

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

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[No. 19.]

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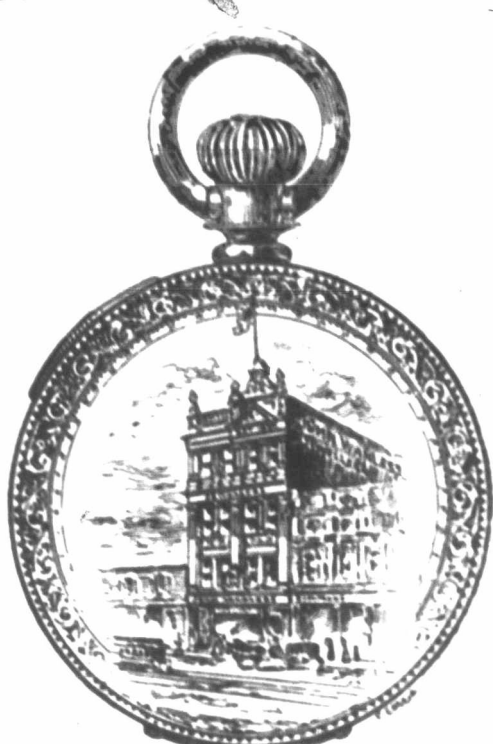
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CANTERBURY CENTRALIZATION.—The process of consolidating the Northern and Southern Provinces of the Church in England is being somewhat checked by a feeling which gives rise to a cry of "No papalism" against the present primate. There is danger in too much centralization.

WHITECHAPEL LANGUAGE may be something better than "Billingsgate," in one respect at least; but not much is to be hoped for in a locality where 80 per cent. of the population are foreigners of various kinds, and English of any dialect is rarely heard in the streets of that part of England.

BISHOP MACLAGAN manages to exhibit many of the highest qualities of leadership in his diocese, not going so far or so fast as to be separated from his followers at critical junctures. He keeps well in touch both with people and priests; especially on the subject of *Brotherhoods* they seem to be working in perfect accord.

HOME RULE IN CORNWALL.—The Celtic remainder in the far south-west of England seems to have been suffering (like Wales and Ireland formerly) from too much *Saxon*. It is a very great evil to use more imported material than the circumstances call for. Native talent should be moulded into the mass of local work.

BISHOP PEROWNE of Worcester is disposed to strain a point in order to be friendly with dissenting ministers in his diocese. His utterances are hardly as judicious and wholesome as those of Bishop MacLagan under similar circumstances. He intends to *reciprocate* their congratulations on his appointment by inviting them to his See House.

CHRISTIAN HARBOUR LIGHTS is the fanciful but very nautical and very striking title devised by Admiral Grant for the association of seamen of which he is president. The special duty of these "lights" is to spread the Gospel among their fellow seamen. The society seems to be an offshoot of the Seamen's Christian Friend Society in Ratcliffe Highway.

IRRESPONSIBLE DRUNKARDS.—The question of the relations of inebriety and crime was carefully considered at a recent meeting of the London Medical Society. Dr. Norman Kerr held that a large class of persons are incapable of exercising their right to drink moderately, and are therefore irresponsible and should be under Government protection and control.

THE MANIPUR DISASTER attracts public attention once more to the very perilous position which English garrisons in colonies occupy in several large foreign countries. The awe inspired by the gloriously invincible daring of British soldiers may be over-estimated, and these occasional outbreaks ending in massacre are the consequence of inadequate precaution.

THE ROMISH PRIESTHOOD IN IRELAND has a very difficult part to play in checking and counteracting the personal influence of Parnell, after having encouraged and bolstered up his policy so long. They would achieve an immense gain in moral force, if people did not suspect that ecclesiastical policy stands at the back of the present virtuous attitude.

THE WELSH CHURCH WAR is being prosecuted with characteristic vigour on the questions of tithes and disestablishment. A portent of the time is the appearance of Earl Ripon—a *pervert* to Rome—against the Church. He had the temerity, ignorance and bad taste, to speak of the Church of Wales as a "decaying Church." Not much!

AT THE INSTIGATION OF THE DEVIL, appears to be a legal form in coroner's verdicts, but so seldom used that newspapers speak of a verdict in a murder case in Huntingdonshire as being remarkable. The really remarkable thing is that newspaper people should be "surprised to hear" that the Devil has anything to do with the promotion of the crime of murder!

STANDING ON THEIR DIGNITY.—It seems that the Episcopal Bench of Australia oppose, or refuse to confirm, the election of Canon Barlow—Bishop Stanton's *right hand man* in N. Queensland—on the ground that he is not a university man. It appears, however, that Canon Barlow is a man of very exceptional talent and success—quite outweighing the want of college training.

SELF-REGISTERING MACHINES is the telling term invented for humanity by Newman Hall, *apropos* of the recent English census. At a lecture in the "Ancient Merchant" Course at Memorial Hall he moralized appropriately on the Divine census being read off and transcribed continually in the Heavenly Record from the automatic register of human *consciences*—seen of God only.

IS NATURE CRUEL? is a question which sceptics delight to answer in the affirmative, but which Rev. Theodore Wood, a famous scientist, and son

of the great naturalist, Rev. J. G. Wood, answered decidedly in the negative at a meeting of the Victoria Institute. It was demonstrated that the lower animals do not really *feel* the death-pains which compassionate (?) sceptics commiserate.

THE COLONY OF VICTORIA is being utilized as a warning to English people in regard to the school question. Bishop Moorhouse of Manchester brings his colonial experience to bear (as did Bishop Selwyn of Lichfield) on home questions. The Victorian experiment of teaching morality without religion, virtue without dogma, has proved a dismal failure, and this fact may check the English educational *downgrade*.

AUSTRALIA MUST SUPPLY HER OWN MINISTRY.—So says Bishop Stanton, who is being transferred from North Queensland diocese to Newcastle. He says, "I am heartily tired of dependence on England; my commissary has worked hard to get men, but the *romance of purely heathen* places wins the best men." Canada has much the same experience. The most heathen fields have the greatest attraction for the adventurous and energetic clergyman.

BAVARIA REPUDIATES THE JESUITS.—The clever and resolute reactionary proceedings of the Roman Catholic authorities in Germany make a point of having the expelled Jesuits recalled. The strongest opposition to this comes from Bavaria, where the *Papal Vicar General*, Dr. Wessenburg, says, "The principles of the Jesuits are of such a character that of a necessity they corrupt the Christian doctrines and morals, and endanger the relations of State and Church!"

LORD DUFFERIN has been giving one of those singularly happy pronouncements so characteristic of him, as we have had good opportunity of knowing him in Canada. Speaking as the new Lord Rector of St. Andrew's University, he gave advice to young men especially on the subject of *Public Speaking*, which probably no living man could give so well. The most effective "extempore" speeches owe their force and finish to *preparation*.

SISTERHOOD VOWS have formed a subject upon which Convocation lately pronounced in England. The resolution carried was in favour of life-long engagements as being permissible to ladies over 30 years of age, "after an adequate term of probation." This, however, was still further qualified by a clause as *proviso*: "provided that such engagements be subject to release on cause shown by the competent authority." A resolution in favour of *Brotherhoods*, also, was carried unanimously.

LAWYERS READING.—The extraordinary incapacity of legal lights for the exercise of *viva voce* reading is well illustrated by a humorous picture—drawn by Peter Lombard in the *Church Times* "Varia" column—of a scene at the confirmation of Dr. Perowne in St. Mary le Bow Cheapside. A green table surrounded by "Big-wigs" engaged in reciting the various solemn forms of words, and not a word hardly audible to the audience (?) in the body of the church!

"HOCH, HOCH!" the German shout of approval, resounded through the banquet hall lately when "William the Restless" made an appeal to

his people to revert to the patriotic type of 1813, when his great ancestor rallied the people as one man. It remains to be seen whether the present Emperor's reactionary movement will bring the Germans "to heel." Certainly the spirit of the age requires something more in its kings—if they are to be *leaders*—than royal birth; they must evince true, kindly, and exemplary qualities.

FORTY YEARS' PROBATION.—The release of a Dublin murderer (condemned 40 years ago to penal servitude for life, on circumstantial evidence) from prison, suggests some reflections upon the practice of the law in regard to murders. What may not those 40 years of hard labour have taught that refined and gentlemanly Dublin artist, whether innocent or guilty? The personal reflections of such an experience—if they could be trusted—would be of great value in the study of prison economy and discipline.

CHURCH SOCIETIES are not an unmixed blessing and Canada may rejoice to be comparatively free from them. The Palestine embroglio of the C.M.S. may lead to a cure of the evil in the Anglican Communion at home. The great evil is, that they give the major influence in religious fields of activity to money rather than orthodoxy. If the great societies were to unite their funds under the *direction* of the Church—instead of using them to direct the Church one way or another—it would be an immense gain to the cause of peace.

ARCHDEACON DENISON V. LUX MUNDI.—This case came up for consideration lately in Convocation, and after a very able and interesting debate—remarkably mild and temperate on the part of the venerable assailant—the resolution asking for a committee of enquiry was rejected. The prevailing idea seemed to be that the book was the tentative effort of a set of young men whose minds were not yet fully formed on their subject—a kind of groping for a common ground to serve as postulate in dealing with men of science; and that the effort should not be nipped in the bud.

LAWYERS PREACHING.—Very few, even of the most eminent counsel, seem to be capable of delivering a sermon—especially if they have to read it—with good effect. It is taking a "fish out of water." We remember one of the most brilliant and successful leaders of the Canadian bar, who made a practice on Sunday nights of reading at family prayers a sermon from Blair or Spurgeon or Robertson. The result was irresistible somnolency on the part of his hearers. Yet he could move jurors to tears or laughter, as he pleased.

TIMELY CONTRIBUTION.

We begin this week the publication of an interesting account of the rise and progress of Church Mission Work in the Hawaiian Islands, by Mrs. M. Forsyth Grant, of Toronto, in which she describes some peculiar characteristics of the Islands and the native population. Having resided at Honolulu for about six years, and being much interested in missionary labours, she is able to write both intelligently and sympathetically on the subject. We trust our readers will not fail to peruse this and other mission notes which we publish of the work in progress in the foreign field. The study of these Christian enterprises is bracing to the languid Churchman, and kindles the zeal of the earnest among us to emulate the heroes who have dared to face the hardest tasks, so destitute of ease, in the cause of Christ. With the millions

upon millions in view who have not yet been subdued to His loving sway, more men and means are ever needed for this work, and more should seek information and become interested, allowing the Spirit of God to work in them, that they may be disposed to will and to do of His good pleasure.

THE EPISCOPAL VACANCY IN MASSACHUSETTS.

Yesterday week was held the 106th annual meeting of the Convention of the Protestant Episcopal Church of the diocese of Massachusetts. The opening service was to assume a memorial character in honour of the late Bishop Paddock, and the eulogy was to be delivered by the Rt. Rev. Dr. Clark, Bishop of Rhode Island. A part of the business of the Convention was to elect a successor in the Episcopal office to the late Bishop. The candidates put forward for election were the Rev. Dr. Phillips Brooks, of Boston, and the Rev. Dr. Satterlee, Rector of Calvary Church, New York. Dr. Brooks is a well-known broad Churchman, and Dr. Satterlee is an equally prominent moderate High Churchman, each possessing distinguished qualifications in his own field of thought.

The Boston *Herald* favours Dr. Brooks, not only because he lives in Boston and knows the people of his State, but because the expansiveness of his sympathies and the comprehensiveness of his views have struck a responsive chord in the heart of New England, while his wonderful oratorical charm has kindled the love and admiration of the people, Puritan though they be. It believes this to be the Church's unique opportunity to enlarge her borders and strengthen her stakes. It says editorially:

"It is altogether unprecedented that an Episcopal election in this State should be a matter of public interest. This is plainly the fact, and it indicates that a great change has come over the community since 1812, when Bishop Griswold described the situation of the Churchman as that of "a haunted thing," to which no quarter was to be given. To-day traces of that hostile feeling have almost entirely disappeared, and the Episcopal Church stands to our Protestant population as the representative of a definite belief, a liberal and reverent spirit, and a larger construction of our religious and social life than the other religious bodies have emphasized. They represent individual elements in religion with great force and strength, but they have been so eager to convey a certain conviction about Christianity that they have not given proper expression to its institutional character. In the larger sense the recognition of this more comprehensive treatment of the religious life explains the increasing favour with which the Episcopal Church is regarded. In one direction we have had ethics without dogma, and in another dogma without ethics, and the Puritan spirit has spent itself between these two extremes. What we need at the present time is the insistence upon a definite belief which must be the basis of moral convictions, and the expression of this belief, not in terms of dogmatic theology, but in the concrete form of the great Christian creeds. There appears to be among the undirected and unguided masses of people a sort of impression, vague but sympathetic, that the Episcopal Church is able to help them. It is this growing impression that explains the favour into which it has come. It is not the acceptance of what are called church principles, so much as it is a certain religious and moral attitude, which has attracted attention, and it is the embodiment of this spirit in the teachings and

works of Dr. Brooks which has made him, without any action on his part, a candidate for the Episcopal office in whom people generally feel a deep interest."

Of Dr. Satterlee, Dr. Morgan Dix, of Trinity Church, N. Y., says: "He is a man of great good sense, discretion and tact. He is a remarkable organizer of work," and in "practical, benevolent and philanthropic effort, under his wise and progressive lead, whatever he does seems to succeed. He is a genial, kind-hearted, brotherly man. He takes a very active interest in temperance reform, social advance, and Foreign and Domestic Mission work of the Church, and he believes in the Episcopal Church straight through and all around. I cannot say less, and I have not said more than the beginning of what might be said in favour of this thoroughly good, devout, spiritual, practical and very able man."

The Rev. Dr. Brooks was chosen for the Bishopric of the Diocese of Massachusetts by the convention, he having a majority of the clerical and lay delegates of 163 to 90 over Dr. Satterlee. Let us hope that the best anticipations may be realized. Dr. Brooks is a man of great power and influence far beyond the bounds of his diocese; with the added responsibility and dignity of the Episcopal office, we pray that he may be guided by a sound and temperate judgment in all things, to the glory of God and the edification of His Church.

Dr. Brooks was born in Boston in 1835, was graduated at Harvard in 1855 and subsequently studied at the Protestant Episcopal Theological Seminary in Alexandria, Va. He began preaching in 1859 as rector of the Church of the Advent, in Philadelphia. Three years later he took charge of the Church of the Holy Trinity, Philadelphia, officiating there until 1869, when he became rector of Trinity Church, Boston, whose pulpit he has ever since occupied. Many of his sermons, lectures and addresses have been published. He declined a professorship in Harvard ten years ago, and refused the office of Assistant Bishop of Pennsylvania when thirty-one years old.

Physically Dr. Brooks is a colossus. He is six feet four inches tall, and weighs more than two hundred and fifty pounds. He has never been married. He has travelled much and is a very broad-minded and scholarly man. A nobility of thought and earnestness and simplicity of expression are the characteristics of his preaching. His gestures are few. He uses no notes in the pulpit as a rule. Outside of his parish he is interested in every work of a philanthropic or educational nature.

OBSCURANTISM.

This is a word which we have seen several times of late in controversial communications in the public prints on Church topics. It means opposition to the progress of modern enlightenment, and is applied in these instances to stigmatize those who do not agree with the writers as to the degree or kind of ritual that may be lawfully and appropriately used in our churches. To say nothing of the offensiveness of such a term, it assumes the superior keenness of appreciation on the part of these writers of the advance which has been made in the development of the sciences and arts, and the general intellectual culture which has been attained in the last few generations, as manifested in the literature of the times. Moreover, it assumes that the observance of more ritual than the limited amount which suits them, or of any form which does not tally with their precon-

ceptions, is incompatible with the due appreciation of the intellectual progress of the age. These are two tolerably large assumptions in writers whom modesty and charity should adorn, and a better knowledge, not unpossessed, should lead them to take a more sympathetic view of the opinions and practices of others, albeit different from their own. Names of notable men in our ecclesiastical history, of the highest gifts, and inferior to no secular writers in intellectual equipment, ought readily to occur to them, who were able to value a precise and even elaborate symbolic worship. The fact is, the difference between men in regard to questions of ritual, is owing to individual idiosyncrasies or associations or training, and all arguments upon them should turn upon the question whether the thing symbolized by any religious act is in itself right or wrong, or whether such act is forbidden by the laws of the Church as being inexpedient. The doctrine that "omission is prohibition" is absurd, and has been exploded over and over again. At the time of the Reformation the Sarum ritual was the one legally established, and only such parts of it as were altered in the subsequent books indicate what was repealed. The traditional customs and observances, unprovided for in the reformed Prayer Books, but necessary to the orderly and reverent rendering of the services, yet symbolizing no rejected doctrine, were continued, and the private devotional acts of the laity were not interfered with; why then should the devotional and ritual acts of either clergy or laity, which are not illegal and symbolize no doctrine rejected at the Reformation, be tabooed at this day? It seems to us the height of impertinence that this should be done in the name of modern enlightenment, for the Faith was once for all delivered to the saints by Him who was the Light of the world, and the various symbolic acts of clergy and Christians generally represent some phase of that Faith. If any symbolic act in use can be proved to represent anything contrary to Christian doctrine, it would be *ad rem* to point it out and bring forward the proof. But the invidious cry of obscurantism proves nothing, unless it be the incompetence of the accusers to exercise an impartial judgment. It cannot be that they object to symbolism altogether, for they cannot do without it either in public or social affairs; but if they are so destitute of imagination as to be unable to understand it, we are sorry for them, and regret that they should force attention to their misfortune upon a long-suffering public. The definition of 'obscurantism' which we have given is according to the dictionary, but from our point of view, its true inwardness is better represented in words like these: "The helpless cry of ignorant or interested prejudice in matters of doctrine and ritual, against what is misunderstood or unappreciated." This is a mild statement of the truth, for we fear we might add that the cry is also, at least in many cases, judging from the manifest animus of some writers, the fruit of all uncharitableness. What is taken for modern enlightenment is the sum total of our knowledge, acquired by human reason and industry; but it is a variable quantity, and the supposed enlightener of yesterday becomes the obscurant of to-day. The world's "enlighteners" are ever and anon the victims of mere's nests, and so must those be who follow them blindly. But the Word of God abideth forever, and God is the same yesterday, to-day and forever; and though in God's providence the Old Dispensation has given place to the New, yet the principles underlying and sanctioning public worship and ritual are eternal, and the adaptation of ancient

and divinely sanctioned forms, transfigured by the light of the new Divine Revelation, is but rational and appropriate, unless we would make out that the God of Moses is different from the God in Christ, or that His attribute of unchangeableness is a myth. These notions suit the scoffer and the infidel, and we are sorry to see them abetted by Churchmen and other professing Christians. God Himself has revealed to us an adaptation of the ancient forms, in the Vision of Patmos. Why then should those who adhere to the principle, be accounted by Christians to be obscurants? This is indeed unaccountable. The wisdom of this world is but darkness compared with the wisdom from above. What shall we say of those who would have us substitute the former for the latter? Is not here a hint as to who are the real "obscurantists"? We trust our adversaries and friends alike will sit down to the devout study and contemplation of their "boomerangs," before they hurl them promiscuously for the delectation of the scoffer, to the injury and prejudice of Churchmen, who hold reverence to Almighty God and the honour due to His name no less dearly than themselves. Those they impugn have ample justification not only in Rubrics and Canons, but also in the Word of God; and it does not become the impugners, as Christians, to fit others who differ from them to their peculiar bed of Procrustes to stretch or truncate, as in their view of "modern enlightenment" may seem desirable.

REVIEWS.

MESSIANIC PROPHECY: Its Origin, Historical Growth, and Relation to New Testament Fulfilment. By Dr. Edward Riehm. Second Edition. Price 7/6d. Edinburgh: T. & T. Clark; Toronto: McAlinsh, 1891.

Nothing could show more convincingly the interest felt in the great subject of this book, the value of the book itself, or the readiness with which the enterprising publishers respond to the demands of the religious world, than the bringing out of a new translation of a book, the first edition of which appeared a very few years ago. Although the first edition was mainly the reproduction of three essays in a theological review, their value was instantly recognized, and published in book form, it became a text book in many colleges. The new edition has received careful revision and considerable additions. Every thoughtful student of prophecy will be wise to add this volume to his library.

THE AUTHORITY OF THE CHURCH, as set forth in the Book of Common Prayer, Articles and Canons. Sermons by Rev. Morgan Dix. New York: E. & J. B. Young & Co.; Toronto: Rowsell & Hutchison.

These six lectures are thoroughly sound and much needed amid the lack of principles in our present religious condition. The titles of the lectures will at once exhibit their general character. The Church, as described by herself; Ecclesia docens: the Christian Priesthood; Apostolic Succession; Christian Ethics; the Outlook for Christian Unity. According to the last of these, the vision of ecclesiastical unity is still far distant, as the Christian world does not appear to be ripe for it, and the cry for union can only proceed on a disregard, all round, of any idea of truth as a sure deposit.

DAYS OF MY YEARS. By Rev. Joseph Cross, D.D., LL.D. Price \$1.50. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Dr. Cross is an experienced writer, and full of quiet humour. His pages are autobiographic, and his story presents a well-sustained interest as he tells how he acted first as a Methodist preacher, then chaplain in the Confederate army; observant traveller in the sunny south of Europe, and finally received Orders in the American Church. He

gives many curious but kindly glimpses of Methodism, and has no railing word to use against it or any of its members. His heart, however, appears to have always been in the Mother Church of England, and it is probably strange, as true, that he should have been so long in the States without coming into a closer acquaintance with her stalwart daughter. This book is as the gleanings of the harvest, with ears ripe and full, to his other published works.

THE HOME AND SCHOOL CHURCH CATECHISM. By A. Slemmont, Baysville, Muskoka. Price 2 cents. Toronto: Rowsell & Hutchison.

The object which the compiler of this little work had before him, was to endeavour to present the Church Catechism in such a way as to render it more easy to learn and to retain, especially by younger scholars. His method is very simple. He breaks up the longer single answers into a number of shorter ones, each with appropriate question where necessary. Thus the Creed is broken up into its twelve articles, and some of the longer commandments into convenient sections. The following may be taken as an example of Mr. Slemmont's work:

"DUTY TO GOD."—"What is my duty towards God?"

A. My duty towards God, is to believe in Him, to fear Him, and to love Him.

1st Duty—Love.

A. I am to love God with all my heart, with all my mind, with all my soul, and with all my strength.

2nd Duty—Worship.

A. I am to worship God, to give Him thanks, to put my whole trust in Him, to call upon Him.

3rd Duty—Honour.

A. I am to honour God's holy name and His Word.

4th Duty—Service.

A. I am to serve Him truly all the days of my life.

It will be quite evident from this example, that (1) The Catechism is made easier, and (2) the main subjects of its various parts are very clearly indicated by this method. We have no hesitation therefore in strongly recommending the clergy to make a trial of this excellent little book, which might with advantage take the place of some of the little manuals now in use in the younger classes of our Sunday-schools, and which do not contain the Church Catechism.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—The annual convocation of the Diocesan Theological College took place on 24th April. The attendance was large, and Bishop Bond presided. On the platform were the Revs. Dr. Barbour, Canon Henderson, Canon Mills, Dean Carmichael, J. H. Dixon, G. O. Troop, Sir William Dawson and Mr. A. F. Gault. The proceedings were opened by devotional exercises. The Bishop expressed his thankfulness and gratitude at again being permitted to be present at the annual convocation, and not only was it a pleasurable feeling, but also a solemn one, as he thought of the great responsibility resting on him. He urged those connected with the work to pray that suitable men might be sent forth equipped for the conflict, who would be leaders in the battle and give a good account before God of the work they took in hand. The Rev. Canon Henderson read his annual report. The total number of students during the year had been 26; number at present time, 25; number of graduates, 2; number of undergraduates at McGill, 7; number of partial students at McGill, 6; number of probationers in preparatory class in the college, 10. The number of men supplied to the diocese since the founding of the college was 44, of which 24 were at present working in the diocese. In the senior divinity class the following were entitled to the testamur of the college, or merited prizes: Mr. Garth, B. A., obtained first place in the first rank in Greek Testament, thirty-nine articles, Roman controversy, ecclesiastical polity, pastoral theology, Christian evidence, composition and ecclesiastical history. H. Jekill stood first in the atonement and apologetics, and obtained a prize for

extempore speaking. J. A. Elliot, B. A., was second in the first-class in the thirty-nine articles, Roman controversy, apologetics and Christian evidence. F. Pratt obtained a prize for reading the liturgy and for reading in general. Alexander Elliott was awarded a prize in composition in the junior divinity class. Although the results of the McGill examinations are not yet published, the Principal announced that Mr. Cole would receive the degree of B. A. He referred to the late Mr. E. E. Shelton, whose advice and assistance had been always valuable. He went on to speak of the needs of the college and its claims upon the liberality of its supporters, and to impress upon all who recognized the value of such an institution the absolute necessity for furnishing it with endowments and equipping it liberally in all its departments, so that its funds could be permanently secured, its library adequately supplied with books, sufficient means afforded for the distribution of prizes, and the work as a whole carried on much more efficiently than could be done at present. Neither the clergy nor the laity had yet been fired with a dangerous enthusiasm in their rivalry to outstrip one another in endowments for the college. For eighteen years they had been contented to let it depend upon inadequate fluctuating incomes, and they had looked on with a smile of amiable complacency at the skilful manner in which the managers of the institution had husbanded their resources and borne the burden of their anxieties in the anticipation of a speedy and permanent relief. The minimum amount required for the adequate maintenance of the college was a permanent income of \$16,900 per annum. At the present time not one-sixth of this amount came from an invested source. For three-fourths of their income they were dependent upon the annual generosity of sympathizing friends. The Very Rev. Dean Carmichael then addressed the students concerning the ordination and the Christian Ministry. He warned them not to enter the Christian Ministry unless they had a love for the work, cautioned them to beware of regarding the training of a theological college as a foreordained predestinated certificate of their ordination, and urged them to beware of allowing the much-needed study of their Church's theology to interfere with the growth and advancement of their own personal religion in the sight of God. The proceedings closed with the benediction.

St. George's Church.—The annual sermon to the St. George's Society was delivered last Sunday evening in this church by the Rev. Mr. Bushell. The congregation was very large. Mr. Bushell took for his text: "If the Son, therefore, shall make you free, ye shall be free indeed," John viii., 36.

ONTARIO

RENFREW DEANERY.—The second annual Ruri-decanal Conference of the clergy, churchwardens, and lay delegates of the Rural Deanery of Renfrew, was held in Holy Trinity Church, Pembroke, on Wednesday and Thursday, April 22nd and 23rd. The following members were present: Rev. Rural Dean Bliss (chairman), Rev. W. A. Read, Pembroke; Rev. W. D. Mercer, Arnprior; Rev. R. W. Samwell, Mattawa; Rev. J. A. Shaw, Cobden; Rev. C. Saddington, Eganville; Mr. Bethel, churchwarden; Mr. Hunter, lay delegate, Pembroke. Messrs. H. H. Loucks, lay delegate of Stafford; J. Dempster, M. Lisk, R. Tunn, churchwardens, Petawawa Mission; Mr. Hopper, Mr. Warren and Mr. C. T. Lewis (Secretary). The conference was preceded each day by a celebration of the Holy Communion at 7.30 a.m. The conference opened at 10 o'clock on Wednesday. After the conference had been formally opened with prayer and the singing of the *Veni Creator*, a hearty welcome was extended to the Rev. Geo. J. Law, of Almonte, who was accorded the privileges of membership in the conference. Various preliminary matters were disposed of, among them the appointment of a committee to prepare press report. The Rural Dean then commenced his address. After alluding to the changes which had taken place in the personnel of the clergy of the Deanery during the past twelve months, he said that they had all heard with deep regret the illness of the Bishop, and that they would no doubt place on record an expression of their sincere sympathy with his lordship and the assurance of their prayers to Almighty God on his behalf. For nearly thirty years he had presided over the Church in that diocese, and they could not but be deeply moved at the frequently recurring reports of declining health which reached them from time to time. The Rural Dean proceeded to report upon the year's work he had done in his official capacity, and then went on to say that the office of Rural Dean having stood the test of experience, the Bishop had formally issued instructions to the Rural Deans, defining their jurisdiction and duties, and had directed their publication in the appendix of the new book of Canons, then in the press. In addition to those instructions from the Bishop, they had the Synod re-

solution of last session as follows: "That the Rural Deans of the diocese be a committee or board of Rural Deans, and that, through their chairman, they make a report annually to the Synod on the condition of the Church in their several Deaneries, in particular informing the Synod of any neglect on the part of the parishes or missions in contributing to the maintenance of the clergy." It was his desire to conform to those directions as closely as possible. Heretofore, the duties of the Rural Deans of that diocese had been so indefinite that no one appeared to know what that functionary was for, or if he had any real offices to discharge. Now the clergy and laity would know what the duties were, and by comparison, whether they were performed or neglected, and thus any benefit there might be in the office would stand a better chance of being realized. In striving to discharge those duties he relied upon the help and co-operation of the clergy, and, above all, upon their confidence. The Rural Dean then passed on to the consideration of some practical suggestions which he submitted for their discussion. The first was in regard to the Mission Fund and missionary meetings. The collections at the meetings of that year were greatly in advance of the previous year, \$200.62 as against \$166.91 in 1890, being an increase of 20 per cent. The Trinity and Advent collections were \$77.46 as against \$66.34 for the previous year. He hoped that the parochial collections would bring the increase up to the required 30 per cent. The other subjects which the Rural Dean laid down for discussion were statistics, Deanery registers, parochial assessments, confirmations, inspection of churches, parsonages and registers, Ruri-decanal chapters, stipends, etc. On the last named subject, Rural Dean Bliss said: "It was my privilege last year at Synod to introduce the following resolution, seconded by Judge Macdonald and carried: 'That in view of inadequate stipends received by many clergymen in this diocese, the Lord Bishop be requested to instruct the Rural Deans to visit every parish or mission in their Deaneries where the clergyman in charge represents the stipend to be below the minimum fixed by Synod, viz., for Priests, \$800 and house, Deacons, \$600, and to endeavour to bring the income up to the required amount and report thereon at the next meeting of Rural Deans'."

On this same question the Bishop's instructions are: "To take note, in each parish or mission, of the sum pledged as stipend to the missionary in charge, where the stipend is insufficient; to use every effort to get it increased, and especially to see that the missionary do not suffer through default on the part of the people. Every such case of default if found irremediable by the Rural Dean, to be by him reported to the Bishop."

You will remark that "insufficient stipend" is by Synod declared to be anything less than \$800 for a priest. My object in bringing the matter before the Synod was to establish the principle that the priest should have some definite income and not go on for an indefinite period taking just what he could get, and my aim is to accomplish in this Deanery the payment to every priest this minimum stipend.

We have two classes of parishes, 1st, self-supporting; 2nd, missionary. As this is chiefly a missionary Deanery, there being but two self-supporting parishes, I shall confine my present remarks to what I conceive to be feasible in working out this problem in our missions. In the country, our people support their priest by contributions in money and in kind, *i. e.*, in produce or supplies. In either case it is "revenue." Now let each priest keep a careful account of his receipts in "supplies" as well as in cash, giving to the former their market value in his neighborhood. Then at the end of the year this and the money contributions make his "total income" from the people. To this add the mission grant, and if the product is not \$800, then whatever is lacking has to be provided for. How? As directed by the Bishop and endorsed by Synod resolution. If these means fail to raise "adequate support," then the grant must be increased, but if the efforts after increased contributions from the people result in more than, with the grant, will give an income of \$800, then the grant can be correspondingly reduced.

In the event of possible applications for increase in grants to missions, where every effort has been made to induce larger local support, but without success, there may be resistance on the part of the board. Be that as it may, I am prepared to contend for the faithful application of the principle the Synod has adopted and at the mission board, or in the Synod. I will maintain this ground. The board will doubtless say it cannot afford it. Cannot afford to be just! Why, if this objection is allowed, we are really carrying on our mission work at the expense, not of the people, but of the clergy. It is actually reducing their income to enable the board to give grants in other quarters. This would be all right, provided the reduction were made up by the people, otherwise it is unjust—I might say, not honourable. I think our mission priests are, as a

whole, faithful labourers in the Lord's Vineyard. They are worthy of their hire. I yield to no one in my love for mission work, and a desire to see it extended, but let the burden of cost be placed on the right shoulders. I have not the shadow of a doubt that the Mission Fund will receive all the support it demands, or that our people are as a body the last to desire to under pay those who minister to them in spiritual things.

Are we not sometimes in danger of wrongfully accusing our laity in the matter of giving? My experience is, that when shown cause for giving, they will, in the majority of cases, respond. We could well stand a "larger response," but must hasten slowly. It will come. Where there is "love" there will be love's offering without stint, full measure, pressed down, running over. Let us seek to build up the spiritual fabric, deepen the religious life of our people, then there will be no cry for "more money." It will come as a natural offering of hearts filled with love to God and devotion to His Church. The absence of willingness to support, means the absence of religion. Where this is the case, it has been our neglect in the past that has caused it. It will take time and faithful labour to undo it.

I shall be glad at all times to respond to any representation made me in regard to raising further local support, and I hope and trust ere long to see the mission priests in this Deanery in the receipt of the income ordered by Synod."

He then commended what he had said to their earnest consideration, and prayed that in all things they might work together for the glory of God and the furtherance of the important work which found so warm a place in their affections.

Reports from the following parishes and missions were then presented: Cobden, Mattawa, Pembroke, Arnprior, Petawawa, Renfrew, Stafford and Beachburg. These reports showed generally that vigorous Church work was going on throughout the Deanery.

After an adjournment for dinner, the conference resumed its deliberations at 2 p.m., with a discussion on the Rural Dean's address by the Revs. J. A. Shaw, W. A. Read, R. W. Samwell, G. J. Law and Mr. Loucks.

The following resolution was then proposed by the Rev. J. A. Shaw, seconded by Messrs. Loucks, Lisk and Hopper, and carried unanimously: "That this conference express its deep concern at the serious illness of the Lord Bishop of the diocese, and prays that in the Providence of God, his Lordship may soon be restored to his former health."

The Rev. G. J. Low (Almonte) gave an address on "The best modes of making clerical appointments to parishes." He laid down the broad principle that the authority which had the power to appoint should also have the power to remove. He suggested such legislation as should bring into existence an advisory board to confer in case of necessity with representatives of parishes, and report thereon to the Bishop with a view to the proper regulation of appointments and removals. The Revs. W. A. Read, W. D. Mercer, and J. A. Shaw and M. Loucks took part in the discussion which ensued.

A paper on "Some phases of clerical life" was read by the Rev. J. A. Shaw (Cobden), followed by a discussion in which the Revs. W. A. Read and W. D. Mercer, and M. Loucks joined.

The conference then adjourned. A *conversazione* was held at the rectory in the evening, on the invitation of the Rev. W. A. Read.

On Thursday morning, after the minutes of the previous day's proceedings had been read, a letter from the Rev. W. Quartermaine (Renfrew), on the subject of the formation of the Choral Guild for the Deanery, was considered, and the project, deemed inadvisable at present.

It was then proposed by the Rev. R. W. Samwell, seconded by the Rev. W. A. Read, and carried: "That it is desirable that the Ruri-decanal chapter of the clergy of this Deanery be constituted at an early date, and that it meet at least once in the year, and that the first place of meeting be Petawawa."

A paper was then read by the Rev. R. W. Samwell (Mattawa), on "What are the best means of strengthening and extending the influence of the Church in country districts." He considered the subject under two heads, 1st, how to strengthen, and 2nd, how to extend the influence of the Church. He advocated the necessity of a greater attention to didactic teaching and the importance of increasing the knowledge among the people of Church History, suggesting the methods by which these could be best accomplished. He also considered what should be the attitude of the Church towards the sects, with a view of extending her influence among them.

A discussion followed in which the Revs. W. A. Read, G. J. Low, W. D. Mercer, and M. Loucks took part.

The address of the Rev. W. A. Mercer (Arnprior) was on the recent judgment delivered by the Archbishop of Canterbury in the case against the Bishop of Lincoln, and was a very clear presentation of the

points at issue and the judgment thereon. In the discussion which followed, every clerical member of the conference taking part therein, it was contended by some that the judgment should be accepted as it stood, and by others it was maintained that a hasty compliance with the judgment was inadvisable, and that in each diocese the clergy should await episcopal direction in the matter.

In the absence of the Rev. J. C. Roper, rector of St. Thomas' Church, Toronto, his paper on "Sarum versus Roman" was read by Rural Dean Bliss. Mr. Roper said that while for brevity sake, the above title might answer in a printed order of proceedings, his paper would be more correctly named "Some reasons for striving to preserve the ancient English ritual in preference to adopting the more accessible and undoubtedly well ordered ritual of Rome," and then entered fully into a defence of the Sarum or "Old English use." The paper was discussed by the Revs. J. A. Shaw, W. D. Mercer and W. A. Read. The Rev. W. A. Read proposed, and the Rev. W. D. Mercer seconded, "That a hearty vote of thanks be given to the Rural Dean for his address and for his conduct in the chair"; carried unanimously.

After the thanks of the conference had been accorded to the rector and laity for their hospitality, the conference closed with the Doxology.

Divine service was held in Holy Trinity Church, Pembroke, on Thursday evening. The clergy assembled at the rectory, and at 7.30, robed in cassock, surplice and white stole, proceeded to the Church, entering the west door as the hymn, "The Church's one foundation" was begun. There was a large congregation. The prayers were read by the Rev. W. A. Read, the lessons by the Revs. J. A. Shaw and C. Saddington. A masterly sermon on "The Christian Faith and Modern Thought" was preached by the Rev. Geo. J. Low, rector of Almonte. Mr. Low has made this subject his own, and is well known as a powerful champion of the faith against the onslaughts of modern scepticism. He pointed out how the political life of a nation was bound up in its religion. It was impossible to separate them. Christianity suffered by its divisions, and the preacher earnestly urged the necessity of unity and said that the comprehensiveness and catholicity of the Church of England marked her out as the means by which Christian unity would be brought about. The Church of England might numerically be but a mere point among the many religious bodies in this country, but that point was the centre of gravity. Unity was of the most solemn importance in face of the great danger they had to face to-day, viz.: Modern Thought. Mr. Low then entered upon a powerful defence of the faith in the light of modern science. It is much to be regretted we are not able to print the sermon in full.

The service was very hearty, and formed a fitting conclusion to a successful and enjoyable conference.

KEMPTVILLE.—The better observance of Lent this year, suggested a still heartier celebration of Easter than in days gone by. The four services in the parish church were all well attended. There were 118 communicants, and the offertories, special and ordinary, amounted to nearly \$200. At the Easter vestry, the rector's financial report of the different guilds and associations came to over \$700, while the report of the churchwardens amounted to \$647. The churchwardens elected were Mr. John Murray Harding and Mr. George Eager. Mr. Robert Leslie was re-elected as delegate to the Synod. On the 10th day of March the parish was benefited, as well as honoured, by a visit of that earnest, apostolic Bishop, his Lordship of Qu'Appelle. At the request of the rector, Mr. Emery, he catechized the children of the parish. In the evening he gave a lucid and practical account of the Church's work and her needs in the N. W. Provinces. By special permission of the Diocesan, he confirmed some candidates that the rector had received into the Church, delivered an admirable address, and celebrated the blessed sacrament. His kindly, fatherly manners as a bishop in contact with the people won for him the feelings of a strong affection. Several Church families have left this parish during the year for other parts, and whilst their places are not filled, the congregation more than holds its own. On the three Sunday nights after Easter Day, the rector read the three striking sermons of the late Rev. John Wesley on "The Priesthood," "Constant Communion," and "The Church," containing truths amounting to a revelation in the case of some who listened. The debt on the parish church (Patton Memorial), has been reduced to \$900. The vestry, with loud acclamation, passed a hearty vote of thanks to the rector for his earnest devotions and energy in liquidating the debt.

KINGSTON.—The Women's Auxiliary here collected about \$1,800 last year in cash and goods. Mrs.

Buxton Smith was elected president of the society; Mrs. R. V. Rogers and Miss Hooper secretaries.

The Lord Bishop was present at the late special meetings of the executive committee. The question of a coadjutor bishop was not mentioned. The date of the Synod is fixed for Tuesday, June 2nd. Immediately afterwards his Lordship and Mrs. Lewis sail for England. Rural Dean Carey is collecting in England for Mrs. Lewis' Paris Home.

TORONTO.

Church of the Messiah.—At the vestry held last week, the following were elected wardens: A. J. Parker and Joseph Jacks; delegates, J. Wainwright, C. K. Unwin and J. D. Armstrong.

Toronto Humane Society.—The annual meeting of this society will be held in the Toronto Art Gallery, 173 King Street West, on Thursday, 21st inst., at 8 o'clock p.m. The annual report will be read and will furnish interesting particulars of the work accomplished during the past year. The business of the evening will be enlivened by a pleasing programme of music and recitations. All friends of the society are cordially invited to be present. The Rev. A. H. Baldwin has kindly consented to preach a sermon relating to the objects and work of the society in All Saints' Church on Sunday evening, May 17th.

Trinity University.—Hon. G. W. Allan, D. C. L., has been re-elected chancellor for the next five years. The following are elected as members of the college council: By graduates in arts and divinity, Elmas Henderson, M. A., Toronto; J. G. Bourinot, D. C. L., Ottawa; by graduates in law, the Hon. Sir Adam Wilson, D. C. L., Toronto; by graduates in medicine, Charles Sheard, M. D., C. M., Toronto; by associate members of convocation, the Hon. Mr. Justice Osler, Toronto.

C. E. T. S.—The annual meeting of the Bands of Hope in Toronto was held on April 23 at St. James' School. The Bishop presided, and the following parishes were represented: Ascension, St. Anne, St. Bartholomew, St. Peter, St. Philip, St. Stephen, and the boys from the Boys' Home, about 1,200 in all. The Band from St. Mary Magdalene was absent owing to some inadvertence; that of Grace Church was prevented by other work, and Holy Trinity was not organized until the following day. The Revs. Canon Greene and Dr. Mockridge and Mr. C. A. Sandler spoke to the children, and, as a new feature, two prizes which had been offered for the best essays on "Temptation," were awarded; the first, W. Walter R. Geikie, and the second to HESSIE MOORE. The prizes, a silver and an enamelled badge of the society, were presented to the competitors by his Lordship the Bishop, with a few kindly words of encouragement to each, and the prize essays were read by Revs. Canon Cayley and J. G. Lewis. After singing "God bless our native land" and the Doxology, the very successful meeting was closed in usual manner.

We are informed that the Industrial School for girls is not yet absolutely lost to North Toronto, as the prospect of an assured water supply now presented by the business-like attitude of the town council has placed the situation in a more favourable light. The site last inspected was on Glen Grove Park. We learn, however, that the committee entertain hopes that the trustees of the Clergy Reserve may be induced, in view of permissive legislation introduced by the Government last week authorizing such a grant, to exercise their generosity towards the unfortunate children whom this institution is designed to benefit by granting twenty acres for such a laudable purpose. Many of the clergy believe in the duty of giving to God a tithe of their possessions. Right within the town stands a property of 200 acres constantly increasing in value by the addition of that "unearned increment" which the beneficiaries of this Clergy Reserve do nothing to create, while at the same time it enjoys exemption from the taxes which fall upon every poor man who builds himself a home. Surely those who are accustomed to preach to their congregations, "Freely ye have received, freely give," would not object to a surrender of twenty acres for a purpose so eminently laudable. They would doubtless be happy in knowing that the Legislature contemplates allowing them an opportunity thus to exercise a little of that charity which "never faileth." Were it necessary to suggest mundane considerations, it would be easy to point out to the reverend gentlemen that such a grant would be simply "throwing out a sprat to catch a herring," seeing that the town council have favorably considered a proposition to tax the ratepayers for the

purchase of a free site, in full appreciation of the incidental general enhancement of land values that would inevitably ensue. We prefer to enforce this reasonable point for consideration rather by quoting the familiar text, "Cast thy bread upon the waters and it shall return to thee after many days."—*Recorder.*

St. Olive's.—The Lord Bishop held a confirmation service in this church on Sunday morning, April 12th. A large congregation was present, notwithstanding the bad weather and muddy roads. His Lordship delivered a very impressive address previous to the laying on of hands, which was listened to very attentively by all present. The choir rendered some very beautiful Easter music; Miss Softley presided at the organ. After the confirmation, the Bishop administered the Holy Communion to the newly confirmed and others. The church was beautifully decorated with cut flowers and plants kindly contributed by members and friends of the church. On the following Thursday evening a service of praise was given by the large surpliced choir of St. Mark's, under their very popular conductor, Mr. G. C. Warburton. The Rev. C. L. Ingles preached a very instructive and interesting sermon on Church music, which was listened to with great attention by all present.

BRAMPTON.—*Christ's Church.*—Mrs. Willoughby Cummings, the diocesan secretary of the Women's Auxiliary, gave a most interesting address on missions and mission work in connection with her tour through the Northwest and British Columbia, which was thoroughly appreciated by the audience, who were specially invited to be present by the members of the Brampton branch of the Women's Auxiliary. Mrs. Cummings being well known in Brampton, more especially to those who have a love for missionary work, her words, no doubt, will bring forth fruit in many loving hearts who feel the need of such noble women in the work of bringing the Indians of our Northwest to the knowledge of the Lord Jesus.

NIAGARA.

OMAGH.—*St. Matthias.*—The Rev. Mr. Macnab of St. Catharines entered on his duties as Rector of St. Matthias on Palm Sunday, preaching both morning and evening. The Rector and his family are at present the guests of the Bishop at Bishopthorpe. The congregations were large; the vested choir rendered the services with great spirit, and the advent of the first Rector of St. Matthias, an event long eagerly looked for, was hailed with joy by all connected with the parish. Mr. Macnab received a warm welcome from the clergy of the city.

NIAGARA FALLS.—On Monday, his Lordship the Bishop administered the sacred rite of confirmation at St. Stephen's Mission chapel to fifteen persons, and delivered one of his most beautiful addresses. The church still wore her Easter robe of white, and fragrant with flowers, spoke most eloquently of that consecration to Him who is the Life, on the part of the confirmed. This little chapel is doing a good work for the Church, the Easter offering being over \$25, all the Lenten self-denial of a most devoted little flock who love the Church for the master's sake. Tuesday found the good Bishop at All Saints, Niagara Falls South. Here again the church still wore her festal white; some eighteen were presented for confirmation; the Bishop's address was most impressive, and the service here as at Clifton, very bright and hearty. In the afternoon, the Bishop showed his loving care for his flock by a visit to a sick parishioner at Chippawa, in the absence of the rector, comforting as he only can, the sorrowful and suffering. The Rev. E. J. Tessenenden returns from England in May.

HURON.

LONDON.—*Lay Workers' Convention.*—A convention called to organize a lay workers' association was held in the Chapter House on Thursday, April 23rd. Among those present were his Lordship the Bishop, Revs. Rural Dean Mackenzie, Canon Richardson, Canon Davis, Canon Hill, J. O. Farthing, W. T. Hill, Principal Miller, Canon Smith, R. McCosh, and Messrs. A. H. Dymond, Joseph Lea, A. J. Wilkes, V. Cronyn, A. K. Bunnell, Chas. Jenkins, Geo. Candwell, J. M. McWhinney, Wm. Grey, R. D. Noble, W. F. Cockshutt, W. J. Imlach, James Archer, W. J. Garside and many others. As representing the council of the Brotherhood of St. Andrew, Mr. Frank DuMoulin was, on motion, invited to a seat on the floor of the house.

The Bishop asked Rev. Rural Dean Mackenzie to conduct a short preliminary service, which was heartily joined in by all present. Messrs. A. K. Bunnell, Brantford, and Joseph Lea, St. Thomas, were appointed secretaries of the convention. The

Lord Bishop then addressed the convention, reviewing the history of the movement from its inception, and stating the needs in the Church of active co-operation on the part of the laity. The address, which was a very able one, was listened to with interest throughout and frequently applauded. The afternoon session was then devoted to the consideration of the following resolutions:

I. Moved by Mr. James Woods, of Galt, seconded by Rev. R. McCosh, and supported by Mr. Dymond. "That this convention is deeply impressed with the conviction that the more general participation of the laity in the spiritual work of the Church is demanded alike by her needs and the duty of her members to the Supreme Head."

II. Moved by Mr. W. J. Imlach, seconded by Rev. J. C. Farthing. "That it is expedient that in every parish, where practicable, youths and young men be associated together in guilds and other societies, and that such definite work be assigned to them by the clergymen or vestry as they may from time to time be suitably required to perform." This resolution was supported by Mr. Frank DuMoulin, Toronto, who explained the principles and organization of the Brotherhood of St. Andrew.

III. Moved by Mr. Jenkins, seconded by Mr. A. J. Wilkes. "That an association be formed of the male lay workers of the diocese for the purpose of mutual correspondence and co-operation, to meet annually at such place or places as may be hereafter determined upon."

The resolutions were all passed after able discussion, and the meeting then adjourned to re-assemble at 8 o'clock.

The evening session was devoted to the consideration and adoption, as amended, of the proposed constitution. This constitution was read clause by clause, by Mr. Dymond, and finally adopted after a protracted discussion, on motion of Mr. Dymond, seconded by Rev. W. A. Young.

The following is the constitution:

1. The name of the Association shall be "The Huron Anglican Lay Worker's Association."

2. The following being communicants, shall be eligible for membership:

(a) All laymen acting as lay readers, or assisting regularly or occasionally in the services of the Church.

(b) All laymen acting as Bible class or Sunday school teachers.

(c) Lay delegates to Synod.

(d) Churchwardens, sidesmen and ushers.

(e) Members of the Brotherhood of St. Andrew, Church Guilds, or other parochial associations of young men, and generally any laymen actively participating in Church work.

3. The clergy shall, *ex officio*, be members.

4. The Bishop and Dean shall, *ex officio*, be respectively president and vice-president of the association.

5. With the exception of the Bishop and Dean, the officers of the association shall be laymen.

6. The officers of the association shall form a committee of management, and in addition to the president and vice-president, who shall be members of the committee *ex officio*, shall be as follows:

A chairman, a secretary and treasurer, thirteen committee men, one being chosen from each rural deanery.

7. The duties of the committee of management shall be more particularly as follows:

(1) To keep a register of members of the association, specifying the particular branch of Church work in which they are severally engaged, and indicating who, of the lay readers, are licensed by the Bishop.

(2) To encourage by correspondence or otherwise the more general participation of the laity in the spiritual and temporal work of the Church, and the formation of local societies having that end in view.

(3) To make a report annually to the association.

(4) To arrange work for the association at its annual meeting.

(5) To present a concise report of the work of the association to the Synod.

8. The committee shall meet in London in the months of March, June and October, and at such other times and places as may be necessary at the call of the chair. Five shall form a quorum.

9. The association shall meet in the month of October annually at such place as the committee of management may appoint for the transaction, particularly, of the following business:

(a) To receive the report of the committee of management.

(b) To elect officers for the ensuing year.

(c) To read and discuss papers bearing on the subject of lay work.

10. The constitution may be amended at any time by a vote of not less than two-thirds of the members present at the annual meeting.

11. All proceedings of the association or committee of management shall be subject to the approval of the Bishop.

Resolutions asking for Synodical recognition of the newly formed association and recommending

that the Bishop, under Canon IX, license all laymen regularly or frequently assisting in the services of the Church, were carried.

The following gentlemen were then elected officers under the constitution, in addition to the President and Vice-President: Chairman, A. H. Dymond, Brantford; Sec. Treas., Joseph Lea, St. Thomas.

Rural deanery.	Committee Men.	Post Office.
Brant	A. K. Bunnell	Brantford.
Bruce	E. A. Goodeve	Hanover.
Elgin	W. Scarlett	St. Thomas.
Essex	Joseph Golden	Kingsville.
Grey	John Robinson	Owen Sound.
Huron	T. O. Kemp	Seaforth.
Kent	Thos. Burnside	Bothwell.
Lambton	C. J. Kingston	Warwick.
Middlesex	V. Cronyn	London.
Norfolk	J. T. Christie	Simcoe.
Oxford	S. Woodroffe	Woodstock.
Perth	W. B. Waterbury	Seaforth.
Waterloo	James Woods	Galt.

The Bishop having thanked those present for their attendance, dismissed the convention with the Benediction.

LISTOWEL.—*Christ Church.*—The annual Easter Vestry of Christ Church was held on Monday evening, there being a fair attendance. Rev. J. F. Parke, rector, presided. The treasurer's financial statement, also statements of the Sunday School, Guild and special committee appointed for liquidating the floating debt of the church, were read, the reports being very satisfactory. Over \$1,500 had been raised for all purposes during the past year, and the floating debt, amounting to about \$850, is practically wiped off. Altogether the church has been making rapid progress. The old wardens have signified their intention of retiring. Mr. J. A. Tanner was elected people's warden, and Mr. F. E. Kilvert was chosen rector's warden. The former sidesmen, namely, Messrs. John Campbell, John Forbes, C. Taberner and Chas. Coghlin, were re-elected; Messrs. R. Martin and A. J. Collins were elected lay delegates to Synod. Messrs. R. Martin and John Bamford were appointed auditors.

ST. MARYS.—A nine days' mission has been held here by the Rev. A. Morphy, of Chatham, the service being conducted by the Rector. There were two gatherings daily. The Bible readings each afternoon were very helpful. The attendance, good from the first, steadily increased. On the Sunday there were three services, that in the afternoon being for men only, when searching and solemn words were addressed to the large gathering by both speakers. The Rev. Mr. Morphy's sermon on "Purity" was a wise and forcible one. In the evening the church was crowded, and nearly half the congregation stayed to the after meeting. Through the week there were well attended services, and at the close on Friday the largest gathering of all. Those who, during the mission, had given their hearts to God, and all those who were already His, were invited by the Rector to join in a Dedicatory Hymn, and the scene was a touching and solemn one. The services closed with the celebration of the Holy Communion, the number of communicants being the largest this church has yet had. The mission has been owned and blessed of God to the reclaiming of some, and the refreshing of many.

BERLIN.—Mrs. Tilley, of London, visited Berlin on Tuesday, April 28th, and met the members of the W. A. M. A., and junior branch, at four o'clock in the afternoon. She gave a most interesting account of missions, and dwelt forcibly on the claims of our brethren in the North-West, and the crying needs of the heathen world. At an appropriate interval, the children presented her with a choice basket of wild flowers, the first of the season, gathered with no little difficulty by willing hands, prompted by loving hearts; Mrs. Tilley gratefully appreciated the kindly and thoughtful act. There was an expressed desire on the part of many members of the W. A. M. A. to learn something of the working and benefits of the association of the King's Daughters. Mrs. Tilley, who is organizing secretary for the order, promised to explain the matter at the rectory in the evening; a good number attended, and after her explanation, a circle, consisting of eleven members, was formed. The circle will meet once a month. The subject for the next meeting is "Prayer"; each lady will come prepared to give a text on the subject, and one of the members, Mrs. Suddaby, will read a paper illustrating it.

ALGOMA.

ASPDIN.—The Rev. H. P. Lowe, priest-in-charge of the Aspdin Mission, desires gratefully to acknowledge the following donations to the fund for erecting a Parsonage for the Mission, per Miss Wilson, Fountain Cottage, Windermere, England: Mrs. Jeffray,

£5; Mrs. Hamilton, £2; Mrs. Venn, £1; Mrs. King and the Misses King, £3; Mrs. Jeffray's maid, 5s.; Miss Jane Wilson, £5; Miss Wilson, £8; total, £24 5s. Collected by Miss Morse, Gale Lodge, Ambleside: Miss Morse, £20; Miss Smith, £5; Mrs. Fletcher, £2; total, £27; Grand total, £51 5s.

RUPERT'S LAND.

MIDDLEBURY.—The Rev. W. A. Burman acknowledges with grateful thanks the following contributions: St. Anne's, Toronto, \$11.44, per D. Kemp, Esq.; St. Martin's S. S., Montreal, \$17; a member of St. Martin's, \$3, per Rev. O. Troop; Hawkesbury W. A. M., from a member, per Mrs. Phillips, \$1. Clothing has been shipped to us by the W. A. M. branches of Hawkesbury, St. Matthew's, Quebec, and St. Simon's, Toronto, which we hope to receive in due course.

QU'APPELLE.

MEDICINE HAT.—Rev. E. F. Wilson, who arrived from the east last week, brought the pleasing intelligence that the Federal Government has placed \$7,000 in the estimates for the Medicine Hat Indian Industrial School—\$5,000 for construction and \$2,000 for maintenance. A meeting of representatives of the church was held in the clergy house on Tuesday, at which officers and committees were elected and a constitution drawn up. The committee to act as an advisory council consists of: President, the Bishop of Qu'Appelle; secretary, Rev. G. N. Dobie; Rev. J. M. Tims, Judge Macleod, and Messrs. Cochrane and Dooley. The school is expected to open in July.

CALGARY.

A meeting of the Executive Committee of the Synod of the Diocese of Calgary was held on Thursday, 16th ult., when the following members were present, the bishop in the chair: Rev. A. W. F. Cooper, secretary; and Messrs. J. P. J. Jephson and W. Pearce. A considerable amount of routine business was transacted. A report received by the bishop from the church wardens of Edmonton showed a very satisfactory condition of affairs in the parish. The thanks of the committee were given to the Rev. Leo Gaetz for his offer of a grant of three lots on the Red Deer townsite for the erection of a church. The bishop stated that the Rev. C. Ingles, M.A., rector of St. Mark's, Parkdale, in the diocese of Toronto, was coming to take three months duty in the diocese of Calgary, and it was decided that he should be stationed at the Red Deer Settlement. He is expected to arrive about the middle of May. A letter was read from Lady Adela Cochrane, to the bishop, mentioning that she had collected a sum of £136, for a church at Mitford, and it is expected that with some other funds which are available, the building will be erected this summer. The bishop informed the committee that he had accepted the resignation of the Rev. J. T. Pritchard, who has been for the past three years incumbent of St. Augustine's, Lethbridge. The congregation there is now self-supporting, and at the adjourned Easter meeting of the congregation the appointment of the new rector was by a unanimous vote of the meeting left with the bishop, the wardens and vestry being appointed a committee of correspondence with his lordship in reference to the matter. Mr. Pritchard will remain in charge of the parish until his successor is appointed. It was decided to hold the meeting of the synod of the diocese in the fall, some time between Oct. 20th and Dec. 10th.

British and Foreign.

Mission Notes.

NEW ZEALAND.—The natives of the New Zealand Islands have now become completely Christianized. Bishop Stuart says that the number of native clergy is quite three times what it was a few years since, and that they are supported by the contributions of their own people.

FIJI ISLANDS.—Rev. James Calvert, in proof of the success of missions, says: "When I arrived in Fiji, my first duty was to bury the hands, arms, feet and heads of eighteen victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast, gather about the Lord's table."

JAPAN.—The Rev. H. C. Swentzel has declined the missionary bishopric of Yedo, in succession to Bishop Williams, feeling that owing to the reorganization of the Church in Japan, and the present state of affairs, it is the part of prudence to await developments and further information before the vacancy is

filled. Bishop Hare, of South Dakota, sailed from San Francisco on the 10th March, to fulfil his interim mission to Yedo. The *Spirit of Missions*, from which these notes are condensed, gives an interesting historical sketch of the development of missions in Japan, taken from the *N. Y. Churchman* of 21st March. We can here only summarize briefly the latter part, dealing with their present extent. The mission work radiates from two central points, Osaka, the port of entry for Kyoto, the western capital of the empire, population 550,000; and Tokyo, the eastern capital, population 1,200,000. In these two cities are the principal institutions, viz.: in Tokyo, Trinity Church, whose beautiful new building is the gift of Bishop Williams; St. Paul's School for boys, Trinity Divinity and Catechetical School, and St. Margaret's School for girls. In Osaka are St. Timothy's Chapel and St. Agnes' School for girls. There are twenty-six out stations connected with Osaka and twenty-two with Tokyo, some of which are at a great distance, supplied with native and other catechists and evangelists sent out from the central places. At Nara, about fifty miles north-east of Osaka, is a large school for boys, and a station of great and growing importance at which a centre is forming. At present there are labouring in the jurisdiction (*i. e.*, the American, presumably) including Bishop Williams, still at Tokyo, one bishop, ten foreign clergymen, two foreign laymen (of whom one is a missionary physician), and twenty-three foreign women, together with six native candidates for Holy Orders and eighty-two native catechists, teachers and Bible-readers, making a total of 125 persons engaged in various forms of Christian work. The educational work is carried on in nineteen Sunday Schools, one theological school, four day schools, and five other schools in which boarding and day scholars are received, one of which is Trinity Divinity School, Tokyo. In these institutions, 876 native pupils are taught. The number of places where Divine service is held is 68; communicants last reported 994; contributions, 1889-90, \$2,920.23; total estimated value of mission property, \$64,331.28. The S. P. G. and C. M. S. are also carrying on extensive missionary operations in Japan under Bishop Bickersteth, details of which may be given in a future issue. Steps were taken by Bishop Williams about 1885 to bring about a union of the American and English jurisdictions in one Synod for Japan. This was approved of by the Foreign Mission Committee of the U. S. Convention, 1886. The work of organization was undertaken in 1887, when a Synod composed of the American and English Bishops, foreign missionaries and native clergymen, and delegates from the native laity, met at Osaka, Feb. 11th to 14th. The proposed constitution and canons were formed largely on the basis of those of the American Church and adopted with slight modification. The Synod was called "Nippon Sei Ko Kwai," or the "Japan Holy Public Assembly," referred to as the "Japan Church." A general missionary society was formed on a resolution passed in favour of the organic unity of all Japanese Christians. A second meeting of the Synod was held at Tokyo in 1889, April 27, and sat several days. At this Synod, the canons were amended so as to increase the number of native clerical members, and that the clergy should be represented in Synod by deputies, as the laity are and had been. It was also resolved that the bishops should appoint a committee to revise the Japanese translation of the Prayer Book. Progress in this work was to be reported at the Synod held in Easter week this year.

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.

Business Profit.

SIR,—Several letters have appeared in your paper re Methodism and causes of its numerical success. But how is it that no one ever presents the greatest cause of all? That Methodists must trade with Methodists is the core of the system, as every man knows who has been behind the scenes. The best argument for this material civilization is *business profit*. There are other reasons, see "Justitia" and "A. F. Burt," but the Church may do what she pleases and parsons may break "professional etiquette," but the fact remains, business will conquer every time. "We can't live, sir, as members of the Church," has been given to me over and over again, as the reason for desertion.

ALFRED OSBORNE.

Markham, April 23rd, 1891.

Easter Day.

SIR, In notes "To Correspondents" *The Church Times* of April 3rd makes a curious slip: "The earliest date for Easter Day is March 21st, and the latest April 25th." This note about the earliest is incorrect, as the rule in the calendar of the Prayer Book is explicit. Easter Day is always the first Sunday after Full Moon, which happens upon or next after the twenty-first day of March; and if the Full Moon happens upon a Sunday, Easter Day is the Sunday after. It is true that in the table to find Easter Day, March 21st is the first day quoted, but this is only because it may be the day for the Pascal Full Moon, which is its earliest date, and if so Easter Day may be the day after.

JAMES GAMMAK, LL. D.

East Toronto, April 16th, 1891.

The Cottage Hospital for Springhill Mines.

SIR,—I gratefully acknowledge the receipt of the following list of subscriptions for the Cottage Hospital.

Rev. Rural Dean Ellis, Sackville, \$5; Rev. Otho B. Croft, offertory from Trinity Church, Streetsville, \$7.78; a friend, Newport, N.S., \$5; Isaac Gerard and child, Tangier, 35c; Rev. J. Simonds, collection at Churchover, \$3; Rev. H. Gomery, proceeds of Band of Hope concert, Huntingdon, \$17.50; Rev. R. A. Rooney, Perrytown Mission, \$2; Rev. A. H. Wright, Fort a la Carne, \$1. Total \$42.63. Total to date from Canada, \$610.57; amount required \$4,000.

I earnestly solicit from my brethren a speedy response to the pressing appeal, in order that we may if possible begin the erection of the Hospital this year. At the present date five members of our congregation should be in the hospital, and of course the doors would be open to others. One of the sufferers is a young Swede, a stranger in a strange land. I shall be glad to send to anyone interested copies of the appeal, for distribution.

W. CHAS. WILSON.

Springhill Mines, Nova Scotia, April 29, 1891.

The Church's Progress.

LETTER IV.

A RELIGIOUS NEWSPAPER.

Among the means that may be used to advance the interests of the Church will be found the religious newspaper.

I do not undertake to say whether the pulpit or the press has the greater influence over the religious character of our Canadian people, but it is, I think, certain that the influence of the press reaches where that of the pulpit does not. And though the extensive circulation of a sound religious paper would not indeed do everything to counteract pernicious influences, it would at least be helpful in this direction. I have no doubt many are aware, as I am myself, that families who take and read a paper of this kind are usually more alive to their religious duties and responsibilities than those families who do not.

And besides, the readers of this literature are well informed on subjects of interest and importance to the Church in our own day, so that they can both act and speak intelligently on such matters, and they are not an easy prey to any who may choose to influence them against the Church by silly prejudices.

I am a reader of the CANADIAN CHURCHMAN, and whatever may be thought of the paper in other respects, I believe that few if any unprejudiced minds will deny that it is truly loyal to the Church. For this reason I have it read in my family, and I know it to be helpful in attaining one end at which I aim—that my family may grow up to be intelligent and loyal members of the Church.

If this paper is in some degree, with some, an aid to the Church in advancing her interests, it would be much help if put into the hands of every Church family in the Dominion. Then for the sake of the Church's progress, if every one who is now a reader of the CANADIAN CHURCHMAN would undertake a little trouble, and do even the smallest amount of work for this end, and obtain one new subscriber for the paper by the first of next July, and so double the amount of its circulation and its influence for good, this would be a great stride in the progress of the Church. I intend to make an effort for this purpose in my parish. Who else will adopt this plan?

A. HENDERSON.

Orangeville.

The Patronage Question in the Diocese of Niagara.

SIR,—I was very much interested in the paper by Canon Henderson quoted by "Niagara" in the last issue of your paper, and regard the plan recommended by him as far preferable to the plan to be proposed by

the Diocesan Committee as set forth in your issue of March 26th. And I should be glad, through the medium of your paper, to point out why I think Canon Henderson's plan to be the best, and also how that plan can best be carried out, so that the interest of all parties may be guarded. The plan proposed by the committee rests the nomination entirely on the congregation of the vacant parish, as if their wisdom must of necessity excel that of the Synod and bishop combined. It is true they give the bishop the right of refusing to institute; but we know what ill feeling would be engendered in any congregation by such a refusal, although the bishop may from knowledge which he has had of the proposed rector's antecedents, feel himself compelled to take this step. Another objection to the nomination being vested solely in the vacant parish is that the people of any parish do not generally know very much about the other clergy of the diocese, and consultations with the bishop and with a synod committee might be a most valuable aid to the proper appointment.

I should propose therefore (1) a committee of patronage consisting of 6 members of the Synod be appointed at each annual meeting of Synod; two of these, one clergyman and one layman, to be appointed by the bishop; two clergy elected by ballot by the clergy, and two laity elected by ballot by the laity. That (2) at the Easter vestry meeting of any rectory or self-supporting parish, there be elected one member of the vestry to form, with the wardens and delegates, a parochial committee of equal number with the diocesan committee. That (3) as soon as the bishop receives notice of the vacancy of any such parish, he shall summon both the committees to meet on that day month. And (4) that the bishop being in the chair, after every member of the committees has had full opportunity of giving expression to his own views, and the bishop, as the chief pastor of the diocese, has given them the benefit of his fatherly advice and counsel, a vote by ballot shall be taken, and the clergyman who has the largest number of votes should be appointed. Should two clergy have the same number of votes, a second ballot should be taken for those two. If the votes be equally divided, the Bishop shall nominate one of those two clergy. In this way, the bishop, the Synod, and the parish will all have their part in the patronage of the diocese.

JOHN GRIBLE.

Non-University Bishops and Priests.

SIR,—In the list of non-university Bishops given in your issue of April 23rd, I notice the omission of two important names. The first is that of Bishop Courtney of Nova Scotia, a member of the theological department of Kings College, London, honoured with doctor's degrees by several American and Canadian universities, but who still loves to wear upon his rochet, as I myself can testify, the old violet and black "label" which tells the school at which he was educated for the Holy ministry—more honour to him! The second omission is that of Bishop Strachan, appointed by the Crown in 1882 to the diocese of Rangoon, British Burmah. He is the first of three St. Augustine men who have attained the lawn, the others being Bransby, Key, and Cyprian Pinkham. As illustrating the growing influence of men trained at sound theological colleges, is it not worth noticing that three doctors of divinity (by examination) occupying important positions upon the staff of our Canadian Church universities, are strictly speaking non-university men—*i. e.*, non graduates in arts. I refer to Dr. Allnatt, Professor of Divinity at Bishops College, Lennoxville, and Archdeacon Smith, D.D., and Canon Partridge, D.D., on the staff of King's College, Windsor. All three are distinguished alumni of St. Augustine's, Canterbury, a college possessed of a Royal Charter and a distinctive Hood, but having no right of university powers, these, unlike the condition of things in Canada, being wisely entrusted to but five centres of learning in the whole of England, viz., Oxford, Cambridge, London, Manchester and Durham. When writing, however, of bishops and priests trained at divinity schools like King's, London, Queen's, Birmingham, St. Augustine's and St. Bees, as being non-university men, it should I think be always borne in mind that alumni of these colleges have a definite status assigned them by the university to which their colleges are affiliated. On page two of the hand-book to the University of Durham, it is stated that students who have completed their course at certain recognized theological colleges will be admitted to the degree of B.A. upon keeping three terms, which may be broken up into six half terms (not necessarily kept in residence or consecutively), and passing the final examination, exemption being granted from all previous tests.

Unfortunately university education in England is not the comparatively inexpensive thing it is in Canada, and but few who have say four years in special preparation for Holy Orders (as I myself did at St. Boniface and St. Augustine Colleges) feel that

they can afford the additional year's study at Durham, which will give them the title so close within their reach of "University Graduate in Arts." Whether in after years when one has saved the necessary funds out of a curate's or missionary's stipend, this title of "University Graduate" is worth the resignation of one's cure, journey to England, loss of stipend for twelve months, six of which must be spent in vacations and only six at lectures, together with heavy cost of fees and board, is a question that I for one feel inclined to answer in the negative. I do, however, consider that courtesy alone should induce the Canadian Church through her universities to offer some less expensive but equally generous terms of graduation as Durham's to clergymen in her midst who have left their own country to do what they can to build up the old Church in this new land. Believing that this explanation of the status of non-university bishops and priests trained at English divinity colleges, will remove not a few false notions in the minds of some and be of interest to your general readers, I remain

ALFRED REID,

Assistant Priest of St. Luke's, Toronto.

April 28th.

Itinerary of the Clergy.

LETTER III.

The mere matter whether the responses to the commandments should be said or sung brings discord to one congregation; and another is in the throes of contention, chiefly because the rector, while providing for evening communion, does not himself officiate at its celebration. Even the offertory for the benefit of the Jews becomes the subject of dispute, and the offerings of the people on Good Friday add fresh fuel to the flame; and clergymen and congregations are, by episcopal command, deprived of the right of judging as to which of the contending interests their contributions shall be given. How will the Saviour, who, as on that day died to redeem Jew and Gentile, look upon these things! Can He see of the travail of His soul and be satisfied! When bishops and authorized teachers of theology are at fault, is it surprising if the clergy and laity are not clear as regards their duty! A late bishop of the Canadian Church was known to threaten the students of his diocesan college, in the presence of a large congregation, that if they did not recognize the ministers of other bodies, they would have a cold place in his episcopal estimation! Was he consistent in this threat? His first duty then should be to teach by example. Did he do this by an official exchange of duty with presidents of conferences and moderators of assembly? Not at all. It was only a bid for popularity among dissenters. He afterwards ordained those students according to the Prayer Book Ordinal, which plainly teaches episcopal ordination to be essentially necessary to the validity of holy orders in the Christian ministry; and after ordination he required them "solemnly to assent to the Book of Common Prayer and the doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in public prayers and the administration of the sacraments to use the Form in the said Prayer Book prescribed and none other, except so far as shall be ordered by lawful authority." That Prayer Book teaches Apostolic Succession and baptismal regeneration as plainly and forcibly as the grammatical and logical construction of the English language can teach such doctrines; and, as Spurgeon rightly says, no clergyman of the Church of England can be honest or truthful, who ignores them, much less if he denies them. Now, it goes without saying, that there are thousands of the laity who will not tolerate this teaching, and who force their clergy to do violence to their conscience and solemn obligation; and there are parishes and even dioceses in which a clergyman's position is precarious in the extreme if he holds loyally to these and other plain teachings of the Prayer Book, which even Wesley taught in strongest terms. It is not enough that theological professors of partisan schools affect to tell us that the minds of our great Reformers had in view different tenets; we have nothing to do with such hazy speculations, but only with the plain meaning of that to which we have been so solemnly obligated. Nor does it suffice to be told by men of position and learning, here and there, that such is not the teaching of Holy Writ; for we are too painfully aware that all the multitudinous sects and heresies that have scourged and disgraced Christendom, have, every one of them, been promulgated and supported by men of some degree of position and erudition; and those men of to-day should note that until their teaching has been sanctioned by lawful authority, and the necessary changes have been made in the Prayer Book, they are only setting up their individual opinions against the authorized doctrine of the Church, in clearest violation of conscience and solemn obligation. In contrast to this condition of things among

us, if the Methodist preacher of average abilities is only loyal to his system and sect, as he finds it, his road to success and acceptability is clear, and the more certain of this is he in proportion to his loyalty to the system. Loyalty then to Church teaching, in bishops, clergy and laity, is an essential requisite to that prosperity of which Mr. Ransford speaks, and without fidelity to our teaching and system no scheme of itinerancy of clergy can ensure success. I shall, if permitted, next refer to the difficulties in the way of any equitable *modus operandi* of itinerancy of the clergy.

JUSTITIA.

The Itinerary of the Clergy

SIR.—From time to time for years past we have been favoured with the views of men who in their love for the Church are afraid she is failing, because perhaps, in their midst, she is not succeeding as well as she should, and they, both clergy and laymen, proceed to give the reason in their opinion for this apparent failure. Now I have so far failed to find the reason or reasons why she has failed from the letters of these men, if she has (I don't admit that she has), but I do admit that she has fallen lamentably behind in the race, and in comparison to the increase in population. But, sir, when I look back 20 years and compare her then and now, and then consider all the battles at vestry meetings, failures on the part of her clergy from one cause and another, instead of saying she has failed, I say to myself, she must be *divine*, she must be of God, or there would be none of her left at all.

Her progress I maintain is steady, but it is slow, more particularly in the country districts. Why?

Not because her Prayer Book is wrong or too formal or stiff. Not because her rules are too stiff, not because her clergy know too much theology. No, none of these. But because (1) her bishops are not apostolic enough, they are not democratic enough, they have not yet learned St. Paul's lesson that they must spend and be spent for Christ and His Church. They must come down off the high horse of "my Lord Bishop," to the apostolic side, and remember that they are the shepherds of the sheep, and as the great Shepherd said "I know my sheep, and am known of mine," so must the Canadian shepherd. How many of them to-day ever spent one hour longer in a country parish than is necessary to carry out the object for which they went there. I suppose I shall be told this is below the dignity of the office. If it is, so much the worse for the office, and the Church. But I maintain it is not, and the sooner our bishops see it the better for them and the Church.

2. Her clergy to make up their minds to spend and be spent for the flock over which they are sent to preside. Our country clergy are, as a rule, (thank God there are exceptions) too much afraid of hurting their health and thereby unfitting themselves for the prize they look for, a *city parish*. And as a consequence the parish suffers. Just when a clergyman makes up his mind that each soul in that *poor country parish* is as valuable in God's sight as the soul in that *rich city parish*, and uses all his energies to bring each of those souls to the foot of the Cross and keep them there, with a single eye to his parish and its welfare, recognizing the fact that his parish is his family, and that the family at the extreme end is just as important and just as much under his charge and needs, if anything, more attention than his next door neighbour in the village in which he resides—when he makes up his mind to *teach, teach, teach* the simple practical truth as contained in the doctrine of the Church's year and with a practical application to the every day life of his people, instead of airing some pet theological argument which he has found in the latest work he has read—when he uses the Prayer Book in a practical common-sense way, showing the people where to find all the places by giving them the page, or in some other manner, and by seeing that there are plenty of Prayer Books and Hymn Books in the church to hand to strangers, and teaching his people to see that those around them have books and have the right place, and if not, find it for them, and make both friends and strangers welcome by a shake of the hand as they enter the church, and a constant increasing round of visiting, *equally*, to all his parishioners.

3. More *practical* and less *theoretical* homiletics and pastoral theology taught in our divinity schools.

4. The country and missionary clergy paid a sum adequate to their needs. Our mission boards to make this one rule stand out before all others.

That each priest shall have \$800 and a house, each deacon \$600, and that there be no increase on opening new fields, until this provision is made, and a closer watch kept on the parishes that they are doing all they are able themselves before a grant is made to them. By this means the clergyman can and will work with a single eye to his parish, instead of keeping one eye on it and the other upon an opening where he may be able to live and maintain his

family, as his position requires him to do. There never was a time when the Church had the opportunity she has to-day in the country districts. Our young people are not Methodists because their parents were or are; they are thinking for themselves, they are asking amongst all the scores of so-called religious societies, "What is Truth?" and for want of an answer, and this want is left unfulfilled, and to a great extent because our clergy are too slow in recognizing the wants of the people in their midst, and our laymen too slow and dead to invite and make welcome these young starving souls. As a consequence the young Canadian, especially in the country districts, is becoming sceptical and atheistic, and Sunday is becoming a holiday, a visiting day, instead of a holy day.

I maintain that the causes which I have mentioned are some to greater and some to less extent the reasons for the want of growth in the Church, and not because her Prayer Book is wrong, or her rules and regulations wrong.

The Church is divine; God will help her, for He is in the midst of her; if she apparently fails to fulfil her position the fault is in her clergy, who are responsible for her to Him, whose ambassadors they are.

T. DEALTRY WOODCOCK.

Camden East, April 28th, 1891.

Notes and Queries.

SIR.—What are the Catacombs, and why are they so often referred to in connection with forms of Christian worship.

TENEBRÆ.

Ans.—Catacombs now form a general name for underground galleries that are used for burial, and are equivalent to sepulchral vaults. But as containing records of Christian antiquity, they are the excavations found in proximity to Rome and used in ancient days for the worship and burial of the Christians. The notion entertained some generations ago, which still clings to many writers, is that they were at first the quarry and sand pits of ancient Rome, and that the Christians took possession of them as convenient places of refuge. But later research has demonstrated that they could never, to any extent, have been either quarries or sand pits, and must have been laboriously made by the Christians for burial first, and afterwards for places of safety and worship. As being the resting place of the dead, their friends have decorated their tombs with many Christian symbols and parts of divine worship. They form an interesting study on account of their peculiar form, the length of their ramifications, and the number of the bodies that must have reposed there. The origination of the idea is probably pagan or Jewish. Their extent has to all appearance been much exaggerated, but even 400 miles of underground galleries must fill us with no little amazement, and the visitors with a great deal of fatigue.

SIR.—Will you please inform me whether the Reformers intended the *prayers* of the Church services as well as the Canticles to be *sung*, and if so, what provision they made for this purpose?

CURIOSUS.

Ans.—They so intended, and the Litany was published by the King's Majesty in A. D. 1544, to be "said or sung" etc. The music set to it was that used for the Litany in pre-reformation times, and in use in many of our churches at the present day. In 1549 all the remainder of the first prayer book of Edward VI. was set to the ancient plain song music of the former Latin services, modified and adapted to the words of the translations and compositions of the reformed book, by John Merbecke, under the supervision of the Archbishop of Canterbury, and with the Royal sanction published *cum privilegio* under the name of "The Book of Common Prayer, Noted."

SIR.—Can you explain (1) why the publication of Banns of Marriage is so very seldom heard in our churches? (2) By whose authority is the usual license issued?

Ans.—(a) Because of a desire for privacy. (b) The convenience in other ways of the license. (c) Rubrics count for nothing with some of the laity. (d) The laity have not been thoroughly instructed in the Rubrics and reasons for them.

NOTE.—In those churches where the congregations are instructed in the Rubrics, it is a very common occurrence to hear the Banns of Marriage published for people of all stations.

2. By the authority of the Lieutenant Governor of the province through his deputy, *ad hoc*, who is the Deputy Provincial Secretary, exercised under the statutes.

Sunday School Lesson.

Sunday after Ascension-Day. May 10, 1891.

PRAYER: THE LORD'S PRAYER.

We have now finished, for the present, our service of praise (the Creed, which is to be "sung or said," being a kind of hymn). We now commence the service of prayer. There is, however, first of all,

I. THE INTRODUCTION. This consists of,

1. The Salutation. "The Lord be with you." A. "And with thy spirit." For similar words see Ruth ii. 4. (This was a religious greeting between Boaz and his reapers in the morning, recognizing that their daily work was to be done in God's sight, and asking His blessing upon it). We now do the same in our prayers. The words may also be regarded as an expression of sympathy between ministers and people in their common devotions.

2. The Invitation to Prayer. "Let us pray." You will notice that these words are used several times in our service, sometimes as in the Litany, when we have already been praying. We should hear in them a solemn reminder of what we are doing, and of the sacred presence of God among us.

3. The Lesser Litany—so called because it is, like the beginning of the Litany, a prayer for mercy to the Three Persons of the Trinity. It is a very ancient form, and is frequently used in the Prayer-Book before the Lord's Prayer (note that at the beginning of the service the Confession takes the place of this shorter form of supplication). It is fitting that we should not use even the words of Christ without an humble confession of our unworthiness to approach the throne of mercy.

II. THE LORD'S PRAYER.

The Lord's Prayer in this place is not to be regarded as a "vain repetition." We used it before as an appropriate beginning of our service; now we say it again as the beginning of what is more particularly the services of prayer. If we wish to give to the words a special meaning, we may use them here with reference to the necessities of the Church for the coming day (or night, if it is the Evening Service). The word "clerks" in the rubric means choristers. All are to join, and to join "in a loud voice." (Should the teacher find time to enter more fully into the use of the Lord's Prayer in public worship, further information may be found in Lesson XII.)

III. THE VERSICLES.

This means "little verses," and the answers made by the people are called responses. They give variety and brightness to the service, and are a great help to prevent our thoughts from wandering. They contain in a few words what we are going to ask for in the Collects that follow. (The teacher will find on examination that there is such a connection; the first versicles and response having a general similarity with the Collect for the Day, etc.) A word of explanation as to the meaning of these versicles (which are largely adapted from the Psalms. See Ps. lxxxv. 7; xx. 9; cxxxii. 9; xxviii. 9; li. 10, 11.)—"Endue" means clothe. The clause "Give us peace," etc., "Because it is Thou only," etc., has been difficult to some. It does not mean that we want peace because we have only God to fight for us, and so we should be beaten if we do fight. We pray that God may fight for us so that we may have peace. All righteous wars are undertaken in the interests of peace. (Compare the Second Collect for Peace.)

A Well-Spent Life.

A minister of the Gospel was asked to visit a poor dying woman. The messenger being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly enquiries about her bodily condition, said: "Well I understand you are in a very peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right; peace, and that from a well-spent

life. But it is the well-spent life of Jesus; not my doings, but His; not my merits, but His blood." Yes. Only one Man has spent a life that has met all the requirements of God's holy law, and on which we can rest before God.

Sunday after Ascension Day.

OUR LORD IN HEAVEN.

Last Thursday was called Holy Thursday. People don't always keep it, I'm afraid. Shops are open, and business goes on just as usual. But it is really nearly as sacred a day as any Sunday.

You know why. Because it is the day set apart to keep our Lord's going up into Heaven. He went straight from earth to Heaven; from a hill just like one of our grassy hills, up into the presence of God.

How wonderful that seems! We can't help thinking about it, for the Heaven He went to is not a place only set apart for Him, not a palace where He lives only. No, His people will be there with Him. "Where I am, there shall also My servant be." So the Heaven were He went has a good deal to do with every one of us, hasn't it?

Let us go on with the thought of last Sunday. That was, that the great joy of Heaven is not the light and brightness, and the harps, and golden streets, but something much deeper than all these. Being with Jesus Himself.

Now let me ask you a question.

Should you be happy if you went to Heaven now, do you think?

You answer, "No; not if I'm always to be thinking about Christ before I go there."

My dear boy, you needn't be always thinking about Him in order to love Him. You may love Christ dearly without that.

When you are at school you are not always thinking about your father at home. Lessons, games, fun, all the ins and outs of school life fill your mind a great deal. But, after all, underneath the other thoughts, is there not the thought of your father? Lying deep perhaps, but still it is there; and now and then it comes to the top.

For instance, when you are getting on well, and getting up, it flashes into your mind how pleased "father" will be, and how glad to hear you have been praised. Or if you do a little thing that's right, you are reminded of him directly, for he said some words about not waiting for great things, but doing the small ones that come in your way, the very last Sunday evening you were at home.

So thinking of him doesn't take a great deal of time, but its something like a golden thread running through your other thoughts; it makes them all better and happier, though you hardly know it. But if you were told suddenly one day that your father had come to see you, then the thought that had been underneath would leap right to the top, and you would spring to meet him, very glad and happy.

May it not be something like this with the love of our dear Lord Jesus Christ?

Let it be deep down in your heart. Ah! I do believe it is there.

Why do I say this? Because you do remember His words, and do try to please Him. For doing even a little thing right is pleasing Him, remember that.

You need not talk about it all, but when you get a little time to yourself this Sunday evening, think quietly about a great matter. That is, living for Jesus here.

You want to get ready for Heaven, don't you? You want to enjoy Heaven, and enter into its happiness. You want to be at home there.

Well, that is the true way. The light, and the brightness, and the golden streets, and the harps will not be enough to satisfy you. Jesus is better than all. Do you not want to share in that great joy?

Once there were two men in great danger of shipwreck. The ship was filling with water and fast going down, and they knew that in an hour or two their souls would be in the other world. It was a strange feeling, being face to face with death! I don't suppose you can realize it if you haven't felt it. But there was a great difference between the two men. One was white and shaking with fear, and the other was calm and courageous, with actually a smile on his face.

"How is it you are not afraid?" said the trembling man to his friend.

"Because I am going to all I have loved," was the quiet answer.

Just then a lifeboat was put off from shore, and the sailors succeeded in rescuing one; but that one was not the brave man. His body was washed ashore, and the smile was still on his face. He had gone to all he had loved. He had striven and fought nobly for the right, and this had led him to know Jesus, Who is righteousness itself. So could he not help rejoicing that the striving was over, and he was going to his Lord?

Requitals.

"How hast thou dealt with Love, dear maid, And how has Love dealt with thee?"

"I gave him rest in my sheltering breast— He hath broke my heart for me."

"How hast thou dealt with Life, dear maid, And how has Life dealt with thee?"

"I gave him youth and a prayer for truth, But he crushed them both in me."

"How hast thou dealt with Heaven, dear maid, And how has it dealt with thee?"

"I gave it naught, but my soul it sought With a pledge of eternity."

Do Not.

Do not look upon the husband and father as one whose only mission is to pay the bills and lift the big loads. Man's work, the same as woman's, has its own peculiar trials and perplexities, but, unlike her, his work is mostly among the sharp corners and rough edges of the world. Business may be dull—trade slow, and debts pressing—and yet, despite all, some way, some how, out of this unpleasant combination of circumstances he struggles to give to his family such a living as they expect, and such as he would like them to have. An hour of pleasure or recreation is something which he seldom indulges in. "Wife may go, but I cannot leave my work," is too often heard from a business man, and too often the wife thinks this is just what he ought to say, and governs herself accordingly. A true woman will work side by side with her husband—not necessarily lifting as many pounds, or carrying as heavy loads—but doing all she can, in all the ways she can, and when a season of recreation and rest is offered, instead of allowing herself a new supply of pretty gowns and two months at some cool resort, let her insist that both traces be unhitched—both yokes removed and both together take an outing just half as long and just half as expensive as she would have taken alone. Man, as a general thing, is an appreciative creature, and, while he might never propose a thing of the kind, could, nine times out of ten, by a little deft managing on the part of his wife, be decoyed into just such an arrangement as this. An arrangement which each deserves alike, and by which each would alike be benefited.

Do not be unmindful of the comfort of your men folks in the arrangement of your rooms. Avoid being so thoroughly æsthetic and artistic that your husband and son are in constant dread of tearing, crushing, or misplacing something.

Do not forget, in the evening hour, after the work is done, and the chairs are taken on the porch, or in the yard, to take out a nice easy chair for papa, and a cool restful cushion for the son, who prefers to lounge on the grass. Do not appear to think easy seats and pretty cushions are exclusively for the women, and that the men can rest just as comfortably curled upon the step, with back against a post. These little attentions are not only deserving from women as home-makers, but they serve to lessen the crowd at the club room and street corner, and go a long way toward making dark homes bright, and miserable homes happy.

Canon Knox Little.

One of the sights of London, Eng. (writes a correspondent) is certainly Canon Knox Little at St. Paul's. Go there at the luncheon hour, and you will find a great crowd of all sorts and condi-

tions of men gathered beneath the dome. Here sits a fashionable woman from the West End; and at her side a pale-faced, weary-looking sempstress; a little higher up a party of Americans. There are clergy of every grade and of all schools of thought in the Church. A group of city clerks are gathered together hushed into silence by the solemnity of the place. In the far distance a couple of white robed clergymen appear, and in a moment with one accord the vast assemblage rises to its feet. A couple of Dissenting ministers, good honest fellows, look doubtfully at one another, and then they too, for this one occasion, rise with the multitude, and pray, perchance, that they may be forgiven that they bend to the knee in house Rimmon.

"The ascetic figure of the eloquent Canon mounts the pulpit stairs, gazing round for a moment. He bids his listeners pray, and then gives out his text. Now rising almost in a shriek, now falling into quietude, the wonderful voice rolls round and round the great hollow dome and down the long drawn aisles, as the preacher bids his hearers place their lives beneath the beacon-light of the Great Passion. When the sermon was over, I hurried up to the gallery running round the dome, that I might the better listen to the great waves of sound as the mass of humanity joined in Wesley's well known hymn, 'When I survey the wondrous Cross.' A group of young workmen standing here together, joining heartily in the music, completed the cycle of 'society' gathered within the great Mother Church of the saddest, weariest city in the world."

The Mission to the Hawaiian Islands.

BY MRS. M. FORSYTH GRANT, TORONTO.

In these days of missionary work of all kinds, at home and abroad, in India, and the far reaching plains of the great lone lands of the North-West, one can quite appreciate the lines of the well known hymn, "From Greenland's icy mountains, to India's coral strand"; and any new efforts in mission fields are eagerly looked for, and welcomed by those who hoped for results which, alas! seem so long in coming.

From Missionary Conferences, newspapers, and even by cable, we hear tidings of earnest work being attempted in China and Japan, along the arid coasts and fever haunted districts of Africa; but news of the devoted missionaries of the South Seas is rare in comparison to others more easily heard from; and yet more close to civilization, but not as yet within reach of the telegraph, lies the scene of the mission to the Hawaiian Islands. This lovely group, tropical in its foliage, and rejoicing in fertile and productive lands, is just one week from San Francisco, and three weeks from Australia, the only stopping place between the Golden Gate of the west, and the sun-lit shores of the Antipodes.

What a difference from the palm groves and grass huts of Honolulu in the early part of the century, to the busy wharves, and crowded harbour of to-day? The lovely homes and thronged streets of the gay town? And so much, nay, nearly all, owing to the devoted and self-denying labour of the missionaries, which has made this one of the greatest and most successful missions ever undertaken by the Christian world.

The American Mission Board was the first which took into its hands the task of sending white men and women to devote their lives to the Christianizing of these far off and then almost unknown islands; though the English were discoverers of and made known the existence of the Hawaiian Archipelago.

I have been able to gather valuable and interesting information about the early days of Hawaii, from a pamphlet written by Colonel S. C. Armstrong, principal of the Normal and Agricultural Institute of Hampton, Virginia, who was born in the Islands and is son of a missionary at one time Minister of Education there.

I well remember seeing Colonel Armstrong as a fellow passenger on our voyage to Honolulu; he was then returning from a tour round the world made in company with King Kalakaua, the late king of Hawaii, who was also on board. His Majesty had come recently from England, where he had been treated with right royal hospitality,

and he often expressed himself as having been delighted with all he had seen, and the extreme kindness with which he had been received. King Kalakaua had very dark features of the negro type, with a soft musical voice, spoke English perfectly, and had most kind, dignified manners. He was most courteous to all, and was much pleased with his large deck cabin, which had been made into a perfect bower with the wealth of flowers lavished on it, in deference to the well known love of the native Hawaiian for flowers.

Colonel Armstrong tells us, "There is evidence that another race discovered the Hawaiian Islands a century and a half before the English, namely, the Spanish explorers from South America, who must have furnished models for the Romanesque helmets, and gorgeous war-cloaks of the chiefs, which closely resemble those worn by the Incas of the Southern hemisphere, but Captain Cook was practically the discoverer of the Hawaiian group, and 1778, the date of his arrival, was its point of departure from isolation and barbarism.

"No greater opportunity than Captain Cook's was ever offered to a civilized man to impress better ideas upon a savage people. He was welcomed as no other navigator ever was. He was treated as a god, as the long looked for Lono, who had departed generations before and was waited for with a sort of Messianic instinct.

"While the natives, true to their training, stole whatever they could lay their hands upon, they withheld nothing from him, for his ships were loaded with presents; they fell on him only when he stole their chief. They killed him because when they struck him with a stone he gave a cry of pain. 'Gods do not cry,' they said, and stabbed him in the back. His visit was the seed time of the fatal disease of leprosy which has diminished the population from his estimate of 400,000 to about 43,000 in 1883."

We were frequently told during our six years life in the islands that there is no tradition of any kind among the Hawaiians to show that they were ever cannibals; and the fact has always been asserted that Captain Cook was buried on the Island of Hawaii, at Kealiakakua Bay, where a tall granite monument within a railed enclosure now stands to mark the spot where he fell. The English Government sent the monument to Hawaii, and it bears an inscription to that effect.

Captain Cook reports meeting a powerful young chief of frightful aspect, Kamehameha, who had defeated every rival on his own island (Hawaii, the largest in the group, and 4,000 square miles in extent), which had never before been under one king. This youthful warrior, fitly called Kamehameha (the solitary or peerless one), pushed his conquests from island to island, overwhelming his foes by sea and land, on one occasion literally choking with the bodies of the slain the river Wailua (the choked waters), and on another driving them to a precipice, from the summit of which they leaped rather than be captured, until at last the six inhabited islands surrendered and the heathen dynasty of the Kamehamehas was established; the only one in the history of the world which has survived the transition from barbarism to Christianity.

During the last four years of our sojourn in the Island the last chiefs of this race died. They were three in number, Princess Ruth or Liliokalani, Mrs. Bishop or Pauhahi, and Queen Emma, all direct descendants of Kamehameha, and all benefactors to the Hawaiians.

King Kalakaua was not one of the Kamehamehas in direct line, though he had claims on royal descent; Princess Victoria Kaiulani, the heir to the throne, and the King's niece, a pretty young girl of fourteen, has been sent to England lately to complete her education, begun under the supervision of an English governess. It is to be hoped the damp chill of the English climate will not have the bad effects on her health that it had on three of the royal youth of Hawaii some years ago. The coldest day in Honolulu, where trees are always in leaf and flowers in bloom all the year, would be warm in England; but the effect of the more bracing climate may be beneficial to body and mind, and the young Princess return to her people in health and vigour.

To be Continued.

Hints to Housekeepers.

FARINA PUDDING.—One quart of boiling milk, one cup of farina, one yolk and two whites of eggs beaten separately, one half cup of sugar. Stir farina and sugar into the boiling milk, and cool below the scalding point. Then stir in the eggs. Serve cool with jelly or fruit syrup.

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

SPICE CAKE FOR TWO.—One and one half cups of white sugar, three fourths of a cup of butter or lard, two eggs, one half cup of milk, two and one fourth cups of flour, one half teaspoonful of baking powder, two teaspoonfuls each of cinnamon and cloves, one half pound of raisins, and one grated nutmeg, or one teaspoonful of mace; bake slowly, protecting with brown paper. Test with clean broom straw thrust through the middle, and do not remove the cake from the oven, till not a particle of dough adheres to the straw.

GRAHAM GEMS FOR TWO.—One egg, one teaspoonful of baking powder, two teaspoonfuls of sugar, one cup of milk, one cup of graham flour, pinch of salt. Stir altogether briskly and thoroughly, bake in a hot oven about fifteen minutes, in tin gem pans of eight cups. This amount is just right for eight gems. (The wife will probably get two of them.)

MODEL FOR A QUICK LAYER CAKE.—Two eggs, one teacup of sugar, two heaping teacups of flour, sifted, one scant teacup of milk, two spoonfuls of melted butter. Put all the ingredients into mixing bowl, and stir vigorously for three or four minutes. Bake in four jelly tins in a hot oven for five minutes. Use any preferred filling.

POOR MAN'S PUDDING.—Three cups of flour, one cup of molasses, one cup of milk, one cup of suet, one cup of raisins, one teaspoonful of soda, spice to taste; boil two hours; eat with sauce.

TWENTY MINUTES PUDDING.—One cup of sugar, one piece of butter size of a walnut, one cup of sweet milk, two cups of flour, two teaspoonfuls cream tartar, one teaspoonful soda, one egg; bake twenty minutes.

FRIED BREAD.—Cut the crust from slice of stale bread; dip each in a thin batter made of a cup of milk, two eggs, and a heaping tablespoonful of flour, salted slightly, and fry in lard to a yellow brown. Serve hot.

FLOATING ISLAND.—Put one quart of new milk in a double kettle over the stove. Beat the whites of four eggs to a stiff froth, and when the milk boils, drop a spoonful at a time into the milk, cook about one minute, then dip out the eggs in a dish and put in more until all is cooked. Set them away in a cool place. Make a custard of the four yolks well beaten, a teaspoonful of corn starch, one half cup of white sugar, and flavor with two teaspoonfuls of lemon extract. Stir them into the boiling milk until it thickens a little. Do not cook too long, or it will not be good. Take off the stove and let cool. Pour into a glass dish if you have one, and drop the whites into little islands over the top of the custard. Set it on ice, or in a cool place until ready to use. Serve in saucers, with some of the custard and one island on top of each dish.

Children's Department.

Criticising a Sermon.

I was sitting before the fire, thinking of that verse we had been studying at Sunday-School, "But their eyes were holden, that they did not know Him," when I heard the outside door shut, and in a moment the three young men whom I delight to call "my boys," came trooping in, bringing a whiff of keen wintry air, and crowding each other good-naturedly around the fire in that free way which would show a stranger they were the best of friends.

"Did you have a good sermon?" I asked. "I was getting lonesome waiting for you."

"Oh, yes," Rob answered; "an egotistical one, though. The preacher was a stranger, and he began and ended his sermon with 'I.' He had only gone one sentence when I began counting his 'I's', and positively, in one story he told of his mother, he dragged that poor little pronoun in twenty-one times. I couldn't keep from smiling every time it would come out."

"It must have been disagreeable," I said, smiling. "But what did you think of it, George?"

"The sermon? Oh, I hardly know. I confess, during the time he was preaching I was so interested I didn't stop to think much about it, whether it was egotistical or logical, or anything else. It made me think of home and my dear old mother; but Rob has made me see since we left church that the sermon was pretty much foolishness, and I am inclined to laugh at myself for being so interested in such a piece of egotism."

"And you?" My eyes sought Leigh's soft brown ones. "Was the sermon a piece of egotism to you, dear?"

"To me? No; it was a beautiful leaf torn from the real life of the preacher, an exquisite glimpse into a man's own heart and soul and purpose."

He showed us his life without Christ, and that same life when Christ came into it. How barren and cold and desolate before; how full of life and joy and happiness after. Oh, no, indeed! there was no egotism in the sermon to me, only beauty and inspiration."

"I am all mixed up over the sermon, boys," I said.

"And as there's no one to untangle you, you will have to stay mixed," Rob said, laughing, though he looked a little sober. "But what have you been doing here alone since we left?"

"Oh, nothing! just a little thinking over that verse, 'But their eyes were holden that they should not know Him.' You remember it was said of the two friends of Jesus, to whom He appeared as they walked and talked with Him."

"Oh, there's a clue to your twisted sermon," George laughed. "Rob's eyes were 'holden' so he could not see, and while he was busy counting the 'I's' in the sermon to blindfold me on the way home, Leigh was gathering in the beauties to feed on afterwards."

"No, you needn't say a word, Rob. I've often found it so myself; our eyes are 'holden' so we can see nothing of the good around us; we see only the evil in everybody, and can't see a glimmer of the good."

"Until Christ opens them as He did the disciples', I suppose you may as well finish," Rob said. "Well, there is one thing sure, I am not going to criticise a sermon soon again!" — *Our Young People.*

DIRECTLY AND INDIRECTLY.—Kidney complaint, dropsy and similar troubles depend directly on wrong action of the kidneys and indirectly on bad blood. Burdock Blood Bitters regulates the action of the kidneys and cleanses the blood from all impurities, in this way curing kidney complaint, dropsy, etc.

Tom's Gold Dust.

"That boy knows how to take care of his gold dust," said Tom's uncle, often to himself, and sometimes aloud. Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future. "Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold dust."

Gold dust! Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get his gold dust? Ah, he had seconds and minutes, and these are gold dust of time—specks and particles of time which boys, girls and grown-up people are apt to waste and throw away. Tom knew their value. His father had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your gold dust.

Sour People.

Sour people not only have a hard time in getting through the world themselves, but they make it hard for other people.

The more sour people profess to have religion, the harder they make it for the Lord to reach those who have much to do with them.

Sour people who claim to be Christians make sinners think that the Lord is opposed to anybody having a very good time in this world.

Sometimes people are sour because they have just enough religion to make them miserable, and not enough to make them happy, and sometimes they are born that way.

Sour people are very often made more so by brooding over their troubles, and thinking only of themselves and their disappointments, instead of meditating upon the goodness of God and His unfailing kindness.

Sour people ought to remember that "a merry heart doeth good like a medicine; but a broken spirit drieth bones."

Nothing can so quickly take the bitterness out of the heart and put a smile on the face that will keep sweet in any climate, as to become well acquainted with the Lord Jesus Christ.

An insane man turned loose with a shot-gun would not do as much harm as some people do with bitter hearts and long faces.

SEVERE COLD CURED.—Dear Sirs—My mother was attacked with a very severe cold and cough. She resolved to try Hagyard's Pectoral Balsam, and, on so doing, found it did her more good than any other medicine she ever tried. Mrs. KENNEDY, Hamilton, Ont.

Eyes, Ears, and Heart.

A STORY OF THE MID-CHINA MISSION.

Here is a beautiful story from Archdeacon Moule's new book, *The Glorious Land*. We give you the story just as he tells it, except that here and there, where a word seemed too "grown-up," we have put in one that belonged to the children. Don't you think boys and girls often take only their eyes or their ears when they go to hear God's message, and leave out their heart, as Kyng-ming did at first? This is the very story to read on Sunday morning, or just before you go out to a missionary meeting.

THE STORY OF KYING-MING.

It is a spring day thirty years ago in Mid-China. The great plain of San-po, to the north of Ning-po, shone on by the warm sun, and swept by the breezes of spring, is fair and pleasant. The beans are in flower, and the wide breadths of these make the air fragrant. Large stretches of wheat are in ear. Here and there the rice seed-beds shine like patches of emerald. The clover in flower has just been ploughed into the rice-fields for manure; and these fields are dotted over with labourers breaking up the clods of earth with their heavy hoes. Suddenly there is a shout, and every hoe is thrown down, for the rumor of the arrival of a foreigner in the plain passes from mouth to mouth.

The foreigners have left their boat near a picturesque town at the foot of lofty hills, where the C.M.S. have now a flourishing school and a small body of Christians. Then, probably for the first time in their lives, these countrymen see with their own eyes the foreigners; feared, disliked, suspected, and yet welcomed oftentimes on their journeys. Now is this foreigner, they ask, in very deed a white demon—a foreign "imp"? Is he like some imaginary being, or one with flesh and blood like us? They crowd round attracted by the Western clothing and paler faces of their visitors. Some handle inquisitively the coats and umbrellas; some shout incoherent questions; some simply stare with open-mouthed amazement. Amongst these eager gazers was a husbandman named Kyng-ming. "He took his eyes," as he said when

describing the scene to me in after years. He stared and glared; and the wonderful sight of the long-haired Western strangers rendered him deaf to their voices and inattentive to their message.

The preaching is over now. The Gospel has been proclaimed. Tracts are distributed to those who can read; and with many bows and farewells, the missionaries embark in their small boat and turn head westwards towards Yu-yiao by canal, and thence by river to Ning-po. Kyng-ming goes back to his work. He picks up his hoe; and he strikes the clods vigorously to make up for the lost time; he shouts to his fellows, in the loud voice which these sea-side San-po men have acquired, his astonishment at the sight which has so stirred the plain to-day. What did the visit mean? Are these the foreigners who brought opium to China, and who extract eyes from the dying and dead? Yet they seemed to wish to be courteous. They were not overbearing or violent. They asked for no money. They brought no wares for sale. They actually distributed good books.

Days pass by. Most of the harvest is over; the wheat is long ago gathered, and the early rice cut and carried. The pleasant days of October have come with cool breezes, though the sun still blazes fiercely above. The cotton is ripe, and the fields are full of busy labourers again. Again the word is passed that the foreigners have come. Off runs Kyng-ming to gaze once more on the sight which had so fascinated him in the spring. But now he takes his "ears as well as his eyes." He listens as that strange figure opens its lips and talks. Talks! Yes, there can be no mistake about it. He is talking, not Western gibberish, but their own Ningpo speech! That discovery once more engrosses and absorbs the man's thoughts. He understands nothing of the text, the message, the argument, the invitation, the warning. He merely hears, and is amazed to hear a foreigner talking Chinese.

The discourse comes to an end; the missionary enters his boat once more; and Kyng-ming goes home, astonished and perplexed, but wholly unenlightened and unmoved. Well was it for him, and well for the foreign workers, that they were not content with one visit or two. They must go again and seek for Christ's sheep. So in the bright days of early December they were in San-po once more, before the great cold with frost and snow had set in. Kyng-ming is at hand once more, and now with eyes fixed and ears attentive, and with his heart opened by the Spirit of God to receive the truth, he hears, not the language only, but the message of salvation, and he believes in the Lord Jesus Christ.

Many years ago after this event I was preaching myself in that same beloved plain, with Kyng-ming as my helper. We had had a day of much discouragement; doors slammed in our faces; careless, frivolous, inattentive hearers; much scoffing, and no apparent reception of our message. As day declined, weary and sad, I proposed a walk up the hills overlooking the sea and the plain. As we mounted higher and higher, I spoke to my companion of our discouraging day. "Be of good cheer," he said, "I know this plain well. I was brought to God down there. I was once as deaf and as hard as the people seemed to be to-day. But we must go again and again to the same places. I should never have

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found the Saviour if the missionaries had given up the work in despair at our stupidity on their first visit. My eyes, my ears, my heart were opened one after another; and here I am today, helping you, sir, to preach the Gospel. Let us try again to-morrow in God's strength!"

I went down to my boat from that hillside, reproved and cheered by my old friend's story.

A MINUTE A DAY.—A minute a day devoted to taking a dose of Burdock Blood Bitters will cure any case of constipation, dyspepsia, biliousness, or bad blood, and may save weeks of sickness and dollars of loss. There is nothing better than B.B.B.

The Great Master.

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

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

"Responsibility—is it?"

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

"Well!"

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

"That is so," said the young man.

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

Enlist at Once!

The young believer, who from his birth engages as an active soldier in the army of his King, who is ever fervent in spirit while serving the Lord, and realizes that it is his duty and blessed privilege to do whatsoever his hand findeth to do, and that with all his might—such a one, in the very nature of the case, will be much in prayer, will hold sweet and close communion with the Father, will walk in the Spirit, and not fulfil the lusts of the flesh, will find the joy of the Lord all his strength, and by and by will hear the "well done, good and faithful servant," of his returning Lord.

To be sure he will meet with the contradiction of sinners against himself, he will realize that many are called but few are chosen; and at times, if his love for souls shall lead him outside of the beaten paths laid down by the mass of his fellow-Christians, he will see their frowns and disapproval.

But none of these things need move him, for if he endeavors, by God's grace, to exalt His Son, he will ever be unto Him a sweet savour of Christ in them that are saved as well as in them that perish. Some work for success; it is much better to work for Christ. Some are constrained by their love for their church; it is far better to be constrain-

ed by Christ's love for them. Some start out to convert people; it is more scriptural to start out and preach the Gospel; some work to make churchmen; it is much better to so preach the Word that God can use them to make Christians.

Should Satan sometimes whisper, "You can't spare this time; remember, God spared not His Son, but delivered Him up for us all."

A Little Lame Boy.

About sixty years ago a lame boy named Erastus left a humble home in New England and entered a hardware store in Troy, N.Y. Besides being lame, he was slender and sickly, and his prospects in life seemed anything but promising. He knew little of the sports and pastimes that his companions enjoyed in their childhood; his face, even in the freshest years of life, bore the marks of suffering and care, and his friends pitied him, and said that he was very unfortunate.

But he had a quick, active mind, full of right aspirations, and a heart full of generous impulses. His mind was at work, preparing for usefulness in the future and fondly dreaming of bright days to come, even in the solitary hours of sickness and suffering.

When he first applied for work in a store he was so small that the proprietor looked into his earnest face with some surprise and said:

"Why, my boy, what can you do?"

"I can do what I am bid," was the manly answer.

There was the right ring in the reply, and the proprietor recognized it.

"Well, my little fellow," said he, "that is the kind of a boy we want; you can have the place."

That boy was Erastus Corning, the millionaire. The neglected, solitary lame boy made himself so useful to his employers by his willingness to do "what he was bid" as to secure for himself the highest positions of responsibility and trust.

He became a bank president, a railroad president, canal company president, was three times elected mayor of Albany, was a member of the State Legislature, and for three terms a member of Congress. In 1863 he retired from business with a fortune estimated at five millions.

The Bible says that "he that humbleth himself shall be exalted," and the boy who would become successful in life must, like this man, begin by showing a willingness to do anything that he is bid. A conceited, hesitating, over nice clerk comes to nothing; but the lad who is earnest and resolute, whose aims and purpose are his motive power, who is not to be turned aside from an object in life by false pride, in short, who, in any honorable calling, "is willing to do as he is bid," is almost certain, other things being equal, to rise to reputation, and to be richly rewarded with success.—*Youth's Companion.*

Suffering God's Gifts to Lie Idle is One Form of Wasting Them.

An Eastern allegory runs thus:—A merchant going abroad for a time gave to each of two of his friends two sacks of wheat to take care of until his return.

Years passed; he came back, and applied for them again. The first took him into his storehouse, and showed him the two sacks, but the

wheat they contained was now mildewed and worthless.

The other led him out into the open country, and pointed out fields of waving, golden corn, the produce of the two sacks given to him. Said the merchant, "You have been a faithful friend; in harvest time, give me two sacks of that wheat; all the rest shall be thine."

God has given to us all seed corn; we cannot hide it away, and return it to Him entire in the day that He demands it again. If we slothfully shrink from work for Him, misuse, or use not, what He has given into our keeping, when He requires His loans again at our hands, we shall not be able to restore Him His own, and we shall have to answer for it.

But if we can come joyfully forward, saying, "Behold, I have gained by that which Thou deliveredst unto me. I made a venture of faith. I tried to put Thy gifts to a right use, here is my harvest," we shall hear the "Well done, good and faithful servant, enter thou into the joys of thy Lord."

The Two Elm Trees.

Two young elms had been planted side by side in the front of a gentleman's house. Having everything done for them by the gardener, they were free from care, and you would have thought they had nothing to do but to grow and enjoy themselves. But unhappily they were a good deal given to quarrelling. Perhaps the time hung heavily on their hands, and they did it for amusement; but so it was that scarcely a day passed without bickerings and disputes between them of some kind. "What a noise you make with your leaves," one of them would say to the other; "you quite disturb my meditations." "The same to yourself, sister," would be the answer; "I am sure your rustling is at times quite disagreeable." And in the morning you would generally hear one of them exclaim: "Sister, you are always in my light;" whilst in the evening it would be the other who would cry: "How provoking you are, sister; why, you will never let me see the sun!" In the course of time their discourse took a new turn. "How is it, sister," each of them would often say, "how is it that you are continually encroaching upon my space? The gardener did not plant you here, but there. Pray do not interfere with me." Or again: "I am certain, sister, it was you who broke my arm in the high wind last night." Poor foolish trees! It was wonderful to hear how they would rustle away in their wrath for hours together.

But in spite of their quarrelling they continued to grow taller and stouter every year; and let them do what they might, they had been planted so near each other that by degrees their branches not only met, but actually intermingled. In fact, the higher they grew and the more widely they spread the more completely did they feel themselves obliged to mix their leaves and branches. There was no help for it, if they wished to live at all. Were it not better, then, that they freely forgave the past and lived in affectionate friendship for the future?

When matters had gone so far as that, they were sure to be soon arranged, for these trees did not require any friend to bring them together. And the very last conversation which passed between them, of which there is any record, was to the following effect:

"Sister, you must feel that east wind very much." "Yes, sister, it is certainly keener than usual; but never mind me. I hope I keep the worst of it off you. For you have not been used to it as I have. Neither do I think it will ever be able to injure me so long as I have you by my side."

—Jesus said in respect to Judas: "Good were it for that man if he had never been born." A Christian writer thus comments on this language: "Words of immeasurable ruin, words of immeasurable woe—and the more terrible because uttered by lips of immeasurable love; words capable, if any are capable, of revealing to the lost soul of the traitor all the black gulf of horror that was yawning before his feet."

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DIVIDEND 63.

Notice is hereby given that a dividend of four per cent. on the capital stock of the Company has been declared for the current half year, payable on and after the 1st day of June next, at the office of the Company, Church Street. The transfer books will be closed from the 17th to 30th May inclusive. Notice is also given that the general annual meeting of the Company will be held at two o'clock p. m. on Tuesday, June 2, for the purpose of receiving the annual report, the election of directors, etc. By order of the Board.

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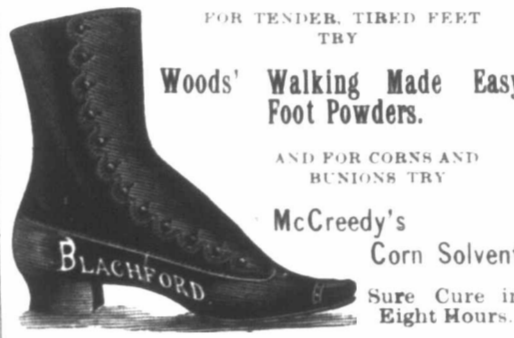
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