

Canadian Churchman

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

Vol. 22.] TORONTO, CANADA, THURSDAY MAY 14, 1896. [No. 20.

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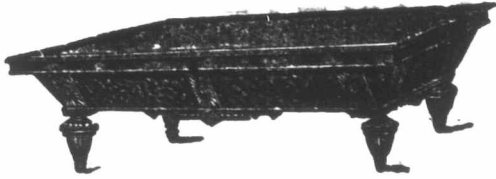
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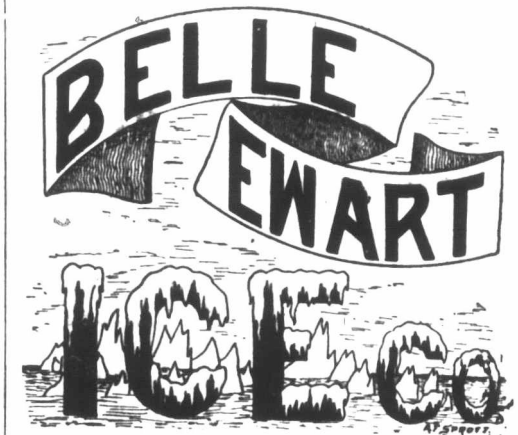
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Lessons for Sundays and Holy Days.

MAY 17.—SUNDAY AFTER ASCENSION.
Morning.—Deut. 30, John 5, v. 24.
Evening.—Deut. 34, or Jos. 1, 1 Tim. 6.

APPROPRIATE HYMNS for Sunday after Ascension Day, and Whit-Sunday, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 207, 316, 555.
Processional: 146, 147, 202, 469.
Offertory: 148, 300, 304, 506, 601.
Children's Hymns: 147, 340, 341, 571.
General Hymns: 145, 149, 150, 201, 292, 301.

WHIT-SUNDAY.

Holy Communion: 155, 207, 321, 324.
Processional: 9, 153, 164, 470.
Offertory: 152, 156, 507, 508.
Children's Hymns: 154, 210, 388, 568.
General Hymns: 157, 208, 209, 211, 212.

SUNDAY AFTER ASCENSION DAY.

This week is called expectation-week, in remembrance of the state in which the Apostles remained from the time of our Lord's ascension until the descent of the Holy Spirit; and is to be employed by us as it was by them, in praying for the gifts of the Blessed Comforter, and preparing for His reception. The services are intended to lead us on from the festival of the Ascension to that of Whitsunday, for while they keep up the spirit of the former by still contemplating our Lord's exaltation in heaven, they prepare us for the latter by looking to the Holy Spirit as the Guide whom He has left to conduct us to Himself. For this Holy Spirit, then, the Collect prays. The Epistle teaches us how to use His precious gifts when bestowed; in the Gospel He is promised under the name of "the Comforter," and from the lessons we learn how we may obtain an increase of His precious gifts by seeking Him in the Christian tabernacle in which He dwells.

The Collect opens with mingled feelings of joy and sorrow; we, like the Apostles, rejoice at the event which has procured for us a Mediator at the right hand of God, while with them we grieve at the absence of our Lord; the second part of the Collect prays for an increase of that Spirit through whom we hope to be both guided and comforted here, and exalted to glory hereafter, while the close of the Collect, by reminding us that He who is now our intercessor is also our God, encourages us to hope that our petitions may not be offered in vain. The Epistle carries us back to the lesson inculcated on Ascension Day, by looking forward to the "end of all things," when He whose ascension we have been commemorating shall "so come in like manner as He went up into heaven." It teaches us that to be prepared for His return, we must now cultivate the duties of prayer, watchfulness, sobriety and charity. Having performed the first part of these by praying in the Collect for the gift of the Holy Comforter, let us use watchfulness in diligently improving those precious gifts, so that we may bring forth in us the fruits of sobriety and charity. By sobriety is here meant, exercising such a restraint over ourselves as to bring our own desires in subjection to our duty; and "charity" includes love to God and man; therefore in these two virtues are comprehended our duty to God, our neighbour and ourselves; and by striving to perform them to the best of our power in the different stations in which God has placed us, shall we be making the best use of the talent committed to our charge, and preparing for our Lord's return. The lessons for the day carry out the spirit of the Church's teaching during this season. The word "Comforter," under which He is spoken of here, also signifies Advocate and Teacher. In these three characters, then, does He still communicate Himself to us: as our Comforter, by administering consolation and support in every circumstance of our life; as our Advocate or Intercessor, by pleading our cause with God and helping us to pray; and as our Teacher, not only by the outward instructions of His Church, but also by the inward pleadings of conscience. Therefore let us pray, especially at this time, for the guidance of this heavenly Monitor; let us reverence Him by seeking Him in all the ordinances of His Church, and making a good use of the talents which He bestows. Being thus guided on earth by His counsels, we may hope to be led on like the Apostles, from "gazing up after our Lord into heaven," to being received by Him in glory.

GRATITUDE.

Gratitude has been classed as one of the minor virtues; gratitude to man may perhaps be so considered; but gratitude to God is a positive duty. In relation to men, gratitude has been cynically defined as a feeling based on the expectation of benefits to come. But it is natural and just to think that those who have been kind in the past will continue so to be, and gratitude may well be a sentiment based on expectation as much as on memory. Moreover, it is as much the duty of those who have the power to do good to others to continue to do it, as for those to whom the good is done to cultivate gratitude toward helpers and benefactors. To do good is a very comprehensive expression. It does not only mean to make material gifts. The teacher, the priest, the rebuker

or corrector, do good of the most practical kind to others by their words, their writings, their example, even by the stroke of chastisement which they sometimes deal. The great, the good, the wise, have established a claim of gratitude upon mankind of all ages. Yet gratitude is a virtue which many people find it hard to cultivate. The position of the giver is in some way higher than that of the receiver. "It is" somehow, "more blessed to give than to receive." But those who accept or receive must humbly take the place of lower blessedness. This is the first step in gratitude. The second step is for the receiver to show himself literally grateful, i.e., agreeable to the giver. This he must do by using the gift for the purpose for which it was bestowed; by making the return of active service; by exertion in improving the gift, whether it be a material gift, a gift of knowledge, an inspiring example, or even a rebuke. Gratitude to God is the plain duty of all who believe that God is the source of everything that makes up human life and happiness. To praise God is to stir up the affection of gratitude in the heart of him who praises, and of those who hear the praise. It is to extend the knowledge and glory of God in the world. It is to reflect on earth the power and goodness which in the Person of God is throned in heaven. Practical gratitude to God is shown by witnessing for Him, by interpreting His works, by obedience to His law. Gratitude raises man nearer to the angels than any other feeling of the soul.

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Mrs. Matson, Toronto.....	5 00
Alfred Shepherd, ".....	2 50

A LAYMAN'S IDEAS UPON CONVERSION.

I am a little late with this criticism of a letter on "Conversion," by a clerical correspondent, but as the subject is not ephemeral, you will, I trust, find it room. It is startling to a mere layman to find a Church clergyman lamenting that his clerical brethren do not enforce the necessity of conversion as the Wesleyans do. He ignores thereby the fact that the whole service of Common Prayer is permeated with appeals to the people to be converted, appeals for divine peace, for help to remain converted, thankfulness for that mercy from the converted, and assurances of divine blessing to the converted. The first words heard in church are, "When the wicked man turneth away from his wickedness," &c., which is the most perfect definition of what conversion means ever stated. A clergyman who can read morning or evening prayer, or the Eucharistic Office, without recognizing how they are dominated with the idea of conversion, must perform his functions like a machine. The Wesleyan service takes no notice of this, the ruling idea in ours, so that the preacher has to introduce it at his discretion, our clergy being compelled at every service to make it the leading theme. But, besides this vital distinction, there is another one which puts the teaching of the Church wholly out of harmony with that of Wesleyans. The Church doctrine of conversion implies a "turning away" from wickedness and a

doing of "that which is law and right," the result of which is that he who does so will "save his soul alive." The Wesleyan idea is that conversion is a species of psychological convulsive fit out of which the person who is seized emerges "converted," is transformed suddenly from sinner to saint, and his spiritual development made complete and perfect. This belief is what your correspondent wishes to drag down Church people into accepting—a belief which, with all deference to him, seems to me utterly degrading, unscriptural, unphilosophical, and in violent antagonism to common sense and common experience. It is my lot, and has been for many years, to come into contact with men who have gone through a convulsion of this nature, who boast of it, who sit high in their synagogues because of it, who urge others to have a similar paroxysm, but who in no single particular evidence their living on any higher spiritual plane than the average of those who are unconverted. I speak experimentally in saying that no more worldly-minded men are to be found in Canada than those who have been

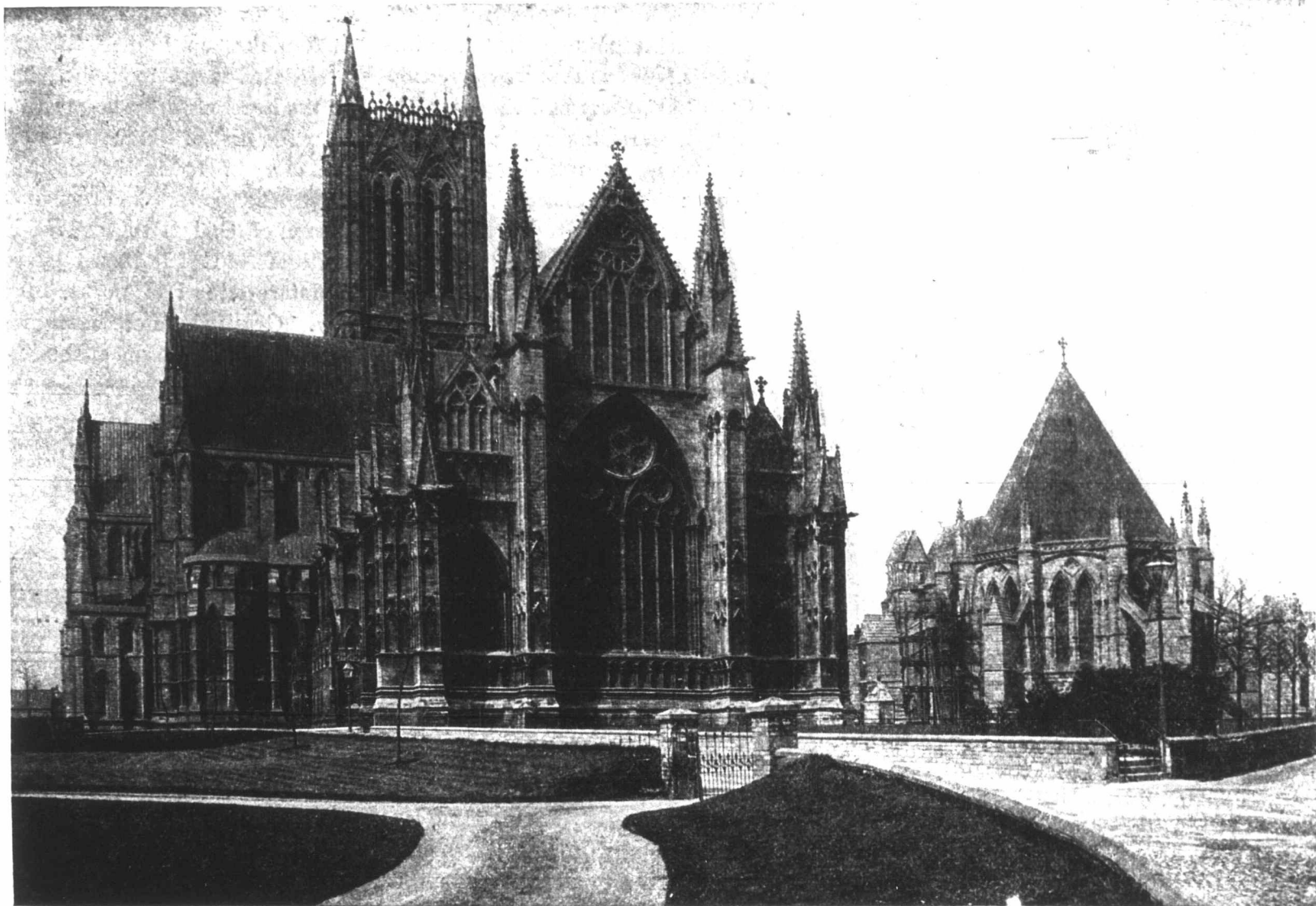
REVIEWS.

MAGAZINES.—*The Arena for May.*—With the space at our disposal, it is difficult even to mention all the readable resources of this magazine. Of course the *Arena* is always clever, and the May issue is no exception to that law. Prof. James T. Bixby, Ph. D., has something to say on Roentgen's Discovery, and the Invisible World Around Us. He writes with earnestness, but we would remind him that scientific men are not necessarily materialists solely, nor are they scornful as a rule, but acknowledge freely that questions more simple than the Professor offers are beyond solution. J. Heber Smith, M.D., gives us part No. 2 of Man in his Relation to the Solar System; some of his speculations are ingenious and interesting, but elementary astronomy comprises a moiety of the article. The Land of the Noonday Sun (Second Part) is an excellent piece of descriptive work, and those visiting Mexico might find many valuable hints therein. Besides a good deal of other matter there are two stories running concerning which laudatory rumours frequently reach us.

Scribner's Magazine for May.—Wherever the English language is spoken, the opening chapters

tells us more about the emancipation of English-women—her new and varied avocations, and her bachelor club life, than all we had gleaned from what has been written concerning her at home. There are also several stories, and a very pretty conceit—Invocation—by Robert Hughes.

Harper's New Monthly Magazine for May has for frontispiece a splendid engraving of Mr. Samuel Langhorne Clemens, better known by his felicitous pen name, Mark Twain; the portrait is worth preserving. There is a short sketch of his life, with illustrations of his home, and some anecdotes characteristic of the genial humourist, England and America in 1863, being copy of some correspondence in which Cyrus Field, Seward, Chase, Gladstone and John Bright took a hand. The letters of the British statesmen show what enormous difficulties beset Lincoln, and increase one's admiration of the man. Little Fairy's Constancy.—A charming Chinese story, remarkable for some exquisite drawings, the interior of a Chinese theatre being a remarkable piece of work. The German Struggle for Liberty.—Mr. Bigelow continues his history with unflagging vigour, and the illustrations are excellent. At Home in Virginia.—Some Washington reminiscences in which



LINCOLN CATHEDRAL FROM THE EAST.

"converted" in the Methodist sense, nor any whose whole conduct is less inspired by Christian motives or graces. Yet to this deplorable condition a clergyman of the English Church wishes to bring us—us whose duty it is to seek converting grace continually, more especially through the Holy Communion. As to the perambulating revivalists he seems to admire, I fear they are mere fakirs who work on the nerves of sinners like an electric shock, without leaving them any better for the convulsion, but often much worse. I know these men are unscrupulous slanderers of the clergy, who never lose a chance of making a mock of the order and teaching of the Church. If your correspondent think so much of these men why doesn't he take to the road? He would have a far better time than shepherding a flock, especially if fond of good living. As to "Conversion," he is astray woefully, and needs to read his Prayer-Book with more attention to its meaning. A LAYMAN.

of Scribner's will be welcomed, and read with avidity, for in them we are introduced to the home life of the late amiable and affectionate dreamer, Robert Louis Stevenson. The record published is in diary form, and was written by one of the household, Isabel Strong. We could only judge Stevenson by his books, and guess the kind of man he was, and how sweet such companionship as his must have been, and the writer confirms our judgment. There are numerous photographs of extraordinary clearness, in which he, and his wife, and some of his Samoan friends appear. There are only a few pages, but they are the most valuable that have been offered to the public for years. There is another instalment of Sentimental Tommy, all too short. What position in life this young gentleman is destined to fill is known only to the author, and even he may be a little uncertain as to his ultimate walk among men. The Evolution of the Trotting Horse (first paper), will be found interesting by those to whom equine pedigrees and achievements are attractive. Woman Bachelors in London, by Mary Gray Humphreys, with illustrations from life.—In this article the writer

his courtship and marriage are recorded. There is a continuation of Mr. Black's novel and a clever sketch, the Penalty of Humour. Altogether the number is an excellent one.

Sunday After Ascension Day.

In the minds of Christ's faithful servants are contending feelings, Praise bursts forth from the joyful hearts that He, Whom we have seen the Babe of Bethlehem, the Man of Sorrows, is now known as the King of Glory, at Whose command the gates have lifted up their heads, and through the everlasting doors He has gone in. But lo! we are left desolate; our Master, our Guide, our Friend, is gone. Let not the heathen say to us: "Where is now thy God?" Joy again lifts up the heart. He is our God, our Intercessor, and His promise is: "Whatsoever ye shall ask in My Name I will give you; depart not from Jerusalem; wait for the promise of the Father and He will not leave His children comfortless; He will comfort them and exalt them unto the place whither the Saviour Christ is gone before."

LINCOLN CATHEDRAL.

NO. V.

In the first rank of the churches of England stands the noble Cathedral of Lincoln. Indeed, if we should say that there was no more beautiful church in the land, the assertion might be defended without difficulty; and certainly, with the exception of Durham, there is none that occupies a more striking position. Although the Gospel was brought to Lincoln by Paulinus, early in the 7th century, it was not until 1073 that the See of the Mercian Diocese was removed from Dorchester to Lincoln by Remigius—a different person from the St. Remigius or Remi who gave his name to Rheims in France. To Remigius is due the erection of the first Cathedral at Lincoln. Of this Cathedral only some fragments remain, although it was a building of considerable importance. It was built in the form of a cross. Caen had given the example of two western towers, and here and elsewhere this type was preserved.

There was also a tower at the intersection of the transept with the nave and choir, a feature which is still preserved in most of the great English churches—Canterbury, York, Durham, Ely, Lincoln, Wells, etc. The Cathedral of Remigius was consecrated and dedicated to the Blessed Virgin (St. Mary of Lincoln, as Lincoln College, Oxford, is properly called) in 1092. The day fixed was May 9th, but Remigius died on May 8th, so that the consecration was deferred until Robert Bloet, the second Bishop of Lincoln, was appointed. The present building is, in large measure, the work of the sixth Bishop of Lincoln, Hugh of Grenoble (named also of Burgundy), raised between 1186 and 1200. The explanation of the erection of a building substantially new, in the place of a great church scarcely a hundred years old, is found in an earthquake which nearly destroyed the early building in 1185, the year before St. Hugh became bishop. By this bishop the choir was built, as well as the east transept and the east side of the west transept. The nave and west front, for the most part, were built about 1220. The great tower, which fell in 1235, was rebuilt, as far as the first story above the roof, by Bishop Grosseteste (1235-1253), the intimate friend of Simon de Montfort, and, with him, the earnest defender of the civil and ecclesiastical liberties of England. The church of Bishop Hugh extended only to the upper transept. We ought to have mentioned that Lincoln has a transept to the choir, as well as between the nave and choir. The Eastern part, forming the angel choir, was begun in the year 1255, and finished in 1280, at which time the shrine of St. Hugh was removed into it. It is obvious, therefore, that nearly the whole of this church was built in what is called the Early English, or early pointed style, abounding in lancet windows without mullions, etc., and later on, in windows with geometrical tracery. The building of the cloisters was finished about 1300, and the upper part of the great central tower (begun by Grosseteste), was carried on in 1307 by Bishop John, of Dalderby. The western towers were completed at a later date. The exact time is unknown, but it is clear that they were not completed before the 15th century or the end of the 14th. To those who desire perfect uniformity the west front of Lincoln has been a stumbling block. The round Norman arches below, the early English surmounting them, and then the decorated and perpendicular work of the towers, seem out of keeping with each other. We, on the contrary, are glad that here, as in so many English churches, the different styles are

brought together and harmonized. But, whatever may be said of the west front, the east end of the Cathedral has received universal admiration. As has been truly said, it is light, graceful and elegant in the extreme. No fault has ever been found with it; and it seems to be agreed on all hands that it is a perfect example of the style to which it belongs. Of the towers, it is hardly too much to say that they furnish a group of transcendent beauty and majesty. We are not forgetting Canterbury or Durham or Ely, when we say that they are the most splendid in effect of all the English towers, and we can remember nothing on the continent of Europe to equal them; for even if some might prefer the western towers of Chartres, there is no central tower there to compete with Lincoln. The interior, if perhaps rather low, when we think of Westminster Abbey, or still more of Amiens, is most striking in its beauty. Of this, however, our view will give a better notion than any de-



BISHOP WORDSWORTH'S MONUMENT—LINCOLN CATHEDRAL.

scription could do. We should also make mention of the beautiful Chapter House, at the north-east angle of the choir. Mention should also be made of the great bell, "Great Tom of Lincoln," said to be the fourth in size of English bells, the larger being "Big Ben," of Westminster, "Great Tom," of Oxford, and "Great Peter," of Exeter. We should have thought that "Big Paul," of London, might be added to these, but we have no data to depend upon at present. Lincoln has had many illustrious bishops. We have mentioned St. Hugh and Grosseteste (Greathead) of early times. In the present century we have had two illustrious scholars, Bishop Kaye and Bishop Wordsworth—now worthily succeeded by Bishop King. To Bishop Wordsworth a splendid monument has been erected, of which it is enough to say that it is not unworthy of the great building in which it has found a place.

BEING CHRISTIANS ON WEEKDAYS.

How to carry our religion into all parts of our life is the question which perplexes many of us. It is not hard to be good on the quiet Sundays, when all the holy influences of the Sanctuary and of the Christian home are about us. It is not hard, in such an atmosphere, to think of God, and to yield ourselves to the impact of the Divine Spirit. It is easy then to accept the promises and allow them to twine themselves about our weakness, like a mother's arms about feeble infancy. Most of us have little trouble with doubts and fears or with temptations and trials while sitting in the peaceful retreats into which the Sunday leads us. Our trouble is in carrying this sweet, holy, restful life out into the weekday world of toil, anxiety, strife and pain. Oft-times with Monday morning we lose all the Sunday calm, and resume again the old experience of restless distraction. The restraints of godliness lose their power, and the enthusiasm for holy living, so strong yesterday, dies out in the world's chilling influences, and we drop back into the old habitudes and creep along again in the old dusty ways. The Sunday has lifted us for a day, but has not power to hold us up in sustained elevation of soul. The duties we saw so clearly, and so firmly determined to do while sitting in the Sanctuary, we do not feel pressing upon us to-day with half the urgency of yesterday. Our high resolves and our excellent intentions have proved only like the morning cloud and the early dew; so our religion becomes a sort of luxury to us—a bright, unreal dream only, which for one day in seven breaks into the worldliness and the self-seeking of our humdrum lives, giving us a period of elevation, but no permanent uplifting. It is only as when one climbs up out of a valley into the pure air of a mountain-top for one hour, and then creeps down again and toils on as before amid the mists and in the deep shadows, but carrying none of the mountain's inspiration or of the mountain's splendour with him back into the valley. Yet such a life has missed altogether the meaning of the religion of Christ, which is not designed to furnish merely a system of Sunday oases across the desert of life, with nothing between but sand and glare. Both its precepts and its blessings are for all the days. He who worships God only on Sundays, and then ignores Him or disobeys Him on weekdays, really has no true religion.

HUMILITY.

Humility is so beautiful in Christian eyes because Christ was humble; self-sacrifice—even to death—is so glorious, because He is its conspicuous example. He has settled the question of what high excellence in life really consists in, for all time, and it can never be re-opened. Pagans might admire self-assertion, the making the most of a position for personal and selfish ends; the clinging anxiously to the poor shreds of reputation, or wealth, or power which it may confer on a possessor. Yet they, too, knew that all this ended with the grave; and they could only bid men make the best of the fleeting hour, and shut their eyes to its inevitable close. Christ has taught us Christians a better way, not by precept merely, but by example. He has taught us that the true force and glory of our human life consists not in self-advertisement, but in self-repression; not in enjoyment, but in sacrifice of self. The principle which was to heal the divisions of the little Christian society at Philippi is the only principle which can save society. All who have lived for others rather than

for themselves in His Church, all who have, at the call of duty, laid aside wealth, honour, credit, and embraced ignominy and suffering, have been true to Him—true to the spirit of His Incarnation and His death, true to what St. Paul calls "the mind that was in Christ Jesus." And the true saviours of society are the men who care more for labour than for honour, more for doing good to others than for high place and name, more for the inner peace which self-sacrifice brings with it than for the outward decorations which are the reward of self-assertion.—*Canon Liddon.*

THE MISSIONARY FIELD.

The number of Jews in Jerusalem is now from 40,000 to 45,000, out of a population of 60,000 to 65,000. There is necessarily a considerable change in their status; they cannot be so easily intimidated or attacked. Moreover, there is more money among them than formerly, and though there is still the same poverty, it is less in proportion to the population. It is not known that they are more open to Christian influence, but there is a considerable spirit of enquiry. The New Testament in Hebrew is extensively read.

Bishop Graves writes from Shanghai: Bishop Schereschewsky is proceeding rapidly with his work on the Bible. Those who have seen the manuscript think that when it is printed we shall have a Wen-li version far more accurate and in better style than any now in use. The bishop's health is excellent and his energy untiring. The collegiate department of St. John's has been reorganized in harmony with the intention with which it was founded. I enclose a memorandum to give an idea as to the lines on which the work will be carried on. The prosperity of St. John's and its popularity will be evident from the fact that, while only a few new students can be added this term, there have already been examined over a hundred applicants for the vacancies.

Mr. Henry M. Stanley has an article in the *Century Magazine* on "The Story of the Development of Africa," and this is a part of what he says about mission work there: "I was the only white man during 1876 in Equatorial Africa, but in 1877, when only a short distance from the Atlantic, the first missionaries landed on the east coast in response to an appeal that I had written in 1875 from Uganda. During the years from 1879 to 1884 missionaries followed closely my tracks up the Congo, and as a hundred influences were in the course of a few years enlisted in the cause of Africa, Nyassa Land and the eastern and southern part of Central Africa began to be studied with Christian missions, and missionaries have continued to enter Africa ever since, until now there must be about 300 of them, and the number is still increasing. They are not all reputed to be first-class men, but it is wonderful what earnestness and perseverance will do. We have only to think of Uganda, with its 200 churches and cathedral and its 50,000 native Christians, read the latest official reports from Nyassa Land, and glance at the latest map of Africa, to be convinced of the zeal, devotion and industry of the missionaries. I have in my mind, as I write, the examples furnished by the Waganda, Wanyassa and Bakongo. At the town of Banza Manteka, for instance, one day 900 natives came to Mr. Richards, the missionary, and requested to be baptized by him. He had laboured among them many years, but hitherto converts had been few. The missionary imposed conditions on them. He said that they must first assemble their fetishes, idols, and stores of gin, and destroy all in the market-place. And they went forthwith and did it."

CHINA.—The Quarterly Paper of the North China Mission begins with a letter from the Bishop written January 14th, and relating the conclusion of his three months' tour. He writes: "In spite of all sad trouble connected with the persecution in the Hsin-T'ai district, and of various disaffections, rivalries, and jealousies among the native Christians, seemingly inevitable in very new communities, where the original neophyte always wants to take and keep the 'lead' in his

special locality, there is, indeed, much to encourage us in these churches in Tai-An and Ping Yin. It is now two years since I visited the district, and I was permitted to confirm 134 persons in all. It is a very hopeful and promising part of the country, and if the Church could be brought to send a good strong mission to occupy in force the three centres—Tai-An, Ping-Yin and Hsin-T'ai—a very wide and successful work might be carried on. May God give us faith and means to develop the Mission there as He would have it done. At present there are four men—Messrs. Sprent, Iliff, Pigrum and Griffith." The bishop arrived at Tientsin on November 20th, and thence went on to Chefoo, where he consecrated the Church of St. Andrew on Sunday, December 8th. The bishop writes: "The church is beautiful in its simple stability, and is much admired. S.P.C.K. have contributed £60 in all towards it; a dear friend from Corea, whose offering comes under 'S.P.G.', gave £50; between £200 and £300 was raised in England; and the people of Chefoo and other parts in China have given the rest; the total amounting to about £700. Messrs. Greenwood, Brown, Norris and Mathews were all present at the consecration; and it was, you may be sure, a happy day for Mr. Greenwood and myself when we look back over twenty-one years to our first landing in Chefoo." This is believed to be the first instance of the consecration of an English church on Chinese soil; churches, whether in the interior or at the ports, having hitherto been merely dedicated owing to the uncertainty of the tenure of land. An article, quoted from the *Pekin and Tientsin Times*, states that the contract provided for the erection of an apsidal chancel of two bays, a nave of four bays, and a massive porch at the west end, to cost \$7,000; the materials to consist of stone from the quarries at Shih-tao Bay, Oregon pine, and Singapore hardwood. The east wall contains five lights already filled with stained glass by Messrs. Lavers and Westlake, the gifts of various donors, and the other windows are filled with coloured church glass from a Japanese firm. The altar ornaments were a memorial gift from the Bishop and Mrs. Scott; a brass lectern has been promised by Messrs. Cornabe and Co., of Chefoo, and a peal of five hemispherical bells has also been given by an old friend of the North China diocese. The offertory, devoted to the building fund, amounted to \$124. After defraying all expenses in connection with the contract, fees to architect, stained glass windows, &c., there remains a deficit of some £300, which, it is hoped, may be speedily extinguished. On the following Sunday the bishop dedicated a font and opened a baptistery at the temporary church of All Saints, Tientsin. The Rev. F. H. Sprent writes from Tai-an-Foo on November 19th: "Another sad piece of news is that our second school-master has apostatized, and is now visiting the Christians in their village homes, endeavouring to weaken their faith, and urging them to deny Christ their Lord. This same Mr. Chen was formerly an earnest Christian, a great student, and a most conscientious school-master. He lost his faith in one night, and for the next few days seemed mad, jumping about and howling most fearfully. All the Christians declared it to be a sure and certain case of 'possession by an evil and doubting spirit.' That he was ill both in mind and body is certain; yet in his quieter moments he talked rationally, and even took great pains in trying to prove to me that Christ was an impostor, and the New Testament a fabrication. Before leaving us he brought me all his Christian books, many that he had himself bought, and pointing to his New Testament told me he had marked those passages that he thought proved the falsity of the Christian religion."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

TRURO.—At the morning service at St. John's, Sunday, Bishop Courtney administered the rite of Confirmation to 28 persons—13 males and 15 females. After the ceremony His Lordship spoke to those just confirmed, in most pleasing, practical and eloquent

words. In beautiful figurative language, he portrayed the worthlessness of many objects in the natural world, until by the use of such comparative and even intrinsic value was imparted thereto. The minerals and precious stones imbedded in the earth, the water of the ocean, steam from the kettle, and even the electricity that splits the cloud, were of no value, no power, no advantage, till by "use" and by being made subservient to man's will, they became of the greatest utility, and the all powerful agents that they are in the economic world to-day. So, said His Lordship, the grand principles of our Christianity, the solemn sacraments of the Church, the Holy Bible and fervent prayer in our daily life, are of no value in a Christian course, unless by the frequent using of the same their all important value is discerned. In kindly words, and in plain, simple, but beautifully worded sentences, he gave much wholesome advice to all in his crowded congregation. At the interesting evening service the church was crowded to the doors, and extra seats were in all the aisles. The Bishop was in good voice, and preached for 54 minutes, one of the most masterly and eloquent sermons ever heard in the church, taking as his text Rom. v. 10. The crowded congregation were spell-bound before the eloquent preacher, and but a few imagined at the close of the address that nearly an hour had been consumed in its delivery. The musical services both morning and evening were well rendered, and Mr. Vincent and his efficient choir are to be heartily congratulated on the very pleasing manner in which their part of the services was carried out.

BEDFORD.—Rev. N. Raven, M.A., has taken charge of this parish.

Rev. F. Scovil, B.A., who is in Charlottetown attached to St. Peter's Cathedral, will go to the diocese of New Brunswick shortly.

Rev. J. Withcombe, M.A., has resigned the parish of Weymouth, and has accepted St. Jude's, Carleton, N.B.

HALIFAX.—The Rev. Foster Almon, B.A., rector of Trinity Church, Lecturer in Pastoral Theology, visited the college for the week beginning 26th ult. The reverend lecturer delivered five lectures on the following subjects: "The Path to Truth," "Teaching of the Prayer Book and Standard Authors as to the Church of Christ," "The Visible Church," and "The True Idea of the Christian Ministry." This is the first time Mr. Almon has lectured here, and his arguments were attentively listened to by the students, who enjoyed them very much. Mr. Almon entered college in 1844, B.A. 1848. He was one of the founders of the Quintilian Society, which is the oldest society existing in college. The lecturer has had clerical experience in many dioceses, including England, Western States, New Brunswick and Nova Scotia.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—The Bishop expects to return here from England about the 30th of this month. He proposes to hold an Ordination of Priests at St. Peter's, Sherbrooke, on Sunday, June 7th, and to preside at a corporation meeting at Bishop's College, Lennoxville, on Tuesday, June 9th. He expects to leave Quebec for Gaspé Basin, en route for the Labrador, either June 16th or 19th.

By the kindness of the Bishop and Messrs. R. R. Dobell and T. H. Dunn, the Cathedral pulpit has, in the course of the past month, been much improved. Its base has been made firm and a new curved flight of stairs has been constructed in order to give room for communicants to pass behind.

The Bishop has appointed the Rev. S. Riopel, M.D., Missionary in charge of Valcartier, to be Chaplain at the Quarantine Station, Grosse Isle, for this summer. His duties will last six months, commencing May 1st. During Dr. Riopel's absence from his mission, his work will be carried on by the Rev. C. C. Waller, B.A., Classical Tutor of the Montreal Diocesan Theological College.

STANSTEAD.—A Chapter of the St. Andrew's Brotherhood was organized in connection with Christ Church on January 21st. It is doing good work for the Church and now numbers thirteen members, less several probationers. The members undertake the work of ushers in church. The Chapter meets fortnightly, when subjects of practical Church work are discussed.

MONTREAL.

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

MONTREAL.—On the festival of St. Philip and St. James, there was a solemn ordination service in the

choir of Christ Church Cathedral, when the Rev. H. A. Naylor, B.A., a graduate of McGill University and the Montreal Diocesan Theological College, was admitted to the diaconate by the Lord Bishop of Montreal. The service, though impressive, was simple. Part of the surpliced choir of the cathedral was present and sang the responses in the Communion service, and the hymns "The Church's One Foundation," "From Greenland's Icy Mountains," and "I Am Not Worthy." That was all of the music introduced. His Lordship was assisted within the sanctuary by the Venerable Archdeacons Evans and Naylor (father of the new deacon), Rev. Canons Norton, Mills and Dixon, Rural Dean Saunders, Rev. C. J. James and Rev. W. P. R. Lewis. The Exhortation was delivered by Rev. Dr. Norton, rector of Montreal, who dwelt upon the qualifications required in the ministry and eulogized the devotion which had led Mr. Naylor, one of the most cultured and most promising clergymen the diocese of Montreal had ever produced, to offer himself for the arduous and dangerous duties of a missionary in the far away missionary diocese of Selkirk, in the most remote northwestern corner of Canada. The example was one to inspire Canadian Churchmen, and the reverend doctor pleaded that the prayers of those present might follow the young missionary to his remote field of labour.

His Lordship the Bishop of Montreal has made the following appointments for June: June 2, Cowansville, Rev. J. A. Elliott, B.A.; 3, Dunham, Rev. N. A. F. Bourne, B.A.; 4, Frelighsburg, Canon Davidson, M.A.; 5, Stanbridge East, Rev. C. G. Rollit; 7, Philipsburg, Rev. A. C. Wilson; 8, Bedford, Rural Dean Nye, M.A.; 9, Farnham, Cannon Mussen, M.A.; 10, Abbotsford, Rev. H. E. Horsey, M.A.; 11, St. Hyacinthe, churchwardens; 12, Rougemont, Rev. W. J. M. Waterson; 14, Granby, Rural Dean Longhurst; 15, Milton, Rev. F. W. Ball, B.A.; 16, North Shefford, Rev. James Thompson, B.A.; 17, Waterloo, Ven. Archdeacon Lindsay, LL.D.; 18, Stukeley South, Rev. J. W. Garland; 19, Eastman, churchwardens; 21, Boscobel, Rev. C. P. Abbott; 22, Bolton, Rev. G. A. Mason; 23, Masonville, Rural Dean Brown; 24, Glen Sutton, Rev. I. H. Lackey; 25, Brome, Rev. J. A. Lackey; 26, Knowlton, Rev. W. P. Chambers, M.A.; 28, Iron Hill, churchwardens; 29, West Shefford, Rev. S. A. Mills; 30, Adamsville, Rev. J. Cattermole. Letters may be sent to the Bishop up to the 8th, Farnham; 16th, Waterloo; 24th, Knowlton

ONTARIO.

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

TWEED.—Seldom is news forwarded from this mission, but the work of the Church is progressing in a quiet and unostentatious manner for all that. During the last year the Church families have decreased considerably through removals and death, yet the number of communicants has increased. Another outstation has been established and services are held regularly in a house about nine miles east of Tweed. An important feature worth recording is, that apart from a social held recently, no entertainment whatever has been held for the purpose of raising church funds, even the "established Harvest Tea" held annually in connection with the Thanksgiving Festival, as a source of income, was abandoned; but to the great surprise and joy of every one the offerings given in church amounted to the exceedingly large sum of \$94, being nearly \$40 in excess of the most remunerative harvest tea ever held. The debt on the parsonage has been somewhat reduced. At Actinolite, another outstation, nearly \$60 have been expended on the mission hall. It now presents a very church-like appearance with its sanctuary, altar, prayer desk, lectern, &c., and two small vestries. On Thursday, April 30th, expecting Bishop Hamilton to pass through the village on the C.P.R. express, en route to Ottawa, the Rev. and Mrs. C. T. Lewis, accompanied by a few parishioners, assembled at the railway depot. During the few minutes that the train remained at the station, an address was presented to his Lordship (then Bishop elect of Ottawa) by Mr. Joseph Rath, sr., the oldest member of the congregation, and always a most loyal, faithful and devoted Churchman, on behalf of the Mission of Tweed. Bishop Hamilton, in a few words, and in a very affable manner, thanked the deputation and said how very much he appreciated their kindness in presenting him with an address.

BATH.—St. John's.—The annual Easter vestry meeting which had been postponed for various reasons, took place on Monday evening, the 27th of April, the Rev. Rural Dean Baker in the chair. The attendance was encouragingly large. The churchwardens' financial statement was called after a committee appointed to collect arrears of stipend and pew rent have reported. The current expenses and collections, it was stated, were in excess of last year,

and the demands for seats unusually numerous. Dr. H. E. Northmore was reappointed rector's warden and Mr. Jos. Morgan, head-master of the public school, warden for the people. Dr. R. Kennedy was re-elected lay-delegate to Synod for three years; D. T. Rowse, treasurer for 1896, and Messrs. Thos. Bain and A. McCaugherty, auditors. On the fourth Sunday after Easter, after Evensong, the annual missionary meeting was held (a former appointment in February having been cancelled owing to the impassable condition of the roads) and resulted most successfully. Very effective addresses were delivered to a crowded congregation by his Honour Judge Wilkison and G. F. Ruttan, Esq., of Napanee, and the offertory collection, which was liberal, exceeded those of the two preceding years. The parish appears to be entering upon a year of prosperity.

ODESSA.—The annual vestry meeting of St. Albans Church, Odessa, was held Easter Monday, and a fairly satisfactory financial statement was presented. The total receipts for the year were \$215, of which \$112 was from the weekly offertory. \$50 has been expended on renovating the church inside and outside, and \$23 for a chancel carpet, besides \$47 for objects outside the parish. In addition to the above, some \$80 odd were received from the outstations of Hawley and Thorpe, of which rather more than one-fourth was given to outside objects. There were 23 persons confirmed in the mission during the past year, of whom 20 were adults and 14 converts from Dissent. Out of 61 possible communicants 39 made their Easter Communion. An adult Bible class has been started every Friday evening at the clergyman's house at Odessa, and is being fairly well attended. The following persons were elected as delegates to the Synod: Geo. Ferguson, Odessa, for one year; B. Briscoe, Hawley, for two years, and T. C. Wilson, Kingston, for three years.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

In our notice of Miss Mack's death last week, it read Black, but should have been Mack.

St. Mathias.—The rector, Rev. Mr. Harrison, who is now staying at Grace Hospital is, we are happy to say, improving some in health, and would be pleased to see any of his friends who would call on him.

St. Peter's.—The Rev. Lawrence Skey, for three years curate at this church, who is leaving to take charge of the church at Merritton, preached his farewell sermon Sunday week. He referred to the happy relations that had always existed between himself and Archdeacon Body, the rector, and the congregation of St. Peter's, and his regret at leaving the parish where he had, he said, spent three of the happiest years of his life. His many friends wish him every success in his new field.

St. John the Evangelist.—A large congregation gathered last Thursday evening to participate in the fourth anniversary of the opening of the new church. An excellent and appropriate musical service was presented by an orchestra and special choir, augmented by Mrs. A. Moir Dow, Miss Redway and Mr. A. M. Gorrie as soloists. A liberal offertory was donated in aid of the choir fund.

Religious Instruction.—A deputation consisting of Rev. Dr. Langtry, Rev. Dr. Sims, Rev. Prof. Clark, Rev. Canon Bland (Hamilton), Rev. Prof. Worrell (Kingston) and Hon. S. H. Blake waited upon the Hon. George W. Ross, Saturday morning, 2th. The deputation urged that steps be taken to provide for greater attention to religious instruction in the public schools. The chief proposals of the deputation were that the Bible be made a regular text-book, which should be studied, memorized and used as a subject of examination, and that at least half an hour every day should be set apart for religious instruction to be conducted by the ministers of the different denominations to which the pupils belong, attendance at such classes not to be made compulsory. The Minister of Education informed the deputation that until the matter had been considered by the Government it would be impossible to say what changes could be made in the school regulations. Personally he was of the opinion that better provision for the religious instruction of the young, if judiciously made, would be a good thing. The deputation will wait on the Minister again after the matter has been considered.

Deaconess' Home.—The first of a series of three meetings for Sunday-school teachers was held last week in the Church of England Deaconess' and Missionary Training House, 577 Church street. Those invited were the lady teachers of the Churches of Messiah, Redeemer, St. Paul and Ascension Sunday-

schools. A large number responded. Addresses were delivered by Miss Tilley, Mrs. Williamson, Mr. N. W. Hoyles, Q.C. and Rev. Gus. A. Kuhring. The object of the meeting was to give teachers a higher appreciation of their work, to point out the advantages of the course of training offered at the institution and to enrol them as attendants at the classes of instruction.

Girls' Friendly Society.—The associates and members of the four branches of this society in Toronto met for a service in the Church of the Redeemer last Wednesday evening. They assembled in the school-house and entered the church in a body. The service was bright and hearty, and a special sermon was preached by the Rev. L. G. Wood. During the offertory, which, through the kindness of the rector, the Rev. Septimus Jones, was given to the funds of the society, Mr. Walter Robinson sang a beautiful solo. After the service refreshments were served in the school-house and a few words of welcome spoken by the rector, followed by a short address from the president of the society, Mrs. S. G. Wood, who left the following day for Montreal, where she goes to represent the society at the annual meeting of the National Council of Women. The society has 24 parochial branches in ten Canadian dioceses.

WESTON.—The lay-delegates elected for the Synod by St. John's Church is Mr. J. K. Keeffen; by St. Philip's Church, Mr. E. J. Musson. We have had much pleasure in welcoming to our midst Mrs. Rich, the wife of our incumbent.

NIAGARA.

HAMILTON.—St. Mark's.—The second recital in connection with the opening of the new organ recently placed in this church took place Tuesday evening, the 5th inst., and was listened to by a large congregation. E. T. Martin's selection, "Nearer my God to Thee," arranged by H. Millard, was well rendered; he was in good voice, and pleased those who heard him.

Church of the Ascension.—In this church Sunday evening, 3rd inst., Rev. Canon Rogers, of the Diocese of Rupert's Land, presented the claims of that section of the Rupert's Land Mission Board devoted to the interests of new settlers. Rev. Mr. Rogers asked the Ascension people to guarantee a subscription to the Board's Funds for three years. As the result of his appeal members of the congregation guaranteed to furnish \$300 to the mission during the next three years.

St. John the Evangelist.—The Rev. C. Le V. Brine preached his farewell sermon from the text, "What hath God wrought?" and in the course of his remarks he referred to the growth of the parish during the six years that he had been the incumbent. He said: "I came to your city in the beginning of April, 1890, and was licensed by the bishop to minister in the parish of St. John the Evangelist, then newly set apart. I stood in your midst a poor man, alone, without even having the things necessary for conducting the services of the church. We began holding services in a little room on Herkimer street on Palm Sunday with a congregation of six families, and on our first Easter seven communicants approached the altar to receive the bread of life. And now, as we look about, we may well exclaim in thankfulness, 'What hath God wrought?' The large congregations which gather here week by week to worship; the one hundred and fifty communicants, on whom the spiritual life of the parish depends; the various well-organized societies; the Girls' Friendly Society, with its eighty workers; the strong chapter of the Brotherhood of St. Andrew, which has done such good work in the parish; the faithful and devoted members of the Acolytes' Guild, who have been a constant comfort to me in my ministrations; the large number of earnest associates of the St. John the Evangelist's ward of the O. B.S.; the large and devoted band of boys and men who have rendered their services so cheerfully and willingly; the large number of enthusiastic and painstaking women who compose the Woman's Auxiliary, and who have worked so hard to further the interests of the parish; the faithful and true women who attend the Mothers' Meeting and have done so much in many ways to advance the work which we have at heart—have we not good cause, as we view things as they are and look back upon the past, to say with hearts full of gratitude, 'What hath God wrought?' In closing his eloquent discourse the rector said that since he had been in charge of the parish he had conducted 2,760 services, delivered 742 sermons and addresses, made 3,816 visits, baptized 117 children and adults, and aid to rest 28 members of the congregation who have died. Rev. Mr. C. Le V. Brine has laboured perseveringly and with much self-sacrifice in the interests of the parish, and his efforts have been crowned

with signal success. His departure is deeply regretted, not only by his parishioners, but also by all citizens who have become acquainted with him. It is stated that Rev. Mr. Paget, who was spoken of as probable successor to Rev. C. Le V. Brine at St. John the Evangelist Church, will not be open to accept a call.

ORANGEVILLE.—We regret exceedingly to hear of the Rev. Canon Henderson's serious accident. While being driven by Mr. Bracken from Sandhill to Caledon East, the vehicle collapsed and both were thrown violently to the ground. The reverend gentleman's shoulder was badly fractured, and his condition is considered serious. The shock to Rev. Mr. Henderson's system at his advanced age, has been a most severe one, and he has not yet recovered sufficiently to permit of his removal to his home in Orangeville.

HURON.

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

The Rev. Charles Miles, B.A., late of Lucknow, has been appointed by the Lord Bishop of Huron to the vacant rectory of Kincardine. Mr. Miles entered upon his duties last Sunday in his new parish.

The Rev. Isaac O. Stringer, of Mackenzie River, is spending a couple of weeks with his family, near Kincardine, previous to his return to his distant field.

PINE RIVER.—*St. Luke's*.—The Easter services here were so largely attended as to nearly fill the church. A large number partook of the Sacrament of the Lord's Supper, and the whole service was very hearty and spiritual. The choir has been largely increased of late, and Miss Minnie Smeltzer is organist. The young ladies decorated the church for the occasion with mottoes and emblems. The vestry was held on Easter Tuesday, and after the passing of the wardens' accounts, the officials were re-elected. William Tout is lay-delegate to Synod. Joseph Smeltzer and Alfred Emerton are the wardens.

RIPLEY.—*St. Paul's*.—The Easter services in this parish were very largely attended, and the attendance was symbolic of the interest manifested. Daily services during Holy Week, and a series of special sermons throughout Lent, had prepared for a profitable and spiritual Easter. The rector, the Rev. G. M. Franklin, used "the seven words of the Cross" as his texts during Holy Week, and all these special services were well attended. The Easter decorations exceeded any former effort, and, while not profuse, were ample in quantity and rich in quality. The musical portions of the services were excellently rendered by the choir, and included several Easter carols, in addition to the anthems. The sermons were appropriate to the occasion, and were clear in their proclamation of the great power of God, as seen in the empty tomb of our Blessed Lord. The celebration of Holy Communion was not forgotten, and the great day of the feast will be remembered by many who were present. At Mattins, those who had departed this life during the past year from this parish, were briefly referred to in commemorative remarks, and Evensong was largely musical. The offertories were much larger than usual, and the influence of Easter day will remain. At the vestry, held on Easter Monday, a very satisfactory financial report was made. The indebtedness on the church has been reduced to \$450, and there is a small balance in hand. The elections resulted as follows: Lay-delegate to Synod, Thomas W. Davis; minister's warden, John Taylor; people's warden, John Coling; auditors, James Boyle and R. J. Graham; sidesmen, Thomas Martin, Henry Morgan and George Wall; ushers, W. O. Jackson, Charles Hodgins and George Emerton. The general work of the church is prospering, both spiritually and temporally. Mrs. R. J. Graham is organist, and most efficiently directs the choir, which is one of the best in this section. The mission band meets monthly; the Ladies' Aid work harmoniously and zealously, and the Sunday-school is growing under the superintendence of John Taylor, who is an earnest worker.

BERLIN.—The Apostolic Rite of Confirmation was administered in St. John's Church on Sunday, April 28th, to 35 candidates (15 male). There were several men in the class. As usual a very large congregation (525) assembled to listen to our beloved bishop's earnest words of advice. Large congregations again heard him preach in Waterloo in the afternoon, and in Berlin again in the evening. This was the first confirmation in the new church; the advantages of possessing such a building were fully appreciated on this occasion. Those newly confirmed were admitted to the Holy Communion on the following Sunday. Nearly all of them, together with many others, received at 8 a.m. There were more communicants on this occasion than ever before in the history of the parish. Our pleasure at

the success attending the efforts of our young rector, the Rev. F. J. Steen, M.A., is, however, not unalloyed with sorrow; he is going to leave. He has been appointed Professor of Ecclesiastical History and Apologetics at the Diocesan Theological College, Montreal. This is a very desirable position, and a fine tribute to Mr. Steen's scholarly attainments. Mr. Steen graduated in Hon. Modems from the University of Toronto in 1888. He also won a scholarship and took three years in Hon. Mathematics. After teaching a few years at Ridley College, he went to Wycliffe College to study Divinity. He was ordained deacon in 1893, and priest the following year. During the three years that he has been here, he has done good work in the parish, and made many friends, and, what is more remarkable, no enemies. The chief things that mark his work here are:—Peace in the parish, the building of a handsome new church, and the organization of a mission in Waterloo. It is hoped that a church may be put up shortly, as there is about \$150 on hand, without having taken up a subscription. Mr. Steen is a good earnest preacher, and a scholar of cultivated taste. He will be leaving in August, and will be greatly missed by all those who had the pleasure of knowing him.

WALLACEBURG.—*Church of St. James the Apostle*.—Rev. A. Corbett, rector. Two interesting services were held in this church on Sunday, April 19th, the occasion being the visit of the Right Rev. M. S. Baldwin, D.D., Bishop of Huron. At evening prayer the Sacred Rite of Confirmation was administered, when the following ladies were admitted into the full communion of the Church: M. J. Coulter, H. I. Torrance, M. J. Gatzke, H. B. Vincent, H. E. Thomas, H. M. Thomas, R. Gordon, A. I. Wood, and also Mr. J. S. Chubb. Six of those ladies were formerly connected with sectarian denominations. The bishop addressed the Sunday school at 3 p.m., when the infant daughter of Rev. Mr. Corbett was received into the membership of the Church Catholic in Holy Baptism. For the more efficient working of his parish Mr. Corbett has procured a small printing outfit, and now edits and prints his parish paper. He is also preparing a Sunday-school hymn-book, Sunday-school leaflets and catechisms on the Church and Prayer-Book, for Parochial as well as Sunday-school use.

BECHER.—A week's mission was held at this station commencing April 20th. The attendance was large and a spirit of real devotion and enquiry was manifested. Mr. Corbett looks for important spiritual results here in the near future. An earnest work is needed here as the neighbourhood is infested every summer with revival tramps—Mormons, Free Methodists, Daniel's Band and Plymouths. Mr. Corbett, we understand, was Diocesan Missioner in Ireland for several years previous to coming to this country.

MILLBANK.—The meeting of the Deanery of Perth County has been fixed for Tuesday, May 19th. The meetings have hitherto been taken up with deanery business only, but on this occasion there will be a good programme similar to that of Waterloo Deanery, which will probably be as follows: Holy Communion in the morning, followed by deanery business meeting. In the afternoon addresses in the village hall. Rev. C. R. Gunne, Jas. Ward, F. J. Steen, J. T. Kerrin and W. J. Taylor are among those who are expected to deliver addresses; between afternoon and evening sessions there will be a parish supper. In the evening, service in church, with addresses by visitors. The date is subject to change, as the same day has been selected by Waterloo Deanery for its next meeting.

MITCHELL.—Rev. Mr. Stephens begins a mission here on Sunday, the 17th of May, and will conduct several services daily for three weeks.

BERLIN.—Rev. F. J. Steen, rector of St. John's Church here, has been appointed professor of Ecclesiastical History and Apologetics in Montreal Diocesan College, duties to begin September 1st, 1896.

LISTOWEL.—The plans for the new church are out after revision by John Darling of Toronto. It will be 100x65 feet, and built of stone from the Orangeville quarries, and will be a vast improvement on the old church which was burned recently.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

SCHREIBER.—At the Easter meeting Mr. A. C. Patch and Mr. T. Newman were elected wardens. The pulpit has been placed on a stand; a reading desk has been made in the choir; a credence shelf has been placed in the chancel; a font has been made and presented by Mr. Wm. Sparks. It stands near the door and adds much to the appearance of

the church. I beg to acknowledge for the Indians two bales of clothing from the Shanty Bay W. A., through Miss G. Vaikes of Barrie; also a number of fancy articles from friends in Dartmouth for the bazaar. A strawberry festival will be held in June, and a bazaar in August. For both the ladies are working very hard.

British and Foreign.

The Hon. Mrs. Egerton has given an organ to All Saints' Church, Mountfield, in memory of Lady Brassey.

The Bishop of Southwell, at Tuxford, dedicated a new Church Army van, and an open air service was afterwards held at Headon.

Next year's Church Congress may be held at Canterbury, as part of the proceedings in commemoration of the landing of St. Augustine.

The Archbishop of Armagh has become vice-patron of the Missions to Seamen. This position has been held by the Primate of All Ireland for the past forty years.

Canon Allan Smith is producing a rich spiritual harvest, and he is to be congratulated upon the results of his labours on behalf of the Church in Wales.

The Bishop of Quebec is in England. His address during his stay, which will last till May 21st, will be care of the Rev. James Macarthur, the Vicarage, South Acton.

A tablet has been placed in the Church of Little Stewkley, Huntingdonshire, in memory of Flora Stewart, a daughter of the late rector, one of the martyrs at Ku Chang last year.

The *Western Mail* states that there were over a thousand communicants on Easter Day in each of the parishes of Aderdare, Dowlais and Mountain Ash. Yet we are told the Welsh Church is dead.

The death has been announced of Canon R. F. Wise, of Truro Cathedral, aged eighty-one years. For forty years he was rector of Ladock, Cornwall. He contributed largely to the cost of Truro Cathedral.

The Rev. W. A. Martin, formerly preacher of Priory-road Baptist Chapel, Dover, having been ordained by the Bishop of Ripon, has been licensed to the curacy of Christ Church, Wendhill, Yorkshire.

A certain Anglican bishop, reputed to be a High Churchman, has informed certain ladies of his diocese, who proposed to work him a cope and mitre, that he would prefer a dozen shirts as a specimen of their handiwork.

The Bishop, Dean and Archdeacon of Llandaff are all over seventy, but they are infants compared with Canon Hawkins, who is ninety-six, and for the first time is unable to keep his residence, which is being taken by Chancellor Lias.

The old church at Tallibody, Scotland, has been reopened for regular service for the first time since the Reformation. It was attached to Alloa, and during the present century occasional services were held in it by ministers from Alloa.

The Bishop of London's Fund has promised £1,000 towards the proposed new Church of St. Peter, Hornsey, which is to serve a district of 9,000 people, nearly all of whom have migrated to the neighbourhood during the last ten years.

It is proposed to erect an organ in St. James' Parish Church, Thornton, to the memory of the Bronte family. The Rev. Patrick Bronte was for some time vicar of the parish, and it was during his residence in Thornton that his illustrious daughters were born.

Father Ignatius preached recently on "The Sorrows of Satan." Multitudes were unable to obtain admission, though offering any sum to get in. Many paid half-a-crown for standing room. The Father, for nearly an hour, sustained the attention of the massed crowd.

At the meeting of the Finance Committee of the Liverpool City Council, it was proposed that steps should be taken to obtain Parliamentary powers to enable the corporation to pay £95,000 in commutation of all municipal liabilities with regard to certain city churches.

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The officers and ship's company of the battleship "Ramillies," flagship to Admiral Sir M. Culme-Seymour, Commander-in-Chief of the Mediterranean fleet, have given an offertory at the instance of their chaplain, the Rev. James Black, for the Missions to Seamen.

The University of Cambridge has conferred a jealously guarded honour on the Bishop of New York (Dr. Potter). The University has offered him and he has accepted an invitation to fill the position of select preacher for May, 1897, the year of the Lambeth Conference.

On Sunday week the first united Church parade of the Manchester Battalion of the Church Lads' Brigade was held in the cathedral, when the dedication and presentation of the colour recently presented to the battalion by Miss Atherton, of Swinton Park, took place.

A telegram was received last week announcing the death of the Rev. J. G. Thomas, an old and highly valued missionary. He went out to South India in the year 1863 and was transferred to Ceylon in 1886. The whole of his missionary work has been amongst the Tamils.

The Bishop of Gloucester and Bristol has re-opened the Church of St. Mary, Rodborough, after restoration, and referred to the great work effected by the Rev. H. M. Marsh Edwards, the vicar, who is exchanging livings with the Rev. J. Brond Eade, vicar of St. Columb Minor, Cornwall.

A large proportion of the hierarchy is now abroad. The Archbishop of Canterbury was recently staying in Florence; the Primate of the Northern Province has left for the continent; and the Bishops of Worcester, Exeter and Winchester, not to mention others, are scattered amongst the brighter cities of Europe.

The death under painful circumstances is announced of a well-known Australian clergyman, Canon B. E. Shaw of All Saints', Singleton, who met with a shocking accident which resulted in his death. In getting into his buggy he slipped and fell between the wheel and the vehicle, when the horse ran away.

The Bishop of Quebec arrived at Acton, near London, at about five in the morning, and at that unearthly hour found no one to welcome him. Finding it cold and the good people of the place all asleep, he commenced throwing stones at the vicar's bedroom window, which ended in his Lordship obtaining admittance.

The Archbishop of York presided at a meeting at York to hear addresses on "Christianity and Labour." His Grace said that if labour was ever to be placed in a condition entirely satisfactory it must be due to the influence of Christianity. Addresses were given by Archdeacon Wilson, of Rochdale, and by Canon Ivens.

The subjects committee of the forthcoming Church Congress at Shrewsbury have held frequent meetings during the past three months, and they are now drawing near the conclusion of their work. Special prominence has been given to Church reform and foreign missions, and these subjects will occupy several continuous sessions.

In future the Archbishop of Canterbury in making his selections from the candidates whose names are submitted to him for vacant C.M.S. bishoprics, has decided to invite the assistance of four other bishops in arriving at a decision. The alteration is one which affects the Archbishop only, as up till now the final choice rested with himself alone.

Mr. J. W. Maclure has received promises of the following amounts for carrying out the western extension of the Manchester Cathedral:—Sir William Cunliffe Brooks, £2,000; Mr. Lees Knowles, £500; and Mr. R. A. Yerburch, £100; Mr. Maclure gives £100, and £300 has been given by other friends. The total cost of the work is estimated at £6,000.

At South Elmham, in Suffolk, there is a small ruin of surpassing architecture and ecclesiastical interest. It is the remains of the minster founded by Felix, the first Bishop of Dunwich, A.D. 630, the Apostle of East Anglia. One hundred and four feet from east to west, by thirty-three feet from north to south, these ruins show apse, nave and narthex, and have three walls still erect.

Churches in which the number of communicants on Easter Day exceeded 1,000: We are told that there were nearly 2,000 at St. Augustine's, Kilburn, which our informant attributes to the work of the Missions our informant carried on in the parish by the Rev. Cyril Bickersteth. At St. Peter's, Cranley Gardens, the

communicants numbered 1,183. At St. Martin's Scarborough, the number was 999.

The Duchess of Teck laid the foundation-stone of a new church at Roehampton recently. The Bishop of Rochester, in the course of an address, said they looked to such places as Roehampton to be of increasing value to the Church, both in respect to missionary effort and financial help. The church will cost £13,000, of which sum £9,000 is in hand, and it will seat 600 persons.

The clergy and wardens of St. Luke's, Wallsend, have presented the Bishop of Newcastle with a unique token of welcome and respect. Instead of an illuminated address, his Lordship was given a rough block of sandstone, dug out of the foundations of the Roman wall at Segedunum, bearing a small brass plate, with a Latin inscription. The bishop was much pleased with the "queer" gift.

Some curiosity has been expressed as to the form in which a magnificent donation was put in the offertory bag of St. Mary the Magdalene's Church, Paddington. It was a cheque. Then how it will be asked, was the gift anonymous? Well, the cheque was signed by the donor's solicitors, and they alone know from whose pocket the money actually came. The exact amount of the cheque was £2,077.

The crooked spire of Chesterfield is in a bad way. A report prepared by a London ecclesiastical architect shows that the ancient parish church and its world-famous crooked spire are in a lamentably dangerous state, and unless immediate steps are taken this historic relic will speedily fall into ruin. He estimates that £15,000 must be spent to render the fabric safe, and that more will be required if the work is not undertaken at once. A fund has been opened on the proposition of the Bishop of Southwell.

The following letter has been addressed to the Archbishops of Canterbury and York by the chairman of the Ecclesiastical Insurance Office:—"3 Cadogan Square, S.W., April 14th, 1896.—My dear Lord Archbishop,—I have the pleasure of informing your Grace that the directors of the Ecclesiastical Insurance Office have to-day resolved to grant £500 to the Central Clergy Sustentation Fund as soon as that fund is established.—I remain, yours most faithfully, George A. Spottiswoode, chairman."

Recently the Bishop of Stepney admitted to the Order of Deaconesses two probationers of the East London Diocesan Community. The service was held at noon in the parish church of South Hackney, the Holy Eucharist having been celebrated early in the chapel of All Saints' House. The ordination service began with the singing of the *Veni Creator*, after which the two candidates were presented to the bishop by the chaplain of the community, and, after examination, were ordained by the laying-on of hands.

The Bishop of London was present at a meeting at the Birmingham Town Hall, arranged by the Church of England Temperance Society, at which resolutions were passed in favor of renewed and energetic efforts to obtain from Members of Parliament support for the second reading of the Sunday Closing Bill, and recording the opinion that intoxicating liquors ought not to be sold to children. The latter resolution further approved the efforts of the Church of England Temperance Society to obtain the passing into law of the Bill framed by the society for dealing with the question.

In the Aberdeen *Free Press* we note the following account of Easter commemorations and dedication services in the East Parish Church (Presbyterian), Aberdeen, Scotland. Dr. Cooper closed a week of special services for the Holy Week on Saturday evening, when he held a special service for the dedication of a beautiful new frontal to the holy table. The frontal is of white brocaded silk embroidered in gold and colours, with a cross in the centre set between branches of lilies and roses. At the other corners are symbols of the Apostles and the words "Holy, Holy, Holy" are inscribed on the front. The frontal was displayed at the evening service, when it was surrounded with roses, lilies and white broom. Rev. Theodore Marshall, secretary of the Home Mission Committee of the Church of Scotland, assisted Dr. Cooper at the Communion in the morning and at the evening service. In dedicating the frontal on Saturday evening, Dr. Cooper said: "The sacrament, whereby Christ comes to us, whereby His body and blood are signified, sealed and applied to believers, was surely worthy of all possible respect, of the finest linen, the richest brodered work, the costliest plate, the fairest flowers: these were not enough. They were at their best but expressions of that love and worship which are justly due to Him. The ladies had given Him the visible

adornings; the clothing was of wrought gold; let that which was within be conformed to that which was without; let the King's daughters be all glorious within."

Correspondence.

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

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

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

Well Worth Consideration.

SIR,—The recent resignation of Dr. Hamilton from the See of Niagara, and his election to the new Bishopric of Ottawa, leaves the former vacant. It appears to me, a suitable opportunity for the consideration of a question which has been prominent in Synod discussions for some years. The Diocese of Huron, it is admitted, is altogether too large to be profitably worked under existing conditions. Thirteen counties of Western Ontario are much too many to be included in one Episcopal jurisdiction. It is patent, too, to all who have any knowledge of the facts, that Dr. Baldwin is very much overworked. When the matter of dividing Huron Diocese was referred to in the last annual charge of the bishop, we find these words used by His Lordship: "The counties of Bruce and Grey, from their very position, seem to present the only area which we could well surrender as our contribution toward the formation of a new diocese." Now, if Huron is willing to surrender Bruce and Grey, and if Niagara were willing to receive these two Rural Deaneries, it would go a long way toward solving the problem, at least so far as the Diocese of Huron is concerned. These Deaneries should take with them their *pro rata* share of endowments, and the Diocese of Niagara would, even then, be sufficiently moderate in its proportions to be easily worked by the new bishop. There is another feature which should not be overlooked in the consideration of this question, and that is, the railway connection. From Palmerston, the Bishop of Niagara could reach the limits of his diocese, Kincardine, Southampton, Warton and Owen Sound. This is, I believe, a practical way of reducing Huron and increasing Niagara. The opportunity now afforded by the election of a new bishop for Niagara should be embraced for the consideration and carrying out of this scheme. It is feasible. It is simple. It is needed. I ask that it may be discussed.

HURONIAN.

May Day, 1896.

Strange Things.

(Continued from last issue.)

SIR,—An instance came under my observation not long since, when the officiating minister (clergyman) forgot his manuscript, and in consequence, was obliged to detain the congregation until a messenger went for it. The suspense was a rather painful and embarrassing one, in fact, it was a strange, sad and striking occurrence. Here, again, it might be well to refer to the Apostolic method. This is the account given of St. Paul's preaching in the Jewish Synagogue at Thessalonica:—"And Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures, opening and alleging that it behoved the Christ to suffer, and to arise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ." That was the manner of evangelistic work in those days, and it seems to have been wonderfully powerful; for the verdict of the people is—"These that have turned the world upside down." Is it the same to-day? Just now the world is turning the Church upside down; that is the only difference. Let us hear the last description of the methods of St. Paul, the prince of evangelists. It is as follows: "He expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening, . . . preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all boldness, none forbidding him." What a contrast to all the rot and nonsense now being perpetrated in the name of Christ. May the Lord clear the Church of all the rubbish that the devil has imposed upon her, and bring us back to Apostolic methods; for in their days the charge brought against the Apostles was: "Ye have filled Jerusalem with your teaching." There is not much chance of this charge being brought against modern methods. Many gross inconsistencies might here be enumerated, but I will for-

bear; these are written in order that those who run may read. Not for one moment do I wish to be put down, or silenced as being a mere captious critic, when I state that I have the strongest possible objection to many things which may be seen in the professed Christian churches of our day. The strongest possible objections, I say, because I believe those things to be subversive of the truth and undermining, whether calculated to or not, the work of faith. Surely, then, it is no wonder that I write and express my dissent, and may this contribution be in some measure the means of awaking the dozing Christians, in both the pulpit and the pew, and helping them to realize that while *they are at ease, or strife, one with another*, the devil is going about like a roaring lion. It is the duty of every Christian to let his light shine, therefore, in the midst of gross and constantly increasing darkness; let every Christian perform his bounden duty and shine out the light which God has given him, with no flickering or uncertain ray. In Jeremiah we read: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the straw to the wheat? saith the Lord. Is not My Word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" And to-day, the only part of a sermon that can last and do any good, is the portion that contains the *Word of God*, for that alone will grip the heart and conscience when all the flowers of speech will have been forgotten. Brethren, what we want is more 'ministers,' fewer 'clergymen,' less of mere worldly wisdom, and more of the divine, ever remembering that we are to do our best for God and souls. Now, in order to do our best, we must have the concrete Gospel—Gospel that is visible to the naked eye; Gospel in the pulpit, in the pew, in the choir; Gospel in the street, in the store; Gospel in the classroom, Gospel in the home. We want to see men acting like brothers, as well as preaching brotherhood. Surely, never in the history of Christ's Church was there greater need of actual, practical, embodied piety; and never was there less need of multiplication of creeds and theories. What we do want is not so much enunciation of the Gospel, as the realization of the Gospel. We are not only to help people to hear the Gospel, but we are to help them to see it. Both are good, but for these days of numerous specialties, multiplied societies, and pretentious conventions, to which men who would scarcely cross a street to attend a cottage-meeting, will cross a continent to attend, surely *doing* is better than *any* amount of exposition. Let every Christian, then, be loyal to Christ Jesus; let us go out to Him, the despised and rejected Man; let us stand up bravely and honourably for Him, though the forces of this world be against Him. Let us have no part with temporizing; no good words for the neutral, for they are but His enemies in disguise. Let us not pander to the religious infidelity of the times, be it in the pulpit or in private, but always, and at all costs, let us be loyal to the Lord.

T. B. R. W.

Investments.

SIR,—The statement made by a correspondent in your columns a few weeks since regarding the attitude of the Standing Committee of the Diocese of Toronto towards the Cathedral scheme, is neither creditable to the Church at large nor likely to strengthen the faith of our people in her stability or mission. It is said with some show of truth that there is neither originality nor enterprise in the members of the Canadian Episcopate. Perhaps it is as well at this period that it should be so. If the men who control Church funds would rather invest them in a worthless swamp which goes by the name of real estate, or a sky-scraping monstrosity grandiloquently set forth as valuable house property situated on an important street, how are the bishops to extend the Church, even with her own funds? However ill the devil's sneer may have fitted poor Job (doth Job serve God for nought?), it would find its answer in the actions of the clerical financiers of the present day. If we have no faith in our own cause, how can we expect the outside world to believe in us? Men treat the Church not as their spiritual mother, but as the proverbial mother-in-law. There are weak and struggling mission parishes paying large interest promptly for various sums (without which it would be impossible for them to carry on their work) to loan societies and private individuals, while Synods are offering loans at much lower rates, and willing to lend on properties neither as valuable nor as safe as that which these congregations could offer. Is it not strange that the Church will trust the world but not herself?—that she will fish for investments for her funds in the world's markets and will draw the line at her own security? If every Synod in this Dominion could become its own banker, it would do more to strengthen the cause of the Church and to tone up our people than anything we can do by the extension of the Episcopate. Did it ever strike you that every other enterprise in the world is willing

to trust itself but the Church? No wonder men say faith is becoming dim, and devotion to the cause of Christ is a thing of ancient history.

RADICAL.

Dean Farrar's Books.

SIR,—I am very glad to see the dangerous tendency of Dr. Farrar's works being exposed in your paper. Another instance of the way in which this undoubtedly gifted author seeks to throw discredit upon the narrative of the New Testament is his extraordinary explanation (?) of the miraculous gift of tongues at Pentecost. The Bible tells us that "they (the disciples) began to speak with other tongues as the Spirit gave them utterance," and that the strangers at Jerusalem at that time "out of every nation under heaven" were all confounded because that "every man heard them speak in his own language." In spite of this very plain statement, Dr. Farrar says they did not do anything of the kind, but only imagined it, and then goes on to compare it to the hallucination attending the Irish revivals in the sixties. The reason why he finds it impossible to accept this narrative as a true account of a miraculous act of God is because, in his opinion, such a miracle was utterly "unnecessary" at that time. (See "Life and Epistles of St. Paul.") This is the man who hobbles with Dissenters (of the "down-grade" class), and belittles Episcopacy and everything else which belongs to the Catholic religion, and talks pessimistic nonsense about the Church of England. It is no wonder that the Dissenters, when in controversy with Churchmen, hurl quotations at us from Dr. Farrar, as the "greatest living authority" and "one of the greatest luminaries of the established Church," etc., etc. But it is a wonder to hear any Churchman (even with a small "C") recommending such flagrant heresy for use in our Sunday-schools and Bible classes.

FRED. THOS. DIBB, Priest.

Cuddesdon.

SIR,—Cuddesdon is the famous training-school for divinity students in the Diocese of Oxford, England, established by the late Bishop Wilberforce. He felt dissatisfied with ordaining men to the ministry who, though having received a university education, were, in the bishop's opinion, but poorly and feebly equipped, mentally and spiritually, to go forth and fight the battles of the Church. Under the regime of the late Provost Body, the idea came more and more to the front of making Trinity College a Church University for the Province of Ontario and the whole Dominion. From a sermon preached on Sunday, the 26th of April, by the present Provost in St. Thomas' Church, on behalf of the Divinity Students' Fund, and from the public remarks of members of the Council, it is clear that the whole trend of thought, both of the Council and the entire teaching staff, is in the direction of making the college a university. It may be said the charter of Trinity College has made it a university from the beginning. Yes it has, but under that good and sound Churchman, Provost Whittaker, the idea has been held in abeyance, and the study of theology was supreme; now with the idea of a university dominant, theology is no more in the opinion of the Council than geology, botany or any other department in the curriculum, and as a natural consequence the grand, unyielding, stubborn facts of the Church's history and claims are not taught and forced home with that love and warmth and power sufficient to fix them permanently in the student's heart and to make them his life. Is it necessary to give such prominence to theology? Yes, we are assailed on all sides. At the Presbyterian Synod of Hamilton and London assembled at Chatham in April last, a member of the Synod referred to Lightfoot's and Hatch's defence of Presbyterianism as establishing the absolute parity of the N. T. elder and the N. T. bishop, and both (in the case of the former an absolute misstatement of the bishop's facts, in the case of the latter—well, it does not amount to much either way what Hatch says) over-throwing the preface to the ordination service in the P. B., while from the very opposite quarter, under the sanction of the Pope, on Tuesday, April 7th, a commission of enquiry into the validity of Anglican Orders met at the Vatican. These foes of our Zion, with different purpose, but with the same deadly design—the one to ignore episcopacy altogether, the other to show, thank God! a thing impossible, the invalidity of the orders of our Church—have become confederate and cast their heads together with one consent, namely, that the Church may be no more in remembrance in the earth. The bishops wish all candidates for Holy Orders to be graduates of some recognized university. This is as it should be, "*Didicisse fideliter artes emollit mores, nec sinit esse feros.*" There is also a desire abroad to raise the standard for the candidates for Holy Orders. We are of the opinion that the standard, with the exception of Brown and

Paley, is high enough, and that it is not the "*Quam multum*" but "*Quam bene*," not the how much, but the how well, we want for candidates. What is it causes the defective—we were going to say dishonest—teaching of the day touching Holy Orders, the apostolical succession, the historical facts of the three orders of the ministry touching the plain P. B. statements in the two sacraments of the Church? The only answer is desultory, ill-chosen, ill-directed reading, coupled with defective training. Is not this kind of imperfect, indefinite, lawless teaching the bane of the Church to-day? And this teaching, driven and hammered home by misinformed, but earnest teachers, is driving and hammering out of our diocese the solid and eternal truths of the Bible and the Church, because in the one case divinity is made the study, in the other case it takes its chance with the rest of the ologies. We do the University of Trinity College no dishonour when we place it side by side with Oxford or Cambridge, yet the rulers of the Church at home are not satisfied with the amount of divinity taught in these ancient seats of learning, nor with the manner of teaching, nor with the training which candidates for Holy Orders receive hence Oxford, Lichfield, Ely, Wells, Chichester and other dioceses have their divinity schools for the training of their candidates, that after two years spent under the eye of the bishop, and fully accoutered and equipped with the weapons of attack and defence, they may go forth in the power of the Holy Ghost to battle with the Lord against the mighty. We want a Cuddesdon in Toronto diocese.

RECTOR.

Full Catholic Ritual.

SIR,—In your issue of the 28th ult., a correspondent, "S. W.," expresses his pleasure at finding the Holy Communion celebrated in an Ottawa church with "full Catholic ritual." Will he explain to us why the ritual referred to is called "Catholic?" Was it practiced in Apostolic times, or in the period immediately following them? Can he tell us how near the days of the Apostles the various usages of which it is composed were introduced or became common in the churches? It cannot be so-called from its prevalence in the Church which arrogates to itself the exclusive title of Catholic, and which by way of familiar identification only, and not as implying a recognition of the exclusive right to the name, is vulgarly called the "Catholic Church." A late distinguished Prelate of that Church in an eastern Province called this ritual, when used in Anglican Churches, "Electroplate," and a Roman organ (the *Tablet*) deplored it as "a travesty of our most holy mysteries." This same "Catholic ritual" is an abounding cause, we all know, of those "Church losses" which so humiliate us, but allusion to which, as such a cause, is carefully suppressed. But then "S. W.," and those who think with him, no doubt consider it a Church gain to get rid of those who are offended at these things. Disapproval and offence, however, excited by any unusual or unpre-scribed practice anywhere in the Church, must lead in the common mind to a doubt, and finally a repudiation, of the superior authority claimed by the Church; and so the census continues to tell its ever-recurring tale of "Church losses," and dissenting gains; with here and there a "Reformed Episcopal Church," to attest the bitter agony which rends the heart of many in leaving the spiritual home of their fathers.

A. W. SAVARY.

Annapolis Royal.

BRIEF MENTION.

Rev. Norman Smith, Oxford, is among the recent arrivals in town from England.
The cable cars about to be introduced in Edinburgh will relieve the streets of 800 horses.
Japan had only one newspaper twenty-five years ago. Now it has nearly 1,000.
California has forty mountains, each of which exceeds 10,000 feet, and quite a number are more than 12,000.
Claude Lorraine began landscape painting at 13.
Lake Victoria Nyanza, in Africa, is over 4,000 feet above the level of the sea.
Rev. Prof. Cody, of Wyoliffe College, sailed last Saturday week per S.S. "Ems" for Genoa, and will be away till September.
The tower of the Parliament House in London is 340 feet high.
Vesuvius, the famous Italian volcano, is 3,932 feet high.
Mount Parnassus, the home of the Muses, is only 3,950 feet high.
The tower of the cathedral at Antwerp is 476 feet from foundation to cross.
The Rev. T. C. DesBarres, jr., curate of St. John's Church, Deptford, London, is visiting his father, the rector of St. Paul's Church, Toronto.

Mount Sinai, the mountain from which the law of Moses is said to have been delivered, is 8,000 feet high.

The River Jordan makes the greatest descent in the shortest distance of any stream. During its course of 120 miles it has twenty-seven falls and descends 3,000 feet.

King Alfonso of Spain will be ten years old next month, and will then be handed over to his military tutors and begin to study in earnest.

H. A. Naylor, B.A., son of Archdeacon Naylor, was ordained as deacon in Christ Church Cathedral, Montreal, last Friday. Mr. Naylor is going as a missionary to Bishop Bompas' Diocese of Selkirk.

Manchester is about to erect an equestrian statue to Sir Charles Halle, the musical conductor, who never mounted a horse in his life.

Young King Alexander of Serbia has got the mitten again, Princess Marie of Greece, whom he hoped to marry, having become engaged to Grand Duke George Michaelovitch of Russia.

Judge Wilkison and G. F. Ruttan held a most successful missionary meeting in St. John's Church, Bath, on Sunday, 8rd inst. The church was crowded, the addresses most effective and the offertory collection better than it has been for several years past.

Arrangements are about completed in the matter of the appointment of the Rev. A. G. Smith to Tyendinaga Reserve. He will probably conduct the services about the second Sunday in May.

Count Tolstoi, who went among the bicyclists last year, aged sixty-seven, recently applied in Moscow for the permit which wheelmen need who wish to ride within the city lines.

In being shown through the Bishop of London's palace at Lambeth recently, a London Methodist was pained to notice that it contained no portrait of John Wesley. He at once bought an engraving of him, had it framed, and sent it to the bishop, who accepted it with thanks.

The Synod of the new Diocese of Ottawa will shortly be formed. Rev. E. A. Hannington will receive a recognition of his energy and indefatigable efforts in the direction of raising the funds for the endowment of the new diocese.

Prof. Henry M. Harman, D.D., LL.D., has tendered his resignation as a member of the Faculty of Dickinson College at Carlisle, Pa. He has held the position of instructor in Hebrew, New Testament Greek, and the English Bible, for twenty-six years.

The Rev. H. Jekill, B.A., rector of St. Mary's Church, Hochelaga, Montreal, returned recently from the Southern States, where he spent the winter. We are glad to learn that his sojourn in the south has had the desired effect of restoring him to his usual health.

Family Reading.

A Sleepy-by Song.

The mill goes toiling slowly round, With steady and solemn creak, And my little one hears in the kindly sound The voice of the old mill speak ; While round and round those big white wings Grimly and ghostlike creep, My little one hears that the old mill sings : " Sleep, little tulip, sleep."

Shaggy old Fritz, in slumber sound, Moans of the stony mart, To-morrow how proudly he'll trot you around Hitched to our new milk cart! And you shall help me blanket the kine, And fold the gentle sheep, And set the herring a-soak in brine ; But now, little tulip, sleep.

A Dream-One comes to button the eyes That wearily droop and blink, While the old mill buffets the frowning skies, And scolds at the stars that wink. Over your face the misty wings Of that beautiful Dream-One sweep, And, rocking your cradle, she softly sings : " Sleep, little tulip, sleep." —Eugene Field.

Church Terms Explained.

Crosses.—Are of various kinds. The Greek cross is upright, thus, +. The Latin cross is similar, but having the perpendicular beam extending further in a downward direction. The cross of St. Andrew is diagonal, thus, x. The Maltese cross has eight points, thus, X. The Tau cross is like the Greek capital of that name, thus,

T. The Y cross is like the letter of that name. The cross of Constantine is a kind of monogram composed of two Greek letters, X and P (equivalent to Ch and R, the first three letters of the word Christ), the stem of the P intersecting the X perpendicularly.

Cross of Calvary.—A plain cross of wood, metal or stone, upon three steps which should never be the base of a floriated cross.

Crozier.—A cross or crucifix (q.v.), mounted on a staff and carried before an archbishop as a sign of his authority.

Crucifix.—A representation, carved, sculptured, or moulded, of our Blessed Lord hanging upon the cross.

Cruets.—The two vessels (of glass, silver or gold) used for holding the wine and the water for Holy Communion, and from which the chalice is supplied.

Crypt.—The subterranean vault under any part of a church, used sometimes for burials.

Cure.—The spiritual charge of a parish, or the parish itself. A curate is properly the person in charge of the parish, and has the care or cure of souls. The word curate has become to mean an assistant to the rector.

Amatic.—A garment with wide but short sleeves, sometimes richly embroidered, worn by the deacon or gospeller at the celebration of Holy Communion.

Deacon.—One ordained to the lowest degree in Holy Orders. He assists the priest at the altar, administers the chalice. He can baptize, say all choir offices, and if learned, may preach, but he cannot administer Holy Communion, give Absolution, or say the Benediction. He wears the stole over the left shoulder, tied under the right arm.

Words for workers.

We believe in the Divine commission, "As my Father hath sent Me, even so send I you."

We believe in the Divine assurance, "Lo, I am with you all the days to the end of the world."

We believe in the Divine victory, "I, if I be lifted up from the earth, will draw all men unto Me."

And our faith is turned into supplication.

Let us forget all but that charge, that presence, that redemption. There must be in the outward life, checks, loneliness, defects. We cannot always keep at the level of our loftiest thoughts. Yet the words shall have fulfilment, "from strength to strength." "O Lord of hosts, blessed is the man who putteth his trust in Thee." —Bishop Westcott.

Ascension Day or Holy Thursday.

The Resurrection is not the end. Our Lord did not stop in his career of triumph with human nature, wedded in indissoluble union to His Divine Personality beside the tomb. He did not keep our manhood away from heaven. He made it worthy of glory and honour, and He did not stop until He had ascended and seated Himself as a man upon the throne of God.

The feast of the Ascension chronicles this fact, and this fact alone can adequately explain the merriment of Christmas Day. The beginning is explained by the end. You look off from the birth in Bethlehem to the King of Glory passing through the everlasting doors. Calvary and the vacant tomb are not enough to satisfy the claims of Christmas Day. Where is our Lord in bodily presence now? Not on the cross; not within the closed doors, or on the lonely mountain, but in heaven, at the right hand of the Eternal Father, where St. Stephen and Saul of Tarsus saw Him. When came He thither? On Ascension Day, when He left the wondering Apostles to go to His Father and our Father and to His God and our God.

Ascension Day is the correlative of Christmas Day. They stand at the beginning and end of man's career. The one explains the other, and alone explains the other. All that comes between, the life, the death, the burial, the resurrection of our Blessed Lord, are steps in a progress which has its grand consummation in the exaltation of man to glory and honour in the Ascension. That is the stupendous, splendid general result of Jesu's birth of His Virgin Mother on Christmas Day.

The light of the great white throne shines down upon the manger. The Angels' "Gloria in excelsis" fills the depths of earth's misery and destitution with hope and delight, and Merry Christmas leaps from the lips of all as they hail the new born Babe, and see in Him the real Elijah, who will ascend into heaven first Himself, to make ready a place for us, and then come back again for us, and take us with Him to our home in our Father's house of many mansions. How senseless is it to keep Christmas Day, when our Lord is born, and Good Friday, when He dies, and Easter, when He rises again from the dead, and not keep Ascension, when he consummates His triumph and goes up into heaven.—Bishop of Springfield.

God's Everlasting Days.

To help us to get out of ourselves and away from the puny standards of our hand-breadth life, let us think of the periods marked out for us by the events of human history. It is a very little fragment of the sum-total of that history which one life can touch. Memorial arches are sometimes to be seen in China erected to virtuous old men, favourites of Providence, of whom it is said that they had the privilege of seeing five generations of descendants dwelling under the same roof with them. Perhaps eighty or ninety years before that, they had been the youngest representatives of a similar series of generations. And yet, even in this indirect way, one of these venerable men would scarcely touch a century on each side of him, and he would have an active interest only in the few events of the sum-total that were nearest his own time. Nominally he is the connecting link between two whole centuries, but yet how little does it really mean? The late Mr. Proctor said the planets were like a group of human beings in different stages of growth and development. Some of them were probably in their babyhood, and not yet ripe for the life-bearing destinies that might possibly be before them. Others, such as our earth, were in their very prime and maturity. And others of the planets had already passed through babyhood, youth and maturity, and had entered upon a useless and decrepit old age. They were barren, played-out, infertile, and had been so for hundreds of thousands, if not millions, of years. And the planetary system is one of myriads of similar systems, some of which may have been contemporaneous, and some of which may have existed in succession to each other; and the solar system itself may be a mere mushroom growth of the night, a Jonah's gourd in comparison with the more patriarchal groups of the firmament. What a term of measurement does that give us! The life of the entire stellar universe, however, is but the throb of the second's hand on the dial that measures out God's everlasting days.

The Assurance of Judgment.

The Resurrection of Christ is the turning-point of the world's history. From the day when He rose from the tomb a new impulse was given to the world. The Spirit of the Risen One seemed to enter into humanity; men's thoughts have been changed, their habits refined, their morals elevated; the Church has been created, the world has been revolutionized. But it is not of the impulse thus given to the history of the world that the Apostle speaks when he says, speaking of a coming day of judgment, "Whereof He hath given assurance unto all men, in that He hath raised Him from the dead." The Apostle's eye reaches across the stream of time, and he beholds the final issue of all things; he sees the Judge seated on His judgment-seat, before Whom the books are opened; he affirms his persuasion that a day is coming in the which all men shall give an account of their deeds to Him whose eye is mighty to pierce beneath the plausible aspects of life, and to detect the hidden wrongs which respectability, rank, and reputation have long availed to hide. And when he is asked for the ground of this expectation he points to the Resurrection of Christ. "I believe," he seems to say, "that a day of judgment is at hand; and do you ask me why? I point to the empty sepulchre, I point to the risen Lord, and I say that here is my witness that God has appointed a day in which He will judge the world." —Bishop Boyd Carpenter.

For the CANADIAN CHILDREN.

EASTER EGGS

A STORY ABOUT AN EASTER GILT

Translated from the German

BY THE REV. W. H. WAGGONER, D. D.

CHAPTER IV. CONTINUED.

The feast of the coloured eggs: a children's festival.

When the children's appetites had been satisfied, the lady said: "Come now, we will now look after the little nests." In each little nest lay five eggs all coloured alike; and on one of these a couplet was written. What a joyful shout the children raised! Their gladness and jubilation surpassed all description. "Red eggs! Red eggs!" shouted one; "in my little nest are bright red eggs." "And in mine are blue ones!" shouted another; "and oh! all as blue as the sky is now!" "Mine are yellow!" cried a third; "a much more beautiful yellow than the primrose, or the bright yellow butterfly which is yonder on the wing." "Mine!" shouted a fourth, "are almost of every colour." "Oh, those must be wonderfully fine hens," shouted a little boy, "to lay such beautiful eggs. I wish I could only see them." "Oh!" said Martha's little sister, "I'm sure hens lay no such fine eggs. I just believe the little hare laid them that jumped out of the juniper bush and ran away when I wished to build a little nest there." And all the children laughed together, and jestingly said, "The hare laid the gay looking eggs." This joke has been retained in many neighbourhoods down to our own time.

"O with how little," said the lady, "can one give great pleasure to mankind! Who would not gladly give, since giving is so much more blessed than receiving?—Who would not still be a child! Such joy is only found among grown people who keep their hearts pure and innocent. Only these live yet in the paradise of childhood—this godly, guileless joy."

The lady now prepared another amusement for the children. Many a child that only got blue eggs would gladly have had a red or a yellow one too. It was the same with those who had red, yellow or mottled ones. The lady therefore told the children they should exchange with one another. Only the egg with the motto should not be exchanged. This was now a new pleasure; for every child in this way obtained eggs of all the colours.

"You see!" said the lady, "in this manner must one help another out. As it is with these eggs here, so it is with a thousand other things. God so distributed His gifts to us that men might by exchange be able to impart of them to one another, and so should give pleasure to each other and grow in mutual affection. May indeed your every exchange and purchase, like your little egg-traffic, be so conducted that both parties shall always gain and neither lose.

Little Edmund read his motto. A little collier boy was thoroughly astonished at this. For at that time there were as yet but few schools, and many grown persons scarcely knew that to read and write was something refined and useful. The collier boy at once wished to know what had been written upon his egg. "O, an incomparably beautiful motto!" said the lady; "only listen:

'For drink and food,
Thank Giver good.'

She asked the children whether they had always done this. It now first occurred to them to thank God for this joyous festival, and the beautiful eggs—a thing which they then also did forthwith from their hearts, following the lady's lead.

But now each child wished to know what was written upon his egg. All thronged around the lady, all the little hands and in each little hand an egg, were outstretched towards her. All cried out as by one mouth, "What's on mine?" "What's on mine?" "What's mine?" "O read my motto first!"

The lady was obliged to make peace, and placed the children in a circle. She now read in order one motto after another, making the round. Every child was thoroughly eager to know what his rhymelet was. All listened to the lady, and no eye was turned from her as she re-read each motto.

The rhymelets consisted always of only a few little words. Altogether, upon those eggs which she had now given them, as upon those which she afterwards further distributed, the rhymes were about as follows:

1. One thing dost need,
Love God indeed.
2. God seeth thee,
From sins, then, flee.
3. For drink and food,
Thank Giver good.
4. From thankful hearts,
Flame heav'nward darts.
5. Trust God indeed,
He helps in need.
6. Ever regrets
Who God forgets.
7. Who Jesus pray,
His words obey.
8. In prayer and work,
Doth wisdom lurk.
9. Just, good and pure,
Three jewels sure.
10. Good child obeys,
Without delays.
11. Sullen self-will
Gains nought but ill.
12. Save a pure heart,
Much pain and smart.
13. Child, shouldst thou blush,
God warns thee thus.
14. As roses bloom,
Pure minds assume.
15. Shamefacedness
Is finest dress.
16. Who lies do tell,
Men believe not well.
17. Hypocrisy,
Egg added be.
18. Well-earned bread,
The cheeks makes red.
19. To seek excess
Brings shame, distress.
20. Greed turns the heart
To stone and earth.
21. A godly man
Helps where he can.
22. Wrath, envy, hate,
With sorrow sate.
23. Still, meek, benign,
A golden sign!
24. Patience in sorrow,
Joy for the morrow.
25. 'Tis goodness, not gold,
Makes dear manifold.
26. A conscience clear
Drives away fear.
27. Who doeth good
Hath joyous mood.
28. For eternity,
Ever ready be.
29. Wordly pleasures pass away,
Virtue will forever stay.
30. To the faithful, wages
Yonder, crown of ages.

Each child took every care to attend to his little rhyme, and to constantly repeat it quietly by himself, so as not to forget it.

The lady now asked each one in order in the circle whether he yet knew his motto. Here and there she was obliged to prompt them a little, but soon every one knew how to say his own beautifully and intelligently. Indeed, many paid attention to the rhymelets of the rest as well. Gradually almost every child knew all the rhymes by heart. If one only mentioned the first word, they knew nearly always how to say the motto to the end; and if one said the first half, they knew the second half with all assurance. The children had never before learned so much at one time and so easily, in the midst of pleasure and laughter.

The fathers and mothers, and the other children, who meanwhile had come home, and perceived the loud jubilation that resounded through the valley, now hastened to see and hear what was then going on. The children full of glee ran bounding to meet their parents, showed them the eggs and rehearsed the rhymes. The parents were altogether surprised. "Indeed," said they, "the children will scarcely learn as much by heart in

six months at home as here in half an hour." It remains true then,

Is pleasure and love on aught engaged?
The labour and care thereof's assuaged.

"But to make fun for the children," said the miller, "that is the clever bit of art. There it is!—that is much learned at one time. That is a whole body of ethics for children in a nutshell. How well indeed the lady knows how to gain favour with the children!"

The lady now presented the rest of the children also with mottled eggs and cakes, and moreover said to each of them, "the coloured eggs you may eat at home, only those with mottoes must you keep as mementos." "These we shall certainly not eat," said the children; "these we prize. The motto is indeed worth more than the egg." "Most assuredly," said the lady, "if you put in practice what it teaches you."

She now admonished the parents upon good opportunity to remind the children of the mottoes. The parents did so. If a child was not at once obedient to his word, the father raised his finger and said—

"Good child obeys,"
and the child said—

"Without delays,"
And thus obeyed quickly.

If a child seemed to be telling an untruth, the mother said—

"Who lies do tell,"
the child continued—

"Men believe not well,"
And blushed and was ashamed to lie. And thus did the parents with the remaining rhymes.

The children quite often said, "In all our lives we never had such a pleasant day!" "Now," said the lady, "always if only you are diligent to do as the mottoes say, I will every year give you a similar egg feast; but he who is naughty and not obedient, may not come to it, for it shall be a feast for good children only." Oh, how good and obedient were then the children of the valley!

(To be Continued.)

Hints to Housekeepers.

The most stubborn cases of neuralgia are apt to yield to a hot water treatment. Wherever the pain is located, there a hot water bag should be applied.

BOILED WHITING.—Cleanse the fish but do not skin them; place them in a fish-kettle with enough cold water to cover them, and add salt, allowing quarter pound of salt to each gallon of water. Bring them gradually to the boil, and simmer gently about five minutes, or a little more should the fish be very large. Dish them on a hot napkin, garnish with tufts of parsley, and serve them with plain melted butter.

CUP CUSTARDS.—Take three eggs, beat them until light, add three tablespoonfuls of sugar, three teacupfuls of milk, and a pinch of salt. Flavour with vanilla, lemon, nutmeg or cinnamon. Pour the mixture into cups, about three-fourths full, and set them in a pan of hot water, the water to cover about half of the cup. Bake in a moderate oven, or cook in the steamer until the custard is set or firm in the centre. Serve cold, without sauce or cream.

NORWOOD PUDDING.—Butter a pie dish, cut the crumb of a stale French roll into thin slices, spreading over each a layer of the following mixture:—One ounce of shred suet, half an ounce of chopped candied peel, three tablespoonfuls of apple marmalade, and four bitter almonds pounded; mix all well together. Make a custard of half a pint of milk and one egg. Pour it over the slices of roll neatly arranged in a dish. Bake in a slow oven about two hours, turn it out and sift powdered sugar over it.

A new salad consists of cold vegetables cut fine, mixed and seasoned with just enough French dressing to cover them without running; put in layers of tomato, chicken or aspic jelly to harden. Asparagus tips or peas or cauliflower and tomatoes mixed, may be used for the vegetables. Use individual moulds to shape the jelly. To give a pretty colour, cut and boil small carrots tender, and cut them into cubes and other fancy shapes.



Children

Not long steamer, for a small boy hind the ce nor mother nor protect or crew. he come fr nine years with raggy face, full o course he mate. "How on board t sharply.

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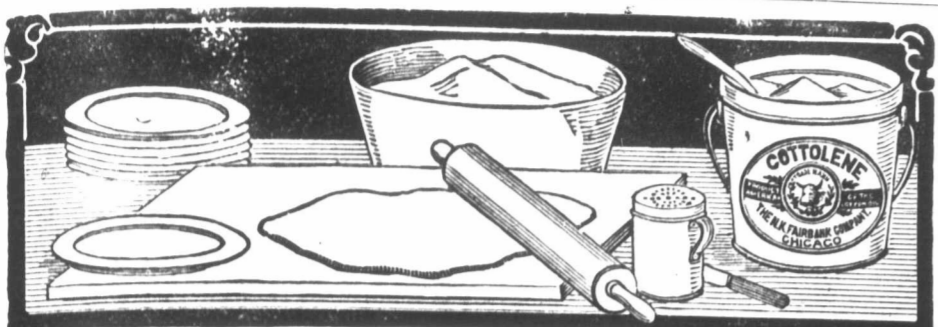
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Make a Pie

Shorten it with Cottolene instead of lard and see what a crisp crust it will have; how delicious and wholesome it will be. Pie made with Cottolene will do a dyspeptic good. Do everybody good because it is good. There is only one secret in cooking with Cottolene—use but two-thirds as much as you would naturally use of lard. Follow this rule and Cottolene will do the rest.

Genuine is sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. Made only by THE N. E. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Children's Department.

Lie—Never.

Not long ago, on board an English steamer, four days out from Liverpool, a small boy was found hid away behind the cargo. He had neither father nor mother, brother nor sister, friend nor protector, among either passengers or crew. Who was he? Where did he come from? Where going? Only nine years old, the poor little stranger, with ragged clothes, but a beautiful face, full of innocence and truth! Of course he was carried before the first mate.

"How came you to steal a passage on board this ship?" asked the mate sharply.

"My step-father put me in," answered the boy. He said he could not afford to keep me or pay my fare to Halifax, where my aunt lives. I want to go to my aunt."

The mate did not believe the story. He had often enough been deceived by stowaways. Almost every ship bound to this country finds one or two days out to sea, men or boys concealed

If?

If you want to preserve apples, don't cause a break in the skin. The germs of decay thrive rapidly there. So the germs of consumption find good soil for work when the lining of the throat and lungs is bruised, made raw, or injured by colds and coughs. **Scott's Emulsion**, with hypophosphites, will heal inflamed mucus membranes. The time to take it is before serious damage has been done. A 50-cent bottle is enough for an ordinary cold.

50 cents and \$1.00
SCOTT & BOWNE, Chemists, Belleville, Ont.

among the cargo, trying to get a passage across the water without paying for it. And this is often troublesome, as well as expensive. The mate suspected some of the sailors had a hand in the little boy's escapade, and he treated him pretty roughly. Day after day he was questioned about his coming, and it was always the same story—nothing less, nothing more. At last the mate got out of patience, as mates will, and seizing him by the collar, told him unless he confessed the truth, in ten minutes he would hang him on the yard-arm. A frightful threat indeed!

Poor child, with not a friend to stand by him! Around were the passengers and sailors of the mid-day watch, and before him the stern first officer, with his watch in his hand, counting the tick, tick, tick of the minutes as they swiftly went. There he stood, pale and sorrowful, his head erect, tears in his eyes; but afraid?—no, not a bit!

Eight minutes were already gone. "Only two minutes more to live," cried the mate. "Speak the truth and save your life, boy."

"May I pray?" asked the child, looking up into the hard man's face.

The officer nodded his head; but said nothing. The brave boy then knelt down on the deck, and with clasped hands and eyes raised to heaven, repeated the Lord's Prayer, and then prayed the dear Lord Jesus to take him home to heaven. He could die;

but lie—never! All eyes were turned toward him, and sobs broke from stern hearts.

The mate could hold out no longer. He sprang to the boy, took him in his arms, kissed him and told him he believed his story, every word of it. A nobler sight never took place on a ship's deck than this—a poor, unfriended child willing to face death for truth's sake.

He could die; but lie—never! God bless him! Yes, God stands by those who stand by Him. And the rest of the voyage, you may well think, he had friends enough. Nobody owned him before; everybody now was ready to do him a kindness. And everybody who reads this will be strengthened to do right, come what will, by the conduct of this dear child.

Boils and pimples are due to impure blood. Remove them by making the blood pure with Hood's Sarsaparilla.

The First Strawberry.

"Open your mouth, and shut your eyes. And I'll give you something to make you wise!"

called Nettie Smith to her brother Tom, who was playing on the grass not far from the house. The little fellow had unbounded confidence in his sister's goodness and knew she would not cheat him, so he opened his cunning little mouth to its fullest extent, while he tried in vain to keep the dancing blue eyes closed. Somehow they would keep company with the mouth: and it was only by winking very hard, and making a wry little face that he succeeded at all. The great ripe strawberry had hardly passed the lips before the mouth closed with a snap and the eyes opened wide again.

"Where did you get them?" he cried, with his mouth still full, as he saw that the grape leaf which she held in her hand was filled with the luscious fruit.

"Down in the barn lot!" she said giving him another berry. "Come with me and maybe we can find some more," she continued, as the last of her leaf-full vanished between the pearly teeth.

Then commenced the search for wild strawberries, which is the delight of every country child; and long after the last had gone, all along the old, moss-grown stone wall a narrow path of trampled grass showed where the little feet had daily passed in search of the hidden treasures.

Who Envies the Travellers.

The commercial traveller is always expected to be something of a 'gay dog,' with a ready smile for old jokes, and bright new

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Sarsaparilla as a blood purifier and building up medicine leads everything ever produced. It is positively the best. Others may make the same claim. But there's this difference: *We prove it.* Not by antiquity, but by *Merit.* Not by what we say, but by what Hood's Sarsaparilla does.

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It has a record of Cures unequalled in medical history. It positively, perfectly and permanently cures when all other medicines fail. That the keen discrimination of the people recognizes its merit and the cures by Hood's Sarsaparilla, is shown by the fact that they buy Hood's Sarsaparilla in preference and to the exclusion of all others.

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Hood's Sarsaparilla has a larger sale than all other blood purifiers. It wins confidence everywhere because the statements in its advertising and testimonials are verified by all who take it. No other medicine has ever received such praise, or so many voluntary testimonials of wonderful cures. No other medicine possesses

parilla

the peculiar combination, proportion and process used in preparing Hood's Sarsaparilla, and which give it merit peculiar to itself. This is the secret of its wonderful power, of its wonderful sales, of its wonderful hold upon the confidence of the people. This is why it cures Scrofula, Salt Rheum, Catarrh, Rheumatism, all Humors, Kidney and Liver troubles, Dyspepsia, That Tired Feeling, builds up the nerves, creates an appetite and strengthens the whole system. Its merit, its sales, its

Cures

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Hood's Pills the best family cathartic and liver stimulant. Easy to take, easy to operate. All druggists. 25 cents.

stories to give in return. Yet there is much that is wearing in a life filled with long drives through rain or sleet, dreary waits for trains, sleeping in cold rooms and other hardships. One of these "gay dogs" has found the secret of being always ready for any weather by getting a Fibre Chamois lined ulster. On windy or rainy drives, it protects him perfectly from the cold and wet; for walking on milder days it is too light to be a burden; when sleeping in a cold room he throws it over him, enjoying its comforting warmth—in fact, he finds it invaluable.

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fitably employed and give them to that great book which Ewald says "contains all the wisdom of the world." We need more Christians with whom the Word of God has become the marrow of the bones and the iron of our blood. It is the Magna Charta of our Christian life. It should be the thing with which we begin the day. A good rule would be to read nothing until we have first read a portion of the sacred Word. The man of the world can find time to read the newspaper, no matter how many his engagements. He keeps it in his pocket and reads it on the cars as he goes to his work, or as he waits for his dinner. Keep the Bible about you, and use the occasional spare moment to scan its pages. The strong Christian must be nourished on the Word.

Helping.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.
"Well, you're as big as I am, 'cause we are twins," said Nellie.
"I won't carry it," said the little cousin, with a pout.
Mamma looked from her open window and saw the trouble.
"One day I saw the picture of three little birds," she said. "They wanted a long stick carried somewhere; but it was too large for any one of them to carry. What do you think they did?"
"We don't know," said the twins.
"They all took hold of it together," said mamma, "and then they could fly away with it."
The children laughed and looked at each other. Then they all took hold together of the basket, and found it very easy to carry.
"The way to do all the hard things in the world," said mamma, "is for every one to help a little. No one can do them all; but every one can help."

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"Dear me!" said the Summer, While packing her grip And cleaning her house For a long Southern trip, "Here's a pot of red paint I've just found left over (I mixed it with white To colour the clover). I can't bear to leave it, It seems such a waste, And I can't take it with me, I'm in too great haste." Just then, as quickly She lifted her eye, A bush with green berries She saw standing by. She caught up her brush As quick as a wink, And said, with a laugh, "I'll use it, I think." So she laid on the paint With a regular splash, And made a red berry At every dash. And that's how it happened, In my autumn walks, I found that red bush With its fiery stalks. Now I've told you this tale, How it all came about, I'm sure you'll believe it Without any doubt.

Are You One

Of those unhappy people who are suffering with weak nerves, starting at every slight sound, unable to endure any unusual disturbance, finding it impossible to sleep? Avoid opiate and nerve compounds. Feed the nerves upon blood made pure and nourishing by the great blood purifier and true nerve tonic, Hood's Sarsaparilla.

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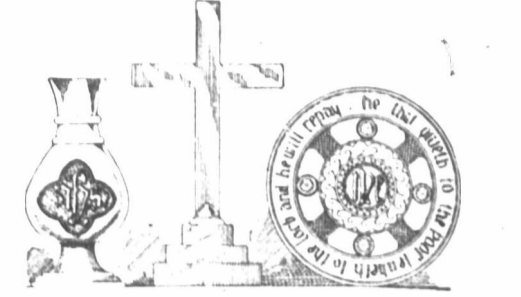
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