

Canadian Churchman

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

Vol. 17.]

TORONTO CANADA, THURSDAY, APRIL 9, 1891.

[No. 15.]

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

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

Windeyer & Son,
Canada Permanent ARCHITECTS.
Buildings
18 Toronto Street, Toronto.

R. GILDAY,
FELT AND GRAVEL ROOFER.

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

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

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

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

Cassell's Popular Educator. Complete Encyclo-
pedia of Elementary, Advanced and Technical
Education. 6 vols., half calf, \$5.
The city and country of the Trojans, by
Dr. Henry Schliemann, with maps, plans and
1,800 illustrations, original price \$14, now offer-
ing for \$9.
Dore's Bible Gallery. 100 superb illustrations
by Gustave Dore. Cloth, gilt, \$2.
An Exposition of the Thirty-nine Articles of the
Church of England, by Gilbert, Bishop of
Sarum, with copious notes by Rev. Jas. R.
Page, A. M. Cloth, \$2.25.
Our Village. By Mary Russell Metford, illustrat-
ed by James D. Cooper. Cloth, gilt, \$2.50.
Thucydides. Translated into English, with in-
troduction, marginal analysis and index, by
B. Jowett, M. A. Half calf, offered for \$4, regu-
lar price \$6.
Half Hours with Great Story Tellers. Artemas
Ward, George MacDowd, Max Adeler, Samuel
Lover and others. Cloth, gilt, \$1.
Sent post free on receipt of price. Stationery,
Fancy Goods and Books at greatly
reduced prices.
ESTATE J. B. CLOUGHER,
151 King St. West, Toronto.

10 lbs. in Six Weeks

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

Maltine with Cod Liver Oil

50 Cts. Two Sizes. \$1.00.

FOR SALE BY ALL DRUGGISTS.

Pamphlets will be sent on application.

MALTINE MANUFACTURING COMPANY,
TORONTO.

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

Chas. P. Lennox & Son,
DENTISTS

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

**GEORGE EAKIN, ISSUER OF MARRIAGE
LICENSES, COUNTY CLERK**
Office—Court House, 51 Adelaide Street East.
House—138 Carlton Street, Toronto

WANTED.

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

SPRING 1891.

DEAR SIR,—

As the lengthening days and warmer
sun remind us of the return of spring, we
beg to call your attention to the fact that
we have prepared for the coming season by
purchasing such fabrics as will be most
suitable and becoming for Spring and Sum-
mer dress.

The mere purchase of the fabrics, in itself,
might be a comparatively easy matter, but
to so manufacture them into garments—
elegant and fashionable—is a work which
requires practical knowledge, ability and
great taste.

As to our success, past year speak louder
than present words, and the future verdict
is with you. We should deem it a pleasure
to show you our choice stock of Imported
Woolens, and to be entrusted with an order,
which will receive our most careful atten-
tion.

Respectfully yours,

Geo. Harcourt & Son.

CLERICAL TAILORING
A SPECIALTY.

57 King St. W. Toronto.

MACDONALD & CHITTENDEN,

(Successors to J. J. Cooper & Co.)
MANUFACTURERS AND IMPORTERS OF

MEN'S FINE FURNISHINGS,
COLLARS, CUFFS,
SCARFS, TIES, UNDERWEAR, GLOVES, ETC.
The Archbishop, Rector, Oxford, and Priest
Clerical Collars, in stock and to order
Special Discount to Clergy and Students
109 Yonge St., Toronto

THE AUTOMATIC TYPEWRITER

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



VENDOME CUSTARD CUP.

New Patterns of Table Glassware

WEDDING GIFTS A SPECIALTY.
WILLIAM JUNOR,
109 KING ST. W., TORONTO

REMOVAL!

MISS DALTON begs to thank her patrons for
their liberal support, and
begs to intimate that she will shortly remove her
business from 378 Yonge St. to
**ONE BLOCK SOUTH,
356½ Yonge Street, Toronto.**

**ONTARIO
Bureau of Chemical Information**
LABORATORIES: 57 AND 59 COLBORNE ST.

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

DINEEN'S HATS.

THE variety of
Spring Hats

WE show to-day will surpass all previous
spring openings. The Latest Fashions of
London, England, as well as those of New
York, can be seen in all the new colors as well as
black. We are agents for several of the best
Hatmakers, and will guarantee quality. Prices
are based on a large trade, which means a very
small profit on each article. Will you come and
see us to-day?

W. & D. DINEEN,

Cor. King and Yonge.

R. J. HUNTER

BEGS to announce the
opening of a magni-
ficent stock of
Woolens
And Men's
Furnishings.

SEND FOR CIRCULAR, which
is full of valuable information.

**R. J. HUNTER MERCHANT,
TAILOR**

101, 103 King St. E.,
48, 50 Church St., Toronto.

I. J. COOPER

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

Notable New Books.

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

MAGUIRE'S SEWER GAS PREVENTIVE,

Flushing and Self-Cleaning Trap



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

SEWER PIPES,

Chimney Tops,
FIRE BRICK, FIRE CLAY.

Portland and Native Cements

Always on Hand.

Lowest Prices!

NOTICE.

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

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



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

THE WILFORD HALL REVOLUTION.

Health Without Medicine

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

ADDRESS

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

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

Open daily from 11 a.m. to 5.30 p.m. Mondays
to 6 p.m., Saturdays to 8 p.m.

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

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

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

READING ROOM OPEN DAILY.



Successors in Blymyer Bells to the
BLYMAYER MANUFACTURING CO
CATALOGUE WITH 2200 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

No Duty on Church Bells. Mention this Paper

THE Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL.

Issues policies on the most liberal terms. No
extra charges for ocean permits.

MEDLAND & JONES,

General Agents Eastern Ontario,
Mail Buildings, King St. W.,
TORONTO.

Bates & Dodds, UNDERTAKERS,

931 Queen St. west,

Opposite Trinity College.

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

LADIES WHO PEEFER AMERICAN



FOOT
WEAR

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

GOODS STRICTLY FIRST CLASS.

79 KING ST. E., - - TORONTO.

THE Canadian Churchman,

A Church of England Weekly Family
Newspaper.

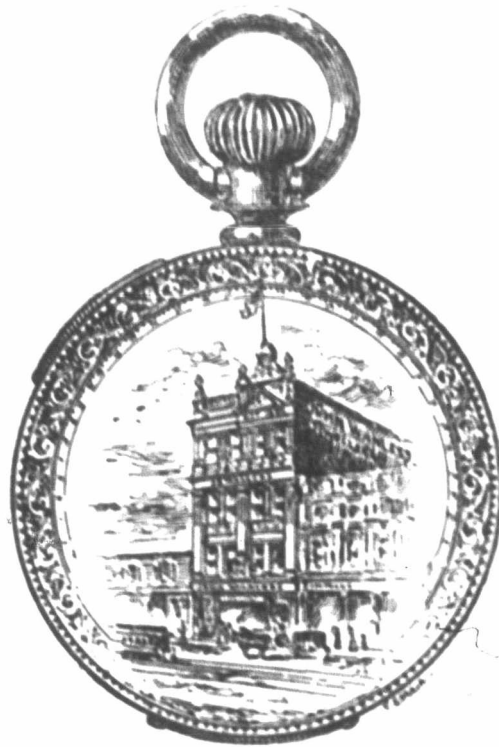
SUBSCRIPTION.—Two dollars per year, \$1.00 if
paid strictly in advance. Single copies 5 cents
each.

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

FRANK WOOTTEN,

Box 2640, Toronto

Offices, 32 and 34 Adelaide St. East.



Our Personal Supervision

IS GIVEN to all the different departments
of our business, so that, with painstaking
workmen and employees doing all in their
power to please, we are confident of being able
to give satisfaction. Then the charges for
work done, and the prices at which our goods
are sold, together with our immense assort-
ment, are without doubt items worthy your
consideration.

John Wanless & Co., MANUFACTURING JEWELERS,

ESTABLISHED 1840.

172 YONGE STREET, TORONTO.

Toronto Pressed Brick & Terra Cotta Co., -:-

R. C. DANCY, Managing Director.

52 ADELAIDE STREET EAST.

One Million Bricks now
in Stock

PLAIN, MOULDED & ORNAMENTAL PRESSED BRICK.

GREAT VARIETY

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

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

CATALOGUES AND SAMPLES ON APPLICATION.

THE CANADA Sugar Refining Co.

Montreal. (Limited)

Redpath



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

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

Easter B BOOKLETS AND CARDS

BOOKLETS
AND
CARDS.

WE have a large as-
sortment of all
sizes of these
choice and dainty Book-
lets, richly decorated
with landscapes and
flowers, in color and in
gold, with appropriate
verses and texts.

Easter Tide, poems by E. Nesbit and C. Brooks,
64 x 84 in., 20c.
Angel Voices, poems by T. Reid, illustrated, 15c.
Chimes for Easter Tide, 10c.
Easter Joys, 10c.
The Angels' Song, 10c.
Easter Blessings, 8c.
The Risen Lord, 10c., and many others.

CARDS. We have a varied assortment
of beautiful cards, which we will
send in packages, post paid, containing:
12 Cards for \$0.25. Single Cards, 3c.
12 " " 0.50. " " 5
12 " " 0.75. " " 8
12 " " 1.00. " " 10

WILLIAM BRIGGS,

29-33 Richmond Street West, - Toronto.



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

THE ECONOMY

WROUGHT STEEL

HEATERS

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

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

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

We make a speciality of Perfect Ventilation in con-
nection with all of our heating systems.

Send for Catalogue and list of churches and schools
using our heaters.

Estimates Gladly Submitted on Application.



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

J. F. PEASE FURNACE CO.,

189, 191, and 193 Queen Street East, Toronto.

Canadian Churchman.

TORONTO, THURSDAY, APRIL 9th, 1891.

Subscription. Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Pax 2640, TORONTO.
Offices 32 and 34 de St. East.

Lessons for Sundays and Holy Days.

April 12th.—SECOND SUNDAY AFTER EASTER
Morning.—Num. 20 to v. 14. Luke 11 to v. 29
Evening.—Num. 20 14 to 21. 10. or 21. Gal. 3.

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

THE BROTHERS OF NAZARETH, a New York order of laymen, living the common life monastically, and devoting itself to rescue work among boys, requires six months from "postulants" for entrance to the order, followed by two years novitiate. Then if the candidate has proved his vocation or mission for the work, and is 30 years of age, he may "profess" as a full fledged Brother. H. G. Moore, well known as a lay helper in Ontario dioceses, has joined the Order.

THE SOUTH AFRICAN CHURCH is in great trouble over business failures which have involved about \$150,000 of their funds. Collections to meet the temporary deficit are being energetically pushed in England, and so far about \$20,000 have been secured. There appears to be some good ground for expecting that a large portion of the money now unavailable will be recovered from the business wreck in course of time. This experience is a salutary warning for others.

"AN INCARNATE PROVERB" is a title given to Meissonier, the great French painter, lately dead, on account of the minute accuracy of his painstaking artistic work. He has followed that line for 60 years, so constantly that he once gave an estimate for painting a drop curtain for a theatre, as being worth, at his usual rates, no less than four million dollars, and taking up about 200 years of his life to do it. He thought that "whatever is worth painting was worth painting well."

"THE CHURCH HOUSE" scheme in England is, as we say here, "booming." Some anonymous donor offered £1000 toward the Building Fund, if 20 others would give the same. The *Guardian*

advertises 13 of the 20, with only seven blank spaces to fill in the list. The institution will be a grand centre for all sorts of Church enterprise and work in the very metropolis of the world. It may prove—let us pray that it may—the chief rallying point for all Christians engaged in every good work—the nucleus of Home Reunion.

EXCESS IS A CRIME.—This proposition is becoming fundamental in the region of Temperance Science. The wild fanaticism of *total abstinence* as a panacea has become discredited; it has well nigh run the length of its tether, and proved its impotence for the production of any real and lasting improvement in morals. Nothing but the vigorous and uncompromising punishment of the actual error of excess will convince the average mind that the laws are *in earnest* in dealing with this matter.

ROME'S TACTICS are as varied as her necessities; and just now her hands are full of policies—the papal mind is full of *tact*. In Germany they have succeeded in overthrowing the Kulturkampf, in Italy a powerful ministry has gone under by the exercise of papal influence. In France, Cardinal Lavigerie coquets with the Republic. In England, Cardinal Manning is cultivating the socialists, as well as combining with nonconformists. In Russia, even, the Pope has his finger in the Poland pie.

THE MIXED CHALICE still occupies a good deal of attention in English Church papers; and the net result so far is that the Archbishop's position on the subject is substantiated. While the *Mixed Cup* is evidently most consistent with our Lord's example, the balance of testimony goes to show that the mixing has always been considered most proper before the communion service begins; to mix at the offertory seems to be a local peculiarity of the modern Roman rite—and like most of their peculiarities, "more honoured in the breach than in the observance."

WESLEY'S STATUE has been erected in England with great *eclat* to commemorate the centenary of his death. So enthusiastic have those who "take his name in vain" been in the affair, that one is forcibly reminded of what is said about those who build the sepulchres of prophets whom their fathers slew. Modern Methodists did not literally stone John Wesley to death, of course, but they certainly "threw him overboard," so to speak, soon after he died. It seems rather funny to find those of the present generation honouring him whom their fathers disregarded.

"NON TALI AUXILIO."—It is a sign of a turn in sentiment or of an access of reason, when men like Spurgeon and Parker—though they think disestablishment would be good for the Church of England—refuse to make common cause in the matter with the Atheists and Agnostics of the "Liberation Society." It is only one step further for them to see—as some eminent Roman Catholic prelates have confessed—that in attacking the established Church at all, they are attacking the *great bulwark* of the Christian Faith in England.

THE BISHOP OF CALCUTTA AND DR. PENTECOST have lately furnished an instructive episode. It

seems that Dr. P. is an "American Evangelist" at *large*—very much so. He has reached India, and in the course of his proceedings asked the co-operation of the Bishop, and signified his purpose of receiving at an early celebration in the cathedral. Dr. P. is a schismatic, unconfirmed, and impenitent. The Bishop declined to accede to either proposal, considering that to do so would be a flagrant dereliction of duty. So he stands firm, as all bishops should.

WELSH CHURCH AFFAIRS are receiving a very fair airing, and her claims getting a very effective hearing on the head of Mr. Gladstone's now "historical" speech in Parliament in her defence. Various newspaper editors and others have been trying to "draw" the G. O. M. so as to make him commit himself to some modification of his effective onslaught on the enemies and slanderers of the Church; but it is difficult to "get salt on that bird's tail!" He does not "draw" worth a cent! The more they try to get him to curse—the more he blesses.

CO-OPERATION IN WORKS OF MERCY as a *modus vivendi* among Christian denominations, is the theme of Earl Nelson's last paper on Home Reunion. He thinks that by associating more in such enterprises, we shall be all drawn nearer together. He says "petty religious jealousies alone stand in the way, and for the triumph of true Christian principles they ought not to be allowed to exist." In Canada we have had considerable experience of "combines" in charitable work, and ought to be able to give some light on the effects of such association.

AN OLD BOY indeed is William Ewart Gladstone, who lately delivered a lecture on his favourite ancient author, *Homer*, before an audience of boys at Eton, where he himself was a pupil just 70 years ago. The new boys seemed to have been delighted with the Grand Old Boy; for the lecture and its reception is reported to have been a "beautiful and impressive example of sympathetic and contagious enthusiasm." The point which seems to have been mutually most interesting was a description of Apollo's beautiful sister.

WHAT IS HE UP TO?—OR as they say in England—*what's his little game?* This is the kind of question the Orangemen and other ultra-protestants of Liverpool are asking themselves in regard to the accumulation or acquirement of Church patronage in that locality by Mr. Gladstone. Some think that he is only providing some nice places for certain clerical relations in view of the possible disestablishment of the Welsh Church where they are now employed. Others fancy that he has a scheme for establishing High Church ascendancy in Liverpool!

THE MEDICAL VIEW OF FASTING is given in a recent number of *The Lancet*, and is well worth considering. The most serious objection is to an exceptional class of cases—persons whose physical condition is usually "under par," and yet who exhibit an *abnormal* zeal for abstinence. *Church Bells* emphasizes the objection by pronouncing the fasting of such delicate persons as a "sin against the body," and therefore a breaking of the Sixth Commandment—in fact a kind of quasi-

religious suicide! Such weak-minded souls need direction on the subject of fasting.

"THE LAST STRAW" is said to have been laid on the camel's back of Church order and orthodoxy in New York by the action of Dr. Newton in inviting the famous Unitarian preacher, Dr. Robert Collyer, to speak in Newton's church on Good Friday! This, following upon the eccentricities of "liberal" clergymen like Rainsford, and Phillips Brooks' coquetting with heresy and schism, has proved too much for those who value the Faith and Order of the Holy Catholic Church. The Collyer business looks like a studied and deliberate insult not only to the Church authorities, but to the crucified Lord. A formal protest has been made.

OPIUM AND ETHER are twin candidates just now for public attention. Burmah and Ireland are the two places victimized by the excessive use or misuse of these two stimulants. The "total abstinence" Turk exceeds in tobacco, the sober "Chinee" luxuriates in opium, the delicate Parisienne has her morphia syringe, the Irish bogtrotter falls back on "chape" ether. The list might be considerably enlarged, so as to reduce the policy of prohibition *ad absurdum*. Temperance, not compulsory abstinence, is the remedy; the religious training of the will in practice of restraint is the only solid footing for reformation in such things.

MOUTHING is one of the most abominable habits to which public speakers of all kinds are prone; but in clergymen it is particularly offensive. One can smile at actors and laugh at orators—legal or parliamentary—but the clergy should live on a higher plane than to provoke ridicule. The Bishop of London has lately been dealing with the vice in his peculiarly clear and humorous manner. He finds many other faults of reading and speaking, which—though common among other speakers and even elocutionists—the clergy should avoid.

CARICATURES OF CHRISTIANITY.—Romanism and Calvinism have both much to answer for as deterrents in the way of embracing Christianity fully and heartily. Voltaire, Bradlaugh, Ingersoll, all seem to have been deterred or repelled just in this way. So at first was the greatest Jewish writer, Dr. Edersheim. In his case the deterrent seems to have been Romanism, and the attraction and disillusion came through some Scotch Presbyterian ministers. "That which I had so hated was not Christianity," he says. Further enlightenment—learning the way of God *more perfectly*—led him to seek ordination in the Church of England in 1875.

AGNOSTIC SCHOOL TEACHERS are a dangerous element in every community where that "dangerous thing, a little learning"—a smattering of "ologies"—takes the place of more solid attainments. The London (England) School Board has discussed the propriety of instructing agnostic children in agnostic notions about the Bible. *The Rock* very properly says: "This *reductio ad absurdum* of the whole situation ought to reveal to nonconformists the *insecurity and insincerity* of their attitude towards religious education." Our Canadian "Bible in the schools" is in a risky position.

—God has given a man two eyes; if he lose one he hath another. But man hath only one soul, if he lose that the loss can never be made up again.

INDIFFERENCE TO MISSIONS.

Along side the zeal and earnestness in religious matters manifested in a great variety of forms, and in places innumerable, there is to be found a Laodicean element which is neither hot nor cold, but flatters itself into the belief that its duty is done when its dole to missions has been obligingly and complacently paid when asked for. No harassing thought arises as to how much missionary work so much represents; or looking at income, whether it is the true measure of responsibility; or looking at the Christian profession, whether it is the measure of a right and sufficiently aggressive faith, and interested love for the souls of men who have not reached the stage of Christian privilege and experience, or having done so, are not able to provide for their spiritual needs. Those who are thus indifferent have been baptized and confirmed, and so have taken the most solemn pledges not only to confess the faith of Christ crucified, but to fight manfully under His banner, and to continue His faithful soldiers and servants; yet they content themselves with only receiving such religious impressions as may perchance force themselves upon them, forgetting that they have anything to do with the active soldierly qualities or functions of the Christian. They attend services and contribute their mite. Whether the latter is so small as not to be worth another thought, we will not dwell upon, but one thing is manifest—they do not follow it with that interest which would lead to the discovery of whether it reached its destination and was doing its work or not. They are not on the *qui vive* for reports and statistics of mission work, nor are they over anxious as to whether the contributions at any time were adequate to the demands of their object, for they have not specially interested themselves in any particular field or phase of missionary enterprise so far as to gain a knowledge of what is being done and what is further required. To be sure, they listen with pleasure and interest to the eloquent and touching tale of the hard-working missionaries who come to address them from distant localities, when they are hard pressed for want of means to carry on their work. These arouse a spasmodic interest, return to their labours and are forgotten by too many. That is why they are obliged to desert their missions again after a while, at considerable expense to themselves or the funds, or suffer hardships in their work which Christians in places that are better provided ought to be ashamed to allow. There are hundreds of new fields that ought to have been occupied long ago by the Church, and the result is that the settlers, who were for the most part Churchmen in many places, have drifted into other religious bodies. Even now many would be glad to return to the Church if they had the chance. But all but a comparatively few of our lay people in the front have been too indifferent. They have not fully recognized their duties as soldiers of Christ, not only to fight against sin, the world and the devil within, but *without* among their brethren elsewhere. If they would fulfil these they must be as interested and as provident in these matters as they would be in the maintenance of their own households. Why then should there not be Men's Auxiliary societies as well as women's? The experiment has been tried and found successful, at least in one parish, while the incumbent who started it was still there. Intelligent membership in such a society necessitates a constant inquiry into the financial condition of actual missions, and anxiety as to the success of the missionaries engaged; the members would study possibilities in

hitherto neglected places, and should such societies become numerous a common purpose and bond would be established which would eventuate in united action among our laymen everywhere to provide the means to enable our Church to retrieve her enormous losses in the older districts, incurred through the neglect of former times. This is not hopeless, for we know in thousands of cases, with light and knowledge truly presented, "the hearts of the children would turn to the fathers," and the ancestral faith and worship would once more restore and revive those who ought to come to their heritage. We therefore earnestly ask our laymen to look into this matter and see what they can do, for it behooves the responsible laymen of the Church to look and act beforehand, that there be no lack of the sinews of war, that the Church may be enabled cheerfully to accomplish her duty and labour of love. Let the laity therefore put aside their unconcern or over trustfulness, and organize to make a special study of the mission field themselves and to provide funds. They will then obviate the necessity of the clergy making constant appeals that are harrowing to them and often disappointed. The funds for missions will thus be ample—the result of the operation of principle and forethought in the right quarter, and will not depend on the eloquence of a preacher or his power to extract money. It is a base and degrading use of the clergy to force them into making never ending appeals for money for their work. Their powers and energies ought to be free to act solely in executing their ministerial office without anxiety and the waste involved in the search of funds. The aggregate of the synod and house to house collections, and those taken up at missionary meetings for the mission fund and special missionary enterprises, is but a bagatelle to what could and ought to be raised if our laymen took up the work as suggested, in earnest. The Women's Auxiliary are doing a great work in assisting missions already established. A Men's Auxiliary, in addition to strengthening and extending these, could provide for a large number of new missions in the different dioceses alone, to say nothing of remote districts. The sooner our laymen individually and collectively make the missionary needs of the Church their peculiar and intelligent care, the better. We have no desire to be over censorious; we recognize that the present state of things is largely owing to the inappreciation of our responsibilities and want of system and organization among our *laymen*. If they took up the work systematically and attended to it diligently, we have every confidence that their influence would secure for mission work amounts much larger than the dribbles that now flow into the treasury through the collections; they would study the field of their respective dioceses, and make a point of obtaining information of every spot where a nucleus of Churchmen could be found, who are destitute of the Church's ministrations, and then they would procure the means to plant a mission. With the means at hand the men would be found. Let them enter on this work in faith.

THE NEWEST THING OUT FROM PARIS.

Novelty has a great charm in itself, quite independently of the merit of the novelty, moral or immoral, wise or foolish. The Athenians, in the days of St. Paul, had this "craze" for novelty as a special local characteristic. In these days—if there is any place in the world more like Athens in that respect than another—it is Paris. The fickleness of the French character is proverbial;

it is concentrated and sublimated—that quality in Paris, the Jerusalem and the Mecca of our modern Frenchman.

SOMETHING NEW

is with them the great desideratum; usually the craze runs in the direction of politics, and France goes through a dazzling series of "transformation feats" in the forms of Despotisms, Monarchies, Republics, Democracies, Tyrannies, &c. After a time, for some cause, even restlessness itself becomes a source of *ennui* to the Parisian intellect or fancy; its sphere of action at least must be altered. So just now they seem to be contented—for the time being—with their Republic as it is, and the love of change is "shunted" into a new channel, or on to a new track—possibly by the astute policy of some wily leader in politics, who foresees danger to the Republic unless the attention of this restless spirit is diverted from its usual sphere of mischief.

A MUSEUM OF RELIGIONS

has been constructed, as we learn from *The Week's Paris Letter*, and a theatre known as the "Guimet Museum," from the name of the founder of this particular "fad." The foundation consisted of a vast heterogeneous collection of images, idols, manuscripts, curious books, relics, vestments, altars, sacred vessels, praying machines, &c.—chiefly gathered by Mr. Guimet in eastern lands. The State gives this collection a local habitation and a name, and an income or subsidy of 45,000 francs to support it. The great building of this *musée* in the Trocadero is becoming the centre of a new system of varied worship, as curious and incoherent as the collection of curiosities itself, which forms the groundwork of it, or the matrix of its birth.

AN ECLECTIC CULT

seems to be in process of formation, such as might move our American Boston to envy or set Chicago on fire again with envious rivalry. The other day a great Buddhist "function" was got up with two Japanese priests from Ceylon as officiants. The "Upper Ten" of the Republic were present in full force, to see and hear the performance. Mr. Clemenceau is the "boss" of the concern, and Professor de Rossay is assistant manager. The Parisians have certainly outdone themselves, and stolen a march on all creation in this new enterprise. While the Japanese are puzzling over the claims of the varying types of Christianity pressed upon their notice—behold a great Christian city goes wild over a Japanese notion in religious matters—a kind of French variety of Japanese Buddhism.

THERE IS A LESSON IN IT ALL

for those among ourselves who have a craze for novelties, however mild. The Parisians have in fact only given an extreme development of the essential spirit of heresy—capricious choice. One great charm of the new scheme there is that the congregation has, as its part of the function, only got to repeat three times three little words—no more! Which Protestant sect has reached that degree of refinement (?) in excluding the people from participating in public worship? The spasmodic and irregular Amen, or Hallelujah, becomes very tedious and trying to our feeble powers of religious activity, as compared with this delightful Parisian "fashion of the hour," reducing congregational worship to a minimum. We advise our sectarian friends to see where their "first steps" in heresy are trending to, and to turn back—before it becomes too late—to the good "old paths" of the

religion which is oldest and best, under Christ, the religious faith and worship of the Holy Catholic Church. Sometimes an exaggerated example exposes a wrong theory more powerfully than hours of precept.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

SPRINGHILL MINES.—The Rev. Dysen Hague, of St. Paul's, Halifax, held a mission in All Saints' Church last week. The addresses of the Rev. gentleman were full of love and power and many of the strong miners testified to the blessing which they had received. The Rev. A. J. Ancient preached on Monday and Tuesday. The result to some extent of the mission could be seen in the overcrowded church on the following Sunday, when it was impossible to get seating accommodation. The present building is falling to pieces, is badly ventilated and is not large enough. Many thanks are due to the Rev. Roy Campbell, Lewis Gibbons and C. E. Mackenzie for the valuable and sympathetic assistance they rendered to the parish during the frightful disaster. Their assistance made it possible to give decent Christian burial to every Churchman who was killed, and their sympathy among the distressed is treasured by many of the deeply distressed.

QUEBEC.

QUEBEC.—*St. Matthew's.*—Lent has been, as usual, faithfully observed in this parish by numerous and well attended services, as follows: On Sundays, Holy Communion at 7.30 a.m., and after matins at 10.30 a.m., at 4 p.m. children's service with catechizing; at Evensong a course of able and instructive sermons on the "Laws of Christian Living" were preached by the Rev. T. A. Williams, S.A.C., curate. On all week days at 7.30 a.m., matins, with "two-minute reading" suggesting a topic of devotional thought for the opening day; at 5 p.m. Evensong or Litany. On Wednesday at 5 p.m., a course of addresses by Canon Richardson, Rector of St. Paul's, on the "Apostle's Creed," with singing of the "Story of the Cross." On Fridays, besides the 5 p.m. Litany, Evensong was said, with a course of sermons on "The Good Shepherd" by the Rector, Rev. L. Williams, M.A. During Holy Week were as follows: 7.30 a.m. first part of Communion Office, except on Maundy-Thursdays, when there was a celebration of the Holy Communion; 10.30 a.m., matins; 5 p.m., Evensong, and 8 p.m. second part of Communion Service, with singing of the "Story of the Cross," with meditation. On Good Friday, besides the other, services there was the *three hours* devotion with meditation on the Seven Words from the Cross, conducted by the Rev. T. A. Williams. This service was attended by a very large congregation, most of whom remained for the whole three hours. The services of the Festival of Easter began with choral Evensong on Easter Eve. On Easter Day there were three celebrations of the Holy Eucharist, at 6 a.m. plain, 7.30 a.m. choral, and also at 10½ a.m. choral. The number of communicants was very large, being in the neighbourhood of 400, showing an increase over any previous Easter in the history of the parish. The music was well rendered by the surpliced choir under the leadership of Mr. W. A. H. Cuff, the able organist. The altar reredos, pulpit, and font were tastefully decorated with natural flowers by the ladies of the congregation. The preachers for the day were the Rev. L. W. Williams, rector, and T. A. Williams, curate, and the Rev. A. W. Manning and B. Watkins, M.A., Cambridge, took part in the various services. At the 4 p.m. service the "Story of the Resurrection" was sung.

Confirmation.—On Palm Sunday, the Lord Bishop confirmed a class of 41, among whom were several adults, who have been won over from dissent. The altar was tastefully decorated with palms. Previous to the laying on of hands His Lordship delivered an able and instructive address to the candidates.

Easter Services.—The Easter services in the other city churches were well attended, and the number of communicants was exceptionally large. All the churches, with the exception of Trinity, were suitably decorated for the joyous festival.

Vestry Meeting.—*The Cathedral.*—The annual vestry meeting of this congregation was held in the church hall at 8 p.m. After the usual business had been transacted, the rector re-nominated Edwin Jones, Esq., as his warden, and E. J. Hale, Esq., was re-elected people's warden. The following gentlemen

were then elected a select vestry, viz.: C. R. Champion, R. R. Dobell, R. H. Smith, J. C. More, W. C. Scarth, R. Turner, E. H. Wade, Stanley, W. M. Macpherson, E. E. Webb, T. Norris, and Hon. H. G. Joly de Lotbiniere.

St. Matthew's.—The vestry meeting, which was largely attended, was held in the parish room at 8 p.m. The various reports and statements were highly satisfactory, and showed an increase in all the contributions during the year. The retiring wardens, Messrs. J. Hamilton and S. Pape, were re-elected. The following gentlemen were elected a committee to assist the wardens, viz.: Messrs. W. H. Couter, C. Judge, Hon. Geo. Irvine, Q.C., Com.-Gen'l M. B. Irvine, C.B., C.M.G., Geo. Lampson, W. B. Scoth, Geo. R. White, Dr. H. D. Ross, D. R. Baile, J. A. Ready, J. Laird, jr., Jas. Winfield and Dr. F. Montizambeth. The curate's stipend was increased \$150 per annum.

St. Peter's.—Messrs. E. T. D. Chambers and Andrew Buland were re-elected churchwardens. The wardens' reports were considered very satisfactory, and the usual votes of thanks were passed.

Trinity.—Messrs. H. Griffiths and T. H. Mahony were re-elected wardens, and Messrs. Gibson, Smith, Wiggs, Aigue, and Hull, trustees. No incumbent has yet been appointed, the Rev. L. V. Lariviere acting in the meantime.

At the annual vestry meeting of Holy Trinity parish, Levis. Messrs. Geo. Addie and W. E. Simpson were elected wardens.

St. Paul's.—Messrs. E. H. Taylor and James Piper were elected wardens, and Messrs. Abeh, Hanken, and James Edwards, sidesmen.

Church Society.—The annual anniversary of the Diocesan Church Society will be held in the Town Hall, Quebec, on the 6th inst., when addresses will be delivered by the Rev. Dr. Vandewater, rector of St. Andrew's church, New York, and others. Dr. Vandewater will preach in the Cathedral in the morning and St. Matthew's in the evening of the previous Sunday.

St. Matthew's.—On account of the good attendance at the 7.30 a.m. services during Lent, the clergy have been encouraged to continue these services, so that for the future there will be daily matins at 7.30 a.m. and evensong at 5 p.m. in the parish. This is most gratifying, when all the other city congregations (Dissenters as well as Churchmen) exhibit a yearly falling off in numbers, owing to the exodus of English-speaking people, whose places are not filled up.

MONTREAL.

MONTREAL.—E. E. Shelton, who was buried on Good Friday, left the bulk of his fortune to the mission fund of the diocesan synod, Church of England. It is supposed to amount to about \$250,000.

ONTARIO.

BROCKVILLE.—*St. Peter's.*—The annual vestry meeting was held in the school-house. Ven. Archdeacon T. Bedford-Jones presided.

The Archdeacon then gave a resume of the extent of his labours for the past twelve months.

The annual report and financial statement of the churchwardens were then read and adopted.

Nearly \$300 were expended on repairs, etc., to the chapel-room and school-room. The total receipts for the year from all sources foot up to nearly \$4,000. The total insurance on church property is about \$17,000.

Wardens—G. H. Weatherhead and H. F. J. Jackson. Robert Bowie, Esq., and A. W. Burt, Esq., were appointed auditors.

Mr. Allan Turner was re-elected delegate to the synod for the ensuing three years.

St. Paul's.—The annual vestry of this church was held Monday evening. The rector occupied the chair.

The churchwardens' and auditors' reports were read, and were considered very satisfactory. The finances are in a healthy condition, with all liabilities met and a balance on hand.

The reading of the rector's report was well received, as it showed marked progress during the past twelve months.

Wardens—G. W. Baker and W. H. Davis.

A vote of thanks was tendered the retiring churchwardens for their past services, also to the organist and choir.

Nearly all present expressed themselves eminently satisfied with the work done by the rector and love existing between pastor and people.

Rev. Mr. Dobbs made a suitable reply to the compliments bestowed.

His Honor Judge McDonald was reappointed lay delegate to the synod for a term of three years.

PEMBROKE.—That a well-spent Lent brings a happy Easter has been exemplified in this parish. The attendance at all the special services has been larger than a year ago, and on the Queen of Festivals an appropriately adorned church was crowded with reverent and interested congregations. One hundred and twenty received the blessed Sacrament, 65 at the early celebration. The annual vestry meeting was large and harmonious, and the financial report showed an income of upwards of \$2,350, the largest in the history of the parish. The retiring officers were all reappointed.

NEW BOYNE AND LOMBARDY.—Easter day was a busy day in this mission. It was begun by an early celebration of Holy Communion with the oldest church-woman in the place, aged 86, at 8.20 a.m. This was followed by a celebration at Trinity Church, Lombardy, at 9 a.m., when 20 persons communicated. Immediately after the incumbent, the Rev. C. A. French, drove seven miles to New Boyne, where morning prayer was said at eleven, and a mid-day celebration took place, 47 persons taking part in it. A return to Lombardy was made during the afternoon, and evensong was said at 7.30, followed by a sermon on "The Story of the Resurrection." It is to be hoped these services may have a beneficial effect on many of our Church people. Messrs. John Moorehouse and John Duffield were, on Easter Monday, chosen churchwardens for Lombardy, together with Messrs. Wm. Moorehouse and Thomas Constance as sidesmen; and, on Easter Tuesday, Messrs. George Morrison and William Robinson were chosen wardens for New Boyne, Mr. Joseph Lyons being appointed vestry clerk *pro tem.*

KINGSTON.—Rev. Rural Dean Carey, at St. Paul's Church, is leaving April 11 for England on business for Bishop Lewis, who is in poor health. Rev. Mr. Johnson, late of Wellington, will take charge of St. Paul's until Rev. Mr. Carey's return.

OTTAWA.—Easter Day rose glorious over the land, and all nature seemed to be rejoicing in revivification after the winter sleep. The Christian world was abroad early, and in every direction the devout might be seen hurrying to the early celebrations with thankful, rejoicing hearts. In all the Anglican churches the altars and fonts were meetly decorated with lilies and green leaves, presenting a beautiful appearance.

Christ Church.—The services and celebrations throughout the day were largely attended. The decorations were exceedingly beautiful.

St. John's Church.—There was a large number of communicants and the services were heartily conducted and so largely attended that many were unable to find seats. The decorations were extremely tasteful, and very much admired. Mr. Cecil Bethune sang solos during the offertory at the morning and evening services.

St. Alban's was beautified by lovely decorations of lilies and smilax around the altar and under the east window. The font was tastefully decorated, whilst a beautiful wreath was laid under the Wicksteed memorial window. The church was filled at the eight o'clock service, when there was over a hundred communicated. At 11 o'clock the church was crowded, and again a large number of communicants presented themselves. The service went splendidly. The solos in the Benedictus were most creditably given by Mr. J. Painter and Mervyn Taylor.

Grace Church.—Easter Day services were rendered more festal in their character by the fact of the new organ, by Messrs. Warren, of Toronto, being used. Mr. F. Colson presided, and the organ gave the greatest satisfaction. Its tone and quality left nothing to be desired, and organist, choir and congregation were all delighted. The service was more ornate than usual, the preces and responses, amens, and kyrie all being sung. The floral decorations were chaste and pretty. Rev. J. F. Gorman officiated, and all the services were well attended.

St. Bartholomew's Church.—Easter day the font was most beautifully decorated by Hon. Mrs. Collville, whilst the altar was surmounted by a magnificent cross made by Lady Stanley, and was surrounded by flowers and ferns from Government House. There were large congregations at each service, and a large number of communicants. Rev. E. A. W. Hannington officiated.

St. Barnabas.—Large congregations attended both morning and evening services in this church. The singing was of an exceptional character. The services were plain, hearty and congregational. The

evensong was entirely choral. The choir is making rapid strides to perfection. The psalms and canticles were all sung to Gregorian tones. The Rev. Mr. Bailey delivered two sermons appropriate to the occasion, and was attentively listened to. There is some talk of putting in a good pipe organ during the coming year.

TORONTO.

St. Alban's Cathedral.—One of the chancel windows has been filled with stained glass as a memorial to the late Mr. and Mrs. Robert J. Turner, of Bracondale. Many of our older readers will recollect Mr. Turner as a prominent Chancery barrister, and subsequently as accountant of the Court of Chancery. There are six chancel windows in the cathedral, each containing two lights, and the chapter have decided that as these windows are filled, as no doubt they will be gradually, the subjects represented shall be the twelve apostles. The window now put in contains representations of SS. John and Matthew. The work has been designed and executed by Mr. N. T. Lyons, of Toronto, and we but voice the opinion which has been given, we believe unanimously, by the many persons who have visited the cathedral since it has been put in, in saying that the result is a credit to our enterprising fellow-townsmen, and will go far to convince Canadians that they need not go from home for artistic and well-executed works of this sort. We are led to make these remarks in view of the very inferior work which has unfortunately been sometimes done in Canada, and we gladly recognize the fact that we have amongst us manufacturers who are capable of better things. The aisle of the cathedral has lately been fitted up and furnished for the reception of the Diocesan Library, which has been placed in it.

Easter Vestries.—We have much pleasure in noting that the annual Easter vestry meetings just held have shown steady progress in the Church, and increased zeal and harmony among Churchmen. The financial statements generally show a gratifying state of affairs, the large debts on many churches having been materially reduced during the past year, and current expenses met. We note with especial satisfaction that the enormous debt on St. James's Cathedral, over \$75,000, is to be wiped off in twelve years by a scheme which requires only \$500 per annum to be raised in addition to the ordinary revenues, for this purpose. A list of the churchwardens and lay representatives to the Synod, chosen, will be given below. Having carefully examined the reports of the vestry meetings, we feel that the prospects for the ensuing year are bright and cheering, and that there is good ground to anticipate that the efforts so well sustained in the past will not be relaxed, but rather increased, to forward the work and best interests of the Church.

St. James's Cathedral.—Wardens, Col. H. J. Grasset, O. A. Howland; delegates, W. R. Brock, Dr. Geo. Hodgins and R. N. Gooch.

Church of the Ascension.—Wardens, J. E. Berkeley Smith, R. H. Temple; delegates, Kivas Tully, T. D. Delamere and R. C. Bickerstaff.

Church of the Redeemer.—Wardens, Joseph Harris, Robert Parker; delegates, Alfred Wilson, A. H. Campbell and George Musson.

St. Matthias.—Wardens, Dr. W. H. Pepler, W. E. Sampson; delegates, A. H. Lightbourne, George Verral and J. DeGrouchy.

St. Matthew's.—Wardens, Noel Marshall, John Vick; delegates, Messrs. Farr, Summerhayes and Dean.

St. Stephen's.—Wardens, W. A. Browne, J. H. Paterson; delegates, J. H. Paterson, Willoughby Cummings and C. J. McCuaig.

St. Thomas.—Wardens, W. D. Gwynne, Russell Greenwood.

Holy Trinity.—Wardens, Wm. Hill, W. P. Birch.

St. Luke's.—Wardens, T. H. Holmstead, F. H. Harcourt; delegates, Clarkson Jones, W. G. P. Casels and R. Baldwin.

St. Philip's.—Wardens, Dr. T. Millman, W. D. Macpherson.

Trinity Church.—Wardens, A. E. O'Mara, J. J. Davis.

St. Paul's.—Wardens, John G. Greey, Charles Langley; delegates, S. Caldecott, James Roaf and Dr. Elliott.

St. Bartholomew.—Wardens, Fred. Chessman, Edmund Barston; delegates, Ald. Allen, John Blackstock.

St. John's.—Wardens, James Wilson, C. H. Postlethwaite; delegates, A. R. Boswell, J. Wilson and D. M. Harman.

The Epiphany.—Wardens, J. S. Lockie, Thomas McLean.

St. Mark's.—Wardens, Fred. Kelk, A. J. Lavenure; delegates, John M. Dennis, Charles J. Brown and James Scott.

St. Simon's.—Wardens, Frank E. Hodgins, Dr. E. H. Kertland.

St. Barnabas.—Wardens, William Miles, Dr. Lowe; delegates, J. A. Donaldson, J. A. Fowler and Dr. Ellis.

St. Margaret.—Wardens, Dr. Burnam, A. Harvard; delegates, Beverly Jones, H. Beck, E. Morris.

St. Mary Magdalene.—Wardens, H. Chick, E. Restal; delegates, Messrs. Thompson, Toker and Parks.

All Saints.—Wardens, George Goulding, Fred. A. Thayer; delegates, James Haywood, William Logan and Dr. Pyne.

St. Peter's.—Wardens, Fred. J. Steward, E. T. Carter; delegates, Hon. Edward Blake, J. Herbert Mason and E. P. Pearson.

St. Anne's.—Wardens, T. N. Sampson, E. J. Voss.

St. Augustine.—Wardens, Charles Warwick, Alfred Hall; delegate, Raymond Walker.

St. Mary's.—Wardens, G. G. Mackenzie, Edward Dawes; delegates, S. T. Shepherd, G. B. Kirkpatrick and Edward Dawes.

CHESTER.—**St. Barnabas.**—Wardens, Henry Talbot, H. R. Frankland; delegate, W. E. Playter.

WHITBY.—**All Saints.**—Wardens, John J. Perry, James Rutledge; delegates, J. H. Perry, John Hopper and John P. Draper.

St. John's.—Wardens, John Gile, E. R. Blow.

The Pundita Ramabai is working with characteristic energy and persistency in the righteous cause of uplifting her sisters in India. Letters received from the Advisory Board and others speak with great satisfaction of the work. The school was moved from Bombay to Poona toward the close of last year, and under date of January, 1891, there are 25 widows in the school. It is difficult to realize that these widows are children, one hardly more than a baby, one of nine, one of ten, and several about 14; for these sad little ones public sympathy is being aroused, and different methods are being used to lessen the evils of child marriage and enforced widowhood. Mr. Malabari, of Bombay, a *Parsee*, by his vigorous letters in the *Times*, has done much good. The school, in its home life and educational training, is fitting these girls for noble lives, and assisting to break these bonds. The change to Poona has not affected the school; results must be for the first two or three years comparatively small, but to work upon public opinion, and see it slowly turning toward liberal education, is no small thing. Ramabai will see, if her life be spared, a greater change for the women of India than she could have anticipated when here in this country. The Toronto Ramabai Circle intends holding its annual meeting shortly, when reports of the work will be given.

Miss Lizzie A. Dixon acknowledges the receipt of two dollars from Mr. N. H. Morden, subscription for the Rev. J. G. Brick's mission at Peace River.

SCARBORO.—**Christ Church Easter Vestry** was held on Monday afternoon, and we are pleased to state that owing to the visit lately paid this parish by the Right Rev. A. Sweetman, Lord Bishop, and Dr. Snelly, the Chancellor of the Diocese, the vestry passed over quietly, the people reunited, and the troubles which have so harmed this parish are in a fair way to disappear.

BRAMPTON.—**Christ Church.**—Ash Wednesday service was well attended and also the two weekly services during the season of Lent, with the exception of Holy Week when the service was on Good Friday only, owing to the absence of the Incumbent, who was attending the session of the Orange Grand Lodge of Ontario West at St. Thomas, in which Order he was appointed Grand Chaplain. The non-holding of service during Passion Week was missed by many of the old members, who had been used to a daily service in previous years. Resurrection morn was ushered in by beautiful weather and the attendance at the early celebration of the Lord's Supper was thirty-three. The 11 o'clock service was all that could be desired, other than having a surplice choir, three beautiful large lilies being on the altar table; the reading desk, lectern and pulpit being also well adorned with lovely flowers, all adding their beauty in giving praise to the risen Lord. A beautiful feature in the service was the baptism of a young lady, who availed herself of this holy festival for being made a member of Christ and a child of God, the whole of the very large audience thoroughly taking part on this delightful Easter morn. The choir, under the management of Miss Bannister and Mr. James Crawford, with the help of members of the Brampton Band, gave the congregation a glorious pastime of music and singing. The number of communicants at the midday service was about sixty, including her who had put on Christ. The evening service was as

joyful crowd
Eas
clerk;
men;
W. B.
Presto
and J.
to syn
Corbe
The
ple's v
incum
\$50.
ment

Con
was v
o'clock
of a h
and e'
our re
Farno
the at
the i
greatl
the af
servic
servic

PET
be of
Churc
have l
Ontari
which
though
requir
and in
and th
one of
comm
pied b
sward
busy s
laid o
Rev. J
years.

The
tion of
clergy
co-ope
staff c
Kendr
gradu
work i
ably a
Broth
servic

Our
a ten-
H. Du
indivi
ple-tio
with
south
inhabi
whom
except
band
the a
servic
by th
a cent
Mr. L
the re
Dur
of we
Rev. C
Dr. S
which
John's
in the
aftern
packe
sive a

The
throug
blage
happy
vices.
being
largel
having
the de
more
offert
dren
Fathe
almos
entel
swelle
was t
grega

joyful as one could desire, the church being again crowded.

Easter Monday elections: W. S. Morphy, vestry clerk; W. S. Morphy, W. G. Jessop, wardens; sidesmen, Geo. Crawford, E. J. Bannister, A. E. Mullin, W. B. McCulla, Robt. Hall, I. G. Shepherd, Jno. Preston, H. E. Roberts; auditors, W. W. Nation and Jno. Clark; organist, Miss Bannister; delegates to synod, Judge Scott, Thomas Morphy and William Corbett.

The finances of the church, as given by the people's warden, were satisfactory, so much so that the incumbent's salary was raised \$100 and the organist's \$50. After a most harmonious meeting, an adjournment for two weeks was carried.

COBourg.—*St. Peter's.*—The Good Friday service was very largely attended. Easter Day, at the eight o'clock celebration of the Holy Communion, upwards of a hundred persons communicated. The mid-day and evening services were very largely attended, our rector being ably assisted by the Rev. Wm. Farncombe of Newcastle; the singing was good and the anthems well rendered by the choir, which by the instruction of Prof. E. Leigh, has improved greatly in the past year. The children's service in the afternoon was also well attended, and at which service there were four christenings. Our Lenten services were well attended.

PETERBOROUGH.—*The Church of England.*—It may be of interest and encouragement to our fellow Churchmen to hear of a few special efforts which have been put forth in the Church's behalf in one of Ontario's largest towns, and of the abundant blessing which has rested upon these efforts. Peterborough, though still a town, has already the population required for a city, and is rapidly advancing in size and importance. It is one of the old crown rectories, and the Church property, in a central position, is one of the finest in the town. There are few more commanding situations to be found than that occupied by St. John's church, with its expanse of green sward stretching down from the quiet hill to the busy street. The church was restored and grounds laid out at a cost of some \$18,000 under the late Rev. T. W. R. Beck, who held the rectory for thirty years.

The central principle of the present administration of the parish is the employment of a staff of clergy supported in all departments by the active co-operation of lay workers. The present clerical staff consists of three, viz., the rector, the Rev. C. B. Kendrick, M.A., and W. M. Loucks, M.A., an honour graduate of Trinity, who is about to be ordained for work in Peterborough. Besides this the clergy are ably assisted by several members of the St. Andrew's Brotherhood, who act as lay-readers in the church services at cottage meetings, &c.

Our first special effort during the past season was a ten-days' mission in Advent conducted by Rev. F. H. DuVernet. This was a time of refreshing to many individual souls. The month of January saw the completion and opening of a handsome mission building with chancel, hall, bright airy basement, &c., in the south end of the town. This part of Peterborough is inhabited chiefly by the working classes, among whom there has been little religious work in the past except that begun under Mr. Beck's direction by a band of energetic ladies, which has culminated in the attractive building and bright congregational services now to be found. The building was opened by the Bishop of Toronto free of debt, and is already a centre of wide Sunday school and mission work. Mr. Loucks has the immediate charge of this under the rector's supervision.

During the season of Lent the 3rd annual course of weekly lectures was delivered in St. John's by Rev. Canon DuMoulin, Dr. Mockridge, W. E. Cooper, Dr. Sweeny and other well-known men, all of which were greatly enjoyed. On Good Friday St. John's was crowded with earnest worshippers both in the morning and at the children's service in the afternoon. In the evening the mission building was packed, when the Rev. R. T. Moore gave an impressive address.

The bright sunlight of Easter morning strained through St. John's windows upon the largest assemblage of communicants ever met there. This was a happy introduction of a series of most glad some services. The church was thronged all day, the aisles being entirely seated in the evening. Attention was largely concentrated on the offertory, an appeal having been made for \$1,050, to be presented during the day. At the morning services alone this was more than accomplished, \$1,380 being laid on the offertory plates. At the afternoon service the children brought up their self-denial offerings to their Father's house. These amounted to \$110, and being almost entirely in copper, were with difficulty presented at the Lord's Table. The evening's offertory swelled the total amount to \$1,700.62, and so great was the interest taken that a majority of the congregation remained in the church for an hour wait-

ing for the final result to be announced. The "Old Hundredth" was then sung with great fervor.

At the Easter vestry meeting the Warden's Report showed that the large expenses of the year had been met, besides paying out standing accounts for the past of \$670.32 and reducing the mortgage debt by \$1,800. The aggregate receipts for the past three years were shown to have been—1889, \$2,852.03; 1890, \$4,252.83; 1891, \$5,892.04. The remarkable statement for the past year was largely owing to the financial skill and persevering hard work of Mr. G. A. Smith, the only retiring warden. Few men have rendered more valuable service to the Church in any parish. He was enthusiastically re-elected as people's warden, the rector appointing Mr. H. Rush. By a standing vote the vestry recorded their sorrow at the removal by death during the year of Mr. Wm. English, who had served two terms as people's warden and had been a lifelong supporter of the Church of England.

These items of Church work in Peterborough and some of the external results of it, are noted without (we believe) any idea of glorifying our parish, or our work. They are set down as a proof of what will naturally take place in any large parish where, instead of one struggling clergyman, there is a staff of men each actively engaged in his own department of parochial work, ready to take advantage of any openings for Church extension which may present themselves from time to time. And whenever a congregation see this clerical enterprise and aggressive activity they will be found to quickly respond to the call for lay help, and by their money and personal influence rally round and support their leaders.

NIAGARA.

NORVAL.—The services in St. Paul's church on Easter Day were especially attractive and hearty, and notwithstanding the muddy roads they were well attended. The church was very tastefully decorated with flowers, and the singing under the leadership of Mr. W. F. Webb was well rendered. Though still without a resident clergyman, the church is prospering most satisfactorily under the able management of students supplied by Trinity College, Toronto. The annual vestry meeting held in the church on Easter Monday was very successful, the books showing a handsome balance. Mr. Henry Lowndes and Mr. Henry Pettigrew were appointed Churchwardens; Messrs. J. Mitchell, J. Macted, G. Day, F. McAndrew and R. Glendinning, sidesmen, and Mr. Wm. Thompson was elected lay delegate to the Synod.

FORT ERIE.—A handsome polished brass alms-basin—the gift of Miss Pearl Rosa—was used for the first time in St. Paul's church on Easter Sunday. The Altar Guild also presented, for the use of the same church, an altar-desk, white book-markers, and costly white silk stole, chastely embroidered. The floral decorations added much to the beauty of the chancel and sanctuary. Much credit is due to the organist and choir for their aid towards making the services of the day so bright and hearty.

MOUNT FOREST.—Our Easter Day services were well attended and a large number communicated. The whole Easter offertory amounted to \$152.08. Of this \$80 was offered by "The Girl's Friendly" for General Fund. For the Church Debt Fund \$25 by Mr. Agur, of Toronto, at one time an active lay-helper in the parish, and the rest by the congregation for various purposes. The morning and evening services during Holy Week were well attended.

HAMILTON.—*Church of the Ascension.*—Wardens, Henry McLaren, George J. Williams (a motion granting \$150 to the people's warden for assistance was carried); delegate, Archdale Wilson.

Christ Church Cathedral.—Wardens, Dr. Gavillier and George H. Bull; delegate, J. J. Mason.

St. Thomas.—Wardens, R. Fuller and R. R. Morgan; delegate, W. Bell.

All Saints.—Wardens, Robert Leslie and T. E. Leather.

St. Mark's.—Wardens, J. H. Shouldice and J. Baille; delegate, T. D. Halker.

St. Luke's.—Wardens, J. Jackson and R. Greenlee.

St. Matthew's.—Wardens, T. Irwin and J. Burton; delegates, J. H. Land, E. Cuttress, W. H. Hunt.

St. John's.—Mr. Newman, F. B. Mosure; delegates, Messrs. Newman, Jose, and Brown.

St. Peter's.—Wardens, W. G. Buchanan and J. W. Piercy; delegates, E. Hall and W. G. Buchanan.

HURON.

BRANTFORD.—*Grace Church.*—The resurrection of the Saviour of the world was commemorated in this old parish in a most fitting manner. The day's

services commenced with a celebration at 8 a.m., at which a large number communicated, Rev. R. L. Macfarlane celebrant. The liberal offertory was given for the poor.

The church was filled at 11 o'clock by a devout congregation. Rev. Rural Dean Mackenzie conducted the service, which was of a most bright and cheerful character, the choir rendering the hymns and special psalms with precision and taste. The Rural Dean preached a forcible and eloquent sermon on Col. iii. 1, and also administered the Holy Communion to a great many communicants. A bright service was held for the members of the Sunday-school at 3 o'clock, at which the rector was assisted by Mr. Hedley, of Trinity College. Evensong, at 7 o'clock, was said by Rural Dean Mackenzie, at which there was present a vast congregation. A special feature was the singing of the Easter carols by the boys of the choir, assisted by the larger girls of the Sunday-school. The solos by Masters Chapman and Hayden were much appreciated.

In addition to these services the two chapels of St. James and St. Paul rejoiced in a worthy observance of the holy festival. At the former, Matins and the Holy Communion were held at 11 o'clock, Rev. R. L. Macfarlane officiating. The musical parts of the services were well rendered by a full choir, which, for the first time, sang the special psalms. Mr. Hedley delivered an earnest and appreciative sermon.

At St. Paul's evensong was held at 3.30. The service was bright and hearty, the singing being led by Mrs. Briggs, organist, and the Misses Dye, all loyal workers. Thus the parish of Grace Church fairly excelled herself in commemorating the triumph of the Resurrection, there being no less than six services within her borders. The parish church and the chapels were decorated with flowers and plants. The offertories from all sources amounted to \$253, of which \$201 goes into the Diocesan Mission Fund, in response to an appeal from the zealous rector, whose earnestness on behalf of missions is well known.

The *Brant Churchman* is the name of the new parish magazine published by the Brotherhood of St. Andrew. The first number is a credit to the promoters.

Grace Church Vestry.—The proceedings of the vestry of this church (Rev. Rural Dean Mackenzie, rector,) were of a most unanimous character, and the report of the wardens was all that could be desired. The revenue for the past year, from all sources, had amounted to nearly \$5,500, several hundred dollars in excess of previous incomes, and the expenditure had been kept within the receipts. Messrs. F. T. Wilkes and Jno. Bishop were re-appointed wardens. The stipend of the Rev. R. L. Macfarlane, assistant rector, was increased, with many expressions of respect and goodwill, from \$800 to \$900. Resolutions looking to the completion of the original design of the church edifice by the erection of a tower (with a peal of bells in the not distant future), and the sale of the rectory with the view of building a new one on the church lot, were also passed. At the subsequent congregational meeting Mr. A. H. Dymond, Dr. Griffin, and Mr. Geo. Caudwell were re-elected delegates to synod.

OIL SPRINGS.—The vestry meeting took place here on Monday evening last, there being a fair attendance, the Rev. Mr. Goldberg in the chair. The financial report of the church showed that for the building fund of the church \$887.01 was raised, that a balance of \$21 is outstanding, that a new roof is needed and also a fence. The money raised for parochial purposes amounts to \$231.73, including collections. Special collections amount to \$18.71, making a total of \$1,088.35. It is strongly felt by this mission, which includes Oil City and Inwood, that a parsonage is needed, but at present it is out of the question. Time will, however, solve the problem.

PETROLIA.—The Easter services in Christ Church were numerously attended. The church was beautifully decorated and the services were bright and appropriate. The Easter offerings amounted to \$165.00. The annual vestry meeting was held on Monday evening, and the basement of the church was well filled. The ladies turned out in large numbers and evinced a lively interest in the reports and discussions of the vestry. The rector, Rev. R. McCosh, presided. The report presented by the wardens, R. Morris, Esq. and R. C. Noble, Esq., was a wonderfully encouraging one. The receipts for the year were \$5,808.00, nearly \$1,000.00 in excess of the former year. The report showed a marked increase in every department of church work. The wardens were deservedly praised for their zeal and faithfulness and were re-elected. Charles Jenkins, Esq., and John C. Noble, Esq., were elected lay delegates to the Synod. Mr. McCosh is meeting

with marked success in his work, and the parish is in a healthy condition. If the present prosperity continue for a couple of years longer, the debt on the church will be entirely liquidated. The rector's stipend was advanced \$100.

ST. THOMAS.—*St. John's*.—The Easter meeting was characterized by the unanimity and kindly feeling with which the business was transacted throughout. The reports in the various departments of work showed the progressive and healthy condition of the affairs of the church and parish. The congregations at the morning and evening services are full and encouraging, and take an active part, by responding and by joining heartily in the prayers and singing. The Incumbent spoke in terms of commendation of the deep-toned piety and exemplary life of the communicants and congregation in general. Various organizations, notably the St. John's Guild, the Ladies' Association, the Band of Mercy, and other enterprises, have rendered effective and valuable service to the church during the past year. Votes of thanks were given to the churchwardens, the lady organist and choir, the Sunday school superintendent and teachers, and other meritorious helpers in church work. A unanimous and very hearty vote of thanks was carried, standing, to the Incumbent, the Rev. Dr. Beaumont, to which he affectionately and feelingly responded.

MITCHELL.—The services during Lent have been well attended, relatively speaking. Strictly, however, the congregations did not consist of as many men as they should. This, however, is not the fault of the rector, who soon made an improvement when he got fairly into harness, and by the time Holy Week arrived the attendance of both sexes was much more satisfactory. The services during that sacred week were beautiful, and the series of sermons, or rather instructions, upon the "Seven Last Words from the Cross" were decidedly touching and effective. On the Great Death Day of our Lord, matins and evensong were said plain, there being an appropriate absence of chanting, the only music being penitential hymns. The "Three Hours" service in the afternoon was attended by a goodly number. The Crucifixion and the mournful events leading up to, and attending it, were vividly portrayed, as only a teacher possessed of a sympathetic nature could portray them. The different addresses were interspersed by periods of silent prayer and the singing of metrical litanies in the attitude of supplication. The Easter vestry meeting unanimously adopted the annual report of the wardens, which showed receipts to be improved to such an extent that the deficit of last year had almost disappeared. James Jones, Esq., was unanimously re-elected as warden representing the congregation, and W. G. Murphy, Esq., was re-appointed warden by the incumbent. Messrs. James Jones and Fuljames Awty were elected synod-men. The matter of free seats was discussed, and it was resolved to keep them free as heretofore. Harmony prevailed throughout.

ST. MARY'S.—The Easter services in St. James' church were largely attended, the church being filled both morning and evening. The floral decorations were beautiful. The singing was very good, and the whole service joyous and profitable. At the annual Easter vestry meeting the rector, the Rev. W. J. Taylor, presided. Mr. T. D. Stanley presented the wardens' annual statement. It was the most favorable and encouraging report ever submitted to an annual meeting of the congregation. The total receipts, exclusive of the Sunday school and other auxiliaries of the church, whose accounts are kept separate, amounted to \$2,088.45, and the disbursements to \$1,952.04, leaving a clear cash balance, after paying every liability of the year, of \$86.41, beside \$75 of good, unpaid pew rent. In addition to the current expenses of the church the interest on the mortgage debt was paid, as well as a balance on an old floating debt completely wiped out, and all by the direct contributions of the members during the year. The proverbial deficits of past years have given place to a handsome surplus and the large increase of four hundred per cent. in the diocesan contributions over the previous year, is an evidence of new spiritual life and a shaking of the dry bones in old St. James'. The total receipts were about \$500 in excess of the previous year, and, exclusive of building fund subscriptions, were considerably larger than any former year in the history of the parish. Wardens, T. D. Stanley, R. S. Wilson; sidesmen, Messrs. F. W. Guernsey and J. A. Chesterfield; vestry clerk, F. W. Guernsey; treasurer, C. S. Rumsey; auditors, Messrs. H. F. Sharp and W. V. Hutton; envelope clerk, Miss Amy Taylor; choir leader, F. Allen; delegates, T. D. Stanley and R. S. Wilson. The utmost harmony and unanimity prevailed throughout, and the prospects are full of encouragement to both the congregation and their new rector, whom they all love and esteem so highly.

LONDON. The Bishop of Huron is now able to take an occasional walk, and his complete recovery from the attack of diphtheria is looked for.

OWEN SOUND.—The annual vestry meeting was held in church. The late wardens were re-elected, W. T. Lee and J. H. Notter. W. Kough and H. Robinson were elected as delegates to the Synod.

ALGOMA

The Bishop's appointments for the diocese of Huron, in connection with his tour in the interests of the Board of Missions, are as follows: London (2 churches), April 5; (semi-annual meeting of Board of Missions, 8 and 9); Chatham (2 churches) 12; Windsor, 13; Sarnia, 14; Petrolea, 15; Strathroy, 16; Ingersoll, 17; Woodstock (2 churches), 19; St. Thomas, 20; Aylmer, 21; Simcoe, 22; Galt, 23; Berlin, 24; Brantford (2 churches), 26; Listowell, 27; Kincardine, 28; Wingham, 29; Warton, May 1; Stratford (2 churches), 3.

The annual report of Mr. Wilson's Indian Home is at hand. It is 36 pages in length, well got up, and illustrated with nine or ten pictures. The full length portrait of John A. Moffat, a former pupil of the Shingwauk, and now a student at St. John's College, Winnipeg, is an evidence in itself of what these homes for children are accomplishing. There is also a map folded in at the end of the report which shows how very widely extended the work now is, homes being either in active operation or in course of construction in three of our missionary dioceses, and covering a tract of country 1,500 miles in length, from east to west. We are not surprised that Mr. Wilson labors under some difficulty in raising sufficient funds for carrying on his greatly extended work. The Elkhorn School especially seems to be greatly in want of funds. The cost of maintenance for the year, according to the financial statement, was \$5,416, and of that amount government contributed only \$2,482, less than half. Canadian contributions amounted only to \$831, and English (including C. C. S. grant) to \$352, so that there remained the large deficit of \$1,701 on the Elkhorn account when the books were closed for the year. The Medicine Hat Home, in the Diocese of Qu'Appelle, is already a *fait accompli*, if one may judge by the engraving taken from a photograph, but the accounts show \$2,000 only as yet paid to the builder out of the \$4,000, the amount of the contract, and to meet this there is only \$345 left in the treasury. To those who may see and examine the report we would recommend special notice of page 35, just behind the map; it gives a list of twelve special wants, and the page may be detached and sent to the treasurer with name, address and remittance. We think that this work in which Mr. Wilson has been so long engaged ought to receive a more generous and hearty support on the part of our Church people. Mr. Wilson wishes us to say that he will gladly send a copy of the report gratis to any contributor, and for distribution they may be had at the rate of twelve copies for a dollar.

British and Foreign.

When Dr. Creighton is consecrated Bishop of Peterborough, the episcopal bench will be once more complete, and it will be found that Oxford supplies nineteen of its occupants, Cambridge thirteen, and Dublin two. Of the deans no fewer than seventeen are Oxford men, only nine are Cambridge, and three Dublin men.

Bishop Barry re-opened St. Stephen's, Southwark, recently. In his sermon he referred to the two persons whose memories are perpetuated in the adjoining institute and the re-decorated church. The architect, Mr. Rogers, restored the church in memory of his wife, and the late Mr. Morgan rebuilt the institute at a cost of over £2,000.

In the Wells Town Council, after Dean Plumtre's funeral; one of the aldermen, in seconding a vote of condolence to the Dean's family, declared "that the Dean's gifts to the town were by thousands, not by hundreds. He gave £1000 to the Theological College, £500 to the Blue School, £500 to this and £500 to that." He added that "he was afraid they would never get such a Dean again."

AUSTRALIA.—It is announced that the Rev. C. G. Barlow, vicar of St. James' pro-cathedral, Townsville, has been unanimously elected by the Synod of North Queensland to the bishopric vacated by the translation of Bishop Stanton to Newcastle. Mr. Barlow was only ordained priest in 1882.

The book of the present that will excite the interest of Churchmen is the late Dean Church's *Oxford Movement*, in which the principal phases of it are recorded from 1833 to 1845. It also contains character sketches of Newman, Keble, Hurrell, Froude, and other celebrities of those days.

Much excitement has been caused in Nationalist circles in Belfast by a letter from the Roman Catholic Bishop of Down and Connor, which practically excommunicates all members of the Catholic Church who support Mr. Parnell. Those who do so, the Bishop says, "have become the propagators of a public scandal, and have, by their own acts, placed themselves in the company of those to whom it is unlawful for priests to administer the Sacrament."

It is the opinion of many that the exhaustive argument of Bishop Huntington, in favour of a consolidated Protestantism on the basis of a historic episcopate, recently delivered before the Presbyterians, is opening the eyes and hearts of many to the truth. Now that they are breaking away from barren Calvinism, is the time to ply them with all the severest and subtlest arguments of love and reason. They are to be found in this remarkable pamphlet and it ought to be widely circulated.

The Archbishop of Canterbury has become President of the Palestine Exploration Fund, over which Society the late Archbishop of York presided from its foundation, in 1865, to his death.

Mission Notes.

AFRICA.—Lord Brassey, in the "Last Voyage of the Sunbeam," says: "At Sierra Leone the Church of England is strongly supported by the C.M.S. It has a large body of adherents (members we suppose), and is the See of a Bishop [the Rt. Rev. Dr. Crowther (coloured)]. It has a college, affiliated to Durham University, which has turned out coloured students of distinguished ability." Freetown, the capital, now has a population of 37,000, and the many churches in this city and other towns are nearly all self-supporting, and from them have gone missionaries to the Niger territory, Abbeokuta, Lagos and other places. Sierra Leone was one of the first districts in Western Africa to be occupied by missionaries. Many devoted men and women have laboured there, a large number of whom early fell victims to the exceedingly unhealthy climate, but others equally consecrated came forward to take their places, and the result of their labours and the example of their lives is now seen in this well-ordered Christian State, in the large number of communicants in the churches, and in the transformation of their characters, and in their intelligence and thrift.

SOUTH AFRICA.—The Rev. M. A. Maggs, missionary of St. John's, Bolotwa, in the diocese of Grahams-town, describes a confirmation, and the bright and hearty services held during the Bishop's visit, at which large numbers of friendly disposed heathen were present, and gives an account of several conversions. A Kaffir woman and two children were baptized, to the great comfort of her husband, who had long been a Christian. She is very earnest and devout, giving great satisfaction in her behaviour. A Basuto man, showing great faith in the Saviour, was also baptized with a little girl of 12 years of age, and was afterwards married to a Fingo girl of the mission. These people are eager for instruction, and undergo a lengthened course as catechumens before being admitted to Holy Baptism. But the intemperance and the superstitious and immoral customs of many are a great hindrance to the work. In August last the Rev. C. Clulee baptized twenty-three adult natives of the Moloto Mission, in the diocese of Pretoria, and also made nineteen "hearers" into catechumens. Rev. W. Bramley, of Swellendam, diocese of Capetown, writes that last year there were twenty adults of the coloured races baptized, and this year there are fifteen more, all of whom had been under a suitable course of instruction. He says, in spite of many drawbacks, the congregation keeps staunch and steady, though there are of course cases of falling into sin, which grieves the heart.

INDIA.—The Nazareth Mission among the Tinnevely shepherds is under the care of the Rev. A. Margoschis, and includes many villages arranged in pastorates, each being in charge of one or more native clergymen. That of Kadianodie embraces 20 congregations with 2,232 Christians. Their native clergyman is Rev. V. Abraham, who has under him eleven mission agents. The most important of his pastorates is Tentirupudy, inhabited chiefly by Brahmans whose servants are shepherds, seven families of whom embraced Christianity this year. After prov

excite the
Church's
bases of it
contains
Hurrell,
Nationalist
the Roman
which prac-
the Catholic
who do so,
gators of a
acts, placed
whom it is
rament."

exhaustive
r of a con-
a historic
e Presby-
many to
away from
n with all
love and
emarkable
ted.

me Presi-
ver which
ided from

age of the
Church of
C.M.S. It
e suppose),
Rev. Dr.
iliated to
t coloured
town, the
and the
owns are
have gone
bbookuta,
was one of
occupied
d women
hom early
y climate,
rd to take
rs and the
this well-
number of
the trans-
eir intelli-

missionary
Grahams-
right and
s visit, at
l heathen
veral con-
ren were
and, who
rnest and
behaviour.
e Saviour,
years of
ngo girl of
struction,
echumens
But the
immoral
the work-
l twenty-
n, in the
"hearers"
ellendam,
ear there
baptized,
of whom
struction.
congrega-
ere are of
ieves the

the Tinne-
Rev. A.
ranged in
ore native
0 congre-
e clergy-
m eleven
is pastor-
Brahmins
milies of
ter prov

ing them for a long time in the face of persecution, he brought them to the priest in charge of the Nazareth mission, and they all made a solemn promise in St. John's church, Nazareth, to remain steadfast in Christianity. They have all regularly attended church, and are being prepared for holy baptism. Two families of the wicked, persecuting shepherds of Manathy also have been added to the Church; their faith in the Gospel was proved by their abandoning caste. The 29th October was a joyful and memorable day at Kurukattur, when 303 souls entered the fold of Christ by Holy Baptism. They were admitted with great demonstrations of joy after due preparation and examination. Bishop Caldwell and the priest in charge, and seven other priests came, and the people went half way to meet them, in token of respect. The procession was led by the choir in full dress and carrying banners; the priests followed, and the bishop came last. Then the baptismal service was begun at a structure prepared over a stream and beautifully decorated, and the people went down into the water, one by one, and were baptized by pouring water over them. The bishop gave them advice and blessed them; then the Doxology was sung. Large crowds of both Christians and heathen assembled to witness this grand scene. Ninety-eight persons who missed the opportunity of being baptized on that day were baptized on Nov. 10 in the same place, by the Rev. A. Margoschis and by the Rev. A. B. Vickers.

BURMAH.—The Bishop of Rangoon has appointed Mr. Milner to the Toungoo missions, and Mr. Sullivan to Mandalay. An encouraging feature of the year's returns is addition to the church of about 200 Burmans. The Church's missions among the Buddhists have been the most successful of late years. The Rev. T. Rickard, of Poozoondoung, one day had 26 baptisms (Buddhists) at Myoungbin. The spectacle was striking; nearly the whole village came to witness their admission. At 7 a.m., 14 confirmed a few months previously received the Holy Communion. The Rev. J. E. Marks, D.D., of Rangoon, says more missionaries are urgently needed. He is likely to have three missions to look after in addition to the charge of St. John's College, with its 750 boys, of whom 350 are boarders.

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.

Was the Rev. John Wesley "Thrust Out" of the Church?

SIR.—The Rev. John Wesley, in his sermon on the laying the foundation of the new Chapel, City-Road, London, April 21, 1777, used the following language: "The Methodists (so termed) know their calling. They weighed the matter at first, and upon mature deliberation, determined to continue in the Church. Since that time they have not wanted temptations of every kind to alter their resolution. They have heard abundance said upon the subject, perhaps all that can be said. They have read the writings of the most eminent pleaders for separation, both in the last and present century. They have spent several days in a general conference upon this very question, 'is it expedient (supposing, not granting, that it is lawful) to separate from the established Church?' But still they could not see sufficient cause to depart from their first resolution. So that their fixed purpose is, let the clergy or laity use them well or ill, by the grace of God, to endure all things, to hold on their even course, and to continue in the Church, maugre men or devils, unless God permits them to be thrust out."

It has been so often asserted that the Methodists were "thrust out" of the Church, that it is generally accepted as a fact by the present generation of Methodists, without examination, and deemed a sufficient justification for their present separation. This "thrusting out" has been a fruitful topic for centennial sermons during the present month. We are not pointed, however, to any Act, resolution or Canon on the part of the Church, as such, by which this "thrust out" was effected.

The Salvation Army (so termed) holds to-day a relationship to the Methodists exactly analogous to that held by the Methodists toward the Church of England in the days of Wesley. Most of the Methodists had been brought up in the Church of England. The Salvation Army has been for the most part recruited from the Methodists. Mr. Wesley chose

England, Ireland, Scotland and part of America for his parish. Mr. Booth has taken the world under his special charge, and holds his officers responsible for the souls of all men. It has never been claimed that the Methodists "thrust out" the Salvation Army. Mr. Booth left the Methodists as leader of the Army. Under a "temptation," which if not to the rank and file appeared would be, in the future, beneficial to the Booth family. Mr. Wesley never was thrust out of the Church, in which he lived and died. His followers after his death did "leave the Church and set up for themselves under temptations" that he foresaw would be held out to them, and to which they yielded, notwithstanding all their protestations to the contrary.

When Mr. Booth left the Methodists he ignored not only them, but every other denomination as well, and this action requires no apology. When the Methodists left, they did not ignore the Church of England, that is, they did not argue that salvation was unattainable either for themselves, if they should stay in the Church, or for those they left behind. And hence the need of some justification for the apparently unjustifiable separation. And the "thrust out" serves the purpose, when left unexamined, perhaps better than any other.

In the same sermon which I have already quoted Mr. Wesley said: "Partly because of my unfashionable doctrine, I was excluded from one and another church, and at length shut out of all." I have gone carefully over Mr. Wesley's journals for 25 years, beginning at the last entry, Sunday, Oct. 24, 1790, which in itself must seem strange to those who believe that Mr. Wesley was "thrust out" of the Church of England: "I explained—to a numerous congregation in Spitalfield's church,—the whole armour of God." St. Paul's, Shadwell, was still more crowded in the afternoon, while I enforced that important truth, 'One thing is needful.'" I find in counting backwards to the 21st of April, 1777, when this remarkable sermon was preached, Mr. Wesley to have preached in 187 churches of the Church of England, and counting on backwards from 1777 to 1765, I find that during that time he had preached in 42 churches of the Church of England. Mr. Wesley had not for any great length of time been "shut out of all" the churches, for on Sunday, 23rd March, 1777, one month and two days only before this said sermon was preached, in which the complaint is made, occurs this entry: "I preached at St. Ewin's church." On Sun., Feb. 19th, 1783, occurs this entry: "I preached at St. Thomas' church in the afternoon, at St. Swithin's in the evening. The tide is now turned; so that I have more invitations to preach in churches than I can accept of." And again, Sun., 27th Jan., 1790: "I preached in St. Luke's, our parish church, in the afternoon, to a very numerous congregation, on 'The Spirit and the Bride say, come.' So are the tables turned, that I have now more invitations to preach in churches than I can accept of."

I shall conclude this epistle on the subject of the Methodists being "thrust out" of the Church of England with letter 827, without date, but 826 is dated Jan. 26th, 1790. To the Bishop of—

"MY LORD,—Several years ago, the Churchwardens of St. Bartholomew's informed Dr. Gibson, then Lord Bishop of London: 'My Lord, Mr. Bateman, our rector, invites Mr. Wesley very frequently to preach in his church.' The Bishop replied: . . . 'And what would you have me to do? I have no right to hinder him. Mr. Wesley is a clergyman regularly ordained, and under no ecclesiastical censure.'" WM. LOGAN.

Fenelon Falls, March 26th, 1891.

The Cottage Hospital for Springhill Mines.

SIR,—I gratefully acknowledge the receipt of the following subscriptions:

Miss Eliza Ritchie, \$10; Rev. Dysen Hague, for "St. Paul's Bed," \$100; a friend in Huron, \$2; Rev. F. Codd, \$1; Rev. C. Lutz, \$2.50; Mrs. Geo. Cox, \$5; Rev. W. S. Morris, offertory, \$25.50; blank, \$1; two priests of Toronto, \$2; Rev. S. Jones, Hansford, \$5; Rev. Robert Wilson, \$5; Lord Bishop of Algoma, \$5. Total \$165. Rev. Dr. F. Partridge, offertory at St. George's, Halifax, \$48; Rev. E. F. Wilson, \$5; Rev. Dr. C. J. S. Bethune, \$10; a friend in Yarmouth, \$5; Rev. Dr. I. Brock, \$5; blank, Toronto, \$1; Miss Sterns, \$5; two friends in Lunenburg, \$25; Rev. W. S. Covert, offertory at St. Paul's church, Grand Manan, \$7. Total, \$111. Amount already acknowledged, \$165. Full total, \$276. Amount required, \$3,000.

The sum of three thousand dollars is needed and I sincerely hope that Canadian Churchmen will send us that amount. If my brother clergymen would give only a week day service collection, the hospital could be erected and become a great blessing at once. One clergyman writes: "I send you \$5. If all who received your circular would do the same the Hospital would be a fact."

Two of our esteemed parish visitors were visiting one of the wounded lads last week, and found a man taking a hardened poultice off a terrible scalp wound, and then *scraping the wound with a jack-knife*. Both the ladies burst into tears at the disgusting sight. The cottage hospital and trained nursing will change that for a better and more merciful order of things.

W. CHAS. WILSON.

Springhill Mine, March 31st, 1891.

Notes and Queries.

SIR.—Please explain.—(1) What is the Paschal full moon. (2) Why the Paschal full moon and the actual full moon differ? G. M.

Ans.—(1) The Paschal full moon is that which occurs on or next after March 21st, at the season of the Jewish Passover, during which our blessed Lord was crucified. (2) The law regulating Easter (24 Geo. II., cap. 23, A. D. 1751) declares that when that full moon falls on a Sunday, that Sunday is not Easter day, but the next is; contrary to this, Easter Sunday of 1845 fell (correctly, though wrongly explained) on the day of the full moon next after 21st March. The reason of this discrepancy is partly because the legislators misunderstood the definitions of Easter in the rules adopted, thinking that it depended upon the full moon, whereas it depends on the fourteenth day of the moon—the full moon never happens before the fifteenth; and partly because they supposed the moon of the calendar to be the same as the moon of the heavens, which neither is nor was intended to be the case. The former was made to vary from the latter for convenience of calculation and to prevent Easter-day from falling on the day of the Jewish Passover. Thus it is the fourteenth day from the first of the new moon, inclusive, that is meant by the Paschal or calendar full moon. And the *Calendar Equinox* is always the 21st of March, though the real equinox varies from this somewhat, and the latter's relation to the moon would otherwise at certain times cause an error of a whole month in the determination of Easter. For an error in the tables makes the equinox to vibrate between 21st and 22nd instead of between 20th and 21st of March, which it actually does. (For further information consult the Prayer Book interleaved, by Campion and Beament).

SIR.—Name the earliest date, also the latest date, on which Easter can fall. Z.

Ans.—The earliest date on which Easter can fall is on March 22nd, and this only in case the moon is full on March 21st, when this date happens to fall on Saturday. This combination of circumstances is extremely rare; it occurred in 1390, 1761, and 1817, and will happen again in 1990, 2076, and 2144, while during the three following centuries it is not once "on the books" at this early date.

On the other hand, Easter never falls later than April 25th; this was the case in 1666, 1734, and 1886, and will only happen once in the next century—namely, in 1943.

SIR.—On what scale are clerical stipends based in Canada? E.

Ans.—There is no express scale, but the regulations generally imply that \$200 to \$300 should be provided for the maintenance of each person requiring support. A newly fledged deacon may be able to live on \$300 or less, but if he keeps a horse, that means as much more. When he marries—as most priests do—he needs another \$200 or \$300. When children appear, a parsonage is considered proper in addition to \$800 or \$900. After some years, as children grow up and become expensive, some dioceses provide an additional \$400 from the Commutation Fund—thus affording an average of \$200 or \$300 each for a family of five, including a horse and appurtenances, equal to \$1500 or \$1600.

Sunday School Lesson.

2nd Sunday after Easter. April 12th, 1891
THE FIRST LESSON. OLD TESTAMENT.

We naturally think of the New Testament as being far more valuable than the Old. It gives us a wider view, both of the nature of God, and of the way of salvation. The Old Testament has been compared to a closed hand, and the New Testament to the same hand opened. It is right that Christians should find in the Gospels, Epistles, &c., the chief part of their religious belief, and their highest motive to live a holy life. But no one can read the New Testament without meeting with constant reminders that the Old Testament

is also a part of God's Word, to be reverently and attentively studied by God's people. Whenever we read of "the Scriptures" in the New Testament, it is of course the Old Testament Scriptures that are meant, as the different writings which form the New Testament were not collected together till about A.D. 400. (See on "The New Testament Canon" in the "Teacher's Bible.") There are many such references in the New Testament, but the teacher should draw special attention to St. John v. 39; 2 Tim. iii. 14-17; St. Luke xvi. 31.

We might sum up the great object of these two divisions of God's revelation in this way:—Why was the Old Testament written? Because Jesus Christ was coming. Why was the New Testament written? Because Jesus Christ had come. Or, to speak more fully, the Old Testament tells how man was created, and through disobedience forfeited the blessings he enjoyed at the first. And then [very dimly at the beginning (Gen. iii. 15)], the promise of restoration to God's favour was given; and the promise became more and more clear as the time of redemption drew nigh (Mal. iii. 1; iv. 2.) It is a good thing to know all about the birth, the life, the teachings, the death, &c., of the Lord Jesus; and these we learn in the New Testament. But no one can rightly understand the *one* part of the Scriptures without knowing the other. The Old Testament may be called the alphabet of our religion—but if you would learn to read you must master the alphabet first of all.

Then think of all the holy men who served God faithfully before any part of the New Testament was written, (Moses, David, Ezra, Daniel, &c.) Are we to think that the Scriptures (which were so precious to them) are of no value to us, because we have now a clearer light to guide us? More than this, the Apostles of Christ, and others in the New Testament, were constant in the study of the Old Testament, and had only seen some few parts of the New Testament. Shall we neglect what they esteemed so highly?

But we must come back again to our chief reason for prizing the Old Testament. It gives us the history of God's people in the past; it puts before us holy examples; a great part of God's law, still binding on us, is contained in it. But—far more important than everything else—it tells us of our Lord Jesus Christ. And this is also the chief reason that the Old Testament is read in the services of the Church.

Family Reading.

Second Sunday after Easter.

FOOTSTEPS.

Suppose a traveller were walking along a steep, tiring mountain path. How refreshing it would be to him to look *upward* sometimes, wouldn't it? To fix his eyes on the glorious mountain-tops, that seem to touch the sky!

Yes, he would love to do that! But still it might be as well to remind him that there is something else to be thought of as well. That is, not only to look *up*, but to look *down* too.

And why? Because there is something to be seen right in front of him, which he might miss if he only looks up. And he wants that something to show him the way.

Do you guess what I mean? *Footsteps.*

Yes, the footsteps or footmarks of somebody who has gone that way before him. There is no greater help in following a difficult track than in stepping where somebody else has stepped before you, putting your foot just where he put his.

Well, I believe we have been rather like that traveller lately. We have been looking *up*, and dwelling on grand, glorious events. Jesus conquering death—there is no grander mountain-top than that in all the world's story!

But to-day our Collect and Epistle seem to bid us look *down*. Look down for what? To see some steps. And whose steps? Why, the steps of Jesus.

"Leaving us an example, that we should follow His steps."

How can I do that? you ask. I will show you. It is very simple.

There are some words in the Collect that help to make it plain—"Also daily endeavour ourselves to follow the blessed steps of His most holy life."

People sometimes think they may be like Jesus in great things. So they may; only the great things, as I said lately, happen seldom, perhaps two or three times in a life.

But that word "daily" can't apply only to great things. Daily life, or every-day life, is made up of a great many common, small things—things that happen over and over again, and are not at all wonderful or exciting.

You know pretty much what you will be doing this time to-morrow, and the day after, and the day after that. And so it will go on for weeks to come.

Well, do you know that looking for these steps will help you very much along this humdrum road, and make it even seem beautiful?

Yes, each day, and each hour of the day, you may look for one of Christ's steps. And when you see it, you will be able to plant your foot in it.

Follow where He went; tread where He trod.

Let us see how it can be done.

Take quite a common day. You wake in the morning, and it darts into your mind at once that you will put off getting up until the last possible minute—because you are so tired. But isn't there now, at this very early hour of the morning, a chance of seeing a footstep of Christ's?

"Rising up a great while before day," comes into your mind. Why did Jesus do that?

To have time for prayer—a long quiet time. And you don't like giving up *two minutes*. For if you dress with a rush, *just* to save being late, you can't give even that.

But this morning you think to yourself—"I will try to follow Christ." . . . Why, it isn't so bad after all when you are up, and the quiet minutes you get for prayer make your soul feel strong.

Next comes breakfast. Things are not quite to your liking—it's a cold morning, and you feel inclined to grumble. But to-day you look for Christ's step.

He had only homely, common food day after day, and had to wait long sometimes even for that. One day His disciples had to go and buy bread, it wasn't all ready and laid out, and he had to wait, weary and hungry, a long time.

"The disciple is not greater than his master!" Yet what comforts you have compared with His!

Next comes work—the day's work.

Beginning work in the fresh morning is always rather jolly; but going on with it, when you are not so fresh, and tea-time yet a long way off, is a different thing. In fact, work is apt to get tiresome and irksome.

But didn't Jesus know what work was?

Just at your age He was in the carpenter's shop at Nazareth. And there, sawing, and planing, and hammering went on all day long, and our Lord was in the midst of it all, taking his share of the work.

For in one place He is called "the Carpenter," not merely the carpenter's son, so He must have actually worked with tools Himself.

Do you think it was the sort of work He liked? Very likely he would far rather have been reading books and talking with learned people than using the chisel, saw, and plane in Joseph's workshop.

But all who work must be so glad Jesus worked. How close to you He seems; you can plainly see His footsteps, and the sight is ever so cheering and refreshing.

Then evening comes. This hour or two is your own, you have fairly earned it. Still you keep the footsteps in mind.

What did our Lord do in His leisure time? Think of Him sitting one day to rest by Jacob's well. That couldn't have been exactly a working time, could it? Yet when a woman, a stranger, came to draw water, what did the Lord do?

Did He say, "This time is my own, I want to rest?" Oh, no; He did His Father's work *when it came*, even in His leisure time.

Tired as He was, He spoke words of life to the stranger, words that seem to have pierced her heart.

You can read about it in the fourth chapter of St. John's Gospel.

So you, dear lad, won't think only of amusement in *your* leisure time. Look about, and see if there isn't a step of Christ's to be followed.

Perhaps there is an errand to be run, the garden to be tidied, a little reading aloud to mother, whose eyes are tired, all little trilling things.

But you do them because you want to tread in Christ's steps as nearly as you can, and each step makes you a little more like Him. And that is a beautiful and happy thought with which to lie down to rest.

The Art of Leaving.

When Mme. de Stael visited Weimar with the avowed intention of intellectually capturing the literary lions of the day—Goethe and Schiller—she made one fatal mistake; she stayed too long. Goethe wrote to Schiller: "Mme. de Stael is a bright person, but she ought to know when it is time to go."

The art of leaving is less understood by women than by men. The habits of business, the recognized fact that to a business man time is money, the throng and press and exactness of life, all tend to make men who live in cities the best possible example of the fine art of leaving quickly and neatly. A business man's social call is usually a model of good manners in this respect. When he has said what he has to say, and listened to what there is to hear, he takes his hat, says "Good-evening," and is out of your presence without giving any time or chance for the too-often tedious and embarrassing commonplaces of mutual invitations and promises to call again, which seem to be a kind of social formula with women. In striking contrast with this neat and skilful method of cutting short the parting word of an interview or call, is the too common social practice of visitors who, commencing to leave, seem temporarily to abandon their purpose, and then linger as though it was a kind of compliment to the visiting party to appear loath to part.

Who does not dread the visitor who starts, then thinks of something else to say; rises, and then thinks of another subject of conversation; nearly reaches the door, and most probably holding it open, is aroused to a degree of mental brilliancy that threatens his health and that of his host or hostess, by long detaining of both in the cold draught while he discourses? What a tax on the patience and politeness of the visitor, who vainly strives by assenting instantly to every proposition to end the interview and break the restraining bond of polite attention.

Every-Day Heroism.

It comes to very few of us to perform any great heroic deed, for lives, thank heaven, are in these days too delightfully prosaic to need Joans of Arc, Molly Starks, Grace Darlings or Florence Nightingales; but we can all meet the little jars and nagging worries that daily fret us with a cheerfulness and patience that, who knows, *maybe* remembered by the recording angel longer than if on the impulse of the moment we fling ourselves into tempestuous wave or leaping flame to save a life.

To women, especially, I think, is given to exercise this gentle courage in facing trial and disappointment and to help others to face it too; for it is oftener her task to keep the strength of another from falling than to summon fortitude for herself. It is so hard sometimes to conquer the gloom and sorrow that oppresses her own heart and smile and soothe away that which lies heavy on another's, but it is just here that heroism can be achieved, and it may be that the cheering word, the loving kiss given then, will live in cherished memory long, long years after the lips that gave it, trembling with hidden pain, have been stilled forever. Over a coffin I saw a man bend the other day and kiss the sweet face sleeping on the satin pillow, exclaiming:—

"In poverty and grief she never failed to have a kind and hopeful word for me. You know how poor, how squalidly poor, we were for years, and yet in all that time I never even saw her frown complainingly."

What a tribute! Had ever queen a nobler, or could there be a higher, to be sought by a wife?

The fa
Sarago
thing
memor

So c

so rea

kindly

Smooth

though

smile,

have t

against

from y

you wi

not, lo

hard a

Be a

can ev

lawless

called

its cru

soul.

own h

earth

air.

back si

that yo

of you

halt!

cry."

The Ai

In h

recentl

"Holy

the Ho

read t

matter

the B

really

increa

on wh

should

the Bi

was re

written

nearly

being

not be

would

books

and pu

a few

words

nothin

was w

ple rea

a poet

from a

and ex

them.

they n

thing

the stu

would

the bo

the in

give t

various

that th

St. Pe

books.

them

more t

the lib

were

Holy S

He sa

what I

tural cl

He ur

blood t

let the

said to

the me

was a

repay t

passag

The fame embalming the name of the Maid of Saragossa, or Cleopatra, is a cold and soulless thing compared to that tender, loyal woman's memory enshrined in the hearts of those she loved.

So check the little taunting speeches that spring so readily to your lips, and see how a merry, kindly one will clear the stormy atmosphere. Smooth out the frown upon your brow, born though it may be of discouragement and pain, and smile, though it be but faintly at first. If you have thrown yourself weeping and rebellious against a trouble that is shutting out the sunshine from your life, try the warming power of love, and you will find it melting away, and even if it does not, love will keep your own heart from freezing hard and fast.

Be a heroine and conquer the worst enemy you can ever have yourself. Lead a host of good resolutions against the foes crowding thick and lawless over that fair territory God gave you and called your soul. Conquer uncharitableness, with its cruel, piercing lances, that can rend and kill a soul. Drive out that secret sin which only your own heart knows, but which drags you back to earth when you fain would rise to breathe a purer air. You may be wounded in this strife, may fall back sick and desperate again and again, may find that you are losing the fond desire the very tendrils of your soul have wrapped themselves about, but halt! above the dust and blood of battle angels cry, "A heroine!"

The Archbishop of Canterbury on "How to Read the Bible."

In his address at the Regent street Polytechnic recently, Dr. Benson took as his text the words, "Holy men of God spake as they were moved by the Holy Spirit," and his subject was, "How to read the Bible." It was a much more difficult matter than they might think, he said, to read the Bible properly. He felt that if they knew really how to do so they would find the Scriptures increasingly interesting. He would therefore say on what principles and in what spirit the Bible should be read. The first hindrance to reading the Bible well was to regard it as a book. It was really a library. It was a collection of books written from dates extending from 1500 B. C. to nearly the close of the first century. It stopped being written when the need was completed, and not before. He wished to ask them if any of them would go to a shelf in a library on which were books written by all sorts and conditions of men, and pull down volume after volume in it, and read a few words in each, with the idea that each few words must do him good, even though he knew nothing of the conditions under which each book was written? But that was the way in which people read the Bible. They took a few words from a poet, and a few from a statesman, and a few from a historian, and a few from a philosopher, and expect this indiscriminate study beneficial to them. If they were to study this library properly they must get maps, pictures, histories, and everything else that would throw a ray of light upon the studies he was pursuing. In such a way he would get a thorough knowledge of the outside of the book, and that would help him to understand the inside. The Archbishop then proceeded to give the original Greek of his text, and certain various readings in ancient MSS., which showed that the emphatic word in this passage was "men." St. Peter laid stress on the humanity of these books. They were spoken by men. This gave them the strongest ground for criticism. The more they knew about the outward human skill of the library, the more they would realise that they were written by men who were moved by the Holy Spirit. St. Paul himself challenged criticism. He said, "I speak as unto wise men, judge ye what I say." They must learn to regard Scriptural characters as equally human with themselves. He urged them to clothe again with flesh and blood the men who wrote these pages, and then let them say, "Now such and such things were said to so and so in such circumstances; what is the meaning to me under my circumstances?" It was a double rule of three sum which would well repay the trouble. Let them not pick out a single passage and say, "Now that single passage is

spoken to me just as it stands." Let them see, first, what was the original intent of the passage, and then seek out its bearings on their own lives. Any other study would be mere superstition. The Archbishop concluded a most eloquent address by dwelling on the way in which the same spirit breathed through the pages of the Bible, and animated its varying writers.

The Anglican Communion.

The Anglican Communion embraces all Christians in full communion with the Church of England, viz:-

The Church of England, with its 38 bishops and 24,000 clergymen.

The Church of Ireland, with its 13 bishops and 1,807 clergymen.

The Episcopal Church in Scotland, with its 7 bishops and 266 clergymen.

The Protestant Episcopal Church in the United States, with its 61 bishops and 3,800 clergymen.

The Church of England in Canada, Newfoundland and West Indies, etc., with its 24 bishops and 1,300 clergymen.

The Church of England in Asia, with its 13 bishops and 713 clergymen.

The Church of England in Africa, with its 13 bishops and 350 clergymen.

The Church of England in Australia, with its 21 bishops and 269 clergymen.

Scattered, 9 bishops and 120 clergymen.

Bishops resigned, 27.

Say in round numbers 225 bishops and 30,000 other clergymen.

These different branches of the Anglican Communion are entirely agreed on the three essential points: The Faith, the Administration of the Sacraments and the three orders in the ministry.

An Agreeable Surprise.

Late explorers in Africa, plodding wearily through the Congo wilderness, found in the very heart of it a delightful surprise. "In the midst of an immense clearing they came upon a village bordered on all sides by large manioc fields," and acquaintance with its people, an intelligent, active tribe, afforded real pleasure.

On a very wide central avenue, "extending as far as the eye could reach," were their simple dwellings, face to face on either side, having in their rear extensive banana plantations, behind which were lines of oil palms and giant forest trees—the protecting wall shielding all this thriftiness—uprearing themselves in majestic height.

The inhabitants were Bengé people, having brownish complexion, and fine features indicative of intelligence and force. They were, too, cleanly, industrious and orderly. No little skill as wood carvers had they, and other helpful homely crafts were among their usual employments. That they must be successful hunters was shown in the deft fashioning of the curious implements used in the chase.

That these Bengé people have reached a higher standard of civilization than many other tribes about them goes without saying. "Among them fetichism, cannibalism, and coarse idolatry are unknown."

Rules for Business Men.

A contemporary gives the following as golden rules for business men:—

Select the kind of business that suits your natural inclinations and temperament.

Let your pledged word ever be sacred.

Whatever you do, do with all your might.

Sobriety. Use no description of intoxicating drinks.

Let hope predominate, but be not too visionary.

Do not scatter your powers.

Engage proper employees.

Advertise your business. Do not hide your light under a bushel.

Avoid extravagance, and always live within your income, if you can do so without absolute starvation.

Do not depend upon others.

The Superstition of Three.

There is much superstitious regard for the number three in the popular mind, and the third repetition of anything is generally looked upon as a crisis. Thus, an article may twice be lost and recovered, but the third time that it is lost it is gone for good. Twice a man may pass through some great danger in safety, but the third time he loses his life. If, however, the mystic third can be successfully passed, all is well. Three was called by Pythagoras the perfect number, and we frequently find its use symbolical of deity; thus, we might mention the trident of Neptune, the three-forked lightning of Jove, and three-headed dog of Pluto. In mythology, also, we find three Fates, three Furies and three Graces; and coming nearer to our own times, Shakespeare introduces his three witches.

Mother's Good-Night.

Mamma loosens the baby's frock,
And takes off each little shoe and sock;
She softly brushes the golden hair
And pats the shoulders, dimpled and bare.
She puts on the night gown, white and long,
Humming the while an evening song:
"Daylight is over,
Playtime is closing;
Even the clover
Is nodding and dosing.
Baby's bed shall be soft and white,
Dear little boy, good-night! good-night!"

Mamma kisses the little pink feet,
And the tiny hands so dimpled and sweet,
The rosy cheeks and the forehead white,
And the lips that prattle from morn till night;
With a last fond kiss for the golden crown:
Gently and softly she lays him down,
And in the hush that twilight brings
She stands by her darling's bed and sings:
"Over the billow
Soft winds are sighing
Round baby's pillow
Bright dreams are flying;
Here comes a pretty one sure to alight!
Dear little boy, good-night! good-night!"
—*Courier-Journal.*

Courtship in Holland.

In certain parts of Holland, when a young man thinks he has found his affinity, it is customary for him to ask for a match to light his cigar at the door of the beloved one's house. This little subterfuge is intended to arouse the parents of the girl to the fact that something is in the wind.

If a second call with a similar object is made soon after, no doubt is left of the young man's intentions, and the parents proceed to investigate the young man's character and antecedents, with a view of ascertaining his eligibility as a member of the family. When he calls a third time, always for a match to light his cigar, they are prepared to give him an answer.

If his suit is regarded with favour, he is politely requested to step inside for the first time, and is served with a light. If he is not accepted, he is refused a light, and the door is shut in his face without further ceremony. But, having prepared for this contingency, the downcast suitor will, in all probability, light his weed with a match from his own box, and walk away musing on the transitory nature of all earthly things. When the accepted suitor is invited to enter the house, he, as a matter of course, informs the parents which of their daughters has captivated his fancy.

When this is settled the young man steps forward and they join hands. While the engagement is by no means a settled fact, yet it is stated as a truth that when, on the occasion of the young man's third visit, his innamorata has offered him a second cigar, which he had smoked in their house, the engagement has never been cancelled.

—At least, life is not very long. A few more smiles, a few more tears, some pleasures, much pain, sunshine and songs, clouds and darkness, hasty greetings, abrupt farewells—then our little play will close, and injurer and injured will pass away. Is it worth while to hate each other?

He's a Brick.

Very few of the thousands who use the slang term, "He's a brick," know its origin or its primitive significance, according to which it is a grand thing to say of a man, "He's a brick." The word used in its original intent implies all that is brave, patriotic and loyal. Plutarch, in his life of Agesilaus, king of Sparta, gives us the meaning of the quaint and familiar expression. On a certain occasion an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame—knew that, though nominally only king of Sparta, he was ruler of Greece—and he had looked to see massive walls rearing aloft their embattled towers for the defence of the city, but found nothing of the kind. He marvelled much at this, and spoke it to the king. "Sire," said he, "I have visited most of the principal towns, and I find no walls reared for defence. Why is this?" "Indeed, Sir Ambassador," replied Agesilaus, "thou canst not have looked carefully. Come with me to-morrow morning and I will show you the walls of Sparta." Accordingly, on the following morning, the king led his guest out upon the plain, where his army was drawn up in full array, and pointing proudly to the patriot host, he said: "There thou beholdest the walls of Sparta—10,000 men, and every man a brick."

Looking after One Soul.

The Rev. Dr. Rainsford, of St. George's, New York, not long ago had printed the following extract from "Daniel Quorum," and sent a copy to each member of St. George's Chapter:

"He first findeth his own brother Simon. Now I am sure that 'tis a good plan to go looking after one soul. Every soul in the world belongs to our Lord. He made 'em every one and He bought 'em every one with His precious blood. They're His every way; and the devil is a thief. I've very often thought what a poor master the devil's servants have got. Why, when he came up to tempt our Mother Eve in Paradise he hadn't got any bit o' a little thing for to bribe her with, and all he could do was to steal her Master's apples. He hasn't got anything of his own. . . . Andrew didn't say, 'I'll try to do all the good I can,' and then do nothing, because he couldn't find anything to do; but he says, 'There's Simon, I'll go and catch him.' That's the way; pick out one soul, and set your heart 'pon it; begin to pray for that one, and go on 'tryin' till you've got it, and then try for another. We might do a good deal of good in the world if we didn't try to do so much. I've heard folk a singin', and meanin' it too,

Were the whole realm of nature mine,
That were a present far too small."

An' because realm o' nature wasn't theirs, they did'n't give anything at all."

Faithfulness.

At the Greyfriars' churchyard, in Edinburgh, Scotland, there stands a beautiful monument erected in memory of a dog. The statue of the dog on top of it cost over two thousand dollars; and this is the story: A poor man died and was buried there. He was followed to his grave by his dog. When the other mourners went home the dog remained and lay down on his master's grave. The sexton drove him away, because dogs were not allowed there. Next morning the sexton found him on the grave again, and again drove him off. The second morning he found him on the grave again, and again drove him off. The third morning was a very cold one, and the sexton found the dog again lying on his master's grave, shivering with the cold. His heart relented; he fed the dog. Presently the lord mayor of the city heard about it and sent the dog a collar, and a man that kept a restaurant near by fed him every day. I don't know what provision they made for kennel, but during ten or twelve years, until he died, he made his home in that grave yard, and much of the time lay on his master's grave; and now they have built that beautiful monument to tell future ages of the fidelity of that poor man's dog.

The Longest Day.

It is quite important when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas Day is less than three hours in length!

At Stockholm, Sweden, it is eighteen and a half hours in length!

At Spitzbergen, the longest day is three and a half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and a half hours.

At Hamburg, in Germany, and Dantzic in Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from May twenty-first to July twenty-second, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June twenty-first brings a day nearly twenty-two hours long, and Christmas, one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal it is sixteen.

Sermon to Young Men.

The Bishop of London preached at St. Paul's cathedral, specially devoting his remarks to young men. Youth, he said, was an age of conflict. It was the time at which all that was done and all that was thought of presented itself in the form of a battle—a battle to be fought and a battle to be won. It was a time at which ambition was strong, and there was a desire to conquer in the way onward through the world. It was a time when principles were formed, when there was growing up within the soul that which would guide the future course, the purpose of the whole life. Before the young man at his entrance into life lay the choice between what was generous and what was mean, between what was noble and what was contemptible, the choice between living the higher life or the lower. A battle was before him, and if he would win it he had first to learn that he must be ashamed of everything that was mean and nasty, of everything that was contemptible in the sight of his own conscience. He had to learn to be ashamed of lowering his conduct as a man. He had to learn the beauty and glory of living for others. And he had to learn the lesson that St. Paul taught Timothy and practiced himself—to "flee youthful lusts," to flee all temptations of the appetite—all the attractions presented by the bodily nature. Only by the working of the grace of the Lord Jesus Christ would he be enabled to come triumphant out of the conflict, and make a sincere and generous offering to God, whose love never had failed, and never through all eternity would fail, to hold him fast.

Hints to Housekeepers.

A SEA-BATH IN WINTER.—People who are fond of sea-bathing in summer should know that in winter a most effective and yet simple substitute for sea water is a cup of rock salt dissolved in warm water and added to the bath. A warm salt bath of this kind is the most refreshing tonic for an exhausted body. But don't go out of doors after taking it. Just before going to bed is the right time.

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.

A CURE FOR POISON-IVY. It is a good thing to know in summer when in the country that a splendid and almost sure cure for poison ivy consists of wood-lye. Tie wood ashes in a bag and boil a few moments. Dilute so that it will not be too harsh, yet leave it quite strong. Paint with it the afflicted parts, and in ten minutes wash off with soft tepid water, and anoint with vaseline. Repeat two or three times, or till a cure is effected.

THE BEST PROTECTION.—As a protection from the results of colds, sprains, bruises, burns, scalds, sore throat, and all painful diseases, Hagyard's Yellow Oil holds first place. Its efficiency has been proved thousands of times. It should be found in every household.

THREE REMEDIES FOR CHILBLAINS.—The modern remedies for chilblains are legion—more almost than the sufferers there from. Three of the best are: raw onions sliced and bound upon the sore spots; oil of peppermint well rubbed in; and thirdly, tincture of iodine, applied with a feather or camel's-hair brush.

WHAT WILL PREVENT BUNIONS.—Easy shoes with wide soles and low heels will be found the most effectual preventive of bunions on the feet. Where they exist, they can be palliated by spreading thickly with cold cream or some healing salve, upon going to bed. A round piece of court plaster over the unguent will keep it in place and save soiling the bed-clothes.

MISERY VS. COMFORT.—Misery is one result of biliousness or liver complaint. Comfort is the first result of using Burdock Blood Bitters as a remedy. Cure is the final result always obtained. We back this with the strongest proof by testimonials from reliable Canadian people.

TREATING A DIPHTHERIA PATIENT.—Diphtheria is the most dreaded form of sore throat. It is a constitutional disease, a form of blood poisoning, but the symptoms usually begin in the throat. The whole surface is inflamed and swollen, and here and there either on the tonsils, the soft palate, or the surrounding tissues, are patches of membrane, either gray, yellowish or white. There is difficulty in swallowing; the patient is feverish and very much exhausted. The doctor should be sent for at once and every direction that he gives carefully followed. The throat is usually washed constantly with some disinfectant solution, applied by means of a long-handled brush, or a little mop made of cotton fastened on a small stick. It is very hard to be obliged to make the sick person submit to this treatment, but the only hope is in carrying it out faithfully. The diet must be the most nutritious that can be obtained. Beef juice squeezed from raw meat and mixed with cream, raw eggs beaten light with a little water, milk and white of egg shaken together, milk and brandy or whiskey, oyster broth made with milk with the oysters finely chopped in it. When the patient cannot swallow, peptonized milk and beef juice mixed with pancreatine and given by means of enemata.

SHOULD BE LOOSENED.—A cough should be loosened at once and all irritation allayed. To do this nothing excels Hagyard's Pectoral Balsam. Obstinate coughs yield at once to its expectorant, soothing and healing properties, which loosen phlegm and allay irritation.

HOW TO STOP NOSE BLEEDING.—Continued and obstinate nose bleeding has been at times very hard to stop, and a simple and effective remedy will no doubt prove welcome to those who live in the country or at a distance from medical attendance. Several severe cases of nose bleed have occurred at the Hospital of the University of Pennsylvania, and, after trying every expedient without success, Dr. D. H. Agnew as a last resort, tried ham fat. Two large cylinders of bacon were forced well up into the nostrils, resulting in almost immediate relief and an entire cessation of the hemorrhage. This easy remedy should be remembered by those who are subject to frequently recurring attacks of nose bleed.

As you
His cru
laid in
hollowe
closed v
Jews se
and hav
diars to
the gos
glorious
On the
now cal
some of
came,
the tom
behold,
stone ro
was gon
St. M
of the l
his face
raiment
stone av
such ter
man gu
came as
the Le
buried,
by His
that we
from th
The l
Mary M
the stor
sepulch
and hu
John, s
(the Je
the sep
they ha
Whi
the oth
and the
ing an
But the

A pr
and the
fect dig
without
those d
stomach

Dr. F
says:
"Mar
fect dig
Dr. V
says:
"It p
acid sto
Dr. F
says:
"It a
gestion.
Descr
Rumford

CAUT
ford's"
are spu

Children's Department.

Easter.

BY BARBARA YECHTON.

As you know, dear children, after His crucifixion and death our Lord was laid in a sepulchre or tomb which was hollowed out of a rock. This tomb was closed with a great stone, which the Jews sealed, to make it more secure, and having set a guard of Roman soldiers to watch it, they went away. In the gospel for Easter Day we read the glorious end of the marvellous story. On the first day of the week, which we now call Sunday, Mary Magdalene and some others who loved the Saviour, came, very early in the morning, to the tomb where He had been laid, and, behold, the seal was broken, the big stone rolled away and the body of Jesus was gone!

St. Matthew tells us that "the angel of the Lord descended from heaven, his face shining like lightning, his raiment white as snow," and rolled the stone away. This shining vision struck such terror into the hearts of the Roman guard that they shook and became as dead men, and Jesus Christ the Lord, who had died and been buried, rose again and went forth, and by His resurrection, children, we know that we, too, who love Him, shall rise from the dead unto everlasting life.

The Lord had left the tomb before Mary Magdalene reached it, and, seeing the stone rolled from the mouth of the sepulchre, she was filled with fears, and hurrying away to Simon Peter and John, she declared to them: "They (the Jews) have taken the Lord out of the sepulchre and we know not where they have laid Him."

While Mary Magdalene was gone the other women went into the tomb, and they were much frightened by seeing an angel in shining garments. But the angel said unto them: "Fear

not ye. Ye seek Jesus of Nazareth which was crucified. Why seek ye the living among the dead? He is not here, but is risen. Behold the place where they laid Him. Remember how He spake unto you when He was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' Go, quickly, and tell His disciples that He is risen from the dead, and, behold He goeth into Galilee, there shall ye see Him—lo, I have told you." Those who heard these words were so filled with fear and joy that they fled from the tomb to tell the disciples.

When St. Peter and St. John heard Mary Magdalene's story they started for the sepulchre. They ran together, but St. John, being the younger, reached the spot first, "and looking in, saw the linen clothes lying, yet went he not in." St. Peter quickly followed, and going into the tomb he, too, saw the linen clothes lying there, and the napkin that had been about the Lord's head was folded and lay "in a place by itself." Then St. John also went in, and we are told that "he saw and believed" that his Lord had, indeed, risen from the dead,

Jesus had, many times, told His disciples of His death and resurrection, but, until now, none of them had understood the meaning of His words. After this we read that "the disciples went away again unto their own home."

Easter Day, dear children, is the Feast we hold in commemoration of the day on which our blessed Lord rose from the dead, and sealed the redemption of the world. Always remember, and be very thankful, boys and girls, that this wonderful Lord is your Lord, your Master and your Redeemer, who loves you and who ever liveth to make intercession for you.—Churchman.

A Cold in the Head

is the beginning of Catarrh, and Catarrh often lays the foundation for consumption. The last disease may be avoided by curing the first two, either of which yields at once to Clark's Catarrh Cure, price 50 cents. It clears the head, restores the sense of smell, and drives away that dull headache which all experience who have Catarrh in any form. One package of Clark's Catarrh Cure will work wonders. If the druggist has not got it, send price direct to Clark's Chemical Co., Toronto, or New York, and the package will be sent by return mail.

Don't Worry.

If you want a good appetite, don't worry. If you want a healthy body, don't worry. If you want things to go right in your homes or your business, don't worry. Nervousness is the bane of the race. It is not confined to the women, by any means, but extends to the men as well. What good does fretting do? It only increases with indulgence, like anger, or appetite, or love, or any other human impulse. It deranges one's temper, excites unpleasant feelings towards everybody, and confuses the mind. It affects the whole person, unfits one for the proper completion of the work whose trifling interruption or disturbance started the fretful fit. Suppose these things go wrong to-day, the to-morrows are coming in which to try again, and the thing is not worth clouding your own spirit and those around you, injuring yourself and them physically for such a trifle. Strive to cultivate a spirit of patience,

— BOYS' CLOTHING —

AT

THE GOLDEN LION.



Boys' Serge Suits,
Boys' Jersey Suits,
Boys' Velvet Suits.

SAILOR, MAN-O'-WAR OR KILTED SKIRT STYLES

BEGINNING AT ONE DOLLAR.

Cheapest and Most Serviceable Clothing in Toronto.

Boys' Sailor Hats, Boys' Middy Hats, Boys' Knockabout and Hard Felt Hats.

R. WALKER & SONS,

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



TENDERS.

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

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

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

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

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

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

L. VANKOUGHNET,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs,
Ottawa, March, 1891.

remembered by succeeding generations. If anything of this sort is to be accomplished, we must get about it at once. It is not necessary that we should live long in order to do a work that will be a blessing to the world; but it is necessary that we should be earnest, active, diligent workers in our day.

Life Everlasting.

A dear mother lay dying. For years past that hoary head had been the crowning glory of home. In all the affairs of family life her advice had been deemed precious, for had she not sought the wisdom that cometh down from above, and the confidence reposed in her judgment was but the evidence of the guiding hand. Through the trying period of young maternity, as through the riper years of motherhood, and when at length others now matured had assumed the burdens it

Indigestion

HORSFORD'S ACID PHOSPHATE,

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

Dr. E. J. WILLIAMSON, St. Louis, Mo., says:

"Marked beneficial results in imperfect digestion."

Dr. W. W. SCOFIELD, Dalton, Mass., says:

"It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says:

"It acts beneficially in obstinate indigestion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

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

had been hers to carry, and age had silvered the locks and diminished the physical vitality, her trust in the dear Redeemer had deepened and strengthened until with the apostle, in cheerful assurance, she could say, "I know in whom I have believed." Never had she appeared more beautiful than while waiting for the summons to come up higher. Her children to the fourth generation had gathered around the bedside. The tenderness and love shown there were but the ripened fruit of her own planting in the years gone by. Grandmother was loved because mother had first been the all in all. As the last words were spoken to each in turn, in the realization that the parting would be for a little while only, one surprised at such calmness in the very face of the King of Terrors, exclaimed: "Why, this is not like death!" "Death!" said the departing saint, as a new light appeared to gleam in the dying eyes and a momentary strength was imparted, "death! why this is life everlasting!" In a few moments the spirit had returned to God who gave it—the reality of the Christian hope, the comfort of a child-like trust in Him who has promised us all things, both for this life and that to come!

"Jesus, thou Prince of Life,
Thy chosen cannot die:
Like Thee they conquer in the strife,
To reign with Thee on high!"

The Gentleman.

It is almost a definition of a gentleman that he is one who never inflicts pain. The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast—all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He is tender towards the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults; he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned on philosophic principles; he submits to pain because it is inevitable, and bereavement because it is irreparable, and to death because it is his destiny.

—A Scotch minister told a woman who was in the habit of falling asleep under his preaching to take a little snuff at the time. She advised him to put a little snuff into his sermons.

—A killed Highlander was in the habit of walking to the nearest town, six miles off, for his provisions. Having on one occasion purchased some matches, he found on his return home that they were useless. On his next visit to the town he took them back and complained to the grocer's assistant that they would not light. The latter, taking one, drew it in the American fashion across his nether garments and the match caught fire. But this demonstration, instead of satisfying the Highlander, angered him the more. "And what," he cried, "is going to travel twelve miles to light the matches on your breeks?"

Be True to Your Own Church.

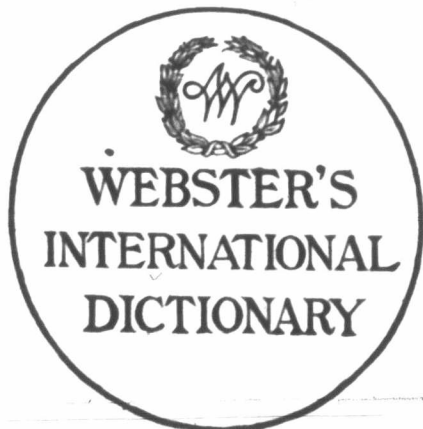
Don't run down either its pastor or its members; either its doctrines or its policy; either its ordinances or its usages. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are effected to the extent of your influence by what you say and do; that people who have faith in you will look upon it largely according to your representation; that you have promised to advance its interests; and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship.

Clark's Lightning

Liniment will relieve the painful torture of Rheumatism in the joints or muscles. It should be well rubbed in with the hand, and the part covered with a piece of flannel. The pain will cease with the first application, and its continued use will effect a marvelous cure. This remedy needs but a trial to convince the most sceptical that it is a wonderful preparation. Sold by all druggists; price fifty cents. Clark Chemical Co., Toronto, New York.

—The streams of religion run deeper or shallower as the banks of the Sabbath are kept up or neglected.

THE NEW WEBSTER
JUST PUBLISHED—ENTIRELY NEW.



A GRAND INVESTMENT for the Family, the School, or the Library. Revision has been in progress for over 10 Years. More than 100 editorial laborers employed. \$300,000 expended before first copy was printed. Critical examination invited. **Get the Best.** Sold by all Booksellers. Illustrated pamphlet free. **G. & C. MERRIAM & CO., Publishers,** Springfield, Mass., U. S. A.

Caution!—There have recently been issued several cheap reprints of the 1847 edition of Webster's Unabridged Dictionary, an edition long since superannuated. These books are given various names,—“Webster's Unabridged,” “The Great Webster's Dictionary,” “Webster's Big Dictionary,” “Webster's Encyclopedic Dictionary,” etc., etc. Many announcements concerning them are very misleading, as the body of each, from A to Z, is 44 years old, and printed from cheap plates made by photographing the old pages.

House Cleaning Time

To Lighten the Labour of House-Cleaning, use **Sunlight Soap.**

FOR restoring painted walls, doors, etc., to their original freshness, or for removing dirt and grease from any and every place, no soap in the world can equal the “Sunlight.”

AND while it is such a grand cleanser, it cannot injure the most tender skin. Use it; you'll like it.

PULL GOVERNMENT DEPOSIT.
POPULAR, VIGOROUS,
PROGRESSIVE.

North American
Life Assurance Co.

HEAD OFFICE, TORONTO, ONT.

PRESIDENT
HON. ALEX. MAC'KENZIE, M. P.
(Ex-Prime Minister of Canada.)
VICE-PRESIDENTS
JOHN L. BLAIR, Esq.,
HON. G. W. ALLAN

THE COMPOUND INVESTMENT PLAN

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

BELLS! BELLS!
PEALS & CHIMES
FOR CHURCHES.



School Bells.
Clock Tower Bells.
Fire Bells.
House Bells.
Hand Bells.
Catalogues & Estimates Free.
JOHN TAYLOR & CO. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs.
JOHN TAYLOR & CO.,
Loughborough, Leicestershire, England.

Please Don't Forget It.

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

The Great CHURCH LIGHT

Frank's Patent Reflectors for Gas, Oil, or Electric give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.
I. P. FRANK, 551 Pearl St., N. Y.

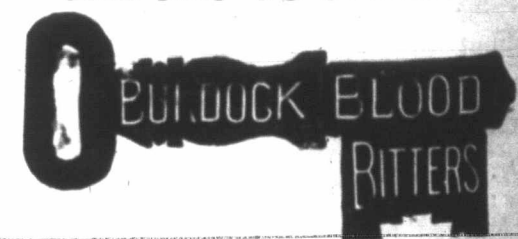
THE NAPANEE PAPER COY

NAPANEE, Ontario.
Manufacturers of Nos. 2 and 3
White, Colored & Toned Printing Papers
News and Colored Papers a Specialty.
Western Agency - - 112 Bay St., Toronto
GEO. E. CHALLES, Agent.
The CANADIAN CHURCHMAN is printed on our paper.



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

THE KEY TO HEALTH.



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

For Sale by all Dealers.
T. MILBURN & CO., Proprietors, Toronto.

Established Over 40 Years.

THE E. B. EDDY CO.

WASH
BOARDS

ARE
THE
BEST
IN
THE
WORLD.

ARE the Largest Manufacturers
of

Hollow
Woodenware

Their Pails
and Tubs

HAVE won an Envidable Reputa-
tion throughout the whole
country and are

ALWAYS RELIABLE.

DON'T allow your dealer to persuade you to
take some other make which he calls "just
as good." Insist on having EDDY'S.

Heintzman & Co's. SQUARE & UPRIGHT PIANOS

ALL STYLES.

Send for Illustrated Catalogue.

117 King Street West, - - - TORONTO.

CONFEDERATION LIFE.

ORGANIZED 1871. HEAD OFFICE, TORONTO.

REMEMBER, AFTER THREE YEARS

POLICIES ARE INCONTESTABLE!

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

THE NEW ANNUITY ENDOWMENT POLICY

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

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

Hebrew Taught by Correspondence.

The Rev. M. M. Goldberg, of Oil Springs, Ont.,
is prepared to help any who desire to learn He-
brew, elementary or progressive. The lessons
are simple, and with every possible avoidance
of technicality. Terms moderate.

PROF. J. F. DAVIS

HIS
DANCES
BRONCO
JERSEY
RIPPLE
WALTZ
MINUET.

HIS
BOOK
THE
MODERN
DANCE
TUTOR 40c

ACADEMY
OF
DANCING
102
WILTON AVE
TORONTO.

HAS TAUGHT 16,000 PUPILS

HIS
MUSIC
BRONCO 35c
JERSEY 35c
RIPPLE 35c
WALTZ
MINUET 60c
WALTZ 40c
WALTZ 35c
PIT A PAT
SCHOTTISCHE 40c
LANCERS 50c
POLKA 50c
TO
PUPILS
25c

JAMES PAPE

FLORIST:

Greenhouses 1—Carlav Avenue, King street East.
Plants for Table Decoration always in stock
Bouquets for Weddings and Floral Decor-
ations for Funerals a Specialty.
TELEPHONE 1461. 78 YONGE ST., Toronto.



GRANITE & MARBLE
MONUMENTS.
TABLETS.
MA. SOLEUMS & c
F. B. GULLETT SCULPTOR
100 CHURCH ST. TORONTO

DR. LOW'S WORM SYRUP

DESTROYS AND REMOVES WORMS
OF ALL KINDS IN CHILDREN OR
ADULTS SWEET AS SYRUP AND
CANNOT HARM THE MOST
DELICATE CHILD

DOMINION LINE.

ROYAL MAIL STEAMSHIPS.

Now in Force, Special Reduced Winter Rates.

LIVERPOOL SERVICE.

Sailing Dates.

From
Portland. From
Halifax.
"Vancouver" Thur. Mar. 26 Sat., Mar. 28
"Sarnia" Thur. Apl. 9 Sat., Apl. 11
"Oregon" Thur. Apl. 23 Sat., Apl. 25

BRISTOL SERVICE.

"Dominion" From Portland.
About Apl. 4
No passengers carried to Bristol.

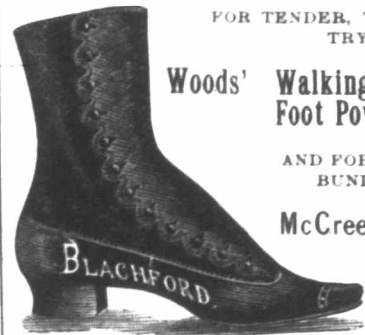
RATES OF PASSAGE.

Cabin from Portland or Halifax to Liverpool
\$40, \$50, and \$60. Return, \$80, \$90 and \$110
Intermediate \$25. Steerage, \$20.

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

WALKING MADE EASY.

FOR TENDER, TIRED FEET
TRY



Woods' Walking Made Easy
Foot Powders.

AND FOR CORNS AND
BUNIONS TRY

McCreeley's

Corn Solvent.
Sure Cure in
Eight Hours.

AND LAST BUT NOT LEAST, WEAR

H. & C. BLACHFORD'S

FOOT-FITTING BOOTS AND SHOES.

TO BE HAD ONLY AT

87 AND 89 KING STREET E., TORONTO



Our Communion Wine

"ST. AUGUSTINE,"

Registered.

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

J. S. HAMILTON & CO.,

BRANTFORD.

Sole Agents for Canada.

LABATT'S

NEW BRAND

Ale! Ale!! Ale!!!

We have on hand and fully matured a large
supply of

LABATT'S EXTRA STOCK ALE

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

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

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

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

JAMES GOOD & CO.,

SOLE AGENTS,

TORONTO

Ask for Labatt's Extra Stock.

SILK S. S.

Decorated in Colors and
Pure Gold; silk trim-
mings and Brass mount-
ings. Send for Illustra-
ted Hand-Book.

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

BANNERS

SWORN TESTIMONY



Virtues of St. Leon.

Was five years troubled
with

Rheumatism and Gout

Used many remedies.
Failed to get relief until
I began using

St. Leon Mineral Water

Found it an excellent
remedy. Gave me entire
satisfaction. I freely ad-
vise others to try it.

L. A. BOISVERT,
P.L.V.A., Quebec.
Sworn before me, Owen
Murphy, M.P., J. P.

St. Leon Mineral Water Co., Ltd.,

TORONTO.

Branch Office—Tidy's Flower Depot, 164 Yonge
Street.

DONALD KENNEDY

Of Roxbury, Mass., says

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

ALL OF THE

Alden Book

Publications

Kept for Sale at the Office of the

Canadian Churchman

32 Adelaide Street East,
TORONTO.

TORONTO STEAM LAUNDRY

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

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

BURDOCK PILLS

SUGAR COATED

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

TRINITY COLLEGE SCHOOL,
PORT HOPE.

TRINITY TERM

Will begin on Thursday, April 16th.

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

THE - BISHOP - STRACHAN - SCHOOL
FOR YOUNG LADIES.

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

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

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

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

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

Annual Fee for Boarders, inclusive of Tuition, \$204 to \$252. Music and Paintings the only extras.

To the Clergy, two-thirds of these rates are charged.

Five per cent. off is allowed for a full year's payment in advance.

The School re-opens on Wednesday, Sept. 9th. Apply for admission and information to

MISS GRIER, Lady Principal,
WYKEHAM HALL, TORONTO.

Helmuth College



Rev. E. N. ENGLISH, M. A.,
PRINCIPAL.

— ONE OF THE —
Most Complete Institutions in America

FOR THE
EDUCATION OF YOUNG LADIES.

CIRCULARS ON APPLICATION.
London, Ont., Canada.

MENEELY BELL COMPANY.
The Finest Grade of Church Bells.

Greatest Experience. Largest Trade.
Illustrated Catalogues mailed Free.

Clinton H. Meneely, Bell Co., Troy, N. Y.

REMOVAL.

HOUSEKEEPERS' EMPORIUM

Has Removed from 90 Yonge St.

TO

8 and 10 Adelaide Street West

HARRY A. COLLINS,

8 and 10 Adelaide St. W., Toronto.

R. FLACK Groceries and Provisions

Canned Goods in Great Variety.

CROSSE & BLACKWELLS'
JAMS, JELLIES Etc.

466 GERRARD ST. EAST, TORONTO.

W. H. Stone,

The Undertaker.

All Funerals Conducted Personally.

No. 349 Yonge St., TORONTO

Telephone No. 932.

HEREWARD SPENCER & CO.

TEA MERCHANTS.

634 King St. West, Toronto.

PURE INDIAN TEAS

40c, 50c and 60c per lb.

SOLE AGENTS FOR THE CELEBRATED

KHANGANI BRAND OF CEYLON TEAS

50c. and 60c. per lb.

JAMOMA, AN EXCELLENT COFFEE

40c. per lb.

BARKER & SPENCE'S
SHORTHAND

BUSINESS SCHOOL,

133 KING ST. EAST.

TORONTO.

Over "Army and Navy."

Thos. Mowbray,
ARCHITECTURAL SCULPTOR
In Stone and Wood.



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

YONGE ST. ARCADE, TORONTO.

The New Music Palace,

453, 455, 457, 459, 461, 463

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

OLIVER DITSON COMPANY,

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

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

Correspond Freely for Lists, Information or Musical Advice.

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

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

Song Collections. Song Classics, Vol. 1, \$1. 50 songs. Choice Sacred Solos, \$1.34 songs.

Piano Collections. Popular Piano Collection, \$1.27 pieces. Popular Dance Collection, \$1. 66 pieces.

Mailed post-paid on receipt of above prices.

OLIVER DITSON CO.,
BOSTON.

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

WELLINGTON STOTT,

MAKER OF

Office, Easy and Reclining **CHAIRS,**

PARLOR SUITS

Odd Pieces a Specialty. Call and Inspect New Spring Stock at

170 KING STREET WEST.

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

Dental Preservation a Specialty.

394 YONGE STREET,
TORONTO.

JONES & WILLIS,
Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET,
(Opposite the British Museum)
LONDON, W.C.

AND EDMUND STREET,
BIRMINGHAM, ENGLAND.
5 Bold St., LIVERPOOL.

DOMINION STAINED GLASS CO.

77 RICHMOND ST. W., TORONTO.

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

Designs and estimates on application.
WM WAKEFIELD J HARRISON
Telephone 14

- N. T. LYON -
STAINED - GLASS.

141 to 143 Church Street,
TORONTO, - - - CANADA.

Telephone 1702.

THE CHALFONTE,
ATLANTIC CITY, N. J.

On the beach with unsurpassed ocean view.
Salt water baths in the house.
Send for circular.

E. ROBERTS & SONS.

1840. 1891.

Send for Catalogue, Free. LESLIE P.O.

MERCHANTS' BANK
OF CANADA.

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

BOARD OF DIRECTORS
ANDREW ALLAN, Esq., President
ROBT ANDERSON, Esq., Vice President.
Hector McKenzie, Esq. John Duncan, Esq.
Jonathan Hodgson, Esq. H. Montagu Allan, Esq.
John Cassala, Esq. J. P. Dawes, Esq.
T. H. Dunn, Esq.

George Hague, General Manager
John Gault, Branch Superintendent.

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

BRANCHES IN MANITOBA
Winnipeg, Brandon

Agency in New York, 61 Wall St.
The position of this Bank, as to the amount of paid up capital and surplus, is the second in the Dominion.
A general banking business is transacted.
Interest allowed at current rates upon deposits in the Savings Bank Department, where sums of one dollar and upwards are received. Deposit receipts are also issued bearing interest at current rates.

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

GREAT ALTERATION SALE
— OF —

Gas Fixtures and Globes

NOW ON AT
LEAR'S 19 AND 30
RICHMOND ST.

Special inducements for the next month
and see us
W. H. MEREDITH, Manager.

HOMŒOPATHIC PHARMACY,
394 Yonge Street, Toronto,

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

D. L. THOMPSON, Pharmacist.

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

GRATEFUL---COMFORTING.
EPPS'S COCOA.

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

OLD GOLD :-
And **SILVER**

- REMODELLED -

— AT —
Welch - & - Blachford's

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

171 Yonge Street, Opposite Simpson's.