

Canadian Churchman

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[No. 17.



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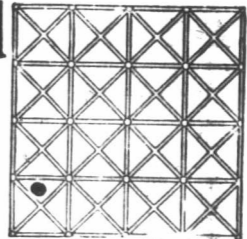
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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 1—THIRD SUNDAY AFTER EASTER.

Morning.—Numbers 22.

Evening.—Num. 23 or 24. Colos. 3, to 18.

Appropriate Hymns for Third and Fourth Sundays after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

THIRD SUNDAY AFTER EASTER.

Holy Communion: 307, 315, 320, 554.

Processional: 140, 299, 432, 435.

Offertory: 126, 129, 138, 436.

Children's Hymns: 135, 339, 342, 571.

General Hymns: 30, 139, 141, 411, 522, 546.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 197, 316, 555, 557.

Processional: 125, 127, 232, 302.

Offertory: 137, 202, 274, 499.

Children's Hymns: 133, 330, 336, 569.

General Hymns: 128, 137, 138, 140, 550, 498.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE

Gospel for the 4th Sunday after Easter.

St. John xvi., 14: "He shall glorify Me."

Glorify a remarkable word. But the glory of God not that which man counts glory. His glory to manifest Himself, to come forth in His love. And our Lord is glorified in doing His work, and glorifies His Father thereby. So the Holy Ghost, who came to carry on the work, glorifies the Son. Thoughts preparatory to the great festivals of the Ascension and of Pentecost. How does the Holy Ghost glorify Christ?

i. By revealing to men their need of Christ.

1. Man needs God, and sinful man needs a Saviour.

2. Yet with many no consciousness of such a need. Sinful. Without God. Think they do well enough.

3. The Holy Ghost works conviction—of sin—of need. Human Sin, Divine Righteousness; bringing home sense of guilt and weakness and need.

ii. By revealing the nature of the Work of Christ.

1. No mere oral teaching does this. Useful, necessary, preparatory; but inward illumination also needed.

2. Effected by inward spiritual power. When Peter confessed Christ, it was said, flesh and blood had not revealed, but "My Father." Only by the Holy Ghost can Jesus be known as "Lord."

3. This is to glorify Christ. To let us know all His sufficiency.

iii. By uniting us with Christ. Different kinds of union—sacramental, spiritual. Work of Spirit.

1. By one Spirit baptized into body.

2. Brings into harmony.

3. Conserves the union.

iv. By working in us Christian graces.

Necessary result of Spiritual union. Radiation of the glory of Christ. Supreme illustration of His power. "Every virtue we possess."

1. Faith. (1) Root of all higher life. Without faith slaves of the world. By faith overcome the world. (2) No natural gift, nor effect of mere human endeavour. One of the fruits of the Spirit. (3) By which He glorifies Christ.

2. Love. Inseparable from faith. (1) Mutually cause and effect. (2) And love the greatest. Faith without love dead.

3. Hope. "Saved in hope." needful support. Outcome of faith. Also a fruit of the Spirit, and glorifies Christ.

4. Obedience. (1) The final test: "if ye love Me, etc." Supreme blessedness to serve the Highest. (2) And this the work of the Holy Ghost. Only an unction from the Holy One sufficient.

Great is the work of the Spirit on our behalf; yet not wonderful when consider work of Creation, Redemption. "Let your light so shine."

SUMMER SCHOOLS.

To-day, more than ever, amid the intellectual activity and unrest in all types of minds and thought, practical and systematic study is an urgent demand upon the clergyman who loves his work, and believes in the privileges and blessings of God's Church. Coupled with this demand, the difficulties by which the average clergyman is surrounded in his active parochial life, creates a problem of no small moment to the Church to-day. The necessity is apparent; the difficulties, possibly, only fully appreciated by the clergyman himself. He leaves the walls of his theological college to prosecute the work of Christ in spheres which are often scarcely calculated to

stimulate further intellectual effort. Frequently cut off from the centre of active theological thought, constantly beset by the cares, duties and interruptions of parochial work, the practical accomplishment of the priestly vow becomes a matter of grave consideration. While the temptations of the "Study of the World and the Flesh," may not be great; the systematic and careful "reading of the Holy Scriptures, and such studies as help to the knowledge of the same," becomes daily a matter of increasing difficulty. To what extent these difficulties are more than a vague phantom in the mind of the theorist, may be judged by the establishment of summer schools for the clergy, and the marked success with which they have been attended. These schools, the product of characteristic American energy, and subsequently transplanted to English soil, have been attended with increasing success and growing usefulness. Annually the isolated servant of Christ may be brought again within the spirit and sympathy of intellectual activity. Fresh interest is aroused. Timely topics of religious work are brought to his attention. Branches of useful study are suggested. Difficulties discussed, and opinions exchanged. And he can scarcely fail to return to work with new interest, fresh vigour, and increased activity. It is a matter of congratulation that the Canadian Church has undertaken to provide such a means to increase the efficacy of her clerical ministrations. In July next, a summer school for clergymen will be held at the residence and school of the Rev. A. W. MacKenzie, Lakefield, Ontario. The development of this movement is very simply told. For some years the Deanery of Northumberland has met annually at Stony Lake, for transaction of business and discussion of subjects of importance to the clergy and their work. The success and profit of these meetings prompted the desire to extend the sphere of such work. At the outset the movement found a friend in the person of the Rev. A. W. MacKenzie, who generously placed his entire establishment at the disposal of the promoters. The project in this initial stage of development was brought before the Archdeaconry of Peterborough, meeting at Lindsay, in November last, and was enthusiastically endorsed by its members. A committee was appointed consisting of the Revs. Rural Dean Allen, Rural Dean Webb, Canon Farncomb, A. W. MacKenzie, H. Symonds, F. W. Shepherd and E. V. Stevenson. And at the suggestion of Mr. Hodgins, of Toronto, it was decided to extend the privileges of the school to the clergy of the province, and not confine it merely to the members of the Archdeaconry. Subsequently the names of the Rev. Prof. Cayley, Trinity College; Rev. Prof. Cody, Wycliffe College; Rev. C. H. Shortt, Rev. G. A. M. Kuhring, Rev. J. S. Broughall, Rev. T. C. Street Macklem, and F. B. Hodgins, Esq., have been added to the Committee of Management. The school has

the entire approval of the Bishop of the Diocese, and so far as we are aware has gained the support of a large number of the clergy. A circular and programme of proceedings will shortly be forwarded to the clergy of the province, and in the meantime it is sufficient assurance of the future success of the school that we are in a position to announce such names as the Rev. Prof. Clark, the Rev. Algernon Crapsey, Rochester, N.Y.; the Rev. D. Williams, Stratford, Ont.; Rev. C. H. Brent, Boston, Mass., and the Rev. T. C. Street Macklem, as among those whose valuable services have been secured as lecturers. The location of the proposed school is itself an ideal one. Mr. MacKenzie's school is situated within a few hundred yards of the lake, and in direct communication with the well-known and beautiful summer resort of Stony Lake and adjacent waters. And while the main end and object of the undertaking is work during working hours, no pains will be spared to make the hours of recreation as pleasant as the hours of work may be profitable. Through various means of economy and kindly assistance, the Committee of Management hope to be in a position to offer all privileges of the school, with maintenance, for the ten days of its duration, for the very nominal fee of five dollars. Feeling the great benefit to be derived by the clergy from attendance at this school, their careful consideration is invited, and their kindly support is asked for. It is the first venture of the kind in Canada, and we hope that the efforts and enterprise of the management will not meet with disappointment at the hands of those whom it has endeavoured to assist.

MUST IT BE WAR?

This question will almost certainly be answered before these lines are read or printed. Every one who could see at all, has seen that war could be averted by nothing but a kind of miracle. Indeed the knot which has been tied before the world must be cut with the sword. Spain has said she will not surrender Cuba. The United States have for some time determined that Spain shall give up Cuba either voluntarily or by compulsion; and now they have uttered this determination by the mouth of Congress. It is said that such determination is now part of the law or constitution of the United States, whatever that may mean. We presume that it has become like the law of the Medes and Persians. That is one side. On the other hand, the Spaniards have declared loudly and fiercely that they will give up nothing of their possessions; and Cuba is the most important of them all. How any one, after that, can be sanguine of keeping the peace, passes our understanding. There seems no prospect whatever of either retiring from the position they have taken up. They must therefore fight it out. We have no intention of going into the merits of the case. It is said that Americans have gone about sowing sedition in the island of Cuba. We do not know whether this is or is not susceptible of proof. It is not quite easy to stir up sedition among a people who are well governed. But there are certain matters which belong to the region of ascertained fact. For

example, it is not merely Cuba that is in insurrection against the government of Spain. The Philippine Islands are in the same condition; so apparently is Porto or Puerto Rico; and these are their principal colonial possessions. The state of Cuba has become lamentable and intolerable. In 1804 the output of sugar was 1,100,000 tons, in 1807 it was only 150,000 tons. Of tobacco 50,000 bales in 1805, and 75,000 bales in 1817. It is said that more than half of the population of Cuba have perished in the insurrection, and there appears to be no doubt that the rebels have been treated in the most barbarous manner. To the Spaniards these methods may present themselves differently from what they do to others; but ultimately they must be judged by the mind and voice of the civilized world of the nineteenth century. We fear that no logic but the logic of facts will produce much change in the government of Spain. On one other point a few words may be said. There was a disagreement between the two houses of the American Congress as to the recognition of the revolutionary government of Cuba. Both were prepared to recognize the republic of Cuba, to declare its independence of Spain; the Senate was also willing to acknowledge the provincial government. This proposal was thrown out by the House of Representatives; and they were certainly in the right. If the revolutionary government were recognized by the States, then the action of the latter must, to a certain extent, be subject to the will of that government. For the sake of freeing Cuba the Americans may do what seems good to them in that island, so long as they are merely driving out the Spaniards. If they recognized the new government, they might be hampered at every turn. Such was the case of the British armies in Spain during the peninsular war with Napoleon. They could not take their own course as they could do in France. There was in Spain a regular government whom the British, indeed, were supporting, but whose action not infrequently embarrassed them. That could not be helped in Spain; there the government was. It is not the same in Cuba. It will be time enough to recognize a permanent government in Cuba, when the Spaniards are driven out, and the work of the Americans is done. These lines have become almost like ancient history in the last day or two. But the considerations brought forward are not less important, and therefore we let them stand.

REVIEWS.

A Dictionary of the Bible: dealing with its language, literature, and contents, including the Biblical Theology. Edited by Dr. James Hastings and others. In four volumes. Vol. 1. Price 28s. New York: Scribners; Edinburgh: Clark, 1898.

Here we have at last the first volume of the long-expected Dictionary of the Bible, which promises to be the best and most complete work of the kind published in the nineteenth century—that is to say, ever published—and which will hardly have a rival for many years and decades to come. We lose no time in bringing it to the notice of our readers, because a survey of the volume, made with some care, enables us to say at once that it is a work of surpassing excellence, which should at once find a place in every

clergyman's library. We know quite well what this means. The book is not a cheap one; but the three remaining volumes will be published at considerable intervals, so that it will not weigh very heavily even upon the owners of slender purses, and it will probably be found to be of more value to the Bible student and the preacher than all the other books he may buy in the course of a year put together. For this volume contains great masses of knowledge, of facts carefully collected, sifted, tested, so that the reader may be sure that he has not here any merely traditional material, handed down from generation to generation and taken for granted, but the results of careful and critical investigation, which will not have to be set aside by future students. Of course we speak here of the information given: as regards the opinions, probably by far the greater number are as near the truth as we are likely to be able to come; whilst doubtless there are others which will have to be reconsidered, but in any case the reader has here the means of forming his own judgments, since the articles are everywhere distinguished by an admirable candour. In order to give our readers a general notion of this great work, it may be convenient to institute a brief comparison with Smith's Dictionary, which up to this time has held the place of pre-eminence among works of this kind. As regards the amount of matter there will be no great difference. Four volumes completed on the same scale as the one before us will have a little more contents than the three volumes of Smith—about the same as Smith with the new edition of the first volume; and is quite large enough. On this point we may say at once that the articles which we have examined are admirable in their fullness and compactness, models of articles of this kind, perhaps more uniform in this respect than those in the volumes of Smith. As regards the principal subjects, both dictionaries are much the same; but the contents are very different. It is thirty-eight years since the first volume of the earlier dictionary appeared; and we could hardly adopt a surer method of ascertaining the strides made by biblical learning and criticism, than by comparing these two works. On this point there will of course be differences of opinions. The new dictionary adopts the results of the higher criticism to a certain extent. In referring to the Pentateuch we have references to what are now supposed to be the different sources of the book. Still the work is done in a conservative spirit, as far as we have observed, and it certainly does not represent the "highest" criticism. Provision is to be made for those who desire such a level in a new Bibliotheca Biblica, to be published under the editorship of Professor Cheyne. So far we have but touched upon the contents of the new dictionary. We shall certainly return to it again. We have advised the clergy to procure it. To the wealthier laity we would say, get two copies of the volumes as they appear—one for yourself and another for your clergyman.

Charles Dickens: a Critical Study. By Geo. Gissing. Price 2s. 6d. London: Blackie & Son; Toronto: Copp, Clark Co., 1898.

Charles Dickens died in 1870 at the comparatively early age of 58, and he lies buried in Westminster Abbey. He was probably the most popular English novelist of this century, or of any century, and his popularity has scarcely declined. Whatever may be his fate (in this respect), in the future, his work is a remarkable phenomenon in English literature and must always be studied by those who make pretensions to anything like a complete knowledge of that literature. Mr. Gissing's book will give valuable assistance in such a study. Beginning with Dickens' "Times," that is to say, the social conditions

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out of which much of his work sprang, and which his work was intended to meet, he goes on to speak of his development as a man, a writer, a story teller, a teacher, bringing out the characteristics of his mind, his genius, his style, in a very satisfactory manner. Of course the best way of knowing Dickens is to read his books; but readers, and especially readers of the present day, when many of the circumstances of two generations back are forgotten, will get much help from these pages. We should mention that it is a volume in the excellent Victorian Era Series.

Pamphlets.—Among the pamphlets on our table a first place must be given to a brochure, which, in its import, is more than a pamphlet, a brief argument by Dean Carmichael, of Montreal, entitled—Why some fairly intelligent persons do not endorse the hypothesis of Evolution; a Plea for Divine Intention in Creation. (Gazette Printing Co., Montreal. Price, 15 cents). Dean Carmichael is well-known as an eloquent speaker and fluent writer; but he is also well acquainted with the results of modern scientific inquiry, so that he has a right to deliver himself on the subject of this essay. There is a slight tone of sarcasm in the title, referring to "fairly intelligent persons," but there is no harm in this. The Dean pleads, as his title page would tell us, for the doctrine of final causes, and it will be difficult to overthrow his reasoning.

Dr. Joseph Cook, the well-known advocate of the truth of the Gospel, falls foul of Dr. Workman's book, "the Old Testament vindicated"—written in reply to Mr. Goldwin Smith's "Guesses." We are rather sorry that these eminent apologists should fall out; but Dr. Cook's pamphlet, "The Old Testament its own Defence," (W. Briggs, Toronto), is worth a perusal.

The Gin Mill Primer, by Mr. J. W. Bengough (W. Briggs, Toronto), is a very clever piece of work, full of admirable intentions, and ending in the demand for prohibition. A good deal of Mr. Bengough's work might be utilized for the purpose of promoting Temperance. It is cleverly written and cleverly illustrated, and parts of it may be profitably taken into some of our text books.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Berwick.—The quarterly meeting of the Deanery of Avon was held here last week. The clergy in attendance, besides the incumbent, were: Rev. F. J. H. Axford, Rural Dean; Rev. Canon Brock, D.D., Rector of Kentville; the Ven. Archdeacon Weston Jones, Rector of Windsor; the Rev. T. Johnston, Rector of Newport, and the Rev. Kenneth C. Hind, Rector of Horton. The parishes of Aylesford, Falmouth and Rawdon were unrepresented. The business meeting was held in the morning. Owing to the heavy rain and various other adverse circumstances, the attendance at the evening service was very small. Rev. F. J. H. Axford conducted the service, and addresses were given by the Archdeacon and Rev. K. C. Hind. On Thursday morning there was a celebration of the Holy Communion at 8 o'clock, and at 11 o'clock a choral service was held with a celebration of the Holy Communion, when Rev. Canon Brock preached a very eloquent sermon on "The power of Christ's Resurrection."

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

We append notes of the Easter vestries in St. John and elsewhere:

St. John.—Trinity.—Church wardens, Jas. H. McAvity and C. P. Clarke. Delegates to diocesan synod, C. E. L. Jarvis and H. L. Sturdee. Substitutes, Thos. Patton and C. F. Kinnear.

St. Paul's.—Church wardens.—Hon. Mr. Justice Barker and T. Barclay Robinson. Delegates to synod, T. Barclay Robinson and J. Roy Campbell. Substitutes, Geo. B. Hegan and George W. Ketchum.

St. John's.—Church wardens, George E. Fairweather and Thomas McAvity. Delegates to synod, George E. Fairweather and A. H. Hanington. Substitutes, J. R. Armstrong and H. A. Drury.

St. James.—Church wardens, George Bridges and F. S. Sharpe. Delegates to synod, F. S. Sharpe and C. H. Smith. Substitutes, E. M. Patchell and S. S. deForest.

St. Mary's.—Church wardens, Henry Town and S. G. Olive. Delegates to synod, S. G. Olive and L. H. Roberts. Substitutes, F. S. Stewart and Wm. Essington.

St. Luke's.—The annual vestry meeting of St. Luke's Church was held 11th inst., in the Sunday school room of the church, when there was a large attendance. The financial report for the year showed the receipts, including pew rent, collections, etc., to the amount of \$2,961.76. The bonded debt was placed at \$2,435.30, and floating debt at \$805.48, with the assets, outside of church properties, at \$5,279.42. Reports were also presented by the Sunday school, the receipts being given as \$337.63, with an average attendance of 311. The report of the Chapel of Ease at Milledgeville showed receipts amounting to \$162.44, and the mission at Strait Shore receipts amounting to \$8.80. The associations reporting included the Women's Aid, with receipts, \$233.89; other societies, \$370; for missionary purposes, \$273.52; parish assessment, \$281.95. The election of church wardens and vestrymen was then proceeded with, with the following result: Wardens, Henry Hilyard and D. F. Tapley. Delegates to synod, W. B. Wallace and Henry Hilyard. Substitutes, H. G. Harrison and N. W. Brennan.

St. Jude's.—Wardens, S. L. Brittain and Chas. Coster. Delegate to synod, Chas. Coster. Substitute, S. M. Wetmore.

St. George's.—Wardens, W. I. Cornfield, Chas. Pidgeon. Delegates to synod, Martin Peterson and S. M. Sewell. Substitutes, W. I. Cornfield and Chas. Pidgeon.

Sussex.—Trinity.—The Easter Monday meeting was well attended by representative men of the church. Rev. Scovil Neales presided. The accounts of the past year were presented and showed the church to be in a good position, all things being considered. The indebtedness is being gradually reduced and a marked measure of success in church matters generally is evident. The discussion of the purchase of land for the erection of a hall, and possibly later moving the church thereon, was stood over for the present, to be dealt with by the incoming corporation. A unanimous vote of thanks was passed to John M. Kinnear for his valuable services during the past year in connection with the choir of the church. The election of officers for the ensuing year resulted as follows: Wardens, T. E. Arnold and W. W. Hubbard. Delegates to diocesan synod, Col. E. B. Beer and W. W. Hubbard. Substitutes, F. W. Arnold and R. H. Arnold.

St. Ann's church elected the following officers: Church wardens, Harry Beckwith and C. S. Brennan.

Woodstock.—At the annual meeting of Christ's church corporation April 11, the following were elected delegates to the synod: T. C. L. Ketchum and Hugh S. Wright. Substitutes, J. G. Bedell and F. B. Bull. Church wardens, H. B. Smith and F. B. Bull.

St. Andrew's.—All Saints.—At morning service on Low Sunday the rector, Rev. Canon Ketchum, announced that the offertory for the clergy sustentation fund on Easter Sunday amounted to \$100, for which he expressed his thanks. He also stated that the contribution by the Sabbath school children to the mission fund was \$20. He further

intimated that as the customary Sunday offering was appropriated to supplement the clergy fund he hoped all would contribute generously.

Fredericton.—The cathedral services of Good Friday formed a most fitting completion of the solemnities of Lent. During the long weeks of waiting, of concentration of the Christian mind upon the suffering and sacrifice of Christ, which is the main purpose of this season, the wisdom and usefulness of which is becoming more and more recognized on all sides, there has been a gradual drawing towards the great and awful climax of Good Friday. The cathedral services of holy week were well attended. Perfection is hard to be attained, and all persons are not willing to be guided or instructed. But there have been large gatherings of those who were not merely willing but desirous of gaining all the help for their religious life that could be obtained from the services of the church. A series of addresses were given by the Dean on the evenings from Monday to Thursday on the various aspects of the Holy Eucharist, which were helpful to many. On Good Friday itself at the morning service the bishop preached, on Psalm 88, verse 3; and from 2 to 3 p.m. His Lordship also conducted a meditation. At the 7 o'clock communion a large number were present at which the sub-dean officiated, and a still more numerous congregation at 8, when the Bishop celebrated. At 11 the cathedral was filled by a devout congregation who seemed to enter most thoroughly into the spirit of the Holy Day, and to realize what is intended and secured for the help of the soul by the provision of these festivals of praise and worship. The music was rendered in a faultless manner by the choir, who had expended much time in loving preparation for it. The sermon was taken by the Bishop, who discoursed most eloquently upon the great theme of the day, explaining it fully, and uplifting all hearts to its full enjoyment. Again a large number partook of the Holy Sacrament, including many young boys and girls. The dean was celebrant. In the evening the building was crowded. The anthem of the morning was repeated and other special music was sung. The solo parts were taken by the dean and Mrs. John Black, with excellent effect. The sermon was preached by the dean, who spoke from Revelations xv, 2-3, "They sing the song of Moses the servant of God and the song of the Lamb," elaborating the different strains which went to make up that glorious eternal music.

St. John.—The Rev. G. Osborne Troop, rector of St. Martin's church, Montreal, will take charge of St. John's church here during six weeks of the absence of the Rev. J. DeSoyers in England. Mr. Troop will arrive in the middle of June.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Good Friday was a very pleasant day, and quite a goodly number of the faithful availed themselves of the opportunity of coming to the House of God. Services were held at each post in the mission. Easter proved to be a perfect day. The day was begun with service in St. Barnabas' Church, Bristol Mines, at 10.30. The singing was bright and hearty and the congregation reverent.

Montreal.—Christ Church Cathedral.—It has been decided by the authorities to introduce modern electro-pneumatic action into the cathedral organ, in place of the old and rapidly perishing tracker action. The yearly increasing difficulty of handling the instrument, and utilizing its full capabilities, has been a subject of constant complaint by organists. On the 2nd of April, 1898, the cathedral select vestry unanimously passed the following resolution: "Resolved, That this select vestry advises the Corporation of Christ Church Cathedral to arrange with Messrs. Casavant to substitute for the present 'action' of the organ modern 'electro-pneumatic action;' and this select vestry considers the proposed work urgent and ab-

solutely necessary, as also the thorough cleaning and tuning of the instrument." This resolution was confirmed by the general vestry on April 11th, and the contract has been given to Messrs. Casavant Freres, who are most favorably known for this kind of action. The new improvements will not affect the location or tone of the musical portion of the instrument, but will adapt its mechanical action for all combinations necessary to utilize its full resources. When the old Christ church cathedral in Notre Dame Street was built (1814), King George III., who had given the site, presented to the church an organ built by Messrs. Hill & Son, of London, Eng. "The King's Organ," which was famous for its tone, was destroyed by fire when the church was burned in 1850. When the congregation built the present cathedral church (opened in 1850), they instructed Messrs. Hill & Son to reproduce "the King's Organ," of which full particulars had been preserved. The present organ is, like its predecessor, noted for its sweetness and purity of tone. The cost of the improvements will be about \$3,000. The contract calls for the completion of the work for the Sunday services of June 19th. The work has been so arranged that the organ will only be closed for one Sunday, viz., June 12th. One of the most recent organs to have this action is St. George's, in this city. Its introduction there has been a great success. Guilment, the great French organist, speaks most highly of the action in St. George's organ.

The Board of Management of the Domestic and Foreign Missionary Society met in quarterly session in the synod office April 20th and 21st, the Metropolitan of Canada, Archbishop Lewis of Ontario, presiding. There were also present the Bishops of Montreal, Ottawa, Fredericton, Toronto, Quebec and Huron, the Very Rev. Dean Carmichael, the Revs. Archdeacon Roe, Canon Pollard, Canon Von Iiland, Canon Spencer, general secretary; W. E. Cooper, G. Osborne Troop and Septimus Jones, Mr. C. A. Elliott, general treasurer; Dr. R. Rodgers, Q.C.; Captain Carter, Mr. Charles Garth and Dr. L. H. Davidson, Q.C. The Bishops of Nova Scotia, Algoma and Niagara, Archdeacon Brigstocke and Dean Innes wrote regretting their absence. There were three business sessions taken up for the most part in the amending of by-laws. The report of the general secretary was also read and adopted. The treasurer's report showed receipts of \$6,945.87, against disbursements of \$6,687.29. Archbishop Lewis and the bishops mentioned as being present are here attending the sessions of the House of Bishops.

St. James the Apostle.—The appointment has just been made of the Rev. C. G. Rollit to be curate of the Church of St. James the Apostle, in place of the Rev. G. Abbott-Smith, who has accepted a professorship in the Montreal Diocesan Theological College. The Rev. Mr. Rollit was appointed second assistant minister of the above church four months ago.

St. Anne's.—The vestry meeting was held on Wednesday in the church building, the Rev. J. Cattermole presiding. The financial statement presented by the retiring wardens was adopted, and a hearty vote of thanks passed to them for their services. The following gentlemen were elected for the ensuing year: Messrs. A. H. Dowker and O. G. Beckit, churchwardens, and Col. Dowker and Mr. J. Peters, delegates to synod.

Death of Prof. Darcy.—Dr. Darcy, late professor of French at McGill College, died April 19th at Ottawa. The funeral took place on the 21st inst., on the arrival of the 11.30 a.m. train from the capital. Professors and other friends assembled at the C. P. R. station, proceeding from there to St. George's church.

The opening of St. Stephen's Chapel took place April 17th under favorable auspices, the beautiful little building being crowded with worshippers. The new edifice was solemnly dedicated by His

Lordship, the Bishop of Montreal, who before beginning his sermon, said that while he was pre-cluded by its being the Lord's day from making any remarks on temporal affairs, he could not but express satisfaction with the new church building, its accommodation and its suitability for the purpose for which it was built. Thanks were due the architect, who had taken such great pains, and had done the work with so much care. The Lord Bishop took for the text of his sermon Haggai ii. 7: "I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts." At the evening service there was an even larger congregation. The preacher was the Rev. Prof. Steen, who spoke from St. John xx. 29: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed."

St. Luke's, Bristol North, at 3 p.m.—Here we had a quiet celebration of the Holy Communion.

Bristol Corners.—St. Thomas'.—Service at 7 p.m. The little church was crowded, members of other bodies swelling the congregation. The sanctuary looked very beautiful, the donations lately received, viz., a font, crimson altar cloth, and matting from kind friends past and present, appeared to advantage. Rev. J. M. Coffin, the incumbent, celebrated, preached and drove to each station, covering an area of upwards of 20 miles. Quite a goodly number remained and received in gladness "the Body of the Lord."

Sweetsburg.—At Christ Church Vestry meeting held on Tuesday night the officers for the coming year were named as follows: The Hon. H. T. Duffy, rector's warden; Dr. H. L. Fuller, people's warden; the Hon. Mr. Duffy and Sheriff Cotton, delegates to synod.

Abbotsford.—The annual Easter vestry meeting at St. Paul's Church was held on the evening of April 18. The treasurer's report for the past year showed that various repairs had been made about the church, and that all expenses of the church had been paid. This report also showed that there was no debt resting on the church property, and that the endowment of the parish now amounted to \$7,400. Mr. W. Jackman and Mr. G. W. Buzzell were elected churchwardens. Mr. J. M. Fisk and Mr. Newell Fisk were appointed as lay delegates to the diocesan synod. Mr. W. Craig, jr., was appointed to represent the parish on the corporation of Dunham Ladies' College. The sidesmen were re-elected for the ensuing year.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Deseronto.—St. Mark's.—The annual vestry meeting was held on Easter Monday, when Messrs. Lloyd and Rixen were elected churchwardens, and Mr. H. Briscoe lay delegate to the synod. The financial statement was very satisfactory, the church being in a better position than ever before in its history.

Pembroke.—Holy Trinity.—The annual vestry meeting was held on Monday, the 11th inst. Mr. W. L. Hunter presented the church warden's statement of receipts and expenditures, which was indeed favorable; fortunately the receipts of this year exceeded those of former years, which has enabled the wardens to show a balance on hand. Mr. J. H. Beamish read the Sunday school report, stating that although the receipts were very creditable the expenditures were also large, owing to a large amount being expended on library books for the use of the scholars. The vestry clerk, Mr. J. H. Reeves, then read several reports from the Ladies' Aid Society, the Women's Auxiliary, etc., showing that the different societies were in a flourishing condition. Mr. R. F. Beamish was chosen lay delegate to the synod for the next three years.

The present church wardens, Messrs. W. L. Hunter and C. Harding, were re-elected.

Bath.—The Archbishop of Ontario held a confirmation here on Sunday, April 17th, when 47 candidates were presented; 41 being from Bath and six from Amherst Island. The Archbishop preached in the evening.

Famworth.—Easter day services held in Christ Church were attended by a very large congregation. The church was beautifully decorated with lilies, palms, gorgeous foliage of various tints, choice cut and pot flowers, and, with its newly frescoed walls, made a showy appearance, yet strictly in accord with the gladsome commemorative day. Rev. J. W. Jones, the lately appointed incumbent, preached eloquently from the text: "This is the day the Lord hath made; let us rejoice and be glad in it." The sermon dealt particularly with the resurrection, the great significance of the day and the joy and hope that Christians should engender therefrom. The new rector's fluency of language and force of speech, combined with his didactical ability, made the discourse instructive as well as pleasing to his hearers. The annual vestry meeting of the church was held on Monday at 2 p.m., and was in every respect a success. Rev. J. W. Jones presided. The retiring churchwardens, S. Kennedy and D. Hinchey, handed in a very satisfactory financial report, which showed that the church was out of debt and had a small credit balance. The officers elected for the ensuing year were: Andrew Coulter, rector's warden; George Stinson, people's warden; auditors, Rev. J. W. Jones and W. D. Mace. H. W. Wilson, re-elected treasurer.

Sandhurst.—St. Paul's.—At the Easter vestry meeting the following officers were elected: Edward Phippen, clergyman's warden; George Ham, people's warden; Holden Robinson and John Fitchett, delegates to the synod.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Crysler.—The Easter Day service in St. John's was bright and hearty. A special feature being the benediction of a beautiful brass alms bason, at once a gift to God's House and a memorial of the dead. It was the offering of Mrs. G. S. Johnstone, of Cahore, and bore the following inscription: "An offering to the glory of God and in loving memory of Leslie W. B. Johnstone; died Sept. 18th, 1875, aged 17 years, by his mother."

Plantagenet.—The Easter vestry meeting of the congregation of the Church of The Good Shepherd in this parish was held on the evening of April 18th, Rev. F. W. Ritchie presiding. After prayers the incumbent handed the financial report to the secretary, who read the same. Considering the small number of church families (only five), the report proved very satisfactory, showing that the sums of \$56.25 had been contributed to stipend, \$107.81 for parochial purposes, and \$47.78 for objects outside the parish. T. A. VanBridger was re-elected people's warden, and the incumbent re-appointed H. James as clergyman's warden. W. K. Kains, Albert James and J. J. Sabourin were elected sidesmen; Miss Spaul, organist. A birthday social was given recently by the ladies of the congregation, circulars of invitation with small bags attached were sent to quite a number of noted public personages, to friends and acquaintances. The response made was very gratifying. Among those heard from being Sir O. Mowat, Sir Chas. Tupper, Bishop of Hamilton, the local members of both Houses of Parliament, Mr. Sheriff Hagar and Col. Higginson. Thanks to the success of the ladies' enterprise the roof of the church will shortly be reshingled.

Since his return to Hoar Cross Vicarage from Manchester, Canon Knox Little has had a sharp relapse, which for a time has put a stop to his work and correspondence.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

The Rev. J. E. Cooper wishes to thank his unknown friends who have continually sent him flowers during his long illness, also an "Old Parishioner" for an Easter gift of money.

"Our Saviour's Orphan Home" in India.—The following subscriptions have been received since my last acknowledgment for "Our Saviour's Orphan Home" in India, and I do most heartily thank all who have helped to save any of these little ones from their sad life, and place them in a happy home where we must pray that the story of the Gospel will reach not only their ears but their hearts, filling them with a new joy and making them eager to carry the glad news to others who have not heard, so shall the fruit of our missionaries become in their turn fruit-bearers. May they indeed all help to sow the seed of the Gospel in that barren land, and rally many faithful soldiers around the Cross of Christ. Received: Anonymously, \$2; from the "Beavers, 75c.; eight little girls of St. George's Church, Goderich, \$15; through the Women's Auxiliary of Toronto, \$12.50. Caroline Macklem, Sylvan Somers, Rosedale, Toronto.

A meeting of the Sunday School Association was held on Thursday evening last at St. Matthew's school house. The Rev. Canon Sweeny was in the chair and the Rev. T. C. Street Macklem gave an address on "The Unfolding of Church Doctrine in Bible Truth." There was an interesting discussion at the close.

We regret to announce the death of Mrs. Sanson, wife of the rector of Trinity Church. Mrs. Sanson was prominent in all parish work and much esteemed. The funeral took place on Saturday last.

Mrs. Newman acknowledges with very much pleasure the following further donations towards the Rev. W. Watson's Prairie Church: An "Easter offering" of \$5 from "A Friend" in Sherbrooke, P.Q.; \$3 from "Another member of the Church of England," and 50c. from "A poor girl who derives much comfort from going to Church." This is most encouraging. Are there not some more generous friends willing to contribute a little towards this much needed church?

An entertainment was given in Holy Trinity schoolhouse by Mrs. Wood on Thursday evening to the members of the Girls' Friendly Society. Many friends of the society were present and a very attractive programme was carried out.

Weston.—St. John's.—On Easter Sunday there were three services. Holy Communion at 8.30 a.m.; morning prayer and Holy Communion, and evening prayer. These were very bright and well-attended, the collections with the Lenten offerings amounted to about \$50. The Easter vestry meeting held on Monday night was very satisfactory to both incumbent and officers, as besides having been able to pay off a number of back debts and answer the special appeals from the synod, the interior of the church has been decorated and a stone foundation put under the chancel. A very handsome scroll containing the words of the former text, "Jesus Christ came into the world to save sinners," has been placed over the chancel-arch. It was designed by S. Molyneux Jones, O.S.A., Toronto. The altar has been enriched by a handsome jewelled brass cross, the gift of the rector, while four additional stained glass windows are being placed in the church.

Tullamore.—St. Mary's.—The churchwarden's report showed that after paying all demands for the past year there was a balance left on hand of \$13.79. The amount contributed by the congregation for diocesan purposes was \$56.50. The election of officers for the ensuing year resulted as follows: Rector's warden, Thos. Little; people's

warden, Geo. Strong; lay representative to synod, Moses Shaw; sidesmen, Austin Archdekin, George Fleming, Henry Townrow and Henry Kerr.

Castlemore.—St. John.—The churchwardens handed in a statement of all moneys received and disbursed. The report showed that all liabilities had been paid, leaving a balance on hand of \$16.74. The amount contributed by the congregation for diocesan purposes was \$84. The election of officers for the ensuing year resulted as follows: Rector's warden, Thomas St. John; people's warden, Geo. Bland; lay representatives to synod, Richard Clarke and T. S. Cartwright; sidesmen, William Wiley and John Kersey.

Peterborough.—All Saints'.—The Easter services in connection with this church marked another distinct stage in the evolution of what was known as the South Ward Mission Church of the Parish of Peterborough, into a fully established church with an effective organization. We hear of a good deal of preaching and writing in favor of the Christian churches, and half a dozen times a week we express our belief in the "communion of the saints," yet we see, it seems, too little communion of intelligence respecting Church work through the medium of The Churchman—a communion which would be a mutual benefit and encouragement in advancing the common cause of the Church. For this reason The Churchman is asked to print a short account of the progress of the work in connection with All Saints', a Church in the Parish of Peterborough, under the rectorate of Rev. J. C. Davidson and in direct charge of Rev. W. Leslie Armitage, who has very effectively held that position for the past sixteen months. About sixteen years ago a few devoted Christian ladies established a little Sunday school in the southern part of the town. This was continued under many difficulties and discouragements, but always with unflinching zeal and faith that Almighty God would own the work. Eight years ago Miss Chamberlin gave a dwelling house to the work which was converted into a school house, where divine service was first conducted by lay readers and curates from St. John's. In 1890 the quaintly beautiful little church of All Saints' was erected and opened on January 22, 1891. The first curate detailed by Rev. Mr. Davidson to devote exclusive attention to the mission church of All Saints' was Rev. W. E. Loucks, who was succeeded in turn by Rev. E. W. Pickford and Rev. Carl Smith. To the latter succeeded the present energetic and popular curate, Rev. W. Leslie Armitage, who came from London, diocese of Huron. Under his zealous ministrations the steady progress, in both the material and spiritual interest of the mission, which had marked its past history, received additional impetus. It soon became necessary to provide accommodation for a rapidly growing Sunday school and congregation. Efforts to this end resulted in the erection of a chancel extension and the completion of a commodious basement for the Sunday school. The thus completed church was dedicated as All Saints' by the Lord Bishop of Toronto on October 10th, 1897. While the enlarged accommodation met present requirements, the stimulus given the work, under the blessing of God, by the devoted labors of the curate and the zealous co-operation of the congregation, has so added to the numbers of the Sunday school and the worshippers that already, after the lapse of only eight months, the problem of providing more accommodation has become a pressing one. The services on Easter Day indicated advance all along the lines of church progress—increased and general liberality in offerings and an increase in devotional spirit, that forms especial cause for thanksgiving. This part of the parish is not a rich one, but the offerings amounted to \$166, representing Lenten self-denial on the part of every family—the contributions being generally small sums. Number of communicants at both services was 98, a very large increase over last Easter. A feature of the work of All Saints' is its apostolic character—a community action, sympathy and interest in the advancement of the work of All

Saints', which is fully equipped with the several lay organizations, male and female, considered necessary in modern church methods. The Easter vestry meeting showed that the finances were in good condition; the contributions totaling \$2,340.44, the credit balance was \$10.60. Messrs. R. W. McFadden and Wm. Buller were appointed church wardens, and Mr. Barton Earle, lay delegate.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

Hamilton.—Church of the Ascension gathered a large audience to hear Rev. F. Smith, representative of the London Society for Promotion of Christianity among the Jews, and Rev. Mr. Hodde, of Tunis, North Africa. The addresses were listened to with great attention. At the close Rev. Canon Forneret moved a vote of thanks to the speakers, which was seconded by Revs. Miller and Howitt.

The monthly W. A. meeting was held in St. Mark's Sunday school room on Thursday last, preceded by a celebration of the holy communion. The response to the appeal for help to Rev. J. Cobb, who has just been burnt out, was a very generous one. In view of the serious losses by fire and consequent calls for help, could not some plan for insuring be effected? The question is worth consideration by our W. A.

Niagara Falls.—The deputation of the L. M. S. among the Jews visited Niagara Falls and delivered addresses in Christ Church, Wednesday evening.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Clinton.—St. Paul's.—The music in St. Paul's on Easter Day both morning and evening, was seldom excelled by any choir outside of the larger towns and cities. Special mention should be made of the beautiful vesper hymn which was sung at the close of the service without the organ accompaniment. The floral decorations were very tasteful and in keeping with the great festival of the Resurrection. The offering was for missionary work, when over \$110 was placed on the plate for that purpose.

Brussels.—St. John's.—St. John's church was tastefully decorated for Easter Sunday, the chancel was bright with flowers and the screen covered with foliage and surmounted with the text "Glory to our risen Lord." Both services were well attended, and two powerful sermons were delivered by the Rev. Provost Watkins.

Seaforth.—The services in St. Thomas' Church on Easter Day were well attended. At the two celebrations of the Holy Communion 121 were present—the largest number in the history of the parish. The choir rendered excellent music. The anthems, "I know that my Redeemer liveth," and "Now is Christ risen from the dead," being well taken. Mr. Asbury also sang a beautiful solo, "The Hills of Peace," at the evening service. The offertory, which was for diocesan funds, was \$120.

St. Mary's.—The Easter Day services in St. James' Church commenced with an administration of the Holy Communion at 8.30 a.m. At 11 o'clock a good congregation assembled, many staying to partake of the sacrament. In the evening the church was filled. Perhaps never here was the stately and beautiful ritual of the English Church more heartily and devotionally rendered. The singing of the choir was worthy of all praise. The chancel of the church is greatly improved by the painting, kalsomining, extension of the flooring, and the handsome new carpet. Above all, however, by the beautiful new furniture—pulpit, lectern, prayer desk and communion rails of burnished brass, which is among the finest work of the kind. The offertories of the day were liberal,

reaching \$106. The rector preceded his morning sermon by thanking various members of the congregation for gratuitous work and gifts. At the Easter vestry meeting, which was attended by a large number of ladies, in addition to the men, a most encouraging report was presented by Mr. C. Richardson. It showed that while the property had been improved in the year to the extent of nearly \$300, every indebtedness had been met. The receipts for the year were within a little of \$2,000. Col. White and Mr. J. Stafford were elected wardens and Messrs. W. C. Montizambert and C. Richardson, delegates to synod. A vote of thanks was tendered to the retiring wardens, the King's Daughters and the Women's Aid, also to the rector (all the ladies voting), for his work during the year. The rector in acknowledging the vote spoke with thankfulness of the unity pervading the congregation.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE

Bishop Sullivan begs to acknowledge with many thanks, the following further contributions in behalf of Rev. A. J. Cobb: George I. Kennedy, \$1; Ontario Board W. A. meeting collection, per Mrs. C. A. Worrell, \$6.40; Miss H. A. Budden, \$5; Rev. R. A. Robinson, \$2; per Rev. R. A. Robinson, Nova Scotia, \$5; Rev. F. J. Lynch, \$1.

Port Arthur.—Easter has been kept here as the Queen of Feasts should be after a well spent Lent consequent upon the abundant spiritual provision given to us by our worthy rector, Rev. John W. Thursby. An 8 o'clock celebration of the Holy Communion fitly commenced the day. At the choral celebration there were 60 communicants making with the first the largest number altogether recorded at St. John's. The 11 o'clock service found the church full, not only with our own people but with those of other communions, who came again in the evening. The lessons were read at Matins and Evensong clearly and distinctly by Mr. Feldtman, one of the workers of the parish. The anthem in the evening was "Sing, O, Heavens," and the harmony of the choir, under the leadership of Mr. Boyce, was perfect. The musical portion of the services was ably rendered by Miss D. Boyce, organist, assisted by Prof. Bebee on his violin and by his sister, Mrs. Burr. Handsome plants filled the chancel steps and screen. At the afternoon service the children of the church sang their Easter carols. The sermons by the rector were, as usual, excellent. Thanks to the exertions of Mrs. Thursby, Mrs. Keefer, Mrs. Binnington, Mrs. Clarke, Mrs. Hazelwood and Mrs. Bray of the W. A., the Holy Table was vested in a white altar cloth, with the sacred monogram in the centre and fleur de lys on each side of gold color appliquied with silk in chain stitch. The super frontal has small crosses and bands of gold silk ribbon at equal distances; white and gold silk fringes beautifully worked completed all these hangings. The veils, etc., for the flagon and chalice were exquisitely worked by Mrs. Arnold and other ladies of the King's Daughters. Altogether it was a day to be remembered with joy. The first service was calm and still as the dawn, the second bright and joyful; the children's hearty, and the third triumphant. MRS. BOYCE.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE.

Winnipeg.—Easter Day shone bright and fair on this Western Prairie town, making all hearts feel the beauty of the Resurrection morn in accord with the unusually fine spring weather. Needless to say the genial sunshine considerably helped to swell the churches where special services were becomingly rendered for this great festival. All Saints' and Christ's Churches were crowded to the doors, the choral services being reverently and beautifully rendered. The choir in Christ's church, being mixed, inaugurated a new departure which has long been expected, namely, the ladies appear-

ing in neat black costumes and berettas for the first time on Easter Day. This has been received by the congregation with approval and we trust that others will follow their example. The rector in his annual report says: "There have been 79 acts of the Holy Communion; these have been variously attended; the percentage is larger at the earlier celebrations than before and this is certainly encouraging. The increased attendance at the Tuesday morning services at 11 o'clock is also very satisfactory. During the year there have been 33 baptisms, 20 marriages, 20 burials and 18 candidates were presented for the Holy Rite of Confirmation." Then follows the financial report which shows a decided improvement, and, in fact, this church, under the energetic management of the present rector and his curate presents a great work of self-denial and earnestness. The Church Society of St. John's College is to be congratulated on the way in which provision has been made for speakers at the various meetings. Just before Lent the Rev. R. C. Johnstone addressed the society on "Reform in Sunday Schools," and the Rev. McAdam Harding, of Brandon, gave a lecture on "Some Needs of the Parish." Both addresses were most helpful, the reverend gentlemen being well qualified to speak through experience of many years.

Holy Trinity.—At the Easter meeting of this church a large number of the parishioners, including a number of ladies, were present. Ven. Archdeacon Fortin, Rev. C. C. Owen, and E. D. Martin, people's warden, occupied seats on the platform. Mr. Martin gave a short account of various branches of the church's work, mentioning in particular the Sunday schools, lodging house, east end work done by Mrs. Scott, the work in St. Barnabas' and St. Matthew's missions, the choir, Bible classes, and Ladies' Aid. He was pleased to state that the mortgage was now reduced to \$30,000, a reduction of over \$1,900 having been effected in the year. The rector again appointed Mr. J. M. O'Loughlin as his warden, and Mr. E. D. Martin was unanimously elected people's warden. At the close of the meeting a meeting of the communicants of the church was held, when Messrs. L. A. Hamilton, J. H. Brock and F. H. Mathewson were elected delegates to the synod.

St. George's.—At the annual parochial meeting there was a good attendance, and the rector, Rev. J. J. Roy, presided. The rector nominated Mr. F. J. Nixon as rector's warden, and on motion Mr. J. R. Dutton was re-elected people's warden. At a meeting of communicants subsequent to the adjournment of the parochial meeting, Messrs. W. R. Mulock, John R. Dutton, and J. M. Johnson were elected delegates to the synod.

St. John's Cathedral.—At the annual Easter meeting the dean occupied the chair, and Canon Coombes took the minutes. Hon. Sheriff Inkster was appointed minister's warden, and Mr. John Bruce was elected people's warden. Encouraging reports were presented regarding Sunday school work, St. Peter's parish, etc. It was stated that the north end mission was about to erect a building in which to hold services. Messrs. Carruthers, Inkster and G. R. Howard were appointed delegates to the diocesan synod.

Russell.—This mission on Sunday, March 13th, received a visit from the Lord Bishop of Qu'Appelle, who held a confirmation in the absence of the Archbishop. The day began by a special celebration of Holy Communion in Christ's Church, Russell, at 8 a.m. The first confirmation service took place in St. Peter's mission room, Balmerino. A very large congregation witnessed the administration of the Apostolic Rite. The incumbent, Rev. George Gill, presented eight candidates to His Lordship. He next drove to Russell, where ten more candidates were presented, and confirmed by His Lordship, before a crowded con-

gregation. The collections for the day were given to the S.P.C.K. Bi-Centenary Fund. Both churches were beautifully decorated with white flowers, in honor of this occasion, and His Lordship's visit was much appreciated by all.

The appeal recently made in the diocese for \$10,000 wherewith to endow a mathematical chair in St. John's College, Winnipeg, is being well responded to. This is intended as a testimonial to our reverend primate, whose return from England is expected about the middle of June.

The synod of the diocese is called to meet on Tuesday, June 28th.

Middlechurch.—The Easter services in St. Paul's Church were well attended, the fine weather at this time of the year being exceptional. For the first time in many years the incumbent was able to cross the river on the ice to administer the Easter communion to his parishioners at Bird's Hill. At the three celebrations held that day over 50 members communicated. The annual Easter report shows great advance in many ways. Financially, more money has been given for foreign work for many years, no less a sum than \$250.90 having been subscribed to different mission appeals. The total amount raised in the parish during the year was \$805.90. The greatest encouragement to the workers has been the increased attendance at the services during Lent and also the good average maintained throughout the year of the communicants who celebrated. Their number has also increased by 14. The Young People's Society and the branch of the C.E.T.S. have also been very active this winter, especially the latter. Expert lecturers on the question of prohibition have been addressing us all through the winter, so as to give the parishioners an intelligent idea of what they will vote on when the plebiscite is put before the people. On the whole the work of temperance has been most encouraging. The Rev. Silva White, the present incumbent, has been granted a year's leave of absence and will leave for England some time in July. Whilst there, the reverend gentleman will be engaged in deputation work for the S.P.G., returning early in the spring. Mrs. Silva White accompanies him. During the incumbent's absence the Rev. R. C. Johnstone, of The Western Churchman, will act as locum tenens.

Dinorwic.—The centre of the Western Ontario gold fields.—While the people are interested to an intense degree in opening up and developing the industry of gold mining, they have not forgotten that to be successful due regard for the morals and religious teaching of the community must be had. Canon Rogers, secretary of the synod, made a visit to this part of the diocese and decided to place the villages of Dinorwic, Wabigoon and Dryden (on the C.P.R.), in charge of a resident clergyman. The congregation at each place being asked to guarantee a stated amount, and the Home Missionary Society to supplement that by a grant for the clergyman's stipend. The first vestry meetings were held by these congregations on Easter Monday, Tuesday and Wednesday, when the Rev. Geo. Prewer presided at each meeting. Churchwardens and lay delegates to synod were elected and preliminary steps were taken towards erecting some suitable building in which to hold services. The Rev. Geo. Prewer, who has been the missionary in charge of the Indians near here for a number of years, has earnestly endeavored to supply these places as well as others, but it has been found too much for one priest to attend to. The congregation here are endeavoring to build a mission building in which to hold services, and would be very grateful to any congregations who are more fortunate than we are yet, if they have any chancel furniture not in use and would send it to us in care of H. W. Selby or John Poiles, church wardens, Dinorwic. We hope through the development of the mines to see a large population located in this district, when this congregation will not only be self-sustaining but strong enough to contribute to the necessities of new districts to be opened up in the future.

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SASKATCHEWAN.

RT. REV. CYPRIAN PINKHAM, D.D., BISHOP, CALGARY.

Prince Albert.—St. Alban's pro-cathedral church. —On Easter Sunday, notwithstanding the fearful condition of the roads, this church was crowded at the morning service, which was bright and impressive, the large congregation joining heartily in the beautiful Easter hymns. The rector, Rev. Geo. Moore, preached a most eloquent sermon from the text, "Sorrow may endure for a night, but joy cometh in the morning." It is with deep regret that your correspondent has to inform you that we are about to lose our rector, Mr. Moore, who has work to do at home in Ireland, and who will leave us in a few days. While we, as a congregation to whose spiritual welfare he has ministered for the past three years, deeply regret his departure from among us, where he has ever striven to promote harmony and the spirit of the teaching of our Saviour, Christ, which to some men might have proved an almost impossible task (humanly speaking), yet we cannot but feel that his talents were in great measure wasted in this far off portion of Her Majesty's dominions, and that he is called to a larger sphere in which to labor for the dear Master, and that it is the hand of God which is guiding him. It is our fervent prayer that in his new work he may be even more abundantly blessed than he has been among us. On Easter Sunday nearly all the communicants of the parish, comprising half of the large congregation, stayed to receive from his hands, for the last time, the blessed sacrament of the Body and Blood of our Saviour, Christ.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER, B.C.

Enderby.—Our little church put on its best appearance for Easter Sunday, being greatly improved by the efforts of the ladies of St George's Guild, who had purchased and put in place on Easter evening, new carpet and curtains for the sanctuary, of a soft green tint, the latter being properly hung on rods projecting from the reredos, instead of being tacked as before across the wall of the east-end. A very handsome brass altar cross replaced the oak one, which has been elevated to an honorable position on top of the reredos, and a long felt mat was supplied in a communion rail of very neat design; the vases were filled with choice flowers procured from the coast, and the pulpit, lectern, reading desk, choir stalls and windows were very prettily decorated with flowers, Oregon grape and palm. The services were, celebration of Holy Communion at 8 a.m., and choral evensong and sermon at 3 p.m., morning prayer and Holy Communion being held at 11 o'clock at St. James' church, Armstrong, which was also very prettily decorated with Oregon grape and white everlastings, with house plants in pots and as many flowers as could be locally secured.

Ven. Archdeacon Pentreath has been appointed Commissary-General in all ecclesiastical matters during the extended absence of the Bishop, who has gone east in the interests of the diocese. The Bishop has recently held confirmation in all the parishes in Vancouver and New Westminster, and at Yale and Kamloops. Revs. C. F. Yates and H. B. Turner have been advanced to the priesthood. On his way east His Lordship went to the Kootenay district and visited Rossland, Nelson, Kaslo, Fort Steele and New Denver.

Vancouver.—The Easter services were very largely attended. At Christ Church there were 266 communicants. The climate at the coast is so mild that all the churches were decorated with a profusion of flowers and ferns. The parishes all reported an increase of revenue during the past year. At Christ Church Rev. L. N. Tucker's report shows a growth in all branches of the church's work, and an increasing spirit of unity and devotion in the congregation. More teachers for the growing

Sunday school are asked for. The choir, Boys' Brigade and Mite Society each receive encouraging mention, and Mr. Tucker refers to the singular good fortune of the diocese in securing the services of Archdeacon Pentreath. The churchwarden's report showed total receipts of \$8,473.55. The salaries of the rector, organist and sexton were increased, the vestry considering that such a step was warranted by the satisfactory state of the church's finances.

At St. Paul's Church, Rev. Harold J. Underhill, rector, the total receipts were \$2,239, and there has been an increase of \$5 per Sunday in the offering. Several gifts are noted.

St. Michael's, Mount Pleasant, reports an increase of \$300 over last year.

St. James', Rev. H. G. Fiennes-Clinton, has not yet held its meeting, but it is understood it will have a very satisfactory showing. The Easter eggs produced \$135 towards \$150 needed for a brass lectern, and the new pipe organ is shortly expected from England via Cape Horn.

British and Foreign.

The Executive of the Church Committee for Church Defence and Church Instruction last week unanimously re-elected the Earl of Selborne chairman.

The Council of the E.C.V. have decided to defend Mr. Rodwell in the action Mr. Vensit is taking against him in the Consistorial Court of London.

Steps are being taken, twenty-three years after the passing of the St. Albans Bishopric Act, towards providing an episcopal residence in the cathedral city of the diocese.

A very large public will hear with much regret of the very serious illness of Mrs. Chatterton Dix, the author of "Come unto Me ye weary," "As with gladness men of old," and other hymns.

It is reported that the Church Association intends to proceed in the Consistorial Court against the rectors of a large number of parishes in the metropolitan dioceses for alleged illegal practices.

The Rev. Father Dolling has been offered and accepted the living of St. Saviour, Poplar, in the diocese of London. Father Dolling has been conducting missions in the States for some months past.

The old parish church of Bow is to be restored at a cost of £3,700, and a public appeal is being made for subscriptions. The church, which is in a poor district, is an historic monument of great value.

The Bishop of London at a special service in Fulham Palace, lately, admitted and licensed as lay evangelists thirteen young men who have just completed their course of training at the Church Army Home.

April 2nd was observed as a Quiet Day for Lay Helpers of the diocese of London in St. Paul's cathedral. Prebendary Webb-Peploe conducted a Quiet Day for priests lately in St. Saviour's, Southwark.

A meeting, convened by Sir Michael R. Shaw Stewart, Lord-Lieutenant of Renfrewshire, was held lately to consider the restoration scheme of Paisley Abbey. Recommendations were made that the restoration be accompanied by an improvement in the surroundings of the Abbey. Among the supporters of the scheme were the Earl of Glasgow, Lord Blythswood, and the Marquis of Hamilton.

It is stated that the late Rev. John Philip Gell, who has just died at Buxted, Sussex, was the original of "Old Brooke" in "Tom Brown's School-days," and one of the last survivors of Dr. Arnold's famous sixth form at Rugby.

The Rev. Canon A. F. Kirkpatrick, D.D., has been elected to the Mastership of Selwyn College. He is Regius Professor of Hebrew in the University of Cambridge, and Fellow of Trinity College. He was second in the classical tripos of 1871.

Mr. John Shrimpton, 3 Victoria Street, S.W. London, England, has printed a large quantity of booklets for free circulation among boys and girls. He will gladly send a packet, prepaid, to any worker among boys and girls who will write him.

In 1644 the ancient cross in the churchyard at Melbury Bubb, Somerset, was destroyed, together with many others, in accordance with the Act of Parliament passed in that year. It has, however, been restored as a memorial to the late Mr. J. Christopher.

A day of rest for the nurses of the London hospitals, and of the Metropolitan district generally, will be held at Hertingfordbury, on Friday, June 3rd. Canon Burnside has again offered hospitality, and the Bishop of Thetford has consented to give the addresses.

The Rev. J. C. Hose recently completed the fortieth year of his ministry as assistant curate at St. Saviour's, South Hampstead. This is probably a record ministry, and a movement has been initiated to commemorate it by presenting Mr. Hose with a testimonial.

A memorial to Dr. Arnold has been placed on the north wall of Laleham Church. The memorial is in carved brass, and the inscription, setting forth the salient points in the Doctor's career, was written by the late Dean Lake. Dr. Arnold lived at Laleham from 1819 to 1828.

Greensburg, Pa.—The parish church of which Rev. Arthur J. Fidler is rector enjoyed one of the brightest Easters in her history. The music rendered by the vested choir was of a specially high order. The decoration of the sanctuary and chancel was magnificent, and the offering \$615.45.

A new parish has been formed in Leeds—that of St. Margaret's, Burley. The Leeds Church Extension Society has granted £150 per annum towards the stipend for a vicar. The first vicar, the Rev. Arthur Hastings Kelk, formerly curate at Northallerton, has just entered upon his duties.

One of the leaders of the transition of the Catholic revival from the Tractarian movement to its present development, has passed away in the person of the Rev. W. R. Sharpe, first vicar of St. Chad's, Haggerston. Mr. Sharpe had held the living for thirty-four and a half years, and was in his 82nd year.

The Order of "The Daughters of the King" was formally inaugurated in England, when the members of the "Alpha" Chapter were admitted into the order by the Rev. and Hon. J. G. Adderly at Berkeley Chapel, Mayfair. The service commenced with a choral celebration of the Holy Communion. There had been an earlier Eucharist at 8 a.m. for those able to be present.

As marking the continuity of the Church of England, it is interesting to learn that on Lady Day, at the celebration of the Holy Communion in the Ladye Chapel of Worcester Cathedral, Canon Teignmouth-Shore used the silver paten which was found some years since in the stone coffin of Walter de Cantelupe, who was Bishop of Worcester in A.D. 1236, and which thus has probably not been previously used at celebrations for over 600 years.

A list of missionary societies or organizations at work in dioceses and territories abroad has been compiled by the secretary of the Oxford Missionary Association of Graduates, as a general help for those who offer regular intercessions on behalf of the missionary work of the church, and with special reference to the use of the collect composed by Robert Nelson for the S.P.G.

The Church Missionary Society next month enters upon its centenary year, and the Bishop of Exeter has written strongly urging the committee to make an effort to raise the sum of one million sterling during the year. As a beginning he offers the sum of £1,000, and intimates his readiness to give at the close of the year a second £1,000 if it should be needed to make up the million suggested.

The Dean and Chapter of St. Paul's assembled last week for the purpose of electing a Proctor to represent them in the Lower House of the Convocation of Canterbury in the place of Dr. Browne, formerly Bishop of Stepney, now Bishop of Bristol. Canon Newbolt and prebendary Turner were proposed, and the choice of the Chapter fell on the latter, who is now away on a visit to the West Indies.

It has fallen to the lot of but few priests to baptize 130 people in one day. On the first Sunday in the new year that number of persons, adult converts and their children, were baptized by the Rev. J. P. Ellwood, missionary at Gorakhpur, in the North-west province of India. So large an ingathering is absolutely unique in that part of India. Mr. Ellwood, a missionary of twenty-six years experience, stated that all the baptized had been well prepared.

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

ARE FREE CHURCHES A SUCCESS?

Sir,—In support of the second charge which "N.N.D." brings against the free seat system, namely, that it is not a success in parochial financial affairs, he quotes the opinions of two Toronto rectors. But he himself has told us that there are 22 free churches in the city. Do any of the other 20 rectors support his view? It may be very true that some free churches are not successful, but there are also pewed churches which can hardly be described as booming. Unless faithful teaching on the duty of giving, and systematic work on the part of the lay officers go hand in hand, neither system will prove successful. But it is not true that the free system is generally a failure, else how can we account for its rapid progress throughout the Church? How is it that after investigation and careful thought, one stronghold after another of the pew system is being added to the list of free churches? Surely this does not look as if the experience of those which had made the change had been unsatisfactory. On the contrary, here is the verdict of the Church of the Ascension, after two years' trial: "The report of the churchwardens reaffirmed the past action of the church in adopting the free seat system as one which had tended to draw the congregation together, lead strangers to the church, and which was also a success from a financial standpoint." Thus the experience of this church contradicts both the second and third charges of "N.N.D.," and, indeed, anybody at all familiar with parish life in Toronto will laugh at the assertion that the free system "lessens attachment to rector and parish" for it is in the free churches and only there that anything approaching "a family feeling," exists among the members of the congregation. If the experience of one rec-

tor has been the reverse of this, he may rest assured that there is some other cause for his people ~~gunning-about~~. I conclude these letters with five reasons why every loyal churchman should fight against the pew system until it is exterminated: 1. Because it emphasizes social distinctions, which in the House of God all ought honestly to endeavour to keep in the background. 2. Because it encourages the idea that it is quite a satisfactory state of things for the few to attend church regularly and the mass of parishioners either to stay away, or to come very occasionally. 3. Because it is utterly subversive of all true notions of Christian giving. 4. Because it bases membership of the vestry upon financial qualifications, instead of upon attendance at church. 5. Because it leads to endless petty squabbles, and frequently places strangers in such embarrassing positions as to make them feel that they are not welcome.

"ANTI-FALLACY."

N.N.D.'S UNFOUNDED CHARGES.

Sir,—I hope others will help me in showing how unfounded "N.N.D.'s" charges against free seats are. Many wicked people attend church regularly but they are not taught there to be wicked. So, selfish people take advantage of the free seat system and give nothing, but the system does not teach them to do that. The system is right enough but people take advantage of it as they could not of the pew rent system. The main principles of the free seat system are that the House of God shall not be dishonored by treating it as so much merchandise, and, that no one shall have, by reason of his ability to pay for it, any advantage in the House of God to the exclusion of his poorer brother. It follows as a matter of course that, in the majority of cases, the free will offerings of the people must supply the revenue. The system teaches that by implication at least, for anyone who wants to see things clearly, and people must know that the church does not require so much money for a pew under this system but so much for God's service. As a matter of fact, people attending free churches cannot remain in ignorance of their duty, hearing as they do the abject and frequent appeals for money. And if less selfishness is shown in pew-seated churches than formerly, it is due to the free seat system, which, by creating a public opinion in favor of the change, has secured the freeing of all seats for evensong, while by the migration of the dead-beats (who when pew rents were universal were compelled to take a pew if they wished to attend church at all), to the free seat churches, the pewholders have probably been left a more liberal class of people. But do not tell us that because people are selfish the free seat system is to blame. In a less selfish generation other forms of selfishness were as rife when free seats were unknown. If under the free seat plan the poor have not been brought to the church, it is because neither priest nor people manifest any desire to have them. The laity have no desire to sit beside poorly dressed and perhaps not over cleanly people, nor to have to associate with them even in the Body of Christ, while the clergy evidently recognize the fact that it does not pay financially to run after the poor. This "up-town movement" may do well for departmental stores, but to the church it is a disgrace. This is the very thing that demonstrates the failure of Dissent in England. I mean the desertion of the poor districts to follow wealthier supporters. We have some specimens in Montreal. The same thing will demonstrate the failure of the Canadian church. As to why more laymen do not engage in church work, the answer is that the majority are too selfish, while some who really would work, are disgusted with the selfishness of their fellows and with the intolerable fooleries of some of the clergy; with their timidity to teach things they say they believe to be true; with their neglect to seize opportunities for church extension; and with their evident determination not to say a word (however necessary) which might result in the withdrawal of one cent of revenue from the parish. If a goodly number of clergy could sink their orders for a couple of years and live as laymen, they would

hear criticisms that would have a wholesome effect when they resumed clerical work. Their "pottering about" style of work and their timidity disgust many laymen. It is little wonder if we hear of abject appeals for money, and if the financial question is a factor to be considered in every move, when the laity lead the clergy instead of vice versa. The latter quietly acquiesce in the idea of the "generous laity," that if money is needed for the church "give a concert, or theatricals, or a social, or an excursion"—or some other disgracefully mean and paltry way of raising the wind, instead of showing forth the religion of Christ to be one of self sacrifice. The "bun-fight" system fosters the idea that the revenue of the church is a precarious thing. Something to be raised by scheming and plotting and planning ways of raising the wind. If this be God's way of supporting His church, instead of the regular, systematic performance of the duty of tithe giving, pray let us be more business-like. Start a good theatre in every town under church auspices and run it to pay. Any plan to relieve clergy and people from doing their duty. As to the instances of liberality among pew-seated churches given by your correspondent, perhaps some Torontonians with a knowledge of the exact circumstances, will reply. Possibly the pew-seated churches are older and therefore freer of debt than the free churches, and therefore their people are not so subject to parochial calls. To my mind a fairer test would be to take the total amount raised for every purpose by a congregation and find the average per communicant. I do not think that a greater number of people in pew-seated churches give to missions. Take out the checks of \$20, \$30, \$50 and \$100 given by the very few generous ones and see what is left for the remainder to give. The largest free seat congregation in Montreal gave to foreign missions recently \$17 (about 3 cents per communicant). Imagine one of Mr. Loftus Armstrong's bishops receiving 3 cent contributions to his stipend from the "generous laity." The same congregation gave to diocesan missions, as the result of a special appeal, \$141.69. Again I say take out the checks and where are we? "L. STONE."

Family Reading.

ST. MARK.

Once like a broken bow Mark sprang aside;
Yet grace recalled him to a worthier course,
To feeble hands and knees increasing force,
Till God was magnified.

And now a strong Evangelist, St. Mark
Hath for his sign a Lion in his strength;
And thro' the stormy water's breadth and length
He helps to steer God's Ark.

Thus calls he sinners to be penitents,
He kindles penitents to high desire,
He mounts before them to the sphere of saints,
And bids them come up higher.
Christina G. Rossetti.

ENGLAND AND THE JUBILEE, AND WHAT WE SAW THERE.

Written for The Canadian Churchman by Mrs. E. Newman.

(Continued from last issue).

Before I say anything of the great Handel Festival, let me give you a few notes from my book about the Crystal Palace; it is an immense building, about 1,600 feet long, originally in Hyde Parke, removed to Sydenham after the great exhibition of 1851, and is constructed chiefly of iron and glass at a cost of £1,500,000, inclusive of grounds. The Palace gardens, 200 acres in extent, are beautifully laid out with flower beds, terraces, fountains, and marble statues. Two huge water towers, one at either end of the building, supply the fountains, the water obtained

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from artesian wells. Entertainments of various kinds are held in the Palace and grounds, through the year, as well as flower shows during the summer months. We had not time to go through the interior, or we should have seen much to interest us in the several "Courts," about twenty-six in all, of the curiosities and products from foreign lands. To the great Handel Triennial Festival, I fear I shall do but scant justice, one must hear those grand compositions as we did, to appreciate the volume and magnitude of those unrivalled choruses. By no means the least among the many kindnesses received while in England, it was our delight to be present at "Israel in Egypt," one of Handel's three grand oratorios, surpassing in grandeur and beauty our most vivid imaginations. The soloists were Edward Lloyd Santly, Miss Russell and one other. But the choruses! they were thrilling! 500 in the orchestra, and 3,000 voices rising as one, every word distinct; the waves of sound rolled through the central transept; a gigantic concert room, capable of holding 20,000 people. Never in my life have I heard anything to equal those choruses, and as I listened, entranced, the thought came to me, surely music like that, must possess a power in itself to lift one's thoughts far above the petty things of life; above the "daily perturbations and perpetual jar" of one's earthly existence, to the contemplation of a nobler life amid the "thousand angel choirs" in the Heavenly Mansions." Chancing to read one morning in the "Guardian," of a new picture gallery to be opened that day at 35 New Bond St., (late Dore Gallery), re-named the Lemercier Gallery, containing 400 pictures, taken from the four Gospels, illustrating the Life of Christ, by M. James Tissot, we wended our way thither; and I should strongly advise any one contemplating a trip to England this summer, without fail to pay a visit to this truly wonderful exhibition of water colour drawings. M. Tissot, a French monk, at the age of 50, spent the eight years between 1886 and 1894 in the closest study of scenes, dresses, customs and traditions in Palestine, combined with an accurate knowledge of the Bible; his object as he himself said, was to "familiarize the Christian world (which has for a long time past had its imaginations misled by the fancies of painters), with notions that are a little nearer the truth." And well he succeeded; the pictures are not large, and as works of art, may not possibly rank with the abler and older masters; but in delicacy of colouring, fineness of execution, faithfulness in detail, and richness in depth of religious emotion, could not be surpassed. The series commences with views of Jerusalem, Golgotha and the Holy Sepulchre, then the "Birth and Childhood of Jesus," followed by "The Ministry of Christ." You have only to read carefully again the Gospel Story, each scene in our Saviour's life is portrayed. Then came "Holy Week," depicting closely the events of each day, how I wish for space to give a more detailed account of those particular pictures, the sad scenes of that awful week; from the descent from the Mount of Olives, to the Holy Virgin as she kisses the face of her Saviour before it is wrapped in the winding sheet. I think that all who went through the gallery that morning were alike stirred by the deepest emotion. We walked with hushed feet, and whispered voices, and when the pictures of the "Passion" were reached, every eye was filled with tears. The Royal thorn-crowned Head, the rude cross, the agony, the rough, jeering crowd, the scourging, and blood-stained pavement, with the compassionate lovely Saviour's Face, so faultlessly delineated throughout the entire series. Was it possible that the Son of God could have so suffered for us? No finished and refined painting of Rembrandt or Rubens had

power to move us as those had, we could not look at the last sad closing scenes, and only the joyous Resurrection and Ascension pictures relieved more than one of those present from a complete break-down. Now all this may appear to be an exaggeration, but indeed it is not; we felt that we had formed part of that weeping crowd of faithful followers through the "Via Dolorosa," that we heard that "Stabat Mater," wept with the "Mater Dolorosa," and watched with the three Marys at the tomb; and I feel quite sure that these pictures will do more to strengthen the faith, and deepen the spiritual life of those whose privilege it will be to view them in the future, than any books that have ever been written, or any pictures yet given to the world. There were three in the last group especially beautiful; "The disciples on the road to Emmaus," "The Ascension from the Mount of Olives," and "The Holy Virgin in old age." M. Lemercier is producing a copy of the 4 Gospels with 365 illustrations, exact copies of these exquisite pictures, so exact that it was difficult to discern the originals from the others—price of the two volumes, when completed, somewhere about 7 guineas each. I regret much not having inserted this paper in the edition of the Churchman for Holy Week, when it would have been more appropriate than at present. I should like to add a short extract from M. Tissot's "Introduction of the Life of our Lord Jesus Christ," where he says, "On my return from Jerusalem, in March, 1887, I showed my father, a Christian of the old school, my sketches and studies; when he saw the appearance and exact proportions of these places, particularly of Golgotha, he exclaimed: "Then I must alter all my preconceived ideas of these things! What! is Calvary not a high mountain in the shape of a sugar-loaf, covered with rocks and brush-wood?" To which I replied, "No, the Mount of Calvary, though it occupied the summit of the city, was at most only 23-feet high. The Holy Sepulchre, too, was close beside it, and among quite different surroundings from those which you have pictured." And he asks, "Is it not time, in this age, for which the approximate is no longer sufficient; to restore to reality its usurped rights?" These drawings were on exhibition first in 1894, in the Salon, "Champ de Mars," Paris.

FINGER RING:

A circle known as a finger ring, has been an object of ornament and of use for thousands of years, indeed the origin of the finger ring is unknown, but that it is of great antiquity there can be no doubt. They are alluded to in the Bible, both in the Book of Genesis and of Exodus, have been found in the relics of prehistoric races, was the emblem of fidelity in civil engagements, hence no doubt its ancient use in many functions and distinctions. Signet rings of different devices are found in the catacombs, deposited by relatives and friends as the stone lid of the grave was about to be shut, offerings of love and affection. A king's messenger delivering a message and exhibiting the king's signet as authority was implicitly obeyed; was worn by kings and men of exalted rank and office. History mentions a magic ring possessed by King Solomon, a talisman of wisdom and power that enabled him to perform those wonderful acts and accomplish those vast enterprises that have made his name so celebrated as the wisest monarch of the earth. The finger ring has lost none of its prestige, popularity or significance, but is as extensively worn to-day in all countries as thousands of years ago, and there is much beautiful sentiment connected with the wearing of rings; the school graduate wears the class ring with pride and pleasure until in later

years he attains the proud distinction of entering that mystic brotherhood whose unbroken circle extends around the world and whose members are bound together by a common interest in the good of mankind, and noted for their works of charity and pure beneficence, such rings are valued more highly than the finest or most expensive gem. The girl graduate wears her class ring with pardonable pride, until, replaced by the glittering gem that prefaces a change in her life, she goes into raptures over her engagement ring; after a brief period of rapturous enjoyment, where all is love and flowers and music, the plain band is added, and the girl who only a few short months before stood on the "threshold of life," about to "enter the arena" and revolutionize the world, gets married. Emblem of happiness, not bought nor sold; Accept this modest ring of virgin gold, Love in this small but perfect circle trace, And duty, in its soft but strict embrace.

A ring brings the smile of happiness to many a pretty face and the rapturous look of gratitude and thanks, the restless calm and happiness that lights the countenance of an old maid, who had almost given up, as a wedding ring encircles her finger, raises her eyes to heaven and breathes a hymn:

This is the way I long have sought,
And mourned because I found it not.

It is, indeed, a small link, although it has bound together millions "for better, for worse, for richer, for poorer," more securely than could the shackle wrought for a felon.—L. Herbert Luke.

ANSWER TO PRAYER.

Did it never occur to you that if you do not hear God's answer to prayer it may be not because He is dumb, but because you are deaf; not because He has no answer to give, but because you have not been listening for it that you might hear what that answer was? We are so busy with our service, so busy with our praying, that it does not occur to us to stop our own talking and listen if God has some answer to give us with "the still small voice."

GOD'S PROVIDENCE.

"The Lord will provide," but He will not provide everything. He gives a man brains, but He does not supply a willingness to use them. He puts the raw materials of manufacture in the way of humanity, but He does not present ready made the finished products of the loom or lathe. There is no beatitude for the lazy, and even heaven provides small comfort for the stupid. What God blesses is faith, vigour, alertness and patient perseverance. God works with those who are willingly workers together with Him.

THE UNSEEN WORLD.

One reason why many make no advance in the heavenward road is that they do not grasp the truth and greatness of eternal things. We daily move on the edge of eternity, and may open our eyes to it at any moment. How different our lives would be if we realized our true position.

We are like vessels tossed on the bosom of the deep, our passions are the winds that sweep us impetuously forward; each pleasure is a rock; the whole life is a wide ocean. Reason is the pilot to guide us, but often allows itself to be led astray by the storms of pride.

He that unduly fears man cannot truly fear God; and he that lives much in the fear of God will not regard overmuch what man can do to him; the want of faith is the root of all such fear which becomes less and less as faith gathers strength and

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THE WAY OF THE CROSS

Sweet path, where weary feet long still once trod
And thorns and briars didst wound with sharpest sting.

Staining with blood the emerald-tinted sod,
As saints redeemed passed onward to their King!

Over that road the crimson roses fair
Bend down as if each pilgrim's heart to cheer—
From out the purple gloom, like incense rare,
Lilies all golden shed their fragrance near.

Far in the depths, where moonlight calm and still
Silvers the palms, o'er leaf and stem doth flame,
Rises in majesty the Holy Hill—
And the Blessed Cross set up proclaims His Name!

O holy standard, fruitful, living tree—
Here, where the night winds sing with gentle moan.

Bring I my spikenard costly all to Thee,
Craving the Saviour to anoint alone.

Lord, I have failed so oft, yet Thou hast known
My tears and struggles through the cheerless hours—

If but this Lent sin's casket be o'erthrown,
Then I may shrine Thee in the Easter flowers!

And should the way be rough, the end doth lead
To where Thou sit'st as God—Life's Risen Sun—
Who died and triumphed, our true priest indeed,
Opening to us the city love hath won!

Ardagh. GEORGE RALPH FETHERSTON

HOLINESS.

We talk about holiness, and we admire it, and we press it on others, and with lip-service at least we affect to lament the lack of it in ourselves. But are we so sure that we really and deeply care for it? Are we ready to practice that inward discipline of spirit, without which it can only be a vain dream? The Spirit comes to us by the hearing of faith; and in this sense it is that holiness comes by faith. It is equally true that it will never come to those who are content with hearing it preached about, but whose only actual approach to it is in the perilous luxury of books of devotion. Prayer means hard work, and holiness is hard work; and we shall never come to resemble or enjoy God by sitting on a sofa and feebly sighing after it.

WORSHIP IN PARADISE.

It is a great help, in trying to contemplate God, to think of those whom we love in Paradise, as doing more heartily and perfectly what we, on earth, are only imperfectly trying to do.

1. By contemplating God, the Saints in light gain power to worship. "The Lord Almighty and the Lamb are the Temple thereof." All that is around them excites them to worship (Rev. iv., 11, 19).

2. They gain power to work. "His servants shall serve Him." Their life is twofold, like that of the angels, their fellow-servants, of whom we read that they "worship Him," and that they are "sent forth to minister." To look at Him is to gain strength for action.

3. They gain penitence as they look on Him. . . . If we know the Love of Christ, we cannot look back upon even a wasted hour without sorrow, even here. And those blessed Saints gain a deeper penitence by the fuller revelation of His unutterable Love. They see His Face; they look upon Him Whom once they pierced; and they see their past sins and negligences and ignorances so as they never saw them before. "Against Thee have I sinned." Thou wast slain and hast redeemed us to God by Thy Blood.

4. And then, from gazing upon God, there

comes assimilation. They are "like Him," for they "see Him as He is." This is now true of some who were struggling by our side two or three years ago. They are "with Christ" now; and they are "like Him."

The Saints in light do not contemplate God for the sake of winning this power for worship, and work, and penitence, and holiness. They contemplate God simply for the sake of knowing Him; of gazing into that Face of perfect holiness and unutterable Love. This is their life; to see God; to worship and adore Him, saying, "Holy, holy, holy." Bp. of St. Andrews, The Communion of Saints.

UNANSWERED PRAYER.

A poor woman once stood at the gate of a vineyard and looked in. "Would you like some grapes?" asked the owner. "I should be very thankful," she answered. "Then bring your basket." The basket was brought to the gate and passed in. The owner took it, and was gone a long time, till the woman became discouraged, thinking he was not coming again. At last he returned with the basket heaped full. "I have made you wait a long time," he said, "but you know the longer you have to wait, the better grapes and the more." So it is sometimes in prayer. . . . At least we are sure that no true prayer ever really goes unanswered. We have to wait for the fruits, and that takes time.

GOD'S MERCY.

Mercy is not merely a resource of God, but He is its source—"The Father of Mercy." He is the well-spring of all the pity, compassion, tenderness, kindness and charity, whether temporal or spiritual, which flow through this world of sin and misery. And the Mercy—blessed be His Holy Name—is from everlasting to everlasting, without end, and when time is past. There is no interruption to His Mercy; it is the active principle of His Being in this world of misery and sin. His Mercy endureth for ever.

THE DIGNITY OF THE KING OF KINGS.

"It is all very well to give vent to patriotic sentiment, when the honour of our country and the dignity of its chief executive is assailed. It is all very well to resent even the appearance of dastardly outrages against our army and navy. But would it not at least be equally well to have some regard to what is due in honour to the King of Kings and Lord of Lords. What of the blasphemy and disobedience as to His Holy will and commandments? What of the wanton crimes involving His Kingdom and its possessions?"

How long shall the negligence of His avowed disciples and followers as to these things be allowed to disgrace this nominally Christian land?"—Bishop Coleman.

ST. MARK'S DAY.

St. Mark failed in one effort for God. He seems to have been discouraged by the difficulties of the enterprise, and deserted the Apostles. But by the grace of God he recovered his spiritual strength, and in the end was "profitable to St. Paul for the ministry."

Here is a lesson of fresh effort after defeat. The great difference between the victorious saint and the defeated soldier, is not that the one was uniformly successful, and the other always baffled. The victor has himself often been defeated, but he has risen again, perhaps again and again, to fight for his Lord.

Do not be overmuch cast down because you have failed in overcoming some temptation or in seeking to acquire some virtue. It is often wounded self-love, not humility, which prompts to such depression. Rather

remember how likely you were to fall. There is nothing to be surprised at in your defeat. The earnest and really humble-minded Christian brings his failures at once to his Saviour, and, waiting upon Him, renews his strength for future effort. Our failures may become stepping-stones to ultimate success. Only go forth—forth from the battlefield where you have suffered defeat—in the strength of the Lord God; and by His Grace you shall at last prevail.

PRAYING ALWAYS.

I remember a poor woman in Leeds, who had remarkable power over her children and her neighbours, and was asked the secret of it. "I do not know," she said, "except that my heart is always praying. I begin when I awake; I pray the Lord to wash my heart while I am washing myself, I ask Him to clothe me with salvation when I am dressing, and while I kindle the fire I ask Him to kindle the fire on the mean altar of my heart, and let it burn for His glory; and I continue to vary my prayer as I vary my work, and He keeps me in perfect peace. When I am giving the children food, I pray that they may be fed with living bread; when putting on their shoes, I ask that they may be shod with the preparation of the Gospel, and led in the way of peace; and they seem to feel something heavenly come upon them that makes them very willing to serve God and please me. I pray for my neighbours when I see them about, and they all like to oblige me, and mind my house and little ones when I want to go to the means of grace."

HINTS TO HOUSEKEEPERS.

Potatoes and Beef.—To boiled and mashed potatoes add some milk, butter, and a well-beaten egg. Place a layer of the potatoes on a buttered pudding dish, then a layer of minced lean beef (cooked), sprinkle with pepper and salt, and repeat layers till dish is full, leaving a layer of potato on top dotted with bits of butter. Bake till top is a light brown.

Luncheon Cake.—Take half a pound of flour, a quarter of a pound of butter, three ounces of white sugar, a teaspoonful of baking powder, half a teaspoonful of caraway seeds, one ounce of candied peel, two eggs, and a wine-glassful of milk. Mix thoroughly, and bake one hour and a quarter, in a tin lined with buttered paper.

Muffins.—Two eggs, two ounces of butter, four teaspoonfuls of sugar, one large cup of milk, flour enough to make sponge as thick as jelly cake, two heaping teaspoonfuls of baking powder sifted in with flour. Bake in muffin rings.

Fish Balls.—Soak over night three-fourths pound of boned cod, shred the fish (uncooked) till it is fine. Add a dozen medium sized potatoes freshly boiled, mashed and rubbed through a sieve, two beaten eggs, teaspoonful of butter, a little hot milk and a pinch of white pepper. Mould into round balls and fry in very hot fat.

To remove a glass stopper that has become tightly wedged, put a drop or two of sweet oil in the crevice about the stopper, and it will loosen in an hour or two.

Meat slightly off flavour can be restored by cutting away the discoloured portions and washing the surface with a solution of a teaspoonful of powdered borax dissolved in half a teacupful of water.

Furniture Polish.—Mix together three-quarters of a pint of linseed oil, half a pint of turpentine, quarter of a pint of vinegar, one ounce spirits of wine and one ounce spirits of salts. This is superior to any French polish.

Children

Oh, we were
My little
A blue-bird
White clouds
On a sunny
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My little
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Children's Department.

AN APRIL DAY.

Oh, we went picking daffodils,
My little love and I!
A blue-bird sang upon the fence;
White clouds were riding high,
On a sunny April morning,
With soft winds blowing by.

Oh, we went out to count the stars,
My little love and I!
"O Mamma, see, the daffodils
Are blowing in the sky!"
On a cool, sweet April evening,
When shadows hovered nigh.

A QUEER PET.

I have always had pets of some kind, and often of many kinds; indeed, when quite a little child, I believe my idea of complete happiness was to live in a caravan belonging to a travelling menagerie where I could have a choice selection, from the big elephant to the tiny marmoset, whose bright black eyes peeped so prettily out from his woollen covering in the little cage kept near the fire, and interview the monkeys as often as I desired.

This happiness being denied me, I cultivated the acquaintance of my brothers' pets, and the animals on my father's farm. I had long desired for my very own a magpie or jackdaw, but being unable for some reason or other to obtain either, I was obliged to content myself with a young crow, which when fully fledged became a really handsome bird. And a more amusing pet surely nobody ever had.

His voice at first was a feeble and hoarse "caw," but he soon became quite accomplished, and his first exploit was to mock the pigs. In his endeavors to be exact he would make the most absurd noises, and standing on the fence, would roll his eyes and flutter his wings, as much as to say, "was there ever such a clever bird?" But as he grew older he became like the "idle hands," of Dr. Watts'

Headache

Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me., says:
"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive Pamphlet free on application to
Rumford Chemical Works, Providence,
R.I. Beware of Substitutes and Imitations
For Sale by all Druggists.

American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

poem, and found "mischief" ready "to do." He began by creeping through the hedge into a garden nicely planted with calabages. These Jacob quietly pulled up, and neatly laid down each little plant by the side of the hole in which he found it. Nor did his mischief end here. Not far from us lived a clever laundress, who was great at getting up fine linen. Judge of her astonishment when, upon going into her garden one evening, she found fronts and collars pulled off the bushes and poked into odd corners, with bits of lace and handkerchiefs she had left out to bleach! My poor bird was the culprit, and I had much trouble in appeasing the angry woman, promising to be more careful of my pet. His wing feathers were clipped, and for many days he was confined to the yard while I was at school, and when let out I mounted guard.

He was a jolly fellow, so full of pranks and oddities, that he became everybody's pet, though my brothers often voted him a troublesome one.

About this time we had a stable boy, who used frequently to come to the house for soap and candle, saying that he could not find his. My mother began to think somebody was pilfering. Who could be the thief? Just then I read a little book, called "The Basket of Flowers," in which the interest turns on the loss of a ring that a magpie had stolen. I drew my own conclusions, and determined to watch Jacob, as I did not see why he should not do what a magpie had done.

One morning I saw him hopping in odd, one-sided fashion through the garden gate, with something white in his beak. I cautiously followed at some distance, and saw him make his way to a part of the garden where were growing some large cabbages. He crept under one of them, and, on coming out again, began to poke down a leaf. From behind a currant bush I saw him make the circuit of the cabbage, tap the broad leaves with his beak, cock his head, and peep to see if anyone was looking, and then beat a hasty retreat into the yard, no doubt in search of more plunder. I went to look at his hiding-place, and found six small pieces of soap, three candle-ends, three

spoons, two fourpenny-bits, and some tinsel under the cabbage!

The mystery was explained and everybody was cleared—Jacob was caught in the very act. At last I was obliged to keep him in a large wire cage, and only gave him liberty at rare intervals.

One wintry morning I thought I might with safety let him have his freedom. There were no plants to pull up, no linen out to bleach; but there was a dangerous temptation lurking of another kind. A painter had that morning been scraping out sundry pots, throwing the rubbish into the garden. Jacob strayed thither, and searching for treasure-trove, unwittingly took poison. He crept back into his cage only to die. I tried all the simple remedies I could think of, without avail. He gave one feeble croak, one last roll of the eye, one ineffectual attempt to flap his wings, and Jacob was gone.

I shed some very genuine tears over my poor pet, and for some time was inconsolable. Happily a child's grief is like an April day—the sun soon reappears after a storm; but my queer little Jacob has never been forgotten, nor his place filled by another crow.

CROCUSES.

Ah! who hurries hither
On an Easter morning,
Shining like the stars,
Purple as the dawning?

Pretty little ladies,
All dressed for meeting;
Robins, hopping near,
Give them hearty greeting.

A FRIEND OF ANIMALS.

Charles Kingsley seems to have loved every living creature around him. Mrs. Kingsley tells how a family of runaway toads made their home in a hole of the green

Scott's Emulsion is not a "baby food," but is a most excellent food for babies who are not well nourished.

A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.

The cod-liver oil with the hypophosphites added, as in this palatable emulsion, not only feeds the child, but also regulates its digestive functions.

Ask your doctor about this.

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bank at Eversley, and the scythe was never allowed to approach their retreat. He had two little friends in a pair of sand wasps who lived in a crack of the window in his dressing-room, one of which he had saved from drowning in a basin of water; and every spring he would look out eagerly for them or their children, who came out of or returned to the same crack.

He petted the white stable cat and the black house cat, and sat up with a sick dog during the last two nights of its suffering life. Wherever he went he was followed about the parish by his wise, faithful little Dandy Dinmont, whose intelligent face was always to be seen at the lectures and school lessons, and was known to every cottager in the place, and almost as much esteemed by them as by the loving Kingsley children, whose attached friend this loyal dog was for ten years.

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"THAT HORRID BOY."

"Need we go to auntie's this morning, Mother?" Dottie's rosy face looked quite pleading and pitiful, as she ran out suddenly to detain her mother when the latter was passing the nursery door.

"Why, Dottie? You are not tired of doing lessons with auntie, are you? Besides, I thought you liked going out in the snow?"

"So she does, Mother," put in Dottie's sister Gladys, who was a year older. "Only she's afraid of that horrid boy. Its a boy who has come to live at the big house round the corner," Gladys went on to explain, seeing that their mother still seemed at a loss to comprehend. "He watches for us every morning, and won't let us go past his gate. He throws snowballs at us, and yesterday one went in Dottie's ear."

"Take Snap with you, and then perhaps the boy will be afraid to meddle with you," suggested Mrs. Grant. "Don't take any notice of him, and don't let him see that you are frightened of him. If he continues to annoy you, I must go to the house and complain. Good-bye, dears!"

The little girl's brother, Tom, was slinging his school satchel over his shoulder as they went out at the front door, and they all walked down the path together.

"Look here," he said, picking up two small stones and rolling them up in handfuls of snow, "if that boy throws any more snowballs after you, you just let these fly at him—there's one apiece for you!—and if he says anything, you tell him you've got a big brother, and there's plenty more where those came from."

"But—mightn't it hurt him?" asked tender-hearted Dottie, hesitating.

"No, not that little bit of a thing," Tom assured her. "And, besides, he's got to be taught to leave my sisters alone."

They parted at the gate, Tom going one way, with rather a grand air as champion of the oppressed, and the little girl's the other.

"I wonder if that horrid boy is there to-day!" said Dottie, as they reached the gate of the house where the small boy lived whom they supposed to be their enemy. "Peep

round, Gladys, and see if he is watching for us."

"Yes, he is!" Gladys whispered back. "He's making up ever such a big snowball. Let's throw ours at him both at once, and run across the road as quick as we can."

The two little red sleeves whirled, and the two cruel, stone-hearted missiles were flying through the air, while Snap, the terrier, barked in delight.

Safe in the shelter of their aunt's gateway, the children paused, breathless, and looked back to see what had become of their foe.

He was standing still, just where they had left him, crying bitterly; his hands were covering his eyes, but drops of blood, as well as tears, were oozing between his fingers, and falling on the snow!

Dottie looked at Gladys, and Gladys at Dottie. How dreadful they felt! Then Dottie burst into sobs. Of course, auntie heard all about it as soon as they got inside the house, and she at once put on her bonnet and went across to see how much the little boy was hurt.

It was a long, wretched half-hour

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for the little sisters before she came back.

"Praps he's killed!" suggested Dottie, with white face.

"Oh, I do wish we hadn't done it," said Gladys. "Only Tom said they wouldn't hurt."

When auntie came back, she was looking very grave. "Children," she said, "do you know that you as nearly as possible blinded that poor boy? He has a horrible cut at the corner of his eye, and it is only by God's mercy that the sight is not destroyed. . . . Yes, you may well look sorry! I am ashamed of you. . . . And he had no ill-feeling toward you, at all. He is a little boy over from America, and has neither father nor mother. The housekeeper who is taking care of him assures me that he only threw snowballs at you because he wanted to make friends. He used to say, 'I wish I could get them to throw back and play with me. They do look like such nice little girls.' He had no idea that you were afraid of him."

"Oh, Auntie, what shall we do? What can we do?" asked Gladys, in great distress. "Shall we go and see him? Shall we open our money boxes and buy him some nice new toys? Do you think he will ever forgive us?"

"You must certainly go and tell him how sorry you are," said auntie. "I will go with you."

It was sad to see poor Willie—for that was his name—with his eye all bandaged up; but he was very sweet to his little visitors, and quite ready to "kiss and be friends." He believed them when they said that they never really meant to hurt him. They stayed with him a good while, and he showed them his toys, and they came away somewhat comforted.

Next day Tom, who could not but feel that he was far more to blame than the little girls, lent them his new "Bicycle Race" to take to Willie, and they had a lovely time together.

DID YOU EVER HAVE IT?

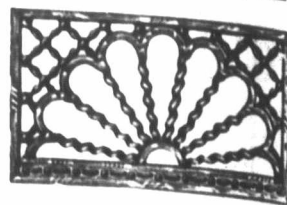
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Otterville Mfg. Co., Limited Otterville, Ont.

This was the beginning of a friendship that lasted all through the winter, and the next summer and many a summer and winter to come. They all wished it had been begun in a happier way, for the scar still shows at the side of Willie's eye. But they learned by this trouble never to put stones into snowballs, and never to call anybody "horrid" until they were quite sure.

A NERVOUS WOMAN.

"I was completely run down and had a bad cough due to bronchitis. I was very nervous, but since taking Hood's Sarsaparilla I have more appetite and feel a great deal better. I have also used Hood's Pills and find them very excellent." Mrs. M. Garland, 675 Crawford St., Toronto, Ont.

Hood's Pills are easy to take, easy to operate. Cure indigestion, headache.

A LITTLE LADY.

I think a white dress is the prettiest kind of dress a dolly can have,—don't you, Mamie?"

Then she added quickly, before giving Mamie a chance to answer: "Unless it is a brown dress. I think brown is a beautiful color. I hardly know which I do like best,—a white or a brown dress."

There was a happy look on the face of little Jenny Jones, whose plain china doll wore a dress of dark brown print. She stroked it gently, hugged her dear dolly closer, and for a moment almost forgot how much she had envied the daintily white garments of the two handsome dolls belonging to her companions. But this was not all. Lucy's loving little heart was still beating fast as she thought of the mistake she had so thoughtlessly made, or so nearly made, and she hastened to make further amends.

"Why, your dolly is just the size of mine, and its dress unbuttons, I see, and mine does too. Supposing we exchange dresses a little while! Mine has worn this one so long I am almost tired of it."

"Really?" Do you truly want to change dresses?"

The brown eyes opened wide, and the cheeks flushed in joyous anticipation. Her beloved Bessy wearing that embroidered dress, with its sash

Consumption

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of real silk good to be. Of course, beginning with pearl buttons. Jenny's she could see dresses, but was not asl undergarment work of h guided by were quite dress. W been made spirit of sweetly: "Why, speshly b complexion wear brow you."

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—Sprin eruptions, cured by Hood's S:

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A pos stipitation ache, Kie Rheuma testimon been cur post-paid Good Ag EGYPT

of real silk ribbon! It seemed too good to be true.

"Of course I do," said Lucy, simply, beginning to unfasten the tiny pearl buttons.

Jenny's fingers trembled so that she could scarcely take off the brown dress, but when it was done she was not ashamed of the neat white undergarments, which had been the work of her own patient fingers, guided by dear grandma. They were quite suitable for the elegant dress. When the exchange had been made, Mamie entered into the spirit of the occasion, and said sweetly:

"Why, Lucy, that brown is specially becoming to your dolly's complexion. I should make her wear brown a good deal, if I were you."

The three friends spent a happy afternoon together, and when Mamie told the story of it to her mamma that night, she said:

"I think Lucy is the most lady-like little girl I know—don't you?"

—Spring humors, boils, pimples, eruptions, sores, may be completely cured by purifying the blood with Hood's Sarsaparilla.

A DAINTY COMPLIMENT.

"Absolutely the most satisfactory compliment which ever drifted my way," said a woman last week, "I received to-day.

"I was hurrying through one of the blocks between Fifth and Sixth avenues, just below Twenty-third street, when I saw approaching me a woman whom I thought I knew. I took her to be an out-of-town friend, and my pleasure to meet her was the greater from its rarity. I hurried forward, not waiting to fairly reach her before beginning my delighted greeting. The words froze on my lips, however, as we actually met, for I saw that, though the likeness was extraordinary, even at close quarters, she was not the person for whom I had taken her.

"Oh," I said, with a smile of apology, "I beg your pardon. I thought you were a friend of mine." She smiled, too, and then, after a second of survey and hesitation, which subtly pointed the remark, said, with a graceful bow and a charming air of breeding, "I wish I were, madam," and passed on."

"The whole thing took but a breath to do, though it has taken several to tell, and she was almost out of hearing before I could rally and call 'Thank you,' after her. I shall never see her again, of course, but I shall always remember her quick tact and delightful courtesy.

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SNUB NOT AT ALL.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because of his dullness in lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub any one; not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

The coming year will be a good one in which to get rid of the habit of talking about your neighbour.

DOG SAVED HIS MASTER.

John Walker, of Roselle, New Jersey, was doing a lot of thinking on Saturday, August 14th. He was face to face with death.

Walker left his house early in the morning for a stroll. His dog followed him. He tried to drive him back. Then master and dog started to walk along the Jersey Central Railroad track to Elizabeth.

Midway between the stations Walker met a heavy freight train, running rapidly eastward, making enough noise to deaden all other sounds. Walker stepped to the westbound track. His dog, which had been running ahead after birds or loitering behind to make short and noisy excursions into the bushes, closed in on his master when the train neared him.

Walker was careless. He never looked behind him and did not hear or see the Royal Blue Express. Brakemen on the freight train shouted warnings. The engineer of the express train blew his whistle, with no avail. It was too late to stop, although the engineer was trying to do so. Walker plodded on.

When the train was nearly on top of Walker his dog sprang at him with a growl. Walker turned, saw the train and stepped aside in time to avoid the cars as they swept past him with a roar.

—When a resolution is once formed, half the difficulty is over.

—Seek to make that your own which has the stamp of God upon it, and therefore the stamp of eternity.

—Don't expect much from the man who is always talking about how much he would give if he had some other man's purse.

—We are not to pray for a revelation of God. That is not his way. The road by which we are to know more is by being more like Him.

—It is by quiet submission in little things that the habit is formed which stands us in good stead when the great crises of our life come.

—When we remember the promise that the pure in heart shall see God, and reflect upon the teaching reiterated in the Bible, that impurity surely causes a spiritual blindness, we must realize the absolute necessity of the purity upon which our Lord dwells in the Sermon on the Mount,—a purity of word and thought as well as of deed.

Flossie.—"I'm afraid to go to sleep all alone in the dark."

Mamma.—"You go right to bed like a good little girl, and remember that God's little angels are with you."

Flossie (ten minutes later)—"I can't go to sleep, mamma, one of God's little angels is biting me."

—The man who minds his own business need never complain of having no work.

—Have you demonstrated that the secret of prayer and its answer is continual "abiding in Christ?"

—Do you believe this? "He that saveth his time from prayer shall lose it; he that loseth his time for communion with God shall find it a blessing."

—When you have lost money in the streets everyone is ready to help you to look for it; but when you have lost your character, every-one leaves you to recover it as you can.

—Faithful prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.

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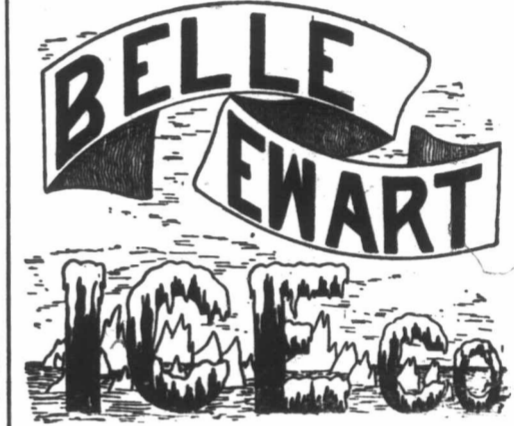
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