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Canadian Churchman

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

Vol. 19.] TORONTO, CANADA, THURSDAY, MARCH 9, 1893. [No. 10.

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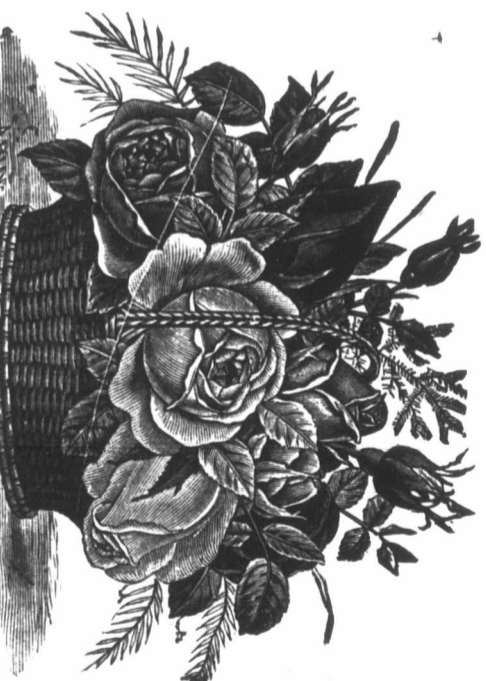
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PRAYING AGAINST HOME RULE.—Some of the secular dailies seem inclined to smile at the idea of Ulster Protestants taking refuge in prayer against Home Rule—but why? It simply means that the struggle has become so desperate that ordinary human efforts are not sufficient to repel the impending evil. It is natural, then, that special recourse should be had to Divine aid to save the country.

THE "CANADIAN PLAN" of teaching religion in the Public Schools has attracted the attention of the English Church Union. Mr. C. L. A. Skinner, of North Wilts, moved for further information on the subject. Another speaker reported in "that Canada in practice . . . the rates were divided between Roman Catholics on the one side and the undenominationalists on the other. . . . If the Canadian plan were adopted in England, we should want a threefold division between Anglicans, Romans and undenominationalists."

"THE ONLY HOPE OF CHRISTIANITY IN THIS LAND" (England), said a Roman Catholic Bishop to an Anglican Archdeacon in Monmouthshire, "is the Church of England, and though you are (as regards us) an aggressive Church, we will fight for you to the last"—that is, on the question of Secularism, or worldliness, under the name of "Undenominationalism," is driving these two great Catholic communions closer together. They are rivals to one another; but allies against the common foe.

"THE BIBLE IN THE HANDS OF THE PARISH PRIEST is a far more dangerous book (!) than the Church Catechism itself," was the remark of a School Board Dissenter, in regard to the practical operation of the Cowper-Temple clause. He saw that the Catholic faith, which the Church expounds in her creeds and Catechism, is all centered in, derived from, and supported by the Holy Scriptures.

RELIGIOUS TEACHING, AND ADEQUATE CHURCH TEACHING.—In summing up the debate at the E. C. U. meeting in regard to religious education, Lord Halifax took occasion to say, "The Church would not be where it is to-day if the clergy in the past had only taken adequate pains to make the teaching of the Church effective in Church schools. It could not be denied that the clergy . . . had not seen to it that the religious teaching in these schools was adequate Church teaching." Thereby hangs the tale!—in the colonies as well.

THE WELSH CHURCH—that brave little corner of the ancient Apostolic Church Catholic of Britain—seems, from the parliamentary vote for disestablishment, to be doomed to temporary spoliation, but not extinction! Rather, phoenix-like will she arise from the ashes of her present trial in renewed vigour, with her talents and energies sharpened and brightened for future achievements—without State prestiges and with less traditionary endowments. So much the better!

LIBERAL ROMANISTS have no stronger champion and representative than Mr. St. George Mivart, whose writings in the *Nineteenth Century* and elsewhere have been attracting much notice. He occupies ground very similar to that of Rev. Chas. Gore at Oxford, extending a friendly hand to scientists and critics, softening theological dogmas to suit recalcitrant thinkers. His last attempt is to teach men that there is a certain kind of happiness in hell!

"IN SURE AND CERTAIN HOPE" is a phrase of our Burial Service which has staggered a good many people, who did not observe that the phrase is not applied to the case of the person buried, but to the state of mind of those who bury them, in a mood of general hopefulness in regard to the happy resurrection of those whom God adjudges faithful.

THE CONVENTION OF THE BROTHERHOOD OF ST. ANDREW, at Kingston, seems to have aroused interest in circles outside the Church. The Convention of the Methodist Young People's Association asked that a member of the Brotherhood would be present at their opening meeting and address them on the work done by the Order. One of the Council attended, and had the opportunity of putting before the Convention the Church views of work among men. Whilst deprecating the indiscriminate interchange of "fraternal greetings," it is well that nonconformists should in this way have the work done by the Church brought forcibly before them.

MAHOMMEDAN MISSION IN U. S.—The reported effort being made by some perverts to Mahomedanism to establish a propaganda of that religion in America need not alarm us very much. Their much-trumpeted attempt in England has proved a fiasco, and they will not do much better here. In the neighbouring Republic there is room and liberty for nearly everything; but even they draw the line—and very severely when needed—at such things as anarchy.

SALVATION ARMY LASSES are sometimes drawn from the ranks of the cultivated and educated ones of society. Toronto and New York have had their instances. One has a feeling that, after all, it is better that these stray and eccentric excrescences of society should find their natural level, than that they should remain to disturb and distress their friends by unlicensed oddity of behaviour. They have only a certain "modicum" of sense and propriety—not enough for ordinary society.

THE SCOTCH CHURCH AND THEIR ENGLISH BISHOP.—The clergy and laity of St. Andrew's diocese, after a dignified protest against the principle of importing bishops for the government of the Scotch Church, have settled down into a graceful acceptance of the brilliant exception which they think

proper to make to their rule. In fact the exception will probably prove the rule for future use. They are not likely to repeat the experiment—however fortunate in the case of Bishop Wilkinson.

FATHERS HALL AND MATURIN, after having been employed incessantly for a year or so past in England—preaching “crusades,” “missions” and “retreats”—have lately been making themselves useful in Edinburgh. The Scotch people seem inclined to be charmed by the freshness, vigour, and elasticity of their style—characteristics attributed to their American experience of new methods and ways.

“GO BACK TO THE ROMAN CATHOLIC CHURCH.”—The dense ignorance of elementary Church history which led a certain Toronto weekly to insinuate that the Church of England had arisen from the old Roman Church—instead of being a parallel and independent branch, among the many other branches of the ancient Catholic Church—has found its counterpart in the utterances of the New York *Christian at Work*. In regard to these sage remarks, its opponent, the *Living Church*, of Chicago, says, “We didn’t think our intelligent contemporary could ‘write down’ to this popular misconception of the Anglican Church.”

ELABORATE MUSICAL SERVICES.—Under the head of “Choir and Study,” our friend, *The Living Church*, falls foul of those who trick the Anglican service out in Italian musical phantasies: “The old-time fallacy and falsity of confounding modern Roman ritual with pure Anglo-Catholic ritual, and the frivolous, half-voluptuous compositions of Rome Vienna and Paris with the profoundly pietistic music of the ‘old English’ schools, and even the modern Roman Cecilianists, whose exquisite work began and is yet centered at Ratisbon.”

INFLUENCE OF “SOCIETY” ON CHURCH SERVICES.—“The vested choir of men and boys, be it always remembered, is an outgrowth and expositor of the ancient and pure Anglo-Catholic conception of liturgic music. Its perversion to the service of dilettanteism and ‘virtuosity’ is unwarrantable, and to be earnestly deprecated by all Anglo-Catholics. Let society return to its luxurious quartette, if it insists on its wonted surfeit of voluptuous music on Sundays, and leave our vested choirs for the due solemnities of the ancient ritual music.” So writes *Living Church*.

A STRONG PLEA FOR THE REVISED VERSION appears in *Church Bell’s* correspondence columns. “As an old man who in his youth knew some Greek, I call upon all who prefer truth to tradition, reason to rhythm, and facts to phrases, to set the revised version on our ‘Lecterns before another Christmas. And, as a reader and speaker of the English tongue, I, for one, deny that the revised rhythms are rugged, or the revised phrases infelicitous to anything like the extent that some affirm.”

IN MEMORIAM.

ISAAC MIDDLETON, B.A., RECTOR OF ST. MARTIN’S CHURCH AND CANON OF ST. ALBAN’S CATHEDRAL, TORONTO.

There has just passed away to his reward one of those who are now the senior clergy of the diocese—those who began their work between the years 1850 and 1860. On the night of February 26th, Canon Middleton was called home. He had been ailing a little during January, but did not give up and go to bed till Sexagesima Sunday, on which day, though quite unfit for it, he took his

morning service. From that time onward he was confined to bed, suffering greatly at times, but patient and calm in the presence of probable death. He passed away painlessly and unconsciously, surrounded by his family, and in full possession of the consolations of religion as long as he was capable of receiving them.

It is not too much to say that Canon Middleton was very widely known, and very widely esteemed. Few men in the comparatively obscure and isolated position of Canadian country clergymen have made so many friends, and not many when they depart will be more missed than he is.

Canon Middleton was born at Sligo, Ireland, in April, 1834, and consequently was nearly fifty-nine years of age. He came to Canada when about sixteen years old, and after passing through Trinity University, took his B.A. degree in 1858. Ordained priest in 1859, his first independent charge was Kincardine, in the diocese of Huron. After leaving the diocese of Huron, he was the incumbent successively of Brighton, Tullamore, Streetsville, Brampton, and Oshawa. While he was at Oshawa his wife died. She was the eldest daughter of the late Archdeacon Elwood, of Goderich. During this period, also, he was appointed a Canon of St. Alban’s Cathedral, Toronto.

At Oshawa, Canon Middleton was largely instrumental in the establishment of the Bishop Bethune Ladies’ College. Like most institutions of the kind, this school has had its ups and downs; but it owes a great deal to the fidelity and zeal of Canon Middleton, and to the tenacity of purpose which made him, almost even to the last, cling to the enterprise. We do think that in the notice of the school, given in a Canadian Church missionary magazine, Mr. Middleton’s name was deserving, at least, of honourable mention. He remained at Oshawa about eleven years, leaving there in September, 1890, to become the incumbent of the parish of St. Martin, in the north-west of Toronto. This is a new parish, as yet only in its infancy, but giving some promise of future importance. Through Canon Middleton’s influence and active exertions a site for a church was procured, and a temporary church built, which, though small and plain, is churchlike and commodious. Canon Middleton’s loss will be a severe blow to the struggling congregation; but it is to be hoped they will feel what is due to his memory and to the Church’s good, and will make strenuous efforts to carry on successfully the enterprise in which he was so much interested.

The funeral took place at St. Martin’s church on the 28th. The Bishop and Rural Dean were present and took part in the services, which were conducted by the Rev. C. E. Thomson. A large number of the clergy attended, and the church was full. The responding and singing were noticeable for their volume and heartiness. Canon Middleton leaves three sons, and one married and two unmarried daughters.

TRAINING CHOIR BOYS AND MEN.

BY W.

By way of inciting boys to sing out, teach them a few rousing choruses such as “Hearts of Oak.” Next practice all boys together for rehearsal of the music for Sunday. These boys are the trebles and altos. For altos I would give just these hints: they need most careful individual training on same basis as that indicated above, having specially in view the opened mouth.

The constant tendency of boys in alto singing is to snuffle through the nose, which destroys the

head, tone, and induces bad enunciation and dragging of the notes. If you have a choir master, the relative position of the choir and organ is of no moment. It is better that the organist should not see the choir, but only the conductor. The organist has nothing to do with the singing; he is there to keep strict time, and to support, not to lead.

Get the boys in any position in which you can see them all. Start sharp on time—a new hymn.

First.—Boys listen to the air (air played on organ.)

Second.—Boys sing the air (air played on organ.)

Third.—Boys sing the air (without organ.)

Do not stop at mistakes, but go right through. When once the run of the melody is obtained, then go back, correct mistakes one by one, and sing till they know it with and without accompaniment. Be sure that in every piece of music boys learn to sing, whilst conductor is audibly counting the time and marking same with his baton.

I have found a very effective method for correct time, to make the boys sing a familiar tune, substituting for words figures, and singing them in time, as for instance, in common time. 1 2 3 4, 1 2 3 and 4, 1 and 2 3 and 4, etc.; sing to the cadences of the melody.

Watch your altos closely; teach them to sing the alto as a melody, and beware of that dragging behind, which has the effect of flattening the trebles who may be near them.

Have your practice list prepared; allow no intervals between the pieces. If boys need rest give it them by singing antiphonally; allow no playing or talking; do not threaten or “nag at” a boy. Immediately on offence given, put him to sit by himself.

Do not keep the boys standing long. The normal position at a practice should be sitting; standing should only be resorted to as a change of posture. Remember that in church they only stand for one piece at a time. Full choir practice, men and boys—of this I shall only say that men require just as much careful training in detail as do the boys. Be sure that in this rehearsal which belongs to the men and boys, the men receive full attention.

As to discipline of men, they will need it. Check any man who talks. If he gets offended at it, then the choir is better without him. Do not permit any man to argue a point or in any way interfere with the conduct of the choir. If a man has anything to say let him keep it until after practice.

A most effective means of giving tenors and basses independence is “left-hand” singing, that is to the accompaniment of the left hand and pedal playing of the organist.

One hour is long enough for any ordinary full choir practice; at least half of that time, or in addition to it, should be devoted to the men alone. To do this efficiently I often call for volunteers, say five or six of the stronger trebles, to assist men in learning to sing the harmonies.

If any of your readers are interested in these jottings from experience, and desire information on any other point, I am sure your columns will be open, and if permitted to do so, I shall be glad to answer any questions that may be asked.

I have left to the end, like a lady’s postscript, that which I deem to be of the chiefest importance in the maintenance of an efficient choir, not from a musical point of view only, but having in mind the real objects of the choir, which are to glorify God and to lead the congregation in the praises of the sanctuary. I mean the Church tone of the choir. I deem the following rules to be absolutely

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necessary to this end. The violation of any one of them I deem to be wrong in principle.

1. No man should be allowed, though he be gifted with the grandest voice, to assume the garb of a "singing clerk" in God's House, unless he be a consistent and faithful member of the Church, to be tested firstly by his being a Communicant and secondly by his daily walk in life.

2. Every boy should be prepared for Communion and confirmed as early as possible.

3. Generally great care should be taken to make your choir a body of bona fide communicants. That this is practical as well as expedient, I have proved. I have refused many good voices because the men were not communicants; nevertheless I have had no difficulty in keeping my men's rank up to full standard, and have now twenty men communicant members of the choir. I have found that communicants can be depended on for regular attendance both at practice and worship, and for cultivated submission to all proper discipline. I need hardly add that the influence of such men upon the boys is of the best kind.

Again I say, impress upon the boys that the choir exists for themselves rather than for their voices. Therefore do not dismiss them when their voices "break." This occurs at a most critical period of a boy's spiritual life, a period when the wise priest can least afford to lose touch of the lads. Let them stay in the choir, sing what they can, and when the period passes, and their voices again settle, you have them on hand to gradually take their places among basses or tenors, as the case may be. I have now twenty-five members who have been in the choir for over four years and some for six years, and some of my most efficient young men singers began as trebles, and have remained constantly in the ranks.

DEVOTIONAL STUDIES FOR LENT.

V. CHRIST OUR EXAMPLE IN PRAYER. "He knelt down and prayed."

i. *The Mystery of the Communing of the Co-eternal Word with the Eternal Father, expressed in human utterance.*

1. "Continued all night in prayer to God."

2. His Thanksgiving. "I thank thee, O Father . . . Even so, Father, for so it seemed good in Thy sight."

3. His Prayer in time of trouble. "Father, glorify Thy Name."

4. His entrance upon His Passion. "Father, . . . glorify Thy Son, that Thy Son also may glorify Thee."

5. The conclusion and accomplishment of His Work for God's Glory and Man's Redemption, in the Passion. "Father, into Thy hands."

"Let my prayer be set forth in Thy sight as the incense."

ii. *Acts of Oblation.*

1. In the Institution of the Blessed Sacrament, the true Paschal Lamb offering Himself, His Life and Death, unto the Father at the Passover Feast; and giving Himself to man as his Sacrificial Food. "My Body . . . given for you." "My Blood . . . shed for you."

2. On the Cross. "It is finished." "Christ . . . hath given Himself for us, an offering and a sacrifice to God."

"His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

iii. *Intercessions.*

1. For His Disciples.

2. For St. Peter. "I have prayed for thee that thy faith fail not."

3. For His Church in all time. "Neither pray I for these alone, but for them also which shall believe on Me through their word." (St. John xvii. 20, to end.)

4. For His enemies. "Father, forgive them for they know not what they do."

iv. *Petitions which our Lord deigns to use.*

1. "Father, save Me from this hour."

2. "If it be possible, let this cup pass." "Being in an Agony, He prayed more earnestly."

3. "My God, My God, why hast Thou forsaken Me?"

"Who in the days of His flesh . . . offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death."

"Himself prayeth in us, Who prayeth for us, and is prayed by us." (St. Augustine.)

Lessons.—Strive to imitate some of the characteristics of our Lord's prayers; reverent devotion (St. Mark xiv. 35), simplicity and perseverance (St. Matt. xxvi. 44), individuality in intercessions (St. Luke xxii. 32); seeking the glory of God in all petitions, and consecrating all work and prayer by union with the one oblation of Christ.

"Turn not from His grief away;
Learn of Jesus Christ to pray."

CONFIRMATION.

BY THE REV. REGINALD HEBER HOWE,

Rector of the Church of our Saviour, Longwood, Mass.

"THE ORDER OF CONFIRMATION OR THE LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED AND COME TO YEARS OF DISCRETION."

It is these words which answer your next question, What is necessary on the part of those who would receive Confirmation? They bring into prominence that important purpose and aspect of Confirmation, as it is now used, which we spoke of at first, namely, as a Rite in which we renew the promises and vows of our Baptism, ratifying and confirming the same. They take us back to those promises to see what they were; they bring us face to face with the question of our preparation in heart and mind for Confirmation. Let us consider them together, very briefly, very simply, but very earnestly.

When you say "I do," to the Bishop's question, you say it in renewal of these promises and vows:

First.

"Dost thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?"

Answer. "I renounce them all; and by God's help, will endeavour not to follow, nor be led by them."

Can you say this? Can you not? Notice it is the Devil and all his works; it is the vain pomp and glory of the world, not its real and substantial pleasures; it is all covetous desires of the same, not its moderate and healthy desires; it is the sinful desires of the flesh, not those which are legitimate and natural. It is only those things which would be harmful to you, however you might regard your life, whether from the Christian standpoint or not. Are you not willing to renounce, that is, to declare yourself against these, so that you will not follow nor be led by them, so that they shall not be your master, but you theirs.

Nay, are you not willing to say, at least, that by God's help you will endeavour not to follow nor be

led by them; that that will be your earnest, honest effort and purpose, putting forth all your own power to that end and seeking all the aid, all the strength which God is so ready to give if you will ask Him, in prayer and in this very service of strengthening which you are considering, and which introduces you to the full privileges of membership in His Church. This is the question—is this your wish, your purpose, is it to be your earnest endeavour? If it is, if it is, then come, renew, ratify, confirm this first promise of your Baptism, and you have at least decided whom you will not serve.

Second.

"Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?"

Answer. "I do."

Can you say this? Can you not? Notice the brevity of the Apostles' Creed, its freedom from long and elaborate definitions, its statement for the most part of facts, and about a Person known to history, our Lord Jesus Christ; its mention of only the great fundamental truths of our faith. Acceptance of it is all in respect to belief that can be asked of you by the Church in coming into her Communion. Do you not believe that Creed? If you do, if you do, then come, renew the second promise of your Baptism and you have made your own the great truths by which you mean to live, and by which, whenever the time comes, you will want to die.

Third.

"Wilt thou be baptized in this Faith?"

Can you say this? Can you not? For why is this question added to the others? It is the saying on your part that inasmuch as you believe the articles of the Christian faith, you have no hesitation in saying so, in being understood to believe them, that you would join yourself to the great company of believers, that you would do what you can to strengthen the Christian Church, that you would cast in all the weight of your influences on its side, against sin and all the powers of darkness, that you believe in the powers of example, that you feel the need of, and wish to secure, all the helps which full membership in the Christian Church will bring you. Is not this your desire? If it is, if it is, then again I say, come, renew this promise of your Baptism and you are no longer fighting life's battle single-handed; you are one of the blessed company of God's faithful people; those that are with you are more than those that are against you.

Fourth.

"Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

Answer. "I will, by God's help."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

WINDSOR.—Most excellent photographs of class rooms, dormitories, corridors, drawing-rooms, &c., of the Church School for Girls have been forwarded to the Provincial Secretary of Education for exhibition at the World's Fair. Kingsmen and Windsorsians generally are much elated at the appointment of Prof. Roberts of King's College as one of the twelve literary arbiters of the World's Fair. He is the only Canadian on the board. Prof. Roberts is a son of the Rev. Canon Roberts, rector of the parish church, Fredericton, N.B. He is the second of King's Professors appointed to the committee of the World's Fair, Professor Kennedy (Geology) being the other.

DIGBY.—Bishop Jaygar, late of South Ohio, who has been living in this neighborhood for several years for the benefit of his health, will shortly proceed to Boston to take up the engagements of the late Bishop Brooks for the months of April and May.

QUEBEC.

QUEBEC.—A ten days mission was held in St. Matthew's Church, Quebec, from Feb. 18th to 27th, the missionary being Rev. Canon R. Bullock, M. A., vicar of Holy Trinity, Leeds, Eng., and precentor of Lincoln Cathedral. The crowded congregations, the number of communions made, and the steady attendance of people at church day after day, all testify to a great awakening among them. On the Sundays of the mission, there were early celebrations at 7.30 a.m., and matins and choral celebrations at 10.30 a.m. At 3 p.m. special services for men. At 4 p.m. special services for children, attended by various Anglican Sunday schools in the city, and at 7 p.m. evensong mission service and after meeting. On the other days of the mission there were matins at 7 a.m., celebration with addresses 7.30 a.m., instruction at the cathedral at 11 a.m., evensong and intercession at 5 p.m., and mission service and after meeting at 8 p.m. On the last Sunday at the children's service, memorial cards were distributed among the children, and at 8 p.m. on Monday evening, the 27th Feb., a thanksgiving service was held, when about 1000 memorial cards were distributed to those present. This service was concluded with the singing of the *Te Deum*. At 7.30 a.m. on Tuesday, the 28th Feb., the mission was brought to a close by a full choral celebration of the Holy Eucharist, when between 300 and 400 partook of the blessed sacrament. His Lordship the Bishop and the city clergy, and several from adjacent parishes, were present at most of the services. At the close of the mission an address was presented to the missionary by the Bishop and clergy, and it is the intention of the laity to have one engrossed, bound and signed, which will be forwarded to Canon Bullock in England. Church people in Quebec will never forget the eloquent and stirring appeals of the missionary, who well deserves to be classed as one of England's greatest mission preachers. Canon Bullock opens a mission at St. Peter's Church, Sherbrooke, on the 5th instant, at the conclusion of which he will sail from New York on his way to England. During the remainder of Lent there will be daily matins at St. Matthew's Church at 7.30 a.m., and evensong at 5 p.m. On the Wednesdays at 5 p.m., addresses will be delivered by the Rev. I. M. Thompson, rector of Levis; on Wednesday evenings at 7.30 p.m., the litany will be chanted. At 8 p.m. on Fridays evensong and sermon. The Lord Bishop will hold a confirmation on Palm Sunday at 8.30 p.m., and on Good Friday he will conduct the Three Hours Service.

CONFIRMATIONS.—During Holy Week, the Lord Bishop of the diocese will hold confirmation services in the various city parishes, as well as in some of the neighbouring parishes.

RECOVERING.—We are glad to say the able and efficient secretary of the Diocesan Church Society, Rev. Canon Thos. Richardson, rector of St. Paul's Church, is again able to be out, after a severe illness.

MONTREAL.

MONTREAL.—The last entertainment given by the Band of Hope in the basement of Trinity Church was enjoyed by a great many people, old as well as young. Nice little girls, prettily dressed, and sturdy boys, whose manners were not spoiled by the self-consciousness which often characterizes the youthful male performer, kept a large audience interested for two hours. The Rev. Canon Mills made a few introductory remarks. It was difficult, he said, to say anything new, as he had presided at entertainments of the Band of Hope for a number of years, and there was always the same story to be told, namely, that the society was strong and advancing. He thanked the ladies who spent so much time in instructing the children in the temperance principles, but above all he thanked God, recognizing as he did that human instrumentality unaided could never have achieved such success. A very tiny recruit in the temperance army, Miss Mabel Stenhouse by name, then charmed everyone with a recitation which, if it was not all understood, was all appreciated at any rate. The appearance on the stage of a number of very young ladies singing a lullaby to the dolls in their arms, succeeded the recitation, and was followed by a pretty duet from Misses Christina Atchison and Veronica Ferns, both of whom promise to be useful members of the church choir some day. The "sun-flowers," which consisted of an animated dialogue between two children on the front of the stage, and songs from a number more in the rear, whose heads were to be seen through apertures in a screen, on which were depicted sunflowers, brought the first half of the entertainment to a close, just in time to give the little ones who were not performers time to give expression to their pent up feelings of delight. The Rev. Rural Dean Sanders opened the second part of the entertainment by assuring the audience that any one who had to do with children knew that such a performance as they had witnessed

meant the expenditure of a great deal of time and patience on the part of their elders. The instructors as well as the children were to be congratulated. Miss Ferns sang another song very prettily. "Mary, Mary, quite contrary" was rendered by a number of boys and girls representing flowers, bells and shells. Little Miss Lily Daniels lisped a song in which she was understood to express repugnance for the male sex generally, which was so rapturously applauded that she responded with an encore. One or two more songs and recitations, all creditable, brought a very pleasant entertainment to a close.

Brotherhood of St. Andrew.—Feb. 23.—A very enthusiastic meeting of Montreal chapters of the above Brotherhood was held on Thursday evening. The following resolution was unanimously adopted: "That an earnest and cordial invitation be given in the name of the chapters of the Brotherhood of St. Andrew of Montreal to the Council of the Brotherhood in Toronto that the next annual convention be held in this city, the chapters agreeing to provide hospitality and defray all necessary expenses in connection with the said convention, if the invitation be accepted." The Rev. H. J. Evans occupied the chair; the most interesting particulars of the Kingston Convention were given by Mr. Stocker and Dr. L. H. Davidson, Q. C. Several favorite hymns of the Brotherhood were sung most heartily.

St. Thomas' Church.—A very interesting address was on Thursday given in the lecture hall by Mrs. Archie Wilson, of Elkhorn, Manitoba, the subject being "Our Indians in the North-West." The work of the Homes in connection with the Indians was fully explained, and their claims advocated. The chair was taken by Mr. A. Elliot, and the Rev. T. E. Cunningham, of St. Luke's, took part in the meeting. Mr. Spicer, who said he was a member of the Girls' Guild, under whose auspices the address was given, proposed and succeeded in carrying unanimously a hearty vote of thanks to Mrs. Wilson at the close of the meeting. A collection was taken up in aid of the work. The soup kitchen in connection with this church is now hampered in its good undenominational work for want of funds, and a little tea would be very acceptable. Gifts in cash or kind would be thankfully received by Mr. A. Cooper, 79 Papineau Square, or Mr. J. H. Spicer, at the *Witness* Office.

Diocesan S. S. Association.—Synod Hall, Feb. 20.—The annual meeting of the Diocesan Sunday-school Association was held last night in the Synod Hall for the purpose of electing officers for the ensuing year. The following officers were unanimously elected:—President, Bishop Bond; clerical vice-president, Rev. Mr. Tucker; lay vice-president, Dr. Davidson; secretary, Miss Blanche McDonell; treasurer, N. R. Mudge; programme committee, Messrs. Buchan, Webster and Miss McDonell. Thanks to Dean Carmichael, a very instructive and interesting hour was spent in listening to a lecture on "Catechising"—followed by a discussion in which Rev. E. J. Rexford, Dr. Davidson, and others, took part, the latter gentleman laying stress on the value of memoriter instruction, whereas the Principal of the High School advocated a simultaneous training of the understanding: the Dean, while admitting the value of the theory, with Mr. Rexford's life-long experience to back it up, expressed his convictions that learning the Church catechism by heart is very desirable to begin with, and then the succeeding instruction based thereupon comes like a revelation when the mind is prepared to receive it. Next month the "Caswell Charts" will be lectured on by Rev. E. Bushell, M.A.

ONTARIO.

TYENDINAGA.—The trouble about the custodianship of the Queen Anne memorial communion service, owned by the Mohawk band, Deseronto, has been settled. Judge Wilkinson and Archdeacon Jones, selected as arbitrators, after hearing both sides, considered that Mrs. J. W. Hill should be the custodian, and in conformity the silver service was placed in the hands of Matthew Hill, the Indian agent, who has delivered it over to Mrs. Hill. It will be remembered that Mrs. Hill was for twenty-two years custodian of this valuable historic service. She is seventy-eight years of age and a grand-daughter of the famous Mohawk chief, Capt. Brant, of Tyendinaga. The trouble over who should be the custodian of the Queen Anne plate had grown so strong that some of the Indians declared for a separation of the parish into two parts or the removal of the missionary, Rev. G. A. Anderson.

PERTH.—Annual Missionary Meeting.—This meeting was held in St. James' Church, on Sunday morning, the 22nd January. Deputation.—Rev. Professor C. Norvill, M.A., R.M.C., and Rev. C. D. Sills, B.A., S. Mountain. The chairman, Rev. R. Coleman, assistant rector of St. James' Church, and mission priest at Port Elmsley, and parts adjacent, after matins, in-

troduced the deputation, and read a report of the contributions to the diocesan mission fund from the parish prepared by the rector, who, from illness, was unable to be present. House to house collections in town and neighbourhood, \$196; Missionary meeting 1892, \$59.09; collections for missions (diocese), Trinity Sunday, \$24; collections for missions (diocese), Advent Sunday, \$24; Woman's Auxiliary, \$34; total, \$337.09. Sensible and practical addresses were delivered by the deputation. The offertory presented amounted to \$42.47. At Port Elmsley at 3 p.m. an offertory of \$5.88 was given. The offertory at Smith's Falls, at the meeting at 7 p.m., was \$25.50, a bad drop from last year; Clayton, \$12.36; Innisville, \$11.05; Lanark Village, \$7.34; Balderson, \$7.78; Bathurst, \$3.70. Perth was above the average, but below last year, owing to a special offering of \$20, which was not this year given. The mission of Clayton and Lanark gave largely in excess of former years. This reflects credit on the Rev. I. Osborne, Clayton, and on Rev. S. D. Hague, Lanark. If the country missions were to follow their example and give to the diocesan mission fund, when offertories are made, at the Advent and Trinity collections, and in the collecting cards, as the gospel teaches, and not in the niggardly spirit so prevalent at present, the mission fund would have no debt, and not only would the stipend of the present underpaid clergy be increased, but the Bishop could send more men into the mission field.

KINGSTON.—On Wednesday, March 1st, a form of service which has been found very useful in England, but has not, we believe, been tried before in Canada or the States, was held in All Saints' Church. It was advertised as a magic lantern service, and was very well attended, the church being crowded from end to end. A short distance from the chancel screen the sheet was stretched upon a plain wood frame at a convenient height, and the scenes and hymns were thrown on to this from behind, all the necessary work being thus hidden from the congregation. The lantern used was Hughes' Pamphengos, which gave excellent light and perfect definition with ordinary 30 cent coal oil. The apparatus is thus within reach of any congregation. The service opened with a few words, explaining the nature and order of the service, requesting all to remember that it was no entertainment, but a service of instruction and worship, and that no applause or manifestation of approval could be allowed. The Lord's prayer and creed were then said by all, and the hymn "Glory be to Jesus" sung, the words being thrown on the screen sufficiently large to be easily read all over the church. Immediately after the hymn the first picture, "Christ inviting the weary," was shown, and the rector gave an address on the meekness and lowliness of the Saviour, especially as exemplified in His choice of the means of grace in the Sacrament of Baptism. A short extempore collect was then said, bearing upon the lessons just taught, and after it the Lord's prayer, especial stress being laid on the petition, Thy Will be done. This was followed by a minute of absolute silence, during which the congregation had been previously exhorted to form good resolutions based on the instruction. The hymn "Come unto Me, ye weary," was then sung, and the next picture, "Christ in the Holy Eucharist," immediately succeeded. The address given dwelt on the necessity of food for the soul, and of humble unquestioning obedience to and acceptance of Christ's commands and teaching respecting the Holy Eucharist. The collect, Lord's prayer (especially "Give us this day," &c.) and silence were followed by the hymn "My God and is Thy table spread," and then the last slide, "Christ washing the disciples' feet" was shown and explained to typify the cleansing of past baptismal sin in contrition, confession, and satisfaction, whether private or sacramental. After the prayers and silence, a collection was taken and the congregation dismissed with the levitical blessing. (The rector will be glad to answer questions concerning the service, but requests that enquiries be accompanied by a stamp for reply.)

TORONTO.

TULLAMORE.—A successful tea meeting and concert was held in our spacious hall on Tuesday, Feb. 7th, proceeds about \$65; this money goes towards completing the interior of the hall. On the following Tuesday, a party of about seventy people assembled at the parsonage, and presented our organist, Mrs. Davis, with a purse of \$31; an appropriate address was read by Miss Annie Shaw, and the presentation was made by Miss Elsie Archdekin. Refreshments were provided by the ladies, and a very pleasant evening was spent at several games, music, &c. Our rector has been away from home a great deal this winter conducting missions, lecturing in college, and attending missionary meetings almost without end. After a heavy winter's work he returns to his own parish to conduct two weeks of special Lenten services. On Monday, March 6th, these special services begin. On the Mondays, Wednesdays, Fridays and Saturdays, services at 2.30 and 7.30 p.m.; on Tues-

days and Thion at 10 a.m. subjects with these services throughout t

Rev. Rural Hamilton, w on Wednesd o'clock, unde Workers. A are hoped fo

Trinity Un ciation.—On meeting of "Social Sul room. Pape Troop, B.A., afterwards l The annual the election ceiving repo diocesan wo Thursday af

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days and Thursdays celebration of Holy Communion at 10 a.m. and evening prayer at 7.30 p.m. The subjects will be "Lenten Self-discipline"; a list of these services has been printed and distributed throughout the parish.

Rev. Rural Dean Forneret, of All Saints' Church, Hamilton, will preach in St. Luke's Church, Toronto, on Wednesday evening, the 8th March next, at 8 o'clock, under the auspices of the Guild of the Willing Workers. A large congregation and liberal offering are hoped for towards the school house fund.

Trinity University Theological and Missionary Association.—On Tuesday evening, March 7, a regular meeting of the society, for the consideration of "Social Subjects," was held in the divinity lecture room. Papers were read by Messrs. J. G. Carter-Troop, B.A., and John Mockridge, and the discussion afterwards led by Mr. H. M. Little.

The annual general meeting of the association for the election of officers for the ensuing year and receiving reports from the members who assisted in diocesan work during the Lent term, will be held on Thursday afternoon, March 16, at 3 o'clock.

BRIEF MENTION.

Only one man in two hundred is over six feet in height.

The double-handed swords of mediæval times often weighed 30 pounds.

A gentleman in Paris has invented a sun dial said to be more accurate than a watch.

Liverpool is England's most over-crowded city.

Over 600 varieties of cotton are said to exist; 400 in Asia and Africa and 200 in America.

Bishop Courtney has been appointed to serve officially in the Diocese of Massachusetts for one month.

The famous dish of Vitellius was of pheasants' brains, nightingales' tongues and fish liver.

Carreri, a learned Italian, spent his leisure in compiling fictitious books of travels.

Chess is taught in all the Austrian public schools.

The city of New York cares for 18,000 lunatics at a cost of \$625,000 a year.

The first English work that mentions coffee is Burton's "Anatomy of Melancholy."

Gray published his "Elegy" at 34. It is said to have occupied his time for seven years.

Bishop Berkeley wrote the "Principles of Human Knowledge" at 26.

Mrs. Southworth wrote "Retribution," her first novel, at the age of 25.

Processes for printing colored calicoes were invented in 1764.

Garum, the Roman sauce, was made of the intestines, gills and blood of fish left to putrefy.

Rubber pontoons were used by the United States Army in the Mexican War.

The last soldiers in France to wear defensive armor were the pikemen, whose organization was abolished in 1675.

Scaliger's brother was always liable to convulsions at the sight of a lily.

According to tradition, Moses wrote the Book of Job at 70 and finished the law at 120.

Mr. D. Kemp, of the Synod office, Toronto, will in future act as treasurer of the Indian Homes, Sault Ste Marie.

The Normans who conquered England shaved the face and the back of the head, so that Harold's spies declared they were an army of priests.

During the last year the number of electric railways increased from 385 to 469, the capital stock from \$155,087,973 to \$205,870,000, and the mileage from 3,916 to 5,446 miles.

It is stated that in England those parts of locomotives which are liable to rust are made of galvanized iron, and that this includes the inside of tender tanks and also the coal spaces.

There is a tribe in Central Africa among whom speakers in public debates are required to stand on one leg while speaking, and to speak only as long as they can so stand.

In the Austrian army suicides average 10,000 a year. This does not include foiled attempts, and it represents 20 per cent. of the general mortality among the Austrian soldiers.

At St. John's Church, Peterboro, Rev. W. M. Loucks, of St. John's Church there, and Rev. A. H. Manning, of St. James' Cathedral, Toronto, were ordained to the priesthood.

Rough, brownish oranges carry in their complexion a guaranty of sweetness, the peculiar appearance being due to the attacks of insects which have selected them for this very quality.

Some £50,000,000, remarks Sir John Lubbock, are invested in building societies in the kingdom. Such societies, he adds, have done vast good to thousands, whom they helped to competence and comfort.

Rev. Mr. Baldwin, rector of Old St. Paul's, Woodstock, and son of Mr. Baldwin, harbor master, Toronto, is seriously ill.

In the belfry at the Unitarian church at Plymouth, Mass., which was burned to the ground recently, a bell cast by Paul Revere in 1801, and which rang the curfew for many years, was destroyed.

Denmark exported considerably more than 100,000,000 pounds of butter last year. The trade has more than doubled in the past five years.

Henry II., of England, is represented as wearing green boots, his spurs fastened with red leather straps, black leather gloves, with outside jewels on each finger and a star of gems on the back of each glove.

It is possible to float a house like a ship on a sea of mud, if only enough concrete be spread around to keep the moist foundation from rising around the walls; or whole cities may be built on piles in a peat bog, like Venice or Amsterdam.

The Chinese make what is called "chi-wa-hi," or grass cloth, from the fibre of the common nettle. It is said to make a splendid cloth for tents, awnings, etc. When made into belting for machinery it is said to have twice the strength of leather.

The petrified body of a man has been found, it is said, in a cove in the foothills of the Guadalupe mountains, N. M. According to the report, it is difficult to determine whether it is a body of a white man or an Indian, or whether it is ancient or modern.

It is reported that a short railway line, chiefly for the tourist traffic, will be constructed at an early date along the Niagara river. It will extend from the Maid of the Mist landing on the American side of the Falls to Lewiston, N. Y.

A new procelain has been obtained by grinding asbestos to a fine powder, dissolving out all soluble matters with hydrochloric acid, making the powder into a paste with water, and baking it in a procelain furnace for 18 hours at 1,200 degrees.

Mr. W. J. Cullen, the popular secretary of St. Ann's Young Men's Society, Montreal, and son of the city's chief detective, was presented with a magnificent gold lock fast evening by the members of the "school" on the eve of his departure for Toronto, where he goes to fill an important position on the Canadian Pacific Railway.

A touching old rural custom still prevails in the western parts of France during the harvest season. On the edge of a field bordering the highway a sheaf of grain is left standing, to which all the peasants of the village contribute, and which is called "the stranger's sheaf," as it is the property of the first tramp or other homeless wayfarer who may care to carry it away and profit by its price.

As soon as the new military laws shall come into full effect, the German Army will comprise 5,000,000 men; the French, 4,350,000; the Russian, 4,000,000; the Italian, 2,236,000; the Austrian, 1,900,000; the Swiss, 489,000, and the Belgian, 258,000. Altogether Europe will be able to dispose of not less than 22,000,000 soldiers, or 15,000,000 more than she had in 1869.

Intelligence has been received from Mattawa of the death of one of the oldest pioneers of the Church Missionary Society in the country—His Lordship Bishop Horden of Moose Factory, St. James' Bay. Dr. Horden was a native of Exeter, in the County of Devonshire, England, and entered on life as a missionary in what was then part of the diocese of Rupert's Land in 1851. He was consecrated first bishop of Moosonee in 1875 by His Grace Archbishop Tait of Canterbury on the division of the former diocese, consequent on the confederation and settlement of the country.

British and Foreign.

Canon Basil Wilberforce is said to be likely to succeed Bishop Pelham at Norwich.

Professor William Sanday has arranged to deliver his Bampton Lectures at the University Church, Oxford, on the four Sundays in March.

A copy of *This Wicked World*, the last work of the late Mr. Hain Friswell, has been accepted, "with much pleasure," by the Queen from Miss Hain Friswell.

The Marquis of Bute, although not a member of the Church of England, has given a donation of five guineas to the funds of the Free and Open Church Association.

Bishop Blyth has agreed to ordain on Trinity Sunday two native candidates if they pass. Their names are Nicola Abu Hattun, and Assad Mansur.

The Right Rev. Dr. Alexander, Bishop of Derry and Raphoe, is to be presented with his portrait, and also one of Mrs. Alexander, in commemoration of the twenty-fifth year of his episcopate.

The Rev. S. A. Alexander, Tutor of Keble College, Oxford, has been appointed Reader of the Temple in succession to the Rev. Canon Ainger. There were 400 applicants.

Canon Carter writes to say that the response to his last letter for funds to complete the Chapel of Abraham, at Jerusalem, has proved sufficient for the work to be carried out.

It is announced that the Bishop of Chichester has induced the Rev. E. R. Ruck-Keene, vicar of St. John's, Crowborough, to resign his connection with the Confraternity of the Blessed Sacrament, in which society he was an officer as well as a member.

We are glad to learn that the Rev. C. Gore, Principal of Pusey House, Oxford, who has been recruiting his health at Eastbourne, has now been able to return to Oxford and commence his lectures at Trinity College and Pusey House.

The Rev. W. H. Binney, Vicar of Witton, Cheshire, who is about to resign the living in order to take up work in Canada, has intimated his intention of contributing £1,000 to the funds of the new boys' school for the parish of Witton.

Lord Grimthorpe, who has already spent a fortune on the still uncompleted restoration of the Cathedral of St. Alban's, has signified his willingness to undertake the restoration of St. Peter's Church, another venerable edifice in the locality.

We are told that the rood which has been presented to the Church of St. Alban's, Holborn, by the Duke of Newcastle, is not a "rood screen," but what is known as a "hanging rood," to be attached by ornamental iron chains to the roof of the church. This is said to be the only example of a "hanging" rood to be found in this country.—*Rock.*

In the College Hall, Hereford, on January 31st, the Bishop of the diocese took the chair at a meeting at which the Rev. Simon Gibbons (Esquimaux) appealed for help for the travelling missionary in Cape Breton, Nova Scotia; his address was most interesting, he having formerly held the post himself. Rev. D. C. Moore, long resident in Nova Scotia, briefly seconded the appeal, which was warmly supported also by Mr. Symonds, the Mayor of Hereford. A good sum was placed at Mr. Gibbons' disposal.

The Bishop of London, Bishop Mitchinson, and the Earl of Stamford are associated with the Archbishop of Canterbury in the selecting of a bishop for Guiana. Two names are to be chosen and submitted to the Synod. The new Bishop is to be under forty-five years of age.

Recent ordinations in England have included several Nonconformist ministers—an indication that some are taking the right path to Church unity. During the past year four ministers of Congregational churches in England, all but one being university graduates, were received into the Church of England. A fifth has been received into the Episcopal Church of Scotland.

The first issue of the *Jacobite* has appeared as a memorial number for the anniversary of King Charles I. This paper is "the organ of the Legitimist Jacobite League of Great Britain and Ireland," and has a portrait of the Princess Mary Theresa of Bavaria, as "Heiress of the Stuarts." In addition to the restoration of "Mary IV." to the British throne, the *Jacobite* champions the cause of Don Carlos and Don Miguel. Its hands are pretty full.

On January 14th, at Tank, in N.W. India, the first baptism was celebrated. It created great excitement. Many Moulvies had been preaching against it, and had done their utmost to persuade the convert to draw back. The Waziris were very excited in consequence. The relatives have stirred up the wife of the convert, whose name is Allah Dad, against her husband.

Dr. Edward Bickersteth, the Bishop of the Church of England in Japan, has arrived at the Cambridge Mission, Delhi, where he is spending a few days with his former colleagues. He is expected in England early in March to plead for further workers for his missions in Japan.

The Rev. Brook Deedes, the Chaplain at Allahabad, has (the *Times* says) announced that, by the desire of the Bishop of Lucknow, the ritual of the church at Allahabad—which is to become the Cathedral of the new Diocese—would be modified by the discontinuance of the Eucharistic vestments and of the lighted candles at the celebration of the Holy Communion.

Twenty medical missions have already been established by the English Church Missionary Society, some having branch hospitals and dispensaries in neighboring districts. Five are in India, five in Africa, six in China, one in Palestine, one in Persia, and one in British Columbia. The great importance of such agencies is universally admitted, and the results of their operation so far have been eminently successful.

The Archbishop of Dublin has issued a touching pastoral letter, which is to be read in church on the Sunday preceding Education Sunday, on the duties of Church people with regard to the education of the young. His Grace reminded them that those who are now children may have by-and-by to pass through a special ordeal, and asks whether 'it is not more than probable that the advance of anarchy, infidelity, and error in its many forms' may find its way to Ireland? This being the case, the importance of a religious training for the young is of paramount importance.

"Alcoholism is yearly becoming more prevalent and more severe in France. French savants have most accurately described it in all its effects; but what has been done to remedy it? During the last year the result of the discussion has been that the tax on spirits must be considerably raised, and that wine, beer, and cider must be entirely free from taxation! And before anyone can do anything further, it will be deemed needful to await the result of such a measure as this. Opium intoxication has been superadded to that from alcohol, especially in Paris."—*International Magazine*.

It is not generally known here that the Swedes in the Western States of America, where they are very numerous, and where many flourishing missions have been founded, are permitted to use their own Prayer Book and ritual, which have been authorized by the Bishops of the Church. Says the *Living Church*:—They have the dear old Church of Sweden brought to them again, and there are many thousands willing and waiting to be organized as missions and parishes in union with our conventions. It is beginning to be known among them that the various Lutheran bodies in this country, into which they have drifted, are not the Church of their fathers, and they have always missed the dignified worship of the Church of Sweden. It is understood that both the King of Sweden and the Archbishop recognize no other than the Episcopal Church in this country.

Hawaii, the present subject of so much discussion and no little interest, affords one of the most striking examples of the results of missionary effort. In 1879, when the first ministers of the Gospel reached its shores, they found a people without an alphabet and without natural affections. Three-fourths of the children born died by the hands of their own parents. Through vice and superstition a once vigorous race were fast decaying. Not even in Africa was there a field so hopeless. To-day there is not a native who cannot read and write. In its day schools are gathered a larger per cent. of the native population than the public schools of Illinois can show of hers. Sixty per cent. of the population are to be found in the churches on Sundays, while Hawaii has itself sent out its sons and daughters as missionaries. This mission, which cost from its inception to its close, nearly thirty years ago, less than \$1,250,000 in a single year purchases from American traders and ports over \$6,000,000 worth of merchandise, and exports to our shores twice that sum. Surely such a harvest, though in another's field, may well be an inspiration to our own missionary labours, and incite to more generous giving for the carrying of the Church's blessings to those that "sit in the darkness and the shadow of death."

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

HOOD'S PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Other Side.

SIR,—Your issue of February 9th contains an article headed *Why do I go to Church?* and in it is laid down some good arguments as to people absenting themselves from their usual place of worship because, forsooth, a neighbour whom they have some dispute with goes also, or they do not like their minister for something he does or has done to them personally, or otherwise. This the writer will not pretend to dispute, not being considered good authority on Church discipline, but will your correspondent, if he pleases, who is evidently a clergyman, give us some light on the other side of the question, as to the right of a clergyman, if he be the offender, to remain antagonistic to his sheep, who in his opinion has gone astray, and so far from trying to shepherd the erring one, tries by social scandal and vituperation to blacken the character of his hearer, and the members of his family through him, and all that can tend to strengthen discord and make the breach wider between them. I think it would be difficult, Mr. Editor, to find many members of a congregation who could read or respond to the prayers of our Church, and enjoy such privilege of religious worship. Knowing as he does from the actions of his minister, that he cannot be following the example of his Saviour, who taught him and all of us to return good for evil, and especially should this feeling be taught and inculcated by His ordained ambassadors. A case of this kind is known to the writer, and while the wardens have called on him telling him when he had erred and urging him to call on said hearers who have absented themselves from his church under circumstances just described, he absolutely refuses to do so, or at least has not done so, and from his antagonistic actions does not intend to do so, but quiets himself with the consolation that the absent ones will have to pay his stipend anyway if they don't go to church. These are his own words, not mine. The writer of the article in your paper gives his views nicely, and from his standpoint correctly, and I trust he will in your next issue give us the other side of the question, what is the clergyman's duty, or do the clergy constitute the Church themselves irrespective of laymen or their views on Church doctrine or teaching. The writer will watch with interest for your correspondent's reply.

LAYMAN.

Support Each Other.

SIR,—In addressing you on the matter of supporting one another amongst the members of the English Church of Canada, I think it better that it should appear in your journal, as more likely to be read by the clergy and members of her congregations, who will see the manifest injury and grievous wrong that is done by the system that is now adopted by the Presbyterians and Methodists. I was in a leading lawyer's office about three years after I came into this country, at the time this gentleman was writing new by-laws for the Presbyterians and Methodists, and as he had not done, he pushed over to me the printed constitutions and by-laws, saying, "read them carefully." I did so, and was not very complimentary in my remarks, as I certainly felt it did not show that Christian teaching one would have expected from the loud-voiced speaking I had heard in their churches, and their sanctimonious bearing, nor could I reconcile it with the teaching of my Saviour; the by-law was to this effect, "that any member of the congregation who dealt with or employed any one outside their Society when there was a member in their Society of that particular business, profession or trade, he should be expelled." There was a slight difference in the Presbyterian which stated that "he would be cited for three times at the door of the church, and then expelled." I have often looked for the authority on which these supposed pure and peculiar Christian people have based their reason for such a mode of proceeding, and the only one that approaches it at all is the Roman Catholic Church. The Jesuits have a more drastic and summary proceeding.

Coming from Old England, that land of freedom of speech, I was, as you may well imagine, rather startled when the lawyer informed me it would not be long before I should find it put in force against me. I wrote this many years ago, but somehow it ceased to bother me; I have, however, found from long practice that it exists in every phase of business and pro-

fession; men and women are subjected to this same injustice if they belong to the Church of England. I know it exists in the different societies; should a candidate join as a member of the Church of England, he cannot get any work; he then joins the Methodists or Presbyterians—he obtains work, and so the process is carried on. It is sad that this should be. I think you should see that something be done by the leading authorities, and leaders of our glorious old Church.

LIVE AND LET LIVE.

Acknowledgment.

SIR,—In response to my appeal in Church papers for \$25, required to complete the purchase of stove for mission, Blood Reserve, I have the pleasure to acknowledge the following generous donations: Rev. E. F. Wilson, Sault Ste. Marie, \$25; John Paterson, Esq., Port Hope, \$5; children's stove fund, \$3.08; Mr. Simson, Cayuga, \$1; Miss Ball, Toronto, \$2; member of the W. A., Niagara, \$1; Mrs. Roger, \$1; Miss E. Paterson, \$1; Mr. Pinny, Streetsville, 50c. I have the permission of the donors to donate the surplus received towards the liquidation of the \$100 debt on the St. Paul's Home for Indian Girls, Blood Reserve. The kind letters which have accompanied these donations are a source of great comfort and encouragement to the workers. I beg to tend most hearty and grateful thanks to all those who have contributed towards this most pressing need, and to relieve one of our hard-worked missionaries from what was a daily and hourly trial.

Sincerely yours,

L. PATERSON.

General Dorcas Secretary W.A., 48 St. George St.

A Layman's Opinion.

SIR,—The actions of the mission board in the re-arrangement of the parishes in the deanery of Peel, are, to say the least, surprising to the laity in this part of the deanery. At a meeting of the chapter of rural deanery of Peel held in Tullamore on the 18th, at which the laity were present, it was moved by Rev. Mr. Morley, seconded by myself, that Sandhill mission be attached to Tullamore, Kleinburg to Bolton, and Claireville to Woodbridge. By this arrangement all the stations would be supplied with the services of a priest resident in the parish, and there would be a saving of \$150 a year to the mission board. Strange to say, this was strongly opposed by a majority of the clergy. It was then moved by Rev. Mr. Thompson, seconded, I think, by Rev. Mr. Watt, and carried, the majority of the clergy supporting the motion, that Sandhill be attached to Caledon East, the arrangement afterwards being carried out by the mission board, costing the board the extra \$150 grant, and leaving Claireville without the services of a priest resident in the parish. Now we laity are told that if we do not comply with the wishes of the M.B., attend church, pay up, and so on, that we are not loyal to the Church, but when we consider that the mission fund is made up, in the country at least, to a great extent from 25 cts., 50 cts., and dollars gathered sometimes from laboring men, and men on rented and mortgaged farms who have trouble at the end of the year to make both ends meet, and when this money is squandered by the M.B. at the rate of \$150 a year, in one deanery, I ask you, Mr. Editor, is this loyalty to the Church? If it is, then I say save us from such. One clergyman after voting for the present arrangement at the rural deanery meeting, when it was passed by the M.B., tried all he could to prevent it from being carried into effect. Consistency, thou art a jewel, but where are we to find thee, if not in the ministers of the Church of Christ, the stewards of Her mysteries?

I could say more about the mission of Sandhill, but fearing I would be trespassing too much on your space, I will let this suffice for the present.

A. J. MORRISON.

Tullamore, Feb. 27th, 1893.

Sunday School Lesson.

4th Sunday in Lent.

March 12th, 1893.

HOLY COMMUNION—BODY OF THE SERVICE.

I. THE THREE EXHORTATIONS.

1. *The Exhortation to Prepare for Communion.* To be used when notice of Holy Communion is given, generally the Sunday before. The proper place for it (see rubric) is directly after the sermon. It tells us with what mind we should come to the Communion, which is to be administered to those who are "religiously and devoutly disposed." We are to thank God for giving us this spiritual food; and, because it is so holy a thing, all are to take care that they come to receive it in a worthy manner. We are to examine ourselves (1 Cor. xi. 28) "by the rule

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of God's Commandments;" whatever wrong we find we are guilty of, we are bidden to confess with sorrow to God. If we have sinned against a neighbour, we are to seek forgiveness, and to restore anything we have dishonestly taken; we are to be ready to forgive any who have offended against us (S. Matt. v. 23, 24). Any who have committed grievous sin are warned that they do not come without repentance, lest (like Judas) the devil enter into them. These solemn warnings are not intended to keep people away from the Holy Communion, but that all shall come in a right spirit. And, therefore, it is said that if any one is doubtful after this examination, he is to seek the help of a clergyman, tell him all his trouble, that "by the ministry of God's word he may receive the benefit of absolution," etc. (If this advice were followed many more would receive the Communion, and they would find this speaking to their clergyman about their souls' health a great help in many ways.)

2. *The Exhortation in case of Negligence.* The Lord's Supper is a rich feast. When a man has prepared such a feast we would think that the guests who (without cause) refused to come, were very unthankful, and that he would rightly feel angry with them. How much more is this the case with God's feast! It is a shameful thing to refuse the invitation of God. No excuse (see S. Luke xiv. 18, etc.) can avail in this case. God's minister, "in the name of God, in Christ's behalf," bids God's people to partake of Holy Communion. He earnestly reminds them of Christ's sacrifice, and of His command to receive the memorial of His sacrifice, and concludes by saying that he (the minister) will not cease to pray that the people may be obedient to this solemn exhortation.

3. *The Exhortation at the Communion.* Perhaps there may be some who are going to partake, without any serious thought of what they are doing (S. Matt. xxii. 11-14). So once again (not to turn any one away, but to call forth a right spirit in the Communicants) the danger of receiving unworthily is pointed out (1 Cor. xi. 27, 29, 30), and very touching is the exhortation to examine ourselves, to repent of our sins, to have faith in Christ, to amend our lives, to be in charity with all men, and (above all) to be thankful to God.

II. CONFESSION, ABSOLUTION, AND COMFORTABLE WORDS.

1. *The Invitation.* After the exhortation to come in a right spirit follows an invitation to those who come with repentance and faith with love to all, and with the purpose of leading a new life, to draw nigh, etc. But first, all must humbly kneel and confess their sins.

2. *The Confession.* Nothing could be more humble and sorrowful than the words now put into our mouths. Our sins are manifold (Psalm xl. 12). God's wrath against them is most just. They are intolerable (the nearer we draw to God the more we shall feel their burden). Very meekly do we pray that He may have mercy for Christ's sake, and help us in the future to serve Him better.

3. *The Absolution.* And now the priest stands forth as God's messenger and ambassador (2 Cor. v. 20), and invokes God's blessing upon His faithful people for the forgiveness of their sins, to strengthen them in all goodness, and to bring them to everlasting life.

4. *The Comfortable Words.* These are given to comfort us with the assurance that the blessing just given is a true message of God's love in Christ Jesus our Lord. No words in Holy Scripture could be found more comforting than these. And they help greatly to uplift our hearts to receive the Saviour in this Holy Sacrament. He invites us when weary to come to Him; to trust that in Him we have everlasting life; and in the words of His holy apostles we are taught that He "came into the world to save sinners"; and that He is our Advocate (to plead our cause) with the Father, and the propitiation for our sins (that is, He gains for us God's mercy and favour).

Family Reading.

Gladys: the Story of a Disappointment.

Written for Canadian Churchman.

"A cheap pleasure, yet a great one, Gladys," I said, "an everlasting and everchanging picture gallery, and no fee to pay but the power to see."

She smiled. "If it lasted longer: but it goes so soon." "It goes to come again," I answered, looking at her face, which was very pale after her day's work and long walk; "you are very tired, Gladys."

"I am always tired," she answered, but not complainingly, and after a few more words we parted. My fancy followed her into the square stiff room—its squareness and stiffness broken so curiously by her own little corner. I pictured the silent, dejected, old man sinking thankfully into

the arm chair in which he spent all his evenings, with his paper—I pictured the pleasant, gentle wife, absorbed in him—and, lastly, I saw Gladys so strangely apart from both.

A week after this meeting, I met Gladys standing again on her doorstep. She waited for me—when I reached her I saw that a change had passed over her face—something had gone out of it—something had come into it.

"Why, Gladys," I said, "what has happened to you?"

She laughed—and then it struck me that I had never heard her laugh before—"I am going out to tea," she said, simply. "Miss Grahame came to see uncle yesterday, about some copying he had done once for her, a long time ago, and she saw my portfolio, and aunt showed her the things in it, and I am to go to sketch a tree in her garden on Saturday—and to-night to tea."

I congratulated her on her coming pleasure, and watched her go indoors—doubtless to put on her simple finery for the occasion.

From that hour her life seemed changed. I knew Miss Grahame. Her father was my own churchwarden. He had been a lawyer, but for the past two or three years he had given up his profession and settled down in a large, old-fashioned house in London, close to St. Cyprian's. It was situated on the street that ran at right angles with the one in which Gladys lived, but was at a greater distance from the church than her home. His only daughter, Margaret (whose life had cost her mother hers), was the pride of his life and the idol of his soul. She had been educated at the most expensive schools, and had returned, about a year before the time of which I speak, from a lengthened continental tour. She had won the favourable notice of reviewers, not often lavish of their praises, for articles and tales she had published while still abroad. And now she lived with her father in the London house; the locality was not, perhaps, all she might have desired, but the house was beautiful, and—rare charm in London—boasted a large garden shut off by high stone walls, in which flourished three trees.

I wondered very much—not that she should have taken a fancy to a pretty, talented child—but that she had won any way with Gladys, and in so short a time—I was glad, however, that the child's life was so brightened by this new friendship. She did not see Miss Grahame often, but her whole soul seemed filled with this new found joy. One evening in June I saw them together—I had been to the other side of the parish, and returning, had met Mr. Grahame, who had taken me home to see some magazines that had just appeared. We passed through the hall and dining room to the garden, of which Mr. Grahame was justly proud. It was, as I have said, a large square of ground—a border of flowers ran all around under the high stone wall, ivy covered and gay with nasturtiums, sweet peas, and summer roses. In the foreground were beds of flowers intersected by pebbled paths—in the rear, on a grass plot, and under the shade of two trees, stood a daintily appointed tea-table. Near it, on a garden chair, sat Gladys. Behind it, stood Miss Grahame. She welcomed us cordially, and soon we were all talking and laughing over our tea—I say all, Gladys rarely spoke; never, but when she was addressed; I looked at her once when Mr. Grahame was speaking to her with fatherly kindness. She wore a simple cotton frock, I remember, white, with pink rosebuds on it, and a large shady hat. She was still fragile—but her face was filled with a happiness so intense, that I almost feared to see it—I turned from her to the object of her childish adoration—Margaret Grahame seemed quite worthy of it. She was a grand looking creature, tall and stately, her proudly poised head crowned with coils of red-gold hair—piled above a charming, irregular face—as charming as the delicate, yet vivid colouring of perfect health—the gleam of blue, proud fearless eyes, the life and glow of soul and intellect could make it. I had met her before, and liked and admired her very much—but to-night I felt troubled for Gladys' sake—for it did not need much discernment to see that Miss Grahame was quite unaware of the feeling she had inspired. She spoke to her often and gently, but I am sure she never noticed what I could not help but see—the rapt delight with which Gladys watched her every ges-

ture—hung upon her every word. The shadows lengthened on the grass. Gladys rose at length, and drew her cloak around her. Miss Grahame put out her hand to help her, and for a moment the two stood side by side. Margaret Grahame a splendid specimen of perfect physical development—Gladys, slight and fragile as a spring flower. She was nearly as tall as her friend, but in all but height so different. Then we came away together, and walked along to St. Cyprian's, and turned the corner. Gladys' dreaming eyes were lifted to the sky—a kind of silent rapture in them it was almost pitiful to see. "How beautiful it is," she said, at last, in a hushed, awed voice—we were standing near her doorstep, and I followed the direction of her glance—towards the church. The last red glow had faded—but a mysterious silver light seemed to come from some hidden source below the horizon—higher up; the sky gradually deepened in tint till over our heads the stars gleamed out of the purple darkness of the moonless night. It was the last time I ever saw her face so bright, and many a time, when I have seen that last faint silver light in the darkening sky, it has brought with it the memory of the quiet radiance, the silent joy on her uplifted face.

The next week Margaret Grahame went to Switzerland, and some of the happiness, though not all, left Gladys' life and face. She did not go back—who ever can, in any sense, do that?—to the dull monotony of the days before this star had dawned in her gray sky, but she evidently suffered keenly from its temporary withdrawal. I asked her once if Miss Grahame wrote to her?

"No," she answered, and I could see that the reply cost her something. "She did not say she would, and I did not like to ask her." The next week I found one of Margaret Grahame's sparkling articles in a magazine little likely to come in Gladys' way. I took it to her that evening. Her face lit up as she retired with it to her little corner. I continued to talk to her uncle and aunt, but I glanced across at her from time to time. She sat leaning over her table, her face half turned to us, her cheek supported by her hand, her eyes travelling eagerly, hungrily, over the pages, her breath coming quickly, her lips apart. When she had read it she came over to me, and showed me some etchings she had done since my last visit. Margaret Grahame's article had been on the beauty of German songs—foremost among these she placed the "Erl King." The etchings Gladys now showed me were illustrative of that weird and wonderful song—they were four in number. The first showed the father and his little son, riding across a wide space amid the forest trees, looking forward with bright, untroubled faces. In the second, an eager, questioning look had come into the child's eyes, but there was no change in the father's look. In the third, however, an expression of awful and mysterious dread was on his face, and he, as well as the child, now clasped close to his father's breast, were looking forward, as though to pierce the dense gloom of the forest. In the fourth, the father had dismounted and was kneeling beside the dead body of the child; while in the distance was the figure of death, and beside him an etherealized reproduction of the child's form, gazing back with sorrowful compassion on the grief stricken father.

"Why, they are beautiful, Gladys," I said—"we must find a public for you. I hope one day you will earn your living by this work that you love, and not by teaching." Gladys shook her head.

"It is not for that I draw," she said, "but I thought that some day—perhaps—" She blushed scarlet, and broke off abruptly—nor could I induce her to show me her mind. The next day I had found I had to return the magazine I had borrowed to show Gladys; I called in the afternoon for it—Gladys was, of course, at school, but her aunt invited me to search among the child's books for it. As I lifted a pile of books and papers, under which it stood, a sheet of drawing paper fell to the ground. It proved to be a charming little sketch of Margaret Grahame's strong, yet bewitching face, beside an outline of Gladys' own—the two framed by a wreath of laurel.

Underneath was written—
"The " by Margaret Grahame.
With illustrations by Gladys Dean.
The title was evidently to be "Miss Grahame".

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choice. Smiling, I replaced the drawing on the table and took my leave.

It was September before Miss Grahame returned. Owing to one mischance and another, my own holiday was delayed until about the same time. And it was October before, all arrears of my work that my absence had entailed being caught up, I found myself able to go and see Gladys, whom I had missed from my Sunday class. I found her, one evening, lying down on her couch—her uncle and aunt in their arm chairs by the fire. "She's been but poorly for some time," said her aunt, in answer to my shocked enquiry, as I looked at her pale thin face. But it was the expression in her eyes that struck me most as she lifted them to my face. They had a look of suffering and longing in them, so patient and so pitiful, that my heart ached for her.

To be Continued.

"The Blood is the Life,"

Runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently?

The Passing Years.

They are slipping away, those swift, swift years,
Like a leaf on the current cast;
With never a break in the rapid flow,
We watch them as one by one they go
Into the beautiful past.

As light as the breath of the thistle-down,
As fond as a lover's dream,
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years. Oh! let
No envious taunts be heard.
Make life's fair pattern of rare design
And fill the measure with love's sweet wine,
But never an angry word.

Rambles in March in England.

"A peck of March dust is worth a king's ransom," says the old saying: and probably it is a true one, for it simply means that dry weather is very important for the farmer just at this time of year. In spite of its value, however, dust is anything but pleasant to walk in; so we are glad to avoid the high roads as much as possible, and to frequent either the green lanes and woods or the open moors. It is still too cold for many flowers to peep out of their green coverings. But here is the bright little daisy with its wide open eye, and the golden celandine, and one or two other familiar friends. Surely we may find a few shy violets hiding their heads in a warm corner to-day? No, I cannot see any: but as I peer up and down the sunny bank treasure hunting, what is this curious plant that catches hold of me at every turn? It is that odd thing called *Robin run the hedge*, which is provided with little hooks that enable it to climb about and so to run a long way from its roots and thus get all the light and sunshine it requires. Similar hooks are also attached to the seeds when they are ripe; and so they stick to the birds and the sheep as they pass by, and are carried out into the world far from their original home. This plant is also called *goose grass*, because the geese are so fond of it; and *cleavers*, because it sticks or

cleaves to you. It is one of the "bedstraw" family, formerly used for stuffing beds. But I don't want you now, my friend; so please let me go, to look after these sweet little daisies that are smiling up at me and coaxing (not forcing) me to take notice of them. Everybody loves the daisies. They are baby's first friends among the flowers; and every year they are welcomed as harbingers of spring. A child who lived in London the greater part of the year, was once taken into the country and suddenly came on a daisy growing in a meadow. She threw herself on the grass in an ecstasy of delight and lovingly kissed it. In the north of England it is sometimes called *bairn-wort*, just because it is the "bairns," or children's flower; and in Wales there is a pretty legend connecting it with new-born little ones. The daisy is one of the great and populous tribe of the well-known "composite" flowers. It has two kinds of blossoms; the flat white flowers, like rays, round the edge, and the little golden flowers in the centre; and all rest together on a soft cushion below, which the little sister-florets use in common. It has many grand relations, however,—the dahlia, and sunflower, and the china-aster. The useful chamomile too, and many others, are connected with the little modest daisy. Hark, how the birds are singing to-day! Although no leaves are to be seen on the trees, the blackbirds and thrushes are actually beginning to think about their nests. The skylark is trilling his glorious song, full of joy, up aloft; the yellow hammer flits about from hedge to hedge; and the robin and titmouse are chirping away. The missel-thrush—the largest of our songsters—is called in Sussex "the storm cock"; because its song is supposed to predict wet and windy weather. What noisy debate the rooks are holding, up there in the tall elm trees! The white poplar, near by, is bursting out into a rosy blush. Hurrah! we shall not have long to wait for gentle spring and beautiful bountiful summer.

Hood's Sarsaparilla positively cures even when all others fail. It has a record of successes unequalled by any other medicine.

Perfect Through Suffering.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me.
To keep you close to His feet—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low,
And—well, if your lips do quiver,
God will love you better so.

Patience Pays.

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

self and them physically for such a trifle. Strive to cultivate a spirit of patience, both for your own good and the good of those about you. You will never regret the step, for it will not only add to your own happiness, but the example of your conduct will affect those with whom you associate, and in whom you are interested. Suppose somebody makes a mistake, suppose you are crossed, or a trifling accident occurs; to fly into a fretful mood will not mend matters, but help to hinder the attainment of what you wish. Then, when a thing is beyond repair, waste no useless regrets over it, and no idle fretting. Strive for that serenity of spirit that will enable you to make the best of all things. That means contentment in its best sense, and contentment is the only true happiness of life. A pleasant disposition and good work will make the whole surroundings ring with cheerfulness.

A Lesson from the Snow.

Have you ever noticed how different the snow looks in various parts of the road as you speed along on a bright winter's morning? How spotlessly white, for instance, seems the newly fallen snow, compared with that which has been lying on the ground! Sometimes indeed you may see snow that is so black and grimy-looking that it is hardly like snow at all; yet it once was just as pure and white as the snowflakes which we admire so much as they softly fall through the frosty air. Here we have a lesson in a nutshell, or rather in a snowflake—a lesson of purity. The white snow is like the fair soul of a little child before its baptismal robe has become soiled by the evil that is in the world. Then as time goes on, and the boy and girl grow up and take their places on the busy stage of life, they are tossed hither and thither by the varying winds of fortune and adversity, and gradually become contaminated by the evil influences amid which they may be thrown. And if they do not resist these influences with all their power and might—fighting manfully under Christ's banner against sin, the world, and the devil—too soon, alas, may they become like the dirty snow, hopelessly blackened and defiled. Yes, dear children, hopelessly blackened and spoiled, for nothing ever can restore a soiled snowflake to its original whiteness and beauty; nor can anything restore a soul polluted with deceitfulness and impurity, to its original state of innocence. Take care, then, in your young days, to keep your souls free from all contaminating influences as much as possible, and close your ears to the irreverent jest or impure word that seems harmless and amusing at the time, but in reality is laden with soil and grime, and leaves an indelible stain behind.—J. Jordan.

O Loving Spirit, gently lay
Thine arm on ours when we would stray!
Prepare us with Thy warnings sweet,
Us and our little ones, to greet
Thy visitations dread and drear!
Grant us, when holy times are near,
In twilight or of morn or eve,
Thy dove-like whisperings to receive,
And own them kindlier for the plaintive mood
That breathes of contrite love, mild hope and joy
subdued.

The Comfort of Frequent Communion.

This Holy Communion, therefore, draweth us back from evil, and strengtheneth us in good.

For, if I be now so negligent and lukewarm when I communicate, what would become of me if I received not this remedy, and sought not after so great a help?

And, although I may not be fit nor well prepared every day, I will endeavour, notwithstanding, at due times to receive the Divine mysteries, and to be a partaker of so great a Grace.

For this is the one chief consolation of faithful souls, so long as they are absent from Thee in this mortal body; that, being mindful of their God, they often receive their Beloved with devout mind.—Thomas a Kempis.

—He who asks of life nothing but the improvement of his own nature, and a continual moral progress towards inward contentment and religious submission, is less liable than anyone else to miss and waste life.—Amiel.

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Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Thy Will be Done.

"Whom the Lord loveth he chasteneth." How many, even devout Christians believe this? And yet God does chasten those whom He best loves. While His hand seems the heaviest, His forgiveness is the richest; and because He forgives is the reason for His chastening in this life. Condemnation through conscience comes to all here, that utter banishment may not be the sentence imposed at the final judgment. Affliction is visited now that blessing may follow instead of destruction when the end shall come at last.

Consumption Cured.

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

On the Hill-Top.

The true motive for the best young man's desire for purity is not fear. The wise men gather round him and say, "You must not sin. You must not be licentious; you will suffer if you do. You must restrain your passions; you will suffer if you do not." It is good for him to hear their voices; it is good for him in his weaker moments to be told how God has emphasized the good of every goodness by the penalty which He has attached to every wickedness. But alas for every young man if these fears are the safeguards upon which his soul habitually and finally relies to keep him pure. There is nothing choice about a virtue such as that. Alas for you, young man, if there is no such conception in you of the essential sacredness of life as shall make every natural process and experience beautiful, and just in proportion shall make every unnatural action first of all an impossibility, and then, when in some baser moment it seems possible, make it a horror. This is the young man's true purity—first, a divine unconsciousness and incapacity; and then, when this is no longer possible, a divine hate of impurity. How absolutely such a truth quarrels with all the abominable doctrines which would make us believe that a youth must wade its filthy way through the depths of iniquity up to the height of a wasted and withered continence. Not so—life, the true life, the choice life, begins upon the mountains. As the morning mists scatter, it sees the gulfs it did not

see at first; but it has no natural necessity to plunge into them when they are seen. And the true power of its continence is not the horror of the gulf, but the abundance and glory of the pure hill-top where the young feet stand.—*Phillips Brooks.*

Why the Sea is Salt.

Modern research has shown that the ocean contains in solution nearly every element that exists upon the earth, and that these elements exist in the water in proportions nearly corresponding to the mean solubility of their various compounds. Thus gold and silver and most of the other heavy metals are found to exist there. Sonnenstadt found about 14 grains of gold to the ton of sea water, or a dollar's worth in less than two tons. As the ocean covers all the lower valleys of the earth, it receives all the drainage from the whole of the exposed land. This drainage is the rain water that has fallen upon this exposed surface, has flowed down its superficial slopes, or has sunk into porous land and descended underground. In either case the water must dissolve and carry with it any soluble matter that it meets, the quantity of solid matter which is thus appropriated being proportionate to its solubility and the extent of its exposure to the solvent. Rain when it falls upon the earth is distilled water nearly pure (its small impurities being what it obtains from the air), but river water when it reaches the ocean contains measureable quantities of dissolved mineral and vegetable matter. These small contributions are ever pouring in and ever accumulating. This continual addition of dissolved mineral salts, without any corresponding abstraction by evaporation, has been going on ever since the surface of the earth has consisted of land and water.—*Science.*

Education.

Education is often insufficient, owing to the absurd belief that to teach reading and writing is sufficient, and that we may rest satisfied with the good work we have performed. As well might we say that if we could but turn the river into our grounds, it would be a matter of perfect indifference whether we led it to the mill, or allowed it to inundate the corn field. If we wish to regulate and rejoice in the effects of education, we must not only fill the mind, we must form the character; we must not give ideas, we must give habits; we must make education moral. When we invite men to exertion, and make easy to them the paths of ambition, we must give them at the same time good desires and great designs.

—The Hungarian Church is said to be the very richest in Christendom, and yet hundreds of the parish priests have a hard fight with penury and want. The wealth of the Church consists in the enormous landed property of the great bishoprics. Large sums of Hungarian Church money have been sent by the national Bishops to Pius IX. and Leo X. in Peter's Pence. The disfavour with which the present Pope regards the Triple Alliance, and his late attempts to transfer to the French Republic that *Advocatio Ecclesie (Romane)* which has hitherto been exercised in the East by Austria-Hungary, have made it unpatriotic to help the Pope with Hungarian subsidies. At the late Conference of the Hungarian Episcopate all the prelates, with the sole exception of the Archbishop of Erlau, resolved that the lands of the greater ecclesiastical benefices in Hungary with a capital of ten million gulden should be taxed to the amount of five per cent.; in the first place, for the relief of the poor parish priests; and, secondly, for the better maintenance of the Catholic secondary schools in Hungary. A sub-committee of the Bishops has been appointed to draw up the complete scheme, which is to be laid before the Hungarian Bishops at their next conference. So that much of the property of the Hungarian Church, which has hitherto been wasted on the Popes—like the property of the English Church before the Reformation—and cruelly dissipated by such spendthrifts and speculators as Monsignor Folchi, will in future go to the benefit of its rightful proprietors.—*Church Times.*

—Man never deceives himself so much as when he attempts to deceive God.—*Carlyle.*

Western Assurance Company.

The annual meeting of the Shareholders of the above Company was held at its offices at Toronto, on Wednesday, Feb. 22, 1893. Mr. A. M. Smith, President, occupied the chair, and Mr. J. J. Kenny, Managing Director, was appointed to act as Secretary to the meeting. The Secretary read the following:

FORTY-SECOND ANNUAL REPORT.

The Directors have pleasure in submitting to the Shareholders their report on the business of the Company for the year ending Dec. 31 last, together with accounts relating thereto.

The increase in premium income, which was anticipated on causes referred to in the last annual report, has been fully realized; the total premium receipts of the Company (after deducting the amount paid for re-insurance) having reached the sum of \$2,266,283.59.

It must be a matter of general regret that statistics compiled in relation to fires in Canada and the United States show that the total fire waste on this continent in 1892, as in the preceding year, was considerably in excess of what has, in the past, been the average amount of such destruction. Among the serious losses of the year may be mentioned a conflagration of considerable magnitude at Milwaukee, Wis., and one involving a loss of some \$15,000,000 at St. John's, Nfld. In this latter disaster, however, this Company was not involved, it having been deemed inadvisable to establish an agency in Newfoundland. During the closing months of the season of inland navigation there were some exceptionally heavy losses to lake shipping, which materially reduced the profit of that branch of the business.

Taking into account, therefore, the fact that these unfavorable experiences have made the year a trying one generally to companies engaged in Fire and Marine underwriting, your directors feel that the results of the business of 1892 to the "Western" must be eminently satisfactory to the Shareholders. These results may be briefly summarized as follows:

The profit balance on the year's transactions is \$221,456.78. Two half-yearly dividends, at the rate of 10 per cent. per annum, have been paid, and \$190,000 has been carried to the reserve fund, which now amounts to \$1,090,000. The amount estimated as necessary to run off, or re-insure, existing risks, is \$738,772.97, and, after deducting this from the total surplus funds of the company, a net surplus remains, over capital and all liabilities, of \$356,281.08.

The Directors regret to have to record the loss during the year of one of their number in the death of Mr. A. T. Fulton, who for the past nine years had been a valued member of the Board. The vacancy thus caused was filled by the election of Mr. G. R. R. Cockburn, M.P.

In closing this report the Directors desire to express their appreciation of the efficient services of the officers and agents of the company during the past year.

STATEMENT OF BUSINESS FOR THE YEAR ENDING DECEMBER 31ST, 1892.

Revenue Account.

Fire Premiums.....	\$1,865,351 75
Marine Premiums.....	691,709 26
Less Re-assurance.....	290,777 42
	\$2,266,283 59
Interest Account.....	47,629 67
	\$2,313,913 26

Fire Losses, including an appropriation for all losses reported to Dec. 31, 1892.....	\$1,007,598 47
Marine Losses, including an appropriation for all losses reported to Dec. 31, 1892.....	377,628 16
General Expenses, Agents' Commission and all other charges.....	707,289 85
Balance to Profit and Loss.....	221,456 78
	\$2,313,913 26

Profit and Loss Account.

Dividend No. 62.....	\$ 26,701 33
Dividend No. 63.....	29,847 86
Carried to Reserve Fund.....	190,000 00
Balance.....	5,054 05
	\$251,608 24
Balance from last year.....	4,181 36
Premium on new stock.....	25,965 10
Profit for the year.....	221,456 78
	\$ 251,608 24

Liabilities.

Capital stock paid up.....	\$ 600,000 00
Losses under adjustment.....	213,558 57
Dividend payable Jan. 9, 1893.....	29,847 86
Reserve Fund.....	\$1,090,000 00
Balance profit and loss.....	5,054 05
	1,095,054 05
	\$1,988,460 48

Assets.	
United States and State bonds.....	\$ 442,360 00
Dominion of Canada stock.....	262,660 75
Bank, loan company and other stocks...	204,277 60
Company's building.....	65,000 00
Debentures.....	225,719 95
Cash on hand and on deposit.....	239,139 05
Bills receivable.....	77,110 41
Mortgages.....	15,434 88
Re-assurances.....	38,061 22
Interest due and accrued.....	8,720 50
Agents' balances and other accounts...	359,976 12
	\$1,938,460 48

A. M. SMITH, President.
J. J. KENNY, Managing Director.

Western Assurance Offices,
Toronto, Feb. 11, 1893.

AUDITORS' REPORT.

To the President and Directors of the Western Assurance Company:

GENTLEMEN,—We hereby certify that we have audited the books of the company for the year ending Dec. 31, 1892, and have examined the vouchers and securities in connection therewith, and find the same carefully kept, correct and properly set forth in the above statement.

R. R. CATRON,
JOHN M. MARTIN, F.C.A., } Auditors.

Toronto, Feb. 11, 1893.

In moving the adoption of the report the President said:

When addressing the last annual meeting of Shareholders I referred to the withdrawal from business of a number of fire insurance companies in Canada and the United States during the preceding year, and I predicted that, as a consequence of this, as well as from advances in rates that were being effected in many quarters, companies remaining in the field and offering to the public undoubted security in the form of large capital and assets might during the year 1892 look for a considerably increased volume of business.

These predictions, as the accounts now presented to you show, have been fulfilled in the case of the "Western." A net premium income of upwards of two and a quarter million dollars is something of which we may well feel proud, demonstrating as it does not only the popularity of the Company, but the energy and zeal of its representatives throughout the extensive field of its operations. But in Fire Insurance, as in most other matters, quantity must be regarded as a secondary consideration to quality, and the handsome balance which is shown on the credit side of the revenue account at the close of a year which has been, generally speaking, anything but a favorable one to Fire Insurance Companies, demonstrates, better than any words of mine could do, that sound judgment and care are exercised by the manager, officers and agents of the Company in the selection of risks and the supervision of its business; in fact, the report which you have just heard read, with its accompanying accounts, presents so clear, and at the same time what I think must be considered so satisfactory, an exhibit of the past year's transactions, that I need do no more in moving its adoption than commend the figures to your careful consideration.

Before resuming my seat, however, I may perhaps be allowed, in view of this being the twenty-seventh anniversary of my election as a director, and the tenth annual meeting at which I have had the honor of filling the President's chair, to refer briefly to the past history of the Company. In looking over the annual statements which we have submitted to the Shareholders for the twenty years, from 1873 to 1892 inclusive, I find that our total income during that period has been \$25,845,756, and our expenditure for losses and expenses, \$23,937,470. Out of the profit balance that remained we have paid in dividends \$1,015,000, and carried nearly \$900,000 to our reserve fund.

It must be remembered, however, that some individual years of those 20, which as a whole show such favorable results, were unprofitable ones, and this must impress upon us the wisdom or rather the necessity in such a business as ours of increasing our reserve fund in favorable years, so that regular dividends may be maintained in less fortunate seasons. I might also point out that during the 20 years ending 31st December last, to which I have referred, our Shareholders have received an average return of 12 per cent. per annum upon their paid-up capital. This capital in 1873 was \$200,000, and since that date we have from time to time, as the increase in our business seemed to call for it, made additions to it, until we have reached our present position with \$600,000 paid up, while our stock stands on the share list at a premium of 70 per cent. So much for the past; and now a word as to the future. As you have been advised by circular, the Director

think that the time has come when, in regard to its paid-up capital, as well as in other respects, the "Western" should take its stand among the "millionaire" companies of the country. The business has now attained such proportions that we think—basing our judgment upon the past experience of the Company—that we may safely assume the responsibility of earning and continuing to pay satisfactory dividends to Shareholders upon the increased capital. If the resolutions are adopted which are to be submitted to you to day, to complete the issue of the capital which is provided for by the Company's charter, namely, \$2,000,000—fifty per cent. of which will be paid up, thus giving us a cash capital of One Million Dollars—this action, we feel confident, will materially aid us and those who are to come after us, in maintaining the position of the "Western" in the front rank of the companies doing business on this continent.

The President then referred to the relations which had been recently established between the "Western" and the British America Assurance Company, and explained at some length the advantages which might be looked for from these two Toronto companies working in harmony, particularly in the management and supervision of their business at the more distant agencies.

Mr. George A. Cox, Vice-President, in seconding the adoption of the report, said:

I am glad to have the opportunity, Mr. President, to second the adoption of a report that must, I am sure, be eminently satisfactory to the Shareholders. I also desire to extend to yourself and the Shareholders my congratulations upon the magnificent records that you have given us, showing the result of the Company's business for the last 20 years. An average annual dividend of over 12 per cent. for twenty consecutive years, notwithstanding the vicissitudes and serious conflagrations that have overtaken the Company during that long period, is certainly very reassuring; but to return to the statement under consideration, it is the more gratifying to be able to meet our Shareholders with such an exhibit as has been made here to-day, when it is evident from the reports published thus far, that many Fire Insurance companies in Canada and the United States, as well as in other parts of the world, have found the year of 1892 an unprofitable one.

In comparing the figures of this report with those presented a year ago, it is encouraging to find that the ratio of losses to premiums is considerably lower in 1892 than it was in 1891, and it is perhaps still more important to observe that, while as a result of largely increased business, the aggregate amount paid for general expenses is in excess of similar charges in the preceding year, the actual percentage of expenses to premium income is 1.37 per cent. below that of 1891. This saying in itself is equal to a profit of some \$31,000.

In regard to the proposed increase in the capital of the company, I heartily concur in all that the President has said as to the advisability of taking the final step to bring our capital up to the authorized amount. It may be said that our present assets are quite large enough to command public confidence, but there are few, if any, companies to-day doing the amount of business which the "Western" transacts on a smaller cash capital than \$1,000,000. In reference to the price at which it is proposed to allot the new stock to Shareholders, I would point out that, taking into account the present low rate of interest obtainable on investments, and bearing in mind that the Directors desire to maintain the present rate of dividend, 140 must be considered a favourable price to Shareholders. This new issue of stock, besides increasing the cash capital by \$400,000, will, it must be borne in mind, add a further \$160,000 to the surplus funds of the Company.

The Vice-President also fully endorsed the views expressed by the President as to the advantages likely to accrue from the connections that have been established between this Company and the British America Assurance Company.

The report having been unanimously adopted, it was moved by Mr. W. B. McMurrich, seconded by Mr. Robert Thompson, and carried, that a cordial vote of thanks be passed to the President and the Board of Directors for their services and attention to the interests of the Company during the past year.

Messrs. J. E. Robertson and J. K. Niven having been appointed scrutineers, the election of Directors for the ensuing year was proceeded with, which resulted in the unanimous re-election of the old Board, viz.: Messrs. A. M. Smith, George A. Cox, Hon. S. C. Wood, Robert Beaty, G. R. R. Cockburn, M.P., George McMurrich, H. N. Baird, W. R. Brock and J. J. Kenny.

At the close of the annual meeting the question of increasing the capital stock of the Company to \$2,000,000 was submitted (as required by the Company's charter) to a special meeting of the Shareholders, and unanimously approved; the new stock (\$800,000) to be issued at a premium of \$8 per share (forty per cent. of the amount called up), and allotted to Shareholders in the proportion of two shares to every three

held by them on March 15 next, and payable in five equal instalments of \$5.60 per share each on the 1st days of April, June, August, October and December, 1893, respectively.

At a meeting of the Board of Directors held subsequently, Mr. A. M. Smith was re-elected President and Mr. George A. Cox Vice-President for the ensuing year.

Hints to Housekeepers.

FOR SPRAINS AND BRUISES.—No other remedy cures sprains, bruises, cuts, wounds, chilblains, sore throat, rheumatism, etc., so promptly as Haggard's Yellow Oil. It is an old standard remedy that has given perfect satisfaction for 30 years.

BAKED OMELET.—Heat three gills of milk with a dessert spoonful of butter in it; beat thoroughly four or five eggs; wet a tablespoonful of flour and a teaspoonful of salt in a little cold milk, stirring fast. Bake in a quick oven fifteen or twenty minutes.

A VALUABLE HINT.—When you are attacked by cough or cold, do not delay, but commence at once to use Haggard's Pectoral Balsam. This old standard remedy removes all irritation, loosens the phlegm, and heals the mucous surfaces, curing coughs and colds of all kinds.

THRIFTY PROVISIONS.—For packing apples and other fruit, dealers now use layers of fern leaves. This prevents mould and decay. The bracken and sweet-fern grow in such abundance in every country neighbourhood, by seashore or among the mountains, that here is a natural "excelsior" ready provided. "Excelsior," it is well known, is made of wood-tendrils rather than shavings, being machine-cut from useless pieces.

A CURE FOR HEADACHE.—Headache arises from constipation, bad blood, dyspepsia or liver complaint. As B.B.B. cures all these complaints it is naturally the most successful headache cure existing. Once the cause is removed the headache vanishes.

GOOD CORN STARCH PUDDING.—Four tablespoonfuls of corn starch, one quart of milk, half a cup of sugar, a pinch of salt, two eggs, almond or vanilla flavouring. Moisten the corn starch with a little cold milk to boiling point in the double saucepan. Stir in the dissolved corn starch, add the sugar, flavouring and the well-beaten eggs. Pour into a buttered pudding dish and bake ten minutes. Serve hot.

Grape-juice, unfermented, is a fine restorative for exhausted nerves. It does not stimulate, except as all foods do, but is both refreshing and fattening.

The juices of the watermelon are a good cosmetic. So is lemon-juice in milk. The juice of the lemon, with glycerine, will give whiteness to the hands. Lemon-juice before breakfast, eaten with a hard cracker, often helps a bilious person, and will reduce "fleshiness."

SOFT CUSTARD PUDDING.—Line a pudding-dish with lady fingers or slices of sponge-cake. Make a soft custard of one quart of milk, yolks of four eggs and pour over the whole; beat the whites to a stiff froth with one-half cup of fine sugar, spread over the top, set in the oven and brown slightly. The custard should be flavoured with vanilla.

BAKED INDIAN MEAL PUDDING.—Boil one quart of milk, add one-half cup of cornmeal, and stir well; add one-half cup of chopped beef suet, one-half cup of molasses, half a cup of raisins, one-half teaspoon of cinnamon and one egg. Put in a pudding dish and bake in a hot oven until brown.

A NEW HARD SAUCE.—Put two cups of sugar in a stew pan with half a cup of milk, and butter the size of a walnut. This is boiled to a thick syrup without being stirred; then it is cooled and afterward beaten to a creamy mass, with flavouring added to taste. If preferred, brown sugar may be used, or a little molasses added before boiling.

FRICASSEE OF OYSTERS.—Make a thick white sauce from a pint of cream and two tablespoonfuls of flour, creamed with two of butter. Season with mace, cayenne pepper and salt; to this sauce, which should be of good consistency, add two dozen oysters that have been chopped fine and scalded in their own liquor. Serve in heated pate dishes.

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Children's Department.

A Prize Story.

"Who will get the prize, I wonder?"
 "Why, Felix Gunther will, of course."
 "I don't think so. Wilhelm Schmidt can make you shiver with the horrible tales he tells. I didn't like going to bed in the dark for a long time after that last story of his."
 "But mother says that isn't the right sort of stuff to write about. She says, if God has given any one the talent to write well, then he should use it to make people happy and good, and not to frighten them. I hope Felix will get the prize."
 "And I hope Wilhelm will."

The two speakers were members of the same school, of which Felix and Wilhelm were head boys. A gold medal had been offered for the best story, to be written without any help; and although there were sixty scholars, every one knew that it was a fight between Felix and Wilhelm.

The two monitors were great friends, though they were of very different dispositions, and the contest was likely to be carried out in that friendly spirit which makes it easier to bear defeat, and sweeter to enjoy victory. It was agreed between the two monitors that their tales should be finished the day before they had to be sent in, and that each should read his own aloud to his friend, and listen to any remarks he liked to make.

The last day came, and Felix was sitting thoughtfully at his little window, trying to find a good title for his story.

"Give it up, old boy," cried Wilhelm, from the garden. "It's five minutes to reading time; and if you haven't finished it yet, you never will."

"Come along in, Wilhelm; I've

"Shorter" Pastry and "Shorter" Bills.

We are talking about a "shortening" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others) are using

COTTOLENE

instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cottolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard—Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills—for Cottolene costs no more than lard and goes twice as far—so is but half as expensive.

Dyspeptics delight in it!
 Physicians endorse it!
 Chefs praise it!
 Cooks extol it!
 Housewives welcome it!
 All live Grocers sell it!

Made only by
N. K. FAIRBANK & CO.,
 Wellington and Ann Streets,
 MONTREAL.

ARTISTS



Be sure you choose your Oil and Water Colors with this trade mark. It stands for the celebrated makers,

WINSOR & NEWTON

Manufacturing Artists' Colormen to HER MAJESTY THE QUEEN AND ROYAL FAMILY.

These colors are within reach of all. Don't risk your picture by using cheap stuff. If your art dealer will not supply them send direct to

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been puzzling for an hour to get a good title, and feel quite stupid."

"Not got a title yet? Well, I do call that putting the cart before the horse! Now, then, I'll read mine first, and perhaps you can catch an idea out of that. I always give a good sounding title; it goes a long way with the examiners."

So Wilhelm proceeded to read "Carl's Mysterious Message," and then listened while Felix read his nameless story.

Both boys were so intent on the reading that they did not notice the entrance of little Julius Schmidt, who quietly curled himself up under the table, and listened intently, till he fell asleep over the less exciting incidents of Felix Gunther's tale.

"Thank you," said Wilhelm, when Felix had finished. "Well, it's my opinion that we shall have a close shave for the prize. Of course, I like my own best; but there's something really good about the wording of yours. Now I vote we go and have a pull on the river to clear our brains, and then perhaps you will get that title you want. I'll just run home with my tale first, though."

Felix would probably have put his away at once, but he stopped to write the title "True to his Word," and then ran to answer a call from his mother. He remembered, as he left the house with Wilhelm, that the papers were still on the table; but then, as no one ever entered his little room except his mother, he knew they would be safe.

It was a lovely afternoon, and the two friends took some food with them, and pulled a long way up the river; for the time they forgot all about tales and prizes, so heartily did they enjoy the fresh air and pleasant sights and sounds. They came back just in time for supper, to which they did ample justice.

Felix went straight to his little study, and could not find his tale anywhere. In vain did he inquire of every one in the house; no one knew anything about it. The poor boy sat down, and buried his face in his hands. He had so longed for the prize. It would have been hard to bear if he had been fairly beaten, but to lose his tale, and not to be able to write another, was dreadful. For one moment he wondered whether Wilhelm could possibly have taken his papers, but the next he was angry with himself for such a mean thought. The tales were to be given in at nine o'clock the next morning, so it was hopeless to try to write another, even if the poor boy had not felt quite unable to put two words together. So when the great day arrived, both masters and scholars were greatly surprised to find that Felix had no tale to offer. All he could say was that he had lost it.

Wilhelm turned pale, and laying his hand on his friend's shoulder, declared that he would not take the medal if it were given to him. There was very little work done in the school that day, for the boys were all so excited—only little Julius Schmidt bent low over his slate, and seemed more eager over his sums than usual. Suddenly he jumped up, and with crimson face and streaming eyes, cried—

"I know where his tale is. I tore it up and threw it in the river, because I wanted Wilhelm to have the prize."

So there was no medal given after all that day, for the masters said Felix must have time to write another tale.



Officer A. H. Braley of the Fall River Police

Is highly gratified with Hood's Sarsaparilla. He was badly run down, had no appetite, what he did eat caused distress and he felt tired all the time. A few bottles of Hood's Sarsaparilla effected a marvellous change. The distress in the stomach is entirely gone, he feels like a new man, and can eat anything with old-time relish. For all of which he thanks and cordially recommends Hood's Sarsaparilla. It is very important that during the months of March April May the blood should be thoroughly purified and the system be given strength to withstand the debilitating effect of the changing season. For this purpose Hood's Sarsaparilla possesses peculiar merit and it is the Best Spring Medicine.

March

The following, just received, demonstrates its wonderful blood-purifying powers:

April

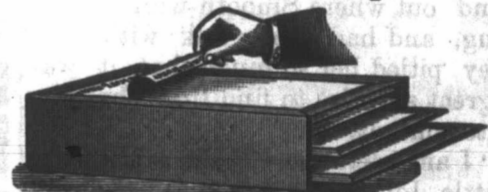
"C. I. Hood & Co., Lowell, Mass.:
 "Gentlemen: I have had salt rheum for a number of years, and for the past year one of my legs, from the knee down, has been broken out very badly. I took blood medicine for a long time with no good results, and was at one time obliged to walk with crutches. I finally concluded to try Hood's Sarsaparilla, and before I had taken one bottle the improvement was so marked that I continued until I had taken three bottles, and am now better than I have been in years. The inflammation has all left my leg and it is entirely healed. I have had such benefit from

May

Hood's Sarsaparilla that I concluded to write this voluntary statement." F. J. TEMPLE, Ridgeway, Mich.
 HOOD'S PILLS act easily, promptly and efficiently on the liver and bowels. Best dinner pill.

The Simplex Printer

A new invention for duplicating copies of writings and drawings



From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of type-writer manuscripts produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO.,
 22 Vesey St., New York.

Births, Marriages, & Deaths.

BORN.
 BRADSHAW.—On the 17th February, at St. Paul's Rectory, Denver, Col., the wife of the Rev. W. C. Bradshaw, of a son.

R FLACK Groceries and Provisions

Canned Goods in Great Variety.
 CROSSE & BLACKWELLS' JAMS, JELLIES, Etc.
 466 GERRARD ST. EAST, TORONTO

The Warsaw

Salt Baths

WARSAW, New York.

MOST convenient of access from Ontario of any Health Resort in New York. Hot water heat, electric bells, hydraulic elevator. All forms of Modern Baths are used, with special attention to the manipulation of

Natural Salt Water Baths

very effective for Rheumatic and Nervous troubles, and as a General Tonic. Among our Toronto patrons are: Sir Oliver Mowat, Rev. Dr. Dewart, Rev. Dr. MacLaren, Rev. John Alexander, Rev. Dr. Potts, Hon. G. R. W. Biggar, Rev. Dr. Caven, Prof. Thos. Kirkland, Rev. Dr. Reid.

For information address
 JOHN C. FISHER, M.D., W. E. MILLER,
 Medical Superintendent. Business Manager.

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
 For Sale by all Druggists.

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"Will you ever speak to me again?" said Wilhelm. "It must seem to you as if I had put Julius up to it. I feel inclined to thrash the little monkey."
 "No, no," said Felix, "don't do that; but let's try to teach him by our example that it is better to be honest and good than to win all the gold medals in the world."

Upward.

The oak-tree boughs once touched the grass;
 But every year they grew
 A little farther from the ground,
 And nearer toward the blue.

So live that you each year may be,
 While time glides swiftly by,
 A little farther from the earth,
 And nearer to the sky.

The Birds and the Daisies.

It was Maytime, and all living things were as happy as happy could be, when Mrs. Bullfinch built her nest in the raspberry canes, and hid it so cleverly that even the gardener did not find it out. He would have liked to pull down all the nests in the garden, though his master had often told him how much good the birds did by eating the flies and caterpillars which harmed his fruit, and that it was only fair they should have their reward by taking some ripe berries for themselves.

Mrs. Bullfinch hatched her four eggs safely, and very soon four pretty young birds fluttered over the flower-beds and played with one another in the sunshine. They were all beautiful, but the two eldest were a little foolish perhaps, and did not mind their mother's warnings enough, for one day they were caught in a snare set by the village children, and made prisoners.

At first both were very sad, and some accident put an end to Smooth-wing's short life, but soon Smooth-wing grew quite tame, and learned to whistle the tunes her mistress taught her. Little Alice was going away from home, and so she gave her pet to poor crippled Johnnie Grey, to cheer his lonely days, and sing to him of the bright world outside his window.

But two of the nestlings were still free, Black-cap, and his pretty sister, Bright-eyes, and they meant to keep their liberty, and enjoy it together, flying about everywhere.

Now it happened that one day they found out where Smooth-wing's cage hung, and had a long talk with her. They pitied her so much that it was a great surprise to find that she was quite content.

"I am useful here," she said softly, "little Johnnie loves me so; he even laughs sometimes when I sing my best.

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I love him very much, and would not leave him if I could."

Black-cap and Bright-eyes flew away, thinking a great deal of what they had heard from their sister.

"It would be nice to be useful," the brother said at last. "We play all day, and do no good to anyone."

"There is nothing to do," replied Bright-eyes, "we may as well enjoy ourselves and be as happy as we can."

But Black-cap shook his head.

The master's daughter, May, was in the garden when they flew back. It was August now, and the spring flowers were dead, but others had come instead, and all the beds were bright. May had a corner for herself, and there she was planting a beautiful clump of corn-daisies. She watered them very carefully, and then went away, and

presently the birds heard a sound of weeping.

"Oh, we are so lonely, we must die," sobbed the daisies.

"What is the matter?" cried Black-cap, fluttering over the leaves.

"We have been torn away from all our relations in the beautiful cornfield," they said. "The garden flowers despise us, and our brothers and sisters long for us."

"But you must not die," said Black-cap. "Miss May will love you and take care of you."

"Our friends will think we are dead, and forget us soon," they murmured.

"No, no," cried Black-cap, "I will go to them, and carry your messages every day, and as often as you like."

"Oh, how nice that will be! Kind Bullfinch, go quickly and tell them we are safe, and bring us news of them."

"I will go too," said little Bright-eyes.

And so day by day the birds flew to and fro, even in the hot noon-time, when they longed to hide in the cool shade of the leaves; and the corn-daisies heard of those they loved, and were content.

Once again the birds visited their caged sister, but they found her very sad. "I sang my last song for Johnnie last night," she said. "He lies so white and still that I know that he will not feed me any more; but there is a smile on his face, and I made him happy, so I am content."

"You have done good work, sister," said Black-cap softly, "and I have tried to work too. It was very little, but I did my best, and it is sweet even to comfort a daisy."

Smooth-wing fluttered to the bars, and pressed her beak to his.

"You are right, dear brother," she said, "and other kind deeds will be given you to do, all in good time. My work is done."

May and her brothers and sisters made a wreath of daisies to lay on Johnnie's grave, and as there were not enough flowers in the garden they gathered some in the cornfield, so the parted flower-friends met again.

And Black-cap sang softly in the evening light,—

"Earth is full of beauty,
 Full of labour too;
 Happy in our duty,
 Finding work to do.
 In the morning singing,
 Helping all the day,
 Little pleasures bringing
 Flowers on the way.
 All the world is brighter
 For a kindly deed,
 Every weight is lighter
 When we help in need."

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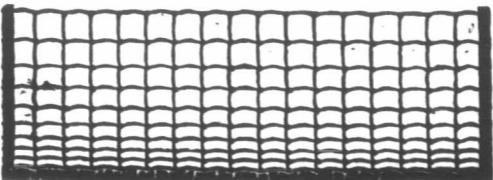
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