose about 10 years ago through the rebellion against the Bishop (as well as the C.M.S. Committee) and perversion from the Church of the half-educated Christian layman, Mr. Duncan, who had been rashly put in charge. He carried with him a majority of the people and finally moved off with them to Alaska in 1887. Now all the reports agree that the place is in purity as well as peace. Bp. Ridley says: "I do not know a people who honour the Lord's Table more consistently than these."

BEING SEEN OF THEM FORTY DAYS.

The interval between our Lord's resurrection and His ascension is marked for us by St. Luke in the Acts of the Apostles, as covering this peculiar period of *forty days*. It has been noticed by commentators that this particular number or period seems peculiar to occasions of special probation or preparation for special events. We are reminded of Moses waiting on Mount Sinai, the spies searching the promised land, Elias on the way to Horeb, the preaching at Nineveh, the days of maternal purification, Christ's fast before His ministry began. It has also been noted that after the ascension, Jerusalem was given 40 years longer before its utter destruction by the Romans. These particular forty days of our Lord's life are known as

THE GREAT FORTY DAYS.

They were certainly unlike any other: they were days when His presence was wrapt in mystery, when His person had become so changed in appearance that He could only be recognized by the tone of His voice in the tender utterance of a loved name, in the characteristic action of breaking bread, by close scrutiny of the wound prints of His crucifixion, or by some other such peculiarity as had become associated singularly with His human personality. True, He "associated" with them, ate and drank with them "after He rose from the dead"; but His association with them seems not to have been continuous. His coming and going were mysterious, almost like that of a Spirit, rather than ordinary "flesh and bones." Yet, His manifestations or appearances were evidently very frequently repeated, and were arranged with a specific object, for we are told that on these occasions He was speaking

THE THINGS CONCERNING THE KINGDOM OF GOD.

It is curious how little we find in the New Testament which can be *directly* referred to this period, as of things expressly uttered or prescribed then and there. At the same time, we find a certain correspondence of a general character between *what we find in Christ's Church*, and what we are told was the special and peculiar occupation of our Lord during these forty days. The significant references to "the Traditions," the stereotyped form of the Church in history from Apostolic days to these, the authoritative force and value of the "customs of the churches of God"—these and many other things in the later Scriptures seem to point back distinctly to these forty days, and to no other period of the association between Christ and His apostles. This consideration leads us to understand how majestic is that

KINGDOM OF GOD—HIS CHURCH.

inasmuch as He thought proper to delay His return to the Courts of Heaven, the crowning event of His ascension, the descent of the Holy Spirit, His own enthronement and session on high, in order to inform the officers of His Church, at the very foundation of it, about all these fundamental doctrines and principles of Truth, Order, Discipline and Life, which have ever since formed the *Sacred Deposit*, so carefully guarded by His Church's Apostles and their lineal successors. With full force and effect we must apply to the directions of those forty days, what our 34th Article of Religion says about such matters in general: "Whosoever through his private judgment, willingly and purposely doth openly break

THE TRADITIONS AND CEREMONIES OF THE CHURCH

which be not repugnant to the Word of God, and be ordained and approved of common authority, ought to be rebuked openly, that others may fear to do the like, &c." If we are so careful, and rightly so, of local ecclesiastical fashions and ways of doing things, how much more careful should we be to observe with reverence all the Catholic traditions which have descended to us through the stream of time for nearly 2,000 years from those forty days, when Christ was Teacher and His Apostles the students of His Theology.

CHORAL SERVICE, PROPER AND IMPROPER.

From the very beginning the Church used music in her services. The early Christians risked discovery by their persecutors rather than forego the use of music—a proof of the importance their rulers attached to that clearness and order in the rendering of Divine service which a musical rendering can alone secure. Reading is liable in time to degenerate either into a mutter or gabble, or an offensively colloquial mannerism. The only effective check was to set every word of the service to music regulated by authority. So Birckbeck, a recent writer, teaches us.

MUSICAL SPEECH.

Mr. Walter Parratt, the present organist of Windsor, has stated that Mr. Gladstone's voice, in his "upas tree" speech of 1867, covered the octave from tenor E to the E above, and that he nearly always began his sentences in this higher E, and at their close descended to G sharp, thus exceeding the regulation ecclesiastical fall of a fifth by a semitone; while he ended his more solemn and impressive sentences in the E below. Dr. Liddon's sermons were literally chanted. Cicero says, truly, that even in speaking there is a kind of indefinite singing. The Greeks were a nation of musicians and orators. In some parts of England the rhythm of

rise and fall in the ordinary conversations of the peasantry is very noticeable, and has been defined by musical notation quite easily.

MODERN MUSICAL EXACTNESS

has taken a cast-iron character, which the leading singing and performing artists find it necessary to disregard in order to give adequate personal expression to their interpretations. Every voice and instrument has its own vein of interpretation proper to it and none else. In concerted pieces this, of course, has to be disregarded, all following the same tune, pitch and expression exactly together. The four-line staff was not even invented till the 11th century, and it was as late as the 16th century that diamond-shaped notes were introduced and square-tailed notes to express unusually short and long notes respectively. Since then progress, in elaborating and defining both time and pitch, has been rapid.

PLAIN SONG.

In the Prayer-Book of 1549 the lessons are ordered to be "sung in a plain tune after the manner of distinct reading . . . to the end that the people may better hear." This is a relic of the past, which shows the original object of all church music. In earlier times music was regarded, not as a means of "drawing" a congregation, but as an act of reverent and careful worship, and every melody was carefully adjusted to its place. The spirit of the words used, the meaning of the passage recited, gave form and shape to the body of sounds in which it was clothed. The only true purpose of church music is to express the spirit of worship reverently and fitly.

THE MODERN ORGAN

has grown to enormous proportions and importance, and with its attendant choristers dominates the service in a very masterful way. It costs as much as a church (is about as big), and the organist gets as much as the parson. The present state of affairs throughout Western Christendom is in great contrast with the primitive Church, wherein instrumental music was absolutely prohibited, as is still the case with Eastern Christendom. The scene in a fashionable congregation, especially "at the Anthem," beggars description from the point of view of Ritual. A gigantic "kist o' whistles" in the west gallery is the real centre of attraction: the choristers are mere "satellites," the clergyman a mere circumstance quite subsidiary for the occasion. At the chief periods of *musicolatry*, the whole assemblage wheels round to face the great "paniandrum" in the gallery, exalted far above all heads. Its *sounds* are the utterances of a delphic oracle. Nobody knows what they mean but they are *so*—you know! Words? yes, there are words, but they don't count. They had some meaning, too, originally, but it is the music that charms. So our modern worship is the ancient worship turned *upside down*. A modern "Service of Praise" is the reverse of a real choral service, wherein "plain song" predominates. The spiritual meaning is everything; harmonic elaborations are out of place, and mere "correct" instrumentation is an impertinence. We have got too far away from ancient precedent to be right.

DIOCESAN LAY READERS.

On the 22nd of March last the Bishop of London entered upon a new and noteworthy departure, in the matter of ordinations, in St. Paul's Cathedral. It is said to be no less than the revival of one of the ancient minor orders which were in

their day most useful to the Church. In the confusion of the troublous times of the Reformation these were lost sight of and became extinct. The order which has been revived is that of Reader. Its office and commission are different from those of the ordinary lay-reader, and are distinguished from them in that they are ordained for life, and their sphere of labour is co-extensive with the diocese, and they are empowered to conduct extra services in consecrated buildings and to deliver addresses on religious subjects and the work of missions generally. Twenty notable laymen, names of distinction, and well known in connection with Church organizations and revived Church life in England, were admitted. Among them were Mr. G. A. Spottiswoode, Chairman of the Lay Helpers' Association, and Vice-Chairman of the House of Laymen; Mr. Eugene Stock, of the C.M.S.; Mr. W. M. Gee, of the C.E.T.S.; Mr. P. V. Smith, of the C.M.S.; Mr. Sydney Gedge, M.P.; the Earl of Stamford, of the S.P.G., and R. N. Cust, LL.D., also of the S.P.G. The *Church Review* states that a special form of service was held, and the Bishop delivered an impressive exhortation to the lay-readers, at the close of which he said: "See that ye live worthily of your high vocation, believing earnestly what ye are set to teach, adding good example to spiritual precepts, and ever remembering what that Church is of which you are now to be officers, and who is the head thereof." We are informed that the new Readers are to wear a distinguishing badge; whether it will consist in something attached to their lapels or in a peculiar style of dress, is not stated, nor does it matter. The one thing which gives us cause to rejoice is that a way is opened for our earnest laymen who have acquired influence in our various communities, to enter upon a wide sphere of Christian labour and usefulness under the Episcopal sanction and direction. The work of the clergy everywhere needs supplementing and reinforcing by the efforts of able and devoted laymen who are well instructed in the Word of God and in the Book of Common Prayer; who take measures to acquaint themselves with all the missionary endeavours of the Church now in progress and the most successful methods of promoting them. Nothing could be more appropriate than that the London of Ontario, which has imitated old London in so many ways, should at its forthcoming conference of Lay Helpers, imitate it also by its Bishop instituting this new and definite order of Readers. It would much enlarge the scope of lay work and bring into the field men of knowledge, experience and proved ability and character, and save to the Church energies which, being restless and undirected, are often exerted, or at least employed, in ways and courses of action which do not subserve her best interests. With active parochial guilds, guilds unions or diocesan guilds, and diocesan readers under the bishop's license, the Church would have a staff of lay workers who would materially assist the Church in recovering her lost ground. With the bishops and other clergy working with, and guiding them with their counsel, a unity and steadiness of purpose would be manifested in the whole Church, which in itself would be a source of strength to enable her to regain the alienated masses who in childhood were admitted by her into the Kingdom, but have not learned to call her Mother. It is time that the Church arose in her might of love and endeavoured by all the best approved instrumentalities to embrace these her children. With set purpose, organization, system and the strenuous co-operation of the laity and clergy, moving

on with mingled discretion and zeal, a mighty work could be accomplished for God. The "300 villages" destitute of the ministrations of the Church should be sought out. No doubt a little leaven could be found in every one of them, which could be made to extend its influence with proper treatment. Agencies must be multiplied to enable us to hold our own with the meeting houses on every second and third corner throughout the land, to say nothing of regaining what we have lost. The uncared for masses and the strangers in our cities and towns should be more diligently sought out, and promptly and cordially welcomed in the church and made to feel more at home among Church people. Here is work for parish guilds, diocesan guilds and diocesan readers. The clergy cannot be everywhere at the moment when their presence would be of use, and at the same time duly prepare for and attend to their public duties. They need all the assistance that can be devised in the way of lay co-operation; and as we have followed with deep interest the movements in this direction in the Motherland, we hail with satisfaction any signs of similar activity in our own country. We therefore look forward with pleasurable anticipations to the results of the London Lay Helpers' conference.

REVIEWS.

ST. CHRYSOSTOM AND ST. AUGUSTINE form the first volume of a series of biographies of Christian leaders just projected by Whitaker of New York. Toronto: Rowsell & Hutchison.

The editor of this volume is Dr. Schaff, the well-known Professor of Church History in the Union Theological Seminary. The volume is prefaced by a noteworthy dedication and tribute to Bishop Lightfoot, a constant friend and co-labourer of Dr. Schaff in Church History and Biography. Dr. Schaff's treatment of the life of St. Chrysostom may be considered rather free by some, and by others rather crude, and yet such a style of treatment has a definite value of its own, and is perhaps best suited to the character of the Saint—himself a good example of "rough diamond." Chrysostom is described as fundamentally a rhetorician, secondly a teacher of Christianity: two things which combined to make him the prince of pulpit orators, though not successful in dealing with exalted personages and difficult affairs. His pulpit was his throne. Still his writings—necessarily very imperfect versions of his sermons or addresses—have considerable value as literature. On the other hand, St. Augustine is known to us chiefly by his writings, which have a polish and finish which gave him a place among theologians like that of Chrysostom among preachers. The year 386 links these two saintly lives: the year in which Chrysostom was ordained to the Priesthood at Antioch, and Augustine's conversion to Catholic Christianity took place at Milan. They had one other link of great importance to both—a pious mother: what Anthusa had been already to Chrysostom, that Monnica was to Augustine. Well did the latter remember his mother's dying request, "*Ut ad Domini altare meminissetis mei*"; and well had her "prayerful tears been answered in him who is still known at Bona (the ancient Hippo) as "Rumi Kebir," the great Christian.

THE AMERICAN EPISCOPATE: a sketch book by Batterson. Philadelphia: Lippincott; Toronto: Rowsell & Hutchison.

This is a most valuable contribution to American Classic History by a most able pen. There is a valuable note on the "Nag's Head Fable," invented by a Jesuit conspirator; copies of concordats, declarations, &c., connecting "the Christians of the Episcopal persuasion" in the United States with "the Catholic remainder of the Church of Scotland," and many other scintillations from Dr. Batterson's learning and research. He claims the title of "Archbishop" for the so-called "presiding Bishops."

REASON AND AUTHORITY IN RELIGION. By Prof. Sterrett, of Seabury Divinity School. New York: Whitaker; Toronto: Rowse & Hutchison.

This is an attempt to bring "Lux Mundi" into line with the chain of Aristotle, Hegel, Baring Gould and Stanley; and an effort to differentiate Mr. Gore's line of thought from that of Martineau in his "Seat of Authority." The attempt is interesting.

MAGAZINES, &c.—The *Arena* for March is a very readable number, well sustaining the reputation of previous numbers. Dr. Mason's article on "Hypnotism" follows up a very interesting subject: almost the question of the day beyond all others. Dr. Bixby's essay on Buddhism in relation to the Gospel is an exemplary instance of the way to meet the class of sceptics who deny Scripture inspiration by pointing out resemblances to other systems of religion. Various papers bearing on Poverty and Socialism are well worth pondering. *Living Age* has been procuring its weekly bouquet, gathered from the gardens of the Contemporary, Sunday, Fortnightly, Temple Bar, Gentleman's, Belgravia, Nineteenth Century, Scottish Church Quarterly, Cornhill, Blackwood, Longman, Punch, Nature, Melbourne Argus, Edinburgh, Leisure Hour, Murray, National, Chambers, Speaker, Saturday, English Illustrated, St. James', Army and Navy, &c. This list of "credits" extracted from the last four or five months, proves the liberality, industry, and wide range of the editor. *The Churchman* comes with its steady going movement of solid freight, chiefly in the way of Scripture exegesis from the standpoint of a moderate "Evangelical," with an occasional glance at ancient or modern Church History. Its leading article on the "Permanent Claims of the Old Testament" is very wholesome reading, and necessary for these times. *The Church Eclectic* for April is quite up to its usual level of excellence. The opening article by Dr. Brand takes up the very opportune and interesting subject of "The Last Passover," considering particularly the question "Did our Lord eat of the Paschal Lamb on the night in which He was betrayed?" Readers will find this paper a very interesting study. The other articles, original and selected, are well written, while the miscellany, correspondence, notes and summaries departments are unusually good. *The Century* for April is replete with most interesting melange in the way of articles, with beautifully clear and vivid illustrations. The French Salons, Congo Fetishism, Leonardoda Vinci, The Wordsworths and De Quincy—these, with some good stories, articles on Alaska and Panama of rare excellence, form the staple of the month's reading, and make an attractive number. *Canada* is a nicely printed and well edited monthly just entering the field, and "all alive" with the thoughts of the times. 50 quarto pp. per month for 50 cents per annum seems a liberal supply. From cover to cover the pages smack of Canada, and well justify the title. Patriotism, Miramichi, Montcalm, Quebec, An Early History, The Canadian Elections, &c.—these titles tell the tale.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

LENNOXVILLE.—Archdeacon Roe requests us to say that his resignation of his Professorship in Bishop's College has nothing to do with age. The Archdeacon has since accepted an appointment under the Quebec Diocesan Board of Missions, which will enable him to give his whole time to the work which he has hitherto been doing as Archdeacon.

DUDSWELL.—The Rev. R. W. Colston, M.A., lately in charge of the mission at Ascot and Westbury, has been appointed to this mission in succession to the Rev. T. A. Williams, now of St. Matthew's, Quebec.

RICHMOND.—A branch of the St. Andrew's Brotherhood has been organized in the parish of St. Anne's, Richmond, the Rev. J. Hepburn, M.A., rector, and is in a prosperous condition.

LAKE ST. JOHN INDIAN MISSION.—As the noble work of Rev. H. C. Stuart, M.A., in connection with this mission is of so much interest not only to Churchmen in this diocese, but to the whole of Canada, it has been thought advisable to publish his report to the Church Society of the diocese for the year 1890, which is as follows: "During the year I have kept up the work begun in the early part of 1889, and visited the mission once a month, preaching a twelve-days mission on the return of the Indians in June from their long winter's trapping. The bulk of the Indians are trappers, and are away from the Reserve during the winter months, but a few have taken up farming. These, with the English residents, are visited by the missionary regularly during the winter. I am anxious to make this statement, as an idea prevails that I am on duty at Lake St. John during the summer only. My work at this place naturally takes up considerable time, and a large amount of travelling. Each visit requires a week's time, and a special mission more than a fortnight. Thus something more than a fourth of the year was taken with this work, and the number of miles travelled in connection with it 7,400. I have officiated here at 51 services, at 24 of which were celebrations of the Holy Communion. With but one or two exceptions all who are communicants communicated at every celebration. The Sunday services have been ably conducted by Mr. J. A. Wilson, agent of the Hudson's Bay Post at Pointe Blue. The little church mentioned in last year's report as about to be erected is still unbuilt. It was found that its construction, owing to distance, and difficulties of transporting lumber, and other causes, would far exceed the estimate we had put upon the work. We were consequently obliged to await the result of renewed appeals before proceeding with it. Very beautiful plans were kindly presented by Mr. H. Staveley, of Quebec, and we hope we shall soon be able to complete arrangements by which the church will be ready for consecration the beginning of July. Subscriptions have been received to the amount of \$1,050. As the church will cost \$1,300 when completed and furnished, we require \$250 still, and money is difficult to raise. But we have strong hopes that this sum will be forthcoming. A printed statement of accounts will be sent to all the subscribers as soon as the work is well in hand. Among the gifts to the Indian Church are the following, and for which we are deeply gratified: A very chaste set of silver altar vessels, altar-linen, and a cassock and surplice, from the Guild of St. Matthew's church, Quebec; a beautiful red altar cloth, altar linen and vestments, from the Kilburn Sisters of London, England; a carpet for the kneeling steps from Mrs. John Hamilton, Quebec; and two alms bags from Rev. G. H. Parker, Compton, P. Q. The Indian student mentioned in the last Church Society I was reluctantly compelled to return to his friends, owing to the limited time now at my disposal, and chiefly for lack of funds to meet necessary expenses. This year there were a few more Church Indians at the Lake than I had seen before. They informed me that several families from Lake Mistassim intend to make their future headquarters at Lake St. John. Should our numbers be considerably increased, we shall not regret the foresight which led us to make the seating capacity of the church greater than our present requirements demand. At the risk of taking too much valuable space, I should like to draw attention to a few points which bear directly upon the prevailing idea that Indians are generally an unsympathetic people, and that they care for none but themselves. Whenever Indians have not been spoiled by contact with white men, they consider themselves under a most solemn obligation to assist in any way in their power every one needing their help. I have had many occasions for noticing this trait, especially with regard to their treatment of children. Thus every Indian evinces the utmost concern over the little troubles of the youngest child, quite as much as if the child were his own. Frequently a delicate child is left at headquarters during the winter, any Indian taking charge of it as a matter of course, and treating it exactly as he treats his own. It is no uncommon thing to come across Indians who have reared whole families of orphan children, who have no claim upon them except that of their common humanity. Old Pas-che-Ka-Napish, the guide to Lake Mistassim, is an instance of this. Neither the old man nor his good natured wife are by any means models I should care to hold up for imitation, but in this one respect they are certainly worthy of honour, for they have taken charge of no less than a dozen orphan children, fitting them for the requirements of their simple manner of life, and I believe, in every case, having them sufficiently instructed in the Cree language, or the Moose dialect, to read their Bibles and Prayer Books. This is by no means an unusual case. A French half-breed was pointed out to me last summer who had reared ten orphans, and it is a common thing to see people in charge of a smaller number. And yet these people who have voluntarily turned their lodges into orphan asylums are utterly unconscious

that their action in this respect is deserving of any special commendation. Last summer, I noticed a bright little boy of 10 or 12 years, who had been brought from Lake Mistassim to Rupert's House. This little fellow had a few years before injured his back to such an extent that he had to be carried wherever he went. As Indian women have many burdens when out trapping with their husbands and households, I asked her if she intended to leave her boy at the post during the winter. To my surprise she told me that she should carry him on her back wherever she went. Indeed the Indian mothers are quite accustomed to carry their children in this way. All the Church children born at Lake St. John during thirty years were regularly carried on their mother's backs to one of the mission stations in the diocese of Moosonee for Holy Baptism, a trip of not less than 800 miles. It is painful to say that last winter, owing to the prevalence of the influenza, and other causes, many of the Indians suffered from want, a few cases amounting to actual starvation. I cannot refrain from mentioning one case which was related to me last summer. Among those confirmed a year and a half since, there was a middle-aged woman whose husband was absent, having been sent from the Post at Lake Mistassim to Rupert's House, on James Bay, as a voyageur. In September they started for the winter quarters, all went well until January, when the family, consisting of father, mother, and their dozen-year old son, were attacked by the prevailing influenza. To make matters worse, there was such a scarcity of game that famine stared them in the face. Not a fish had been in their net for many days, nor a beaver in one of their traps. In this sad plight they were reduced to the common expedient of eating the skins they had prepared, and a quantity of choice fur was speedily destroyed. One morning the Indian resolved to make one further effort on behalf of his wife and child, and although too ill and weak to do otherwise than crawl over the snow. As he did not return during the day or succeeding night, the woman made preparations for following his trail; leaving the boy in the cabin she set out, and, in a few hours, came upon his dead body. He had used all his powder, probably in attempts to attract his wife's attention. Instantly the sorely troubled woman retraced her steps. Arriving at her lodge, she clasped her boy to her arms, and for a moment gave way to feelings of despair. But this was no time for despondency, and she prepared for immediate action. After one short but intensely earnest prayer to the God of the widow and the fatherless, she paid one final visit to her net and traps. To her surprise a large trout was safely snared, and a fat beaver was caught in the nearest trap. Leaving the body of her husband in the camp, they set out after a few hours preparation, and painfully and laborously made their way to the nearest trappers. It was intensely cold, probably 50 degrees below zero, when they arrived. Taking the boy for their guide, some Indians started immediately in light marching order after the body, and although they travelled over the hard crust, yet it was not until after a march of ten days that they reached it. Incidents of the nature of these I have attempted to relate, probably give a fair idea of the Indians at this station. It is indeed sad and very humiliating to reflect that we have not searched out these people before this late day. May the mission church we are striving to build not languish for want of funds to complete it, thus adding to our humiliation.

Church Society.—Edwin Pope, Esq., superintendent of the G.N.W. Tel. Co. at Quebec, has been appointed Treasurer of the Church Society and the Clergy Trust Fund, in succession to his brother, the late Alex. Pope, Esq.

MONTREAL.

MONTREAL.—St. George's.—Presentation.—On Easter morning, an agreeable surprise awaited Rev. L. N. Tucker, in the vestry of this church. Mrs. F. Bond, Mrs. Justice Davidson and other ladies of the congregation, had left for him a cassock of the finest material, a university hood, and two surplices. "Let thy priests be clothed with righteousness."

Trinity Sunday School Festival.—A very pleasant time was spent on Thursday, 9th inst., on the occasion of the annual festival of Trinity church Sunday school. The rector, Rev. Canon Mills, presided. After being regaled with good things, such as ice cream, cakes, &c., the members and friends were entertained by an exhibition of very fine stereopticon views, through the kindness of J. T. Hagar, Esq.

MONTREAL JUNCTION.—The Church of England is to be congratulated on their judicious choice of a site for a church and school house at Montreal Junction. It is proposed to build the school house immediately, and to use it for educational and religious purposes until a large and substantial

church shall have been erected. The lot conveyed by Mrs. Howell and Mr. D. S. Leach as a gift to the bishop of the diocese, is sufficiently large to admit of the construction of a school-house, and a church of the size of St. James the Apostle is beautifully situated on the high land overlooking the Upper Lachine Road, and is easy of access from all parts of the Junction. It is believed that a resident clergyman will be appointed forthwith.

St. Jude's.—The Rev. G. Osborne Troop preached in St. Jude's church last Sunday evening. He prefaced his sermon with some remarks on free seats. When he heard of the improvements being made in St. Jude's church and that the seats were to be free, he lost no time in telephoning to the pastor of St. Jude's his expression of congratulation. He always felt strongly on the subject of free seats. He went so far as to feel that the system of renting pews was as wrong as free seats was right. He might be allowed to express himself so emphatically as it was not merely from sentiments, but from happy experience. This experience embraced one year at St. Martin's, where the income of the church for the year just closed exceeded that of the former year (when the renting system was in vogue) by \$850, besides being able to pay \$2,000 towards the reduction of the church debt. In four years, in a comparatively poor district in St. John, N. B., with the free seat system he had enjoyed the greatest blessings, and never wanted for money. Congregations must not feel themselves absolved from church support by the introduction of free seats. They would be wronging themselves to lessen their gifts. The great blessing this system had was that the poor man who gave his five cents was in every sense equal to that fellowship with the rich man who gave a dollar or more out of his fulness. The church member ceases simply paying for his pew or seat, and begins to contribute to the maintenance of God's house. The free seat step was going forward. In Toronto there were ten free churches and others that were free in the evening. In many other places the movement was taking root. He would always pray for the continued and increasing furtherance of this blessed work.

ONTARIO.

Eganville.—The Rev. Charles Saddington, of the diocese of Newfoundland, was inducted by the rural dean to the charge of this mission on the 9th April. The Rev. Mr. Robinson has removed to Combermere after a short incumbency here, where he has made very many friends. This mission has been lately re-organized, and the work so apportioned that it is expected the congregations connected with Eganville will be greatly benefited, while the settlers in distant outstations will be provided for from another quarter. Heretofore Mr. Robinson has been doing the work of three men.

Petawawa Mission.—The progress made in this mission since last Easter is very gratifying. The attendance at the several Good Friday services in different parts of the mission doubled that of last year, and on Easter Day the congregations were very much larger. The number of communicants slightly exceeded former years. At the Easter vestry meetings the financial report showed that during the year there had been contributed in the mission \$1,023.97, an increase of \$567 over the previous year. Of this sum \$264 was for priest's stipend, \$62 special collections, and the remainder expended in church property. It was decided that a larger sum must be raised this year for stipend, and the wardens were requested to make special exertions in this direction. The property about the mission house has been much improved, out buildings have been erected and the land cleared, stumped, and five acres fenced. As two years ago it was all a green bush without any buildings, it will be seen something has been done, though a great deal remains to be done. At St. George's church, 18 miles from All Saints', a new fence has been erected, and it is proposed this year to put in a stone foundation, clapboard the building and add porch and vestry. One new church is being proceeded with, six miles from headquarters, and will be ready for use about July, and another will, it is hoped, be commenced eleven miles from headquarters, though in opposite direction, soon as seed time is over. This, however, depends largely on the contributions forwarded us between now and then. At present there are six fully organized congregations having regular Sunday services, while but two of them have churches. Mr. Bliss counts on receiving sufficient support to enable him to carry out the work proposed this year.

TORONTO.

The Lord Bishop of Toronto will (D.V.) hold his next general Ordination on Sunday, June 28th. All candidates will please apply to the examining chap-

lain, the Rev. A. J. Broughall, 99 Bellevue Avenue, for copies of the Siquis and Letters Testimonial.

St. Matthias Women's Auxiliary recently had a gathering of about 200 of their adherents and friends to listen to a lecture by Rev. Professor Lloyd on "A Dirty Old Book." The eloquent and versatile Professor handled his subject in his usual graceful and felicitous manner, cutely unravelling the mystery of his lecture's curious title and drawing happy lessons in morals, patriotism and religion. The audience was evidently thoroughly well pleased. The clergy have reason to congratulate themselves on the activity and usefulness of the lay element, both male and female, and the large attendance which has characterized the services and meetings during the past year—a very trying one in so poor a parish. The health of Rev. F. G. Plummer (still in Europe) continues to improve. It is hoped he may pay the parish a flying visit this year.

St. Margaret's.—Confirmation service was held last Thursday evening in this church, at which 48 candidates were confirmed by the Lord Bishop of the diocese. A few impressive words from his lordship strongly urged them to fulfil the obligations which they had taken and to carry them into practice during their everyday life.

St. Peter's.—The Church of England Sunday School Association held its regular monthly meeting in the school house last Thursday evening, Ven. Archdeacon Boddy in the chair. In the absence of Rev. Provost Boddy, who was announced to lecture, a thoughtful and instructive address was given by Rev. E. C. Cayley, M.A., upon "The Reformation Period." An interesting discussion followed, in which several city clergymen present took part.

Grace Church.—The adjourned meeting of the vestry was held last Monday evening in the school room on Elm street, the rector, Rev. J. P. Lewis, presiding. The churchwardens' financial report, showing the year's receipts to be \$5,170, was read and adopted. The principal item therein was the expenditure of \$1,200 upon improvements to the interior of the edifice, improvements which had greatly added to the appearance and comfort of the building. The following officers were elected for the ensuing year:—Rector's warden, Mr. Baldwin Jackes; people's warden, Mr. H. C. Fortier; sidesmen, Messrs. John Irwin, T. R. Clougher, A. F. Wallis, P. G. Godard, H. A. Taylor, C. H. Hubbard, H. A. Knowles, Capt. F. F. Manley and Dr. Nesbitt; ushers, Messrs. Geo. Waddell, G. G. Webster, J. Shortt, George Taunt, P. G. Godard and J. H. Williams; delegates to the Synod, Messrs. Thomas Kennedy, jr., Robt. Birmingham and John S. Barber. A report was presented upon the seating system in the church, showing that a twelve months' trial of the free seat system had resulted in larger congregations and heavier receipts, and had proved in every way an improvement on the pew rent system previously in use. It was therefore unanimously resolved to abolish pew rents and add Grace Church to the increasing lists of free churches in the city. A motion to adopt Hymns Ancient and Modern in place of the Hymnal Companion now used, was very favourably received and referred to the Executive committee, with power to act in the matter. Hearty votes of thanks were passed to the choir, the Ladies' Aid Society and the Guild of the Good Shepherd, the Sewing Society and the Sunday school, for their faithful work in the past year, and a very warm tribute was paid to the untiring labours of the rector and his assistant, Rev. C. C. Kemp.

Brampton.—*Christ Church.*—The adjourned Easter meeting on Monday night took place, and it was a very short one. The statements of the Women's Guild, Woman's Auxiliary, the Choir, Sunday school and young people's organization were read and adopted and the meeting closed.

Shanty Bay.—*Easter Vestry Meeting.*—The wardens' report showed an increase of \$777.82, including receipts on stipend, and on church repairs; the expenditure, everything paid up, is about equivalent. The outgoing wardens and sidesmen, Messrs. G. Raikes, Polk, H. Goode, W. Goulter, G. Brooks, were re-appointed. It is proposed to expend five or six hundred dollars on improvements on the parsonage. It was decided on the motion of Col. O'Brien, M.P., to prepare the incumbent's garden, as a feature in the reception on his returning home. At East Oro the report on the 18th inst. showed receipts amounting to \$212.48, with an expenditure about equivalent, leaving the balance of thirty dollars on hand last year untouched. The outgoing wardens, Messrs. H. Crawford and J. Shaw, were re-appointed, and they are about to canvass for subscriptions towards

parsonage repairs, in case the improvements be decided on, and also about a picnic, on a grand scale, which it is proposed to hold at the parsonage grounds early in June, both as a welcome to the incumbent on his returning home, and to start the aforesaid funds. At after meetings Messrs. G. Raikes, W. Wiggins, and H. Crawford were re-appointed delegates to Synod.

NIAGARA.

Grimsby.—The members of St. Mary's Guild, Grimsby, Ont., met on the afternoon of March 31st, 1891, at the house of Mr. G. S. Morphy, to take a final farewell of their President, Mrs. Edgelow. When all had assembled, the Vice-President, Mrs. Morphy, read an address, and presented to Mrs. Edgelow on behalf of St. Mary's Guild a beautiful gold watch, suitably engraved, as an expression of their love and esteem for her, and wishing her every blessing in her future sphere of work. Mrs. Edgelow, who was completely surprised at receiving this valuable proof of their kind esteem and affection, made a suitable reply; and after the Guild had partaken of Mrs. Morphy's hospitality, they dispersed to their different homes.

Orangeville.—On Easter the services in this church were bright, as usual, and well attended. The offertory was more than twice as much as on any previous Easter. The children of the Sunday school, as has been the custom for many years past, visited the jail and sang a number of very sweet and beautiful carols and left a quantity of fruit and cakes for prisoners, most of whom are paupers. In the evening a children's service was held and an immense congregation attended. On Monday the regular vestry meeting was held, and the churchwarden's report showed a very satisfactory financial improvement on last year's statement.

Bullock's Corners.—*Christ Church.*—The annual vestry meeting of the above church was held on Monday, April 13th, 1891, at 8 p.m. Mr. C. S. Basset, lay reader in charge of the mission, acted as chairman. Under the able management of Mr. Fred. Thornton, a decided improvement has taken place in the church finances. Mr. J. Morden was appointed incumbent's churchwarden, Mr. Fred. Thornton continuing in office as people's churchwarden. It was unanimously decided that the free pew-rent system started during the past year be continued. This system was started during the incumbency of Rev. W. Bevan. The deficiency in the church finances resulting from the pews being free is met by voluntary subscriptions, the present system for the first year showing a balance of \$96.48 over and above the amount received when the pews were rented. The meeting closed with prayer at 10.45 p.m.

Beamsville.—*St. Alban's.*—On Good Friday, for the first time in the history of the village, divine service, consisting of the ante-communion office with sermon, was celebrated. On Easter Day, a full celebration of the blessed sacrament at 11.30 a.m. was the only service, the incumbent having to celebrate at Smithville, and to return thither for evensong. The music was well rendered. The services were hearty as usual, and not the least pleasing feature was the presence of many nonconformists, some being members of other religious bodies; all of them remained until the close of the service. On the evening of Easter Monday the usual vestry meeting was held, at which the church officers of the preceding year were re-appointed, with the exception of the vestry clerk, Mr. D. F. H. Wilkins receiving that office. It should be added that the re-table was beautifully decorated with Bermuda lilies and other plants for the Easter service; also that at the vestry meeting, the best of feeling prevailed. *Laus Deo.*

HURON.

Sarnia.—The annual vestry meeting was held in St. George's school house on Easter Monday. The warden's report showed that the total income of the parish for the year was \$4,711. After paying all current expenses they had a balance on hand of \$135. The church debt was reduced by about \$1,000, and the consolidated debt now amounts to \$6,032 on a property valued at \$32,000. Messrs. R. S. Gurd and A. C. Clark were re-elected wardens; Messrs. A. C. Clark and Robt. MacAdams were elected delegates to Synod. The Sarnia branch of the W. M. A. S. had a social gathering on Tuesday evening, April 7th, at which some useful and fancy articles were offered for sale. The net proceeds amounted to \$55.

ALGOMA.

Mrs. Sullivan desires to acknowledge with very many thanks the receipt, from the members of the

Silver Cross Circle, Cornwall, of one box of clothing, one bale of linen for the proposed hospital at the Sault, and on behalf of a family burnt out in Parry Sound district, one barrel of wearing apparel.

BROADBENT.—Mr. Arthur Cobb desires to acknowledge the receipt of copies of CANADIAN CHURCHMAN and other papers from Mrs. Wheeler, Ottawa, late of Collingwood; a large and regular supply of monthlies from Rev. L. H. Kirby, Collingwood. Mrs. Grant, Old Rectory, St. Albans, England, and Miss Magrath, also some useful books, the gift of a lady in England. The influence produced by the distribution of back numbers of Church and other illustrated papers among the poorer members of this mission has been great. All such will be gratefully received by Mr. Cobb, Inholmes, Parry Sound district.

Canadian Indian Research and Aid Society.—The annual meeting of the C. I. R. A. S. and the Indian Conference, which were to have taken place in Toronto on the 14th and 15th of May, have been postponed till September. The local committee of arrangements met in Toronto on March 30th, and it was then decided that, September being Exhibition month, and travelling rates much more reasonable in consequence; also Indians being better able to leave their farms than in May, it would be a far better and more convenient time for holding both the annual meeting and the Conference.

RUPERT'S LAND.

HOLLAND.—The Easter Day service was well attended. The musical portion of the service, under the charge of Mrs. Dransfield, was excellent. Thirty took Holy Communion. The Rev. H. T. Leslie, B. A., preached the sermon. Offertory for widows and orphans, \$8. On Easter Monday, the choir, under the direction of Mrs. Dransfield, gave a musical evening. Mr. Dransfield was chairman. Miss Garriot sang with great power and sweetness "The Kelpie's Bride" and "The Song of the Bell." Mrs. Dransfield sang "Strangers yet." Duets were sung by Miss Cummings and Mrs. Dransfield, and Miss Garriot and Mrs. Dransfield. The choir sang "May Day," "Come, Dorothy, Come," and "Good Night to the Day," also the chorus of "Canada, the Gem in the Crown"; the solo was sung by our missionary, Mr. Dransfield. Messrs. Fletcher, Burnell, Hall, Charters and Longmore sang in good style. Proceeds for the purchase of chant books.

British and Foreign.

Mission Notes.

CHINA.—There are in China about 1,700 walled cities, with walls from 20 to 50 feet high and 10 to 15 feet thick, faced with solid masonry of brick or hewn stone. Of these 18 are provincial capitals, containing from several hundred thousand to a million inhabitants each. After these come the Foo cities, about 10 in each province, containing from 50,000 to several hundred thousands each; and lastly the Hsin cities, about eight in each Foo, containing tens of thousands each. The *Spirit of Missions* says that if the 1,000 new missionaries asked for by the conference at Shanghai were sent, there would not be enough to supply one to each of those cities now unprovided. We are also informed that some of the strongest churches in China have been founded by Chinamen who have been converted to Christianity while living in California. In four or five cities evangelistic enterprises are provided for by Chinamen. The Rev. F. L. Hawke Pott, of St. John's College, Shanghai, sends to the *Spirit of Missions* an interesting report of the examination of Chinese students and boys, conducted by the Rev. H. C. Hodges, of the cathedral. At the closing exercises, Feb. 3rd, the Bishop presided. The Rev. Messrs. Hodges and Morrison (chaplain U. S. S. Omaha) were guests. The Rev. Messrs. Thomson and Yen, of the missions, gave addresses, after which the Bishop presented graduates' certificates to two young men who have completed the regular four years' course and passed an examination in all studies, averaging 75 per cent. of total marks. One of the young men, Pan-nion Tsu, will teach the beginners in English next year, and the other, Tung-to Woo, will go on as a post graduate taking higher branches and perfecting his English and Chinese. The boys were examined in many branches and Mr. Hodges considers the result of the examinations very gratifying. He further says: "The first class passed remarkably well in physiology, natural history, as well as in geometry, all the boys being able to go through the problems of Euclid, and that gave evidence of careful training and more than ordinary intelligence." Mr. James Pott, who lately visited Shanghai, speaks very highly of the Rev. Mr.

Yen, who, he says, was educated in America, and holds a very prominent position among native Christians—"a man among men." His church and work are in the American Compound in Shanghai the hardest field probably in China. Mr. Yen says of the natives there, that they feel no need of Christian truths, they have no conception of God, and no idea of personal responsibility; they desire no change, and prefer to live and die as their fathers have lived and died. In order to break down the barriers of suspicion and indifference now existing, Mr. Pott assisted him in introducing a method now in operation in New York—the establishing of a Chinese Club, like that of St. Bartholomew's, now consisting of 500 members. The Rev. J. B. N. Smith estimates the number of Christian Chinese at about 100,000, of whom 40,000 are said to be full communicants in the various religious bodies.

HANKOW.—Since the branch of the Auxiliary in St. Bartholomew's Parish, New York, gave \$5,000 for parish buildings in Hankow, \$3,500 have been collected for a church which is to cost about \$10,000. Bishop Boole has borrowed this sum, and the church is now being built. The Rev. Mr. Locke is erecting a hospital, and Mrs. Hadley, a lady connected with the Mission, writes that the location for the much needed church, hospital and clergy house, is very conveniently situated for missionary work. Mr. Locke writes: The hospital was to be finished in a month, and the church in July. He says the mission is ready for deaconesses, and that the women's work is already begun by a new Bible woman. On the Second Sunday in Advent 75 persons were baptized, of whom 25 were women. Of these candidates, whom it took four hours to examine, he says only three were unable to say the Creed and Lord's Prayer, and answer general questions on the Bible and the Church. An interesting candidate was a child three years old, who came from a village 20 miles away with his father, and who not only recited the Creed and Lord's Prayer, but explained them correctly, and another was one who was stone deaf, who came from reading the gospel story of the deaf and blind.

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.

Lay Help Wanted.

SIR,—May I ask the following through the CANADIAN CHURCHMAN? I am thinking of taking up a very wild backwoods mission, and in a peculiar way. There is a parsonage with 3 rooms and kitchen, roughly furnished. I can give a salary of \$100 to a layman who seeks Holy Orders, and can instruct him for his examination. He need be strong and able to walk. I propose to live in the house, and we must "do" for ourselves, keeping no servant; washing we would put out. Keep one horse, which we would take our turn at caring for. Sundays we should work at the several stations and be apart. Week days we would drive to the various neighborhoods to be visited, see the people separately, meet in the evening, go home. Having cleared up this work for a period, take a day at home to rest and read, or do a little in the vicinity, and so on, arranging all this as circumstances allowed. Much would depend on the style of man who came. We must be of one mind, not Low Church, and much would depend on whether he could be cheerful under the circumstances, and take his share of the household work. We shall need to divide the offices of cook and housemaid between us pleasantly.

A MISSION PRIEST.

The Cottage Hospital for Springhill Mines.

SIR,—I very gratefully acknowledge the receipt of the following offerings for the Cottage Hospital: Rev. F. L. Spencer, Thorold, \$9.00; Rev. E. H. Ball, Easter offerings, Tangin, \$15.00; Rev. G. M. Cox, \$6.00; Rev. J. M. C. Wade, offertory from Aylesford and Berwick, \$13.00; Miss Alice A Webb, from St. Peter's Band of Hope, P. E. I., \$21.25; Rev. T. B. Reagh, offertory from Milton, P. E. I., \$9.40; Rev. G. D. Harris, offertory from La Have, \$6.00; W. Tapfield, per Rev. Geo. Nicholls, \$2.00; Rev. A. T. Brown, \$1.00; Mrs. Stewart, Linwood, \$1.00; J. Farncomb, Newcastle, \$10.00; Rev. W. T. Hill, Holy Week offerings, \$17.63; a friend, Montreal, \$1.00; Rev. Henry Plaisted, offerings, \$3.00; Rev.

R. W. Norman, D. D., \$5.00; Rev. W. E. Cooper, offerings from Sunday School, \$3.00; Rev. W. J. Hart, offerings from St. Barnabas Sunday School, \$10.00; Rev. Henry J. Akhurst, Palm Sunday offering, Qu' Appelle, \$13.00; per Canon Osler, \$6.00. Total \$152.28. Amount already acknowledged, \$276.00. Full total, \$428.28. Amount required, \$4,000.00.

We have been deeply touched by the noble offering from the St. Peter's, P. E. I., Band of Hope. The sympathy of the children is always a blessing and inspiration to us. We trust that many of our lay brethren to whom God has given much "so richly to enjoy," will send substantial sympathy and succour to men who suffer frightfully when mining accidents occur.

W. CHAS. WILSON,

Springhill Mines, Nova Scotia, April 9.

Responding

SIR,—The Rev. Mr. Henderson complains in your last issue of the poor and feeble responding in many churches, and that in some churches many do not respond at all. This is no doubt a just complaint; but this neglect on the part of the people to respond is not so wide spread as it used to be, because the young are now being better taught than were their fathers in this respect. Still there are some old fashioned congregations in which the parson-and-clerk duet seems to be cherished. The writer had the pleasure of breaking up this little monopoly in a certain church of which he was Incumbent. It was his fate to have to drill his own choir in the hymns and chants, and as there had been no congregational singing to speak of, it occurred to him that it would be a good thing to invite the whole congregation to the choir practice. This he did with cheering results. The villagers and others at a little distance came; their singing was attended to just as though they had been members of the choir. All became greatly interested in the music. It then occurred to him that it would be a good opportunity to teach them how to respond; public appeal had been of no avail. The majority were timid and afraid of hearing their own voices in church; but learning to sing helped to wear this fear away, and it was not so easy to get them to respond as it was to get them to sing. However, after the musical practice was over, the service was taken in hand and the responsive parts gone through, and all were required to make the responses in the same tone and with the same degree of loudness that was customary with the clergyman. The choir, accustomed to musical directions, were first addressed and took the lead; then the congregation were asked to respond exactly in the same way, and the writer went round among the people and insisted that every timid voice should come out boldly like that of the choir, and after some coaxing it did, in every case. It did not require many practices of this kind when they saw the effect. The responding was ever afterwards kept up by the whole congregation in splendid style, without any more effort on the part of

CLERICUS.

The Church's Progress.

LETTER III.

SINGING IN CHURCH.

SIR,—The musical parts of our services have, like responding by the congregation, much to do with giving life and warmth to our acts of worship, and consequently also in aiding the progress of the Church towards numerical strength and more vital godliness. Praise is the principal duty for which we come together in the church; it should therefore be regarded as an especially important part of every clergyman's work to see to it that his congregation take their part in praise. Those who are out much, especially in country places, know how much this duty is neglected. The few join in giving this tribute to God, a tribute which is often as poor in quality as it is in quantity. If the clergyman has not a sufficient knowledge of music to instruct or guide his people in this part of worship, he is certainly lacking in a qualification that is of immensely more practical value for the progress of the Church, than his attainments in Trigonometry or the Differential Calculus are.

In those places where the music is altogether under the control of an efficient or inefficient choir master, and the singing is limited to a chosen few—the choir—besides the inappropriateness of music and hymns for the seasons and the sermons, the congregations are often deprived of the privilege of praise, the great end for which we were created. After many years experience in parish work, I can say that the people generally feel most interest in the services in which they take their part. Would it not then be well for the clergy to keep entire control of the selection of hymns and music on all occasions, and see that generally the music is simple, easily sung by an ordinary or even a poor voice.

Our excellent collection of hymns, and suitable tunes, and the easy music for our canticles, when appropriately chosen, and used by the whole body of people assembled for worship, will be found to be a mighty power in advancing the interests of the Church. Does not this great means of the Church's progress then demand especial attention from the clergy?

A. HENDERSON.

The Increasing Responsibilities of the Church in Canada.

SIR,—By this is meant, the increasing responsibilities of the Anglican Church towards the vast number of Indians throughout the Dominion of Canada, who are still in the depths of pagan darkness, and also towards those who have been brought out of that darkness into the glorious light of the Gospel of Christ, but who still need the free administrations of the Church.

The Church Missionary Society in England, which has hitherto chiefly carried on the noble work of Christianizing the Indians in this country, is now reducing its grants, in accordance with a resolution passed to gradually withdraw, and leave the work to be accomplished by the Canadian Church, in order to take up more needed work in other parts of the world. But will the Church in Canada rise up in all the plenitude of her possessed right to meet and discharge these increasing responsibilities.

We have at present our Domestic and Foreign Mission Society wisely and well organized, and also the Women's Auxiliary, which are working energetically, and so far so good. But something vastly more is needed to meet the increasing responsibilities of the Church, than supplementing the efforts of the Church Missionary Society by contributing annually a few thousands of dollars in money, large quantities of clothing, and in the education of a few children of the missionaries. The sons and daughters of the Church must prepare to undertake the whole grand enterprise of missionary work throughout the Dominion of Canada, for her high duty is co-extensive with its magnitude, and not limited to any particular diocese. The idea of the confederators of all the ecclesiastical provinces in the Dominion with one general and supreme Synod is a grand one, and its accomplishment is absolutely necessary to the Church in the full and perfect discharge of her great responsibilities. The general Synod will soon be established with powers to deal with such matters as involve the interests of the Church as a whole united Church, and which can only be dealt with effectively by that supreme authority.

It will come within its province to make provision for and meet the needs of the whole vast mission field in Canada, including, of course, the appointment and support of missionaries in active service and when they are superannuated; provision for widows and orphans, and for the education of missionaries' children, who may desire it, on a plan like that of the Church Missionary Society in England, or any other which may commend itself to the Synod.

The London Branch of the W.L.M.A. in the diocese of Huron has taken much deep interest in some of these matters, and has discussed them warmly, but it would be more advisable to commit them with confidence to the wisdom and direction of the general Synods.

I. CHANCE.

Foreign Missions or Missions to the Heathen.

SIR,—In the issue of the CANADIAN CHURCHMAN of 26th ultimo, on the front page, there is a paragraph which drew my attention, viz., "A missionary publication on African Missions declares that the country is 'tolerably well supplied with missionaries.'" On this, the paragraph goes on to aver that, notwithstanding this tolerable supply, on the average there is only one missionary to every half million in Africa and in Asia. No one, I am certain, will controvert this assertion. It is but too true. It is a well known fact that the heathen are many, and the missionaries are few in number. The natural inference then is, that more missionaries are needed in the mission field. In the first place, to use the language of sacred writ, the mission field is "white already for the harvest." It was "white" in the time of Christ, surely it must be "white" in the present day; and secondly, if it is not, it should be, it ought to be, it must be, the burden of the Church of Christ to send out labourers. The Christian religion is a missionary religion, it has been so from the very beginning, and it can not be less than that to-day. The Church is in duty bound, in duty to her Lord, to herself, and to the rest of the world, to send out labourers into the harvest field.

In considering the paucity or multiplicity, the sufficiency or insufficiency of missionaries in the mission field, grave and solemn thoughts suggest themselves. On the one hand, there is a self-satisfaction that all that is necessary in this great and all import-

ant department of Christian work is being done, and that there is no absolute necessity to do more, seeing that Africa is "tolerably well supplied with missionaries." Considering, however, on the other hand, the vast resources at the command of the Church, and the vast amount of labour yet to be accomplished for the reclamation of the heathen, so that "the kingdoms of this earth may soon become the kingdoms of our Lord and of His Christ," the work is slow, owing to the paucity of workers. View the matter from a comparative standpoint, the efforts of the Church now, and the success which crowns these efforts hardly deserve comparison with the efforts of the primitive Church and the success which crowned the undertakings of the early missionaries. Just bear with me patiently, and let me put the case in a comprehensive form, and then let the reader suggest a solution to the problem. The missionaries of the early Church, with the exception of St. Paul, were obscure and unlettered men. Yet, they went forth on their missionary errand, as it were, with their lives in their hands, to preach the Gospel of the Kingdom to argumentative and miracle loving Jews, to subtle and versatile Greeks, and also to stern, yet cultured Romans—all of them enemies of the Cross. They belonged to no missionary societies, no committees, they had no collegiate training; yet how wonderful their success. It may well be said of them and their immediate successors, that they revolutionized the world; empires, kingdoms, and tribes were soon brought under the sway of the Gospel. You say it was miraculous—yes, but don't leave out faith, "and not holding their lives dear unto them." Our missionaries of the present day are one and all college trained men. They studied theology, they learned science, and are acquainted with languages, at least Greek, Hebrew and Latin, besides their vernacular English. They are Christians, of course they are. Why is the work tardy and none Apostolically successful? Studying the entire matter from the New Testament point of view, the success of present day missionary effort is not successful! I shall be pleased indeed for somebody to shed more light upon this subject.

Oil Springs, Ont.

M. M. GOLDBERG.

The Itinerancy of the Clergy.

SIR,—Most Churchmen will, I think, take emphatic exception to the assertion of Mr. John Ransford, that the "Church in Canada is a failure." She may not be advancing as rapidly as, in the estimation of her more zealous members, she ought, but a failure she certainly is not. Neither do I think that an enforced periodical removal of the clergy would necessarily invigorate her life nor stimulate her to more rapid progress. That itinerancy is not the chief element of success, is clearly proven by the following facts, viz.: That Presbyterianism, without it, has admittedly attained a higher plane of influence, in work, wealth and wisdom, if not actual numerical strength, which latter is not always a test of success; and that itinerancy is the condition most chafed at in the Methodist system, and the question of its abolition the subject of the most vital discussion in their conferences at the present time. The true causes of the more rapid progress of Methodism in this country will be found elsewhere, and are not far to seek. First, in their services: They are less complex than those of the Prayer-book. It is easier to "sit under" a Methodist preacher and merely listen, than to learn to "find the places" and take an intelligent part in the public worship of our Church, and the Methodist authorities being wise in their day and generation, take advantage of this inherent aversion to effort, to popularise their services. Another cause of their success is seen in their greater adaptability of method. They are free to engage in any style of service suitable to local conditions, while the faithful clergyman is fettered and handicapped by the rigidity of the Church's system so much so that he has often to face the problem, "the success of my efforts or obedience to custom, which?" The cords of his fidelity are strained to the very utmost, when he sees his opportunities slipping from his grasp, because of that very restraint; and sometimes he is found unwise enough to seek success at the expense of a broken vow. But, chiefly, the success of Methodism is the outcome of individual effort. The very *raison-d'etre* of their society is proselytism, and every Methodist, who is considered by his confreres as worthy of the name, is constantly seeking to win over to his side some member of another Church. Were our members as energetic and persistent in seeking not only to keep, but also to gain new adherents, we should no more dream of calling in compulsory itinerancy to help us, than compulsory immersion or compulsory confessionals. The Methodist people range themselves along the line of advance, each with his bushel of coal, and as their locomotive speeds along, each heaps his quota on the tender, shouts, "see how we go!"—the driver waving his cravat the while. But the Church's engine is slower, despite the brazen bands of strength, each stamped "suc-

cession"; despite her polished bearings of culture and education; despite her triple staff of engineers; and though the people love to be reflected in the mirror of her pride, they hesitate about the coal. "Professional etiquette" oftentimes prevents the clergy seeking to win back to our own "the members of other Churches," and a constitutional apathy on the part of many of the laity also retards her progress, while the "isms," having no such scruples, glory in every convert they can gain. What we need, sir, is not, in my opinion, itinerancy, but a Prayer-book simplified and re-arranged; services of greater flexibility of adjustment, and a membership more vigilant and active in the interests of their Church. And, while their is so great danger in meddling with the Prayer-book and services as to make many fear that the remedy might prove worse than the disease, yet, surely, in the third suggestion we have already in our hands an element of success at once immediate, safe and sure, and which, if generally adopted, would soon increase the numbers and efficiency of our Church. Itinerancy means more restraint, but what we need is not more restraint, but greater freedom to advance and fuller liberty to expand.

Durham, April 3, 1891.

A. F. BURT.

SIR,—In your issue of 2nd inst., Mr. Ransford, writing on the above subject, touches a matter of weighty moment relative to the want of numerical prosperity in the Canadian Church, and he may not be far astray in thinking itinerancy of ministers to be one, if not the greatest cause of material success and increase of members noticeable in the Methodist body.

There are, however, other factors tending to such results, and which ought to be taken into account; one of which is the greater elasticity of the Methodist system, its accommodating adaptability to the level of the social, mental, and, I may add, moral conditions of the people whom it seeks to draw within its pale. It possesses a freedom from ancient canon law and multitudinous ecclesiastical rules imported by us from the mother-land, and capable still of being enforced, whether practically obsolete or not. Its ministers may baptize the children of the poor, or the diffident, or the careless, at their homes, and so get the parents with the children to join their ranks. They have been permitted to open their places of worship for tea-meetings, social entertainments, concerts, etc., and in newly settled parts, when means and places of amusement are few, the youths of both sexes, without regard to the moral aspects of such profane custom, hail with delight the secular enjoyment so obtainable, and readily join an institution which under the guise of religion, the claims of which they are unable or indifferent to judge, but which caters to the sensual with a spice of the religions, and they sustain it with their material support, which in this age means power and influence, and the germane Methodist preacher of the past and present generation knows the practical utility of these elements of denominational influence, in my opinion, far better than Anglicans do, or are willing to admit, and cares little for the scriptural arguments, and far less for the precedents of Church history to the contrary. And so, whilst the Anglican Church on the other side of the road or street has been sacredly shut against such profane use, its young people have been drawn by the thousands to the meeting house, and have ultimately carried with them the easy-going parents, many of whom probably never studied the essential principles which differentiate between the true Church and a merely human social and partly religious institution, but the Church has been nevertheless depleted of its members and financial resources, be the means never so unholy. But again, would the introduction of the itinerant character, even if the vested rights and selfishness of the rich rectors as a *sine qua non* could, in the first place, be reconciled to such a plan, achieve for the Anglican Church, under its present regime of preparation for orders, the same or an approximate success? In the early history of this country, the illiterate youth with less than a common school education, was taken four years on probation; during which period he was compelled to remain unmarried, and was generally transferred annually to different circuits, under the eyes of an older man, in full connection with the body. Such youths, obtainable by the thousand, were usually seduced from simple-minded rural Anglican families—the pride of such youths and their families flattered by the prospect of the former becoming preachers in full connection, with no expense, and as good living, if not better, during the interval than at home. Those youths, under the lynx-eyed superintendent of circuit, exercised a power in the interests of the sect, socially, and wholly irrespective of real spirituality, among the families of simple-minded and rustic Anglicans, and in many instances of Presbyterians, that can scarcely be over-estimated, and is to-day, as regards its attracting force, by no means unimportant. The young preacher, for such

he was called—clad in semi-clerical garb, continually itinerating on saddle, glib of tongue as ignorance could make him, only a little less illiterate than many he met, his boldness the only compensating difference—would present himself at the doors of Anglican families as Rev. Mr. so-and-so. Invited in, he would use his well-conned and memorised sentences as a make-believe for a purely extempore prayer coming direct and spontaneously from the heart, in a certain tone, interspersed with texts of Scripture, and the clerical character was sufficiently complete for practical purposes. The next thing to be done was to make his personality interesting to the young people, particularly of the opposite sex, who generally carry the brothers and parents with them, and so families unnumbered have been drawn from the Church of their ancestors. Would the Anglican Church, in adopting itineracy, utilise such men and such means to secure membership and consequent influence? If not, could it by the merely nominal adoption of the form, without the carrying out of the system *in extenso*, still be able to cope with that body of Christians? And this question lies at the very threshold of the enquiry. Had the Church clergy been as numerous or as easily manufactured as the ubiquitous Methodist preacher, the baneful leakage from the Church would have been easily stemmed, but on the contrary, an old or middle-aged clergyman was generally alone on an area of territory occupied by from six to a dozen preachers of all grades. Many other thoughts in this connection suggest themselves, which I must defer for the present, but would gladly refer to them later on.

JUSTITIA.

Indifference to Missions.

SIR,—In your admirable article upon "Indifference to Missions" in your issue of 9th April, you make an earnest appeal to the laity to "put aside their unconcern or over-trustfulness and to organize," so as to "obviate the necessity of the clergy making constant appeals, which are harrowing to them, and often disappointed," whilst it is putting the clergy themselves "to a base and degrading use to force them to use powers and energies which ought to be free to act solely in executing their ministerial office." I hope that your readers will reread your well-timed article, and take its precepts to heart.

The *Book*, speaking of the great drain upon our clergy on account of secular affairs, says, "Begging, begging, begging, in some shape or other, directly or indirectly, from curate up to Bishop. It is this which exhausts mental vitality and drains out spirituality. If the laity but realised how they are daily robbing themselves of such precious spiritual gift as their ministers could, with God's favour and grace, communicate to them, they would entirely relieve the clergy of all secular anxieties. The minister ought neither to beg nor to give. He ought neither to be the mendicant friar nor the relieving officer."

The Bishop of Algoma, in his admirable speech in London on 8th inst., pleaded with the laity to "Come forward and not suffer the Missionary Bishops and clergy of our church to have to leave unoccupied the fields of labor to which they were especially set apart," and in which lies their truest work, to come to Eastern Canada to plead as mendicants for the funds which should be poured as free will offerings for mercies received into the treasury of the Lord. He told of vacant places waiting to be occupied, people willing to walk eight or ten miles to a church if only he could get one for them, to whom he must perforce reply, "No! alas! I have no funds. The results," he added, "are easy to foresee, a drifting away from the Church of their forefathers, and a drifting into a laxity and indifference which precludes spiritual death." From Bishop Ridley, of Metlakahla, comes the following:

A SOLEMN CALL AND A SOLEMN ANSWER.

You would be surprised to know how I am often distracted by the demands made on me to provide the means of grace for people. There are some white people who really are angry with me, and say I care not for their souls because I cannot send them a clergyman or go myself. I cannot send what I have not got, and as for going myself, I am always going myself; am forced to go! There is now beside me (I generally have company as I write my letters) an Indian chief from a distance of 250 miles. What has he come here for? To wring out of me a promise of sending to his tribe the Word of Life. I first said to him and those of our own people who introduced him, "Wait a fortnight and I will open my mouth." So I sent hither and thither to consult with some of our senior missionaries to know what could be done. Here is what one writes: "I am sorry you have asked me to open this mission, because it is a very painful task to ask you not to lay this burden upon me. I see fully the necessity of accepting the invitation of the chief. A wise man would soon gather a united band of Christians

around him, but I feel I cannot leave my fifteen villages and two thousand souls even to enter such an inviting field."

Well, now, What am I to do? Here is this chief, who seems to know that my answer will decide the question of eternal life for many of the souls he pleads for. I am torn asunder by the claims urged upon me. I am ashamed—I am afraid; I scarcely dare face that Indian chief. Shall I not see him at the last judgment! Will he not say, "I offered you an open door. Souls clung to you as I pleaded for them. You let them drop. See them!" I wish my readers could answer for me, and make for me a way of escape. My heart leaps up at the bold venture that would say, "Go home. Be of good cheer. The Gospel shall be preached to your people. Your children shall be brought to Jesus for blessing"—and then trust to the Lord to provide. I confess I have not that bold faith or assurance. When this Indian chief is going back to his people with their fate on his heart, I shall feel ashamed—battered, beaten, disgraced. Time will perhaps blunt this my longing and my sense of failure, but it will not help these heathen with outstretched hands towards me. They cannot keep them stretched out, and—what then? It is your fault, your despising and rejecting, your indifference to the Man of Sorrows pleading through this Indian chief—*your son*! Here sits in silence this powerful chief, accusing the Church of Jesus of allowing him and his people to turn their eyes down to the ground, and stagger back into the shadows that will grow blacker since they looked out towards the light in new-born hope. Weakly I inquire if he cannot stay a little longer?—I have done. We are discomfited. The Prince of Darkness wins this tribe offered to us by the Crucified One?—*C. M. S. Gleaner*, March, 1891.

You speak of the possibility of the formation of a "Men's Auxiliary." May be that may come too—but meanwhile, let the sons, husbands and brothers of the members of the Women's Auxiliary make them and their organization the immediate channel for their help to missions, and let no earnest member of our Women's Auxiliary Mission Association consider that "she hath done all she could" until she is made the happy medium of securing the co-operation and infusing zeal and interest into the hearts, not only of the men of her own family, but into those of her friends and acquaintance, to whom a word in season may be all, under God's blessing, which is needed to produce both. Thanking you in advance for your courteous concession in making room for so long a communication.

H. A. R.

London, Ont., April 13.

The Appointment to Vacant Parishes.

SIR,—You published last week in your columns the several resolutions passed by the Niagara Revision Committee on the appointments to vacant parishes. Should said resolutions be entertained favorably by the Synod, there will be a complete turn over in the course usually pursued (theoretically at all events) in Ontario. Permit me in this letter to give your readers the various existing methods in this country, with their respective advantages and disadvantages, as set forth in a paper recently written by the Rev. Canon Henderson, Principal Montreal Theological Diocesan College. In another issue, with your permission, I shall say something about the systems in practice in the American Church.

NIAGARA.

THE APPOINTMENT TO VACANT PARISHES, BY THE REV. CANON HENDERSON, D.D., PRINCIPAL MONTREAL THEOLOGICAL COLLEGE.

The problem to be solved is a difficult one. This arises from the fact that there are so many interests involved, and it is not easy to harmonize them by any method which shall be entirely free from objection. The following are the various existing methods, with their respective advantages and disadvantages:

I. *When the Patronage is vested in the bishop alone.*

The disadvantages are:

(a) The bishop has more than his due share of influence.

(b) There is not always a guarantee that it will be wisely exercised.

(c) He naturally paints the diocese with his own colour.

(d) He is under no formal obligation to consult the parishioners.

(e) If he does not, he deprives the people of their lawful share in the work.

(f) He is less likely to make a wise decision alone than with the aid of the people.

(g) An unwise appointment may hinder progress for years, and even eventually scatter the sheep.

(h) In such a case the congregation blame the bishop, not themselves.

(i) It is not the Apostolic method.

(j) It is almost as anomalous as if it were vested in the congregation alone.

The advantages are:

(a) The bishop has a better knowledge of the clergy than the laity have.

(b) He can more speedily and more thoroughly test the qualifications of a stranger.

(c) The system excludes to a great extent the intrigues of designing men, and more adventurers.

(d) It effectually stops the practice of canvassing the congregation.

(e) It prevents the practice of preaching trial sermons.

(f) It recognizes the bishop's right to a share in the appointment in a practical way.

II. *When the Patronage is vested in the congregation alone, the bishop merely ratifying the choice.* Disadvantages:

(a) It is a monopoly of that which should be shared in by the head as well as the body.

(b) The congregation alone is less likely to judge correctly of a man's qualifications than the bishop alone. There is greater liability that it will be deceived by mere superficial attainments. Marvellous illustrations of this might be adduced from the writer's own experience.

(c) The congregation, as a body, is seldom able to apply a spiritual test, and, as a matter of fact, seldom thinks of it; individuals in the congregation may.

(d) It is not the Apostolic method.

Advantages:

They can only blame themselves in case of mistake.

III. *When the Patronage is vested in the bishop and people together.*

(a) Of this there are several modifications: sometimes the bishop nominates, and the people choose from among those nominated.

(b) Sometimes the people nominate, and the bishop selects from among those nominated.

(c) Sometimes a Standing Committee of Nomination is appointed annually, with the bishop as chairman *ex-officio*. Then, when a vacancy occurs, an equal number, elected by the congregation of the vacant parish, constitute, with the Standing Committee of the Diocese, a Joint Committee for the purpose.

Disadvantages of No. (a):

(1) It is not pleasant to be nominated and rejected.

(2) The bishop may refuse to nominate those whom the congregation wish for.

Advantages of No. (a):

(1) The bishop is more likely to consider the nature and length of service of those in the diocese as constituting *inter alia* claims for promotion.

(2) Advantages under No. (1) apply here also.

Disadvantages of No. (b):

(1) The bishop's prerogative may be practically nullified, *e.g.*, where two names are submitted, and one is not available; or, when the bishop is *obliged* to select one of the two (on condition that they are canonically eligible), though both may be equally objectionable; or, when an attempt is made to limit the bishop's choice by other means, such as attaching the number of votes to each name, or declining to accept his suggestions.

(2) See also under II.

Advantages of No. (b):

I do not see any beyond the fact that they please themselves, which may be attended with either good or evil results to the Church at large.

Disadvantages of No. (c):

Has it any?—yes. Canvassing the committee.

Advantages of No. (c):

(1) It recognizes the right of all parties concerned.

(2) It is more likely to lead to a harmonious result.

(3) It accords most closely with the Apostolic plan.

Notes and Queries.

SIR,—Is it customary at the adjourned annual vestry meeting to read the minutes of the previous meeting, and have them adopted and confirmed?

VESTRY.

Ans.—Yes. It should be the first order of business, reading and adopting minutes of previous meeting.

SIR,—How many form a quorum at a vestry meeting?

MEMBER.

Ans.—Three form a quorum, a mover and seconder and a chairman to put the resolution.

SIR,—Will you please explain meaning of "N or M" in the answer to the question, "What is your name?" in the Catechism?

A LEARNER.

Ans.—The letters mean *name* or *names*, and the children are required to give their Christian name or names. The first of the above letters is easily understood, but the second requires explanation. The latter, when carefully examined, will be seen to have been formed of two N's, one of which is reversed. Now, as p. is an abbreviation for *page*, and p.p. for *pages*, so N is an abbreviation for *name*, and N N for *names*.

SIR, Kindly inform me what is the symbolical meaning of the *Pelican* in Christian art?

IGNORAMUS.

Ans.—The *Pelican* is an emblem of Christian charity, and also of our Saviour, who hath redeemed us by His Blood. The connection between the pelican and blood in their symbolical relation, arises from the supposition of the ancients, that when her young were killed by the male, they were revived by her sitting upon them and infusing her own blood into them.

Sunday School Lesson.

4th Sunday after Easter April 26th, 1891.

THE CREEDS IN PUBLIC WORSHIP.

Creed, so-called from its first word, "*Credo*," "I believe." It is a very ancient custom publicly to rehearse the Articles of the Christian Faith. In England the Athanasian, as well as the Apostles' Creed, was used daily until 1549. The Creed, as the symbol or watchword of the Church's faith, was taught to those who were prepared for Baptism. They were, and are (See *Baptismal Office*) required to make public profession of their faith, before being admitted into the Church.

A very simple Creed was used at first (Acts viii. 37). But heresies crept in, and made more exact definitions necessary, and the three Creeds were composed as necessity arose. The Apostles' Creed may have been composed by the Apostles, and the other two are also very ancient. The custom of turning to the East, while repeating them, originated in very early times. In Baptism it was usual to renounce the devil with the face towards the West, then turn to the East to make the covenant with Christ, the East, or region of sunrise, being the source of light. So the dead are buried with their faces to the East, looking for the rising of the "Sun of Righteousness."

THE PROFESSION OF FAITH.

A secret belief is not enough, every Christian must *openly confess* his faith (Rom. x. 9, 10). Christ has promised to own all who own Him (S. Matt. x. 32.), but those who are ashamed to own Him—what of them? (S. Matt. viii. 38). The standard-bearer of an army lifts up the flag, and every soldier is ready to follow it to the death. The Creed is our flag. When we stand up to repeat it, we are lifting our standard for all the world to see; and are, or should be, ready to follow it, fight for it, and yield up our lives, if necessary, in its defence. We have promised "to fight manfully under Christ's banner," but some seem ashamed of their colours, and only mumble a few words under their breath when the standard is raised. All should join heartily in the grand old words which have led the Church safely century after century, and kept the Faith pure and entire, through all the fight against the false doctrine, heresy, and schism.

Of course we should stand to say the Creed; no other position seems natural for soldiers professing their eagerness to follow their Captain into battle. Long ago, people sometimes drew their swords when saying it, to show their readiness to fight for the Faith. Certainly all should be ready to contend for the faith (S. Jude 8), but with another kind of sword (Eph. vi. 17; Heb. iv. 12). We sing God's praises, like soldiers before a battle, then take the sword to fight for Him. (*Notice position of the Creed in the service.* Look at Psalm cxlix. 6).

THREE THINGS OF WHICH THE CREED REMINDS US.

(1.) *We are reminded of what we worship.* The heathen worship they know not what (S. John iv. 22). Christians know all that is necessary about God, and are reminded of all things they must believe, in the Creed. The Athanasian Creed especially tells us a great deal about the nature of God.

(2.) *It reminds us of what we are.* This flag was presented to us in baptism; we there solemnly promised to keep it safely, and fight under it manfully. It should always remind us of the baptismal vow, and of the fact that we are "members of Christ," etc. Then perhaps we might be more careful to obey the Captain whom we are sworn to serve, and not disgrace Him and the rest of the army.

(3.) *It reminds us of what we mean.* We mean, surely, to fight the good fight of faith (2 Tim. iv. 7). The fight to the death for the Captain, to defend the faith against all attacks.

Family Reading.

Fourth Sunday after Easter.

THE WORDS YOU SAY.

What wonderful things words are! Just think about them for a minute.

You utter a particular sound, and instantly, quicker than the electric telegraph, it carries an idea to my brain. And when you and I talk together, we know in an instant what is in each other's minds, though we do nothing at all but just move our lips a little and utter some sounds!

And the sounds are words, so words are very clever things, aren't they?

When a celebrated speaker makes a speech, his words are taken down one by one. He talks fast, but the short-hand writers keep pace with him; and his speech is all in print the next morning, word for word, just as he uttered it.

It must be rather strange to see your own words written down just as you spoke them. They must seem so much more important then. And they not only seem, they are so much more important. Because written or printed words may last for hundreds of years. The *Times*, which has somebody's speech of yesterday printed on it, will be in existence a thousand years hence, if the world only lasts so long. For a copy of the *Times* is put by every day, and carefully kept.

How many words do you say in the course of a single day, do you think?

"There are too many to count," you say. True; and what is more, you can't remember half of them.

There has been an instrument invented lately called the Phonograph, which takes in and actually stores up every word uttered near it! Then days, weeks, or even months afterwards, the exact words, in the same sort of voice, come out of the instrument which had gone into it such a long time before. What an odd sensation it would give you to hear your own words exactly reproduced, neither better, nor wiser, nor softened down, nor, in fact, altered at all from what they were the moment you uttered them!

How strange and startling it would be if you heard the exact words you uttered, say on one particular day, over again at the end of the year!

What would strike you about your own words, do you think?

Several things. One would be, that a great many words one speaks are unnecessary. That is, the world would not be so very much the worse if they had never been said.

For all that, we mustn't be too hard on unnecessary words. I rather like hearing cheerful chatter myself, even if it is not so very important. We don't say very wise things or very clever things in our every-day talk, and yet there is good in it.

Boys must talk in order to know one another. How dull you would feel if there were no means of knowing what is going on in other boys' minds. It is a trial to be with a deaf and dumb person, and also with any person who won't talk.

But I do hope the phonograph would have some other things stored up within it besides mere chatter, words that are positively worth something; words that are a little like silver, and you know that silver is valuable, and costs a good deal.

Kind words, for instance; perhaps something like this:—"Why, you've done it capitally this time, you'll do it still better next."

"Never mind, it's always a trifle hard at first, but it won't be so long."

"What a first-rate album of yours that is, it will hold ever so many photographs; and won't they look jolly in it!"

"I know the pain's bad, but try and bear it like a man; why I've heard what a good little chap you are to bear pain."

Words such as these are thoroughly kind and nice, worth ever so much; worth writing down by that holy angel whose work it is to record what is spoken on earth! For there is ever so much kindly love in them, and that makes them good and precious.

But suppose the phonograph (which is strictly impartial, and stores up in its hoard everything, good, bad and indifferent) had words of another sort recorded as well:—

"Hold your tongue and don't bother."

"You're a horrid slow hand, it's no good your trying to do it."

"I don't call that much of a present; why it isn't half as good as mine. I had a thing like that two or three years ago. Knife!" (in a tone of contempt) "why, what's a knife worth with one blade—mine's got four."

Dear me! I don't think those words are silver, are they? They seem to me a bad sort of metal, bad in a good many ways. Rough, unkind, discouraging, and selfish.

It is rough and unkind to tell a sister or a little boy "not to bother."

It is discouraging to tell a lad, even if he is dull, that it's no good his trying to do a difficult thing. Only tell him he can, and he will do it. You know that yourself very well, looking back to the time when the same sort of hard thing stared you in the face; and what a difference it made if somebody cheered you up!

It is selfish to run down another person's property and praise your own; and it's a mean thing to do too, and you certainly don't want your words to be that, do you?

Well, all this shows plainly enough we must look after our words, mustn't we? Our common every-day talk, don't you see, of which there's so much, that we are apt to think it doesn't matter.

But it does matter a good deal, for a common every-day thing may be noble and precious, if only we choose to make it so. And that's better than letting it be base and mean, isn't it?

Sometimes people fancy that words spoken in a whisper don't matter.

Nasty, impure, words are sometimes whispered by one boy to another. Suppose those very words were shouted out loud at a public meeting, how terribly ashamed the boy would be then, ready to sink into the earth.

But why isn't he ashamed before—ashamed to let an impure word go out of his lips?

Well, I believe he would be if he could get the thought well into his mind that the word he whispers is said once for all, it has passed his lips, and no power on earth can get it back again. No, not a thousand pounds paid down could get a single word back.

And when it is once uttered, is its history finished? is that word done with? Oh, no; some day it will come back to the very person who sent it forth. Ah! now we come to a very solemn and awful part of the subject.

Just now I said how strange and startling it would be to hear our own exact words uttered over again by the phonograph a year hence. What if our very words are written down in Heaven! and what if they should come back to us by and by when life is done!

The Bible says that the day when the dead stand before God, the books will be opened. They are not opened for nothing; words must be written in them.

Whose words? Why ours, yours and mine; other things too, but certainly our words. For our Lord Jesus Christ said plainly enough that "for every idle word that men shall speak, they shall give an account thereof at the Day of Judgment."

It is an overwhelming thought? Keep it in mind to-day, and every day, and remember it especially when you kneel down to pray. Here is a prayer for to-day—

"Set a watch, O Lord, before my mouth, and keep the door of my lips."

Joy.

As the dove at eve returneth
To its ever faithful mate;
As the wanton spendthrift yearneth
For his lost yet loved estate.

As the sailor wrecked, and fighting
With the night's tempestuous sea,
Hears at daybreak shouts inviting
From the life-boat on his lee.

As a child in wayward passion,
From maternal anger flies;
Sees forgiveness and compassion
Shining in its mother's eyes.

As the traveller benighted,
In some trackless snow-drift laid;
At impending death affrighted,
Feels the grasp of timely aid.

As the pilgrim fainter growing,
When the road no shelter gives,
Finds the sainted well o'erflowing,
Drinks and rests, and laves and lives.

None of these can give expression
To the joy that fills the breast,
When the soul in meek confession
Has returned to Jesus' rest.

Toronto.

R. CROOKENDIN.

A Shrewd Business Man's Advice.

The advice of a shrewd business man is sometimes of more value, even in a financial sense, than direct aid. It proved so in the case of a drayman who was employed by Stephen Girard, the Philadelphia merchant. One day the drayman, who was an industrious, bright fellow with a good many mouths to fill at home, was heard to remark that he wished he was rich. "What's that?" sharply said Girard, who heard the grumble. "Oh," said the man, "I was only wishing I was rich." "Well, why don't you get rich?" said the millionaire harshly. "I don't know how without money," returned the drayman. "You don't need money," said Girard. "Well, if you will tell me how to get rich without money, I won't let the grass grow before trying it," returned the other. "There is going to be a ship-load of confiscated tea sold by auction to-morrow at the wharf. Go down there and buy it in, and then come to me." The man laughed. "I have no money to buy a ship-load of tea with," he said. "You don't need any money, I tell you," snapped the old man. "Go down and bid on the whole cargo, and then come to me." The next day the drayman went down to the sale. A large crowd of retailers were present, and the auctioneer said that those bidding would have the privilege of taking one case or the whole ship-load, and the bidding would be on the pound. He then began the sale. A retail grocer started the bidding, and the drayman raised him. On seeing this, the crowd gazed with no small amount of surprise. When the case was knocked down to the drayman, the auctioneer said he supposed the buyer desired only the one case. "I'll take the whole ship-load," coolly returned the successful bidder. The auctioneer was astonished; but, on someone whispering to him that it was Girard's man who was the speaker, his manner changed, and he said he supposed it was all right. The news soon spread that Girard was buying tea in large quantities, and the next day the price rose several cents. "Go and sell your tea," said Girard to the drayman the next day. The drayman was shrewd, and he went out and made contracts with several brokers to take stock at a shade below the market price, thereby making a quick sale. In a few hours he was worth \$50,000.

Prayers.

Prayers uttered aloud are more often a shell than aught else, a mask which conceals a lifeless skeleton. They may be beautiful to the ear of man, they may be useful as enabling others to mount the spiritual ladder and thus commune with God; this is the best that can be said of rite and ritual. It is the soul's cry, more often inaudible to the material ear, which reaches God "and brings the helper near"; the yearning of the divine spark within, the intense wish which

sometimes, by the majesty of the soul power of man, seizes the sceptre, as it were, and with authority speaks to the billows and they become calm. It is only when the soul speaks that God hears. The mouthing of material instruments speaks to the material, not to the Father of Spirit, the Over-soul.

The Eastern idea that perfect bliss is not attained by the blessed until they are absorbed in God, has its foundation in the bed-rock of truth. In essence, in aspiration, in spirituality; nay, in reality, man can never know what bliss is until he is lost in God, that is, has become in perfect harmony with the Over-soul, though his individuality is, and must ever remain, with him.

The Love of God.

Like a cradle, rocking, rocking,
Silent; peaceful, to and fro—
Like a mother's sweet looks dropping
On the little face below—
Hangs the green earth swinging, turning;
Jarless, noiseless, safe and slow,
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest—loves the best;
So when we are weak and wretched,
By our sins weighed down—distressed,
Then it is that God's great patience
Holds us closest—loves us best.

O great heart of God! whose loving
Cannot hindered be nor crossed;
Will not weary, will not even
In our death itself be lost—
Love Divine! of such great loving,
Only mothers know the cost—
Cost of love which, all love passing,
Gave a Son to save the lost.

The Hidden Cross.

To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to a man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No, with many, and those, perhaps, the best people, it goes on month after month and year after year. By secret trials, chastenings which none but they and God can understand, the Lord is cleansing them from their secret faults, and making them to understand wisdom secretly; burning out of them the chaff of self-will and self-conceit and vanity, and leaving only the pure gold of righteousness. How many sweet and holy souls, who look cheerful enough before the eyes of men, yet have their secret sorrows. They carry their cross unseen all day long, and lie down to sleep on it at night; and they will carry it, perhaps, for years and years, and to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ will ever know what it was—what was the secret chastisement which God sent to make that soul better which seemed to us already too good for earth. So does the Lord watch His people, and tries them by fire, as the refiner of silver sits by his furnace watching the melted metal, till he knows that it is purged from all its dross by seeing the image of his own face reflected on it.—*Charles Kingsley.*

—When Franklin was a small boy he thought it fine to use hard words, and one day mentioned to his father that he had swallowed some acephalous molluscs, which so alarmed the old man that he shrieked loudly for help. The old lady came in with warm water, and they forced half-a-gallon down Benjamin's throat with the garden pump and then held him upside down, the old man saying, "If we don't get them things out of Benny he'll be poisoned, sure." When Benjamin was allowed to get his breath he explained that the articles referred to were oysters. His father was so riled that he fondled him for a good hour with a heavy trunk strap for scaring the family. Franklin never afterwards used a word of two syllables when one would do.

Hints to Housekeepers.

BREADED EGGS.—Boil the eggs hard. When cold remove the shells, slice them lengthwise; dip each slice in raw egg, beaten, then in fine bread crumbs, and fry them in butter. Serve hot, but drained from all grease.

HAGYARD'S PECTORAL BALSAM.—Hagyard's Pectoral Balsam gives prompt relief in coughs, colds, hoarseness, whooping cough, croup, asthma or bronchitis. It is the most pleasant and perfect throat and lung healer in the world for children or adults. Price 25c.

CORN STARCH PUDDING.—Set a quart of milk in a pan in boiling water. When scalding hot thicken it with a tablespoonful and a half of corn starch dissolved in milk; add a little salt and two tablespoonfuls of sugar. Beat the whites of three eggs to a stiff froth and stir them in; pour into dishes and set away to cool; make a custard of the yolks of the eggs, flavor to taste and serve as sauce with the pudding.

IMPORTANT AND TRUE.—No better evidence of the fact that Burdock Blood Bitters is a certain remedy for all blood disorders can be asked than that of Mr. Geo. V. Thomas, druggist, of Hull, P.Q., whose wife was cured of cancer by B.B.B. The family doctor is certain that the disease was cancer and that it is now cured.

SPANISH STEW.—Boil gently one and a half pounds of steak till tender, save the liquor; next day cut the beef into small pieces, put in a saucepan with one teaspoonful of butter, half pint highly-seasoned strained tomato sauce, and the liquor in which it was boiled, and let it simmer one hour. Just before dishing mash fine the yolk of a hard-boiled egg, stir into it one-quarter teaspoonful curry powder and add to the stew.

SPEAKING OF TIPS.—A tip is a piece of special or valuable information such as this, that Hagyard's Yellow Oil is a prompt and effectual cure for croup, colds, hoarseness, sore throat, rheumatism, neuralgia, sprains or soreness of any kind. Known as reliable over 30 years.

HOMINY CROQUETTES.—Boil the hominy until thoroughly done, then turn it on a plate to cool. To a pint and a half of hominy add a large pinch salt, and spoonful milk, three well beaten eggs, flour enough to roll the croquettes into shape, and one teaspoonful baking powder; cook in a deep frying pan full of boiling fat; when they are a nice light brown remove from the fat and let them drain a few minutes before serving.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

BUCKWHEAT CAKES.—Two quarts water, one cup buttermilk, half teaspoonful soda; stir warm water, buttermilk, good buckwheat flour together and let stand over night: in the morning add one cup hot water and soda; have a hot griddle and you will be sure to have good cakes. Save a little of the batter and add more buttermilk—about one or one and a half cupsful—and you need not start new batter oftener than once in two weeks.

LOAF CAKE.—Five cups dough, three of sugar, one and a half of butter; work the ingredients well together; add wineglass of wine or milk, half teaspoonful soda dissolved and strained in as little water as possible, and four eggs; work these in the mixture and add a pound of seeded raisins cut once; spice to taste; line basin with buttered paper pour in the mixture; bake as soon as very light in a moderate oven; make the dough with home-made yeast.

Children's Department.

The Great Master.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes right, else he will fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under God's direction. When He is master, all goes right."

Mending with Pins.

"Umph! That's nothing," said a young woman. "I'll put a pin in it. I can't stop to mend it now." It was a hole in her pocket that Helen Russell mended with a pin. Several days passed, and she forgot the circumstance.

"Pinning it up" was one of Helen's favorite makeshifts.

"I hate to mend," she would say, "and after all, pins will do, anyway. Even holes in her stockings were

caught together in this fashion, and a button off her gloves was replaced by the same shiftless expedient. It was not that she lacked time to use needle and thread, but simply that she had fallen into a lazy habit.

Helen Russell was a clerk in a city office, and a few days after pinning up the hole in her pocket, she went to the town treasurer and drew sixty dollars, her earnings for two months. She put the money into her purse, and the purse into her pocket.

Then she made a few calls and went into the post-office. As she was descending the steps of the post-office, she caught her foot in the trimming of her skirt, which had ripped and been fastened with a pin; she tripped and fell heavily on the stones. Her wrist was broken by the fall. A pin, which had fastened her glove in default of a button, was plunged into the palm of her hand and inflicted a painful wound.

She was taken home in a carriage and her injuries were dressed. A few hours afterwards she thought of her money, and felt in her pocket for her purse. It was gone. The pins which repaired the hole in her pocket were likewise gone; so there was no doubt as to the way in which the purse had disappeared. Searching and advertising proved of no avail. She had saved a few stitches at the expense of two months wages, a broken wrist and sundry painful bruises.

"'Twas all my own fault," she said penitently; "I'll never mend with pins again."

A Sprain or Bruise.

Should be wrapped with a linen cloth wet with Clark's Lightning Liniment. The pain will leave instantly, and the swelling rapidly subside. Nothing known to medical science will afford such speedy relief and cure, and there is no other remedy that gives the sufferer such quick satisfaction. Where once used—always used. Order from your druggist. There is only one Clark's Lightning Liniment; price fifty cents. Clark's Chemical Co., Toronto, New York.

Snake-charmers and Snakes.

By far the most harmless, as well as the most common class among the Indian jugglers, is that of the snake-catchers who infest the villages and fairs, exhibiting their snakes, and accompanying their movements with a strange unmelodious music.

They carry their serpents in round wicker baskets, with flat bottoms, in which the creatures lie coiled up in a sleepy state, until roused by the harsh tones of their keepers' flutes. It is astonishing to see how they are affected by the tones of those rude instruments, for no sooner do their charmers begin to blow than the snakes raise their heads, gradually erect themselves, waving their necks to-and-fro, as if in a state of ecstasy.

The bite of some of the snakes is fatal; nevertheless, the charmers do not extract the poisonous fangs, as is commonly supposed, but exhibit these reptiles with all their power of mischief unimpaired, and it is the perfect knowledge of their habits that secures them from being bitten.

It would be much more pleasant for the European residents in India if all the snakes were thus held in musical captivity, but such is far from being the case. One hears of them in all sorts of unexpected places. Here, for instance, is a story by a missionary's wife in South India of

A SNAKE IN CHURCH.

Last Sunday we had our usual eight o'clock morning service in church, and there was a pretty good congregation. My husband was preaching about Christ in the Temple, and speaking specially to the children, of whom there were thirty or forty present, including those in our boarding-schools.

"Suddenly a cry was raised, 'Pamu pumu' (Snake, snake), and all the women and children came rushing from one side of the church. Our school-girls all got up and began to run too, with terrified faces, and there was not, I suppose, one person in the building who did not hurry up to see what was the matter. My husband from the desk, and I from the harmonium, went across to the spot where the creature had evidently appeared. Sure enough there it was, a pretty-looking green snake!

There are no Europeans where we live, and our church, therefore, has no seats, only mats on the floor. Underneath one of these mats the snake had crept, and had popped out its head suddenly, close to some big village girls, who were sitting with their baby brothers and sisters. You can imagine what a fright it gave them, for a bite from a pretty-looking snake generally means death in this country.

Well, I beckoned at once to my girls to sit down. They obeyed immediately, and I stood by them whilst my husband, telling the people to be quiet, called for a stick and soon despatched the snake. It was all over in a moment, and there was perfect silence when my husband stepped back to the desk. He did not finish his sermon, for he thought they were all too much excited to attend, but just closed the service with prayer."

Was He a Hero?

Scenes from the Life of a Pilgrim Missionary.

Sitting in his tent under the palm trees, we see some one hard at work studying a difficult book. What is his name, and why is he there? His name is George Maxwell Gordon; he has come out to India as a missionary, settled near Madras, and is now trying to learn Tamil, that he may speak to the natives in their own language.

A few months pass, and we find Mr. Gordon speaking to the children at a meeting held near Melbourne, in Australia.

Indian heat made him ill, and he had come to Australia to get better. He shows the children a map of India, tells them how eagerly the natives listen to the story of Jesus, and asks them if they would like to help to send them more teachers? "Yes," say the children, so heartily. Mr. Gordon promises to bring a little book, in which to enter their subscriptions when next he meets them. When he comes, twenty-seven girls have their money ready. So begins the Children's Missionary Society, which has been growing in Australia ever since.

The next scene in Mr. Gordon's life is a very different one. There is a terrible famine in Persia, and hundreds of people are dying. Mr. Gordon is passing through, Dr. Bruce; the C. M. S. missionary there, asks for his help in giving out the food—bread, rice and soup.

One day a feast is given to seven hundred people: they sit in rows, propped up against walls, and an extra allowance of bread, rice and salt is

dealt out; as they go away they make deep bows and kiss Mr. Gordon's hand as a sign of their gratitude. When Mr. Gordon left Persia he went to the North of India, and taught for a time in the Divinity School at Lahore. But he wanted to go about among the people, putting aside all European comforts, living their life, and very constantly speaking to them of Jesus.

So one day we find him lodging in the village mosque, or Mohammedan place of worship, for he is allowed to do so if he leaves his shoes outside, talking to the villagers who come there; another time he sits in the blacksmith's shop, speaking to those who go in and out.

Another day he writes a letter home from "a Banyan Tree at Bisharat," and says:—

"I have taken a house for two days, which is beautifully furnished (with leaves), and has a noble column in the centre, with other smaller columns forming arches and cloisters round it. The lower storey only is mine, the upper storey being occupied by a number of small tenants, who are for the most part night lodgers, and who waken me in the morning by their song of praise long before sunrise."

After a while, we find Mr. Gordon in another country. Hoping that he will find an opening for missionary work among the wild Afghan tribes, he becomes chaplain to the British army, marching through Afghanistan to take Cabul and Kandahar. Day by day he marches with the troops over the stony passes, always ready to cheer and help those around him, lending one tired soldier his horse, and another chilly native his cloak, till at last they reach their journey's end.

Now we come to the last scene in Mr. Gordon's life. He has been back to India again, and has returned to Kandahar with another British army. The Afghans are besieging the city, and some of the British troops have gone out against them; the guns are firing, many men fall down wounded, and are carried back into camp, where Gordon and his helpers attend to them. Soon he hears that there are some wounded men lying in a shrine about



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.

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 others are spurious. Never sold in bulk.

When
thwise;
in fine
rve hot,

Pectoral
hoarse-
nchitis.
nd lung
rice 25c.

milk in
t thick-
starch
table-
ee eggs
dishes
e yolks
ice with

of the
remedy
that of
whose
family
er and

a half
next
sauce-
highly-
quor in
e hour.
hard-
poonful

ecial or
gyard's
r croup,
rualgia,
reliable

y until
to cool.
pinch
s, flour
and one
p frying
e light
rain a

retired
is by an
le vege-
cure of
and all
nd radi-
is Com-
curative
duty to
ated by
ffering,
it, this
ith full
mail by
W. A.

one cup
a water,
and let
cup hot
ou will
of the
one or
ot start

f sugar,
redients
lk, half
as little
e in the
sins out
l paper
light in
home-

three hundred yards from the gate, so he gets a party together and goes out under heavy fire to rescue them. They are not there, but in another shrine about thirty yards further on; the bullets fly through the air, and an officer tells Mr. Gordon that if he goes on he will be killed. But nothing daunts him; he is just starting, when a shot strikes him, and he is carried back to the camp to die, having followed his Master's example in living and dying for others. H. B.

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.

Keep Your Temper.

"I never can keep anything," cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easy to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time; but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper and search for it. You had better keep your temper, if you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill humor, searched for the articles she had lost and found them in her work-bag.

"Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."

A Good Foundation.

Oliver Holdfast was a pupil in an academy whose principal was distinguished not for pushing his scholars rapidly forward, but for grounding them thoroughly, especially in the languages and mathematics.

Oliver grew impatient when he approached the age proper for entering college. "Other lads of my age," he said, "are prepared to enter; why should I not be fit, also?" "After another year you will be," urged the teacher.

Oliver happened at this time to be often in the company of some youths who, though undergraduates, were not ambitious to excel. He caught their spirit, and being told that examinations for entrance to college were not very severe; he grew indifferent in his own studies.

Being put under a private tutor for that year, instead of continuing in the

academy, he slighted his work. As a consequence, when he appeared for examination he was rejected. His rejection stung him sharply, and when once more placed under a tutor, he bent himself earnestly to his work.

At the beginning of the new year he passed a fine examination, and then went through his college terms with ease and success. "Now," he often says, "I know the value of that thorough grounding I got at the academy. But for that I should have had hard work all the way through my college course."

Yes, his academic teacher was right. He who intends to excel in anything must lay a good and strong foundation. He may be ridiculed by foolish fellows as being slow. So was a certain miller who, when building on a turbulent stream, bolted the foundation of his mill to the solid rock. It cost him much money, but when, a few years later, a freshet swept every building in the valley, except his mill, to destruction, he had his reward. His strong foundation saved his mill. It is even so with character, scholarship, business, and every other human work. Whatever is to last, to succeed, to accomplish something, must have a solid foundation. Things that are to end well must be begun well.

A Parable.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty, but it grew on a sort of bog, and a muskrat, digging its hole under it, bit off its roots and it was dead; it was full of limbs and knots and gnarls and I felt curious to know how it happened that it was so.

"Poor fellow, if you had all those limbs and knots to support, I don't wonder you died."

"And my roots, which were my mouths with which to feed, all cut off too."

"But where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like men. Find out where my limbs come from, and you will find out where all human sins come from."

"I'll take you at your word, sir." So I took out my knife and peeled off all the bark. But the limbs and knots were left.

"You must go deeper than that, sir."

So I began to split and take off layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all off, and separating it, the heart was laid bare; it looked like a little rod, about six feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see that every limb and gnarl started in the heart. Every one was there, and every one grew out of the heart. The germ, or the starting point of each one, was the centre of the heart.

—Here is an interesting anecdote bearing upon the fame of Count von Moltke. The greatest of men are indebted to drivers of cabs in great cities, and very often the greatest of men reward cabmen with no more than their legal fare, and are economically indignant at the thought of a *pour-boire*. On one occasion the strategist

of modern Europe took a cab from the Reichstag to his home, and when he arrived there the cabby did not wait for payment, but drove off, remarking "It was a great honour to drive you, Field Marshal!" So it was, but the honest old veteran did not regard the compliment quite in that light. He found out the name of the cabby, and then he sent him his photograph, inscribed with his autograph, "Moltke to his Cabman." In Prussia that gift, sentimental though it seems, would fetch the price of a cab horse any day.

BELLS! BELLS!

PEALS & CHIMES FOR CHURCHES.

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



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

HARTSHORN'S SELF-ACTING SHADE-ROLLERS

Beware of imitations.
NOTICE OF AUTOGRAPH OF STEWART HARTSHORN OF THE GENUINE HARTSHORN

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 - 112 Bay St., Toronto

GEO. E. CHALLES, Agent.

The CANADIAN CHURCHMAN is printed on our paper.

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 Mitford, 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 Lover 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.

For Electric Light or Gas

For Oil

BAILEY'S Compound light-spreading Silver-plated Corrugated Glass REFLECTORS. A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO., 7-9 Pine Ave., Pittsburgh, Pa.

Please Don't Forget It.

That Dr. H. James' Cannabis Indica is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy either in that country or this that will positively and permanently cure Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility or break up a fresh cold in twenty-four hours. \$2.50 a bottle, three bottles for \$6.50. Craddock & Co., Proprietors, 1032 Race Street, Philadelphia.

GRATEFUL---COMFORTING. EPPS'S COCOA.

BREAKFAST.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame. Civil Service Gazette. Made simply with boiling water and milk. Sold only in half pound tins by grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, London, England.

BRIDGE'S FOOD FOR INFANTS AND INVALIDS

If your child is lacking in the elements of perfect childhood, try Bridge'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 Bridge'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.

JAMES PAPE FLORIST

Greenhouses:—Carlaw Avenue, King street East. Plants for Table Decoration always in stock. Bouquets for Weddings and Floral Decorations 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.

GRANITE & MARBLE MONUMENTS. TABLETS. M. SOLEUMS & C. F. B. GULLETT Sculptor. 100 CHURCH ST. TORONTO

DR. LOW'S WORM SYRUP DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS

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.

1854

-- USE THE --

1891

E.B. Eddy

MANUFACTURING CO.'S

Telegraph, Telephone and Parlor

Matches

FOR FORTY YEARS THE STANDARD,

AND ALWAYS

THE CHEAPEST, THE SAFEST AND BEST.

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,

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

109 Cottingham Street, Toronto.

TELEPHONE 3629.

DOMINION LINE.

ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE.

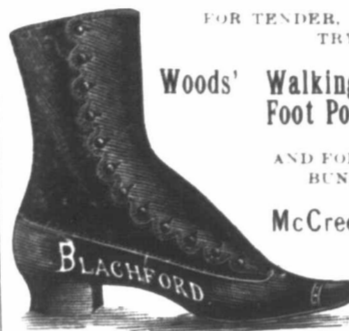
| Sailing Dates. | |
|-------------------------|-----------------|
| From Portland. | From Halifax |
| "Oregon" Thur., Apl. 23 | Sat., Apl. 25 |
| From Montreal. | From Quebec |
| "Toronto" Thur. May 7 | |
| "Vancouver" Wed. May 13 | Thur. May 14 |
| "Sarnia" Thur. May 21 | |

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 \$15 to \$20, intermediate \$10, steerage \$20. Special rates for clergymen and their wives. Apply to C. S. Gzowski, Jr., 24 King St. E. G. W. Torrance, 18 Front Street West, Toronto. D. Torrance & Co., General Agents, Montreal.

WALKING MADE EASY.

FOR TENDER, TIRED FEET TRY



Woods' Walking Made Easy Foot Powders.

AND FOR CORNS AND BUNIONS TRY

McCreeley's

Corn Solvent.

Sure Cure in Eight Hours.

AND LAST BUT NOT LEAST, WEAR

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.

SILK S. S.

Decorated in Colors and Pure Gold; silk trimmings and Brass mountings. Send for Illustrated Hand-Book.

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

BANNERS

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

My Medical Discovery seldom takes hold of two people alike! Why? Because NO TWO PEOPLE HAVE THE SAME WEAK SPOT. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, INWARD HUMOR makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Price \$1.50. Sold by every Druggist in the United States 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. SHEARPE.

BURDOCK PILLS

SUGAR COATED

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 studied in every particular.

Early application is recommended, as there are only occasional vacancies for new pupils.

Annual Fee for Boarders, inclusive of Tuition, \$204 to \$252. 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.



ONE OF THE
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

Canned Goods in Great Variety.

CROSSE & 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.

What 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

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 New Music Palace,

453, 455, 457, 459, 461, 463

Washington Street, in the exact trade centre of Boston, is the present central establishment of

OLIVER DITSON COMPANY,

and includes an elegant large retail store of 70 feet front, Piano Parlors of great beauty, and many halls, warerooms and offices devoted to the storing and sale of the largest stock of music on the continent, and of every known band, orchestral or other instrument

The Store, from its situation, is accessible to all music lovers in eastern Massachusetts, and, by its universal system of advertising, mailing of lists and catalogues, extensive correspondence, and prompt mailing and expressing of goods ordered, practically stands at the door of every village home, and is a neighbor to all the scattered farm houses of the whole country.

Correspond Freely for Lists, Information or Musical Advice.

For Children. Motion songs, 25c., \$2.25 per doz., Bordman. Golden Boat, 50c., Miss Chant.

Social Singing. College Songs, 50c., 90 songs 200,000 sold.

Song Collections. Song Classics, Vol. 1, \$1.50 songs. Choice Sacred Solos, \$1.34 songs.

Piano Collections. Popular Piano Collection, \$1.27 pieces. Popular Dance Collection, \$1.66 pieces.

Mailed post-paid on receipt of above prices.

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.
WM. WAKEFIELD. J. HARRISON.
Telephone 14



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. BLAIKIE, 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

OLD GOLD
And SILVER
- REMODELLED -

AT

Welch - & - Blachford's

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

171 Yonge Street, Opposite Simpson's.

MERCHANTS' BANK
OF CANADA.

Capital \$5,799,200
Reserve \$3,335,000

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, Renfrew,
Brampton, Montreal, Sherbrooke, Que.
Chatham, Mitchell, Stratford,
Galt, Napawan, St. John, Que.,
Gananoque, Ottawa, St. Thomas,
Hamilton, Owen Sound, Toronto,
Ingersoll, Perth, Walkerton,
Kincardine, 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. HEDDEN, Ass't Mgr

GREAT ALTERATION SALE

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.

HOMOEOPATHIC PHARMACY,

394 Yonge Street, Toronto,

Keeps in stock Pure Homoeopathic 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, Pharmacists.

F. G. CALLENDER, M.D.S.

Dental Preservation a Specialty.

394 YONGE STREET,
TORONTO.

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.

1840. 1891



Send for Catalogue, Free. LESLIE P.O.

BUCKEY BELL FOUNDRY

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