

Canadian Churchman

AND DOMINION CHURCHMAN.

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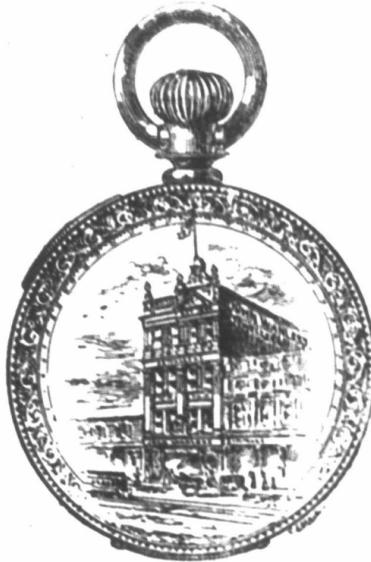
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Canadian Churchman.

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THE MACQUEARY CASE has reached the point of a just verdict and now "we shall see" six months' suspension, and then degradation upon contumacy. How does the heretic take it? Why, he poses, of course, as a martyr, becomes very "interesting" to "the world, the flesh and the devil," and proposes to join some sect whose creed is as uncatholic as his own!

WHAT DID IT MEAN?—The answer of this question is the solution of many a scriptural difficulty. Bitter controversy on the other hand often rages round the irrelevant question, "What does it mean?" Too often, hard, matter-of-fact, modern Western notions are imported into some highly-wrought poetical language of oriental metaphor, which originally meant something quite as reasonable and commonplace as our misinterpretation is ridiculous and extravagant.

CHRISTIAN TITHES.—One argument on behalf of the absolute duty and obligation of Christians, as such, paying their tithe to their priesthood, lies in the fact that Melchizedek—the special Old Testament priestly type of Christ, received tithes. This very striking and authoritative illustration of the tithe obligation to Christ's priesthood, in and under Him as the Great High Priest, is too little considered, though a quite unanswerable scripture argument rests in it.

A REVEREND MARQUIS.—The newly appointed Canon of Windsor, the Marquis of Normanby, is no "carpet-knight" preacher for the aristocracy. He won his spurs as a famous mission preacher while only eldest son, with the title of Earl of Mulgrave. He has done much good service in

various parts of England, and held the Vicarage of Worsley for some years. He has also been active on the Pacific Coast of late years, and takes a great interest in the work of the Church in that part of the Dominion.

GLADSTONE AS BALAAM.—The striking attitude assumed by Mr. Gladstone on the Welsh Church, has been aptly compared to that of Balaam, called upon to rise up and curse God's people, and yet compelled by force of conscience to "bless them altogether." Balak (the Welsh leader, Morgan,) begins to think he paid too dear for the whistle of the Liberal leader's vote, when he let him turn and rend him (Morgan) tooth and nail for maligning the ancient Church of Wales.

CREME DE LA CREME.—When men like Bede, Beckett, Wolsey, Cranmer, Wesley, Pusey, Dollinger, Hopkins, after half a century or more of observation, thought, study, modification, give us the results of mature judgment, the whole world does well to listen. All such men make occasional mistakes in the course of early life again and again, grand and useful as the general drift of their thought may be. The closing years, if they are wise, will find them busy correcting these few blots on their record.

"CORNELIA, THE MOTHER OF THE GRACCHI," was the simple inscription beneath the bronze statue in the Roman Forum of one of the greatest of Roman matrons. To rear noble sons had been the glory of her life. Literally, for this, she refused "the throne of Egypt." There are many such mothers known in the pages of human history; there shall be many more—unknown now—revealed in the pages of the "Book that shall be opened" in the world to come. Faithful and true over a few things, they shall be "over many" there!

ENGLISH INTEREST IN CANADIAN ELECTIONS is very pleasant to note in the columns of our English exchanges. A sigh of relief seems wafted across the Atlantic at the evidence lately afforded that we do not want to desert the dear old Mother for the society of our free and easy cousin Jonathan. Much as we like him, we love her first and best. We can assure our English friends that if the Reform party here had openly and clearly advocated "Annexation," they would have been swept out of existence at the recent election!

"THE CHURCH OF THE FUTURE" is one of the latest "fads" of Mr. Stead. He says his "ideal Church will include atheists, run a theatre and be proprietor of a public house." No wonder that even a Baptist critic "objects to some details" of this scheme. Canon Scott Holland handles it without gloves; so does Dr. Davidson, a Presbyterian. Bishop Billing (of Bedford) says: "I must confess to a very strong preference for the Church of our Lord Jesus Christ. . . . Mankind would be terrible losers by the exchange, if it were possible."

WESLEY'S DOCTRINE OF ASSURANCE was submitted by John and Charles Wesley to Gibson, Bishop of London, who pronounced upon it as follows: "If by assurance you mean an inward persuasion whereby a man is conscious in himself, after examining his life by the law of God, and

weighing his own sincerity, that he is in a state of salvation and acceptable to God, I do not see how any good Christian can be without such an assurance." Subsequently the Bishop stood by the Wesley brothers in their attempts to "evangelize" London.

IRISHMEN IN CANADA receive a gushing notice from Rev. R. F. Dixon, of Tilsonburg, writing in the *Church Times*. There is doubtless a great deal of truth in what he says: "Let me say, as an Englishman, that after 11 years of ministerial work in this country, I am convinced that the very best Churchmen we have here are Irishmen." It "goes without saying" that the Irishman is bright, clear-headed, impulsive, kindly, thorough-going as far as he knows. A warm friend when he is not an interesting foe. The Englishman is not so easily moved, and seems stubborn.

MR. GORE'S FIRST BAMPTON LECTURE has been delivered in St. Mary's, Oxford, and formed a suitable preface to the remaining seven lectures. This one lasted over an hour, and was a masterly defence of Christianity as contrasted (in its devotion to a Person) with imperfect forms of Christianity, such as Mariolatry, as well as with the systems of Mahomet and Buddha. His object will be "to review the bearing of modern science and historical criticism upon the doctrines of the Person of Christ, and particularly His Incarnation." He laid great stress on Catholic dogma.

THE MINISTER'S "BITTER CRY."—Baptist and Congregationalist newspapers in England have been "showing up" the destitution among their ministers—the salaries ranging from \$300 to \$500 per annum as a rule. The *Religious Review of Reviews* remarks on this, "It is surprising how much Protestants insist that their ministers should have liberty to marry, and how much (by small salaries) they compel them to remain unwed. . . . The weakness is due to the undue multiplication of religious communities, making inevitable an amount of costly machinery, very difficult to keep in anything like good working order."

FAIRBAIRN ON NEWMAN.—In a brief paper in the Feb. No. of the *Critical Review*, there is an admirable review by Principal Fairbairn of various works bearing on Cardinal Newman's life. The Oxford Principal shows keen and clear balancing of different lines of thought, when he says, for instance, "Newman's power remained specifically Anglican, never became distinctly Roman. . . . the irrelevance and ineffectiveness of his apologetic work. . . . The man was a poet and could not deal with himself otherwise than poetically in his *Apologia*. . . . in the strict sense of the term Newman was a philosophical sceptic. . . . he became a Catholic because he was a theist, and could find no standing ground between Catholicism and Atheism."

NEWMAN'S STYLE.—Whatever may be thought of religious ideas, few people can resist the charm of his composition—only Stanley, Arnold, Ruskin, have been his compeers. Indeed, one may venture to say that his style was much more effective than his logic in making converts; he charmed rather than convinced, affected the imagination rather than the reason. Yet he says in 1869, "I, who am not a good speaker, have to correct

laboriously what I put on paper. . . . I never attempted to form an elegant style—only to express clearly and exactly my meaning. . . . The only master of style I have ever had is Cicero."

"TE MORITURI SALUTAMUS," the old salute of martyrs on their way to death, steadfast and loyal to the last, giving due meed of honour to God and Emperor, oftentimes has an echo among the Church's heroes of modern days—worn out in the Church's service, conscious of the near approach of death. Lately we had an instance of such premonitory sentiments in the case of Dr. Carry—*care Doctor!* Now, we have such words from John Henry Hopkins, who in the current number of the *Church Review*, has almost "farewell words" for those whom he has taught in the American Church for half a century.

MICROSCOPIC DEPTH OF BIBLE WORDS.—Among the farewell counsels of John Henry Hopkins are some rich thoughts on the value of exact observance of Scripture terminology. He refers especially to the distinctive use of the words "Rock" and "Stone" throughout Old and New Testament books, as a remarkable instance of the inspired consistency of the Bible. He concludes: "As the microscope continually records fresh wonders and beauties in God's world, so does it also in God's Word; and he who does not realize this, does not *thoroughly* accept the Bible as *Divine*."

"THE MOSLEM SOCIETY" is the name of an organization which has gained considerable headway in some parts of England. It is a kind of "cave of Adullam" for "soured" Romanists, Episcopalians, Wesleyans, Spiritualists, Unitarians, Primitive Methodists, Baptists, Atheists. The President (a Mr. McQuillam) says in an article entitled "Islam in England," in the *Religious Review of Reviews*: "We preach the Fatherhood of the merciful God, and the universal brotherhood of man, and when persons are ready to believe that and to publicly repeat the Kaluma (the Moslem Confession of Faith) and to sign a document to that effect, we receive them."

WESLEY ON LAY PREACHING.—Canon Mason, of Barking, in a recent lecture at the Polytechnic on "John Wesley," says "Wesley. . . . came to the reasonable and true conclusion that there was no argument, either of scripture or of the Holy Church, against lay preaching under proper regulation and by competent persons. He clearly distinguished between priestly functions and lay functions." The "Korah Sermon," as it is called, was preached only three years before his death, and is still one of the strongest defences of the Priesthood of the Christian ministry ever written and published.

CHURCH PROGRESS.—The Church has made rapid strides in the city of Toronto and neighbourhood in the last few years, and is continuing to make progress. We publish in our diocesan news an account of the opening of a new church at East Toronto, built through the energy of the Rev. Dr. Gammack, the Priest in charge, and the hearty co-operation of his people. The church is a credit to the architects and all concerned. And so long as we have clergy and people manifesting in such a manner their devotion to the extension of Christ's kingdom, we may have hope that the reproach of supineness will be soon taken away, and rejoice at the sight and prospect of ever recurring evidences of renewed life. Dr. Gammack's efforts

have been unremitting and are deserving of the highest praise, and we trust he may be long spared to carry on to the state of highest efficiency the work so happily begun.

INTOLERANCE.

There are no more misused words in the English language than the words "intolerance," "toleration" and their cognates. As applied to religion they were born of paternal and despotic governments which could authorize or suppress the public profession of particular beliefs, or at least attempt to do so by the force of law or autocracy. But the use of the words in the connection in which they are now so frequently employed under free and enlightened governments, where all religious beliefs and systems of ecclesiastical rule are equal before the law, is an anachronism and an absurdity, and the habitual endeavour to accommodate them to our circumstances is a failure, and a shock to our logic and common sense. Moreover their use discloses a deplorable consciousness of weakness in argument and of consequent disposition to wield a discrediting weapon which had a reasonable use in the dark ages, but which is out of place to-day in Britain and the colonies she has planted. We observe that however mutually exclusive are the various religious bodies outside the Church of England, however dogmatic in the peculiarities of their belief, or strict and precise in their discipline, they seldom use these terms of one another. But only let a Churchman draw attention to a Rubric which may affect them, or set forth the Divine constitution of the Church which through their misfortune puts them in the cold shades of outer uncomfortableness, and the agonizing chorus is heard, all along the line, of "intolerance!" "Want of toleration!" It would be simply ridiculous were it not lamentable. The Church of England has as much right to her dogmas, her rites, ceremonies and discipline, to say the least, as they have to theirs, and also as good a right to maintain, exercise and defend them, nay, even to propagate them. We do not fear but that truth will prevail in the end, and are content to rest our cause upon the facts of Sacred History, and arguments legitimately drawn from Divine Revelation. We have no need of such purely alarmist productions, begotten of ignorance, envy, or uncharitableness, as we frequently see in the secular press against the principles of the Church, to frighten our people into defending them. We have reason to believe that their knowledge and judgment will mature together, and that their loyalty in the defence and propagation of the faith, and in the maintenance of the Church's discipline, will be proportionately manifested. We have no need for "cries," shibboleths or invective, for our position is as impregnable as the Rock whence we were hewn. "The truth is mighty and will prevail." Quietness and confidence exclude fear and alarm, and we pursue our course enlightened by the wisdom and knowledge and other Pentecostal gifts with which the Church has been endowed, and which she has always cherished, and freely scattered abroad, that all may come to a knowledge of the truth. The fact is that the necessary sectarian position of those outside the Church, and that of their congeners within, is in too great contrast with the wide and authoritative Catholicity of the Church of England, and they cannot at present rise to a just conception of her constitution and economic laws and customs. Hence all this uneasiness at the sight of her

revived corporate life, as she stands clothed in beauty and in her right mind, whilom distracted by their more violent and intemperate prototypes of times past. The religious bodies outside the Church may now enjoy in peace the inheritance made for themselves, until they have learned to find a better within her borders. Hence "toleration" and "intolerance" cannot subsist. In regard to their congeners who communicate at our altars, we are partners to "live and let live," and they are not upbraided when they come up to the *minimum* of the Church's requirements and do not contravene her plain teaching. Therefore they are by no means constrained to cry out for "toleration," nor are they justified in the cry of "intolerance," when the laws and principles of the Church are fully set forth. Let us work together as brethren and cease these and all other railing accusations. Each school can accomplish a good work, while, leaving doubtful disputations, all proceed to enforce the plain, positive teaching of the Church. All differences, if discussion must be had, should be settled by argument "on the merits," calmly and dispassionately, without the importation of *ad captum* appeals, and partizan bugaboos, the use of which is but a confession of impotence.

It is our duty to stand shoulder to shoulder in the face of modern irreligion and infidelity, earnestly contending for the faith, bearing the message of the Word of God, the while pursuing the blessed work of mercy and charity given us to do, undistracted and untorn by partizan bitterness among ourselves. May the love of God and love of the brethren rule our hearts!

CHECK!—TO THE "ALMIGHTY DOLLAR."

Not the least startling and novel among the "notes" of the period in which we live, is the spectacle of Millionaire Carnegie writing a book on "The Gospel of Wealth"—telling his fellow millionaires what to do about it; a book, too, not a plaything of a capricious hour, not the mere outcome of *ennui*, but the genuine product of sober thought in a mind accustomed to subtle thinking. If aught were needed to enhance "the interest of the occasion," that is afforded by the deliberate public notice accorded to Mr. Carnegie's *brochure* by such a lofty intellect as that of William Ewart Gladstone—possessing a mind which, with eagle-like flight, explores the depths of space in all directions without fear and with marked success. It is a hopeful, cheering "sign of the times" when the absorbing and despotic sway of mammon is held in check for a while by one of his most successful votaries, and human minds forced to consider the *responsibility* accumulated by those who accumulate million upon million of filthy lucre.

MR. CARNEGIE

has not only "the courage of his opinions," but has *proved* in advance the soundness of the theories he brings forward in his book. He stands high among the galaxy of bright ones who as *stewards* of wealth, as well as its possessors, make a record of good deeds; men like Baron Hersch, Peabody, Sir Donald Smith, Sir George Stephen, the Mackay brothers, William Gooderham, J. Ross Robertson—men who turn aside, like the good Samaritan, from the pursuit of business duties and engagements—to spend thousands, tens of thousands or millions in kindly deeds for their fellow men. One may say, truly enough, that such men are *exceptions*, that they can be counted hardly by dozens, while hundreds of rich men do follow their god blindly without a thought of "Lazarus at

the gate." Still we may be thankful that the "impossible with men" to ignore the dominant claim of wealth is sometimes proved "possible with God" by those who listen to the voice of His Gospel, and moderate Pluto's dominion by higher considerations than those of gain.

"IRRESPONSIBLE WEALTH"

has formed the theme of late for many pens in the arena of the pages of *Nineteenth Century*. Cardinal Manning, Rabbi Adler, Price Hughes, have each taken a hand in the elucidation of the subject. The Cardinal says: "Beyond all doubt neither Tyre or Sidon, Nineveh or Babylon, ever held so terrible a stewardship as England in this nineteenth century." Mr. Carnegie's "Gospel" is that "to distribute all, beyond the reasonable and temperate reserves due to kindred welfare, *inter vivos* or now in life, with his own will, judgment, and bounty, to works of public and private beneficence and utility, is the highest and noblest use of wealth." Mr. Gladstone suggests practical shape for this idea by forming a

SOCIETY OF MILLIONAIRES.

"Those who have risen to the conception of their duty, forming themselves into a kind of beneficent society, binding themselves in honour to devote, from year to year, a certain fixed proportion of their profits to the honour of God and the good of their neighbour." Rabbi Adler says: "The plan . . . receives its sanction from the venerated pages of the Bible. The lesson is again and again inculcated in Holy Writ that every man should dedicate a *tenth* of his property to holy uses. The Mosaic Law declares, as a general enactment, that the tenth of all produce, as well as flocks and cattle, is *holy unto the Lord*.

Never in the world's history has there been greater need to preach the duties of wealth and the rights of poverty." Mr. Hughes undertakes to say, "Jesus Christ distinctly prohibited the accumulation of wealth. . . . Mr. Carnegie is unanswerable when he argues that every rich man should be his own trustee and his own executor." John Wesley made more than \$250,000 by his writings: yet he says, "If I leave behind me ten pounds (above my debts and my books, or what may happen to be due on account of them), you and all mankind bear witness of me that I lived a thief and a robber." These are strong words, but they are not stronger than the lives of such men, when they have the resolution to carry out what they know to be the principle of the Gospel itself.

THE TRAINING SCHOOL OF POVERTY

is the burden of an article on the "Advantages of Poverty" in the *Nineteenth Century*, by Mr. Carnegie. Some critics have seen proper to flout the author, as if such language as he uses—about genius being the result of the trials of poverty, and poverty being the only adequate training ground of genius—must be insincere as coming from him. We must remember, however, that Mr. Carnegie does not mean *beggary* when he speaks of "poverty." Poverty is a comparative term; a Vanderbilt would consider himself poor on an income of \$500,000, which to another would be a princely fortune. The "uses of adversity" are no fancy, but a pleasant and encouraging fact to many people. It is certainly encouraging also to find a millionaire valuing his wealth so lightly as to appear to *envy* the possessors—of poverty! If a few more of them were to *practice* the same view, there would be a considerable "levelling up" of other people's incomes.

HOME REUNION NOTES.

HOME RULE IN THE CATHOLIC CHURCH.—An Irish R. C. priest, in a published letter to Father Huntington, refers to the growing feeling among his co-religionists for more distinct recognition of local autonomy or organization in the various countries of Christendom. He expresses a strong desire for "Cardinal Primates," for instance, as national heads; though he does not wish to ignore the great value of one central head of all these Primates of course, at Rome. His letter is couched in the very spirit of the Anglican Reformation. That letter may be the harbinger of an Irish "Old Catholic" movement.

ORDERLY WORSHIP.—Every year progress is made in non-liturgical churches in the matter of introducing a suitable form of service. The Presbyterians in Scotland organized a church-service society twenty five years ago, and it has now 506 clerical and 130 lay members. It has prepared and published a "Book of Common Order," which has gone through six revised and enlarged editions. It contains morning and evening services, forms of prayer for ordinary and special occasions, the Litany, and services for communion and baptism. These forms are, as yet, mostly used by the ministers, and the congregations do not generally unite in them. They are adapted to be used wholly or partly, to suit different congregations. In this country, not a few of the most intelligent ministers and congregations of the Presbyterian, Congregational, Baptist, and Methodist churches use some appropriate form of service, and the number is increasing every year, as the propriety and advantages of orderly Scriptural worship are more and more appreciated.—*Lutheran Observer*.

RESTORATION OF THE CREED.—There have been for many years past evidences and parochial illustrations of the yearning of the "common spirit"—if we may coin the expression—of Christendom after Common Prayer. Now we are having proof that the reaction against Puritan free extemporaneous "one-man prayer" and worship has gone one step further. There is a definite and tangible yearning for the *Common Creed* of Christendom instead of Westminster Confessions, &c. The latest "pointer" in this direction is furnished in Dr. Rankin's book, "The Creed in Scotland."

THE PROTESTANT EPISCOPAL CHURCH.—"In our Communion will be found the *common centre of gravity* of all the varieties of the Christian religion professed in these United States. . . . Our rock-like stability has won the confidence of thinking minds and thinking hearts which from all the other organizations in the country have flocked to us. . . . Even the Roman Communion has in some things borrowed from the Anglican. . . . so that practically it approaches our working system. . . . In ever so many points the Protestant sects are learned by Church influence. . . . In numbers growth has been that of the total population."—*Exchange*.

THREE STEPS TOWARDS REUNION.—"The churchly idea is growing. Men are beginning to see that schism is not a lovely thing. There are not a few prominent men in the various Christian bodies who are willing to unite again, acknowledging that the Catholic order of the Church is best as a matter of expediency. *This is the first step*. A second step must be to acknowledge that the Catholic order, which is seen to be expedient, is also of *Divine obligation*; and a third step will have to be—reconciliation to the Catholic Church."—*Exchange*.

DEACONESSES have become an interesting topic among the Presbyterians, having successfully run the gauntlet of the Methodist circle. Perhaps by more assimilation in some of these minor points we may find the various denominations have been gradually drawn so near together in machinery and instrumentalities, that it will not be so difficult after all to look the greater differences fairly and squarely in the face, and finally compose them also.

CHURCH PATRONAGE is the subject of Lord Nelson's interesting "Notes" in the last number of *Church Bells*. He finds in its present adminis-

tration among various Christian bodies one of the obstacles to reunion with the Church of England. He advises a *Board of Patronage* of an advisory character—a kind of committee to report to the patrons upon the opinions of the parishioners, the state of the parish, and the sort of person most suitable to fill the vacancy. It would serve to "voice" public opinion and check nepotism.

REVIEWS.

MESSIANIC PROPHECY. By Dr. Franz Delitzsch. 5/. Edinburgh: T. & T. Clark. Toronto: McAinsh, 1891.

This is not merely a new edition of the work on Prophecy by the late learned and devout Dr. Delitzsch. That book was translated by Dr. Curtiss of Chicago, from the notes of the lectures taken by the students. The present, on the contrary, is a translation by the same hand from Delitzsch's own composition. He corrected the proof sheets on his death-bed; and it is enough to say that it is worthy of its great author. It has very little in common with the earlier publication.

THE LORD'S SUPPER: A Biblical Exposition of its Origin, Nature, and Use. By Rev. J. P. Lilley, M.A. Price 5/. Edinburgh: T. & T. Clark. Toronto: McAinsh, 1891.

The writer of this volume is a Presbyterian; but he entertains views of the Holy Communion a good deal more profound than many who belong to our own communion. We can, at least, promise that even those who may think the author might have gone further, will not be offended by anything which he has written. Not only is his exposition of the Passover excellent; but his tracing of the connection of that ordinance with the Holy Communion is very useful; whilst we would earnestly commend his protest against the shallow views of the Holy Eucharist held by many in the "Free Churches."

MAGAZINES.—*The Critical Review* (March); *The Expository Times* (March). Toronto: McAinsh. These two publications fulfil the promise of their earlier numbers. The smaller, now in its second year, will be found most useful by students of the Bible and preachers. *The Critical Review*, on the contrary, is in its second number, and addresses itself to a more learned class. It consists entirely of reviews, which are admirably executed. To the clergy, in particular, this publication will be of great utility, as not only guiding them in the purchase of new books, but as giving them some knowledge of the contents of books which they have no time to read.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

MONCTON, NEW BRUNSWICK.—The Rev. E. B. Hooper, who has lately been elected as rector of St. George's Church, was on Tuesday, the 16th inst. formally inducted by the Rev. Roy Campbell, assisted by Rev. C. E. McKenzie. The service, which was very impressive, was attended by a large congregation.

MONTREAL.

MONTREAL.—*St. Jude's Church*.—The Rev. J. H. Dixon, rector, in his sermon Sunday, 22nd inst., made reference to the alterations the church had undergone, and of the free pew system that had been adopted there. They had added 300 sittings to the church accommodation, and the Sunday school had also undergone improvements. They had added beautiful reading-rooms free and open to men of all creeds and nationalities. He thanked the wardens for the great amount of time and personal supervision given to the work, and the kind friends both in the Church and from outside who had so generously contributed money towards the work. The congregation, too, he thanked for throwing the church open so that all might find a welcome there. He reminded them that a free church and a free library cannot be maintained without money. Those who cannot pledge themselves to give any fixed sum every Sunday can attend church and give what they

can. They are not expected to give large sums, but to give heartily and ungrudgingly a little. He spoke of the church with its 900 sittings, Sunday-school attendance, the Band of Hope and its large membership, the Association, composed of men and women, the Temperance Society for adults, the Ladies' Aid Society, the District Visitors, the Ministering Children's League and the Girls' Friendly Society, and their power and influence for good. The preacher appealed to the congregation to strengthen his hands by their prayers and asking God to pour out His Holy Spirit in greater fulness, so that ministers and people might be more fully consecrated to Christ.

St. James'.—It is said that the enlargement of the church immediately after Easter has been determined upon, and that by extending the building towards the street, for which ample space exists, additional seating capacity will be given to the extent of 150 more sittings, and the appearance of the church ecclesiastically will be much improved. As is well known, the church is one of the most beautiful in the city internally, and the service is probably the most perfect of any. This, with the contemplated erection of a new Mission Chapel above St. Catherine street, at the extreme limits of the city, evidences earnestness and life on the part of the parishioners. It is also worthy of remembrance that the parish of St. James includes within its bounds the municipality of Cote St. Paul, where for many years a Mission of the Church of St. James the Apostle has been successfully carried on. There is also a Mission on Richmond Square, conducted by the Rev. S. Massey, where Sunday morning and evening a good congregation is to be found in attendance.

POINT ST. CHARLES.—Grace Church.—Here, too, the Church is making rapid progress under the able administration of the Rev. J. Kerr, B.D. The building is wholly inadequate to accommodate the numbers who wish to attend the services. A new church of much enlarged size is urgently required, and it is said that the rector and people are at one in desiring to secure this as early as possible.

Your correspondent would add that the work of the Church in the outlying districts of the City of Montreal presents a promising field of labour. Hochelaga and Maisonneuve in the east, Cote St. Louis, Outremont and Norwood in the north, St. Henry, Cote St. Paul and Montreal Junction in the south and west, are all fields white unto harvest. "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest."

MONTREAL.—Christ's Church Cathedral.—During the present Lenten season, a series of addresses is being delivered by various city clergymen in the Cathedral. The large attendance shows the deep interest which is being taken in these services. The Rector, Rev. J. G. Norton, D.D., is always present and takes part in them. The following is the substance of the address delivered on Thursday, the 20th, by the Rev. Samuel Massey. He founded his remarks on those words of St. Paul addressed to Timothy:—"Let them learn first to show piety at home." He said some terms are often repeated in the Holy Scriptures. You find them on any page and in any chapter, but the term piety is only found in this one place. In course of time the meaning of words change, as in this case.

Piety as we use it simply means children recompensing their parents, or guardians, especially if widows, in making them some grateful and practical return for the kindness shown them in the days of helpless infancy and youth when unable to support themselves. "Let them learn first to show piety at home and to requite their parents, for that is good and acceptable before God."

The term piety as now in use by us is only another name for religion. Learn first to show your religion at home. Be sure that you have the real genuine article, "Christ in you the hope of glory," and then study to find out how you can best show it at home, and why you should first show it there. The old proverb says, "Charity should begin at home," and so should religion; but religion, like charity, although it may begin first at home, can never stay there. It can never be confined within the limits of any home, for the more it is seen at home, the more will it be seen everywhere else. Like balmy breezes and the sweet odor of beautiful flowers in your summer garden, its sweet influence will be felt in every place, for true Christians are the "salt of the earth and the light of the world."

St. Paul does not say, learn first to show piety in the church, for that is a very easy thing. If professing Christians were really as pious at home as they look and seem to be in church, the world would soon be converted, the millennium would be near at hand and all heaven would rejoice. Our churches are generally well attended, and there can be no reasonable complaint as to the lack of a manifesta-

tion of piety, and doubtless much of it is real and genuine. But we are not called upon to show it first in church, nor first at the store, or in business, or in the market, or on the street, but at home—first at home—because if we show it at home we shall show it every where else.

How then are we to learn to show it first at home? We should show it at home by the manifestation of a Christian spirit—a Christ-like spirit—the mind (not disposition) which was in Him should be also in us, and should always be manifest and make itself felt at home. The truly pious man will endeavor to follow the example and imbibe the spirit of Christ. He will avoid everything that is unlike Christ in spirit, word and look, before the family. He will be meek, lowly, gentle, patient and forbearing towards all the members of the family circle, even towards the wayward and disobedient. He may meet with much provocation and ingratitude, but he will not render evil for evil, and will be forgiving and kind to all. He will follow "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, and whatsoever things are of good report." If he be head of a family, he should so live as to be able to say with St. Paul when writing to the Philippians: "Those things which ye have learned and received, and seen in me, do." It is a great thing when a father or mother can stand up in the family circle, and with a good conscience say: "Follow my example, tread in my steps, do as I have done." Real character is seen at home. It is not what a man is in society, or when surrounded with admirers and friends; it is just what he is when at home. We have heard of the plain old proverb, "A saint abroad and a demon at home." Another old proverb is, "If you want to know what a man is, follow him home and enquire within." Home is a true mirror and always reflects real character. Men have been known to sing like angels, and pray like apostles in church, who were known to be "sour grapes" and cranks at home. Our real self is best known in the home circle. If we have no piety at home, we have none anywhere, and if we are really pious, it will be seen first and most at home. The first and best way then of showing our piety at home is by manifesting the sweet, gentle spirit of Jesus the Master.

Another way is by the erection of a family altar in the home. While not absolutely essential to a life of piety, it is a great help, both to personal and family religion. It calms the spirit, and gives rest and quiet peace to the heart, when sad and depressed with the cares and trials of domestic life. It fortifies and strengthens the mind against temptation, and is always a sweet means of grace to the man of God. A quaint old minister used to say that a family without an altar of worship was like a house without a roof, there was no protection from the storms of life. A Christian domestic was heard to say that her master was very pious in the house on certain occasions, and had always family worship of a very elaborate and devotional kind when they had visitors; at other times his piety was a little below par. The good Matthew Henry, when alluding to family worship, says it is well to have prayers in the family, it is still better to pray, and read the Word of God, but they do best of all who pray, and read, and sing, and have "a church in their house."

Those sweet hours of prayer at the family altar are never forgotten: they are always a great power for good, and have been the means of saving many a wayward boy after he has left home and found himself among strangers on some foreign shore. Our home life should be saturated with the spirit of Christ, so that our walk and conversation, and our very looks and spirit should breathe forth the odour of His name. Our piety should then be shown first at home. It should be first always and first everywhere. We should show our religion in our earthly homes in order that we may be prepared for a home in the heavens. To comfort His disciples when about to leave them, Jesus said, "I go before to prepare a place, a home for you; let not your heart be troubled, in My Father's house are many mansions." Our earthly homes will soon break up; some of them are growing less and less almost every year; fathers and mothers die, the children are scattered, houses and furniture are sold, and others occupy the homes of our childhood and youth. Here we have no abiding city, and no abiding homes. But our heavenly home will be permanent and abiding; there will be no parting there, no death, and no tears, for God shall wipe away all tears from our eyes, and there shall be a fullness of joy and pleasures for ever more.

The closing days for the Lenten season would be a good time to consecrate ourselves anew to God, and to begin earnestly to show more piety at home. True piety is the only thing that can make our homes sweet and happy. In some homes it is the only one thing needful. A home may be everything that wealth and refinement can make it, but if piety be not there, there can be no true happiness, nothing can compensate for the lack of piety. Have we not seen such homes, only lacking this one thing? On

the other hand, a home may be ever so humble, if true piety be there, if the holy, gentle spirit of Christ reign and rule, it will be in the best and highest sense a sweet and happy home. Have we not seen such homes among the lowly, where they could say truly, "I have learned in whatsoever state I am therewith to be content," and who knew from happy experiences that "godliness with contentment was great gain." "The Lord blesseth the habitation of the just."

"Sweet the home when God is there,
And love fills every breast;
Where one their wish and one their prayer,
And one their heavenly rest."

ONTARIO.

MATTAWA. We have received an interesting occasional paper called *Mission Echoes from the Backwoods*, published by the Rev. R. W. Samwell, the missionary of this district. From it we learn that there are five places at which services are held by him and his lay reader, Mr. J. W. Plant, as follows:—

St. Alban the Martyr, Mattawa; St. Margaret, Rutherglen (22 miles west); St. Augustine, Deux Rivieres (22 miles east); Burritt's Schoolhouse (7 miles east); Klock's Mills Schoolhouse (11 miles east.)

It will be seen what a large amount of work is here involved, yet the missionary is not content. There is another settlement 10 miles from Mattawa ripe for occupation, which he is anxious to provide the ministrations of the Church for. For this work he urgently pleads for help. The people are very poor, but do all they can. The poor, uncomfortable log church at Rutherglen needs repairing to the extent of \$200. Towards this \$70.50 are in hand. At the beginning of last year the debt on the Mattawa church property was \$2,500; besides paying \$175 interest, the missionary and his people have succeeded in reducing the principal by \$250. This is vigorous work and deserves to be seconded by the practical help of all good Churchmen. Much aid has been received from Miss C. Lance and other friends in England, in the way of providing all required accessories for the services, books for the Sunday school, literature for distribution and clothing for the poor. With the Bishop's sanction, many contributions in money were obtained from the parishes of Pakenham, Almonte, Napanee, Brockville and Ottawa, which Mr. Samwell acknowledges with gratitude, also warmly thanking the clergy for their help.

In addition to several scattered donations for his work, the devoted Mission Priest acknowledges with hearty thanks 60 volumes of books for his personal library.

The first financial statement since the formation of the Mission (Oct. 1, 1889) has been prepared and audited, and the total income of the Mission from the above date to Dec. 31st, 1890, was \$1,528.18. We give here a brief summary, showing at a glance what has been done with the money:

<i>I. In maintaining old and opening new stations</i>	
Employment of lay reader.....	\$204 36
Travelling by train to outstations.....	76 95
<i>II. On church property</i>	
Redemption of mortgage on land.....	137 88
Debt on mission property at Mattawa— interest.....	350 00
Debt on mission property at Mattawa— part principal.....	250 00
Repair and improvement of property.....	177 34
<i>III. In literature</i>	
<i>The Church Sentinel</i> (a copy of which reaches every parishioner once a month).....	38 00
<i>Mission Echoes</i>	24 00
<i>IV. Miscellaneous expenses</i>	157 00
<i>V. In hand</i>	
For improvement of St. Margaret's Church, Rutherglen.....	70 50
"General fund".....	41 95

Total income from Oct. 1, '89, to Dec. 31, '90. \$1,528 18

It will be seen from the above that a good measure of prosperity has attended the Mission since its formation.

The treasury is now empty and the sum needed to meet current expenses is

Lay reader's maintenance and stipend.....	\$ 250 00
Travelling expenses.....	60 00

Total \$310 00

Contributions will be thankfully received by Rev. R. W. Samwell, Mattawa, Ont.

ADOLPHUSTOWN.—Easter offerings for the U. E. L. Memorial Church.—Mrs. Pense, wife of E. J. B. Pense, Esq., of the *British Whig*, has presented a superb frontal for the pulpit. It is of crimson velvet with a rich edging of gold on the sides and a gold fringe on the lower margin; a floriated cross wrought in gold lace occupies the centre. The Rev. R. Harding, late rector of Adolphustown, has presented for use in the

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church a handsome brass alms basin. Both articles were displayed on Easter Sunday and were greatly admired by the congregation. Altar vessels, and linen, and a bell, are still wanting.

KINGSTON.—Thursday last was the 20th anniversary of the consecration of Bishop Lewis, and as such was a notable day in local Church of England history. The ceremony took place in St. George's Cathedral 29 years ago. Representatives of the clergy from all parts of the Dominion and the dioceses of New York and Michigan took part in the impressive service, at which Rev. H. Patton, D.C.L., preached a powerful sermon.

TORONTO.

St. Philip's Church.—The Rector, Rev. Canon Sweeny, D.D., has just concluded a Lenten course of morning sermons on "The Bible," "The Church," "The Ministry," "The Sacraments," under a common title, "Links with the Past." Also an evening course on "Life's Tests, illustrated by the life of Job." Both courses have been well attended and (seemingly) much appreciated by the congregation. The object of the former, which it is hoped has been in part attained, was to impart truer views in regard to the Church, her history, and her possessions, and to confirm her members in their love and reverence for her. During Holy Week, at the evening service, special addresses are being delivered on "Passion, Predictions and their Fulfilment."

Brotherhood of St. Andrew.—The first general gathering of all the Toronto chapters was held on Saturday evening, 20th inst., in the Holy Trinity school house. There was a fair attendance. The President, Mr. Davidson, of St. Stephen's, took the chair. The opening prayers were said by Dr. Mockridge. After the Presidents opening address each chapter was called upon through a chosen representative to give to the meeting an account of the work done. The following spoke on behalf of their chapters:—Mr. F. Du Moulin, St. James'; Mr. Harold Rudge, Holy Trinity; Mr. F. Kinnear, St. Peter's; Mr. Andrews, St. Stephen's; Mr. Code, St. Margaret's; Mr. Evans, Church of the Redeemer. The work of the several chapters has been very encouraging and it seems that the Brotherhood in Canada is to have as firm a place here as it has in the United States. The Rev. John Pearson welcomed the formation of a chapter in his parish, and offered the use of the school house for any meetings of the Brotherhood. A corporate communion of the members was advised, and in fact is already observed in one or two of the chapters. The general work seemed to have been more in mission work, and of a preparatory nature, and now that all the chapters have been able to meet together and exchange views, a great deal of work is expected to be done. Mr. Beverley Jones spoke of the great field of work there was open for the Brotherhood amongst the prisoners, and encouraged all present to persevere in face of many discouragements. Mr. Tippitt, a visitor from St. Johns, N.B., was present, and in the course of a few remarks said how pleased he was to welcome such a movement in the Church of England. He rejoiced to think that the Church of England was a Church militant, a Church not only on the defence, but marching on to victory. He hoped to see the formation of chapters in his own province, and looked forward to the day when he himself should become a member of the Brotherhood. Mr. Gril Rudge advocated a system of probationship, but it was referred to a future meeting. It was proposed to hold these united gatherings every six weeks, the exact date to be fixed by the council. The Brotherhood is destined, if its work is done earnestly, to have a great future influence upon the spread of the Church of England in Canada, and all over the world, and the members look to the clergy to help them by giving them all encouragement in the formation of new chapters. It is to be hoped that every parish in Toronto will soon have its chapter with a dozen or two of earnest young men, striving week after week to bring at least one young man within the hearing of the Gospel. There are at present ten chapters in Toronto, each one being acknowledged to be doing a great and noble work in their respective parishes. This enthusiastic and successful meeting was brought to a close with the Rev. John Pearson pronouncing the benediction.

St. James' Cathedral.—The financial statements of the churchwardens have been issued. The report shows that the year was begun with a balance on hand of \$1,798, and closes with a cash balance of \$2,026. The Sunday collections have amounted to \$4,157, of which \$1,650 was contributed at morning services and \$865 at evening services, while \$1,641 was given through the envelope system. The pew rents and ground rents brought in \$2,802, and rent of park lots \$6,246. For special collections the sum

of \$1,898 was raised. Altogether the receipts with the previous balance reached \$26,082. Of the expenditure the salaries of the clergy were but \$2,050. This is exclusive of the rector's stipend, which comes from the rectory fund. In the general church improvement \$9,235 was spent. The general balance sheet shows that the cathedral and furniture are valued at \$227,131, the Sunday school and furniture at \$15,464, and the parsonage at \$8,733. The cemetery accounts show that the balance of \$563 from last year has gone up to \$2,754. The receipts were \$9,235, of which \$7,057 came from sale of cemetery lots and fees.

The Rev. W. A. Des Brisay, who underwent a surgical operation at the hospital on the 18th inst. for an inward trouble from which he had been for some time suffering, is doing well, and expects to be out again in a few days.

Good Friday and Easter Services.—The Church in the city is to be congratulated on the marked improvement of these Holy Days, and in the character of the services. The music and decorations on Easter day have been carefully attended to in most of the churches, and have exhibited much taste and judgment. Thus the deepest feelings of love and devotion to our Lord have found their suitable expression in soul-stirring hymn and anthem, and the flowers which have decked our altars—those divine emblems of the Resurrection Life which represent to us the consummation of all our Christian hopes and aspirations.

St. Barnabas.—A confirmation service was held in this church last Thursday evening, when 37 candidates received the laying on of hands. His Lordship the Bishop addressed them from the chancel steps words of instruction and advice. He spoke to them in a kind and loving manner of the serious steps they were now taking, encouraging them to lead an honorable and Christian life.

Parochial Mission to the Jews Fund.—Canon Cayley, Hon. Sec. P. M. J. Fund, begs to acknowledge the following donations on account of Bishop Blyth's Mission Fund: \$2 from Preston Hallen, \$5 from the Bishop of Algoma, who has become one of the patrons of the Fund. Donations for the above may be sent to Canon Cayley, Toronto. Offerings should be sent to the Secretary-Treasurer of the diocese, and they should be specially marked for Bishop Blyth's Fund, to avoid unpleasant mistakes.

The inter-diocesan Sunday-school committee, appointed under resolution of the Provincial Synod in 1889, will hold its half-yearly meeting in the "Cronyn Hall," London, Ont., on Tuesday, April 7th, at 10 a.m. As matters are to be discussed of the greatest importance to the Church in the whole Ecclesiastical Province, it is earnestly hoped that the various diocesan delegates will make it a point to be present. Suggestions bearing upon Sunday-school matters made by any of the clergy of the various dioceses, if sent to their duly elected delegates, can by them be brought before the committee. Should the representatives of any diocese fail to attend, suggestions may be forwarded to the chairman, the Rev. Canon Sweeny, D.D., Toronto, or to the undersigned, C. R. W. Biggar, City Hall, Toronto, Hon. Sec. Inter-Diocesan S. S. Committee.

EAST TORONTO.—St. Saviour's.—The opening of the new church in Easter Eve was a matter of utmost interest in this rapidly extending suburb of Toronto. The church is felt to be much required for the spiritual needs of the members of the Church of England, and it is at present the most prominent feature in the place. The general effect of the building is a calm dignity and adaptation to its surroundings.

It may be said of the design that, while it is quite unlike any other church, small or great, in Toronto or vicinity, it does not suffer by comparison with any. It is picturesque and pleasant to look at from every point of view, and we do not think the architects could have chosen a better style for the situation, and it would be difficult to imagine a more complete and suitable building for the money. This little village church, built and furnished for \$5000, is a successful blending of common sense and artistic merit, and satisfies both the mind and the eye; and what more could be said if the cost were doubled? The style is the quaint English half timbered—a phase of gothic well suited to village or rural work. The walls are solid as high up as the window sills, and it is at this point that the half timbered work begins. The roof is open to the top, rising 36 feet from the nave floor, and is constructed entirely of wood. The shingles were dipped in stain before being laid, and to those who were not aware of the artistic possibilities of stained shingles this roof is a revelation. The trusses are somewhat

peculiar, being complete in themselves, and would remain standing if the walls were taken down. They impart no thrust to the walls. They stand really on the foundations, and as a matter of fact were erected in their present positions before the walls were built, permitting a lightness of construction which would not otherwise have been possible. The windows are traceried in a style suited to the square heads naturally resulting from the timbered construction, and have stained glass in simple squares, that of the chancel, however, being more elaborately patterned and coloured. The walls inside are tinted and the wood work, including the roof timbers, varnished; the effect is exceedingly light and bright. You must make your choice between this and the "dim religious light," for the ingenuity of man has not yet been able to provide for them both in the same building. The church stands on a corner, the west and south facing the streets. The vestibule is placed at the west end and is sheltered by two open porches constructed of timber on a granite and brick base, one facing west and one south. There is a quaint belfry, constructed at small cost, as advantage was taken of the furnace chimney which forms one side of the belfry. Rising from the ridge of the roof over the chancel is an octagonal ventilator with a spire-like roof, surmounted by a wrought iron cross 60 feet above the ground. The building is 32 feet by 72 feet, not including porches or vestry, and will seat 300, including the choir. There is an organ chamber north of the chancel in which will be placed a fine instrument when the funds will admit. To the south of the chancel is the vestry, 12 feet by 15 feet, with a porch which also gives entrance to the nave. The architects are Messrs. Edwards & Webster of Toronto.

Happily the architects have been generously assisted by the taste and energy of Mrs. Gammack, who has worked two sets of altar-hangings and otherwise decorated the chancel and sacarium. The altar frontal used at the opening of the church was a beautiful white satin with designs in which the fleur-de-lis predominated. The other frontal, which was also shown to us, is a soft crimson cloth where the decoration is equally effective, but follows a different design. The other hangings correspond with the frontal, but why was there no altar-cross, the symbol of our Christian Faith, when all the other fittings were made so complete, fitting, and beautiful?

By the time of opening the church was well filled. The choir and clergy formed a procession at the west veranda, and entered, singing the well known hymn, "Onward, Christian Soldiers." The Lord Bishop of the diocese took his place within the sacarium, and Dr. Gammack, priest in charge of the mission, read the service of Evening Prayer, the Lord Bishop preaching a most appropriate and effective sermon. The choir in cassock and surplice had evidently been carefully trained for their parts, and the anthem was gracefully rendered by four of the boys, who are only requiring a little more confidence in their execution. The choir-master and organist are to be heartily congratulated on the result of their labours. It may be of interest that Dr. Gammack's five sons and son-in-law were efficient members of the choir. The appointments about the altar were very beautiful and appropriate, and we anticipate a very brilliant future for the church's work and progress in East Toronto.

COBOURG.—St. Peter's.—As soon as the weather permits, we purpose erecting a new Sunday school, the old building proving too small for the large attendance of children. Our Rector's, Rev. Canon A. Spragge's, Bible class numbers upwards of forty young women. The young men's Bible class numbering nearly thirty, is most ably conducted by Mrs. Osler, who deserves much praise for the way she has worked to keep up so large a class. No one can say a new building is not wanted, when in addition to those classes a large infants' class has to be held in the church. Our east end school numbers 250, and that of the west end 175 children, including the Bible classes. We hope at a later date to give a full account of some of the work done by the church in the past year.

NIAGARA.

The Rev. C. E. Belt, missionary at Harriston, has been offered an appointment in Detroit and is likely to accept. The Rev. O. Edgelow, curate to Rev. Canon Read, D.D., Grimsby, is also leaving in a short time for the United States, and Rev. Mr. Marsden, who has been doing duty as locum tenens for Rev. E. J. Fessenden, will probably remove to Buffalo shortly. The younger clergy of this diocese are one by one passing over to the American Church, where they are securing larger salaries. In our last issue we should have said that there were 18 out of the 19 members of the Committee on the Revision of Constitution present. Mr. Clark was not absent, as stated last week.

HURON.

ST. MARY'S.—The annual missionary meeting of St. James' church was held on Tuesday evening, March 17th. There was a good congregation. The rector said a few words, then introduced the Rev. R. H. Shaw, rector of Lucan, who gave an earnest exhortation to labour, showing the many encouragements there are in the mission field, and how doors are wide open in China, Japan and India. The rector then called upon the Ven. Archdeacon Phair, of Rupert's Land. This gentleman kept the close attention of his hearers for an hour and a half. His address was replete with information and with graphic accounts of personal reminiscences of his work among the Indians. Some parts of it were exceedingly amusing; in fact a vein of quiet humor ran through a large part of it, but the grandeur, the dignity and the necessity of the work were never lost sight of. It was a model missionary speech and cannot fail in being productive of much good. A liberal offertory was then taken up, far in advance of what this church had hitherto given. The meeting was a most encouraging one and betokens the renewed life of this congregation.

LONDON.—Mrs. Boomer thankfully acknowledges for the "J. R. Education Fund," further sums as follows: Mrs. Renard, \$2; Grace Church, Brantford, W. A. M. A., \$10; Miss Priddis, \$1; Miss Mary Perley, \$1 (annual).

ALGOMA.

HOODSTOWN.—In consequence of the heavy snow-storm, the Rev. L. Sinclair held the service in Mr. Malkin's house, Fox Lake, instead of St. Jude's Church, on Sunday, March 15th.

MC MURRICH.—On Sunday evening, March 15, the roads were completely blocked by the snow-storm; the Church of England service was however conducted by the Rev. L. Sinclair in Mr. Fair's house, as the usual place could not be reached.

Indian Conference.—The Indian, it seems, is at length to have an opportunity of speaking for himself and giving at a public meeting his own views as regards his present position in this country, and his future prospects. About a year ago, there was inaugurated in Ottawa, a society bearing the name of "The Canadian Indian Research and Aid Society," its object being to search out the past history of the Indians and also to take steps for their improvement and advancement in civilization, Christianity and education. The annual meeting of this Society is to take place in the City of Toronto on Thursday, May 14th next, under the auspices of the Canadian Institute, and on the day following the annual meeting there is to be held an Indian Conference, at which delegates from the various Indian Reserves will be present. The occasion is expected to be a very interesting one, and we hope may result in much good to the Indian cause. In order to afford subject matter for the conference the following questions have been prepared and sent out to the various Indian Reserves.

1. Do you desire that the Indian Reserve system and the holding of land in common by the whole tribe or band be continued, or would you prefer for each Indian to have his own holding in the same manner as the white people.
2. Looking into the future, is it your wish that Indians should continue to dwell in separate communities and to retain their own language, or do you wish your children to become one with the white people and adopt their language?
3. Do you wish to have more voice in the management of your own affairs than at present, and if so, to what extent and in what way?
4. Would you favour the formation of a "Native Indian Missionary Society"—whereby the Indians, instead of contributing as at present to the white men's mission funds, would have their own missionary organization and send out teachers, supported by themselves, to their own heathen?
5. Will you state any matter that you think might conduce to the advantage and advancement of your people, which might not occur to the mind of the white man, but which the Indian from his point of view is more readily conversant with?
6. Will you send delegates to the proposed conference and meet their travelling expenses?

Accompanying these questions a letter has been sent explaining to the Indians that this conference to which they are invited is simply a movement on the part of their white friends to give them an opportunity to present their own case before the public from their standpoint, and is not to interfere in any way with any questions at present pending between themselves and the Indian Department. *The Canadian Indian* (procured from the Toronto News Co.) is the Society's organ.

RUPERT'S LAND

WINNIPEG.—The Bishop has made the following appointments:

The Rev. Edwyn S. W. Pentreath, B. D., Rector of Christ Church, Winnipeg, to be an Honorary Canon of St. John's Cathedral.

The Venerable Archdeacon Phair, Archdeacon of Islington, to be Rural Dean of Islington in place of the Venerable Archdeacon Cowley, D. D., deceased.

The Rev. W. A. Burman, B. D., Incumbent of St. Paul's Parish, and Principal of the Rupert's Land Indian Industrial School, and formerly Rural Dean of Brandon, to be Rural Dean of Lisgar in place of the Rev. Alfred Fortin, resigned on removal to the Incumbency of Rat Portage.

The Rev. Welbury T. Mitton, M. A., Incumbent of Birtle, to be Rural Dean of Minnedosa in place of the Rev. M. Jukes, who has left the Diocese.

The Rev. George Rogers, B. A., Rector of St. Matthew's, Brandon, to be Rural Dean of Brandon in place of the Rev. W. A. Burman, resigned.

The Rev. W. Walton, Rector of St. Thomas, Morden, to be Rural Dean of Dufferin in place of the Rev. T. N. Wilson, who has left the Diocese.

NEEFAWA MISSION.—The Rev. T. R. Hole has taken temporary charge of this mission.

RUPERT'S LAND INDIAN SCHOOL.—Miss Pechell, of Toronto, has taken charge of the instruction of the junior classes and of the girls in certain parts of their work.

QU'APPELLE.

FORT QU'APPELLE.—Since the mission has been taken charge of by Rev. J. P. Sargent, one new station has been opened for occasional services. The Ladies' Guild realized over \$70 at a fancy sale; after spending \$33, they have on hand \$50 towards a bell.

QU'APPELLE STATION.—The Rev. F. A. Baker gave a most interesting entertainment last month by means of his magic lantern. The receipts of this entertainment and the proceeds from Mr. Bryce's working models have reduced the debt on St. Peter's church to the small amount of \$50.

CANNINGTON MANOR.—The pretty little church on this mission, which is built of logs, but plastered inside and out, is quite an ornament to the diocese. Since the appointment of the Rev. W. G. Field, in 1885, the population of the district has more than doubled.

MOOSOMIN.—*St. Alban's*.—Several successful concerts have been held in connection with this church, and the Women's Working Guild are doing good work. At a sale lately held they realized \$250.

MAPLE CREEK.—*St. Mary's*.—This church is now entirely free from debt. A font is very much needed for the church.

GRENFELL.—*St. Michael's*.—Miss Price, of Wolfesfield, Quebec, has presented this church with a beautiful white super-frontal for the altar. A very successful concert was held last month for the purpose of raising funds to build a bell tower.

The Synod of the diocese will be held this year at Qu'Appelle Station, on Wednesday, May 27th.

British and Foreign.

Lord Ardilaun has resolved to erect a Chapter-room for St. Patrick's Cathedral, at a cost of 10,000l.

General R. N. Napper has generously undertaken the complete restoration of St. Catherine's Church, New Ross, which was falling into decay. There are two churches in the parish, and the Vestry finds some difficulty in keeping up the machinery in both.

In Atlanta, Georgia State, a Baptist pastor, being unable to get his salary, has applied to the law courts, and the church edifice is now to be sold in order to pay the debt.

There is much religious activity in Belfast, the other religious bodies following the excellent example of the Church. The Presbyterians, in particular, are working hard to increase their church accommodation. Four new congregations have been recently organized, and three new churches built. Altogether

over 6,000 sittings have been added to the church accommodation in the city. They have also established a very successful Church Guild.

The Pope's speedy and unquestioning acceptance of the Republican form of the French Government alarms some of the old-fashioned Republicans, who remember the conciliatory attitude of the French clergy in 1848, which ended in something very like clerical ascendancy. One of the immediate results of the present change will be the participation of the Roman Catholics in all the coming legislative or municipal elections.

Signs of Church life are evident, not only in the populous North, but amongst the less numerous Churchmen of the South West. The church of Molahiffe, Co. Kerry, which had fallen into a sad state of disrepair, having been for some months closed for improvement, was reopened on the 4th inst. The parish is a poor one, and the Church population scattered. The Rev. J. Pattison, Incumbent, in his efforts to repair the church, was largely helped by Archdeacon Wynne, who collected over 600l. for the good work.

PHILADELPHIA.—The Rev. F. Page, Superior General of the Order of St. John the Evangelist, generally known as the Cowley Fathers, announced in his sermon at St. Clement's church on last Sunday morning, that it had been decided to withdraw the clergy of this order from this Church, but not until a rector was elected to succeed them. It is the intention of the vestry to have the parish carried on on the same lines as they have been doing. Nothing definite has been decided upon as to the future action of the Order in this country.

In the discussion on "Popular Amusements," at the recent Conference of Wesleyan Ministers, the Rev. Dr. Rigg remarked that in a conversation with Charles Kingsley about penny readings some years since, he pointed out to him that the noisiest commendations in such meetings were bestowed upon the most vulgar pieces, and that in this way superior music was put out of the question, and penny readings greatly injured. He had thus been driven to the conclusion that, unless they were managed by a committee of one, by a dictator, they would prove very demoralising. Kingsley said, in reply, that his experience in his parish had taught him the same lesson, and he had come to the conclusion that unless he could maintain his position as an absolute dictator, he would give them up altogether.

According to the Rev. D. W. Learned, whose statements are given in the *New York Independent*, Japan is to be a theatre of discussion for the theories of Bauer and the Tuebingen school. He says: "The German missionaries are teaching the most 'advanced' criticism of the New Testament, and their teaching and their writings are spreading through all the Churches. The Japanese are taught that four Epistles of Paul are the only authentic books of the New Testament, that we have no means of knowing anything certain as to the life and teachings of Jesus, that the book of John in particular is entirely unhistorical, and that Acts is pure fiction. These teachings have come upon the Japanese Christians with all the charm of novelty, and are taught to them as being the sure results of modern scientific criticism."

JAPAN.—The various Presbyterian bodies in Japan six in all—have now become united in the native Presbyterian Church of Japan. Heretofore they have had for their symbols the Westminster Confession, the Canons of the Synod of Dort, and the Heidelberg Catechism. Now, after a stormy session of their Synod in Tokyo, all of these have been done away with, and in their stead has been taken as their Confession of Faith, the Apostles' Creed, with the following preamble:—"The Lord Jesus Christ, Whom we worship as God, the only-begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart. The Holy Ghost, Who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace man being dead in sins, cannot enter the Kingdom of God. By Him the prophets and the Apostles and holy men of old were inspired, and He speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving; I believe, &c. This is a very important and encouraging sign of the times.

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IRELAND. The Rev. Richard Phillips, Young, M. A., who was ordained in 1848 and lately appointed to the important parish of Fethard, died last month after a short illness. During the lengthened period of his ministry he won the full esteem and affection of the several congregations committed to his charge, and was the recipient of the most gratifying and well-merited testimonials of his efficient preaching of the Gospel of our Lord Jesus Christ. He is deeply and sincerely mourned by a large circle of relations and friends. The funeral was attended by members of all the surrounding county families, with very many others belonging to the neighbourhood. Several of the clergy of the diocese were also present, including the Archdeacons of Cashel and Emly; the Rev. Canon Warren, Clonmel; Rev. W. E. Butler, Killenaule; Rev. Thomas Pyke, Barnane; Rev. M. Le B. Kennedy, Morgorban; Rev. E. G. Thornton, Kilyemnon; Rev. M. J. Warner, Lismalin; Rev. J. Gaggin, Newchapel; and Rev. J. R. Millington, Kilronan. The Rev. E. Scott, C. C., and the Rev. Father Anderson, O. S. A., attended the funeral. The greater number of Mr. Young's former parishioners from Kilyemnon and Killenaule, together with his late parishioners of Fethard, who had already learned to appreciate his worth, were present to pay a last tribute of respect to his memory. As the mournful procession entered the town it was led by the squadron of the King's Hussars, stationed at Fethard, under Captain Waldron and Lieutenant Meyrick, while, in passing through the streets, a respectful sympathy was manifested. At the church the funeral service was conducted by the Rev. Henry Young, M. A., Rector of Stewartstown, brother of the deceased, and the Rev. John Hemphill, Rector of Aney. The church was beautifully draped in black.

The funeral service having concluded, the remains of the departed clergyman were lowered into the grave amidst the heartfelt sorrow of his mourning relatives and friends. The chief mourners were the Rev. Henry and Samuel Young and Mr. Charles Young (brothers), and Rev. John Hemphill. A large number of very beautiful wreaths and other floral devices were sent in token of affectionate esteem.

Mission Notes.

UNITED STATES. During the recent Indian disturbances in South Dakota, Rev. C. S. Cook, an Indian presbyter, states that though the regularity of services was much interrupted, the Sunday and daily evening services were held in his own house and were largely attended. The Indians of the Church of the Holy Cross, notwithstanding their troubles and distress, gave \$5 in offerings to Foreign Missions. Bishop Perry, of Iowa, states that during the last decade, the increase of communicants in his diocese has been 58 per cent., while that of the population has been only 17.68 per cent. The Sunday school children's *Lenten Offerings* for Domestic and Foreign Missions amounted last year to \$45,000. King Theological Hall, Maryland, has been duly incorporated and the trustees appointed, viz., Rt. Rev. Dr. Wm. Paret, Bishop of the diocese; the Rev. Dr. R. H. McKim; the Rev. Dr. G. W. Douglas; Mr. J. A. King and Mr. H. E. Pellew. A Church Building Fund has been set on foot with the object of raising \$1,000,000 to make loans on easy terms to weak congregations for church building. Over \$190,000 have been raised for this purpose. Of this sum are \$50,000 in bonds (the Bishop Robertson Memorial) of which only the interest can be used. In Indian, Bishop Knickerbocker speaks thankfully and hopefully of the progress of the Church, and rejoices in the zeal and liberality of the Church people, and in the progress of the Church's educational institutions, viz., Barker Hall, the Howe Grammar School, the Indianapolis Institute with its new and splendid St. Mary's Hall, doubling its capacity, and lastly St. John's School, North Vincennes, now full and doing its blessed work. There is a large increase in candidates for Holy Orders, and the Diocesan Endowment Fund has increased by several thousand dollars. In North Carolina St. Augustine's School, Raleigh, for coloured people, is doing a good work. It has male and female departments and is partly industrial. There are ten postulants for Holy Orders receiving instruction in Greek, Latin and theology. The school is crowded. Eighteen or twenty clergy have graduated at this school. In Norfolk, Virginia, is published a Church monthly, the *Church Advocate*, in the interests of the coloured people. It claims that missionary work among them should be carried on by men of their own race. In Florida, the work among the coloured people of Tallahassee is carried on by the Rev. Dr. W. P. Carter, rector of St. John's church, with the assistance of Prof. Tucker, Principal of the State Coloured Normal School, who is licensed as a lay-reader, and superintends the Sunday school of 80 scholars. A church has been erected for them through the liberality of a Northern clergyman. In Georgia there are interesting missions at Darien and Ogeechee, as also in Pittsborough, Tarboro and Charlotte in North Carolina; and Sumter and Brook

Green in South Carolina, and in Galveston, Texas. In the latter place the communicants have increased since 1888 from 30 to 105, and 71 candidates have been confirmed.

AFRICA. Bishop Ferguson (coloured), Liberia, has erected a fine new school building, Epiphany Hall, at Cuttington, Cape Palmas. He says: "For size, style of structure and location, it has no equal in Liberia," and "presents a grand appearance from the sea." It is composed of three large buildings of stone, joined in one; and rising from the roof is a hexagonal cupola, to serve as an observatory, and the latter is surmounted by a cross. The roof is of iron. The total length of the building is 104 feet; the width is fifty-four feet; and the height forty feet.

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.

Itinerancy of the Clergy.

SIR,—I think it is generally conceded, by the large majority at least, of those composing the Anglican Church in Canada, that in so far as members go, in so far as the attendance at our various churches is concerned, we are a failure. This is nothing new. For years past we have seen our members dwindling down, and the members of others increasing. The Methodists appear to have increased more than any other body. What is there in them that we could copy to advantage? The title of my letter supplies the answer. I think the itinerancy of the Methodist clergy is one of, if not the great reason of their success, their increase of members. Who is there conversant with our Church that cannot point out places where priest and people would welcome a change. I believe that if it were left to the vote of clergy and laity as to whether some change at least should be made in this direction, there would be very few dissentients. I only thus most briefly touch upon this important matter, trusting that having made a commencement, it may be followed by an interchange of opinions.

JOHN RANSFORD.

Clinton, March 24th, 1891.

A Liberal Offer.

SIR,—Some months ago I wrote one of the daily papers, suggesting that the young men of the Church raise a definite sum for the embellishment of the Diocesan Cathedral. The gift to the chapter of some article of ecclesiastical furniture, such as a font or lectern or pulpit, would I am sure be gratefully accepted as a token of the interest and the affection of the Church's sons. I enclose my address and shall be pleased to subscribe \$10.

W. H. W.

An Appeal.

SIR,—Will you kindly insert the following letter just received from the diocese of Athabaska. A member of the W. A. kindly offers to give \$25 per annum towards a teacher's salary in response to this appeal, provided the balance required (probably \$475 at least) is contributed by others. These Indians are not "treaty" Indians, and do not therefore receive any assistance from the Government.

EMILY CUMMINGS.

Toronto Diocesan Secretary, W. A.

Toronto, March 26th, 1891.

Dear Miss Paterson,—Quite an unexpected opportunity is offered me of sending a few lines by a gentleman tourist, who missed his way last fall, and after a good deal of starvation has had to return via Lesser Slave Lake. I have just returned from a long and trying journey of about 400 miles to Trout and Wapuskow Lakes. As far as travelling goes I had a very undesirable experience. Sleeping out of doors with only a single blanket and catskin robe, is not one of those things most agreeable to the flesh, especially when the thermometer is ranging between 40 and 50 degrees below zero, but as far as the work is concerned I had a most blessed time. I found the people at Wapuskow quite prepared for my visit. Some Indians who had visited Slave Lake had returned to tell the rest of what they had heard, and I soon felt that the blessed Spirit had prepared

the ground for the reception of the good seed. I don't know that I ever saw among Indians such a general conviction and confession of sin. "I am a great sinner" was the frank confession of nearly all. Most of the children were brought for baptism, and many of the adults would with very little persuasion have come forward, but I felt it better to ask them to wait for instruction, which, after giving them my reasons, they gladly consented to do. I will not be able to visit Eastern Canada next summer, as I hoped, not having succeeded in finding any one to take my place here. The R. C. priest is on my track at Wapuskow. Can you do anything towards sending a teacher or means to establish a school at that place? I have promised that they shall have a teacher next winter. If no one is provided I shall have to leave this place and go myself, rather than see these poor souls starving for the Bread of Life. A few families are also very poor and need clothing. Please do all you can for us. I am alone now, as my teacher, Mr. Burton, has had to leave, and my hands are more than full. Here is a willing people and no one to minister to their souls' needs. Besides 29 baptisms at Wapuskow, I had 5 at Whitefish Lake. At the latter place the Indians are on the verge of starving, as their winter's supply of fish is just exhausted. Kindly convey this information to Mrs. Cummings, and may the Lord bless your earnest endeavours.

Yours most sincerely,

GEORGE HOLMES.

St. Peter's Mission, Lesser Slave Lake, Peace River District.

Sunday School Lesson.

1st Sunday after Easter April 5th, 1891

THE PUBLIC READING OF THE BIBLE.

We are God's rebellious people (Is. i. 2). We are like rebels fighting against their lawful king. But the king may send his messengers to proclaim to his rebellious subjects that if they will lay down their arms, and submit themselves to their king, he will forgive the past, and govern them once more in peace and kindness. So also does God send such messages of peace and reconciliation to us, His rebellious subjects. This message is in His Word; His message openly proclaimed to all the world. God's Word is compared to a trumpet (Ezek. xxxiii. 1-7). A trumpet is to make a noise that all may hear. The Gospel is to be proclaimed to all people (S. Matt. xxviii. 19; S. Mark xvi. 15). This is the reason the Bible is read aloud in public services of the Church.

I. THE PUBLIC READING OF THE BIBLE.

God's Word was read in public in very early times. God gave His people, Israel, the law by His servant, Moses; just before he died, Moses gave it to Israel all over again (Deut. i. 1-5). Deuteronomy, "law a second time," or "law repeated."

After this, it became the duty of the prophets to proclaim God's law to the people, and to explain it.

There was a long period of time when God's law was not read, and people forgot about it. As they were repairing the House of the Lord, in the reign of Josiah (2 Kings xxii. 7, 8), the Book of the Law was found. The king at once caused that the book should be read in the ears of the people (2 Kings xxiii. 1-8). The worship of Baal was then put down.

Seventeen years after this, Jehoiakim, the son of Josiah, acted very wickedly towards a part of Holy Scriptures (Jer. xxxvi. 22-24). Soon after this Judah was carried captive to Babylon, because people would not listen to God's Word (2 Chron. xxxvi. 15, 16). After seventy years they returned from Babylon. Ezra was sent to them (Ezra vii. 6), and he read to the people out of the law (Neh. viii.). The Jews never forgot their Bibles again. God had said (by Moses) that the law should be read publicly (Deut. xxxi. 11-13). This was the custom in the time of our Lord (S. Luke iv. 16-21) and of His Apostles (Acts xiii. 27, and xv. 21). Thus every Jew heard the Scriptures whenever he went to the Synagogue.

II. THE SCRIPTURES IN THE CHRISTIAN CHURCH.

Bible read to Christian congregations from earliest times. Justin Martyr, who lived only 100 years after Christ, tells us that on Sunday the writings of the apostles and prophets were read. Before the Reformation the lessons were not read in long portions, as they are now, but merely by verses, *e. g.*, instead of two lessons, as we now have in Matins and Evensong, there were nine short ones of only one or two verses each. Sometimes the lesson became a short sermon on the Gospel of the day.

Had you gone into a church before the Reformation you would have seen only one Bible, and that a large one, chained to the desk; but the Reformation resulted in the Bible being put into the hands of the people. We have our Bibles in our hands: Is. xxx. 20, 21, has been fulfilled. We see our teachers—the clergy. God's voice speaks to us through their mouths, and in His Holy Word read in the Church

If we walk not aright, the fault is ours. God has spoken. As we hear the Bible read, in the silence of our hearts let us answer with Samuel—"Speak, Lord for Thy servant heareth."

Notes and Queries.

SIR.—Will you please inform me why no celebration of the Holy Communion is held on Good Friday?
SIGMA.

Ans.—The Church has from very early times avoided offering the memorial of the sacrifice of Christ out of veneration to the Sacred Victim of the cross who offered Himself for us on that day, and because the Eucharistic service being of a joyful nature, seemed out of character with this day of desolation and grief. Formerly the sacrifice was pleaded on this day as on other days, but the consecration (as the festal element) was lacking, the celebration taking place with the Blessed Sacrament consecrated the day before. In the absence of reservation of the Sacrament, formerly practised, it suffices to read the Ante-Communion Office on Good Friday.

SIR.—Explain the difference between a Rite and a Ceremony.
ALIQUIS.

Ans.—The word Rite is the more general term and refers to the whole order of an act of worship, including forms of words and ceremonies rightly and duly performed. A ceremony is an external act of worship with its adjuncts, the bodily manifestations of worship and the ordinary means by which that worship is outwardly expressed to God.

SIR.—What are the duties of (1) Churchwardens, and also (2) Lay Delegates?
CHURCHWARDEN.

Ans.—(1) The Churchwardens are the guardians or keepers of the church and legal representatives of the parish vestry. Their main duties are (i) to present all matters happening in the parish contrary to the ecclesiastical laws; (ii) to keep in repair, to guard the various things belonging to the church, and provide all things necessary for divine service, and arrange for the accommodation of the congregation. Being a corporation, their corporate powers cannot be exercised by one without the consent of the other. Their accounts should be verified upon oath to the vestry or audited. All receipts should be deposited in a bank, if possible, and paid out by cheque signed by both Churchwardens. They are to be governed by the legal regulations and directions of the vestry. The Churchwardens are responsible for (i) putting up on notice board notice of Synod collections and table of fees. (ii) Providing Synod assessment. (iii) Seeing that the quarterly and other Synod collections are taken up and promptly remitted to Sec. Treasurer of Synod. The organist, the vestry clerk, the sexton, and other subordinate servants of the church are appointed by the Churchwardens.

(2) Lay delegates are elected by the vestry to represent the parish in Synod. It is their duty to attend Synod, and if any matters pertaining to their parish are brought before Synod, it is their duty to see that it receives justice. It is expected they will take a deep interest in all matters brought before Synod, and support all measures brought forward for the advancement of the Church in the Diocese, and endeavour to foster a spirit of harmony and good will.

Family Reading.

First Sunday after Easter.

WHITENESS.

A new life! Easter Day was a week ago, and yet I don't think the Easter feeling of newness and freshness has passed off yet. Beginning again, putting away old things, leading a fresher, better life than ever before, with more thought of heaven; all this is still in your mind, I hope.

There is yet another thing connected with Easter which I should like you to think about to-day. Perhaps the white flowers last Sunday have already put it into your mind, for it is—whiteness.

Don't you think we all have a sort of love for white things? Colours are beautiful, many of them, but there is always a pleasure in coming back to white, though it isn't a colour at all. It is lovely, and pure, and refreshing to the eye after one has been looking at glaring colours.

And white always seems to suit with Easter.

The dark cross, and the blood, and the gloom, and the black night are gone, and the clear morning has come, and the pure body of Christ is rising from the new tomb, and the angels in white are sitting one at the head and the other at the feet!

The angels came from God, and so their robes were white.

And all this Easter purity and whiteness is to teach us something.

There is a text or two from Revelations I should like you to read—

"They shall walk with Me in white, for they are worthy."

"He that overcometh, the same shall be clothed in white raiment."

Now think for a moment of a pure white robe, and that the robe is yours; and then imagine something more—that you yourself suddenly dashed black ink upon it!

You can't fancy yourself doing it. No, I dare say not. What a horrible black stain it would be, and what a shame to spoil what is so beautiful and white! You can't, do what you will, get it quite white again. The stain will never go quite away.

Now do you know that is exactly what SIN does! Makes a stain upon your soul. Bad thoughts, bad words blacken the whiteness and spoil it, just as ink spoils a white robe.

The word "filthy" is not a very nice word; but it is right to have a strong word to express a very bad thing.

Have you ever heard language call "filthy"? Well, it is expressive, for there is a sort of talk that stains the soul and makes it filthy. That is more horrible than any other kind of filth, and so it is just as well to know that.

Did you ever hear of the White Cross Army? It is an army of young men and elder boys, joined together on purpose to help each other fight against sins of the flesh—sins of impurity. The White Cross! It brings a beautiful idea before them. That they must keep from sins that defile the body, ay, and the soul too, because they belong to the pure and holy Jesus. And so their sign and symbol is His cross.

I believe it is a wonderful sight to see a large gathering of these White Cross soldiers (you might be one of them), and to hear them repeat solemnly their promise that they will strive to keep themselves pure.

"There were two angels in white sitting, the one at the head, the other at the feet, where the Body of Jesus had lain."

If you had these words in your heart, do you think it would be possible for you to go into bad haunts, where there is evil in the very air; or talk about foul things, or use words that have a nasty meaning? I do say I believe you could not.

"He that overcometh, the same shall be clothed in white raiment."

The trees are putting on their pure spring green, and how beautiful and fresh that is!

Even in London the dust and dirt haven't spoiled the leaves yet.

People are putting by their old winter clothes, and you are leaving off your shabby jacket that had got worn at the elbows. How nice it is to put on a new one that is clean, and sweet, and fresh!

So put off the old bad habits, for they are not pure and nice; get rid of them utterly. Throw the spotted garment away.

Here are two short prayers for you to say:—

"Wash me, and I shall be whiter than snow."

"Make me a clean heart, O God, and renew a right spirit within me."

And the Lord not only hears prayers, He answers them. He will wash away your old sins; He will give you the clean heart and the right spirit, if you only ask Him.

Arthur's Trial.

CHAPTER II.—Continued.

The Doctor marvelled at the boy's obstinate impenitence, and his late companions found plenty of bad traits in his character, now that his guilt was discovered. And Marriott? he was utterly miserable; a fierce conflict between right and wrong was going on within him; there was yet time to save himself from allowing the consummation of a most cruel act of false witness, but how could he?

Go and tell the Doctor? Impossible, he couldn't do it. Tell Mr. Archdale? No, he wouldn't do that. At length the day's work was over. Marriott began to dread the darkness of another sleepless night. He thought of Pierce alone in his disgrace, he thought of the Confirmation he would soon have to take a hypocrite's share in, he thought of the contempt of his schoolfellows if he confessed his guilt; but he remembered, too, a day when it could be hidden no longer, when "the secrets of all hearts shall be revealed," and at last he said, "I couldn't endure to live like this; I've been a brute to let it go so far. Let come what will, it can't be so bad as this; it's enough to drive me mad!" and he wiped away the perspiration from his forehead. Soon after there sounded a low tap at the Doctor's study door. He was engaged in writing to Mrs. Pierce—no very pleasant occupation. "What is it, my lad?" he asked as Marriott entered, in answer to his "Come in."

"Oh, sir, I can't bear it any longer. I took the money, not Pierce."

The Doctor started, and then there rushed to his memory the fact that Marriott too had a key which fitted Mr. Archdale's desk, and that Jem had put his name first as the boy he saw enter the school-room. Indignation arose in his heart, words of scorn to his lips, but he repressed them, and after one glance at the boy, he leaned his face upon his hands, without uttering a word.

"Oh, sir, I did mean to send Mr. Archdale the money back again, but"—and Marriott fairly broke down and sobbed. It was far worse to see the Doctor sit there so quietly and in such evident distress, than to bear any words of anger or contempt.

"My poor lad," he said presently, and there was something very kind in the sound of his voice. He thought then of an office he held, higher than that of head master of Wardsley Grammar School, he thought an instant of his ever-present Master, who accepted the tears of the woman that was a sinner, who spared an apostate Apostle, and he prayed Him to bring good even out of the blackness of evil to the guilty boy. "Tell me the whole truth, Herbert," he said firmly, after a pause, purposely calling him by his Christian name. Then in low, stammering tones, Marriott confessed that he had accidentally seen Mr. Archdale place the note in his desk, that he had for a long time been in debt for a fishing rod and tackle, and had gone on increasing his account with Holt till it amounted to more than three pounds, and that then the man had frightened him by threatening to complain to Doctor Grey if he was not paid before the fast approaching holidays. He had easily managed to get into the school-room, which was built apart from the house, and knowing that his key would unlock the desk, for he had once lent it to Mr. Archdale when he had mislaid his, he had quickly taken the money and paid the man that same afternoon. Of Mr. Archdale's former losses he knew nothing. The Doctor spoke long and earnestly to him, bidding him not to fear the shame and pain which were the just consequences of his sin, but to tremble and to grieve that he had so offended a Loving Father, whose voice had been all the while calling him to receive fresh gifts of His Love; and when at length the boy rose from his knees it was with a strange feeling of calm mingled with his shame and sorrow, for he felt that God had saved him that night from a fearful peril, and a genuine cry for mercy went up from his heart to heaven, which holy angels rejoiced to hear.

Leaving Marriott in his study, Doctor Grey went at once to release Arthur from his unjust imprisonment; he found him holding converse with the same little book which he had thrust into his pocket a few days before in the cloisters. It was a little worn copy of the "Imitation of Christ," his mother's gift, and he almost always carried it about with him.

"My son, always commit thy cause to me, I will dispose well of it, in due time." Such were the words he was reading when the Doctor entered. I shall not attempt to describe his joy when he found that his "cause" was indeed "well disposed of," nor the Doctor's self-reproaches, but Arthur's gladness was darkened by sorrow for Marriott, sorrow which forgot the injury done to himself, which forgave as he hoped to be forgiven.

That night before the assembled school, Arthur's character was cleared by Marriott's public confession, after which the boys crowded round him, and shaking hands with him, asked his forgiveness for their unfounded suspicions. He didn't sleep half so well that night as he had done during the time of his own sorrow, for there was one empty bed there, and he could not forget him who occupied the room he had left. Nevertheless sinless angels guarded them both, and though one went forth from his school life with the white robe of his Baptism stained, even in the eyes of men, with many a dark spot, yet the tears of penitence flowed down continually upon them, and they grew fainter and fainter; he learned to know of "a river whose streams make glad the City of God," he washed therein and was clean. None but his widowed mother knew the whole extent of his sin, and her tears mingled with his, her gentle loving influence strengthened his repentance, so that by God's mercy the very depth of his fall was the means of his rising to the pure life of a true penitent; nothing less it may be would have saved him from the careless self-satisfaction which had until then marked his life.

The term ended shortly after the Confirmation, and Arthur returned home to cheer the last weeks of his father's life. The money he had worked so hard for, and which had been the cause of so much trouble to him, was to have been the means of helping towards the accomplishment of one of his father's desires, namely, to see the sea once more; and this had been the prospect which had gladdened little Rosie, but it was too late now for that: the sufferer thought only of that land where there is a "sea of glass clear as crystal." Still it did purchase many little luxuries for him, which the invalid valued far less than the self-denying love which had worked for them. And when the messenger angel had come and taken to God the soul He had so long been preparing by suffering for Himself, and the mother and son stood gazing upon the face, which wore even in its peaceful sleep the impress of the Eucharistic joy which had been its last expression in life, they said not, as so many mourners say, "Henceforth we are all in all to each other," but gladdened with the blessed consciousness of the indwelling presence of One mighty to comfort, they gave thanks to Him who hath by His death destroyed death, and Arthur's voice spoke in low accents those words of joy which sound like a trumpet-song over the grave, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

"Your mother and sister look to you now, my boy," said his uncle, as he bade Arthur good-bye at the station, when he started once more for Wardsley. "I trust, I know you will work for their sakes."

And Arthur did not disappoint him.

Be Exact.

John Ericsson, the inventor, had not only genius, but the "immense capacity for taking pains," which sometimes accompanies it. All his work was so exactly done that he could demand from workmen the most rigid observance of details in the drawings furnished for their guidance, without fear that they might go astray.

When the steamer "Columbia" was built, its engines were put in according to his designs. It was customary at that time to get the length of the piston-rod from the engine itself, and a man was one day engaged in measuring it with a long baton. Captain Ericsson chanced to go on board at that moment, and going up to the workman, he roared:—

"What are you doing there, sir?"
 "Getting the length of the piston-rod, sir?"
 "Is it not on the drawing?"
 "Yes, sir."

"Then why do you come down here with sticks? Go and get the length from the drawing, sir! I do not want you to bring sticks when the drawing gives the size."

At another time, a workman was endeavouring to put in the engines of a steamship, and found great difficulty with a small connection which is described as being "crooked as a dog's hind leg."

Finally he went to Ericsson, and informed him that the rod could not be put in place.

"Is it right by the drawing?" was the query.

"Yes, sir."

"Then it will go in."

And on another trial, it did. The master brain had left nothing to be supplied by the ingenuity of others.

Be not Too Ambitious.

The Empress Maria Theresa was left a widow at an age when her beauty was yet striking. She was secretly informed of a scheme projected by her three principal ministers, to make themselves agreeable to her; of a compact made between them that the losers should not suffer themselves to be infected by any feeling of jealousy towards him who should be fortunate enough to gain his sovereign's heart; and they had sworn that the successful one should be always the friend and supporter of the other two. The empress, being well assured of this fact, one day, after the breaking up of the council over which she had presided, turned the conversation upon the subject of women, female sovereigns, and the duty of their sex and rank, and then, applying her general reflections to herself in particular, she told them she hoped to guard herself all her life against weakness of the heart, but if ever an irresistible feeling should make her alter her resolution, it should only be in favour of a man proof against ambition, not engaged in state affairs, accustomed and attached only to a private life and its calm enjoyments—in a word, if her heart should betray her so far as to lead her to love a man invested with any important office, from the moment he should discover her sentiments, he should be contented to resign his place and his influence with the public. This was sufficient. The three ministers, more ambitious than gallant, gave up their projects forever.

St. Andrew's Brotherhood.

Manifestly a noble future is before St. Andrew's men as not only propagators but as defenders of the faith. To exalt and magnify religion on its business side; to bring into the Church the vigour of a manly will and unite it with feminine feeling and sympathy; to give its due prominence to personal influence and individual purpose between each man and "his own brother" or neighbour; to balance deference to custom with the holy freedom of the sons of God; to embody the floating sentiments and new ideas that ought not to perish, in permanent and fruitful agencies of good; to co-operate generously with whatever plans of social benefaction have in them a fair promise of making the world better, its work more righteous, and its social classes more consistently one in Christ, the Reconciler and Redeemer of our race,—nothing less than this is the blessed end that the Brotherhood of St. Andrew may achieve if it will.—*Bishop Huntington.*

Public Worship Binding upon all, and to be Supported by all.

God is King, and all loyal subjects owe their King public homage.

This public homage is a duty from which none can escape, and none are exempted.

This public recognition should be made by the whole people, by every class, rich and poor, old and young, week by week.

We can worship God privately, but that is not enough.

It is public worship in which all shall engage that God demands. Our forefathers obeyed this command, and in times of persecution, instead of saying their prayers in private, persisted in holding assemblies in the teeth of the law, and at the peril of their lives.

Public worship is common worship, social worship, worship by all baptised persons, "as members of Christ," in which all in the Parish should engage.

Public acknowledgment of supremacy is rendered to our earthly sovereign, and this same public acknowledgment must be made to the King of Kings, and Lord of Lords.

Public worship is offered in God's Courts, and is rendered in order to proclaim to all that we are not ashamed to confess Christ before men.

Public worship kindles mutual devotion, and is designed to prove that all Christians, being members of one Body, should worship together; that they draw towards one another in bonds of love; and that believing that union is strength, they present a united phalanx against the common foe.

Public worship differs from acts of prayer, thanksgiving or even praise, inasmuch as

Public worship is to adore—to present ourselves, our souls and bodies, our substance, as a living sacrifice to God for His service.

God is pleased with the heartfelt expression of the lips, the reverential attitude of the body, and the ardent outpourings of the soul. But more is demanded from His children.

Two great principles are essential to attain to the Scriptural standard of public worship, and without their observance, God is robbed of the honour due to Him, the individual worshipper is a loser, and the manner of worship is imperfect.

The first of these principles requires that the place of worship shall be equally accessible to all. If the Gospel message is to be delivered to all people, it is clear that all shall be able freely to enter the sacred building, in order to hear it, and

Secondly, to make our worship complete and acceptable, the sacrifice of praise and thanksgiving must be accompanied by a material offering of the fruits of our labour.

This offering must be a real act of self-sacrifice, and "worthy" of Him to whom it is presented.

If this duty of giving be omitted, the worshipper loses the blessed results which always flow from the sacrifice of self, and the Church loses the power of progress and extension.

Following the ancient Scriptures, we find that not only was a material offering always made in worship, but the offering was itself the worship. That is to say, worship is sacrifice and sacrifice is the devotion to God of material things, valuable to their possessor.

No one supposes that the duty of making these offerings to God ceased with the foundation of the Christian Church. The early Christians devoted all their substance to the common treasury of the Church, so that none might lack, and later on they were commanded to bring their offerings on the first day of the week as God had prospered them.

God has a claim to the gains of all His creatures, and an acknowledgment of this claim must be made in worship by returning a part to Him. We obey the command, "Honour the Lord with thy substance and with the first fruits of thine increase," by bringing an offering into His Courts.

This offering should bear some fixed proportion to our means. "What shall I render unto the Lord for His benefits?" There is no written law on this point in the New Testament any more than there is for the observance of Sunday instead of the Sabbath, but from the history of the church during the earlier centuries, we learn that the tenth was the proportion given for pious and religious purposes. In any case, St. Paul's words should be considered: "But this I say, he which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully."

Public worship then is binding upon all, and to render it complete and acceptable to God, an offering of our worldly goods—proportioned to our means—and as God has blessed us, should accompany it—and should be made by all.

God's orders are: "None shall appear before ME empty." This offering is as much a part of our worship as are praise and prayer; it must not be omitted. The Church orders it, and provides that the "Basin" containing the alms be "reverently" brought during the service to the Priest, who shall humbly present and place it upon the Holy Table.

This act of worship conscientiously, proportionably and systematically made by all, is a blessed one, and will suffice and more than suffice to maintain a church which is free and open to all, without respect of persons. As a means of church maintenance, it is most religious, most convenient, and most effective.

Freely give for His sake, and for His service, whose House it is!

Society of St. Mary Magdalene

OFFICERS.

President and Chief Advisor.—Rt. Rev. F. D. Huntington, Bishop of Central N. Y., 210 Walnut Place, Syracuse, N. Y.

Advisory Committee.—Mrs. G. F. Edmunds, 2111 Mass. Ave., Washington, D. C. Miss M. T. Lathrop, Cor. W. 8th and Van Buren Sts., Oswego, N. Y. Miss A. S. Hunting'on, 210 Walnut Place, Syracuse, N. Y.

Treasurer.—Miss J. G. Boalt, 904 E. Genesee St., Syracuse, N. Y.

Secretary.—Miss A. L. Shepard, 332 W. 5th St., Oswego, N. Y.

OBJECT.

To aid in the restoration of all tempted persons, especially of fallen women.

Watchword—Charity.

DUTIES OF MEMBERS.

I. To say the prayer daily, choosing at least one fallen woman or man especially tempted, as subject of special petition.

II. When necessary to mention them, to speak charitably of other's faults.

III. Never to speak lightly of Holy Things not of customs pertaining to any religion.

IV. To invite people to church and to welcome strangers when they come to the services.

V. To endeavor to add at least one member to this Society each year, preserving this new member's name and address.

VI. To fight against selfishness.

VII. In doing good, to be instant in season and out of season.

PRAYER.

O Almighty God, who alone canst order the unruly wills and affections of sinful men, look down from Thy pure throne on High, behold with pity the multitude of Thine erring children, and, as Thou knowest their several infirmities, let each one find Thee mighty to save. Open, O Father, eyes blind by sin: dispose wandering feet to walk in paths of virtue; and grant that, through the inspiration of Thy Spirit and the mediation of Thy Son, all who come unto Thee may obtain a sure victory over sin, the world and the devil.

Especially, dear Lord, I do beseech Thee to save Thy child, ———, Grant him a speedy repentance for past sins, and a perfect assurance of Thy absolution: aid him to place his whole trust and confidence in Thy mercy; and finally grant him the gift of Thy eternal life, for His sake who died to save.

Bless, O Lord, all institutions and persons engaged in the work of bringing the erring forth in peace to Thee. Look with favor on the members of the Society of St. Mary Magdalene, strengthen their weak endeavors, prosper their works and vouchsafe them ever an abiding place in Thy love and care. Hear, O merciful Father, in the Name and for the sake of Jesus Christ, Thy Son.—Amen.
Our Father, &c., &c.

It is suggested that each member give, annually, a small sum toward the support of one of the many Shelters or Houses of Refuge.

ANSWERS TO OFT-REPEATED QUESTIONS.

1. The society is not denominational.
2. Gentlemen are admitted as members.
3. There is no membership fee. All that is especially requested is the use of the prayer daily.
4. Members willing so to do, may send contributions to the treasurer.

5. The suggestion made in regard to contributing toward the support of Shelter or Houses of Mercy, is not obligatory. Such contribution is a personal matter with the member, who sends it direct to the treasurer of whatever Home she may select. Such contributions need not of necessity be in money; but may be in books, clothing or any useful articles.

6. The secretary keeps a list of names and addresses of members, in order to keep them informed by literature, etc., of the progress of the work.

A list of 18 Homes and Houses of Mercy, in the U. S., is given, with their officers and addresses. A list of similar Canadian institutions with addresses would be useful.

We heartily commend this society to the people of Canada, and refer them for further particulars to C. A. Bingham, Coleman, P. Q., Ont.

Cure for Restlessness.

A great many remedies are suggested for restlessness, which in many a case has been caused by giving way to anxious and foreboding thoughts, indulging in such mental worry by day that night is a time of tossing and unrest. While the night dews fall and the stars are shining, let us in spirit steal amid the quietude to Him who is Eternal Light, the Giver of calm, the Divine Comforter; let us remember the Lord is in the stillness, and we shall prove it true that

"Darkness shows us worlds of light
We never saw by day."

Let us think alone with Jesus, what He is in whom is all the fulness of God. "I will strip thee of all earthly comforts," said a persecutor once to a Christian martyr. "Christ is mine," was the answer; "you cannot strip me of Him." Christ is yours, friend, yours through the darkest shadow—Christ, who is Rest and Refuge, the King of Kings, the Great Physician. Money cannot purchase rest, but it comes to you with Jesus; there is no pillow so comforting as the Redeemer's love, and on this you may trustfully repose. Some one asked a poor infirm old man: "Do you think you can rest a little now?" "It is all rest," he said, "because God's arms are beneath me"—*Quiver*.

Godparents.

The children of Christian parents are baptized because they pledged themselves at their marriage to "have their children Christianly and virtuously brought up." In this respect they are already godparents; and it is for this reason that the Church insists on godparents other than the natural parents being provided (though by the order of Convocation one such godparent now suffices) in order that Christian teaching and training may be provided in case the parents fail therein by death, or otherwise. The priest is to blame for allowing the baptism to proceed without this proper godparent. "Sponsors," as such, are simply mouthpieces and proxies for the child. They respond in his name: "all this I steadfastly believe;" "my desire is to be baptized into this faith;" "I will (my will is to) keep all God's commandments." In these vows and promises none but the child has, or can have, any place. The sponsors do not say one single word in their own name. All they do say is in the present tense in the name of the child. They say nothing in his name with regard to the future. The Church insists on these proxies for the child in order to show that the fact of becoming a Christian is the fact of believing, renouncing, obeying. The only duties godparents have is to see that the child is taught the solemn obligation, under which he lies as a Christian; and that he cannot renounce one single item of it without renouncing his Christianity, and all its hopes and privileges. The benefits and privileges of the child are in no way affected by the belief or unbelief, the obedience or transgression of his proxies and mouthpieces. The wild notion that he may be benefited by their vicarious piety, or disparaged by the reverse, shows that the service is much misunderstood.

Hints to Housekeepers.

JELLY PUDDING.—Four eggs beaten separately, two cupfuls of sugar, one of butter, one of sweet cream, one of acid fruit jelly, two tablespoonfuls vanilla. Beat the yolks thoroughly; cream the butter; mix butter, sugar and yolks together, then add jelly, and lastly the well-frothed whites and seasoning. Bake with an under crust. This quantity will make two very large puddings, or three medium-sized ones, and, where rich desserts are liked, will be found delicious. Such desserts should be perfectly cold before they are eaten.

JAM PUDDING.—One teacupful of creamed butter, one of sugar, one of raspberry, strawberry or grape-jam, three eggs beaten separately, cinnamon, nut-

meg and cloves to taste. Bake in paste with an under crust only. This quantity will make two generous puddings. The pastry will be found much nicer if baked in perforated tin plates.

IN DARKEST GLOOM. Millions of men and women are in the dark gloom of disease. The way out is by using Burdock Blood Bitters, a tried and sure remedy for dyspepsia, biliousness, constipation, scrofula, bad blood, and all diseases of the stomach, liver, bowels, and blood.

IRISH POTATO PUDDING. Three eggs beaten together, a cupful and a half of sugar, half a cup of butter, and two large potatoes. Put the butter into the potatoes while hot; add eggs and sugar. Beat all together thoroughly; season with orange or vanilla. After the potatoes have been boiled, press through a sieve; this process makes them light and fluffy. After mixing thoroughly, bake in paste with an under crust. This quantity makes two large puddings.

AN ACCIDENT POLICY. The best Accident Policy is to keep Hagyard's Yellow Oil on hand. As a pain cure it is unrivalled, while for croup, sore throat, quinsy, rheumatism, neuralgia, etc., its results are often almost magical. Used externally and internally. Price 25c.

BLACK PUDDING. One cupful of sugar, three quarters of a cup of butter, a cupful and a half of flour, one cupful of jam, three eggs, three tablespoonfuls of sour milk, one teaspoonful of soda, dissolved in a little water; cinnamon and nutmeg to taste. Bake slowly for thirty or forty minutes. Froth the whites, add pulverized sugar, spread on top of the pudding and return to the stove until a delicate brown. To be eaten with a rich sauce.

CONSIDER THIS FACT. The fact that rheumatism is caused by an acid in the blood points to the remedy Burdock Blood Bitters, which removes all impurities from the blood, not only poisonous rheumatic humors, but even obstinate scrofulous and cancerous taints.

CRANBERRY PUFFS.—One pint of cranberries, one pint of flour, two teaspoonfuls of baking powder, one teaspoonful of salt, two eggs; add enough sweet milk to make a batter a little thicker than for cakes. Grease six or seven teacups thoroughly with butter. Fill half full, set in a steamer closely covered and steam an hour. They will come out perfect puff-balls. They are spongy and absorb a great deal of sauce.

SAUCE FOR PUDDING.—One cupful of sugar (pulverized), one egg, butter twice the size of an egg, stir to a cream. Heat one-third of a cup of milk and pour into the sauce, stirring it rapidly until it foams. Season with nutmeg.

SCRAMBLED EGGS.—Beat well in a bowl six eggs, and add a scant teaspoonful of salt. Put a tablespoonful and a half of butter in the upper dish, which must be of granite-ware. Remove the under dish. Light the lamp and place the dish with the butter directly over the dry heat. As soon as the butter begins to melt, add the eggs and stir until the mixture becomes thick, but not hard. Extinguish the lamp at once and serve the eggs without delay.

WELSH RAREBIT.—Break two eggs into the upper pan of the chafing-dish; beat them well; then add half a pound of soft, mild cheese broken into small bits, one tablespoonful of butter, half a teaspoonful of salt, one of mustard, a grain of cayenne and half a cupful of cream or milk. Stir this mixture well. Put some hot water in the under pan of the chafing-dish, and place above it the pan containing the mixed ingredients. Light the lamp and stir the rarebit with a spoon until the cheese is melted. Extinguish the lamp at once and immediately serve the rarebit on small slices of crisp dry toast, or on toasted, thin water crackers. The mixture must be stirred all the time until served; if not, parts of it will become hard. The eggs may be omitted, when only half the quantity of milk should be used.

Children's Department.

The Heroism of a Little Boy

The London *Spectator* calls attention to this incident which happened in North-east London not long since. A woman had left her little boy, eight years old, alone in the room with a younger sister, only three years of age, in order to go on an errand. She returned before six o'clock to find that the little girl had upset a paraffine lamp over her clothes, which of course caught fire at once. The boy immediately tore them off and laid her upon the bed, but in lifting her on to the bed, his own clothes caught fire. It took the child a long time to tear them off, but at last he succeeded in doing so, though not until he was so seriously burned that he died within a week from the results of injuries. His little sister's life he had succeeded in saving. At the inquest the next day the coroner very justly spoke of him as a hero. The little fellow of only eight, battling alone with the flame and pain to save his sister, can hardly have had anything in his mind except love for her, and responsibility to his mother in her absence, and could not have been buoyed up by that longing for the world's good opinion which taints so much of our modern courage.

A Word to Boys

Make yourself indispensable to your employers; that is the golden path to success. Be so industrious, so prompt, that if you are absent one hour of the usual time you will be missed, and he in whose service you are shall say: "I did not dream Charles was so useful." Make your employer your friend, performing with minuteness whatever task he sets before you, and, above all, be not too nice to lend a hand, however repelling to your senses of neatness 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 other are spurious. Never sold in bulk.

may be. The success of your business in after life depends upon how you deport yourself now; if you are really good for anything, you are for a great deal. Be energetic; look, as well as act, with alacrity. Appear to feel an interest; make your employer's success your own, if you have an honest one. Let your eye light at his request and your feet be nimble. There are some who look so dull and heavy, and go with so slow and dull a pace, that it is irksome to ask what it is your right to demand of them. Be not one of these.

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.

Home Happiness.

Probably nineteen twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over and he feels that he has run out of the storm into the quiet harbour of home, where he can rest in peace and with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that one little room a true home to you. You can people it with such moods, you can turn to it with sweet fancies that it will be fairly luminous with their presence, and it will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and more royal grace than some people seem so think. If you will be but courteous to each other you will soon learn to love more wisely, profoundly, not to say lastingly, than you ever did before.

The Small and the Great.

One night a man took a little taper and lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbour is," said the man. "For we stand here at the entrance to the harbour, and some ship far

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

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

HARTSHORN'S SELF-ACTING SHADEROLLERS. Beware of Imitations. NOTICE OF AUTOGRAPH OF STEWART HARTSHORN AND LABEL THE GENUINE HARTSHORN

out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper, and with it he lighted the

great lamps that stood ready there with their polished reflectors behind them. And soon they were burning, steady and clear, throwing a great, strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining brightly over

the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.

God's Care for His Creatures.

When the unfledged robins are hungry, God shows the old robin where she can get food to put into their open mouths. Winter is not allowed to come until the ants have granaried their harvest, and the squirrels have filled their cellar with nuts. God shows the hungry ichneumon where it may find the crocodile's eggs; and in the Arctic climes there are animals that God so lavishly clothes that they can afford to walk through snow-storms in the finest sables and ermine and chinchilla, and no sooner is one set of furs worn out than God gives them a new one. He helps the spider in the architecture of its gossamer bridge, and takes care of the colour of the butterfly's wing, and tinges the cochineal, and helps the moth out of the chrysalis.

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.

A Monkey's Lesson to Smokers.

A correspondent of the *Daily Telegraph* relates the following incident apropos of an article in that paper on wild beasts and tobacco:—"Some years ago I was bringing two monkeys home from the West Indies, which I had named 'Jack' and 'Jill.' Jack was a brown monkey about the size of a fox-terrier, whilst Jill was smaller, and of the sort known as 'white-faced.' One day Jack was indulging his curiosity by diving into my pockets, and, among other things, fished out a cigar. He smelt it, and before I could stop him bounded off to his cage with his prize. Jill rushed after him to see what he had got, and he considerably allowed her a smell and no more. Then he tore it up and began to chew it, and presently worked himself up into an ecstasy of delight, taking the half-chewed cigar from his mouth and smearing it over his face and body with maudlin satisfaction. Jill sat the while at the other end of the cage regarding her lord and master with wondering interest, but afraid to disturb his revels, though she once or twice crept cautiously up to obtain a nearer view of the cause of all this excitement, and to make a sly attempt to get hold of it. Jack's excitement began to get too much for him, and he rolled about his straw and twisted himself into all sorts of contortions in uncontrollable delight, and at last fell down in a helpless state of intoxication. Thereupon Jill carefully covered him well over with straw, and mounted guard over him, energetically resisting any attempt on my part to see how he fared. She remained steadily at her post until he awoke and emerged from his covering, looking very, very seedy, sick, and sorrowful." The monkey's experience might suggest a lesson to human smokers.

NEW CARPETS.

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The Carpet and Furnishing Warehouse OF THE DOMINION.

THIS season's importations excel anything heretofore exhibited. They are on such a colossal scale, almost sufficient to meet the wants of the entire country, with prices that cannot be beaten. One feature---not only in the carpet, but other departments---is that the greater portion of the styles and class of goods are not to be found anywhere else in Ontario. They comprise:

Templeton's Victorian Axminster Carpets,

Which cannot be imitated in inferior goods. Also their Parquet Squares, now so much in demand. Sizes—6.0 x 9.0, 7.0 x 10.6, 9.0 x 12.0, 10.6 x 12.0 and 12.0 x 15.0 feet.

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Which with 7-8th border makes the carpet 14 ft. 3 in. wide, and can be made any length. It is practically in one piece, showing no lumpy seams. Solid colors in New Blue, Terra Cotta and Gold.

Patent and Royal Axminsters, Wiltons and Velvets.

Our stock in these goods is so well known that it is needless to say much, except that we have excelled ourselves. We have had 44 stairs made to match hall carpets.

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We find it difficult, owing to the immense quantity coming in, to place the goods in stock, so in order to make room we have REDUCED ALL PATTERNS OF WHICH WE HAVE ONLY TWO PIECES AND UNDER TO \$1 AND \$1.10 CASH. Some of these are our extra quality at \$1.85 per yard.

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Have just opened a job lot of best 10-wire and second quality, which we will sell at 45c., 52½c., 57c. and 70c. net cash—a great bargain.

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Are being used more and more every year. The quality is better than before and patterns equal to Brussels. We keep only English manufacture; best quality made. \$1 cash.

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These will arrive soon, and comprise a choice assortment of ANTIQUE DAGHESTAN, KEZAC AND AFGHANS, purchased for us at a very low figure in the foreign markets. There will also be found in the rug room the new BYZANTINE rug, of a quality between a Kensington and a Smyrna, in all sizes from a small door mat to a rug 12 x 15 feet. An immense variety of hearth rugs to suit all carpets.

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 Nurse—voluntary—for institution; references Victoria Home for the Aged, Lakeview Avenue Toronto.

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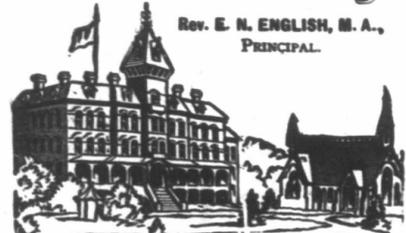
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