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AND DOMINION CHURCHMAN.

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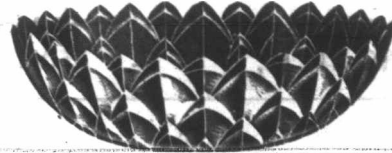
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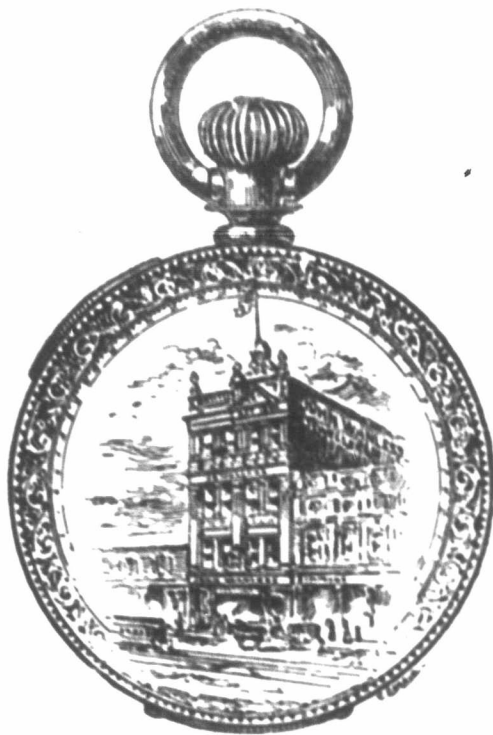
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A NEW PALESTINE is being eagerly sought out by the good Baron Hirsch and other liberal Jews for their persecuted fellow countrymen. North, South, East and West, the five millions of Russia (and many other Hebrews) are surging forth—a new and terrible exodus—in search of a home.

QUEEN NATALIE seems to have roused at last some degree of chivalry and sympathy—not to say enthusiasm—in her favour. There seems to be a feeling among her late subjects that whatever faults she may have had have been already rather severely visited, and that she is really more sinned against than sinning.

IRISH INTEREST IN MISSIONS.—Important and well attended meetings of the S. P. G. have lately been held in Dublin, Cork and Belfast. It argues well for the depth and solidity of Ireland's Churchmanship that so much increase of interest is being manifested in the foreign work of the venerable S. P. G. in that country.

BLAVATSKY.—The death of the theosophic prophetess has fanned the flame of controversy about the value and the virtue of her wonderful theories. Some very positive statements, coloured by personal experience apparently, have found their way into print to her detriment. Her deluded followers spring to the rescue of her fame.

ST. RAPHAEL'S, BRISTOL, is to be re-opened. It was closed many years ago by the bishop—in what many people considered an arbitrary and autocratic manner, though legally proper—on account of a Ritual which he did not approve. It was only a "licensed chapel" and the congregation was mercilessly scattered. The penance is over!

CLERUS ANGLUS STUPOR MUNDI.—"The English Clergy, the marvel of the world"—was lately quoted by Archbishop Benson, *apropos* of the formation of a Diocesan Union in Canterbury of junior priests for the study of the Scriptures. They are to read, under the direction of their Diocesan, in order to attain sound learning.

THE CANADIAN COUNT.—The act of the pope in conferring an empty secular title on a British subject on account of his ecclesiastical services, is one which provokes deserved ridicule. The utter emptiness of the title and the incongruity of its derivation from such a source as the present papal authority, are elements which only serve to attract attention to the absurdity of the whole thing.

THE COREA MISSION, it appears, is very largely under the patronage of the British Navy—the bishop being an intimate friend of the Duke of Edinburgh, and beloved and respected throughout the whole naval service. The fact has drawn out and elicited for the first time in an organized manner the warm concern and interest of the sailors of Britain.

COMETS are still, to a large extent, an acknowledged mystery to men of science. Something is known of the movements of some of them, and the date of their return can be closely predicted; but what they are doing in far off space beyond our ken is a mystery. They suggest that there are more things in heaven and earth than are dreamt of in man's philosophy.

SERVANT GIRLS AS CAPITALISTS.—In the United States, these girls are the chief depositors in the Savings Banks. They lend, literally, millions to the so-called wealthy to build their lordly mansions; but these mansions are mortgaged to secure the loans—mortgaged ostensibly to the banks, really to the servant girls, who in fact own the mansions to a larger extent than the owners.

LORD PENZANCE ON MARRIAGE.—The Divorce Court Judge is out, in a letter to the *Times*, upon the necessity of immediate legislation in order to stop the panic "declension into topsy-turvydom" caused by the recent appeal decisions in the Jackson case. This case seems to have revealed a flaw in the marital machinery which needs fixing. Lord Penzance ought to know!

BRITISH ANTIQUITIES.—A well written article in the *May Westminster* deals with the subject of "The early inhabitants of Britain." The theory is that the Celtic element in Ireland, Wales and Scotland, was preceded by a still earlier substratum of human life—races allied to the Iberians of Spain and the Laplands and Turanians in the North of Europe and Asia. He says nothing about Anglo-Israel!

SCIENCE AND PROGRESS.—A very good illustration is afforded by the *Elektro-Technische Zeitung* (in its description of safe-opening by electricity, or scientific burglary) of the fact that knowledge, and skill do not necessarily improve people. Education is a very poor substitute for religion. There is a good deal of truth, evidently, in the old saying that education without religion only makes clever devils.

PASTORAL ORDER OF THE HOLY GHOST.—Such is the title of an admirable association of priests in London, whose chief rules relate to method and study in the midst of pastoral duties. The Bishop of Lichfield, in preaching to them lately at St. Saviour's, Paddington, laid great emphasis on the need of a learned priesthood. He quoted Archbishop Benson's recent strong words on this subject.

INDIA'S MILLIONS, which had been at a standstill from disease, vicious habits, and internecine warfare have increased immensely under beneficent British rule. Much fault has been often found with England's management of that great heathen dependency; but few are aware of the special difficulties which have made progress in civilization there so slow. It had in fact to be slow—or, not at all.

REARRIAGE OF DIVORCED PERSONS.—A good deal of sentiment is being talked on this subject—on behalf of the innocent parties. Bishop MacLagan seems superior to this sentiment. The chancellor of Lichfield has given instructions that no license should be issued to divorced persons, whether innocent or guilty. In the Canterbury convocation, the whole subject was discussed and referred to a committee.

THE BENSON JUDGMENT still, deservedly, occupies much attention in ecclesiastical circles. The net result will probably be—whatever individuals may say in criticism of the details of the judgment—a most effective check, greatly needed, not only to Protestant bigotry but to Romanizing folly. It calls a halt all along the line, and men are busy everywhere utilizing the occasion by dressing the ranks, and rearranging details.

THE TEETOTUM is the facetious name applied to a new antidote to the liquor saloon. The first experiment was an annex to the celebrated (university) "Oxford House" in Bethnal Green. The essential idea of the teetotum is that—putting tea in the place of alcoholic drink—it is a reproduction and rival of the saloon; carried on or run at the expense of tea merchants, as saloons are run by brewers and distillers.

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WELSH LIBERALITY TO MISSIONS.—It appears from the report of the S. P. G. that the Churchmen of the principality have done even more than their share in creating the great increase of that society's income for the past year—about \$150,000. The four Welsh dioceses increased their offerings—notwithstanding the terrible crisis they are passing through on the tithe question—by more than 30 per cent.!

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son, was succeeded in the Archbishopal throne by a typical Irishman. It is a happy sequel to that experience to find that the next best candidate for that honorable position is a Scotchman. It seems to show the all-embracing scope of the Catholic Church, in the union of the three nationalities represented at York. A *Welshman* next!

"THE HEBREW INVASION OF ENGLAND" has inevitably followed upon the Russian expatriations of the Jews. They have followed the great highway of emigration, seeking vaguely English shores and English ships in search of some home far away among the various colonies or new countries. Meantime, the temporary dam of this overflowing-tide is disastrous—to say the least of it—to London. There was too much poverty there already!

THE MAGDALEN MAY-DAY HYMN—an interesting and very beautiful custom of Magdalen College, Oxford—was sung this year under adverse circumstances, rather characteristic of the un-English winter and spring there experienced. When the organist and choir ascended the beautiful "Magdalen tower," a perfect sou'-wester was blowing, which played havoc with all movable articles of apparel. Still, they got through; the bells rang merrily, and "the town" blew their horns.

ARMENIA AND THE ARMENIANS was the subject of a very interesting lecture at King's College, London, at the inauguration of the Armenian chair at that college. The lecturer was Professor Minasse Tcheraz. This very ancient country is once more attracting attention from Christendom. It is claimed that the inhabitants—naturally bright and enterprising—are ground down by Turkish barbarity. In the midst of the vast plateau is Ararat, 1,491 ft. higher than Mt. Blanc.

SCIENTIFIC KNOWLEDGE FLUCTUATES.—Only those who are content with a smattering of knowledge, and insist on their omniscience, will deny this fact. You cannot predicate anything positively on scientific data. Professor Max Muller, writing of chronology, says, "As to the early history of Babylon it is well to learn to be patient and wait. The progress of discovery and decipherment is so rapid that *what is true this year is shown to be wrong next year!*" This is true of all sciences in this century.

SPECIMENS OF SCIENTIFIC REASONING.—Herodotus, 2,000 years ago, argued from observation that it must have taken 20,000 years to form the Delta of the Nile. Huxley (!) endorsed the remark as a profound one. Then, 30 years ago, Horner concluded (from observation, again) that the Egyptians lived on the Delta only 11,500 years ago. Now, a few years since (1863), Sir W. Dawson determined that the *first mud* was deposited on the Delta only 5,000 years ago. *Sic transit.*

ROMAN JEWS, according to the *Allgemeine Zeitung*, are a "very bad lot." Of the 6,000 in Rome, 3,000 are positively beggars—notorious ones. In the Synagogue "they are dirty and clad in offensive cloths, and do not seem to be aware that they are in the house of God." The cause is said to be "the inborn slothfulness peculiar to southerners." Their laziness and improvidence is incredible to northern people. In Russia it is the opposite; the Jews there are apparently too active and industrious.

RURAL DEANS.—The *Church Times* defines the office very neatly thus: "A rural dean is an in-

spector (like a sixth-form monitor) of a certain locality, whose duties are *auxiliary* to the arch-deacon, who executes the bishop's processes within his district, and has no coercive power whatever. His chapters and conferences are purely voluntary meetings, and his only duty is to report. He is usually appointed by the bishop, with the suffrages of the clergy; and in some cases the custom is for the clergy to make an annual appointment."

MISSIONS AT HOME AND ABROAD.—The Dean of Rochester lately said, as an answer to those who make the excuse "charity begins at home": "The love of Christ in the heart must be catholic, must be *diffusive*. If the action of the heart were true and strong, the circulation would go to the extremities; and if the extremities were cold, it was a sign of death and decay. England's Empire had been given to it for the conversion of the world, and if it were not true to its trust, Ichabod would be written against its name on the roll of nations."

PAPAL "MIRACLES."—In a strong article on "Newman's Credulity," the *Rock* quotes Pope Gregory against the necessity of modern miracles. "Miracles, we may say, were necessary in the beginning of the Church, just as when we plant shrubs we water them till they seem to thrive in the ground, and as soon as they are well rooted we cease our irrigation." So Chrysostom had said, "in those days miracles were profitable, now (4th century) they are not." Thus the sceptic, the Romanist, and the "Faith-Curist" are answered.

TITHES AND FORCE-GIVINGS.

A remark was recently made by a prominent preacher at a London Anniversary to the effect that since public sentiment is so strong against clergymen interfering with worldly business concerns, the public should provide for the clergy (thus precluded from ordinary means of gain), as the Levitical tribe was provided for in the Mosaic economy—a business-like allotment of a tax or an assessment upon business profits and returns generally. The remark was so apt, and embraced the gist of the matter so tersely, as "in a nutshell," that it must have fallen

LIKE A BOMBSHELL

among the audience of hard-headed business men, and woke them up considerably. There is such a thoughtless and senseless prejudice among that class of men against the clergy in business matters, that it is well to give them a shock occasionally. It may be noted (*per contra*), in passing, that the English press has been very much struck by the business-like method of procedure in Convocation (all clergy), and the thorough-going, practical way in which they handled and disposed of the various very matter-of-fact subjects which had been chosen for discussion and decision this year.

The fact is that a clergyman's hands and feet are tied by the bondage of ordination vows and the tyranny of public opinion to such an extent that when he is cruelly pushed out and told to

SINK OR SWIM,

the chances would seem to be very much in favour of the former of the two alternatives. Yet, to their credit be it said, they somehow manage to swim (learning, by slow and painful degrees, at exercise), in most cases. Most laymen are content to stand with hands clasped or arms folded on the shore, without so much as wetting their feet or shewing in any way a willingness to supplement the desperate efforts of the pastors of the Christian flock.

If they occasionally evince a curious and unusual and unexpected skill in the difficult performance of clerical life, that is looked upon with suspicion, as if it were scarcely quite proper for a clergyman to prove himself a competent manager of his own business.

LAY ASSISTANCE,

when it is accorded, takes many and queer shapes—which, of course, the circumstances render necessary. The ordinary layman will not "give his tithes" to the clergy; but he will organise a society or two, form a committee, set up a collecting bureau, or some other machinery to take the place of tithes and render them comparatively unnecessary. That such efforts are attended with very poor success, is proved by the incessant appeals from Bishops, the frequently reiterated assertion that more is wanted, the frequent terrible scandals which disfigure the histories of individual rectors and congregations, trying to do impossible wonders with very inadequate means. It is not enough to organize all kinds of ordinary funds for this, that and the other; but we must have "Women's Auxiliaries" (all honour to those noble women, not a few, who fill the breach left by their lords and masters); and these must be further supplemented by children's or junior branches. Nay, this is not enough yet: bazars, concerts, lectures, &c., &c., must be called in to take the place and produce effects of which mere contributing of money falls full short.

WHAT A PITIABLE SIGHT

is the Christian world thus reduced to display—a babel of confused sounds and cries and antics (theatrical and otherwise), to take the place of *straight-giving* of God's own portion for His clergy. It has been pointed out again and again that the tithe of the profits of Christian men's business would, even at present rate of prosperity, furnish an overflowing "Treasury of God" for all possible needs and emergencies. Not only so, but the act of giving would, according to Divine promise, create a greater power to give, so that nothing after all would really be lost to the precious business capital of business men. Wise in some respects: but they will not take God at His word, while they are continually speculating and gambling on the uncertain words of men like themselves. Better that any honest effort by men, women or children should be made than that the work should be left undone; but how much more could be done by the proper business-like provision of tithes?

THE CHURCH OF CANADA.

May soon become an organized reality as well as an appropriate title, virtually descriptive of our Canadian extension of the Church of England. So manifold now are the nationalities and languages within the pale of the Empire and its ancient Church, that it is no easy matter to select a title sufficiently comprehensive and significant, without seeming to trench upon the spheres and privileges of other sections of Christendom—as the Roman Church has so arbitrarily sought to do. At the same time, while the title is not to be overlooked, there lies close before us an imperative and urgent duty—

THE SOLIDIFICATION OF THE CHURCH

by drawing into closer organic relationship and action the various arms by which the great work of the one communion of the Catholic Church is being done in the different parts of Northern America. Time was when any attempt at such a proceeding would have been ridiculous, because

the parts of the Dominion of Canada were so severed from one another by natural material obstacles. A Church Province along the shores of the Atlantic, another along the shores of the Pacific, another along the Great Lakes, another in the "Great Lone Land"—separated from one another by great stretches of water or wilderness, and necessarily working

EACH IN ITS CORNER

independently—all this was at one time a necessity of the case. Now, however, the case has become far different; each Province of the Church has been growing co-extensively with the growth of the settlements of human families—spreading east and west until their borders have come to overlap or at least touch each other in many places. The touch has given rise to a yearning for closer and fuller co-operation of the various parts. It is time that the workings of these sections should be so connected and combined that a

COMMON CHORD

may be struck, when needed, with the full force and power of the great and growing body which make up as it were the *notes of the concord*. Just as the great C.P.R. was at first worked out in contract sections, drawing gradually nearer to one another as they became more complete in themselves; and then, after a time, it became possible to run a train over the whole line from Atlantic to Pacific, or *vice versa*—so the time has come when the rails should be connected, and a clear track laid from one end of the Canadian Church to the other. For the first few years, only an occasional train may be needed—as in time of war—but very soon we shall find the convenience of a

REGULAR SERVICE

of communication and related action from one end of the line to the other. The great railway with its water connections has removed the last obstacle to perfect and easy association; the Church should not be slow to take advantage of the favourable circumstances. Diocesan synods everywhere are called upon to endorse and confirm the Provincial constitution for this united action. Let us hope that June, 1891, will send up one united shout of approbation and enthusiasm, carrying the union of the Canadian Church by acclamation!

THE KING IS DEAD—LONG LIVE THE KING!

Is a phrase which the people of York and all the Northern Province of the Church in England may well apply with special solemnity and religious feeling to the rapid changes in the *personnel* of their archbishopric. Scarcely had Archbishop Magee taken his seat upon his throne, and caused his voice to be heard—raising the expectations of Church people to the highest pitch as to his future achievements—when the announcement is made of his death, the eloquent and earnest soul has ceased to breathe the human atmosphere. The course of events has, it seems, given opportunity to display the

BREADTH OF THE CHURCH

so far as nationality is concerned, for the new incumbent chosen for the see is said to be no less a personage than the eminent Scotch Churchman, Dr. Maclagan. The fact is proclaimed from the pinnacle of York that the so-called "Church of England" is the Church of Ireland and of Scotland too—that nationality makes no bar to her highest offices and honours. Far and wide throughout the empire of the Anglican Communion there runs a thrill of consciousness—empha-

sized by this rapid course of events at York—that the Church is *catholic* indeed for the whole British Empire!

BISHOP MACLAGAN OF LICHFIELD

has had a comparatively short but very noble record of usefulness to the Church of Christ. Cambridge University, Paddington, Kensington, have each had their epochs of his influence among them before he passed to the charge of the ancient see of Lichfield. Perhaps the pinnacle of his fame as a priest was reached in Kensington, where he became famous for his controversial talent—especially as a champion against the insidious or open efforts of local emissaries of the "Italian Mission." They must have breathed a sigh of relief when his sphere of activity was fixed elsewhere. Events, however, soon proved that he had only been removed for wider influence, and the development of episcopal administrative talent of the very highest order. He is as brilliant on the episcopal bench as in the parochial sphere.

THE SCOTCH ARCHBISHOP

will probably not be wanting in those keen and useful qualities which are characteristic of his nation. We shall miss the matchless eloquence of the Irish prelate who preceded him, and from whom so much was to be expected if he lived; but we shall probably find exercised, by this *primus inter pares*, a kindly but firm and wise direction which will leave nothing to be desired. In many respects he will be the peer and congenial associate of Archbishop Benson; while neither of them need feel ashamed to speak with no mean degree of eloquence and force—as they have proved—as the mouthpiece of the great Church of the Empire.

Crockford's Directory tells us that William Dalrymple Maclagan took his B.A. at St. Peter's College, Cambridge, in 1856; M.A. in 1860; D.D. in 1878; priested in 1857; Bishop of Lichfield 1878. He was curate of St. Saviour's, Paddington 1856; St. Stephen's, Marylebone, 1858; in charge of Enfield 1865, rector of Newington from 1869 to 1885, vicar of Kensington 1875 to 1878. In 1870 he was editor of *The Church and the Age*.

REVIEWS.

JESUS CHRIST THE PROOF OF CHRISTIANITY. By John F. Spalding, S. T. D., Bishop of Colorado. Price \$1. Milwaukee, Wis.: The Young Churchman Co.; Toronto: Rowsell & Hutchison.

This collection of twelve sermons is on one of the most important subjects that can engage human thought, and appears most opportunely. There is a great charm in reading the book, as the language is crisp and thoughts are clear, so that a vast amount of reading is found condensed in every sermon. In the footnotes and in the addenda there is frequent reference to sources of information where the same line of argument is hinted at, or kindred thought is more fully developed. The volume thus forms a rich mine of wealth for the real student to possess, and at the same time is a model of well digested learning. The keynote of the sermons is: "The central fact in all history is the Incarnation. All before really looked towards it: all after looks back to it as its explanation. All history before was to prepare for it. All history after is the appropriation of its results," (p. 18.) It thus shifts the centre of attraction from Mount Calvary to Bethlehem, and gives man hope because he is assumed in the humanity of the Son of God.

In such a collection it is hard to make a distinction where so much depends on individual feeling, but the sermon entitled "Christ the Light of the World," is powerful throughout. It works out the truth under three great heads. "It is from Jesus Christ that the modern world has

derived its knowledge of God." "It is Christ who has taught us that we are sinners." And "Christ is the light of the world, as He has opened to man and given him the knowledge of the way of Redemption." Under this last head there is the fine summing up: "Whence the power by which the Church has conquered? Is it not faith in the crucified and risen Jesus? Even the teaching of Christ, with all its authoritative truth and its adaptability to human needs, had been powerless without the Cross of the Divine sufferer. It is the great fact of God incarnate suffering for our sins, that has in all ages touched the heart, kindled the better feelings and sympathies, regenerated the nature, opened the way for entrance into the soul of the germinating seeds of the words of the Lord Jesus. It is then, and only then, that His example becomes effective: and that looking into the mirror of His holy life, we are changed into the same image from glory to glory as by the Spirit of the Lord. The central facts and doctrines of Christianity are Christ, God-man, crucified and risen, and now interceding for us. Here is the source of its power. Defraud us of the Cross, and we have no Christianity. By this we may overcome the world. By this sign we conquer. See, then, the glory streaming from the Cross by which Christ is the light of the world. By the power of the Cross He is the world's Redeemer. Let us walk in His light. It will lead us to eternal day."

There is but one point on which we imagine there may be a little criticism. The Bishop says, "He had hardly been beyond the obscure and disreputable town of Nazareth since his earliest infancy. There was no distinguished school in which He could have been instructed. Indeed, it was known and remarked by His countrymen that He had never learned, and was therefore destitute of human education. And had the advantages of books been ever so largely afforded Him, He could have had no time for their study. He was of a poor family. He must have passed all His days in hard manual labour. Nor could He have learned from the society and converse of cultivated men," (p. 76.) But is not this too sweeping in its assertions? Nazareth was no otherwise disreputable than in its being a small obscure village among the mountains of Galilee. There may have been no Rabbi Gamaliel as teacher, yet we have every reason to believe that it had its synagogue with the school attached. It was a duty laid upon Joseph to instruct Jesus as a young Jew; the school would impart still more knowledge: and when as a little boy of 12 He came up to Jerusalem, even the Doctors of the Law were astonished at His understanding and answers. When He spoke to the Jews He showed that He quoted from the book, and could descend to the jot and tittle. "Have ye not read?" "What is written in the law? how readest thou?" "Did ye never read in the Scriptures, the stone which the builders rejected, &c." These questions could never have been asked by one who was Himself unable to read the Scriptures, and we are specially told that once when He revisited Nazareth, "He went into the synagogue on the Sabbath day and stood up for to read." He made selection of a suitable passage, "closed the book, and sat down." He was not educated according to the standard of the rabbis, and He might come under the ban of the Pharisees, who said "this people who knoweth not the law are cursed," but education is largely a thing of measure, and the assertion that Jesus "had never learned, and was therefore destitute of human education," requires a little explanation, as it is too absolute and weakens the argument.

MAXIMS AND GLEANINGS from the writings of H. P. Liddon, D.D. By C. M. S. London: Longman, Green & Co.; Toronto: Rowsell and Hutchison.

We can hardly imagine anything more suitable as a present to a young person than this small volume of short selections from the works of Canon Liddon. They are arranged in the diary form, and that for May is a fair sample: "Nothing tells more powerfully upon the life and conscience of a believing Christian than the knowledge that our living but unseen Saviour is ever engaged in one ceaseless act of self-oblation on high on behalf

of His members and servants here on earth, on behalf of all and of each of them."

PREPARATION FOR WORSHIP, a series of five short addresses on the last answer in the Church Catechism. By F. E. Carter, M.A., Canon Missioner of Truro Cathedral. London: Longman, Green & Co.; Toronto: Rowsell & Hutchison.

In all these addresses there is a calmness and a feeling of repose that gives them a peculiar charm, and makes them most useful to those who are anxious to learn the true spiritual life. Their primary aim is a due preparation for "a good Communion on Easter Day," but they are such as will be helpful at all seasons, and they are short, so as to be well adapted for a quiet meditation in these busy days. They are saturated with the spirit of Scripture and good Church teaching, and none can use them without receiving a perceptible benefit.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

Sunday School Convention.—At the request of a number of Sunday school teachers throughout the diocese, a convention was held in St. John on the 13th inst. The opening service was held in Trinity church on Tuesday evening, the 12th inst., his Lordship Bishop Kingdon being the preacher for the occasion, taking his text from 2 Kings iv. 26. His Lordship preached a most practical sermon to a good congregation. At 10.30 a. m. on Wednesday the convention met in Trinity school room. There were present of the clergy Rev. Canons Brigstocke, Forsyth and Roberts, and Rev. Messrs. Smith, Little, De Soyres, Newnham, Stevens, Maynard, Raymond, James, Sampson, Hannington, Parkinson, Montgomery, Sherman, Hudgell, Hooper, Neales and Eatough. Amongst the representatives of the laity were noticed prominent Sunday school teachers from Fredericton, Rothsay, Sussex and from other parts, with a good representation from the city schools. His Lordship Bishop Kingdon presided, and the meeting was opened with prayer by Rev. Canon Brigstocke, after which was sung the hymn, "Through the Night of Doubt and Sorrow." When Bishop Kingdon had delivered a short opening address, the following interesting programme was carried out:—**Paper**, by Rev. Canon Forsyth, "The Necessary Qualifications for a Good Sunday School Teacher." **Address**, by Rev. G. E. Lloyd, "The Training of Sunday School Teachers, Teachers' Meetings, Teachers' Libraries, etc." **Model Lesson**, Rev. J. R. Parkinson, **Model Lesson**, "Catechism," Rev. Canon Roberts. **Paper**, by Rev. C. P. Hannington, "Sunday Schools in Scattered Missions—How Best to Maintain them." **Short addresses**, by Revs. Raymond, Newnham, Little, Hon. D. L. Hannington and Rev. H. Montgomery. The meeting then adjourned to re-assemble at 3 o'clock. After recess the programme was continued. **Address**, by Rev. Scovil Neales, on same subject as Mr. Hannington's paper. **Paper**, by Mr. Vivian Tippet, "Libraries and Sunday Schools Literature." **Paper**, by Mr. Eldon Mullin, "Teachers' Associations and Examinations," read in Mr. Mullin's absence by Rev. Canon Roberts. **Address**, by Mr. J. H. Wran, "Examinations for Scholars and Prizes." **Address**, by Rev. Hudgell, "Neglect of the Services of the Church on the Part of Sunday School Scholars." **Address**, by Rev. H. Montgomery, "The Loss of our Older Scholars." The programme completed, a general discussion of the papers followed, in which the following persons took part: Canon Brigstocke, Miss Murray, Rev. Messrs. Newnham, Smith, James and Eatough, and Messrs. Leith, Vroom, Tippet, Hannington and Cornwall. After votes of thanks had been tendered to those who had prepared papers, the meeting adjourned. In the evening a jubilee meeting in connection with the convention was held in the same place, with a large attendance of ladies and gentlemen. Bishop Kingdon delivered the opening address and then called upon Rev. L. G. Stevens, B.D., who read a powerful and instructive paper on "Religious Training of the Young." Rev. Canon Brigstocke followed with an eloquent address, basing his remarks on the subject, "Definite Religious Training Essential." "Sunday Schools in their Relation to the Church" called forth a good address from Mr. C. N. Vroom, of St. Stephen. After singing a hymn the meeting closed. It is safe to say that much good will accrue from the convention just held. It cannot be but that the teachers who were so fortunate as to be present will return to their class work re-

alizing more than they have ever done before how truly blessed it is to be God's co-workers in caring for the souls of His little ones, and sowing the seed of sacred doctrine, which will ere long bear fruit in more zealous and more steadfast sons and daughters of the faith. The only regret that clings to the memory of this, our first, diocesan Sunday school convention, is occasioned by the thought that so comparatively few of our Sunday school teachers living at a distance were able to attend.

QUEBEC.

LAKE BEAUFORT. The handsome new church erected at this place last year has now been completed, and the consecration took place on the 21st instant, and was largely attended by citizens of Quebec who are in the habit of spending the summer months there. The service was conducted by the Lord Bishop of the diocese, who was assisted by the Rev. L. W. Williams, M.A., rector of St. Matthew's church, Quebec, Rev. A. J. Balfour, M.A., rector of St. Peter's church, and the Rev. E. Weary, incumbent of River du Loup *en bas*. Miss Vial of Quebec presided at the organ.

THREE RIVERS.—The Lord Bishop paid his annual visit to St. James' parish, Three Rivers, on Trinity Sunday, returning to Quebec on the Tuesday following.

LABRADOR.—The Lord Bishop intends to leave on a confirmation tour on the coast of Labrador, about the 1st of July. His last visit there was in 1887, owing to the great distances to be travelled, and to there being no means of transport for much of the distance, except a small boat.

MONTREAL.

MONTREAL.—*St. James the Apostle.*—It is reported that the prospective chapel of ease, in this parish, will be begun in the fall; in addition to the site fourteen hundred dollars have been collected.

On Saturday, 16th May, the Point St. Charles branch closed its weekly meetings for the season. The Rev. John Kerr, B. D., was in the chair and delivered an address on Gospel temperance. The second annual report read by the secretary, Bro. F. M. Freeman, showed an increase of 46 members. There were now 114 members on the pledge book. Twenty-nine meetings had been held. Out of 114 members not one had asked to sign the pledge for moderate drinking, but all signed for total abstinence. Representatives were present from the Royal Templars of Temperance, also from the Good Templars, several of whom addressed the meeting. Fifteen members of the Royal Templars' band were present and rendered selections, for which they received a vote of thanks. Thanks were also tendered to Bro. F. M. Freeman, for his services as secretary, and to Miss Corner for presiding at the organ. The pledge was then repeated by the audience, standing, and the meeting adjourned.

Christ Church Cathedral Band of Hope had their annual public meeting, May 22, in the Synod Hall, there being a large number of people present, who were highly delighted with the treat afforded them. The chief feature of the evening's entertainment was the trial of Prince Nicotine, who after having been solemnly indicted, prosecuted, defended and tried, was sentenced to expulsion and banishment from every home in Canada. The lawyers for the prosecution and defence, as well as the judge, were clad in professional garb, the whole being an excellent imitation of a court of law, so that His Royal Highness Nicotine can take no exception to the manner and ceremony of his dethronement. The case of the Prince, it is said, will be tried in other churches, when the like fate, no doubt, awaits him. Great credit is due to the managers, Misses Phillips and McCulloch, as well as to the eminent staff of lady teachers, for the success of the meeting.

Trinity Ordination.—Your correspondent regrets to report the recent illness of the Lord Bishop of the diocese; notwithstanding this, the ordination service was held at Trinity Church, when the following gentlemen were advanced to the priesthood:—Rev. Messrs. H. E. Horsey, M.A., W. A. Fyles, J. W. Dennis; and Messrs. Garth, B.A., and Healon, B.A., (?) were admitted to the Diaconate.

ONTARIO.

LOMBARDY.—A most enjoyable entertainment under the auspices of Trinity Church, took place on Tuesday evening last. All present expressed themselves as well pleased with the programme. Those who took part in the proceedings did so well it

would be out of place to particularize. The proceeds, amounting to forty four dollars, are to be given towards the purchase of a horse for the Rev. C. A. French.

KINGSTON. For several days last week committees in connection with the Diocese of Ontario have been in session. At the mission board meeting a financial statement was read. It showed the year's receipts to have been \$9,704.41 in collections, as against \$8,928.17 the year before. The total receipts were \$11,036.60 against \$10,545.22 of the preceding year. The expenditure for missions and expenses last year was \$12,862.94, against \$12,908.08 the preceding year. The balance on hand on May 1, 1889, of \$2,511 has been, as the figures showed, used up, and a deficit of \$1,477 credited. The Committee on Classification of Missions reported, and the board agreed upon these grants for the ensuing year:—\$100 each for Bell's Corners, Fitzroy Harbor, Bearbrook, Newboro', Osgoode; \$150 each for Camden East, Eganville, Gloucester, Marmora, Mountain, Stafford, Stirling, Tamworth; \$200 each for Ashton, Edwardsburg, Frankford, Franktown, Lanark, Loughboro', Marysburg, Navan, New Boyne and Lombardy, Selby, Shannonville, Wellington; \$250 each for Beachburg, Cobden, Cornwall East, Kitley, Madoz, Nepean, Newington, Pittsburg; \$300 each for Matawa, Petawawa, Plantagenet, Renfrew, Westport; and \$400 each for Monteaige, Parham, Sharbot Lake. Finch mission was voted \$250; Wolfe Island was placed in class "V" at \$300. The special grant to Tyendinaga mission of \$100 a year was renewed. Special grants were also made to Alice, \$100; Archville, \$200; Calabogie, \$400; Janeville, \$100; Ernestown, henceforth to be quite separated from Fredericksburg, \$400; Millbridge, \$250; Port Elmsley, \$200; Oxford Mills, \$80. An addition of \$100 was voted to assist in paying a lay reader assistant for Lansdowne Front. The grants so far decided on total \$12,080. The Rectory Lands Committee reported the interest and principal overdue to be \$4,900. The clergy superannuation fund reached \$4,974; interest last year, \$272; offerings, \$667. The clergy trust fund has a surplus of \$900, after \$13,652 was distributed to annuitants and paying \$1,115. Rev. S. Tighe was placed on the list. Widows' and orphans' fund receipts, \$1,556; fund \$300 in debt; capital, \$25,938. At the meeting of the Executive Committee a resolution of condolence was passed over the late Chancellor Henderson. An additional grant of \$50 was made to Morrisburg.

The Bishop of Ontario needs a priest of some experience to conduct an associate mission in the backwoods. The post has its difficulties, but is honourable, and will be under the observation of the Bishop. A liberal appropriation is made from the Mission fund; the parsonage is unfinished, but there is money in hand to complete it; there is money in hand to build a new church; much needful furniture is in the house; one horse, buggy, &c., is also provided. Full information will be given by Rev. W. Y. Daykin, 113 York street, Kingston.

TORONTO.

St. Matthew's.—Mr. John Greer was presented last Thursday evening with a handsomely bound edition of Dickens' works at an entertainment given by him to the Young Peoples' Association of this church. Mr. Greer is President of the Association.

St. Barnabas.—The Rev. Mr. Boydell, of Bracebridge, preached an excellent sermon in this church last Sunday morning.

A National Service.—St. James' Cathedral has not held a larger number of people within its walls in years than it did Sunday evening, 24th, when a special service was held in commemoration of the seventy-second birthday of Her Majesty. No greater proof of the loyalty and devotion of Torontonians could be given than the eagerness with which citizens of all creeds and classes sought admittance, and hundreds were unable to get under the portals of the great entrance.

The service was one worthy of the church and the occasion. Crowded to the doors as the church was, the right aisle was the only one clear, and this was kept so for the choir and clergy to pass up to the platform. During this ceremony Gounod's Processional March, written for the reopening of the cathedral at Rheims, France, was played on the organ and full brass orchestra. The opening hymn began, Before Jehovah's Awful Throne, and then the special service as printed on pamphlets distributed among the congregation was commenced. Canon DuMoulin, Rev. J. H. Winterbourne, Rev. Dr. Scadding and Rev. Mr. Lewis were the officiating clergy. The musical portion of the service is worthy of

special mention. The Cantate Domine and Deus Misereatur, both written by Tozer, were sung by the choir, and in these were splendid solos for boys' voices and brass instruments. In the anthem, I Beheld and Lo, by Sir G. Elvey, Messrs. F. T. Chambers and C. W. Aldred sang solos.

Rev. Canon DuMoulin preached from Daniel iv. 17, "The Most High ruleth in the kingdom of men and giveth it to whom He will." This sentence, said the preacher, was written three times within the compass of this single chapter, a fact of itself which sufficiently emphasized the weight and importance of the words so repeated. No doubt the time and reason for this most impressive invocation, even opportune in the destruction of great Babylon, in the later overthrow of Persia, in the subsequent conquest of Greece, in the decline and fall of Rome, in the rise and ruin of succeeding powers and states. Indeed no words have been so frequently and so fully verified by a long course of history as these words. It was utterly improbable that all this was simply written to be destitute of lessons for us and for our children.

Rather was it certain that the long-drawn records of the past, preserved and preached, are full of instruction to us who live in these present days.

The government and providence of Almighty God were exemplified in the personal reigns of preceding sovereigns. Kings are chosen and exalted by God that it might be conspicuous what life may be, or, on the other hand, what a life may not be. This was plainly written on the paper before us. Here was a king in whom God took particular interest, as in his origin, his opportunities, his life, his pride, his vain-glorious words, and yet this God lays His hand on this mighty ruler, brings him down, humbles him, deposes him from his throne, and sets another in his place, that all the world might recognize and know that the Most High ruleth the kingdom of men and setteth up whomsoever He will. He would suggest a great practical lesson which a life laid bare for two and seventy years proclaimed to all the world.

Such a suggestion might be considered to be made in a spirit of sycophancy, in a land far separated from the throne, with no royal favours to look for, and must therefore be credited with the greatest possible earnestness and sincerity. Fifty-two years ago a young girl aged 18 was called upon to ascend the loftiest throne on earth. Nor was her position made easier by the unworthy lives of those who had occupied such exalted stations. In fact loyalty had mightily run down in the popular estimation. Who was to raise it, to cover its lost reputation, rehabilitate it, make it revered, respected, and acknowledged by all people? The answer to this question was returned in the sentence of an inexperienced and trembling girl of 18.

The Queen's Trials.—That weak trembling bark was launched on the wild and weary sea of public political life with words of solemn trust in the King of Kings. This was no exaggeration. The most authentic records of history show that the first request of those young lips was made to the Head of the Church that he would pray to Almighty God for her in that tremendous hour that she might be able to rule in the fear of the Lord. This reign had now attained to 52 years. Mightily blessed was the young sovereign in her person, in her family, in her whole domestic life. While the world recounts these blessings, perhaps the government and interposition of the Great Ruler of all is in nothing more apparent than in those afflictions which it pleased Him to mingle with her cup of blessing. Soon the noble Prince, whom all the Empire had learned to love and revere, weary with the march of life, laid it down and left to us a precious and mournful legacy in the widowed Queen. A child followed, grandchildren passed away, and over all were inscribed these sacred words, which for 8,000 years have been the grand consolation of all the afflicted—"The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Now that illustrious life of 72 years lies open before us with all its changes, with all its great joys and woful sorrows, its pomp and pageantry, its quiet, gentle domestic hours, its publicity and its privacy, and we may say with the voice of sincerity and truth that the whole weight and influence of this royal life has been most decidedly and unquestionably on the side of all lovely and good virtues. Twice was a maniac hand upheld to take away that life, and as often did the mighty hand of Jehovah stretch out and protect it. This life is for us a noble example of a good ruler and a good woman. "A thousand claims to reverence went to her as mother, wife, and queen." No life in all the Empire throughout these years has been so greatly, so constantly exposed; no life has been so safe and so secure as that of Victoria. She may drive through the heart of London, with its Socialism, its discontent, its loud murmuring, its splendor and wealth, and no voice is uplifted: no cry follows her but the cry of acclamation and the shout of welcome and hearty English joy. All her subjects in the world shout this day the song, as perhaps never before,—“God Save the Queen.”

Nation's Responsibility.—There is also another very important lesson from this text, viz: that nations have a moral being and accountability just as truly as individuals, that the same God calls them and erects them into positions of authority and privilege, and looks to them for corresponding return; that there is a day of judgment for nations, as there is for every single man, a matter of his personal accountability to God. The whole Bible is replete with these great lessons. Their laws and lives are noted and account taken of their virtues, of their sins, and their rewards and punishments proclaimed. We are reminded of this by the fact that the reign which today we celebrate began with taking a solemn oath to defend not only the country but the Church, and this oath has been followed by half a century of unexampled prosperity and progress in the history of Great Britain and all her dependencies.

THE BLESSING OF PEACE.

The first blessing we can count is the blessing of peace. Throughout the long years of Victoria's reign that gentle record has only twice been broken, by one great war and one great mutiny. We sometimes forget these things as we recall the mighty strides and progress the Empire has made in discoveries, inventions, increase in art and in manufactures, the multiplication of wealth, the extension of territory, so that now the Empire whereof we are a constituent stands without contradiction first and foremost. And this powerful advance of the Empire has not been soulless and godless. There is the National Church, the open Bible, the book of Prayer, while enrolled in the system of our constitution is a religious education, preserved and transmitted from generation to generation, from our common schools up to our great universities. We believe that this day, if those great bulwarks and safeguards of the national life were swept away and England's Church demolished, and the teaching of Almighty God eliminated from the system of education, becoming merely carnal and secular, them the smouldering socialism and deep discontent would kindle into rebellion, and in a short time level and demolish, tear down those glorious remnants of centuries, and destroy and break up the Empire which has been so great and grand because throughout her history this great saying has been supreme, "God is in the midst of her, therefore she shall not be removed: God shall help her, that right early." We are not like people searching for a constitution; we have a constitution, a name, and an Empire. In this great Dominion, as part of a great Empire, these things are settled, determined, and accepted. Our constitution is such a good one to us, that not for a single moment would we think of bartering it for the civilization that lies along our border. We are too surely convinced that we have the better part, to think for a moment of exchanging it for young republicanism, with its present restlessness and future uncertainty. Concluding an eloquent sermon, the canon said that the day was memorable, as it was in all human probability the last time in our lives that the Queen's Birthday would fall on Sunday. In our early days a birthday was a very happy and joyous day, but when we are on the decline of life it is a very serious day indeed. No man was here to-night who could review 75 years passed without many sad reflections of friends long passed away and of opportunities wasted; of what might have been; remembering that he must think now not of preparing for life, but of leaving and resigning it. Through the one Mediator between God and man, the man Christ Jesus, might all who were here present so have lived that when the end came they could write over its history the tremendous word "Victory!"

The benediction was pronounced by Rev. Dr Scadding.

TULLAMORE.—On Trinity Sunday the bishop of the diocese held confirmation services in this parish. St. John's, Castlemore, at 10 a.m.; Christ's Church, Claireville, at 2.30 p.m.; and St. Mary's at 7 p.m. At all three churches the service was most impressive and conducted with that reverence and dignity for which this parish is becoming noted. It is estimated that fully seven hundred people attended the services during the day. Number of candidates confirmed, 15 males and 22 females, total 37, making a grand total within two years of 91. The Sunday school anniversary in connection with St. Mary's is to be held on Sunday and Monday, June 14 and 15th. The services on the Sunday are as follows: 9 a.m., celebration of Holy Communion; 10.30 a.m., morning prayer with sermon; 3 p.m., children's service and distribution of prizes; 7 p.m., evening prayer and sermon. Preacher for the day, Rev. Canon Sweeny, D.D. Offertories at all services in aid of the Sunday school. On the following Monday the annual garden party in connection with the congregation will be held on the beautiful spacious grounds surrounding the residence of Peter Archdekin, Esq., Mayfield. The soldiers of the Cross in this parish are marching onward.

NIAGARA.

Synod will meet on the 9th of June.

GRIMSBY.—We are pleased to hear that Canon Read, D.D., is recovering; that there are good hopes of his being able to be present at synod.

HAMILTON.—Rev. Rural Dean Forneret has just secured the appointment of a curate, a graduate of Wycliffe. The rural dean is making good progress in the mission church which he has erected.

St. Thomas.—Canon Curran has also engaged a curate, a young man brought up in his parish and a graduate of Wycliffe.

ANCASTER.—The church in this parish has just been restored both inside and out. The interior has been repainted under Mr. Darling's directions, and is very handsome. The expense of both, which exceeded \$600, has all been paid with the exception of about \$50. This parish, we are pleased to say, is united, healthy and prosperous.

CAYUGA.—The Junior Branch of the W. A. of St. John's church held a sale and entertainment in the Town Hall on the evening of Friday, May 15th. There was a large attendance, and the receipts amounted to the encouraging sum of forty-three dollars. On the following Friday, being the 25th anniversary of the marriage of the incumbent, Rev. J. Francis, B.D., a large number of the parishioners assembled at the rectory in the evening, to witness the presentation to Mr. and Mrs. Francis of a highly complimentary address, accompanied by an elegant 5 o'clock tea service, and spoons of sterling silver, as a token of the esteem in which they are held by the congregation. Abundant refreshments were served to all comers, and the evening was spent in social conversation, interspersed with vocal and instrumental music. The address was signed by the wardens on behalf of the congregation, and was read by Miss Cotter, daughter of the deputy registrar, whose own wedding on the following Wednesday afternoon, to Thomas Hobson, Esq., barrister, of Hamilton, was one of the most distinguished society events that have ever taken place in Cayuga. The ceremony was performed by the incumbent, and took place in the church, at 4 p.m., and the reception took place at the delightful residence of the bride's esteemed and hospitable parents, immediately afterwards, was largely attended by members of all the leading families of Cayuga and neighborhood, and by friends and relatives from points more or less distant. The fair bride will be greatly missed from the circle of her many Cayuga friends, while the church and congregation will lose one of the most useful workers in choir, Sunday school, and any thing and everything wherein her time and talents could be employed in furthering any good work.

RUPERT'S LAND.

Rupert's Land Indian School.—In the list of collections for this school, kindly printed in your issue of April 22nd, the amount sent through the Rev. W. T. Hill, London, should have been \$2 instead of \$1.

British and Foreign.

Mission Notes.

BOMBAY.—The Rev. J. Taylor has again returned to Ahmagnagar after a visit to England. He at once set about inspecting his missions. On the following day he journeyed 70 miles to Karagao, to meet the catechists and school masters who came to give their reports and a hearty greeting. The missionary was met by the people, as he relates in the *Net*, in their own native fashion by a procession outside the village, with banners, music, garlands of flowers, singing and an address, to which he replied in Marathi. At noon a service was held in the mission church to which many came, and all the boys and girls in the mission schools. The sight was an imposing one, and Mr. Taylor could not help contrasting Karagao as it is now with what it was in 1878. Then the Church had not one single convert there. Now there is a church, mission house, a resident priest, a good staff of teachers, two large boarding schools with about 130 pupils in them, good substantial buildings for their accommodation, and the largest native congregation anywhere in the district. The next place visited was Miri, 24 miles distant; Mr. Taylor was accompanied by Mr. Laughlin, and Mr. Sullivan, who was on his way to Burmah. The native workers had made great preparations in the way of fireworks and lime-lights to greet his return, and met them with torches and

escorted them to the mission house, with many tokens of love and affection, and offerings. Two of their number had composed special hymns for the occasion, in which all could join. Touching addresses were delivered, to which Mr. Taylor replied. They then repaired to the new school building for evensong and a preparation for the Holy Communion, which was largely attended next morning. This was followed by an examination of the catechists', masters' and preachers' reports, which presented a good many interesting and encouraging features. Eight days were given to the Rahori district with Mr. Browne, and twelve places were visited, beginning with Tandulwadi. Here a large gathering of caste people met and listened attentively to the missionaries. The leading Maratha asked them to go to his house and visit his family—a decided indication of the decadence of caste feeling and prejudice in these villages. Later on in the evening the Christian quarters were visited and a well attended service was held. Next morning Deshundi was visited, where the school building was found to have been finished. Rahori was the next place visited. Here the congregation is backward, its peculiar difficulties requiring special attention. Three days were then spent at Kalhar examining the schools, in which there are 35 boys and 13 girls. Other interesting visits were made and meetings held, and were most encouraging. Villagers in a number of places are asking for schools and missionaries. Some of the young native Christian pupils indicate the starting of schools on their own account. Mr. Taylor in concluding his report in the *Net*, says: "Taking a general view of the mission, I think the last year has been one of progress in many ways. The number of the schools in the districts has increased by 3, and is now 47; the pupils have risen from 1,031 to 1,152; the baptisms from 196 to about 350, and the total number of converts from 245 to 425, exclusive of recent probationers. New schools have been built at four places, and revised or new work has been begun at three. There are also numerous calls to new places, which only lack of funds and men prevent one responding to, to our very great regret."

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.

Concerning the Kingdom of God.

SIR.—With regard to the election of ministers for parishes (a burning question now), permit me to recommend to the clergy, for distribution among their flocks, a Tract entitled "Concerning the Kingdom of God," by Bishop Thompson. It costs only twelve cents at Rowsell and Hutchison's, Toronto. It is in accordance with Holy Writ and the practice of the Primitive Church, and therefore settles the matter for the faithful.

A. SLEMMONT.

Members of the Church of England.

SIR.—The prefatory rubric affixed to "the Order for the burial of the dead" is as follows:—

"Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." If *Smilax's* opinion, that a baptized person who neglects to be confirmed, or to become a baptized communicant, is *ipso facto* excommunicated, is correct, then the burial service cannot be used at the burial of any such persons. Does *Smilax* carry out that rule himself, assuming him to be a clergyman, or if he is not is he able to say that any clergyman ever did carry out his theory in practice?

Smilax rather derides as a mere legal technicality the idea that the Church should be and is at least as just in depriving her members of their privileges, as the State is in depriving one of its citizens of his rights. Though if *Smilax* were for some alleged offence condemned to imprisonment for life without trial, he would consider the want of a fair trial anything but a mere non-observance of a legal technicality. Human law is based on principles of justice, and is an endeavour to do what is just and right between man and man, and the Church is as much bound in natural justice to act on those principles as the State is.

Smilax may remember that in the celebrated Guibord case, the attempt of the Roman Church in Montreal to excommunicate a society of men whole-

sale without any trial, was declared to be contrary even to the Roman Church by the English judicial committee of the Privy Council.

H.

Lay Help a Mere Makeshift.

SIR.—Your correspondent, A. H. Dymond, writes indignantly against the idea of any imputation being cast upon the motives or wisdom of Lay Helpers. His warmth upon the subject does credit to his heart: his logic does little credit to his head! The whole basis of his objection to a warping being sounded against meddling interference on the part of laymen is the narrow hypothesis, "Granted the possibility that at some time and in some parish, some layman, &c. Anybody who knows anything of life in the Church in England (to which the objectionable paragraph refers) knows a much larger hypothesis exists as matter of fact: and it goes without saying, that the experience of the Colonial Church follows close in the wake of the Mother Church which leads the way.

The fact is that the expedient of lay help is but a clumsy substitute after all for the Divine machinery—a full supply of clergy—and must prove unsatisfactory in the long run. What is worth doing (in God's work, most of all), is worth doing well; and this can only be secured by the action of a sufficient staff of men trained to the business and solely devoted to it—that is, clergy.

SMILAX.

Church Emigration

SIR.—I am now getting together a small party of well chosen Church emigrants, and I shall be glad to hear from any of the clergy who have openings for the following: Two sisters, 29 and 26. The elder is a certificated mistress, the younger not certificated, but has been assistant teacher in the school her sister is head mistress of. Both excellent Church girls. The younger for several years has played the organ in the parish church. They would take situations as governesses to young children, and they would be willing to help in the house work. The younger can give lessons on the piano and harmonium. These young women have the highest recommendations: they would be invaluable in a clergyman's family. They will not leave England unless an opening is ready for them. Several lads and young men: Some are the sons of gentlemen who wish to go on farms. The farm lads and labourers will take small wages, \$5 a month for the first six months, after which they will expect to be paid according to their usefulness. The gentlemen's sons will expect a twelve month's engagement; they will pay from \$12 to \$15 per month for the first six months; the second six months they will give their work for board, lodging and washing, after which both parties to make their own arrangements. I shall be glad to hear if any of the clergy can help me to place any of the above. Several respectable young men who are willing to turn their hands to anything have also applied to me. All are good Church people and of excellent character. I hope to see as many of the clergy as possible during my visit to Canada this fall, to make arrangements for next year's emigration. Letters with full particulars as to wages offered, locality, &c., &c., to be sent as soon as possible and addressed,

CANON W. H. COOPER.

10 Delahay st., Westminster, S. W., England.

Clergymen's Stipends.

SIR.—The questions of Itinerancy and Patronage seem to have absorbed all the available space of the paper for some weeks past, and evoked discussion from almost every quarter and from nearly every section of the Church. So much so indeed that all other questions relative to the welfare of the Church and comfort of her clergy appear almost to have been lost sight of. I grant you these are very important and burning questions, and should be grappled with by our approaching Synods, but is there no other question of moment that presents itself for their consideration, or is worthy of discussion through the columns of your paper? I think there is. Last year in the Synod of this diocese the inadequacy of stipends was partially dealt with, and so the matter was allowed to rest, but is that the end of it, or have all parties become satisfied and contented with their allowances since that time? If so, nothing further need be said, but as we are aware it is not so, we deem it expedient that the matter should be opened up for further discussion.

We are informed from time to time of the needs of Foreign and Domestic Missions, and the various plains adopted for the supply of these missions and for the support and comfort of the missionaries sent to these fields, while at the same time very little attention is paid to the relief of the necessities of

the hard worked missionary of our own diocese. Hoping that these few words may have the effect of stirring up some persons to take the matter in hand, and that the various associations that have been formed for the purpose will see to it, that then ample means may be provided for the men of the Domestic and Foreign fields by which the Church may strengthen her stakes and lengthen her cords.

R. A. ROONEY.

The Appointment to Vacant Parishes.

SIR.—Your readers will have seen by this time that each diocese in Canada has its own system of filling vacant parishes, and that in other countries there is not perfect uniformity in this matter.

In this country till very recently the Bishops had the patronage in their own hands. Only very occasionally did we hear of friction between the head of the Church and the people. During the past few years the people have become very democratic. In the diocese of Niagara the laity in general appear to wish the clergy to be reduced to the level of school masters, and that the Bishop shall have no more authority in the matter of appointments than the Inspector of Schools has in the other profession. The laity desire to have the power of engaging whom they please, and dismissing them when they please.

While not a few members of the Revision Committee of the diocese of Niagara were doubtless of this way of thinking, the balance of opinion, we are pleased to note, did not seem to favour such radical changes. The report of their proceedings is now in print and may be reviewed.

1. To discourage the calling system in vogue in the Presbyterian body, the Canon gives the Bishop the power, as soon as a vacancy occurs, to send a locum tenens to conduct the services, &c., until a permanent appointment shall be made.

2. In justice to both the outgoing incumbent and also to the locum tenens, no appointment is to be made by the Bishop until all arrears due both are paid.

3. While the Vestry has the power to nominate, the said nomination is subject to the approval of the Bishop.

4. Should no nomination be made for four months after the happening of the vacancy, then the Bishop shall have the power to fill the vacancy.

All this reads very well, and looks very fair. Upon closer examination I think it may be discovered that there is plenty of room for friction, and a deadlock still.

While the canon does not preclude a consultation between the Bishop and the churchwardens, it would have been better, I am quite sure, if it had been required before the meeting of the vestry. The reasons are obvious.

It is a great pity that in the Church we have not got statesmen who are capable and willing to grapple with the question and carry through the Provincial Synod a measure which would govern the appointments in the whole Canadian Church. Not only this, but devise some scheme whereby certain funds such as the W. and O. and the Disabled Clergy Funds, could be "massed" so that clergymen removing from one diocese to another would not suffer from the disability now existing.

May I take liberty of commending these subjects to such minds as Messrs. Jenkins and Dymond of Huron diocese; Provost Body and Mr. Worrel of Toronto; J. J. Mason, Chancellor Martin and the Lord Bishop of Niagara, and Judge Macdonald of this Province.

NIAGARA.

The Catacombs.

SIR.—The origin of this name is assigned, as is generally accepted, to the circumstance that one of these excavations at Rome was called "Coemeterium ad Catacumbas." What is meant by the latter part of the expression is unknown. But the name thus applied to one of these underground cemeteries has, in the course of time, become the appellation of all similar excavations, wherever they are known to exist. Catacombs are found at Paris, at Naples, at Syracuse and at Malta, as well as at Rome, and they are always of great extent. It has been conjectured that they were formed for the purpose of procuring stone and material for cement, but at what age no one knows. Their use as cemeteries was an after-thought, and of comparatively recent times. Cicero alludes to them, but he speaks of them merely as places where robbers concealed themselves from the hands of justice. At Rome they are known to ramify everywhere under the ancient and modern city, and to extend in some directions to a distance of 7 miles beyond the walls. It has, in fact, been stated that the passages, were they placed end to end, would reach from the most northerly point of Italy to its most southerly point, an extent of over 900 miles.

The early Christians at Rome found these sub-

terranean abodes most useful for their religious services; there they could worship God and join in chants and hymns without fear of being overheard by their prying persecutors. Here they could fly for refuge, and defy their pursuers within the remote walls that could be found only by themselves. And here too they laid their dead, many of them martyrs to their faith in Christ.

The Catacombs at Rome, which are the most accessible, are those called the cemetery of St. Calixtus, a Bishop of Rome, and the martyr of the 3rd century. They are entered from the Church of St. Sebastian on the Appian Way, 3 miles outside the city. It is said that 46 bishops of Rome and 74,000 martyrs were buried in this cemetery. A long flight of steps leads down to the excavations, and to one just out of the brightness and warmth of an Italian summer sun, the darkness and the chill are very painful. Guides and lights are of course necessary. Long, narrow passages regularly cut so that the roof and floor are at right angles to the sides, stretch away into the distance. These passages are crossed by others, which are again in their turn intersected by others, until from the multitude of openings and the similarity of the surroundings, it would be the easiest thing imaginable to be fatally lost. The walls of these passages are honeycombed with recesses, of a size made expressly for the body to be interred; the recesses were formerly closed with marble slabs carefully laid in cement, and were inscribed with religious emblems and short affecting inscriptions. These slabs, or at least the most interesting, are found in the museums of the Vatican and the Lateran.

Beneath the first range of passages, other ranges, of similar character have been excavated. Stair cases, cut in the soft rock, lead down to these ranges, and even the walls on either side of these staircases are pierced for the reception of the dead. At times the narrow passages open into chambers or halls, in the centre or at one side of which stands a sarcophagus covered with a slab of marble. The sarcophagus enclosed the remains of an illustrious martyr, and served as a table for the celebration of the Lord's Supper, when the hall was used for the worship of the assembled Christians. Some of these halls are elaborately ornamented with paintings, exhibiting a high state of art, and contain, around the walls, seats for the congregation, and special accommodation for the bishop and priests taking part in the celebration.

The immense number of the dead laid away in the catacombs implies that the Church in Rome multiplied very rapidly, and embraced a very considerable proportion of the population. But it must not be forgotten that when the custom of burning the bodies of the dead fell into disuse, the catacombs served readily for the disposal of these bodies, and were in fact so employed. It may be, therefore, that remains supposed to be those of saintly persons are merely those of ordinary persons, and even of slaves and of criminals put to death for their crimes.

An immense amount of writing has been devoted to the catacombs, but it is in a very expensive form. A very interesting account of these excavations, with illustrative engravings, can be cheaply procured in a romance, by Cardinal Wiseman, entitled, "Fabiola, or the Church of the Catacombs," published by D. and J. Sadlier and Co., of New York.

Our Indian Homes.

SIR,—As spring is now advancing and we are expecting shortly to have our Homes for Indian children once more in full operation, after having closed down partly for the winter, I would like with your permission to tell our many friends a little about the present position of our work and our prospects for the future. I have only quite recently returned from a visit to my distant Homes at Medicine Hat and Elkhorn. At each of my centres I have now an "Advisory Council," consisting of the Bishop of the diocese and several of the clergy and the laity living in the neighbourhood. At the Sault Ste. Marie Homes the Bishop of Algoma is president; Rev. E. A. Vesey, secretary; Judge Johnson, W. G. McNeil Thompson and myself, members of council. At Elkhorn the Bishop of Rupert's Land is visitor; Ven. Archdeacon Phair, president; Rev. R. G. Stevenson, secretary; Rev. C. Guinsey, Dr. Rolston, Rev. H. L. Watts, Rev. Rural Dean Rogers, Mr. W. Wilson and myself, members of council. And at Medicine Hat the Bishop of Qu'Appelle is president; Rev. G. N. Dobie, secretary; and Rev. I. W. Tims, Judge McLeod, Mr. Cochrane, Mr. Sanderson, Rev. H. W. Stocken and myself are members of council.

I am thankful to say that the debt—about \$900—with which we began the year is now about one-third wiped out. It is also satisfactory to be able to record that during the five months which have elapsed since the commencement of the year our receipts (including government grants), for main-

tenance of both our Algoma and Elkhorn Homes, have a little exceeded our expenditure.

When I partially closed our Shingwauk and Wawanosh Homes last fall, it was with the intention, as our friends know, of economising funds during the winter, and I fully hoped to be able to open again with full numbers in the month of May. I am sorry that we are not as yet entirely free of debt, still I think we may venture to make a fresh start, and already our Homes are beginning to fill up again, and, as the summer advances, we shall probably have from 80 to 100 pupils to provide for at our Algoma Homes. We expect also, with government help, to have a good deal of building going on. A new laundry, with modern appliances, is to be built, and the foundation of a new Wawanosh Home for 50 girls to be laid. We have a splendid new school-room, and two school masters, each of whom will teach school half the day and superintend work the other half. The trades to be taught are carpentering, blacksmithing, shoe making, and tailoring. At Elkhorn, my brother, Mr. Wilberforce Wilson, is now local superintendent. Miss Vidal, teacher; Mrs. Vidal, in charge of girls' department; Mrs. Seale (who has served both at Shingwauk and Wawanosh), matron. My brother, I am sorry to say, has been very ill for nearly two months, having taken cold, followed by congestion of the lungs; this has been an anxiety and has put things back, but he is now, I am thankful to say, recovering. With government assistance we are putting up farm buildings and starting our large farm of 640 acres, Mr. King, whom I have just engaged as farm instructor, being placed in charge. During my brother's illness, my eldest son, A. S. Wilson, who is now 22 years of age, has been assisting in the Elkhorn work, and I am thankful to say he has proved himself very efficient.

At Medicine Hat, the Central Building, which is being erected at a cost of \$4000, is waiting for the expected government grant before it can be completed and furnished. We hope to open it, if God will, with about 20 pupils in September next,—but beyond the promised government grant of \$2000 towards the first year's maintenance, we have literally nothing to depend on for its support. I am proposing therefore to take two of my elder daughters, make my headquarters there for the winter, and start the Home in a sort of a family way at as little expense as possible; then when spring arrives I hope that money may be coming in so that I can engage a local superintendent and employ a regular staff as we are doing at Elkhorn, and so come back to my headquarters at the Sault. The Medicine Hat work is I believe going to be of a most interesting character; all the Indians about here are wild blanket Indians with faces painted and hair plaited. People who have travelled west will know how wild and uncouth they look as they come up to the train at Medicine Hat, and other points along the line, to sell their black polished Buffalo horns. We hope to have a market garden and a dairy on our Medicine Hat Home. All the trains stop half an hour to take water and replenish the dining cars, and we may probably arrange to supply milk, cut flowers, &c., to the passengers.

And now I must urge once more very strongly and very earnestly that this extension work I believe Almighty God has called me to, may be more steadily and more liberally supported. I have always urged that the Church of England Sunday schools throughout Canada should be encouraged to make a specialty of this Indian work. If only this were done, I believe the government grants, and the Sunday school together, could keep all these Indian schools, both mine and others that have since been established, in successful operation. We have need immediately of the help of at least forty Sunday schools to undertake the support of Indian pupils at Shingwauk, Wawanosh, Elkhorn, or Medicine Hat; \$50 a year if clothing is supplied; or \$75 a year if clothing is not supplied; \$25 or \$37.50 a year for half support of a child. We are making a fresh start now once more. We have a great work before us. Whether it is to prosper and succeed or whether it is to languish and again be partly closed, must depend in great measure on the kind feelings, confidence, and liberal help of our friends—especially, I may say, our young friends.

E. F. Wilson.

Shingwauk Home, May 25th.

Notes and Queries.

What are the Irish Round Towers, and have they any special ecclesiastical significance?

DERMITUS.

Ans.—They seem at one time to have been common in Ireland, and a considerable literature had been formed round them, but no assured conclusion has been attained. They are now for the most part in ruins, many have disappeared and a very few are complete. They are found only in Ireland, with the exception of two in Scotland, and one in the Orkney

Isles. There is great uniformity in the design; a plain narrow round tower of ashlar, with a few small windows in the ascent, and a deeply splayed door from eight to twelve feet above the ground. The height is usually ten or twelve times the breadth of the base, and small windows as if for observation are under the cap at the top. They were always destitute of permanent fixtures, and access to the top must have been by a series of inside ladders on temporary floors. Some regard them as prehistoric, belonging to the primeval races, but they are probably within the Christian era, and not of an early date, perhaps from the seventh to the twelfth century: some say not earlier than the ninth. Beyond their being frequently attached to old religious houses, their connection with Christianity is not often specially marked, and their purpose appears to have primarily been for the providing of safety in cases of sudden alarm; for this they were excellently adapted, and they could not have stood a long siege. The name of Bell-tower marks their secondary use, and their defensive purpose has precluded the employment of much ornamentation. They must always form an interesting study, especially as they are so much shrouded in mystery, and they are a noticeable feature in the landscape of old Ireland.

SIR.—If an increase of salary is moved, seconded and carried at an annual Vestry Meeting, and at the adjourned meeting the chairman will not permit the minutes of previous meeting to be read, thereby preventing discussion on and having the said minutes confirmed and signed, would the Churchwardens be justified in paying such proposed increase out of church funds, even supposing that the members of such Vestry were in accordance with the canon?

VESTRY.

Ans.—The validity of a resolution does not depend on the confirmation of the minutes of the meeting at which it was passed. Such confirmation is only a convenient precaution for further reference. The Churchwardens would be quite justified in paying the increased salary. Primary evidence of their authority to do so would, in a court of justice, be the production of the written resolution as it passed, with the chairman's certificate of its being carried. In the absence of that they would have to produce either the personal testimony of those present at the time, or a certified copy of the minutes from the secretary, or the minutes as confirmed at a subsequent meeting. Any of these would be good evidence, though not primary. An adjourned meeting is really a continuance of the same meeting at a subsequent session. It is the wisest course to read and confirm the minutes of a meeting at each adjournment day by day (as in Synods), because the memory is then fresh. They may also be further confirmed at the next regular meeting—as at Easter—or at a special meeting. Every such confirmation adds to value, but not to validity.

Sunday School Lesson.

2nd Sunday after Trinity. June 7, 1891.

THE STATE PRAYERS.

Loyalty and obedience to the "powers that be" are well worthy of a place among our Sunday School lessons. The very existence of a government depends upon the regard in which those who have authority are held. The Church Catechism explains the fifth commandment as including our duty to "honour and obey the Queen, etc."—Our Saviour showed the Jews that they were bound to "render to Cæsar the things that are Cæsar's," (St. Mark xii. 17). St. Paul strongly enforces upon Christians obedience to the civil government, (Rom. xiii. 1-6). When our Lord spoke, Tiberius was Emperor, and St. Paul was speaking of Nero, two of the worst tyrants that ever reigned. How much more should we uphold the free and enlightened institutions under which we live, and give all due honour to our gracious Queen!

When God "created the heaven and earth," He made fixed laws by which the whole creation was to be governed. The Greek word *cosmos* means "order," and it also means "the world." The Greeks knew that everything in the universe was order—the movements of the earth and stars, etc., the growth of plants and animals, etc.—and science has shown the same thing still more fully in modern times. "Order is Heaven's first law."

It is the same in the nation as in the world. Every soul is to be "subject to the higher powers and the powers that be are ordained of God" (Rom. xiii.). It is a part of the religion of every true citizen of the British Empire to give honour to the Queen, to the Governor-General as her representative, and the Parliament, and to obey the laws which they make. It is our duty, also, to pray that God's blessing may rest upon them.

PRAYERS FOR THE QUEEN.

When the Israelites came out of Egypt they had no earthly king. Their leaders were Moses, Joshua, and the Judges appointed by God. The Lord God was their king (1 Sam. xii. 12.). Afterwards when they had kings, Saul, David, etc., to rule over them, it was God that gave them authority. It is the same now; all government comes from God. We may call our ruler a king or queen, a president or parliament; whatever the government is, the power and authority come from God.

St. Paul tells us that when we are praying for others we ought first to pray for the kings, and those in authority (1 Tim. ii. 1. 2.). And so we have prayers for the Queen and Royal Family. Look at these prayers. We call God King of kings, etc. We pray (see prayers for the Queen's Majesty) for (1) heavenly gifts (Comp. 1 Chron. xxii. 11. 12.); (2) earthly gifts, "health," "wealth," (not riches, but well-being, or happiness), and long life (see 1 Kings iii. 11-14); (3) strength against enemies; (4) everlasting life. The sovereign needs the prayers of his people. It is very hard to be a good king or queen. They have more temptations than others, and because they are raised so high, they will have more to answer for at the Day of Judgment.

PRAYERS FOR THE ROYAL FAMILY, ETC.

After praying for the Queen, our next prayer is for the Royal Family. This prayer is not so much a recognition of their authority, as a rightful mark of loyalty to the sovereign; but there is special reason for asking God's blessing on the Prince of Wales as the heir apparent.

Then we have (in Canada) a Prayer for the Governor-General and Lieut-Governor. This is not printed in the Prayer-Book.

Look for a moment at the Prayer for the clergy and people. See how we address God: "Who alone worketh great marvels." It is a hard thing to do the work of the ministry faithfully and successfully. St. Paul often asked for the prayers of Christians. In using this prayer we should think especially of our own congregation, of others where we have friends, and also of all places where there are members of the Church, for we all are united in Christ Jesus.

Family Reading.

Second Sunday After Trinity.

PRAYING TOGETHER.

Some years ago it was proposed in Parliament to put a tax on common matches.

It was only a very small tax, but as matches are used by everybody, high and low, all over the kingdom, it would have brought in a good deal of money in the course of the year. Now it happens that matches are, or used to be, made by a great number of poor people living in one part of London, men, women, and even children. And the effect of the tax would have been to make the small sum paid them for their work smaller still.

This seemed very hard on the poor match-makers, and they naturally disliked the tax very much. So what do you think they did?

They didn't merely trust to written petitions, begging Parliament not to levy the tax, but they thought of something better still.

A number of the match-makers formed themselves into a long procession, and went *in person* to Parliament with their grievance. It must have been a touching sight, the long line of poorly clad, hard-worked people, coming to petition with one voice for what was of such great consequence to them, namely, their daily bread.

You will be glad to hear they were successful, and the tax never was, and perhaps never will be, imposed. And it was all owing to the spirit and courage, and above all, the *united petition* of these poor people.

Do you see why I have told you this story? Why, because it is an instance of how *united asking* gains the day even in this world.

Doesn't it seem a stronger sort of asking, when many people join, than if one asked alone? Just as a great many little streams flowing together make a broad, strong river, that seems as though it *must* carry all before it.

It was after our Lord had gone up into Heaven that the disciples began to understand clearly about praying together. They remembered His words, how He once said, "If two of you shall agree upon earth as touching anything they shall ask, it shall be done for them of My Father which is in Heaven."

Don't you see now why it is people pray to-

gether in church? It isn't one person praying alone, but many kneeling together, all asking God for the same things. It seems as if the prayer must thus be stronger, just as a great many voices singing together must send up a mightier rush of sound than one.

How easily several men combined could batter down a wall, but one alone would seem to be no good at all.

"With one accord" (that is, altogether) is how God likes us to pray.

"I can say my prayers at home," a man said once, by way of excuse for not going to church. It *sounded* perhaps rather a good excuse, but it was really a bad one, wasn't it? For prayers at home are not the same thing as prayers at church. Even if you used the prayers out of the Prayer-book, it wouldn't be the same thing.

And the thought of others keeps our prayers from being selfish too. You don't go to church only to get good yourself, but to help other people to get good too. Think of the living, breathing people all around you, the *souls* that are going to live for ever and ever; surely it matters a great deal about them, doesn't it?

Or suppose it happens that you are not quite friendly with the lad kneeling next you, when the words come in the service, "O Lord, make clean *our* hearts within us" (you see it doesn't say, "make clean *my* heart within me"). Then you think of him as well as yourself, and you ask God to make *both* your hearts (his too) clean and pure, by taking away all angry, and bad, and spiteful thoughts. And it is wonderful how softened you feel to him afterwards, quite inclined to put away the grievance that annoyed you yesterday.

Or if it is hard for you to keep from words that are wrong and bad, and one great difficulty is, that the fellows you are with are dreadfully given to slipping them out on all occasions (though they are half inclined to hate the bad habit), remember this, the next time you hear the third Commandment read—

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

Then join with your whole heart in the response "God have mercy upon us, and incline *our* hearts to keep this law."

What a strong good prayer that is, if it is said by people for one another when they are really in earnest!

Then there is another reason still why it is blessed to join in the prayers at church.

Suppose there is a week-day service in a village church, and only five or six persons are present. You say to yourself, "Why, it's hardly worth while to go on a Wednesday night, there are so few there."

Well, it does seem as if the stream of prayer would be mightier if there were more to pray; but still there is something to be thought about, even when the seats are empty, and the church looks dull and dreary compared with the crowded Sunday evening.

And the something is this, another promise of our Lord's: "Where two or three are gathered together in My name, there am I in the midst of them."

How wonderful that seems! Jesus Himself in the midst, even if there is only a little week-day congregation gathered!

Jesus in the midst, if father, mother, and one or two children kneel down together in the parlour at night!

Jesus in the midst, if you and one or two other boys agree to say your prayers together! How much that thought helps one to pray! It especially helps one in church.

When you ask God in the Evening Service to grant you that beautiful and happy gift, the "peace which the world cannot give," you feel really hopeful it *will* come into your heart, because Jesus, Who said, "My peace I give unto you," is not a long way off, but very, *very* near. Close to you—think of that! and close to all who care about Him, and want to know Him, the Divine Master.

"I can always do my work better if the master is there," a little boy once said. When he said "the master," he meant the head-master, who did not himself teach the little boys. But for all that he was quick to notice who was striving to do his

best, and knowing this, encouraged every single boy to try and please him.

So the thought of the Beloved Master's presence must help your prayers. Instead of only just following the words, it will now be *real asking*. For it is not speaking into empty space, it is speaking to One Who is actually *there*. I am sure you will think of this next time you are in church.

The Mission to the Hawaiian Islands.

With reverence unspeakable we must refer to the labours of the late Father Damien, the priest of the Sacred Hearts of Jesus and Mary, who literally gave his life for others while working in the leper settlement on the island of Molokai. For years past the good father lived on this plague stricken spot, teaching by word and example, working with hands and brain amongst those unfortunates who knew that when they once set foot on the island, no power on earth could avert their doom. No one who has not seen leprosy, can have any idea how loathsome the terrible disease is; I have seen a strong handsome man, working away at his trade of carpenter and joking with those around him, but where his shirt opened on his broad and muscular frame, could be seen "the marks of the devil." I have seen an old crone, shrunken and withered up, perched on the steps of my veranda, with the skin of the palms of her hands and the soles of her feet white, dried, and cracked by the fearful virus. And again, sight most sad to see, I have stood by the bedside of a young girl whose face (all I could see, her body being covered up to her chin) was shining, drawn, and wasted with the ineffaceable stamp of the dread disease, and whose death took place a few weeks after my visit, which I paid at her own request. The poor girl had lost both a foot and hand before I met her. Another time I saw, accidentally, a young lad who was lying in a dark corner of a large grass hut, where a number of natives were gathered, talking and laughing together; and who, a most unusual thing, refused our request for some mangoes with sarcastic speeches and rude laughs. We came to the conclusion that the boy, whose grey and sharply drawn face and pathetic looks haunted me for long, was being hidden from the sheriff, whom the natives probably knew was on his rounds looking for lepers, and at the first alarm would carry him up to the wilds of the mountains, there to hide until the fear of discovery was over for the moment.

Father Damien was greatly beloved, and a thrill of horror went through the Islands when it became known that by some most deplorable accident, probably occurring some years ago (as leprosy takes some seven years to develop), that the priest had contracted this most awful disease himself. Letters of appeal for others to come and help in this terrible mission field brought a noble response, both from priests and nuns of his own order, and from Sister Rose Gertrude, an English Roman Catholic, who later arrived in Honolulu to take charge of the Kalawoa Hospital, where those supposed to have leprosy are placed for treatment before being sent to Molokai, or if only light cases, allowed to return to their homes. In the settlement itself are schools, workshops, markets, gardens, churches, all legitimate modes of employment being open to the inmates; and with that strange indifference to the future, natural to the native character, they appear quite bright and happy after the separation from their families has ceased to trouble them. By a most providential mercy they do not suffer much pain, but it is literally a living death.

The Royal Family and many others are very good to the poor lepers; and at all holiday times the little steamer, laden with good cheer and presents of all kinds, arrives to let them know that they are not forgotten in their banishment from all dear to them. There is at present no mission of the Anglican Church on Molokai, though I believe the first custodian of the settlement had been a pensioner from the British army. He escaped leprosy, but went blind.

The Young Men's Christian Association have a fine brick building in Honolulu, with library, concert room, and every convenience for public

entertainments, which are frequently held there for the benefit of the different charities. The officers of the various ships of war so often in the harbour, give much valuable assistance in the way of songs, recitations, &c.; and one kind lady has one "Evening" once a week with a musical programme, to which are specially invited the sailors, so many of whom fairly swarm in Honolulu.

A new brick church recently built by a congregation of native Protestants deserves special mention (I say brick church, as bricks are such costly articles in the Hawaiian Islands, being from three to five cents each). The edifice will accommodate some 1,500 people. It cost \$50,000. It is provided with a chime of bells from the United States, and an organ built to order in London. The zeal with which these people interest themselves in the work is manifested by the collections taken up as it advanced, which reached from \$500 to \$1,500. All the services are exclusively in the Hawaiian language.

There is a church for the Chinese in Honolulu, presided over by a son of Father Damon, one of the old Protestant missionaries, who has married the daughter of a missionary in China, where the Rev. Frank Damon lived for some years. I have often envied Mrs. Damon as the one white woman who could understand their horrible language and thus keep her servants under control, which nothing less could compass. We never heard during the years we lived in Hawaii of any good results in the way of really Christianizing the Chinese; they have sufficient cunning and duplicity to prey upon the kindness of their teachers to further their own ends, which is to make themselves a power in the land wherever they may settle.

Apparently kindly, their utter indifference to the sickness and sufferings of any of their comrades is appalling; their cruelty to animals is quite proverbial in every place where they obtain a footing; I have known them purchase live rats for the purpose of torturing them alive in the most horrible fashion. They are most excellent house servants, none better, but then the Chinaman does not know the meaning of the word truth, and they will steal valuables which can be turned into money for their own purposes, at any time, even when they are most trusted. We knew of a Chinaman who had lived with a family in San Francisco, from boyhood, who for at least 25 years had been looked upon as a faithful servant. At his own request his master had placed in a bank for him his wages for some time. One day Ah Sing said he wanted very much to go to China, probably giving the impression that his wish was to return to his family. Permission was given; Ah Sing packed his modest outfit, bade a tearful good-bye, and set for the ship which was to bear him away to the celestial land of his forefathers. His master gave him a cheque for his wages, to draw out as he went to the quay; the cheque being in numbers, was too much for the wily Eastern nature, and when the cheque was presented there was another 0 added to the \$250. Ah Sing got his money, but the amount being suspiciously large, the alarm was given to his master, who managed to catch his excellent servant before the ship sailed, with a fat canvas bag of gold in his possession.

Another instance of a different nature will serve to show something of the Chinaman's indifference to moral law. The most powerful Chinaman in the Islands (where they number now some 20,000), Ah Fong by name, was a merchant of great wealth, with a beautiful house and grounds in Honolulu. He was a supposed Christian and his grown up children were regular attendants at the Cathedral where I have often seen them, he having married a native wife; and yet all those years he knew he was sinning against the highest law in the Church; and when it was discovered he was a bigamist his only remark was, "He considered there was one law for China and another for Honolulu!"

As Mr. Armstrong says, "the darkest shadow cast across the future of the Islands comes from the presence of the Chinese. The real Chinese question everywhere is not one of money but of morals; they add \$50,000,000 a year to the

wealth of California; they are steadily enriching these islands, but what of their moral effect?" The Chinese Monster is turning in his bed, "said President Garfield, and no words can express the harm they bring with them, especially covered as it is by their thrift and industry." The only chance is in taking the children as infants and rearing them amongst humane and Christianizing influence; but that is well nigh impossible, one of the darkest phases of their emigration being the fact that the family tie is almost unknown among them.

A last anecdote of the Hawaiian Mission may be of interest: "When a Company of Native Hawaiian Missionaries which for some years had been stationed in the Marquesas Islands was sent for to return, because salaries could no longer be paid, the members elected to stay and support themselves by labour, rather than leave a savage people they had learned to love. One of them, Kekela, offered his own person as a hostage to a hostile tribe for the life of an American seaman whom they had captured. The tribe finally accepted other ransom, and President Lincoln hearing the story, sent Kekela a watch with some expression of respect for the act. The Missionary's reply was that the "white man saved his soul and he could well afford to give them his body."

Hawaiian Christian Missionaries have worked long and faithfully in the Mortlock Islands, in Micronesia, and in the Gilbert and Marquesas Islands. They work best under white supervision.

For the future we can only trust that the labours of the Missionaries of the past and present may bear this fruit; that the work they have done and are doing may indeed be blessed in the generations to come.

Watch, Mother, Watch!

Mother, watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall,
Never count the moments lost,
Never mind the time it cost;
Little feet will go astray;
Guide them, mother, while you may.

Mother, watch the little hand,
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue,
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings on the Saviour's name.

Mother, watch the little heart,
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, O keep that young heart true;
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see
Ripening for eternity.

What is Wisdom?

One of the greatest teachers of modern times defined wisdom to be "the use of the best means for the best ends." This is a practical definition and easily understood. We are all of us proposing every day of our lives certain ends to be accomplished, and we choose the means by which those ends are to be secured. In this we display our wisdom or our want of wisdom. First, in the selection of ends. What shall they be? We answer they should be good ends. By good we mean right, just, honorable. They should be ends within our reach, something fairly attainable and for which we may properly strive and labour.

When the ends are selected, the next thing is to look about us and consider what means we can employ to accomplish the desired results. No doubt with vast numbers life is a failure, with some a sad failure, an utter failure. It would have been

better if they never had been born. Now whose fault is this? It may be the fault of parents, or it may be the fault of the individuals concerned.

How many parents are exceedingly unwise both as to the ends they propose for their children and the means they suggest or employ for the attainment of those ends. And so of the individuals who act for themselves. Ambition, pride, selfishness, with a train of unworthy motion, come in to thwart and defeat the grand purposes for which we come into this world. With what earnestness should Christians think of these things and pray for a divine guidance both for themselves and their children. Fear God, and keep His commandments is the beginning and end of all true wisdom. — *Parish Visitor.*

Pat's Deception.

An inside careful of travellers was toiling up one of the long hills in the county Wicklow. The driver leaped down from his seat in front and walked by the side of the horse. The poor beast toiled slowly and wearily, but the six inside were too busily engaged in conversation to notice how slowly the car progressed.

Presently the driver opened the door at the rear of the car and slammed it to again. The passengers started, but thought the driver was only assuring himself the door was securely closed. Again the fellow opened the door and slammed it to again. The travellers turned around angrily, and asked why he disturbed them in that manner.

"Whist," whispered the fellow; "don't spake so loud—she'll overhear us."

"Who is she?"

"The mare. Spake low," he continued, putting his hand over his nose and mouth. "Sure I'm desavin' the crayture! Every time she hears the door slammin' that way she thinks one of yez is gettin' down to walk up the hill, and that raises her sperrits."

The insiders took the hint.

The Creed.

The creed of Christendom is the rock of ages and on that we stand. It puts upon our lips the magnificent expression, "I believe," and then it tells us from God Himself, what we are to believe, and in succession the sentences, brief, crisp, clear, distinct, ring out, and carry us from the Father, Son and Holy Ghost through the incarnation, and the body of Christ, which is His Church, and man's redemption from sin, Satan and death, to the life everlasting in Heaven. Each sentence, as we utter it, is a positive assertion, and as it falls upon the ear, it sounds like the measured tread of an advancing army step by step onward into the enemy's country of negation, unbelief, agnosticism. O! it is a grand thing to repeat the creed, it is a grand thing to believe in the heart what one says with the lips, and in the full consciousness of that belief to feel oneself sure of that knowledge, which lifts one above the earth and time and sense, and enables one to grasp and hold as a possession the things invisible.

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.

Private Prayer.

The danger of the use of prepared prayers in private is lest there should be a reverent repetition of holy words, whilst the real devotion of the soul lags behind and slumbers. The danger of trusting to the devotional impulse of the moment is lest we should be hasty with our lips, and perhaps lose some of the deep reverence with which God should

always be approached, and perhaps forget many things for which we ought to pray. And this difficulty is not to be met by any hard and fast rule.

It would be equally foolish to discard the great help to true devotion furnished by the words in which holy men have framed their prayers. It would be equally foolish to refuse to the soul the liberty of pouring itself out in its own words before God. All souls are not alike, and it may happen that one soul may overcome the difficulty of communion with God chiefly by the aid of written books of prayers, whilst another had better be left mainly to its own unrestrained utterance.—*Dean of Windsor.*

Affection of Two French Horses.

Every one at Brussels will remember two superb white horses whose tails swept the ground, running by the side of each other in the Russian style. Whether driven or ridden they always went together, and were so fond of each other that they could not be separated, even to go to the farrier.

For twenty years these two noble animals had never been parted until about three weeks ago, when one of them died.

As soon as his body was lying dead in the stable, his companion became dejected, and when it was taken away he refused to eat.

In vain was the attempt made to deceive him by putting another animal at his side, as this was all to no purpose, for he would not touch his oats, and in a week he died.

Make Somebody Glad.

On life's rugged road,
As we journey each day,
Far, far more of sunshine
Would brighten the way,
If, forgetful of self
And our troubles, we had
The will, and would try
To make other hearts glad.

Though of the world's wealth
We've little in store,
And labour to keep
Grim want from the door,
With a hand that is kind
And a heart that is true,
To make others glad
There is much we may do.

And a word kindly spoken,
A smile or a tear,
Though seeming as nothing,
Full often may cheer,
Each day of our lives
Some treasure would add,
To be conscious that we
Have made somebody glad.

Those who sit in the darkness
Of sorrow, so drear,
Have need of a trifle
Of solace and cheer.
There are homes that are desolate,
Hearts that are sad;
Do something for someone—
Make somebody glad.

Sympathy for the Sick.

Of course it is very unwise to tell a sick man that he looks as if he were not long for this world, or to encourage him in any way to dwell upon himself; but to seem indifferent to his condition is to wound, and that deeply.

A friend of ours was some months since stricken down while in perfect health by one of those sudden and often fatal diseases to which our climate renders us liable. For a time death's door seemed to open wide, and our friend's trembling feet to be standing on the threshold. By God's blessing on the efforts of physicians and nurses she was slowly drawn back to life. After six weeks of illness she was thought sufficiently improved to see a calling friend.

The invalid was cheered at the prospect of her visitor, and perhaps not least by the thought that now she could express herself, as she had feared to do to the too sympathetic members of her own family, upon the great experience she had passed through. For to face death and eternity with conscious helplessness is a great event in the life of any thoughtful person.

The sick woman's face brightened as her friend entered, and colour mounted to her pale cheek, giving the visitor an opportunity to exclaim:

"You don't look sick at all. You'll be out again in a little while. You always get well, you know. You ought to have been out shopping with me to-day, the stores are so full of pretty things. Weren't you wise to save yourself all the trouble of Christmas by lying quietly in bed, having a good time? But you don't know what you have lost—Salvini, Booth, and Modjeska, and"—so on and on for an hour. Not a word of sympathy, or even of commonplace interest.

After the departure of the visitor the poor invalid turned her patient face away, but could not hide from the affection-sharpened eyes of the sister who was watching her the tears which silently trickled from the closed eyes.

"What is it, darling?" said the watcher. "Did I let her stay too long? Did she tire you?"

"Yes, dear, a little; but perhaps"—with humorously pathetic smile—"perhaps I am more disappointed. I had thought that I had been so very ill that some one might have cared. It may be a good lesson, but I don't think we any of us enjoy finding out our own insignificance."

There is nothing that so brightens and cheers the heart as genuine sympathy—the proof that there are a few in our little world who would really care if we passed from it. It is not necessary to inquire too closely, to draw down our faces, to be tearfully demonstrative, but if we do not feel at least a mild degree of affectionate interest in sufferings of our invalid friend, why visit him at all? *Harper's Bazar.*

Religion Alive and Dead.

"When any faith has got to rely on deified symbols and pompous claims, it is dead. It needs a resurrection; it needs a new Pentecost. And the Christian Church has had many resurrections.

The work of Benedick, and Wycliffe, and Huss, and Francis of Assisi was but a rekindling of dead or dying flames; so, too, it was when Luther disinterred the true Gospel from the heaped *debris* of priestly falsehoods, and preached Christ instead of the Church, and the Bible instead of the Fathers, and faith instead of the magic efficacy of sacraments. So, too, was it when George Fox, wandering about in his shirt of leather from town to town, made men believe once more in the living power and presence of the Spirit of God in every human soul. So, too, was it when Wesley and Whitefield awoke the full-fed Church of England in the eighteenth century from greed and sloth into spirituality. And so it would be now if, among the many echoes, God would send us one voice; if among the 20,000 priests he would send us but one prophet, but one man with his soul so electric with the fire of God that he would make us feel that God is face to face with every one of us, and that the Kingdom of God is within us. Men are always testing their own religionism and that of their neighbors by agreement about small points of disputed belief, or variant ceremony; but Christ's test treats such things as supremely insignificant, and he says: 'By their fruits ye shall know them.'

The real question to ask about any form of religious belief is, Does it kindle the fire of love?

Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean, and base, and unselfish, and impure? 'If it stands this test it is no heresy.' There is but one Church of the true children of God, and unfaithfulness is the only infidelity. I am so convinced that there is no error more fatal than the notion that correct belief of Church membership is of any value whatever in comparison with that righteousness of life which is the be-all and end-all of true religion, that I say plainly—and if I could find words to say it yet more plainly—I would rather that any man should be a Romanist or a Dissenter, or a Buddhist, or a Mahometan, so that he were a holy and godly man, than ten times over a member of the most Catholic Church that ever existed, and be a sly intriguer, or a rancorous slanderer, or an unclean liver, or a professed liar, or in any one form of conscious wickedness, a hypocrite and a bad man."—*Achdeacon Farrar.*

Selfishness.

The selfishness of men who spend their lives in accumulating wealth to use for their own pleasure, or with the ignoble ambition of dying rich, is often sharply condemned. The man who seeks to acquire learning simply for his own gratification is equally blameworthy. There are hosts of scholarly men who have no thought of using their attainments to serve their fellows. How different was the spirit of "Mackay of Uganda," whose memoir has been published recently. When he had completed his college course he gave himself to engineering and artisan pursuits, expressly with a view of missionary work, and his explanation was this: "Christ said, 'It is more blessed to give than to receive.' And the noblest thing a man can do is just humbly to receive, and then go among others and give."

Hints to Housekeepers.

SEA KALE.—Pick and soak in cold water. Drain and shake. Put in a saucepan with a very little boiling salt water; let simmer, and, when tender, take up, drain, put in a saucepan with a little butter, cream, salt and pepper. Set on stove to heat. Dish up, pour over melted butter, and lay poached eggs on top.

BOILED ASPARAGUS.—Scrape the stems, tie in bunches, throw in boiling salt water and cook twenty minutes; take up, drain, lay in a hot dish, and dress with melted butter.

HEALTH IN HERBS.—Health-giving herbs, barks, roots, and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price \$1 a bottle, six for \$5. Less than 1 cent a dose.

ASPARAGUS ON TOAST.—Wash and cut the tender stalks into pieces two inches long; put in just enough boiling salt water to cover. When tender, add a cup of new milk, a tablespoonful of butter, a teaspoonful of sugar, and a pinch of white pepper. Let boil up once. Have slices of buttered toast in a deep dish, pour the asparagus over, and serve in sauce-plates.

ASPARAGUS IN AMBUSH.—Wash a quart of asparagus tops, boil twenty minutes in salt water, and drain. Cut the tops off eight or ten stale tea rolls, take out the crumbs, and set the crusts with the tops in the oven to dry. Put a pint of rich milk on to boil, beat the three eggs, and stir in the milk until it thickens, add a tablespoonful of butter, a little salt and pepper, take from the fire. Chop the asparagus tops, and add to the milk. Take the rolls from the oven, fill them with the mixture, replace the tops, and serve hot.

WINTER SPORTS.—The gay winter season exposes many to attacks of colds, coughs, hoarseness, tightness of the chest, asthma, bronchitis, etc., which requires a reliable remedy like Hagyard's Pectoral Balsam for their relief and cure. Known as reliable for over thirty years. The best cough cure.

ASPARAGUS PUDDING.—Boil the green tops of two bunches of asparagus until tender; cut in small pieces. Put an ounce of butter in a saucepan, and set on top of stove; when melted, add four eggs, well beaten, with a cupful of milk and a little salt and pepper. Stir and beat the mixture, adding gradually four tablespoonfuls of flour. Cook smooth; add the asparagus; turn into a well-buttered mould, plunge into a kettle of boiling water, or set in a steamer, and let cook two hours. Serve in pudding-dish, with cream sauce poured over.

PEAS STEWED WITH LAMB.—Chop a pound of lamb; put in a saucepan with a pint of green peas and sufficient water to cover (no more). Cook slowly until done. Season with butter, pepper salt and half-a-teacup of cream.

THE KEY STONE.—Regular action of the bowels is the keystone of health. The use of B.B.B. insures it and cures constipation, dyspepsia, etc. Miss F. Williams, 445 Bloor street, Toronto, writes: "Have used your Burdock Blood Bitters for constipation and pain in the head with great success. I improved from the second dose."

Children's Department.

Dog of Mine.

Most little boys and girls are taught to be kind to dumb animals. I wish they were oftener told how sensible, patient, and faithful dogs are. I am going to tell you a little anecdote, just to prove what I say.

I know two little boys, called Edgar and Frank, who have a large collie dog, to whom they gave the name of Ruff.

They were living, last summer, with their parents at one of those pretty houses on the banks of the Thames.

Edgar was always very kind to Ruff, who was devoted to him; but Frank used to tease Ruff; he would call him, and then when the dog ran to him he would give him a kick or a pinch, and say, "Go away, you stupid old thing; I don't want you." Frank did this simply out of fun, and could not be made to understand that he hurt poor patient Ruff, who never growled or bit him.

One afternoon the boys were playing on the banks of the river, when Frank exclaimed, "Oh, Edgy, do look at these lovely lilies just opposite! Let us get into the boat, and pick them for mother." To which Edgy too readily assented.

They jumped into the boat, followed by Ruff, and soon reached the coveted flowers. They were stretching their little bodies over the side of the boat to reach them, when it capsized, and, much to their horror, they found themselves in the water. They both cried out for help, but there was nobody near, except poor old Ruff, who, having gained a footing on the capsized boat, stood looking at the little boys with ears erect, as if wondering what to do.

"Oh Ruff! Ruff!" they shrieked, "save us!" Upon which Ruff jumped into the water beside Edgar, who threw his arms around the dog's neck; but Ruff shook him off, and, taking a firm

hold of his little jacket, swam home with him, and laid him gently on the grass. The moment Edgar recovered himself he looked for Frank, who was still in the water, holding on to the boat, and calling Ruff with all his strength. Ruff paid no attention to him, and was busily engaged licking Edgar's hand, and wagging his tail, as if proud of having saved his dear young master's life. Edgy jumped up, and said, "Ruff, fetch Frank!"

Ruff looked at Edgy, as much as to say, "Do you really want me to go? because I am so afraid Frank will only pinch and hurt me if I do."

Edgy said again, in an imperative tone, "Go, Ruff!"

Whereupon Ruff, somewhat reluctantly, swam across to Frank, but would not touch him until Frank put out his hand and patted him; then he took hold of him as he had done of his brother, and carried him safely to Edgar's side.

The two little boys ran to tell their mother what had happened. She was very much shocked to see them so wet, and ordered nurse to put them to bed at once, and give them some warm milk.

When in bed, and chatting over the afternoon's adventure, Frank said to Edgar, "I shall never kick or pinch Ruff again, Edgy. I am sure I have often hurt him; for, you see, he doesn't like me half as well as you, and didn't want to save me. I think that God allowed me to tumble into the water to-day to show me that He had created dumb animals to be our friends, and He wishes us to be very loving and gentle to them."

Dominion Bank.

The annual general meeting of the Dominion Bank was held at the banking house of the institution on Wednesday, May 27th, 1891.

Among those present were noticed Messrs. James Austin, Hon. Frank Smith, Major Mason, William Ince, James Scott, R. S. Cassels, Anson Jones, Wilmot D. Matthews, R. H. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, W. J. Baines, John Scott, John Stewart, W. T. Keily, S. Risley, W. S. Lee, G. Robertson, etc.

It was moved by Mr. W. J. Baines, seconded by Mr. E. B. Osler, that Mr. James Austin do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. James Scott, and

Resolved—That Mr. R. H. Bethune do act as secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:—

Table with financial data: Balance of profit and loss account, 30th April, 1890... \$ 6,258 02; Profits for the year ending 30th April, 1891, after deducting charges of management, etc., and making full provision for all bad and doubtful debts... 220,423 96; Total \$226,676 98.

Dividend 5 per cent, pd. 1st November, 1890... \$ 75,000 00

Dividend 5 per cent., payable 1st May, 1891... 75,000 00

Bonus 1 per cent., payable 1st May, 1891... 15,000 00

Amount voted to pension and guarantee fund... 5,000 00

170,000 00

\$56,676 98

Carried to reserve fund... 50,000 00

Balance of profit and loss carried forward... \$6,676 98

JAS. AUSTIN, President.



- SPRING - Clearance Sale

MEN'S SUITS.

All Wool Tweed Suits, \$5.75, worth \$8.

All Wool Fine Tweed Suits, \$7.75. Regular prices of these suits were from \$11 to \$13.

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Alpaca Coat and Vest, black and colors, \$2.50.

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The usual resolutions were passed. The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, Wm. Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler, James Scott and Hon. Frank Smith. At a subsequent meeting of the directors Mr. James Austin was elected president, and the Hon. Frank Smith, vice-president, for the ensuing term.

GENERAL STATEMENT.

Table with financial data: Capital stock paid up... \$ 1,500,000 00; Reserve fund... \$1,350,000 00; Balance of profits carried forward... 6,676 98; Dividend No. 40, payable 1st May... 75,000 00; Bonus 1 per cent., payable 1st May... 15,000 00; Reserve for interest and exchange... 86,188 36; Rebate on bills discounted... 27,054 25; Total \$3,059,919 59; Notes and circulation... \$ 999,734 00; Deposits not bearing interest... 1,509,010 30; Deposits bearing interest... 7,067,945 21; Balances due to other banks in Great Britain... 95,282 82; Total \$9,671,922 38.

Table with financial data: ASSETS. Specie... \$ 208,926 17; Dominion Government demand notes... 772,774 00; Notes and cheques of other banks... 232,840 24; Balances due from other banks in Can... 20,436 29; Balances due from other banks in U. S... 977,726 34; Provincial Government securities... 254,658 12; Municipal and other debentures... 1,224,106 98; Total \$3,866,468 14; Bills discount'd and current (including advances on call) \$8,544,720 19; Overdue debts secured... 33,794 49; Overdue debts not specially secured (estimated loss provided for) 90,183 64; Bank premises 191,875 87; Other assets not included under foregoing heads 4,799 59; Total \$12,781,841 92.

R. H. BETHUNE,

Cashier.

Dominion Bank, Toronto, 30th April, 1891.

Exhaustion

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The Same Jesus.

Bessie's papa was a fisherman. Bessie had often seen him go away out on the big ocean. This time, as the boat moved slowly out on the big waves, the little girl heard some one say: "Ah! it's a hard way to get a living. No one can tell who may come back alive!"

Suddenly Bessie's heart grew heavy and sad. Her eyes filled with tears, and she reached out her arms and called "Papa! oh papa, come back, come back to Bessie and mamma!"

Mamma heard her, and she said "Why, my little Bessie, what is the matter?"

The little girl hid her face in mamma's arms, and told her what she had heard, and how she was afraid she would never see her dear papa any more.

Then her mamma told Bessie a story of Jesus who was asleep in a fisherman's boat once, when He was very tired. And a great storm came, and the wind blew; and the fishermen were so afraid they ran and woke up the dear Lord.

And Jesus said, "Why are you so afraid?" As if He wished they would trust in Him and know that He would not let any harm come to them.

"Now, Bessie, the same kind Jesus is with papa on the big ocean, and we know He will take care of him."—*The Shepherd's Arms.*

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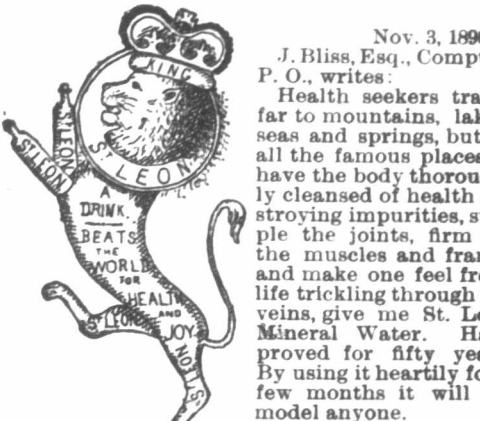
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