

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY MAY 9, 1889.

[No. 19.]

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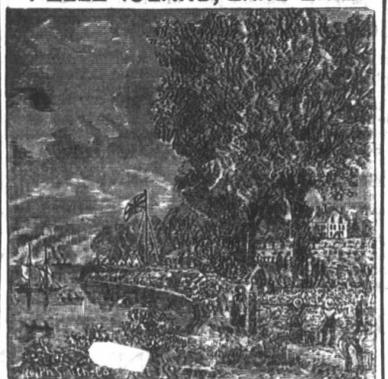
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LESSONS for SUNDAYS and HOLY DAYS.

May 19th.—THIRD SUNDAY AFTER EASTER.
Morning.—Num. 23. John 3 to v. 22.
Evening.—Num. 23; or 24. 1 Tim. 1 to v. 18.

THURSDAY, MAY 9, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE UNION CONFERENCE AND THE PRESS.—The exclusion of reporters from the recent Conference on union held at Toronto was a grave mistake. A question so broad, affecting every one of those who "profess and call themselves Christians," with the exception of Roman Catholics, interests the general body quite as much as the few individuals who undertook to discuss the Church unity problem as though it were a ministerial matter with which the laity had no concern. The idea of those who managed the Conference seems to have been that Church leaders are like the chief officers of an army who meet in private, plan certain movements, then issue commands to their subordinates, and the privates to carry their decision into effect. It is several centuries too late for such a policy to be approved. The proceedings are already becoming known, and versions more or less, especially "less," accurate are in circulation. Pray what had the Conference to fear from the press? Surely the business, as we have said, was not private, except on the Army officer theory? Surely too the mem-

bers of the religious bodies represented at the Conference have a right to know what those who represent them by their official character, said and did when acting in that representative capacity? The Church clergy are often accused of "clericalism," "officialism," and other dreadful "isms" of this kind, but here in this Conference we had a number of Presbyterian and Methodist ministers acting with all the professional exclusiveness that characterises the hierarchy of Rome! When will men learn to realize that the press cannot be ignored by any movement without risking its very life, and paralyzing its usefulness. Jealousy and fear of publicity by the press are survivals of the prejudices and conceits of the dark ages.

NOR SO.—At the conference held in Toronto a few days ago, at which four of our Bishops and several clergy were present as well as a number of distinguished members of the Presbyterian and Methodist bodies, it is reported that Dr. Carvan, Principal of Knox College, declared the gathering to be the most important of the kind held since the Reformation. Without in any way depreciating the significance of the meetings just held, we beg to remind Dr. Carvan that Archbishop Cranmer upon a proposition from Melancthon "hastened to invite the most eminent reformers on the continent to hold a meeting in England to promote an union of all the Protestant churches against Rome." In the year 1661 the Savoy Conference, held under a royal warrant, was addressed by twelve bishops and the same number of Presbyterian divines, which, practically, had a similar object to that of the meeting at Toronto. We were present at one of the private meetings held in various parts of England some quarter of a century ago, called, if we remember rightly, by Chancellor Masingberd, to promote Church union, at which a number of the ablest divines of the English Church were present. We submit, with all respect to Dr. Carvan, that Cranmer's invitation, the Conference at the Savoy, and the meetings held in England some years ago, were, to say the least, as important as the gathering at Toronto.

ORDERS TO SPEAK FRENCH.—One form in which the Jesuit movement is being manifested is especially noticed in Montreal. There the French have been compelled to speak English, owing to preponderance of business enterprise being British. Recently, however, it has been remarked in professional and business circles, that French citizens who at one time constantly used the English language, have now discarded that usage, and are, wherever possible, insisting upon speaking French only. There can no longer be any doubt that there is a wide spread movement afoot to re-establish the dominance of the French race in Canada, and the French language is to be used in order to consolidate that nationality, and gradually to bring the whole country under the control of the Church of Rome, as is now the Province of Quebec. The conspiracy will collapse—but while it is hatching there will be serious trouble generated, because our apathy leads the conspirators to overrate their power, and tempts them to do such things as they would not dream of, but for our indifference.

A CHAIRMAN'S DUTIES.—It seems strange that in a country where meetings of one kind or another are held daily, even in villages, that so few persons seem to know what to do as chairman. How few too realize the waste of time that takes place at most meetings. At the Anti-Jesuit meeting at Toronto for instance, the hall was crowded to the doors before the hour for commencing business. There were, by actual count, over 3,000 persons present. The person announced as chairman, instead of quietly taking his place and punctually calling the meeting to order at the appointed hour, paced up and down the platform for some time,

and wasted 20 minutes without any reason. Now 3,000 times 20 minutes is equal to 1,000 hours, which is 100 days of 10 hours a day each, or 16 working weeks and 4 days! All wasted for what? Simply because one citizen paraded himself on a public platform, instead of modestly taking his allotted place at the allotted time. A chairman should be punctual, and call the meeting to order promptly on time. He ought to remember that his office is *his* honor, and that it is other men's honor to be speakers, so that if he has good sense and right feeling, he will not obtrude himself upon the sphere of others. If a man desires to be a speaker he should leave the chair. The test of a man's talent is an emergency. At the Toronto meeting, when the proposal to take up a collection was made, a clear-headed chairman would have stopped it peremptorily and called on the next speaker whose audience was breaking away because of this collection interlude.

STANDS CORRECTED.—The Minister of Education in his speech on French Schools, justified the practice of making French paramount by stating that the English Government Schools in Wales taught Welsh. Two articles in the *Empire* on the 25th and 29th April, dealt fully with the question. The writer gave quotations from private letters written to him, one by a prominent educational official in England, and a second by a head master of a school in Wales, both of them intimately acquainted with Welsh school economy, to the effect that *not one school book in the Welsh language is used in Wales, and that Welsh is not taught in the Schools.* In addition to these, quotations were also given from the Report of the Royal Commission on Education, before which every Welsh witness, men of high rank in the Church, at the bar, and one an Inspector of Schools, testified that Welsh is not taught in the Schools, and further that the public feeling of Wales is not favorable to such teaching as the social welfare of the Welsh is hindered by their exclusion from the life of England. The Minister of Education stands corrected, and corrected severely on a matter with which he ought to have been familiar as the Report of the Royal Commission on Education should have been in his hands months ago. But its only too common a practice in this country for persons to speak of the affairs of Great Britain and of Europe in the most off hand manner, presuming upon the ignorance of their audiences. Indeed it is not uncommon for those who know the old world from a life time of observation and participation in its life, to be corrected on matters with which they have for long years been familiar by persons whose whole knowledge has been picked up in some tenth rate newspaper. But a Minister of Education should go to the fountain for knowledge before addressing the Legislature!

It has been forcibly said that "the pleasantest things in the world are pleasant thoughts," and that "the great art in life is to have as many of them as possible." It is possible to have a great many of them. The way to have them is so to live, alike in respect to God and man, that such thoughts will be the natural result. They grow in the soil of purity, and fill the air with their fragrance.

The wonderful life of Paul is summarized and explained in these words: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 20). This single passage tells the whole story of the inner and outer life of that unique and remarkable man.

The only true spring of good manners is genuine consideration of others and forgetfulness of self.—
Canon Liddon.

THE ORGANIC UNION DILEMMA.*

THE work by Dean Carmichael on "Organic Union" has already been noticed by us, but as a second copy has been sent we draw attention to it again, as it is always a pleasure to show our respect for its author. It is stated that two schemes are now proposed for Church unity; "one for the union of Christendom, the other for the union of Protestant Churches." The Dean presents eight reasons for union as given by Protestants: 1st, our Lord's desire; 2nd, the heathen difficulty caused by divisions; 3rd, the injury to spiritual life caused by party spirit; 4th, the actual unity in fundamentals; 5th, the sin of division; 6th, the practicability of union; 7th, the force of precedents in the Temperance movement, &c.; 8th, the general sympathy with this movement. It seems to us that those who fight for their sectarian interests in the teeth of the first of these reasons, the express wish of our Lord, will regard the others as literally of no account. "If they believe not Moses and the Prophets," &c., &c.

Besides these, the Dean gives five reasons why Canada is a good field in which to test this movement. 1st. There have been expressions of a desire for union by the Church authoritative bodies; 2nd, here is no State Church; 3rd, there is before us an example in the union of Presbyterians and of Wesleyans; 4th, Church government here is akin in most bodies; 5th, the common sentiment is favorable. We do not discuss these points, they each demand an article to be fairly treated. We must, however, say this, that what the Church Synods of Canada do is a small matter in this movement so far as the Church of England is concerned, as we are not, thank God, a Canadian sect, but an integral part of the Catholic Church. The author passes on to give us a short chapter to show that in the days in which the New Testament was written, "the Church of God was one great, undivided Church, and that there is nothing in the New Testament analogous to the denominational system." In that one statement the Dean puts his finger on the core of the whole question. There is nothing whatever in the Scriptures to justify Presbyterians, Methodists, Congregationalists or Baptists, forming themselves into a denomination—their separation from the Church which was and is in a direct line of historic succession from the Apostolic Church is utterly without warrant in the Word of God. That this oneness of organism, this realisation that the Church is "One Body" of which "Christ is the Head," prevailed through the "Patristic Age," is shown, as is also, that "the testimony of the Fathers to the oneness of the Church is undeviating." The Dean goes on in brief chapters to outline the "Earliest breaches of Unity," then, "The rupture between the East and the West," on, "From the great rupture to the Protestant Reformation," which is treated

*Organic union of Canadian Churches with a comparison of authorised standards, by the Very Rev. James Carmichael, M.A., D.C.L., Dean of Montreal. Dawson Bros., Montreal.

in several sections as it affects the several parts of Great Britain, and developed the sects named, Independents and Methodists. We are glad to see the words "The English Church, previous to, and after the Reformation, was just as much the same Church, as Naaman was Naaman after he had washed his leprosy in the Jordan! the Church was reformed, but did not re-organize." That being so we cannot now re-organize even for the sake of unity. To do so would be to break loose from the Apostolic order we have maintained, and to admit that the Church of the early days before divisions came was not divinely commissioned, and founded, but was, as a human organisation, free to be re-cast in a modern mould.

Dean Carmichael draws an analogy between the Episcopal, Presbyterian, and Methodist systems, as each "perpetuate their Church life from within," in sharp contrast to "Congregationalism which perpetuates its life from without. We fully admit with the author that the separated bodies teach Apostolic doctrine—but only in a partial and modified way however, for part of the doctrines of the Apostles was unity in organism, whereas the very opposite is the doctrine of the Presbyterian and other religious organisations. Strict, loyal obedience to Apostolic injunctions would leave the tents of these denominations tenanted. A very painful dilemma faces these bodies. The Spirit of God condemns divisions, the whole New Testament is a protest against denominational separations. There is as direct an obligation to keep the Church in unity, as to believe in Jesus Christ. Scriptural commands cannot be graded into what is obligatory and what is optional. Now to observe this obligation, to obey God, to regard Apostolic order, we submit that it is necessary to have and for all to recognise One Church. Pray what are the sects going to do when the Spirit moves them to cast off their denominational prejudices, and when they being so moved, wish to observe and display the unity of the Body of Christ? If they refuse to recognise the historic claims based upon the Apostolicity of the Church of England, they have absolutely no other Church to rally round, so God cannot be obeyed, so God's Word has become void, so God's Apostles taught as a duty that which cannot be followed—so the gates of hell have prevailed against His Church! The dilemma is a severe one, either unity will bring these separated bodies into union with the Church of England, or there will be a new Church created, manufactured to meet the crisis. Imagine the Spirit of God moving men to create a Church other than that of which Jesus Christ is now Head! The Dean of Montreal closes his treatise by suggesting in the form of a prayer for unity that we and all the sects may "strike out anew in this new country as a branch of The Holy Catholic Church." We should like to see a scheme formulated more definite than this aspiration. We need hardly say that the work breathes throughout a broad, loving spirit.

The church of England has everything to hope from those separated from her. No religious body ever was so shamefully maligned

misrepresented, and unjustly abused as the Church has been for generations by those whose perversity of self-will first inspired them to found other so-called Churches, and by those who have inherited anti-church feelings without anything been done to justify such animosity. We have not dealt with Dean Carmichael's chapters showing how large is the common ground of doctrine held by all those bodies who stand apart from us. We commend this section of his valuable treatise especially to the study of Churchmen, who will thank us, if they secure the Dean's book and study it, for having called attention to its most interesting and suggestive pages.

THE ANTI-JESUIT BILL AGITATION.

TWO great meetings have been held to give those who voted for the disallowance of the Jesuit Bill an opportunity of more fully defending their vote, and to afford the public an opportunity of passing judgment upon the decision of the historic Thirteen.

The one in Toronto held on Easter Monday night, excluded the whole of the parochial clergy, all the Church lay officials, and all laymen who wished to attend the Vestries. The members present could have been secured for a meeting two weeks later, after the House was prorogued. There was no such urgency as to justify a deliberate exclusion of representatives of the Church of England. It was just the kind of folly which we might expect from those who put at the head of a movement which demands a broad-minded, statesmanlike leader, one whose public career can be traced by the graves of enterprises he has killed. A capacity for gauging public sentiment, great educative powers, diplomatic skill, conciliatory manners are essential to the successful leadership and conducting of a popular moment. It is only a few months ago since Mr. W. H. Howland styled all who opposed the Scott Act as criminals. The answer of the people has been recorded—it is, that the Act must die.

It seems anomalous that while the Church of England is at this moment furnishing by her historic records, almost every weapon used against the Jesuit aggression, so many who are the leaders of that Church to-day seem to care not one jot about the great controversy which is one of the chief glories of the old Church for whose independence our forefathers made for centuries so splendid a struggle! Had the apathy now manifested prevailed four or more centuries ago, the Church of England would not now be in existence. Men are saying, and saying with contemptuous severity, that the Church of England may talk as it likes, it is after all in sympathy with Rome. This is now the common talk of non-conformists, and we cannot deny that this most injurious slander has some justification. The meeting at Montreal seems to have been a more earnest protest than the one in Toronto. The mouth of Montreal is woefully gagged by Rome. Let a Protestant settle in that city and he soon bows his knee in the house of Rimmon.

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Even ultra Protestants travelled several hundred miles to welcome the new Cardinal, an act of courtesy, which every Romanist read as an act of homage. A leading citizen of Montreal said to us recently, "the Church of Rome robs us all the time in the most open, daring way. There is no other country where Rome is so audacious in overriding civil rights as she is in Quebec. Ontario capitalists seem indifferent at present, but when they find a number of the mortgages they hold are made by law second mortgages, the Church of Rome being given all the powers of a first mortgagee, as she has now in Quebec, they will possibly see matters in a different light!" To secure this tremendous financial leverage is openly declared to be part of the Jesuit programme, and it is quite possible for them to secure it by acquiring control over the balance of power in the Ontario Legislature.

Thus the Montreal meeting was a very instructive gathering. It ought to teach Ontario what is the fate being prepared for her by the Jesuit party, aided and abetted by every Ontario citizen who is apathetic in regard to his duty as a defender of the civil rights he now enjoys.

But before we, as a non-Romish people, can make an effective defence, we must learn to subordinate those party issues that now divide us. The prospect of this is gloomy. No sooner was the Toronto meeting over at which strong political opponents joined hands, than the *Globe*, that had been counselling unity, burst out with a violent philippic against Mr. Dalton McCarthy, whom it called "an oratorical hog," because of his long speech. That speech took by our watch 95 minutes, surely a not inordinate length for so great an occasion. That it was not too long was demonstrated by the fact that it was heard throughout by the multitude without one person leaving his seat. The audience broke into confusion because a foolish attempt was made to take up a collection from that dense crowd. The Chairman wasted nearly half an hour before opening the business by dawdling about the platform, and then on taking the chair making a string of random, ill-judged remarks. Mr. Charlton, who bore himself under very trying circumstances with most commendable patience, spoke exceedingly well, to a diminished but still a large audience. Mr. McCarthy was not responsible for the Chairman's incapacity and want of tact, so that to abuse him for taking the time he did, was so unfair as to endanger seriously the effort to amalgamate the two political parties in the Anti-Jesuit movement.

It is evident that the bark of this agitation is already amongst the rocks and breakers of disunion.

The present crisis may pass without any success being won in the contest. We are not sanguine. But this we predict, that the Jesuit party will press on until they are beaten back. They will throw up entrenchments nearer and nearer to the citadel they are laying siege to—the fortress of Ontario. But before their final rush to victory, there will be such an awaken-

ing of the Protestantism of Ontario as will make it as dangerous a position to stand aloof in apathy as to be an active combatant in the Jesuit army.

THE CHRISTIAN DOCTRINE OF SIN.

WHAT then is sin in men or in devils? In one word, *lawlessness*—the violation of nature, the misuse of good by rebellion of the will. Physical decay, death, dissolution, change, these are of nature; sin, on the other hand, is contrary to nature. It is simply misuse, disorder. It has no positive substance. A sinful man is not the man as God made him with something else introduced called sin. He is simply the man as God made him, disordered by ignoring God, by claiming independence of God, by lawlessness. The same act may constitute either the sin of murder or the heroism of a soldier fighting in his country's defence; either the sin of adultery or Christian marriage, because in the one case the act is done in accordance with the God-given law of our being; in the other case in defiance of it. The humanity of Christ and the humanity of the greatest criminal are consubstantial the one with the other. All that the criminal sins with, belongs to Christ's nature; He has all the faculties that are used for sin. "He could sin if He could will to sin," the Fathers tell us, "but God forbid that we should think of His willing it." What is disordered, ungoverned in the criminal is in Christ perfectly subordinated to a will, itself controlled in loving harmony by the Divine Spirit. If it sounds preposterous to say that the nature of the criminal is not of itself sinful, to make the statement reasonable and true we have only to bear in mind the results of sin which have taken slow effect upon his nature in the sequence of generations of bad habit. The body may have become so accustomed to sin, so moulded to sin by forces within and without as to justify St. Paul calling it a "body of sin," but only in the sense in which our Lord calls money or mammon "the mammon of unrighteousness." Money, our Lord meant, has become so accustomed, so to speak, to lend itself to the purposes of unrighteousness that it requires attention as alert, wisdom as farsighted as that of the unjust steward, in the children of light to divert it again to its true uses. The body in the same way has been so moulded to sin, accustomed to sin, that it requires the strong hand of an asceticism, rightly motived, to "keep it under," to lead it as a slave, to wrest it to good uses. It requires the cutting off of the right hand or the plucking out of the right eye—the disuse for a time, that is, by doing violence to oneself of what has become so misused, so lawless. The bow must be bent violently back, if it is to be made straight. But the end of all this Christian asceticism is the restoration of our whole nature to its true law. We mortify our bodies only to offer them at last a living sacrifice of rational service. At last all the impulses and passions and parts of even the criminal nature shall be subjugated again to the law of the Spirit. Christ shall purify the impure and harmonise the disorderly. Thus down the vista of an endless future Christianity forces us to see the nature of the criminal, if he will but turn Godwards, only reconstituted, not substantially changed, one with Christ in glory. This is the Christian doctrine of sin, the doctrine that Athanasius and Augustine and Anselm, the Christian Fathers as a whole, repeat and reiterate; that sin has no substance; that there is no positively sinful nature; that sin lies not in things, but in our relation to things; that the introduction of sin is simply

the privation of law; that moral recovery waits for nothing but the conversion of will.

This is the Christian doctrine, and its appeal is to moral experience. Looking at the world from the point of view of physical science, it may appear as if goodness and badness were like good and bad fruit; but to suppose this is to leave out of sight the whole witness of moral experience. It was not Christian belief but inextinguishable consciousness that made Byron cry—

"Our life is a false nature—'tis not in
The harmony of things."

Or Shelley:—

"The universe
In Nature's silent eloquence declares
That all fulfill the works of love and joy,
All but the outcast man."

In proportion as the moral consciousness is keen and active, in that proportion men know that sin is not nature, but its violation; that they are not what they are meant to be in sinning; that sin has no analogy in the failures of nature, because it is what they are not, avoidable and morally wrong; that it violates what they fulfil, the law of the world. Natural failure is part of the world's fruitfulness. The seeds that fail supply material for the seeds that grow. Moral failure—sin, that is, as distinguished from mere imperfection—is never fruitful. Sins are always the "unfruitful works of darkness."—*The Rev. Professor Gore.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

WATERLOO AND GRANBY.—"Robinson Memorials."—The neighbouring parish churches of Waterloo and Granby have just been gladdened and enriched by the bestowal of two most unusually costly Easter memorials—the generous gifts of a former parishoner, W. H. Robinson, Esq., of Eastern Townships Bank, at Huntingdon, P.Q. The use and beauty of these handsome memorials of a dearly loved son, now at rest in the Paradise of God, enhanced the brightness of our Easter services. Baptized in St. Luke's Church, Waterloo, the gift of a font and baptistery to that church was a most fitting memorial of his entrance into the christian life on earth and into the newer life beyond with the risen Christ.

His post-baptismal life in Granby, marked by evidences of the early wisdom of knowing the Holy Scriptures; led to the selection of an eagle lectern for St. George's Church as an appropriate memorial of the bright young life he spent in that place. The baptistery is erected on the north side of the front west entrance to the church in its traditional and symbolical position near to the door, and occupies a floor space of over nine feet square, it consists of a platform sixteen inches high and seven feet square, around which runs a kneeling stool or step which is padded and covered with Wilton carpet of a rich crimson colour. The sides of the platform are made of rich red oak, carved, deeply panelled and perforated, showing decorated posts at the four corners and midsections, which intercept a trefoil moulding which runs along the upper and outer edge of it. Rising from these posts are eight standards of polished brass, consisting of a partly twisted and partly planed column, with floriated ornaments on the right and left, made of the same metal. These give support to an oaken rail which is carried round the whole structure, except where an opening is left between two standards on the east side. The top of the platform is filled in with imported Minton tiles—the inner portion of a deep terra-cotta, laid diagonally, the outer consisting of several bands of colour of varying widths and designs, the tints used being deep green, cream, chocolate and fawn. The chief of these outer bands is one of a fish pattern terminating at the four corners of the floor in Evangelist tiles of a bright blue colour, bearing the well-known symbols of the angel, ox, lion and eagle. In the centre stands a magnificent font of gray Champlain marble of polished and plain surfaces. On an octagonal base lies a cruciform block, from which rises an

octagonal polished shaft, and opposite four of its sides are placed polished columns with richly carved capitals, supporting the octagonal bowl, bearing on its alternative faces, in bas-relief the Alpha and Omega, I.H.S., double triangles and Maltese cross, and round the splay above in incised lettering are the words "Suffer little children to come unto Me." To complete this elegant memorial, there is provided a chaste and capacious four ewer of polished brass, bearing upon a raised band about the middle, the text, "One Lord, one faith, one baptism;" this last is the work of the Gorham Manufacturing Company, of New York. The finely oiled oak work is by Cox of Granby, the brass work by Robert Mitchell & Co., of Montreal, and the font itself, by Robert Reid of the Montreal Marble Works. The present and future generations of Church people in Waterloo may well be proud of this very valuable addition to the furnishing of their House of God, and grateful to the donor, whose thoughtfulness is only exceeded by his generosity and deep attachment to the Church of his love and heart.

On a brass shield let into the tiling at the foot of the font we notice the following inscription: "To the glory of God, and in loving remembrance of our son Charles Aubry Robinson, born at Waterloo, P. Q., July 18, 1876, entered into rest at Huntingdon, P. Q., September 8, 1898, St. Luke's Church, Easter, 1899." The other memorial gift is to the congregation of St. George's Church, Granby, and is from the firm of the Gorham Manufacturing Co., of New York, it is a fine specimen of an eagle lectern in polished brass, and was used for the first time on Easter morning. A conical base upon four feet, with a chased band running round it, supports a twisted column, which is surmounted by a ball, on the top of which an eagle of beautiful proportions and perfect outline, stands with outspread wings; the name of the Church is engraved upon the bottom front of the base, and a memorial inscription about the neckband under the ball.

An exquisite memorial cross of roses and lilies stood upon the altar, with the names of his own dear boy, and of two other young christian soldiers, who had within the year entered into the warriors rest beside the great captain, done in floral color, also the gift of our common benefactor.

May the good Lord move the hearts of more of his poor servants "to go and do likewise." *Laus Deo.*

MONTREAL.—The centenary of Christ Church Cathedral was celebrated last week. The occasion was availed of by the Rev. Dr. Norton to make special reference thereto, taking for his text "And Abraham was one hundred years old." In 1763 Canada was ceded to England, and some time afterwards the few English Protestants in Montreal brought out the Rev. O. De Lisle, and in 1769 the first register in a Protestant church in Montreal was opened. This congregation was known as the Protestant Congregation of Montreal, and some of its most prominent members were Presbyterians, who had no minister of their own in the city. For many years the congregation was a weak one, and had no church building of their own. Having applied to the Recollect Fathers for permission to worship in their chapel, this permission, in a true spirit of Christian charity, was granted, and for twenty years the Protestants worshipped in this chapel when it was not in use by the Fathers themselves. At the close of the American war of Independence many U.E. Loyalists left the States and settled in Montreal. The Government granted the use of a church building which had become Crown property. On September 20th of that year a vestry meeting of the congregation was held in the Recollect Chapel, at which it was decided to collect £500 towards fitting up a new church. This was collected, the expenditure made, and the dedication service conducted by the Bishop of Nova Scotia, on September 17th, 1789, the Rev. James Tunstall being the rector at the time. In 1791 the Constitution Act was passed, which provided for the establishment of rectories, the exact copies of those in England, throughout the Province of Canada. The following year the Governor issued the necessary papers for the founding of one in Montreal, with, however, no immediate result. In 1801 the Rev. Mr. Mountain succeeded the Rev. Mr. Tunstall, and in 1803 the church building was destroyed by fire. In 1809 a new church was built on Notre Dame street. In 1820 the Royal Letters Patent were issued under the Act of 1791, constituting the parish of Montreal, with the Rev. John Bethune as rector. From 1820 to 1850 Christ church was a parish church and nothing more, although it was conventionally called a cathedral. In that year, through Royal Letters Patent the town district of Montreal was erected into a new diocese independent of Quebec, the town to be hereafter a city, and the parish church of the said city to be its cathedral church under the name of Christ Church. In 1856 the old parish building was again burned down; the present site was soon obtained, and the beautiful church of to-day, the most correct Gothic church building on the American continent, built.

Dr. Norton objected to the black and yellow tiles at the back of the chancel, and suggested that a reredos of pure and correct design would give offence to no one and be an appropriate centennial memorial. He put the question, Was there anyone who would undertake it? The cost could not exceed \$5,000. The rev. gentleman, referring to the organ, said it was too far from the congregation. Referring to his own work, Dr. Norton said that the last Sunday in April concluded five years of his ministry in Montreal, during which time he had learned to love the beautiful city and church. All the current expenses during the five years had been paid in full and no new debts contracted. The old floating debt had been paid off and the mortgage of \$18,500 on the rectory reduced to \$10,000, making \$5,500 dollars of old debts cleared off. During the five years \$7,765 had been expended on restorations, so that during that time they had paid their way and laid out \$12,865, or about \$2,500 a year, in reducing their debt and on restoration work. The number of communicants has increased more than thirty per cent in the same period.

At a recent well attended meeting of the Deanery of Hochelaga, there was an animated discussion on the importance of aiding struggling Church Missions in the suburban districts of the city from the Diocesan Mission Fund. Other religious bodies it was said adopted this policy, but the English Church is the singular exception in this vital measure, the Executive Committee, as Canon Ellegood observed, having for 39 years past opposed any such policy. A delegation was appointed to lay the matter before the Executive Committee.

ONTARIO.

Ordination.—Allow me to make it known that the Bishop of Ontario intends to hold a general Ordination in the Cathedral, Kingston, on Trinity Sunday, June 16th. Candidates are requested to communicate with me as soon as possible, that the arrangements may be made for the examination, of which due notice will be given. T. Bedford Jones, LL.D., Archdeacon and Chaplain.

CARP.—On Monday the 5th ult., a large representative gathering of the Foresters and Church people of the Mission, assembled and presented the Rev. C. Scudamore with a beautiful engrossed address of farewell, richly and tastefully mounted and framed. Mr. Scudamore who is about to remove to Grand Valley, having been recently appointed to that parish by the Bishop of Niagara, expressed in appropriate terms his gratitude to the brethren for their kindness and esteem.

OTTAWA.—The following is the report of the Annual Easter Vestry meetings held in the several Churches in this city.

Christ Church.—The Rector, the Ven. Archdeacon Lauder, presided. The Archdeacon after opening the meeting made a few appropriate remarks, in which he referred to the spiritual as well as the temporal growth of the parish, and also to the many valuable gifts presented to the Church. Mr. D. Robertson presented the report of the Churchwardens for the past year, which referred to the large increase in the receipts, the total being \$6,890, as against \$6,697 for the year previous. The Archdeacon nominated Mr. J. Bishop as his churchwarden. Mr. D. Robertson was re-elected People's Warden. The Rector and Curate's salary was augmented by an increase of \$200 each. Votes of thanks were tendered to the following persons, for gifts donated, Dr. Bourinot, Mrs. Fitzgibbons, Mrs. Moore, and Mr. W. Thompson. The debt of the Church was decreased during the year by \$2,000, leaving a balance of \$18,000. At a subsequent meeting of the congregation, Mr. W. H. Rowley was elected lay delegate to the Synod.

St. Alban the Martyr.—The Rector, the Rev. J. J. Bogart, M.A., R.D., presided. Mr. W. L. Marler, the people's warden, stated the auditors had not time to go over the accounts, but reported a balance in hand, and an increase in the general fund of \$600 over last year. A committee was appointed to arrange the carrying out of some needed repairs, and a subscription list opened towards that object, very nearly the whole amount was subscribed at ten meetings. Votes of thanks were tendered the Woman's Guild for their very successful efforts towards the inside decorations of the Church; and also to Lady Macdonald for the Memorial Window placed in the chancel by her during the past year. The meeting adjourned until Monday evening the 29th inst. Mr. W. M. Matheson was re-elected lay delegate to the Synod at a meeting of the congregation held afterwards.

St. George's Church.—The Rector, Rev. P. Owen Jones, presided. The churchwardens, Lieut. Col. W. P. Anderson and Mr. Chas. Macnab, submitted their financial statement which showed the total receipts

to have been \$7,827.93, and total expenditures \$7,523.17. The Rector reappointed Col. Anderson as his warden, and Mr. Macnab was unanimously elected people's warden. Mr. F. Colson handed in his resignation as organist, it was decided on motion to engage a professional. Votes of thanks were passed to the Dorcas Society, to members of the congregation who have donated furnishings to the Church, to the press of the city, and to the choir and organist. At a subsequent meeting of the congregation, Major H. F. Perley was unanimously elected lay delegate to the Synod for a period of three years.

St. John the Evangelist.—Rev. H. Pollard, R.D., Rector, presided. Mr. Geo. Forde, people's warden, reported receipts for the year to be \$5,472.60, and expenditures \$5,175.61, with a balance in hand of \$318.99. Arrears for past years to amount of \$871.68 had been paid off. The organist's salary was increased by \$100. It was moved by Col. White, and seconded by Mr. Geo. Forde, that Rev. Mr. Mackay be requested to withdraw his resignation, which had been handed to the Rector. The accounts not being audited, the meeting was adjourned until the 29th April. At a meeting of the congregation previous, Dr. Wilson was re-elected delegate to the Synod.

CORNWALL.—At the Vestry Meeting of Trinity Memorial Church on Easter Monday, the following resolution was passed. Moved by Judge Carman, seconded by Dr. Hamilton, that inasmuch as it was distinctly understood at the time of the establishment of Mountain Memorial Church, at East Cornwall, that as soon as said Church became self-sustaining it should be separated from the parish, and whereas it is now alleged by the congregation of the said Church that they have become sufficiently strong to support themselves, and whereas this vestry has heretofore held itself partially responsible for the support of said Church, be it resolved, and it is hereby resolved, we order that this vestry may be relieved from further responsibility on account of said Church, that the Rev. Canon Pettit, Incumbent of this parish, be requested and permitted, and he is hereby requested and permitted to resign his charge over said Church.

At the Mountain Memorial Church Vestry Meeting, at East Cornwall, the following resolutions were unanimously passed. Moved by G. W. Runions, seconded by Roland Hess. 1. Whereas the Rev. Joseph Elliott has laboured among us for the past three years, and whereas his labours have been successful and highly satisfactory—and whereas his labours among us were summarily terminated by the Rev. Canon Pettit on the first of this present month of April without our knowledge and without consulting us either as individuals or as members of vestry, and whereas we desire to record our appreciations of his labours among us, and of his worth, faithfulness, and ability as a minister of the Gospel, and of his great desire for the promotion of the interests of our Common Church, and also to express our great regret at his removal. Be it resolved, and it is hereby resolved and declared that the services of the said, the Rev. Joseph Elliott among us have been zealous, constant and untiring. That he has laboured not only to promote the interests of the Church as such, but has also taken a personal and sympathetic interest in every member of his congregation. That he has assisted and strengthened us by his advice. That under his ministrations the Church here has grown to its present satisfactory condition. That the Sunday School has become one of the most prominent and interesting features of our Church work. That we believe he has fully complied with the condition of his agreement with us, and has done more than we could reasonably have expected under all the circumstances. We therefore desire that his labours among us shall be continued, and would most respectfully request of the proper authorities that some arrangement may be made whereby he may be retained among us. Moved by G. W. Runions, seconded by Fred Rowe and carried. 2. When this Church was established it was understood that it should be separated from the parish as soon as it was able to support itself without the assistance of the present, Trinity Memorial Church, we believe that it is now able to do so, and that the time has arrived when separation ought to take place. Be it therefore resolved, and it is hereby resolved, that the Rev. Canon Pettit be requested to consent to such separation, and be asked to resign his incumbency of said Mountain Memorial Church, and he is hereby so requested and asked, to the end that such separation may be had.

BILLINGS BRIDGE.—Rev. Mr. Taylor, of the Mission of Gloucester has resigned his Incumbency, and is leaving for England.

HUNTLEY.—Rev. Mr. Young has been appointed to succeed the Rev. C. Scudamore in this Mission.

PAKENHAM.—Rev. J. Partridge is going to England for a visit.

NAPANEE.—St. Mary Magdalene.—At the annual Easter vestry meeting the Ven. Archdeacon presided. The Treasurer's report showed that some old outstanding liabilities had all been paid, new furnaces were put into the church and the church debt reduced. Mr. Walter Gurren was appointed warden by the rector, Mr. Fred Bartlett was elected people's warden and Mr. R. G. Wright was re-elected delegate to the Synod. Votes of thanks were passed thanking the churchwardens, the choir, the Ladies' Aid Society and the Ven. Archdeacon for their valuable services during the past year.

ADOLPHUSTOWN.—The Building Committee of the U. E. T. Memorial Church met at the Rectory, on Thursday, the 25th ult. In the absence of the Ven. Archdeacon of Kingston, Chairman, the Rector took the Chair. The architect, Jos. Power, Esq., submitted his designs for finishing the church, which were examined and approved. It was then moved by J. J. Watson and seconded by S. M. Outwater "that the Church be completed externally and internally this season." All present agreed to this resolution. The question of selecting tenders was left to the discretion of the architect. The chairman reported that so far he had received thirty-one orders for Memorial Tablets to be placed in the wall in memory of prominent loyalists and that more orders were coming in. He also stated that several stained glass memorial windows had been promised, and that the children of the parish were collecting money for a marble font. The Building Committee in deciding to complete their labor of love rely on the subscribers to pay up when the work goes on, and also on help from friends of the undertaking.

ODESSA.—The annual Easter vestry meeting of the church was held at Beaver Hall on Monday, April 22nd, to receive the churchwardens' Report, and for transaction of other business, Mr. Arnold P. Booth acting as Secretary. After having made the members of the vestry acquainted with the year's work, the Rev. Mr. Quartermain then thanked those who were so kind to contribute towards paying for the hire of a horse in which to enable him to do his work when first here, and to those gentlemen who were instrumental in obtaining for him a set of harness, etc. He stated that during the time he had been here he had received very many deeds of kindness from various members of the congregation and others, for which he assured them that both Mrs. Quatermain and himself were deeply thankful; he also thanked the Ladies' Society of the church for their willingness to help pay his first half year's rent. Mr. Harvey Shaw was unanimously elected people's warden, and also Lay Delegate, Mr. R. Bennett being elected by the clergy. The auditors for the ensuing year being Messrs. Arnold P. Booth and T. Milsap. Votes of thanks were given to the retiring churchwardens, and to Dr. Booth for the use of the hall, and also to Messrs. J. A. Timmerman and R. Preston for acting as auditors for the past year.

BATH.—St. John's Church.—This venerable edifice looked its best on Easter Sunday, and the services were unusually bright and hearty as well as well attended. The choir was in all force and rendered their hymns and chants under the leadership of Mr. Hart, the organist, with excellent taste and devotional effect. The altar was brilliant with flowers of many hues, symbols of the Resurrection, loaned, some by members of the congregation and some by members of the various other religious bodies. The attendance at the Holy Communion was considered by many to be the largest seen in this church for a great number of years. The annual Easter meeting on Monday, passed off quietly, and the churchwardens' account revealed a state of things little expected by many, namely, that the church was perfectly solvent and in a good financial position to enter upon another year's work. Dr. Kennedy was reappointed clergyman's warden and Councillor Bain unanimously elected by the people, M. C. Davy, Esq., who held this position last year preferring to decline nomination. Messrs. F. W. Howard, J. M. Wemp, Charles Davy, and Octon Howard were appointed sidesmen. On Easter Tuesday evening a most successful social under the auspices of the twenty minutes society, was held at the residence of M. C. Davy, Esq.

TORONTO.

STOUFFVILLE.—The Easter meeting was very satisfactory, officers: minister's warden, S. H. Silvester; people's warden, J. Breuls; sidesmen, Messrs. Wagg, Covington, Rowden and Minns. Lay representative, S. H. Silvester.

TORONTO.—St. Alban's Cathedral.—At a recent meeting of the chapter it was announced that the Theo-

logical Library of the late Canon Stennett had been presented to the cathedral. These, with books previously given for the same purpose, constitute a nucleus of some 700 or 800 volumes towards the formation of a Cathedral Library. It was also stated that other gifts of books had been promised to be made as soon as a place in the cathedral building should be prepared for their reception. The Building Committee intend providing a place for that purpose as soon as the chancel and choir are roofed in.

MARKHAM.—Easter Services.—The choir had been practising diligently for some time, and the services were well rendered. The Anthem, a feature of the evening service, was opened by Mr. J. Lowrey with a bass solo, followed by Mrs. Birchall in a treble solo, and the third solo, treble also, was rendered by Miss Mairs, the choir taking the choruses. There were large congregations at both services, and the Holy Communion was administered to 45 communicants. While this number is double that of an ordinary celebration, we look for a larger attendance with a deeper spiritual life. The addresses by the Incumbent were appropriate to the season. The church was beautiful with flowers, tastefully arranged by the ladies.

The Easter meeting was very harmonious, the following officers were elected: minister's warden, G. W. Reesor; people's warden, T. Hook; sidesmen, Dr. Robinson, W. Rolph, W. Williamson, J. Elliott, G. Nicholson, and J. Lowrey. Lay representatives, F. A. Ressor, B. A., and J. Tran.

Holy Week was well observed, and the service on Good Friday, especially, was well attended, 120 being present. Mrs. Mairs, Mrs. Birchall, and Mr. Lowrey sang "The Reproaches."

During the winter, Advent to Easter, Bible classes have been held, began with 10, increased to 36, and closed with 25 present.

NIAGARA.

TOTTENHAM.—Quite a gloom was cast over this village and neighbourhood by the sudden death of Mrs. Aitkin mother of the Manager of the Bank of Hamilton here, which took place on Palm Sunday, the 14th inst. The deceased lady was an earnest Church-worker, and her loss will be severely felt by the congregation here. The funeral service was performed by the late Incumbent, Rural Dean Bell, in the church which she so nobly helped to build, and was attended by a large number, although at the early hour of 7 a.m., previous to the removal of the remains to Hamilton for interment.

PALMERSTON.—St. Paul's Church.—Just before Easter, the interior of this church was painted and improved at considerable expense, and now it is decidedly attractive and like a place of worship. In fact, I know of no church, either large or small that is more so. Among other improvements and additions are new frontals for reading desk, lectern, and pulpit. These are made of fine material, and artistically embroidered with gold thread. The one for the reading desk has a vine worked round it; the one for the lectern has the Christian monogram I.H.S. emblazoned in the centre; and the one for the pulpit has the monogram surmounted by a crown and encircled by the words "Christ our Passover." The work on these was done entirely by Miss Annie Alexander, who presented them as an Easter offering.

ST. CATHARINES.—St. George's Church.—The Easter services at this church were of a very high order and were well sustained and well attended throughout the day. The floral decorations were very chaste, consisting very largely of growing plants, though abundance of cut flowers were not wanting. Easter and Calla lilies predominating, two ladies having sent especially to Toronto for Easter lilies and roses.

The large floral cross which usually has its place on the altar from Eastertide until late in the Fall has been displaced this year by a very handsome brass Memorial Cross, standing about 36 inches in height which has recently been presented to the church by Mrs. Holland, in memory of her husband, the Rev. H. Holland, B.A., late Rector of St. Catharines. The Cross is encircled by the Crown and each arm ends in an embossed crown; at the point of intersection is a large crystal signifying the perfect purity of Christ; 5 amethysts, 4 upon the circle and 1 at the place of the feet denote the five wounds of Christ and immediately at the foot of the Cross and round the apex of the base are four small crystals signifying the means of worthy access to the Holy Communion, Repentance, Faith, Gratitude, and Charity; while around the base itself, which is circular, runs the inscription, "In loving memory of Henry Holland, Priest, who entered into rest January, 9th, 1888. It is a most suitable memorial of a most worthy and devoted Priest, and a very appropriate addition to the chaste appointments of the Sanctuary wherein he ministered for twenty-one years.

The services of the day were celebration at 8 a.m. and Matins and celebration at 11 a.m., one hundred and sixty-eight members communicating at the two services and ten more on Easter Monday and Tuesday. In the afternoon the children's festival was held at 4 p.m., the service of song being "the Heavenly King," the Rector giving the narrative of the Resurrection and catechising the children; as he had on Good Friday told them the story of the Crucifixion with questions and answers. Evensong at 7 p.m. was again largely attended, the choir rendering all the music most effectively in "psalms and spiritual songs," it being a pleasure to hear the chanting of the Psalms again after the sober saying of the Lenten season—a great deal of credit is due to the organist, Mr. Chas. C. Hampshire for the thoroughness of the work done by the choir and the pleasing manner in which the music was rendered, most of it being of such congregational nature that it was readily joined in by the people, as all Church music should be, and more particularly at the festival seasons.

The annual vestry meeting was very well attended on Easter Monday, the churchwardens bringing in such a satisfactory report that an adjournment was decided on in order to consider and thoughtfully discuss prospects for still further enlarging the usefulness and influence of St. George's Church by an increased expenditure.

GUELPH.—On Thursday evening of last week over one hundred members of the Bible Association and a large number of the prominent members and others of the congregation assembled in the school house to bid farewell to the Rev. Geo. A. Harvey, and present him the following address, which was read by Dr. Lett, after a few kindly expressions of regret at Mr. Harvey's leaving.

To the Rev. Geo. A. Harvey:

REV. AND DEAR SIR,—We, the undersigned members of St. George's church and of the Bible Association in connection therewith, wish to tell you how truly sorry we are to hear of your determination to sever your connection with this church, and to leave Guelph. We are sensible of the faithfulness and zeal with which you have always discharged your duties as curate here, and we desire to make particular mention of the earnestness and success of your labours amongst the poor of this parish, whose interests have ever been the object of your thoughtful care and attention, and who have derived both spiritual and material benefit from your ministrations to them. One grand result of your zealous work, in the outlying portions of this parish, is recognized in the foundation of two congregations of church people in those missions, known as the Brooklyn and Waterloo avenue missions. These members of the church, so zealously sought out and watched over by you, will miss you greatly, and be assured, dear sir, that they unite with us in earnest prayer for your success in the distant land which you have chosen for your future work. We feel that you should not be allowed to leave this parish in which you have done so much good without some recognition of the esteem in which you are held by all as a faithful minister of Christ, and in taking an affectionate leave of you, we ask you to accept the accompanying purse from your affectionate friend and parishners, represented by Stephen Lett, Geo. Burton, churchwardens; A. E. Smith, Secretary; W. P. Howard, Vice pres. Bible Association.

Mr. Harvey in a few earnest words replied. He said he felt quite unable to reply so unexpectedly to such an address as had just been read by Dr. Lett and the kindly and feeling expressions from Mr. Saunders. He had listened to both gentlemen with mingled feelings of regret and pleasure. With regret, because he found himself on the eve of separating himself from a congregation which he had ministered to for three years, the members of which he had dearly loved and watched over; and with pleasure, for the reason that he at last could see that the deep feelings of regard he had always entertained towards them, had been reflected in themselves.

HURON.

GLANWORTH.—The adjourned vestry meeting in connection with Christ church was held in the school room Monday evening, April 29th, and was largely attended. Efforts were made to liquidate the debt on the church building amounting to \$1200. with the very pleasing and satisfactory result of raising the whole amount. A vote of thanks was unanimously accorded by the vestry to Messrs. Hawkshaw, Mills, and Errington, the committee appointed to visit the members of the congregation, for working so heartily towards freeing the church from the incumbrance of debt. The church people of Glanworth are to be congratulated on the beauty of their sanctuary (costing \$5 000) and on the spirit of liberality, union and concord which reigns in the parish. The church here is in a healthy and prosperous condition.

WATFORD.—Easter Day was the Rev. Geo. Wye's last Sunday in this parish. At each of the three stations he spoke in earnest and touching terms on the subject for the day, and referred only very briefly to his departure, commending his people to the care and guidance of the Almighty, and soliciting their prayers for a blessing on his efforts in his new field of labour.

The vestries met on the following day and after the usual routine, resolutions were passed thanking our retiring pastor for the faithful Christian work which he has done amongst us during the past three years, in binding together in Christian harmony the several churches which compose our parish, and also expressing in no uncertain terms the sincere regret which all feel at his unavoidable removal.

At St. James' church, Brooke, Mr. and Mrs. Wye were specially thanked for their zealous and efficient work in organizing and carrying on successfully a large and prosperous Sunday School. On Wednesday afternoon and evening more than one hundred persons gathered at the parsonage to bid farewell to Mr. Wye and family and to wish them God speed. We all regret that Mr. Wye cannot remain with us and we congratulate the people of Amherstburg on securing the services of such a zealous and untiring Christian worker and such a powerful expounder of Gospel Truth.

A large quantity of Huron Diocesan News unavoidably held over.

ALGOMA.

PORT CARLING.—We are glad to learn that the lay reader who has been officiating here is to be ordained Deacon, on Trinity Sunday. The congregation numbers over 70. On 17th April, 17 were confirmed, before a congregation of nearly two hundred. Messrs. Penson and Stubbs are the churchwardens, who would highly appreciate any contributions towards a vicarage which they hope to build. Gifts of books or periodicals suitable for a Sunday School library would also be very gratefully received; they might be addressed to the Churchwardens, care Mr. Penson, Ferndale House, Lake Rosseau, Muskoka.

PORT ARTHUR.—During Holy Week, the Rev. C. J. Machin has had special services every day, and has preached seven special sermons on the Sayings of Our Lord. They have been exceptionally well attended, and this remark applies with special force to Good Friday.

Sunday, Easter Day, was a notable day for the Church of England folk. The morning service at Fort William was given up, the assistant minister, the Rev. M. C. Kirby, helping at Port Arthur instead. Many came in from the Fort and the Plot, among whom were 81 communicants. The total number of communicants was 96, such a gathering as the Church of England had not seen in Thunder Bay before; and yet a number were absent through sickness, absence from town, &c. The congregation was very large, and the choir strong and efficient. In the evening another large (and this time purely Port Arthur) congregation assembled, one attraction being a full choral service. The prayers, &c., were intoned by the Incumbent.

There was no anthem, but three familiar hymns were sung to enable the congregation to bear their part. The whole services of the day appear to have given great satisfaction to those who attended, and the offertory was a liberal one, amounting to \$64.21. Over the pulpit, lectern, and reading desk were hung small banners with appropriate Easter texts of velvet letters, cut out and prepared by Mrs. (Judge) Hamilton. Some exquisite flowers also were presented by Mrs. Hamilton and Mrs. Flaberty. The congregation are greatly indebted to the good taste and skill of Mr. Murdoch for the beautifully designed scrolls newly painted over and under the chancel window in readiness for Easter.

FOREIGN.

AFRICA.—A telegram has been received by the Universities Mission to Central Africa, dated Zanzibar, March 30, informing them that Bishop Smythies, the Rev. J. Key, and Dr. Ley had arrived at Zanzibar, via Wanga. They reported all well at Magila, and that fresh stores had been safely landed at Pangani. The Church Missionary Society have received a telegram from their missionary, the Rev. W. Salter Price, dated Zanzibar, April 1, indicating the safety of their missionaries at the South, and at the Usagara station. The telegram is as follows: "Letters Usam- boro, January 22; Mamboya, March 19. All well."

It is announced that the Archbishop of Canterbury, on the recommendation of the Church Missionary Society, has appointed to the vacant see of Travancore

and Cochin, South India, the Rev. Edward Noel Hodges, M.A., of Queen's College, Oxford, a missionary of the society now in Ceylon. Mr. Hodges was formerly principal of the society's college at Masulipatam, South India, and is at present principal of its college at Kandy.

The Archbishop of Canterbury is announced to preside at the annual meeting of the Church Army, which takes place on Wednesday, May 1, at 8 p.m., at the Prince's Hall, Piccadilly. Mr. Edward Clifford, treasurer of the Church Army, returns from his visit to Father Damien and the lepers in the Sandwich Islands in time to be present on this occasion.

The remarkable growth in the number of new members joining the English Church Union since the commencement of the trial of the Bishop of Lincoln, who is a member of the Union, still continues, the total since January 1 being 2,020. The Union now numbers 26,000 communicants.

The Working Men's Lord Day Rest Association has issued a letter to members of Parliament, stating that from 200,000 to 300,000 barmaids and barmen work on the average fifteen and one-half hours daily, seven days a week, and that the passing of the bill for closing public houses on Sundays would be an incalculable relief to these overworked employees.

The Queen has sanctioned the appointment of a suffragan-bishop for the diocese of Carlisle, and Bishop Harvey Goodwin has sent her Majesty the names of the clergymen, one of whom will be chosen by her for the office.

At the recent consecration of the Bishop of Chester, the consecrators, with the exception of the Archbishop of York, all represented sees comparatively modern. They were Liverpool, Penrith, Wakefield, Ripon, and Oxford. The see of Oxford dates back to 1542, and was one of Henry VIII's bishoprics; all the others are the creation of the present century.

Lady Elizabeth Villiers has offered to increase her donation for providing new stalls in Peterborough Cathedral from 1,200l to 1,400l. The cathedral restoration committee has accordingly decided to contract as soon as possible for the construction of as many of the stalls as the subscriptions promised may warrant. The committee has also decided to fit up the choir temporarily for public worship. With this object it is proposed to expend 100l for the removal of the organ, 186l for choir fittings, and 85l for lighting. Canon Argles has offered to defray the cost of warming the choir when it is thus temporarily fitted up. The committee has further decided to proceed with the work of shoring and underpinning the south transept, and underpinning and stiffening the inner face of the foundation of the south transept gable.

JAMAICA.—The death is recorded on January 27 of Mrs. Duncan Campbell. She accompanied her father, Bishop Aubrey Spencer, when he was appointed to the see of Jamaica, in 1843, and became the wife of the Rev. Duncan Campbell, then a clergyman in Kingston. Amongst many other charitable acts they founded in 1865 an orphanage, the first institution of that nature established in the island. On the call of Mr. Campbell to St. Andrew's, Half-Way Tree, the orphanage was removed to that place, and with the help of friends (notably of Mrs. Brooks, of Ropley), the work was carried on with energy; but on the death of Archdeacon Campbell the burden of supporting and directing it, and even of teaching the orphans, fell on his widow. Though her means were lessened, and the whole support of the orphan children fell on her, with a complete self-denial she toiled on for nearly ten more years, till her death, which was due to a cold caught by visiting a sick girl. The orphanage has now had to be closed.

FRANCE.—At Paris Lord and Lady Lytton, attended by Mr. Austin Lee, Mr. McLane, the United States Minister, attended by Mr. Augustus Jay, and a large and fashionable congregation, attended recently the consecration of the new English church in the Rue des Bassins. The foundation stone was laid by Lord Lyons in June, 1887, and the church, by her Majesty's permission, has received the name of the Victoria Jubilee Church. The ceremony was impressively performed by Bishop Wilkinson, suffragan of the Bishop of London, assisted by the chaplain, the Rev. George Washington, and by the Rev. Howard Gill, chaplain of the Embassy Church, the Rev. Carlos Swain, and the British chaplains of Dieppe, Tours, Rouen, Compiègne and Chantilly. At the close of the sermon Bishop Wilkinson paid a well-merited tribute to Mrs. Way and Sir Richard Wallace, to whose munifi-

cence the construction of this handsome edifice is mainly due.

ITALY.—During 1888 the Pope's income amounted to £504,000, of which £372,000 came from the *abolus* of St. Peter, and £32,000 from the interest of moneys which are invested out of Italy. The outlay of the Vatican amounted to only £340,000. The highly satisfactory balance-sheet does not take into account a sum of £480,000 which his holiness received in money presents during his jubilee.

Correspondence.

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

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

WOMAN'S AUXILIARY MISSIONARY ASSOCIATION.

SIR.—In my letter of last week I dwelt upon the hard lot of those who are in charge of Mission work far away from post office or store, a lot which should command our sympathy and help. Then oh! mothers of the Auxiliary, there is a heavier fold of the curtain which I would raise tenderly and delicately if I dared, but which you can by private enquiry lift for yourselves, and then judge how you would like your tender little daughters to run similar risks. Ask of those Missionaries who labour among the heathen of our own land whether the establishment of a mission station and the protective guardianship it strives to exercise over the dusky little maidens of the friendly tribes camped around it, often their own children's only companions *always* avails to shield them even at a very tender age from a fate worse than death? and still further, is there not more than one unwritten record of hearts torn with anguish during a fruitless search of years, hearts throbbing despairingly in the bosoms of the Lord's own messengers themselves? Just to know that that such things have been ought to rouse in our breasts the determination that *whenever a similar risk is run, or a mother's heart cries out to us from our mission field to lift this burden from her* we will at least try our best to do it, therefore let our Delegates to the Convocation come back to us with the very clearest views of what we may or may not undertake as members of the W.A.M.A., and if our rules should prove, after full examination, too stringent to leave us free agents to expand or develop our work, let us have them so amended that what our hearts dictate we may find our hands unshackled to do.

In connection with the practical side of this very important question it has been suggested that there might be found in every Diocese, one or more of the widows of those who have themselves been laborers in the Lord's vineyard who would gladly receive one such little one and be her foster parent during her necessary absence from the home nest. With the free and admirable educational advantages offered by our Dominion Government, no more would be required of her than this foster mothership, letting the child share in common with her own, all the school privileges of the town or city in which she may reside, passing through its full course and ending by obtaining the necessary Certificate which would ensure a position as Teacher, if need be, whenever and wherever she might desire to enter upon the duties. Not only would this work commend itself to the heart of those of whom I speak and to whom it would especially appeal as enabling them in some degree to carry on a work kindred to the life work of those they loved now "at rest from their labors," but the small remuneration it would bring with it, might be also in some small measure a lightener of their own burdens by assisting them in the solution of that ever recurring problem "how to make both ends meet."

Please, my friends, weigh even this material view of the question and see if we cannot devise some plan to bring our hoped for project to at least a satisfactory trial.

We would provide, if possible, such educational training, that at its completion the pupil may be not only equipped by the full development of her talents for her own individual work, but to be the right hand of her parents in school and mission work, with some knowledge of cookery, of nursing, and some acquaintance with medicine and rudimentary surgery. It would be difficult to limit the value of what the education we propose may achieve for parents and children alike. By taking a child, young, we may more thoroughly accomplish this end—and we could, the earlier discovered whether by the bent of her mind, she would be likely to realise our hopes, limiting our help and regulating our term of instruction accordingly. Like the "daughter of the Regiment," our Mission child would

be the daughter of the Regiment, several months reached me would have seasons, with Branches v her maintenance. Many of practical taking such be but few be fair to but then t the excepti feel sure friendly di should not wives to " ren to educ and our sy nut-shell, t mated and Peace. I once and f said even i is not good

Some of that " Bug kind of w does every it, and the the soft otherwise, Heavenly fruit-bearing it within ability shall new but knocking faintheart tals, and l given un with willi in and o may open we may, t to God.

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First probable reaction a hopefu was in t the doub and lastl joy and upon the whole fo mental-s I. The disciples them) in men the yet two found it napkin f

be the daughter of the Auxiliary, and judging by the several mentions of hospitable intent which have reached me every here and there, "our daughters" would have many a home welcome during the holiday seasons, whilst a very small grant from the several Branches would amply provide the modest cost for her maintenance during the school year.

Many of our Huron members have already given practical proof of their sympathy with our undertaking such work as this, and I trust that there may be but few dissenting voices elsewhere. It would not be fair to say that no objections have been raised—but then there is no rule without an exception—and the exception to this one is of a texture so frail that I feel sure it will float away on the first breath of friendly discussion. It is this, that our missionaries should not marry at all! for then there would be no wives to "endure hardship" with them, and no children to educate! When our hearts are turned to stone, and our sympathies are contracted to the limit of a nut-shell, then let us contemplate sending forth, unaccompanied and alone, these messengers of the Gospel of Peace. I think our Creator settled the point for us, once and for all, when He gave a wife to Adam and said even in the beautiful garden of Eden itself "It is not good for man to be alone."

Some of our friends seem to be terribly afraid of that "Bugbear, precedent," They say if we begin this kind of work it will grow, and grow, and grow. So does every tree once planted if the blessed dew bathes it, and the glorious sunshine draws it upwards, and the soft rains of heaven descend upon it, but not otherwise, and I think that we may safely trust the Heavenly Father to send all these for its growth and fruit-bearing, if He honors our soil by letting us plant it within our borders. I ask them, which responsibility shall we assume, that of making trial of this new but very important little duty, which is now knocking at our very doors, or shall we in faithless faint-heartedness, and with timid hands, close the portals, and let the blessed privileges pass us by, and be given unto others? Of one thing I am sure, that if with willing hearts and hands we fearlessly "Enter in and occupy" any field of usefulness Providence may open for us as a Woman's Missionary Auxiliary, we may, having safely done our utmost, leave results to God.

I am afraid that I have let my letter grow to an unseemable length, although I have yet left much unsaid after all. I can only plead the deep importance of my subject, and my firm conviction that you will never close your columns to any plea which may have for its object the furtherance of the mission cause take what shape it may, or through whom brought to your notice, and through your kindness to that of your many readers. I remain, Sir,

gratefully and sincerely yours,
H. A. BOOMER.

W.A.M.A., Diocese of Huron.

SKETCH OF LESSON.

THIRD SUNDAY AFTER EASTER. MAY 12TH, 1889.

"Behold My Hands and My Feet."

Passage to be read.—St. Luke xxiv. 36-48.

The portion of Scripture set apart for our instruction to day, while containing an account of one of the most remarkable appearances of Jesus after His Resurrection, is yet one of those passages in which there is scarcely any room for scene painting and description properly so called. Still if we bring to bear upon it the use of a reverent imagination we shall no doubt find much to interest us as we see these various disciples, men of different characters and temperaments passing through the various stages of despair, fear, hope, doubt, surprise, and joy. The springing into being of these emotions, their transitory though intense character; their causes, all are graphically described for us and all convey to us so real a picture of what might have happened, and what we feel certain would happen to us if we were situated as they, that the narrative convinces us of its truth, and appeals to our human experience.

First we have the birth of fear arising out of a probable condition of despondent unbelief,—then a reaction to unbelief again mingled with wonderment, a hopeful unbelief,—then a state in which the mind was in the condition to receive a gradual conviction, the doubt and surprise would not be wholly absent,—and lastly, with the opened understanding fullness of joy and blessed peacefulness, glorifying and resting upon the restored presence of a Loving One. The whole forming for us a very vivid representation of mental states and changes of human feeling.

I. The first Sunday evening.—We see a group of the disciples discussing the strange, (and to some of them) improbable news. The first report of the women they had not believed, (S. Luke xxiv. 10-11); yet two of their number had gone to the Sepulchre, found it empty, seen the linen clothes lie, and the napkin for the head folded by itself, the whole tomb

deserted, (S. John xx 8-7). Some, too, had actually seen Him, heard Him speak, and had spoken to Him, so that some believed and some believed not. The discussion is in progress. Suddenly a sound at the door. Who can it be? They are afraid, but have taken the precaution to bar the door for fear of the Jews (S. John, xx. 19). Why? Perhaps because of their well known intimacy with the supposed political criminal just lately crucified, which they imagined might yet involve themselves in trouble. But they will see who it is, or who they are who thus knock at this late hour. The door is opened. What a relief! only friends—yes, the two men who as friends had walked to Emmaus, have returned, to the surprise of all. How eager their manner, how hurried their appearance. They are burning to tell their news, and can hardly wait for salutation or exclamation from the rest. They tell what things were done in the way, and He was known of them in the breaking of the bread (S. Luke xxiv. 35).

II. The appearance of Jesus.—Then follows more questioning, more arguing, more doubting, more affirming, and lo! in the midst of them, though doors were fast shut, though none of them had seen Him entering—there, in their midst, stands Jesus; and He speaks and says, "Peace be unto you." Was it any wonder that they were terrified, affrighted at what was so unexpected, so unaccountable, so like an apparition, an optical delusion—Jesus in the midst, the subject of all their disputation. How came He here? Whence came He? What would be the end of all the wonders they had seen and known in connection with their strange Master and Teacher?

Let us mark in the next place, what Jesus did.

(1) He satisfied them that it was Himself.

They could not mistake His voice, so loved, so familiar, and yet He would afford them three proofs to make them quite sure that it really was He.

(a) He continues to speak (for perhaps their cry of terror had stopped His utterance for a moment). "Why are ye troubled, and why do thoughts arise in your hearts?" "Behold My hands and My feet, that it is I myself?" The nail marks are there still, though His body was so changed. Before it was a weak, mortal body, such as our own, sensitive to pain, hunger, cold, nakedness, weariness, &c., now it was a glorious body (Phil. iii. 21), perfect and immortal, all its infirmities left in the grave, but not the nail marks nor the wound in the side, that shameful death was never to be forgotten.

(b) "Handle Me and see." Know by the sense of touch as well as of sight, for eyes are often deceived, eyes may fancy they see, touch would prove that His appearance was real. He was not a ghost, not a phantom, but a real substantial being, and so yet another proof.

(c) "He did eat before them." Eating! Did He need to eat, no. And yet he could do so. How satisfying this proof; there could be no longer any doubt. What a wondering joy was theirs, how 'glad' were they (S. John xx. 20). It was almost too good to be true.

But not only did He satisfy them that it was He Himself, but

(2) He also assures them of His forgiveness and love.

Twice He repeats the assurance "peace be unto you" (S. John xx. 20). Surely it would remind them of the words spoken by Him just three nights before, probably in that very room, if so, they would feel, perhaps, like Joseph's brethren when he made himself known unto them, "troubled at His presence." (Gen. xlv. 8). But that word "peace" would speak to them of forgiveness of their unbelief and hardness of heart, that "His property is always to have mercy and forgive;" and another proof that He did so would be that He would renew their commission, and this he does after breathing on them (S. John xx. 23) They shall preach repentance and remission of sins in His name, and shall be His witnesses unto all nations, beginning at the spot whereon they stood as the centre of a religion widespread o'er all the earth.

DR. T. HEMAN BREHMER, an eminent German authority, says: "Consumption is always due to deficient nutrition of the lungs, caused by bad blood." At the Brompton Hospital for consumptives, London, Eng., a statement has been published that 52 per cent. of the patients of that institution have unsuspected kidney disorder. This explains why the proprietors of Warner's Safe Cure claim that they have received many testimonials which they have not published, because of the incredulity with which they would be received were it claimed that Warner's Safe Cure cures consumption. But the fact is that if your kidneys be cured and put in a healthy condition they expel the uric acid and poisonous waste matter, and prevent the irritation of the delicate substances of the lungs, thereby removing the cause. When the effect is removed the symptom of kidney disease, which is called consumption, disappears, and with it the irritation which caused it.

THE UNSEEN FUTURE.

I know not what will befall me;
God spreads a mist over mine eyes;
At every step in my onward path
He maketh new scenes to rise;
And every joy He sends me
Comes with a sudden and strange surprise.

It may be, the bitter future
Is less bitter than I think;
The Lord may sweeten the waters
Before I come to drink;
Or, if Marah must be Marah,
He will stand Himself by the brink.

And so I go on, not knowing—
I would not if I might:
I'd rather walk in the dark with God,
Than go alone in the light;
I'd rather walk with Him by faith,
Than go alone by sight.

FREDERICK T. ROBERTS, M.D., Physician to and Professor of Clinical Medicine at University College Hospital, London, Eng., says: "Bright's Disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or that vicinity." This accounts for many people dying with Bright's Disease, or advanced kidney malady. The disease is not suspected until it reaches a fatal period. If Warner's Safe Cure is used at the proper time, the fatality from that disease would be greatly decreased. Dr. Thompson also says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption."

EASTER.

BY D'O. H.

I.

Christians! awake, rise up;
The Blessed Day has dawned;
Christ is risen, and fills your cup
Of Life, o'erflowing with love; "His Bond."

II.

Glory, gracious King, to Thee,
Whose Life for ours, Thou'st given,
By Easter's Fast, what numbers see,
Christ lives, loves and is risen.

III.

Peel forth, ye chimes of churches;
Ring out again the glad refrain
Of Easter Tide; man needs no further searches;
For Truth or Faith, as ever, Christ and God remain.

IV.

What sweeter sound to human ear,
Than comes through that of "Christ is Risen?"
E'en nature joys, by spring of year;
Heralding wide, "New Life" and sin forgiven.

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 Affection 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, 149 Power's Block, Rochester, N. Y.

"As round as Giotto's O" is a common proverb in Italy even to this day. Giotto's reputation spread rapidly soon after he began to study with Cimabue, who had discovered, a poor shepherd-lad, scratching drawings of his charges upon a flat stone, and had taken him home to instruct him. Pope Boniface VIII. invited young Giotto to Florence. The Pope's messenger, in order to make sure that he had found the right person, demanded some evidence of the artist's skill. With one stroke Giotto drew a perfect circle, which satisfied the messenger that this was the great Giotto. "Rounder than the O of Giotto" is a favorite hyperbole to indicate impossible perfection.

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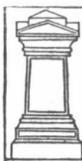
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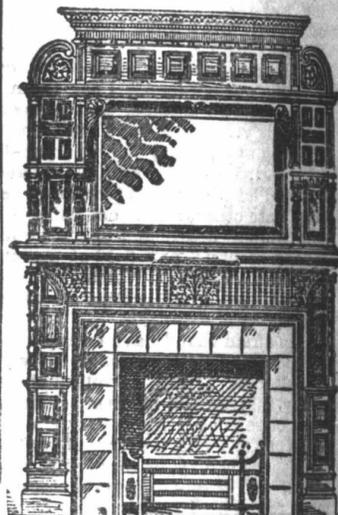


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SELF-ASPHY
respondent of to be an effect taking a deep discomfort is second and a t to procure s thus relied o

Hot sweet cases of colic, intervals of a fe

For colic in sweet with st time. I wish remedy, and their babies' Regular feeding warm feet are babies.

For cholera taken every five relief. I has often proved failed.

To allay the morbus and d in cold water, a time, after held in the m the thirst, the aggravate the

For all kinds etc.—apply at the pain will

A TEASPOON stirred into h teaspoonsful dysentery.

ANOTHER s throat, made of alum is dis a teaspoon of sweet with ei other remedy of water.

An excellent spirits of ammonia and shaking Keep well co

EVERY ONE enters the ear cavity, to toring. The ear, holding ear, pressing the head a of cotton wit after the inser

An excellent of water the f and the last a vered in for c regular habit

Good man weight in so lish. One m may be high one may h Morny's defini listens to thi told by a per but this is o manners are a bank accou for us; they

HINTS TO HOUSEKEEPERS.

SELF-ASPHYXIATION FOR SLEEPLESSNESS.—A correspondent of *The Lancet* has found the following to be an effectual remedy in his own case: After taking a deep inspiration he hold his breath till discomfort is felt, then he repeats the process a second and a third time. As a rule, this is enough to procure sleep. A slight degree of asphyxia is thus relied on as a soporific agent.

Hot sweet milk will often give instant relief in cases of colic, if taken a spoonful at a time, at intervals of a few minutes.

For colic in babies, give warm water made rather sweet with sugar, three or four spoonfuls at a time. I wish all young mothers knew this simple remedy, and knew also that if it would only keep their babies' feet warm, colic would rarely occur. Regular feeding with care not to overfeed, and warm feet are the sure preventives for colic in babies.

For cholera morbus, a teaspoonful of iced milk taken every five minutes, will allay the nausea and give relief. A simple remedy, surely, but one that has often proved efficacious when all other remedies failed.

To allay the thirst that is so distressing in cholera morbus and dysentery, stir pulverized slippery elm in cold water, and give a tablespoonful or more at a time, after it has stood a few moments. Water held in the mouth and then ejected, will also allay the thirst, the same as if swallowed, and will not aggravate the disease.

For all kind of stings—bees, wasps, scorpions, etc.—apply ammonia to the parts immediately, and the pain will cease almost instantly.

A TEASPOONFUL or more of prepared charcoal stirred into half a glass of water, and taken a few teaspoonfuls at a time, is an excellent remedy for dysentery.

ANOTHER simple remedy is a gargle for sore throat, made of strong sage tea in which a piece of alum is dissolved, say the size of a large pea to a teacup of the tea, strained and sweetened very sweet with either honey or white sugar. Still another remedy is a teaspoonful of salt in a tumbler of water.

An excellent volatile liniment is made by adding spirits of ammonia, a little at a time, to sweet oil, and shaking it well till the mixture looks soapy. Keep well corked.

EVERY one should know what to do when an insect enters the ear. Pour a few drops of sweet oil into the cavity, to clog the wings and keep it from fluttering. Then take warm water and syringe the ear, holding a bowl under and close up to the ear, pressing it gently against the neck, inclining the head a little over the bowl. Saturate a bit of cotton with sweet oil, and insert in the ear, after the insect is removed by the water.

An excellent remedy for constipation is a glass of water the first thing on rising in the morning and the last at night. This must not only be persevered in for days, but for weeks and months until regular habits are formed.

GOOD MANNERS.

Good manners are not so common as to be of no weight in society, like good spelling or good English. One may be as rich as the Rothschilds, one may be highly educated, and not possess them, or one may have them in a degree. The Duc de Morny's definition of a polite man was, "one who listens to things he knows all about, when they are told by a person who knows nothing about them;" but this is only one phase of his character. Good manners are more serviceable than a passport, than a bank account, than a lineage. They make friends for us; they are more potent than eloquence and

genius without them. They undoubtedly spring from a kind heart, and are the dictate of good humour. They are not something to be learned from fashion news and books of etiquette; they are not to be imported or borrowed. The good-mannered person does not tell us our failings, does not lecture us; he does not merely wear his manners because they are becoming or polite, but because he can no more exist without them than without air. They resemble the antique painted glass of Albert Durer's day in which the colors were not laid on, but stained through; they are a part of his character: they are as much a gift as poetry is to another, or the inventive faculty. There are those who may be said to have a positive genius for them, as another has for conversation; they know how to sway others by them. Polite people have an influence that is not due to their positions or possessions, to their learning or their wit. There are those who believe that good manners are only another name for good clothes and good food and good homes with modern conveniences and luxuries, that they are talkative and emphatic and showy; but we do not always find that the best-mannered people live in palaces. Good manners are something that nobody can afford to be without, no matter how rich or powerful or intellectual he may be. They add to beauty, they detract from personal ugliness, they cast a glamour over defects, they ameliorate the round shoulders of this person, and the squint of the other; where they exist, imagination supplies deficiencies of every other attraction. They are contagious, like the measles, but they must be more than skin-deep to be of any service.—*Harper's Bazar.*

IN Guy's (London) Hospital Reports, vol. 1, page 396, is found the statement: "Simple hypertrophy (enlargement) of the heart, especially of the left ventricle, is found without valvular incompetency. In this numerous class the cardiac is secondary (a symptom) to the renal affection." This explains why Warner's Safe Cure is effectual in cases of heart disease. It removes from the blood the kidney acid which causes the heart disease.

DISINFECTING WITH COFFEE.

Coffee is a handy and harmless disinfectant. Experiments have been made in Paris to prove this. A quantity of meat was hung up in a closed room until decomposed, and then a chafing-dish was introduced and 500 grams of coffee thrown on the fire. In a few minutes the room was completely disinfected. In another room sulphureted hydrogen and ammonia were developed, and ninety grams of coffee destroyed the smell in about half a minute. It is also stated that coffee destroys the smell of musk, castoreum and asafetida.

As a proof that the noxious smells are really decomposed by the fumes of coffee, and not merely overpowered by them, it is stated that the first vapours of the coffee were not smelled at all, and are, therefore, chemically absorbed, while the other smells gradually diminish as the fumigation continues.

The best way to effect this fumigation is to pound the coffee in a mortar and then strew it on a hot iron plate, which, however, must not be red-hot.

LOOK OUT FOR THE FOXES.

In the "Song of Songs" is a touch of Hebrew poetry which sounds as if it were a verse from the ballad of a vine dresser. If translated literally, and put into rhythmical form, it would read:

"Catch us the foxes,
Foxes the little ones,
Wasting our vineyards,
When our vineyards are blossoming."

The mischievous foxes nibbled away the blossoms, or else devoured the tiny and tender grapes, so that the vintage was destroyed. This recalls the sad experience of the good people of Nebraska and Kansas, whose grainfields were devastated by so insignificant a creature as the grasshopper. Great mischief may be wrought by very small agents.

The real danger of most people is not from enormous and heaven-defying sins. It is from what we call little sins, and often regarded as mere faults, foibles, or infirmities.

Big sins frighten us; little ones steal in unobserved, like the insects that eat out the fibre of solid furniture in Cuba, and when the strain comes the timber snaps, and fills the eye with dust. More than one minister has lost his place by little artifices that engender a suspicion of his square, honest character. Thousands of Christian parents destroy all their religious influence over their children by their ebullitions of bad temper. This is not a mere foible. Bad temper is an ugly, venomous sin—it is a sin against the central, cardinal Christian grace of love. Look at the mischief that is often wrought in a congregation by a hateful tongue of censoriousness that embroils a neighborhood and poisons the reputation of fellow-members of Christ's fold. Envy is often accounted a small sin; so is a pistol ball small, but if lodged in a human brain it is deadly. A very able and excellent minister once left a church because they had practiced on him a petty piece of stinginess; he rightly concluded that if they acted meanly in one act, they could not be trusted to deal fairly by him in other things. Foxes do not loom very large or make a loud noise, but they can strip the Lord's vineyard as clean as the weevils will strip a wheat field, if they are allowed to have full swing. How does spiritual declension begin with a Christian? It commonly begins with small offenses against the laws of absolute purity, or honesty, or conscientiousness; it starts with occasional neglect of Christian duty and occasional acts of self-indulgence. When robbers want to plunder a house, they hoist a small boy up into a window, and he unbolts the door for the gang. Let us look out for Satan's imps slipped in at the open windows of our hearts.

THE late Dr. Dio Lewis, in speaking of Warner's Safe Cure, said, over his own signature: "If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure." He also said "The medical profession stands dazed and helpless in the presence of more than one kidney malady."

THE SANCTIFIED.

Here, in twenty particulars, is William Secker's description of the characteristics of sanctified men and women:

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others, above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.
14. They take up duty in point of performance, and lay it down in point of independence.
15. They take up their contentment in God's appointment.
16. They are more in love with the employment of holiness than with the enjoyment of happiness.
17. They are more employed in searching their own hearts than in censuring other men's states.
18. They set out for God at the beginning, and hold out with him to the end.
19. They take all the shame of their sin to them-

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selves, and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?—*King's Highway*

HOW TO BE HAPPY.

First, be healthy. There are some people, who, sustained either by religion, philosophy or temperament, seem to be able to bear sickness with serenity, cheerfulness, and even mirth; but most of us are rendered miserable indeed by any inharmonious action of physical organizations. At such times work seems a curse, earth a desert, and life an intolerable burden. Under such circumstances it seems a sin to be sick, and in most cases this is doubtless true. Many of our common ailments might easily be avoided by more carefully conforming our habits to the inexorable laws of nature. But we are either too indifferent, lazy or fashionable to keep ourselves as well as we might, and herein lies the sin of being sick, and consequently unhappy.

Second, have an object in life. We were made reasonable beings, and it was never intended that we should live an aimless, butterfly existence, and still be satisfied and happy. If you have no work, find some. There is plenty of it waiting to be done, and you cheat the world as well as yourself by neglecting your share.

Third, forget yourself. Much of our unhappiness comes from thinking too much about our precious selves and our troubles, both real and possible. We magnify our importance and grow morbid over trifles when we ought to be interested in other people, so healthful and sympathetic, that we shall have no time to brood over self and her misfortunes.

Fourth, broaden your mind by as much intellectual culture as is possible to you. Narrow, petty habits of thinking and doing generate discontent, bigotry, gossip and slander.

Lastly, but by no means least, live the life of a conscientious Christian. We were never intended to be happy while disregarding our first duties and neglecting their highest needs. Let us daily seek to conform our lives physically, mentally, morally, and spiritually to the standards God has given us. "Then shall our conscience be at peace, and our sleep both sweet and comfortable," and happiness an abiding guest.

NEWSPAPER CRITICISM.

It is a privilege every newspaper reserves to itself to criticise, adversely if needs be, for the public's benefit, anything in which the public is deeply interested.

It is the custom of H. H. Warner & Co., proprietors of the renowned Kidney and Liver Cure, better known as "Warners Safe Cure," to flood the country with medical pamphlets. The writer has taken the liberty to examine one of these marvellous little books, and finds food for criticism, but before indulging in it, will give our readers some quotations therefrom, from the highest medical authorities, which we believe worthy of consideration. Under the head of "No Distinctive Symptoms Apparent," we find:

First—More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption.—Thompson.

Second—Deaths from such diseases are increasing at the rate of 250 per cent a decade.—Edwards.

Third—Bright's Disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or their vicinity.—Roberts.

Fourth—In the fatal cases—and most cases have hitherto been fatal—the symptoms of diseased kidneys will first appear in extremely different parts of the body as stated above.—Thompson.

Fifth—Only when the disease has reached its final and fatal stages may the usual symptoms of albumen and tube casts appear in the water, and with pain rack the diseased organs.—Thompson.

Sixth—Bright's Disease, which usually has three stages of development, is a universal disease in England and America.—Roberts and Edwards.

Thompson is an authority for saying that more adults are carried off in this country by kidney disease than any other malady except consumption. Under Warner's "Safe Cure" article on Consumption, we find a paragraph claiming to be a quotation from a publication issued by Brompton Hospital for Consumptives, London, Eng, which states that 52 per cent. of the patients of that institution have unsuspected kidney disorder. Dr. Herman Brehmer, an eminent German authority also says that Consumption is always due to deficient nutrition of the lungs, because of bad blood.

Medical science can no longer dispute the fact that the kidneys are the principal blood purifying organs of the human system, and if they are diseased and thus fail to expel the uric acid poison or the waste matter of the blood, as the blood passes through these two great organs, the "Safe Cure" claim is correct, and the reasoning of its proprietor holds good.

There is no doubt that in too many instances the medical fraternity doctor for symptoms, instead of striking at the root of the disease, and that under this form of treatment many patients die.

"OVERCOMING,"

We talk about power, and men may grow conceited as they lift themselves up and say, "I will be strong and conquer the world." Ah! it is not to be done so. There is one real and true strength in the universe, and that is God's strength, and no man ever did any strong thing yet that God did not do that strong thing in him. A man makes himself full of strength only as the trumpet makes itself full, by letting it be held at the lips of the trumpeter; so only man lets himself be made strong as he lets himself be held in the hands of God. As the chisel is powerless—if it tries to carve a statue by itself it goes tumbling and stumbling over the precious surface of the stone—as the chisel becomes itself filled and inspired with genius when it is put into the hand of the artist; so man, putting himself into hand of God, loses his awkwardness as well as his feebleness, and becomes full of the graciousness and the strength of the perfect nature.

And to put myself into the hands of God, what does it mean? To know that God is my Father; to know that my life is a true issuing in this world of his life; to know that I become myself, only as I know myself his child. So the soul puts itself into the soul of God, and lets God do its work through him, so that that great mysterious consciousness enters into the life which was in Paul's life. Do you remember, "I live, yet not I, but Christ liveth in me?" So the soul which has given itself to God in filial consecration says, "I live, yet not I, but God liveth in me."

GIVING AND TAKING OFFENCE.

Everybody admits the sinfulness of giving offence, because he can do that while thinking of his neighbor; but comparatively few reflect upon the impropriety of taking offence, because to do that would involve self-condemnation. Yet they are kindred faults, and commonly also neighbors. He who is slow to put a wrong construction on the words or actions of another will generally be tender in his dealings with his fellow-men. But the man who rides rough-shod over the feelings of others will be the first to make an outcry if one wounds his sensibilities. The root of both evils is self-conceit. In giving offence the man is enamored in his own way, and so determined to have it that he is unconsciously, it may be, yet utterly oblivious of the rights of others to have opinions of their own, and to set them forth with as much earnestness as they can command. It may be true that his way is the best way; but if they are members of the association equally with him, they have a right to be consulted, and they need to be persuaded. Now, dogmatism is not persuasion, and dictation is not one of the most approved methods of convincing; and so when a man expects that the mere putting through

of his scheme is all that is to be cared for, he cannot fail to give offence all around. He has forgotten what was due to others in the exaggerated estimate which he has formed of the value of his own protest.

THE UNCHANGING GOSPEL.

Like the treacherous signal boats that are sometimes stationed by the wreckers off an iron bound coast, the shifting systems of false religion are continually changing their places. Like them, they attract only to bewilder, and allure only to destroy. The unwary mariner follows them with a trembling uncertainty, and only finds out where he is when he feels his ill-fated vessel crashing into a thousand fragments on the beach. But how different from these floating and delusive systems is that unchanging Gospel of Christ, which stands forth like the towering light-house of Hedy-stone, with its beacon blaze streaming far out over the midnight sea! The angry waves through many a long year have rolled in, thundering against that tower's base. The winds of heaven have warred fiercely around its pinnacle; the rains have dashed against its gleaming lantern. *But there it stands.* It moves not. It trembles not; for it is "founded on a rock." Year after year, the storm stricken mariner looks out for its star like light as he sweeps in through the British Channel. It is the first object that meets the eye as he returns on his homeward voyage; it is the last which he beholds long after his native land has sunk beneath the evening wave. So it is with the unchanging Gospel of Christ. While other systems rise and fall, and pass into nothingness, this Gospel (like its immutable author) is the same yesterday, today and forever. While other false and flashing lights are extinguished, this, the "true light" ever shineth.

CHURCH MANNERS.

Dr. Liddon is the author of the following: Burke has shown how various attitudes of the human body correspond to, or are inconsistent with, deep emotions of the human soul. You cannot, for instance, sit lolling back in an arm chair with your mouth wide open, and feel a warm glow of indignation, and, if you or I were introduced suddenly into the presence of the Queen; we should not keep our hats on and sit down with our hands in our pockets, on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church and sit and talk and look about them while prayers are being addressed to the Infinite and Eternal Being, it is not because they are so very, very spiritual as to be able to do without any outward forms. The really do not kneel because they do not with the eye of their souls see him, the sight of whom awes first the soul and then the body into profoundest reverence.

After all, there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer.

QUEER NAMES.—"Neal & Pray" was the title of a house in New England, of which both members were anything but religiously inclined. "Rob & Steal" was another firm, in which both members were noted for their honorable character—quite as much as "Wright & Justice," who were their neighbors. "U. Ketchum & I Cheatam" is a well known old incongruity; but the marriage of Benjamin Bird, aged sixty, to Julia Chaff, aged twenty, showing that "an old bird may be caught by chaff," is not so familiar; nor is the marriage of George Virtue to Susan Vice. These collections of familiar names are "odd" enough; and so it is when we find in a newspaper paragraph that John Makepeace has been arrested for instigating a riot, or when Parson Playfair is charged with cheating at cards.—*English Paper.*

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WHERE THERE IS A WILL THERE IS A WAY.

"Next Sunday we are to have our Missionary collection," said Elsie Hart, one warm July day.

"So we are," answered her sister Flora.

"I must earn some money before then," went on Elsie. "How can you?"

"Mamma is going to make a quantity of raspberry vinegar, and she says she will give me five cents a quart for all I bring her."

"If you can find the time," said Flora in a tone of doubt. "I must find the time," said Elsie, very decidedly, "I mean to take Saturday afternoon. I know a good place for raspberries, and there are sure to be plenty ripe by then."

But when Saturday came the eldest daughter was ill, and they sent for the doctor. It was also very hot; so hot that Flora said it would not do to go out.

"But I must go," Elsie said, "I have to earn at least twenty-five cents for the collection for Missions."

"Borrow the money and pick the raspberries next week," suggested Flora; "perhaps it will be cooler by then."

"No," said Elsie stoutly; "I mean to put money in the plate that I have earned; not that I am going to earn."

"Then I shall go too," said Flora; "so we can get more and come home earlier."

"You are not to think of it, on such a day as this!"

"I go if you do," returned Flora; and from this there was no turning her; so as Elsie found she must either stay at home herself, or let her sister go with her, she gave up the point.

"It is only ninety-three in the shade," said Elsie, laughing.

"I know what I shall do," and Flora took a white handkerchief, and, after dipping it in cold water and then squeezing some out, she folded it once or twice and placed it in the crown of her hat.

"That's sensible," said Elsie, and followed her example.

Then after providing themselves with a tin pail and two cups to pick into they sallied forth. It was very hot. At first their way lay along a private road at the side of a field, then through a gate, and for some distance along a public highway; after that through the woods, the shade of which

was most grateful in this intense heat. Then they walked through two or three fields to reach their brothers' farm.

"Nothing like keeping ones head cool," said Flora.

They had arrived at the pump, and after each taking a drink of the delicious cold water, they removed their hats and poured water over their handkerchiefs before going on their way.

A walk through some more fields brought them to the hayfield in which the raspberries grew. A tall figure rose from the ground and came towards them.

"Well! I did not expect visitors on an afternoon like this! It is altogether too hot for raking-hay, so I have been lying down for I don't know how long." "Only ninety-three in the shade," said Elsie; and as it was not too hot for papa to go for the doctor, I knew it couldn't be too hot for me to pick raspberries. Come along, Flora.

"You will find it cooler down there; and your best way will be to go on through the bulrushes." On went the two girls down the field, and following their brother's advice picked their way through a patch of tall bulrushes. You have seen bulrushes? Tall green stems growing up out of wet swampy ground, and at the top of each stem a long dark head, like an old-fashioned clock weight covered with brown velvet. These particular bulrushes were fine handsome ones, and held their heads proudly upright as if anxious to stare inferior rushes out of countenance.

Beyond was the raspberry patch. There were fallen trees and growing trees, heaps of brush and a tangle of raspberry bushes.

It was a great place for wild fruit—red, black, and purple raspberries, red currants and gooseberries were a few of its treasures.

Flora turned up the skirt of her dress and pinned it in place, and then both set to work. The fruit was abundant and large of its kind, and it was pleasant to see how fast the cups filled, were emptied, and refilled.

"Now, I wonder how many cupful I have put into that pail," said Elsie after about two hours steady work.

"I am tired of hay making and have come to help with the raspberry picking; how are you getting on?"

"Very well," answered Flora; "I think time must be getting on too."

The young man took out his watch, "After six o'clock, but you won't need to start home before seven."

"I think we ought; you see this is Saturday and it will not do to be late."

"Well, here is some water for you," showing a small tin can.

Very glad were the girls to get it. After both had had some, the water was thrown out, the can well wiped inside with leaves and the brother began to pick.

"There! that's another cupful for me," said Elsie returning from a trip to the raspberry pail; "and Flora's next cup will make it pretty nearly full."

"This corner that we are in is the best place in all the field," said Flora; "I wish we had begun here."

"Yes, I think the berries are larger, as well as more of them."

"And now," said Flora, on her way back from the pail, and showing her empty cup; "I just mean to pick

three hundred raspberries, and no more; then we start for home whether my cup be full or no."

"Nonsense, Flora," said her brother. "You don't mean that; you surely cannot have the heart to run away from all this beautiful fruit."

"We'll see about that!" answered the girl; and what is more Elsie shall come too."

"It will cut me to the heart to leave. We shall not be able to come again before the middle of next week; and it is dreadful to think of all these lovely raspberries going to waste."

"Why don't you tell some of the neighbor's to come and pick them?" asked Flora, addressing her brother.

"Well, I have told Mrs. Blank and the children to come here as often as they like and I suppose they will do it."

"I don't believe my cup will hold the three hundred," said Flora after a silence of some minutes; "I have a hundred and fifty still to fill," and she showed her cup more than half full.

"Then you may help me, if you are determined to make up the three hundred," answered her brother.

Then all three were quiet for some time.

"Have you finished," asked Elsie, seeing Flora let down the skirt of her dress.

"Yes, quite time I had; mamma will be in despair."

"Two cups and a pail to carry," said the brother; "can you take mine as well? it is just full."

"But you are coming with us."

"Not just yet, I have a little hay to put up first."

The sisters did as he asked and began their return journey.

In a little while the pump was reached, and after each had refreshed herself with a drink, they climbed the nearest fence and walked through a field where some men and boys were loading hay on a waggon; which another man was busy driving over the ground with a hay-rake. The sun was low in the sky and they made all the haste they could over the fields and road by which they had come. At last they entered their own fields and felt themselves at home. They looked in the direction of the house and saw a horse and buggy just leaving the yard. To meet them seemed certain, and this she did not wish. Turning and quickly retracing her steps, she mounted the fence and letting herself down into the next field, she went a roundabout way till she overtook Elsie near their own door.

"You are braver than I am; I did not care to meet those people when I was so untidy. Who were they?"

Why, the doctor and Allie. She said mine were the first raspberries she had seen this summer, so I told her to take a handful and she did."

"You don't look half so untidy as I do," Flora said.

Why, you need not have minded a bit! The doctor could easily see what we had been about, and he is a sensible man and would not expect you to look as if you just stepped out of a band-box."

"Well, mother, here we are at last!" Flora said; "I suppose you had begun to think that Christmas would come before we did."

"You certainly are late," answered Mrs. Hart smiling; "but we have kept a small fire, so I will scald the fruit this evening and keep it in the

ROYAL BAKING POWDER Absolutely Pure. Includes image of a tin of Royal Baking Powder.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, alum or phosphate powders. Sold only in bulk.

HAYWARD'S PECTORAL BALSAM CURES COUGHS COLDS HOARSENESS, ETC. Includes image of a bottle.

Births, Deaths, Marriages.

At Elizabeth, N.J., with the setting of the sun, on April 9th, in the house of his brother-in-law, the Rev. Ed. Bamford, Priest, Assistant of Christ Church, in that city, Richard Arthur Norris, aged 19 years and 6 months. To Whose Sweet Soul be Refreshment. Amen.

dairy until Monday. What beautiful raspberries? and such a quantity! We will keep some for to-morrow's breakfast and dinner."

"And now, girls," said a younger sister; "when your want you tea, you will find it in the dining-room, bread and butter, gooseberry-fool, cake, and as much milk as you can possibly want."

"Flora," Elsie said, about half an hour after; "mamma has put out twenty-five cents for you, and another twenty-five for me."

"But I don't want it," objected Flora; "I went to help you, not to get money."

"I know you did, but she won't take it back, I am sure."

"Then keep it with yours and put it in the plate to-morrow; I expect I shall be the one to stop at home."

Now if this were a made up story, I should go on to tell you what a nice day Sunday was—not too hot, but just pleasant. That they all, except the sick sister, and Flora who remained to take care of the house, went to Church; and that was a very good collection for missions.

But this is not a make up story, it is all true; so I will tell you what really did take place.

I daresay you have noticed that after a very, very hot day, we sometimes have a storm of thunder and lightning with heavy rains.

Well, this Sunday it rained, and

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How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES. THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the most refined ingredients, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the FORTY-NINE DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases." For Pimples, blackheads, chapped and oily skin, relief prevented by CUTICURA SOAP. 25c. Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 50c.

the rain was so heavy that even the men of the family could not get to Church in the morning. Did I tell you it was a very long way off? But they were so happy as to have service every Sunday evening.

So Elsie put the fifty cents into an envelope, marked on it what it was for, and handed it to her brother—I think he put some money of his own into the envelope as well—and as it was not raining so hard now he walked off to Church, and when the proper time came placed the envelope on the plate.

Thus proving that "where there is a will, there is a way."
And that is all.

"Best care for colds, cough, consumptions, is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid

WHAT A GIRL SHOULD LEARN.

A girl should learn these things, to wit:

- To sew.
- To cook.
- To mend.
- To be gentle.
- To value time.
- To dress neatly.
- To keep a secret.
- To be self-reliant.
- To avoid idleness.
- To mind the baby.
- To darn stockings.
- To respect old age.
- To make good bread.
- To keep a house tidy.
- To control her temper.
- To be above gossiping.
- To make a home happy.
- To take care of the sick.
- To humor a cross old man.
- To marry a man for his worth.
- To be a helpmate to a husband.
- To take plenty of active exercise.
- To see a mouse without screaming.
- To read some books besides novels.
- To be light hearted and fleet footed.
- To wear shoes that won't cramp the feet.
- To be a womanly woman under all circumstances.

A RUNAWAY.

On a bright winter morning Minnie took the train to Providence, all by herself.

Not a word had she said at home about it; and what she did it for nobody knows. But there she was, all wrapped up in her pretty grey coat and white mittens. She had a blue bow under her chin, and looked very pretty as she climbed into the cars.

People looked at her in some surprise as she passed along the aisle.

She curled herself up on one of the soft crimson cushions and looked out of the window. The cars went rumbly on, with Minnie, in high feather, enjoying her stolen ride. Pretty soon the conductor came by; but in some way he missed Minnie, and did not ask for her ticket. What she would have done if he had, she didn't know.

When the cars stopped, a lady came in, and took the seat by Minnie. She was a pretty lady, and wore a dress of a soft brown cashmere. Minnie touched the lady's dress with one little white mitten. The lady smiled, talked to her awhile, and gave her a jumble out of her bag.

* Minnie liked the jumble very much. The lady asked Minnie where she was going, but she couldn't tell.

"The conductor knows, I suppose," thought the lady. "Perhaps she belongs to him."

Rumble, rumble, went the cars, and Minnie grew drowsy. Soon she was fast asleep. The train reached Mansfield. In came a gentleman, in a great hurry, looking about him right and left. The first thing Minnie knew he picked her up and carried her into the station.

The gentleman looked kind, and patted her head; but he did not tell her what he was going to do. Minnie had half a mind to cry, but concluded she wouldn't.

When the down train came along he gave her to another gentleman; and this one took her into the car. He took care of her all the way back to Boston. Do you think Minnie thanked him? Not a bit.

Do you wonder how he knew where she lived? Just this way. She was missed from home, and word was sent to Mansfield by telegraph. Her home was in the Providence station.

Do you think she was a very naughty little girl, and was sent to bed?

She was not a little girl at all, only a gray pussy. But this is a true story.—The Nursery.

DOING ERRANDS FOR CHRIST.

"Mamma," said a little five year old boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should have liked so much to have done something for him."

"But what could such a little bit of a fellow as you have done for the Saviour?"

The child hesitated a few moments, then looked up into his mother's face and said: "Why, mother, I could have run on all his errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor old sick Margaret by the servant, but I will let you take them instead, and do an errand for the Saviour; for when upon earth he said, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'"

So remember, children, whenever you do any kind act for anybody because you love Jesus, it is just the same as if the Saviour were now living on the earth and you were doing it for him.

THE CROWN-PIECE.

Fridolin, a pious farmer, often said, "He who loves God with all his heart, will find it easy to do good and avoid evil."

Now he had a man who was very passionate, and at such times broke out into the roughest language. Fridolin often reminded him how he should strive to subdue his passion, out of the love of God. But the man said, "It is impossible for me to do so; both man and beast put me out so much."

One morning Fridolin said to him, "Mathew, see, here is a bright new crown! I will make you a present of it, if you go through the day without letting an angry word escape from your mouth."

The man was pleased with the proposal, and gladly accepted it.

The rest of the servants, however, agreed privately among themselves to make him lose the crown. All that they did or said during the whole day was done with the purpose of putting him into a passion. But the man behaved so firmly that he did not let a single angry word escape him.

In the evening Fridolin gave him the crown; but took the opportunity of saying to him, "You ought to be ashamed of yourself, that you are able to overcome your passion so easily from a desire of obtaining a paltry piece of money, but will not do so out of love to God!"

The man did correct himself after this, and became a peaceably-disposed character.

"God's love, prevailing all with strong control,
Can from sin's heaviest weight release thy soul."

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE.

BILIOUSNESS, DYSPEPSIA, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE,

DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,

And every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

E. MULEBURN & CO., Proprietors, Toronto.

Campbell's Cathartic Compound

(Liquid.)

Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound

Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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OF ALL THE COMBINATIONS Of Manufacturers in producing a good Cook Stove, there is none to equal



MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

BEST OF STOVES.

The Fire Never Goes Out in Winter.

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Agents Wanted Everywhere

This offer is good for 60 days and is made to assist us in securing good agents to introduce our watches, and in order to protect us against speculators and dealers ordering in large quantities. We require every one ordering, to cut this advertisement out and send with their order, agreeing to try and make sales from our mammoth catalogue which is sent free with every watch. On receipt of fifty cents in postage stamps, as guarantee of good faith, we will send the watch to you by express, C.O.D., subject to examination. If found perfectly satisfactory and exactly as represented you can pay the balance \$5.37 and take the watch, otherwise you pay nothing. The case is warranted solid Goldoid, a composition metal which can not be told from pure gold, except by experts; it is nicely engraved, with solid eye, solid bow and crown, imported French crystals and is warranted for 20 years. The movement is a genuine imported expansion balance, quick time, well fitted, adjusted and regulated, fully warranted, with fair usage will last a lifetime. This is your best chance to get a \$40 watch for \$5.37 and one free if you sell 5. A. C. ROBBECK & CO. P. O. 17, 17 & 19 Adelaide St. East, Toronto, Can. Whenever goods are to be sent by mail, cash in full must accompany the order, as no goods can be sent by mail C. O. D. Where cash in full accompanies the order we send free a fine roll-plated chain. Mention this paper.

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