

# Canadian Churchman

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

Vol. 19.]

TORONTO, CANADA, THURSDAY, MARCH 2, 1893.

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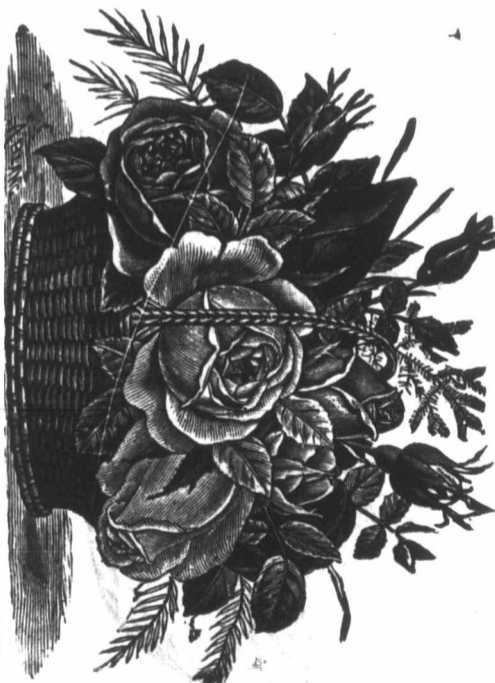
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THE "B. V. M." were initials which at one time were sufficient to rouse the suspicion and ire of a certain class of Churchmen. Now, it is possible for the Bishop of Ripon to write interesting articles in the *Churchman* (magazine) on "Lessons from the Character of the Mother of our Lord." We hope this is an earnest of what we may expect under Archdeacon Sinclair's management.

"THE ROMANCE OF CODEX BEZA" reads rather oddly, but it is the *bona fide* title of a most readable article by Rev. Fred. Relton in the *Churchman* (magazine), telling us the story of the exciting and romantic investigations of that great modern scholar, J. Rentel Harris, who, in conjunction with Prof. Robinson, has been doing so much to make Scriptural and ecclesiastical scholarship popular of late years.

"MORE INSPECTORS AND MORE INSPECTION," is the plaint of the *Rock*, accompanied by the sage reflection, "What a cost the dishonesty of the country is!" Both sides of the Atlantic can make the same complaint, and echo the old query, "Quis custodiet ipsos custodes?" Every public institution has to be visited and inspected critically—and even then, who can vouch for the inspectors?

THEOLOGICAL HOMEOPATHY.—Commenting on the *Guardian's* account of a crusade at Florence against blasphemous language, the *Rock* suggests that *seven days' preaching* is rather a curious way to cure a bad habit which is usually associated very closely with—almost as a result of—too much talking!

HOME-MADE FABRICS.—The question, to which we lately drew attention, of Scotch bishops for Scotch sees is a reflection of our own "Canada for the Canadians." The *Scottish Guardian* takes up the patriotic cry vigorously, and quotes at large from "Delegate's" recent letter in the CANADIAN CHURCHMAN. We wish our Scottish confrere all success in his energetic advocacy of limitation in the importation of eminent English ecclesiastics to fill high positions.

EXCESSIVE LATITUDINARIANISM is a thing to be carefully avoided in our efforts to promote fraternal amenities and organic union among Protestants. Earl Nelson well points out (in his Home Re-union Notes, in *Church Bells*), that recent events of that kind indicate and imply a grave

under-valuation of such doctrines as that of our Lord's divinity. Let us beware of the leaven of Arianism.

MUSICAL PARSONS AND FINANCIAL PARSONS are generally voted a nuisance by professional musicians and financiers. Having had some business experience before ordination, they fancy themselves ever after competent to deal with business matters, whereas a very few years are enough for the best financier to 'lose touch,' to 'lose his grip,' on business affairs, when he becomes absorbed in the duties of a new profession. As a famous financier once said in Toronto Synod—"It seems no credit, rather a shame, for a clergyman to know much about business"; it implies neglect of his proper and more important duties. The same is true, *mutatis mutandis*, of musical parsons whose conflicts with the choristers and choirmasters are proverbial.

IRELAND'S PERVERSION TO ROMANISM, through the influence of Malachy of Armagh is well portrayed, by Dr. Healy, Rector of Kells, in his "Ancient Irish Church." "There were Romanizers in Ireland for five centuries before Ireland was Romanized . . . The Church of Ireland did not acknowledge the authority of the Pope and was not subject to him. . . . There are sufficient proofs of the independence of the Church down to the 12th century. Its fidelity, ritual, discipline and ceremonial were all peculiar to itself."

THE SALVATION ARMY OUTDONE.—Attention has often been drawn of late to instances where the S. A. has failed to 'get hold of' the people of 'darkest London,' where the Church is triumphantly successful. One such instance is the remarkable case of S. Alphege, Southwark, whose vicar (after 20 years' work and the expenditure of his own small patrimony) appeals for £10,000 to make the title of his hive of parish buildings secure to the Church forever. His work has created an oasis in the desert of London slums.

INGERSOLL ANSWERED.—This clever and unscrupulous advocate of infidelity has received a very sarcastic and effective answer from Dr. Mackay Smith, of Washington, to his little "goke," (too absurd to be called a "joke") about Christian philanthropists being infidels at heart. The quondam Archdeacon of New York emphasizes the fact that in all his experience of work in the slums he never met Ingersoll or any one of his professed followers lifting as much as a little finger to lighten the load of evil and misery, where thousands of Christian men and women expend their lives in the work.

THE N. Y. CHURCHMAN'S ANNEXATION FIASCO.—Mr. Alfred Browne, of Paris, Ont., has a very trenchant letter in the N. Y. *Churchman* of 18th Feb., in thorough exposure of the nonsense by which that paper has lately been misled, and to which it has given utterance. The writer points out that Canada would be very foolish to think of exchanging her present steady moderate progress and happy prevalence of morality for the *facilis descensus* of the U.S.

CANADIAN SOBRIETY.—An article in the *Pail Mall Gazette* recently referred to Canada's experience in various forms of liquor law, and noted that while in England the annual consumption of

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drink is 34 gals. per head, in Canada it is only 4. An immense difference, and that too in spite of the Scott Act and other trickeries in liquor legislation. This is a sober country.

**OUR CLOTHING WANTS.**—Rev. E. F. Wilson asks us to state that at the Wawanosh Home the supply of clothing is quite sufficient for this winter. At the Shingwauk, boys' shirts, socks and mufflers are not needed, but trousers, coats and vests are in demand. At Elkhorn everything that can be sent, both for boys and girls, will be most acceptable.

**MARIOLATRY OR BOOTHOLATRY?** is the dilemma propounded by the *Rock* in its comments on a recent advertisement of the Salvation Army, viz.: "Two whole days with God, reserved seats one shilling—under the command of the General!" This, argues our contemporary, is putting "Gen." Booth in the place occupied by the *cultus* of the B. V. M. among Roman Catholics. "We complain of the want of reverence in Roman Catholics in this—but this superposition of a living man is no less sad." Well said!

**THE CONTROVERSY ON EVENING COMMUNION** now going on in English Church circles, after initiative of the Archbishop of York and the Bishop of Exeter, has this curious and interesting feature, that able advocates of evening celebration urge its necessity on the ground of the necessity of the sacrament—a sacred duty to which they have not been supposed hitherto to attach much importance. That, at least, is an 'advance,' on their part.

**THE MORLEY CASE**, lately decided in the English Court of Chancery, is of world-wide interest inasmuch as it shows up the greed and rapacity of the Plymouth Brethren in bleeding 'for all he was worth' a rich simpleton who happened to be one degree or so more foolish than the rest of them. A case of wolves eat wolf! They have now the pleasant duty of disgorging ill-gotten gains!

**EXTENSION OF THE ARCHIEPISCOPATE.**—There appears in the *Guardian* of February a very timely letter from a prominent South African clergyman, urging the adoption of the title of "Archbishop" among the colonial primates, according to the Lambeth suggestion in 1888, and Archbishop Benson's personal judgment. The only obstacle seems to be that *exaggerated* respect for Old Country prestige, which bids fair to impede very seriously the ecclesiastical as well as political progress of the colonies. Too much of a good thing!

**CANADIAN CHURCH "YEAR BOOK."**—Churchmen will give a hearty welcome and a sigh of relief when they once more meet with Mr. Clougher's enterprising venture—this time for 1893. So much information, so many useful "tables" of ecclesiastical facts are here brought together, that the book has already become an *annual* "necessity" to all live members of the Church. The compilation is neatly arranged, very prettily printed, and withal adorned with excellent engravings of Bishop Sweatman, St. Alban's Cathedral, the present and "original" St. James', Toronto, etc., so that the Year Book is ornamental as well as useful.

**GRINDELWALD OUT-GRINDELWALLED.**—It appears from a letter in *Church Bells* from the very indefatigable Dr. Lunn to Earl Nelson that the former proposes to improve upon his venture at Grindelwald by a new venture at Lucerne this summer. He promises the Anglican champion of Re-

union on a Catholic basis that there will be no possibility of complaint that the Church Catholic will have been insufficiently or inefficiently represented at Lucerne. We shall see!

"YES; BUT WHAT FUN IT IS?" was the characteristic retort—at once reproof and comfort—that Bishop Brooks is said to have made to the plaint of a brotherly clergyman, saddened and tired out by a vain struggle against some evil surroundings. Philip Brooks had a singular power of fighting with head serenely uplifted against all odds, and calmly enjoying the very stress of the conflict against himself. The harder the task the more he found "fun" in it, in his own quiet, but determined way.

#### TRAINING CHOIR BOYS AND MEN.

BY W.

The writer has been practically engaged in this work for many years and has been successful in this department. Most boys have voices for singing—this may be learned by visiting the play ground. Occasionally one meets with a boy who is possessed of neither singing voice nor ear for music, but such are rare. There is no difficulty in obtaining boy voices, the difficulty lies in the training. Voices most unpromising when first taken in hand turn out under persistent and careful culture most satisfactory. Boys' voices are not naturally harsh. The distinction sometimes made between Canadian and English boy voices to the disparagement of the former, is due, not to climate or natural voice, but to bad habits of intonation and pronunciation, acquired when young. Nor does "yelling" at play make boys' voices harsh. No boy ever "yells" "flat," though he may shriek to the extent of painfully piercing the tympanum of the hearers. Sharpness and not flatness is the quality of the boy's "yell." Artificial restraint, the half and half voice culture called "singing" in the public schools, led by incompetent teachers, and done *en masse*, gives the false, nasal, shut-up mouth and stomach-evolved twang to which are added confused diction, perverted intonation, defective enunciation and false pronunciation. Hence we have to undo these false habits of tone, mouth formation and pronunciation—a very difficult task. Therefore my first rule is, catch your boys early, before they can read, and at least before they have been taught to read *well*! Having caught your boys, keep them. This can alone be accomplished by interesting them in the work; no money pay will keep them. *Esprit-de-corps* is the only chain that will really bind the members of a choir. How to promote this I can only indicate generally. But one thing is sure, that boys will not submit to more than one "boss" at a time. The choir master, whether he be one of the parochial clergy, which is best, or a layman, or the organist, must be the only "boss" in the choir. Of course, the rector of the parish is supreme over all, and must be ever the ultimate court of appeal. When there are a choir master or conductor and an organist, the latter must be only the accompanist, as fully under control and command of the choir master as the smallest boy. *Secondly*, teach the boys that the choir exists for "the boy" and not for his "voice" alone, and that the objects of the choir are the glory of God and the good of the members. *Thirdly*, make the choir room a place of homelike happiness, so much so that the boys will come from desire rather than from fear of the penalty of absence. Avoid the miserable system of "fines" for non-attendance; have games for recreation, indoors and out of

doors, picture books, checkers, etc.; choir "bob-sleigh" for winter, a choir football, baseball, cricket, etc., for summer. When the boys are happy and contented, they will sing well—discontented or uninterested, they will "flatten." Do not repress fun; encourage it in its right place, recognize its necessity; if the boys' muddy feet spoil the carpet, remove the carpet; if they make a noise in recreation times, close the windows, stuff the walls, but don't be everlastingly crying "Now, boys, do be quiet." Do not punish for "vivacity"; deal sharply and shortly with viciousness. Little boys that can sing and won't sing must be made to sing; but how? This brings us to our weekly choir practice No. 1. It is, as far as the conductor is concerned, a "go as you please" practice. The boys are enjoying themselves, as quietly as can be—that is, in contradistinction to rushing about—in table games or with picture books.

Johnny, come here! Johnny is a small boy who cannot yet read the words of a new hymn, but he knows by rote lots of snatches of familiar hymns and tunes. He sits on the organ stool beside the trainer. Accompanied by the organ or piano, he is told to sing "la" up and down, but generally up, the scales of say C to G in upper half of key board. You may, if he sings well, take him up to A, i.e., supposing he can "get there" without knowing it. Johnny, you don't open your mouth! Johnny makes a big effort and thinks he opens wide. Put a looking-glass in front of him; still he thinks his mouth is opened, but it gradually closes tighter at each succeeding sound. Put the tip of your finger in his mouth just between his first molars—that is better than a stick or spoon handle—for it establishes a decided sympathy and he won't bite on to your finger as he would a fleshless substance. Now turn round, make him sing after you, watching your mouth, and saying A. O. I. When you have got him to open his mouth—he has done with his nose—his head tones will follow, and you have won the battle so far. Another boy—he has already gone through the former course. Now take him up his scales (up, not down), make him sing "la" in octave notes, drop or rise, but in singing, say C to G, see that he jumps clear, without catching on to a step half way, in the octave. Another boy—he has passed through former courses. Now give him vocal exercises; variations of notes in chromatic scales; first letting him watch your fingers and the notes on the key-board, and afterwards the notes on a score. Get a number of them together and put them through the same courses in unison, seeing that mouths are opened, kept open, and prevent all yelling. Watch the mouth; the chest tones and head tones will take care of themselves. A study of the vocal organs, made by looking into boys' mouths as they sing, is more effective than the perusal of tomes of literature on boy voice culture.

To be Continued.

#### CONFIRMATION.

BY THE REV. REGINALD HEBER HOWE,

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

THE LAYING ON OF HANDS;

so the title of the service proceeds.

The word Confirmation as the name of a special ordinance does not occur in the Bible, though often used there in a general sense, as in Acts xiv. 22, xv. 32, 41. But the words "Laying on of hands" do, and so are added here. As the Scriptural term for the Rite we are considering, they lead us

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to the next question to which you wish an answer before presenting yourself for Confirmation, namely, What is the Scriptural authority for such a Rite?

It rests principally upon three passages of the New Testament. The first is Acts viii. 14-17, where we read that, "When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them and they received the Holy Ghost."

The second is Acts xix. 5, 6, where St. Paul, having found at Ephesus twelve disciples who had received only John's Baptism of Repentance, and reminded them that John had told them that they should believe in Him who should come after him, that is on Christ Jesus, we read, "When they heard this, they were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them the Holy Ghost came on them."

In both instances we notice that the laying on of hands followed Baptism, was administered by Apostles, was not directly connected with appointment to any office or with the healing of disease, and was therefore distinct from the laying on of hands for those purposes.

The third is Hebrews vi. 1, 2, where it is written, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of Baptisms and of laying on of hands and of resurrection of the dead and of eternal judgment," the value of which is, that the Apostle seems to refer to the laying on of hands as a well-known practice, a foundation which did not need to be laid down again, mentions it in the natural order and ranks it among the principles of the doctrine of Christ.

This is the Scriptural sanction for the same Rite practised to-day, and now, as then, receiving it as they received it, we too may believe that with the laying on of hands we shall receive the gift of the Holy Ghost. The necessity for the miraculous powers which then accompanied it has passed away, but still we need His illuminating, sanctifying grace, still the prayer of faith is mighty to prevail, and to faithful souls in the use of the Holy Rite is the Spirit given.

So believed the early Christians, and after the miraculous gifts had ceased, the laying on of hands continued, and to our Scriptural authority we may add the testimony of Christian writers from shortly after the time of St. John down. Tertullian, A.D. 200, says, "Hands were imposed upon those who had been baptized, with prayer and invocation of the Holy Ghost." Cyprian, A.D. 250, "Those who have been baptized in the Church are brought to the President of the Church, that by our prayer and imposition of hands they may receive the Holy Ghost, and be consummated with the Lord's seal." Similarly Origen, Jerome, Augustine.

"The Fathers," writes the judicious Hooker, "held Confirmation as an ordinance apostolic, always profitable in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first." And to-day the Rite of Laying on of Hands, which we call Confirmation, is practised by nine-tenths of the Christian world. And so to all these sanctions from Scripture, from the early Christian

history, from the present prevailing practice, our Church adds hers, and appoints such a Service, and to the Sponsors at Baptism says, "Ye are to take care that this child be brought to the Bishop to be confirmed by him so soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose."

This leads us to the words which stand next in the title of the Service.

DEVOTIONAL STUDIES FOR LENT.

IV. CHRIST OUR EXAMPLE IN HUMILITY. "Emptied Himself." "That all mankind should follow the Example of His great Humility."

i. *We draw our Lessons of Lowliness from His Humility.*

1. "As a Perfect Son carrying out His Father's Will." "As the Father gave Me commandment, so I do." "I can of Mine own self do nothing." "The Son can do nothing of Himself."

2. In submission as Man to the Holy Spirit's Guidance. "Immediately the Spirit driveth Him into the Wilderness."

3. In recognizing and submitting Himself to all lawful authority; Parental, "He went down and was subject unto them;" Civil and Ecclesiastical, in permitting Himself to be brought before the tribunals of Caiaphas, Herod and Pilate.

4. In serving His Brethren; "I am among you as He that serveth." "I, your Lord and Master, have washed your feet."

5. In deigning to accept the Ministry of Angels and Men, in His Passion. "An Angel from Heaven strengthening Him." "Took a sponge . . . and gave Him to drink."

ii. *His meek acceptance of neglect, insult and injustice.*

1. Simon's neglect of the law of courtesy. "Thou gavest Me no water to wash My feet."

2. The humiliation of the betrayal, of being bought and sold; kissed by the traitor.

3. The manner of the arrest. "Are ye come out as against a thief?"

4. The mockery of Gentile and Jew. "Then did they spit in His face and buffet Him . . . blindfolded Him, and asked Him, Prophecy who smote Thee?" The mock regalia; the mock homage of lip and knee.

5. The injustice of the final sentence by Pilate. "I find no fault in Him."

6. The shame of the Cross; the stripping, the gaze, "They stand staring and looking upon Me;" the disgrace of a death allowed only for slaves and criminals.

iii. *The Humiliation involved in being the Representative of a guilty race.*

1. The contact with sin, to One in Whose sight the very heavens were not clean.

2. Being identified with sin. "The Lamb of the Sin Offering was called by the Hebrew word for 'Guilt' (Bp. Horne)." "Made sin for us, Who knew no sin." "Made a curse for us."

3. Association with criminals. "Reckoned with the transgressors." "And with Him, two others, on either side one."

4. The loss of the consciousness of His Father's Presence in the great darkness. "Why hast Thou forsaken Me?" "Thy rebuke hath broken My heart."

5. The penalty of Death, which must needs be borne by the Representative of a sinful race, and by the Representative Penitent.

6. The apparent failure of His Mission by death on the cross.

"His own Self bore our sins in His own Body on the Tree." "Wounded for our transgressions, bruised for our iniquities."

Lessons.—Pray to realize my own nothingness and sin, to recognize that "I am small and of no reputation"; to accept humbly and silently all mortifications of body or spirit, of sensitiveness, affection or reputation, as "I indeed justly," &c.; not to wait for God-sent humiliations, but to seek little opportunities for practising lowliness and meekness.

"Never so safe as when our will Yields undiscerned by all but God."

Humility, the virtue by which, from a most true knowledge of oneself, one is lowly in one's own eyes." (St. Bernard.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

CORNWALLIS.—No little pride is quietly felt in this little parish that two out of the four successful candidates in Canada in the recent inter-diocesan examination upon the Institute S. S. lessons to receive 1st class honors were teachers of this Sunday School. None of the others competed. Seven scholars were also successful. The diplomas were recently received from Toronto, together with very complimentary remarks from the secretary, the Rev. C. Ingles.

HORTON.—The Rev. Canon Brock, D.D., is delivering a series of lectures upon Church History in his parish during Lent. His subjects are—1, St. Paul in Britain; 2, St. Alban, the first British martyr; 3, St. Augustine in Kent; 4, St. Aidan in Northumbria; 5, King Oswy and the Council of Whitby; 6, Milfred, and the Conversion of the South Saxons. It is surprising the interest that is awakened by popular lectures upon the early history of the Church of England. This is sure to be the case, once her children begin to realize that she has had a glorious past, long before the days of Henry VIII. (until recently generally looked upon as the originator of the Church), and indeed long before Rome exerted any influence, or held any power, legal or otherwise, over her affairs.

LOUISBOURG, C.B.—The prospects of the Church here were never so promising, if only she would put forth sufficient efforts to overtake the work. The Rev. F. Fraser Draper has done a splendid work here, and deeply grieves over the utter impossibility of his successfully fighting with the fearful odds against him of the immense territory and numerous churches that he is supposed to serve. Louisbourg promises again to be one of the cities of the Maritime Provinces. It is already bountifully supplied with resident ministers of all the denominations, whilst the Church must be served with but one priest in an area of 860 square miles. Under the present condition of Church finances in the diocese, the only hope is for young, unmarried men, content to work for the love of souls and for the Church's sake with very little remuneration beyond food and raiment. Judging by his past success, Mr. Draper, with the assistance of two or three men whose hearts were thus actuated, would soon win the field for the Church.

YARMOUTH.—The Rev. C. Willets, D.D., recently preached in Holy Trinity Church on behalf of King's College, Windsor, of which he is the valued president. The more the people know about their university the more heartily will they rise to their responsibilities with regard to it. After a sermon preached by this gentleman in one of the parishes of the diocese towards the close of last year, five gentlemen promised to give \$100 each, hinting that they would make it an annual subscription for at least a few years. The will of a Baptist recently deceased in N. S. sets a noble example to Churchmen to support generously in life and after death their diocesan university. Mr. Mark Curry of Windsor bequeaths, out of a fortune of from \$80,000 to \$100,000, \$20,000 to the Baptist University to found the Mark Curry "chair"; \$10,000 to the Baptist Home Mission Board; \$10,000 to the Baptist Foreign Missions; \$10,000 additional to the same under certain conditions; \$10,000 to the Baptist Ministers' Annuity Fund; \$1,000 to the Windsor Baptist Sunday School. Mr. Curry evidently believed when he was signing his will that he was performing the last act of his life with which, as with his pen wet in his hand, he would have to stand be-

fore his God. When will Churchmen realize the responsibilities of that *last act of life*. If this thought were present whenever the last will and testament is written, there would be more bequests to charitable and religious objects.

**HALIFAX.**—The rumors that our beloved Bishop's name has been connected with the present vacancy in the Diocese of Massachusetts has caused wide-spread alarm among our Church members. His loss to us at this juncture would indeed be well nigh irreparable. It is hoped there is no shadow of ground for these rumors. The Rev. Dyson Hague and Mr. Wiswell have been attending the recent convention of the St. Andrew's Brotherhood in Kingston.

**RAWDON.**—The Rev. I. Spencer has been presented with a handsome fur coat by his parishioners.

**WINDSOR.**—The parish mourns the loss, after but a few days illness, of Elizabeth Bowman, one of the oldest members of the church in town. Her brother, the Rev. Canon Maynard, D.D., for many years rector of Windsor, is now the only surviving member of a very well known Nova Scotian family. Their father, Captain Maynard, R.N., was an associate and friend of the celebrated Captain Broke, of the "Shannon" and the other officers of the Royal Navy, at the time of the war of 1812. The long looked for new pipe organ is now placed in the church. It was dedicated on the 12th with appropriate religious services before matins was commenced. The first notes heard from it in divine worship were to accompany the glorious 150th Psalm. On Monday, the 13th, an organ recital was given by two young talented Churchmen, W. Harry Watts and R. G. Allison. Though it lasted for nearly three hours, you could have heard a pin drop at any part of the ceremonies, so marvellously quiet did the thronged congregation of over 700 keep. The organ was built by Messrs. S. R. Warren & Sons of Toronto, who have won for themselves unstinted encomiums for the beauty of design, breadth of compass and excellence of tone of this organ. It has two manuals, 27 stops and two fronts. Its cost is \$3,050, nearly the whole of which will be forthcoming in a day or two. The parish is much to be congratulated upon possessing so grand an instrument, and that without being encumbered with any debt to speak of. To the faithful and energetic members of the Church Women's Working Association the parishioners are deeply grateful, who, by dint of commendable pluck and unwearied toil during several years, have succeeded in raising more than half the above amount. This is the third pipe organ erected by this firm in churches in this diocese within the past nine months, Dartmouth and Liverpool organs being the other two. The old pipe organ has been set up in the school house, where it is both an ornament and extremely useful for week day services, etc., it being quite powerful enough for the building and extremely sweet and mellow in tone.

**WOLFVILLE.**—*Parish Meeting.*—A meeting was held in St. John's Church, Wolfville, Parish Church of Horton, on Monday afternoon, Feb. 20th, presided over by the rector of Horton, and largely attended by the parishioners from Wolfville and Kentville, to consider the desirability and the possibility of dividing the extensive parish of Horton. Various resolutions bearing on the subject were passed, and finally a petition to the Right Rev. the Lord Bishop of Nova Scotia was read, adopted, and signed by all present praying him in accordance with the provisions of the Church Act to divide the present parish of Horton into two; the parish in the eastern end of the township of Horton to be called St. John, Wolfville; the parish in the western end to be called St. James, Kentville.

#### MONTREAL.

**PORTLAND.**—On Quinquagesima Sunday the annual sermons and collections took place in all the churches of the diocese, on behalf of the diocesan mission fund, in accordance with the wishes of the Lord Bishop. The Rev. Walter T. King, incumbent of the parish, preached at Christ Church in the morning, on the following words taken from 1 Cor. xii., "If the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ. God hath tempered the body together: that there should be no schism in the body; but that the members should have the same care one for another." He said the teaching of this chapter might be summed up in the words "unity amid diversity." Though the Church at one place might have been endowed with spiritual gifts different to some which were granted to the Church at another, yet the separate congregations of Christians were closely united, for "by one spirit" the individual members had been all "baptized into one

body." Association in spiritual privileges involved a corresponding responsibility. An appeal was being made that day to the feeling of sympathy between different members of Christ's body throughout the length and breadth of the diocese. They, as Churchmen, should value the word "Diocese." It represented an area presided over by their chief pastor, and comprised a large number of parishes and missions, which were thus united by common interests. Though they differed in many ways, yet amid their diversities they were bound together by the principle of unity which was found in the Episcopal office. The different parishes and congregations were not isolated, independent collections of Christians, but were all united in a great organization as "one family under one spiritual father." There was to be seen a tendency among some Church people to drift into what had been called "parochialism." Such a tendency should be checked, for it caused religious selfishness. This was an evil against which the Apostle uttered a warning when he said, "Look not every man on his own things, but every man also on the things of others." This Sunday was a periodical opportunity for Church people to be reminded of their duty to the Church as members of a great organization extending throughout Christendom. The Bishop had visited this parish each year. It was to be hoped that the more frequent presence of their "Father in God" would lead Church people to realize their position as members of a diocesan body, which was itself a part of the body of Christ. Such a feeling would help to crush out that unchristian spirit of narrow selfishness which must mar the spiritual life of those who allowed it to exist within them. The privileges of our diocesan organization was that it taught us "to bear one another's burdens." Each parish, however small, was a part of one diocesan system. We were all bound together for good or for ill. Where there was neglect, others shared in the discredit; where there was efficiency, others were influenced by the renewed life. Amid the sad scenes of discord and dissension which abounded in Christendom, it was a refreshing sight to behold the fellowship between members of Christ's body who were separated from each other by the breadth of the world. They might even look farther than the limits of their own Anglican communion; they might extend their view till it was bounded only by the terms employed in one of the beautiful collects, longing for the time when all those who were "admitted into the fellowship of Christ's religion" should be united together in outward and visible communion, as they were already united by invisible fellowship—the fellowship of Christ's "Holy Catholic Church." The sermon was concluded by urging those present to beseech the Divine Head of the Church so to order the various parts and members of His Mystical Body that "according to the working in due measure of each several part," whether that part were represented by a diocese, or a parish, or an individual, the whole body might increase "unto the edifying (or building up) of itself in love."

**MONTREAL.**—At Friday morning's session of the Woman's Auxiliary, Bishop Bond presiding, after the opening devotional exercises, the reading of town branch reports was proceeded with—Christ Church Cathedral, Grace Church, All Saints', St. George's, St. John the Evangelist, St. Luke's, St. Martin's, St. Stephen's, St. Thomas, Trinity, St. Matthias, Cote St. Antoine, Washakada club, Boys' Branch No. 1—all of which were of a very satisfactory character and showed that interest in the work was being well sustained.

Miss A. McCord contributed a thoughtful paper on "Juvenile Work in the Diocese," in which she stated that there were four juvenile associations in the city working in connection with the branches of the auxiliary of All Saints' Church, St. Matthias, St. Martin's and Trinity. There was also the Washakada club, Boys' Branch No. 1 and the juvenile societies engaged in connection with Christmas tree work. In the country there were juvenile and girls' branches at Aylmer, Grenville, Onslow, Shawville, Waterloo, West Farnham and St. Lambert. This would show what was being effected in training the young in habits of self-denial and usefulness. Many of the older branches of the auxiliary had no juvenile members, and consequently the benefit which sprang from training the young in this class of work was lost. In conclusion, some of the methods by which the young might raise money for the auxiliary work were referred to.

The reports of the country branches were then read, and were of a very encouraging character—Aylmer, Cowansville, Clarenceville, Dunham, Grenville, Havelock, Huntingdon, Lachine, Onslow, Papineauville, Shawville, St. Andrew's, St. John's, St. Lambert, West Farnham and Waterloo.

Mrs. H. J. Evans contributed an excellent paper on the "Valuation of Bales," in which she spoke against the system of valuation, and contended that its being done away with would divest offerings of

vain-glory, would secure the most equitable apportionment of the offerings, and would prevent the possibility of invidious distinction between rich and poor branches.

An adjournment for luncheon then took place. *The Afternoon Session.*—The first business at the afternoon session was the reading of the report of the Dorcas department, which stated that bales and boxes sent out during the year to the different missions, both outside and inside the diocese, were more numerous in quantity and more suitable in quality than those of any previous year. Each branch had sent its own bales direct to the spot chosen by its members, they defraying all expenses of freight, express, etc. Algoma and the Northwest had been well remembered during the year, and it was pleasing to record that the diocese of Newfoundland was not forgotten in the time of its great necessity and distress. The Montreal diocese had been well supplied by the city branches, juvenile working parties, and one or two individual members who worked for home missions only.

The detailed statement of the Dorcas department showed that most, if not all, of the Dorcas work going on through the diocesan branches was local, and the donors chiefly juvenile working parties.

The Leaflet Committee reported that the leaflet continued steadily on its work, maintaining the place which from the first it was designed to fill, viz., an unpretentious, but efficient missionary auxiliary organ. Since February, 1892, four new branches had subscribed—three in the city and one in the suburbs—and most of the city and many of the country branches had increased their number. In the previous year the total number of subscribers was barely 300, now it is over 400. In conclusion, it was urged that there should be more exertion to increase the circulation of the leaflet than in the past.

The report of the Library Committee was also read, and showed that there was ample room for donations of suitable books.

The reports having been adopted, on the motion of Miss Reynolds, the thanks of the auxiliary were tendered to Mrs. Ritchie of Toronto for her kindness in mailing the Montreal monthly packet of leaflets, and so saving the cost of postage to the auxiliary.

A letter from Niagara was read, followed by the reading of a paper on "How to form a country branch of the Woman's Auxiliary," by Mrs. Everett. She referred to some of the difficulties which beset such an object at the outset, especially in the farming and lumbering districts—scattered population, bad roads, busy seasons and want of money. She recommended that people be encouraged to take mission papers, books and magazines; and where the people were too poor to buy them they should be lent them. Where money could not be contributed to a branch the members might give wool, yarn, feathers, fruit, etc., to be disposed of for the benefit of missions. The children might also be taught to do something by growing garden produce on a small patch of land and giving the whole or a portion of the money realized by the sale of the same to the auxiliary. They could also gather wild grasses and pretty mosses, for which there was a demand in the city. If a taste for missionary literature were created love of the work would follow, and a branch of the auxiliary would be the natural outcome.

Mrs. Henderson read a communication describing the church and schools at Moose Fort, and which showed that books, etc., were greatly needed—Canadian school books, Bibles, simple story books in English, a large stove for the church and presents for the English and Indian children at Christmas.

After the transaction of some minor general business, a vote of thanks was tendered the Hospitality Committee, followed by an address to junior members of the auxiliary by Mrs. Archie Wilson, of the Indian Homes at Elkhorn. She spoke of the great difficulty, on account of superstition, etc., experienced in getting children into the home, and by means of anecdotes sought to arouse the youngsters' interest in the Indian work. She expressed a desire to see more Sunday schools supporting children in the home, the cost of such support being \$50 a year; and she mentioned that clothing of all descriptions was much needed for both the boys and girls.

The session was then closed by the Bishop pronouncing the benediction.

In the evening a reception was tendered to the delegates and friends, music and social chat making the time pass most pleasantly.

*Missionary Meeting.*—Synod Hall, Thursday.—In the evening a fairly well attended meeting was held, the Lord Bishop presiding; after devotional exercises the annual report of the recording secretary and treasurer were read by Rev. Mr. Tucker and Dr. Davidson respectively, who gave some timely words of counsel and encouragement, in moving the adoption of the reports. Mrs. Archie Wilson then addressed the meeting on behalf of our Indian schools, to collect for which object she has the authority of the Bishop of Rupert's Land and the approval of the

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government. A collection was afterwards made, and the Bishop closed with the benediction.

*Christ Church Cathedral.*—Mission fund offertory.—About fifteen hundred dollars was the amount of the cathedral mission Sunday collections this year, which was about fifty per cent. better than last year's.

ONTARIO.

Instead of Bishop Sillitoe holding a meeting at Smith's Falls on March 17th, it should be Kemptville.

TORONTO.

*ASHBURNHAM.*—The Rev. Herbert Symonds, M.A., who is still much missed at Trinity by his many friends, was lately presented with a very handsome white stole by a number of graduates and undergraduates of St. Hilda's College. The signatories were the Misses Ethel Middleton, B.A., Mina Elliott, B.A., Sarah C. Nation, B.A., Constance B. Laing, B.A., Edith M. Mairs, B.A., Helen E. Rolph, Amy Halliday, Georgiana B. Potts, M. Ida Lowe and Edith Jones.

*Trinity University Theological and Missionary Association.*—On the second Sunday in Lent Mr. Dwyer, B.A., LL.B., took duty at St. Jude's; Mr. J. H. H. Coleman, B.A., at Bullock's Corners; Mr. Dumbrille, at Dunnville; Mr. McTear, at St. Matthias; St. Saviour's, East Toronto, was supplied by Mr. G. F. Davidson; Fairbank by Mr. Williamson; Norway by Mr. C. H. Buckland; Wexford by Mr. J. E. Fenning, and Milton by Mr. Starr.

Mr. Hugh Spencer, who has been in charge of Beaverton mission for the past few months, received a genuine surprise last week, in the form of a beautiful copy of Shakespeare. The choir endeavoured in this way to show a slight appreciation of Mr. Spencer's industrious and self-denying efforts in their behalf.

On Thursday evening last, Feb. 23rd, in spite of the inclement weather, a fairly large audience greeted Bishop Sillitoe, of New Westminster, at Trinity College. The meeting was held in the convocation hall, and was presided over by the Lord Bishop of the diocese, who is the patron of the association. By the aid of a stereopticon, kindly managed by Mr. Mercer, splendid views were shown of some of the varied and imposing scenery in the British Columbian Diocese. No happier way of illustrating a lecture can be conceived, and the wonder is that this method is not used oftener. The mission work carried on by the aid of sisterhoods among the Indian children was dwelt upon, and a plea made for the establishment of brotherhoods to assist in the same cause. A very pleasant and profitable evening was thus spent.

NIAGARA.

*GRIMSBY.*—The annual meeting of the branch of the Woman's Auxiliary took place on Friday, Feb. 24th, opening with service and celebration of the Holy Communion in St. Andrew's Church. A short address was delivered by the Rev. C. Scudamore. After the service the members adjourned to the Misses Grout's residence for the business meeting. The following officers were appointed: Mrs. A. J. Pettit, President; Miss Grout, 1st Vice-President; Mrs. Hagar, 2nd Vice-President; Mrs. G. C. Pettit, Cor. and Fin. Secretary; Mrs. G. S. Morphy, Treasurer.

HURON.

*WALKERTON.*—The rural deanery of the County of Bruce met in convention in St. Thomas' Church on Tuesday, January 31st. The Rev. Rural Dean Cooper presided. Service began at 8 p.m. with Litany, read by Rev. A. Corbett, of Paisley. After the service the secretary, Rev. E. W. Hunt, of Southampton, read the minutes of the last meeting, held at midsummer in Paisley. On motion they were confirmed. Letters and telegrams of apology for non-attendance were read from the Rev. J. Thomson of Kincardine; A. H. Rhodes, Ljon's Head; W. G. Reilly, Chesley; and Mr. Hargreaves, of Paisley. The Rev. E. W. Hunt then gave an address on "The Church of England in Relation to the Spirit of the Country and the other Religious Bodies." This paper brought on a sharp discussion, being criticised by the Revs. Corbett, Burt and Robinson, the chairman summing up the debate. At the evening service the annual missionary sermon was preached by the Rev. A. F. Burt of Durham, who, on motion at the afternoon session, had been given the full privileges of a member of the deanery of Bruce. A fair congregation assembled and listened attentively to an excellent sermon. On Wednesday, February 1st, the annual Sunday School convention for the county was held. A large number of delegates came from Hanover with the Rev. M. M. Golding, and from Paisley and Pinkerton with the Rev. A. Corbett.

The service began with the celebration of the Holy Communion by the Rev. Rural Dean Cooper, assisted by the Rev. E. W. Hunt, who also preached the sermon. The offertory was devoted to the expenses of the convention. At 1.30 Mr. H. B. McKay, superintendent of the Walkerton Sunday School, read an excellent paper on "The Influence of Children on the Future Man." This paper was highly spoken of by several of the delegates, and a hearty vote of thanks was accorded Mr. McKay by a unanimous vote. The Rev. A. Corbett gave an address on "Young People's Societies" with special reference to the Y. P. Apostolic Church League. A sharp discussion followed, in which the Revs. E. W. Hunt, A. F. Burt, M. M. Golding, S. F. Robinson and Messrs. Cowie and McKay took part, the rural dean summing up the debate. A vote of thanks was given Mr. Corbett, on motion of Rev. S. F. Robinson, seconded by Mr. H. B. McKay. The Rev. A. F. Burt gave an example, with crayon illustrations, of his method of teaching the Prayer Book by means of charts, which was highly appreciated by the assembled Sunday School teachers. A business meeting was then held at which it was resolved to hold the next meeting in June, in Tara. The Rev. E. W. Hunt was re-elected secretary, and a committee, consisting of the Revs. S. G. Robinson, convener, and M. M. Golding and A. Corbett, to make the missionary arrangements. At 7 o'clock in the evening a spirited meeting was held in the church, addressed by the rural dean, Revs. Hunt, Corbett, Burt, Robinson and McKay, concluding the most successful rural deanery meeting ever held in the county, and the first convention of the Sunday School teachers of Bruce.

*THAMESFORD.*—The congregation of St. John's has sustained the loss of one of its aged and respected members, in the person of Mrs. Jane Cowper, who departed from earth to enter the rest of Paradise on the 14th Jan. Mrs. Cowper came with her family from the county Fermanagh, Ireland, several years ago, and settled in Thamesford, and at death had attained the ripe age of 88 years, with faculties of mind vigorous to the last. The deceased lady was a consistent member of the Church of her forefathers, and of kind and unassuming disposition. She was greatly beloved and respected by all who formed the large circle of her acquaintances and friends; and of her it may be truly said, "Blessed are the dead who die in the Lord." The congregation attending the funeral at the church was unusually large, and listened with deep attention to the impressive service, and the discourse by the rector, Rev. Wm. Stout, on the comforting doctrine of the resurrection, which was much commented upon as affording the truest consolation in the presence of death. Two former rectors of the parish, Rev. Prof. Seaborne, of London, and Rev. W. R. Seaborne, of Thorndale, were present, the former assisting in the service. Two sons, favourably known as the firm of Cowper Bros., and two daughters survive, and have the deep sympathy of the community in their sorrow.

ALGOMA.

The Rev. E. F. Wilson desires to acknowledge the receipt of \$310.65 from D. Kemp, Toronto, and \$635.97 from J. J. Mason, Hamilton. The finances of the Indian Homes are now in a very satisfactory condition; and the Government grant admits now of 100 pupils being trained in the two schools.

The Rev. J. Irvine, of Garden River Indian Mission, has been appointed to succeed Rev. E. F. Wilson, as principal of the Indian Homes, Sault Ste. Marie, and will enter on his duties March 1st, at which time Mr. Wilson leaves for Victoria, B.C. Mr. D. Kemp, of the synod office, Toronto, will act as treasurer of the Homes.

BRIEF MENTION.

At Cherbourg, France, an electric canoe is in operation.

Seven new planets, all small, were discovered during January last.

America mines 20,000,000 barrels of salt a year.

Silk worms were brought from China to Europe A.D. 402.

Psychologists say that people do their dreaming, or most of it, after 4 a.m.

Ben Jonson was 24 when he wrote "Every Man in His Humour."

Rev. W. R. Clark of Ancaster has removed to Barton. He will officiate until the new incumbent is installed.

The people of Tory Island, off the north-west coast of Ireland, are dying by dozens of malignant measles.

The Swiss telephone system is claimed to be the best and cheapest in Europe.

The Rev. P. L. Spencer has returned from England in good health. He acted on deputation work for the S.P.G.

A bill has passed the Assembly at Albany, N.Y., providing for the taking of acknowledgments of deeds, etc., in Canada.

Ireland sends annually 40,000 tons of eggs—about 640,000,000 in round numbers—to England alone.

The Rev. James Irvine is to succeed Rev. E. F. Wilson as superintendent of the Indian Homes at Sault Ste. Marie.

The Meteorological editor of a Mississippi paper, in describing the weather one day recently, said the "soughing rain sozzled and sizzled."

The average weight of the Chinese brain is said to be heavier than the average weight of the brain of any other race.

John Locke finished the "Essay on the Human Understanding" at 58.

The Commercial Cable Company proposes to lay a third cable from Canso, N.S., to Waterville, Ireland.

British India has 10,417 licensed opium shops.

Pliny ascribes the invention of the sling to the Phœnicians about B. C. 2,000.

A hundred years ago William Murdoch "illuminated his home with gas made in an iron kettle, and burnt at the end of an open iron tube."

Amoy, in China, bears the doubtful distinction of being the most dirty and unhealthy city in the world.

The Chinese Government will send out an expedition shortly to extend its telegraph system through to Kashgaria.

Distinguished New York Churchmen mentioned as successors to Phillips Brooks are the Rev. Dr. Huntington, of Grace church, and the Rev. Dr. Satterlee, of Calvary.

The Emperor William has ordered a model of the church erected in memory of the Empress Augusta to be sent to the Chicago Fair.

Among the Saxons, when drinking healths, as many cups were drunk as there were letters in the name of the person complimented.

A fast penman will write at a rate of thirty words a minute, which means that in an hour's steady writing he has drawn his pen along a space of 300 yards.

Miss Miriam Sluder, a sister of the Franciscan Order, has left St. Louis for the Sandwich Islands, to devote her life to nursing lepers. She is 22 years old and beautiful.

Among the Digger and Ute Indians there is no edible so highly esteemed as the common grasshopper.

Mr. Gladstone is by no means the oldest member of the Commons, in spite of his 82 years. Charles Villiers is the father of that body, having completed his 90th year January 2.

A number of Bishop Potter's many friends in New York have transformed into an oratory a vacant room in the See House, for the Bishop's use. It served as a Christmas gift, and was an entire surprise to Dr. Potter.

In the early days many New England villages were built on hills for safety from the Indians. Some of these have been moved down into the valleys. Newfane, Vt., is now two miles from its old site, which is absolutely deserted.

The most costly piece of railway line in the world is that between the Mansion house and Aldgate stations in London, which required the expenditure of close upon \$10,000,000 a mile.

A small bird which inhabits the valleys and canons in Death Valley, Cal., is said to be very skilful in killing scorpions, which, it is further stated, seems to be its chief occupation.

There is a scrapbook full of money in the archives of the Treasury Department at Washington. The sum of the contents is over \$200,000, but it is all Confederate notes, bonds and "shinplasters."

Rev. W. R. Dixon, rector of St. John's church, Tilsburg, has decided to resign his charge owing to ill-health and remove to Hamilton, where he will act as assistant rector of St. Matthew's church.

The *Church News*, [of Cobden, suggests that the rector of Christ's church, Ottawa (Archdeacon Lauder) be elected Bishop of the new Anglican diocese, thus joining the two offices and securing \$1,500 a year at once to the Bishop.

Pope Leo's family is very long-lived. With the exception of his brother, the cardinal, who died a few years ago at the age of 82, all his immediate relatives have lived to be more than 90 years old.

Mrs. Isabella Bird Bishop, the writer of books of travel, is the first woman to deliver an address in the British House of Commons, having been summoned there to tell what she had seen of the Christians in Turkish Koordistan.

The new church organ to be placed in St. Thomas' church, Toronto, is now finished, and was built by the celebrated firm of Warren & Sons.

An international exhibition of Christian art is projected to be held in London within the next two years on the site of the future Roman Catholic cathedral at Westminster. It is believed a wonderful collection of rich treasures will be brought together.

The most terrific explosions on record were those at the eruption of the volcano of Krakatoa in August, 1883. The furthest point at which this eruption was heard was the island of Rodriguez, 2,968 miles south-west.

The Athenian Archaeological Society has carried out some excavations on the site of ancient Corinth, which have resulted in the discovery of a considerable building belonging to the sixth or fifth century, B.C.

A male gorilla (*Gorilla gina*) has lately been adopted by the Berlin aquarium. He is larger than any gorilla that has yet been brought to Europe. He is supposed to be 8 or 9 years old, and was for six years in the possession of a chieftain on the Gaboon. He has not yet shown any friendly feeling for man.

### British and Foreign.

It has been arranged to hold a general Mission for the city of Liverpool in November, 1894.

The suggested creation of a new diocese of Lancaster will be one of the principal subjects for discussion at the next Carlisle Diocesan Conference.

The number of clergy ordained to the ministry of the Church of England during 1892 was 1,473, or five more than the previous year's total.

The committee of the Birmingham Congress have selected "The Falling Incomes of the Clergy" as one of the subjects for discussion at the Congress next autumn.

Students will find something unusually well worth reading in Mr. T. G. Law's article on "Biblical Studies in the Middle Ages" in this month's *Scottish Review*.

Professor Henry Drummond has agreed to deliver the Lowell Lectures at Boston this year, and will leave for that purpose in March. His subject is "The Evolution of Man."

Mr. Charles Booth has commissioned Mr. Harold Hardy, barrister, who assisted him in his original census, to enter with himself upon an inquiry touching the costermongers of London.

The Bishop of Tasmania safely arrived in Tasmania after his trip to the Melanesian Mission at the end of November. It is needless to say that the Bishop received a very warm welcome upon his arrival.

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

Holy Trinity Church, Westminster, uses for its lectern the identical eagle (made of gun-metal) which was carried to St. Paul's Cathedral on the occasion of the Duke of Wellington's funeral, erected on a granite pedestal.

Messrs. Methuen publish Mr. Walter Lock's *Biography of the Rev. John Keble*. Mr. Lock, who is Sub-Warden of Keble College, has collected a good deal of fresh matter, including correspondence, for his work. It is in one volume.

By an arrangement between the English and American Bishops of Japan, the territory in which they respectively exercise jurisdiction is divided in such a way that the American Bishop has oversight of the work among a population of about fifteen millions, and the English Bishop among twenty-five millions. Neither of them need feel crowded by the other, we fancy, nor complain of want of room to work in.

The Archdeacon of London presided in Manchester at a committee meeting of the Church of England Sanitary Association. It was resolved that in view of the possible return of cholera it was desirable that the clergy and ministers of religion generally, having special opportunities throughout the country, should call attention to the duty of every one to concern himself in sanitary matters. It was also resolved to urge the formation of parochial branches which would serve as vigilance sanitary committees.

There is prospect of an end to the Coptic split. The Bishops recommend that the Patriarch be recalled, and that his banishment from Cairo, which was ordered by the Khedive, be annulled, but that he be forbidden to exercise any temporal functions as formerly, when he was President of the Council of the Coptic community. It is also recommended that the Patriarch's ban of excommunication be removed. The Khedive will pronounce on these recommendations.

THE VOLUNTARY GIFTS OF CHURCHMEN TO THE CHURCH.—The Parliamentary Return, moved for in 1891 by the Duke of Westminster, was published last week by Messrs. Eyre and Spottiswoode. The Return shows that a total sum of over £20,000,000 has been raised for church building and restoration during the last eighteen years. In a letter to the *Standard*, the Rev. H. Granville Dickson, of the Church Defence Institution, explains that the Return is in continuation of that moved for by the late Lord Hampton in 1874, and published in 1875 and 1876. A comparison of the two brings out a striking fact. The first return covered a period of thirty-four years (1840—1873), and the amount contributed for church building and restoration in that period was £25,548,703, or an annual average of £851,432. The present Return covers a period of eighteen years; the amount contributed is £20,531,402, and the annual average is £1,140,633. Satisfactory, then, as was the Return for the first period, it would seem that the liberality of Churchmen in the matter of church building has been on a much higher scale during the second period, the average contributions being larger than those of 1840—1873 by nearly £400,000 per annum. This is an immense increase, by no means to be accounted for by the parallel increase of population and in the wealth of the country, and is worthy of attentive consideration both by friends and opponents. So, too, is the main fact that in 52 years (1840—91) Churchmen have contributed over £46,000,000 towards church building and restoration. If these two returns had included sums of less than £500 (which for some reason or other were specially excluded from each), and had they been as full as, so far as the former at least is concerned, they were imperfect, the total would doubtless have been nearer £60,000,000.

The period covered in the present Return extends from 1873 to 1891, or about eighteen years, and the total amount thus spent reaches the astonishing total of £20,531,402. Of this sum £9,607,783 was devoted to the building of churches, and £10,609,628 to the work of restoration, while a sum of £313,992 was expended on building and on restoration respectively, but without distinction in the Return as to the precise object.

WEST INDIES.—[From "The Ecclesiologist," Vol. xviii., p. 108, A. D. 1056, by A. J. Beresford Hope, British Museum, London.] *St. George's Church, St. Kitt's, West Indies*.—A fresh contribution is being offered towards the solution of the still pending problem of tropical Church Architecture, in the reconstruction of the principal church of St. Kitt's by Mr. Slater, consequent on the destruction of its predecessor by earthquake in 1843. There are two theories of the most appropriate form of church for hot climates,—one the "Speluncar" (or cavern), which we have strongly advocated, as it has the recommendation of the early practice of those climates,—the other system dealing in wide openings for numberless currents of air. In the present instance Mr. Slater was instructed to carry out the latter; and we have simply to consider how far the architect has succeeded in producing a church-like structure. The church is large and cruciform, comprising an unclerestored nave of five bays, with aisles, broad transepts represented in the continuation of the nave length by two more bays, a choir of two bays more, and an apse beyond of five sides. The pillars are alternately circular and octagonal, the arches between them plainly chamfered of two orders. The church rises two steps from the nave level, and the sanctuary two more. The stalls, eight in number, on each side of the chancel, fill up a bay and a half. The internal length of the nave to the chancel step is 105 feet, crossed by the transept, 86 feet in length together; nave and transepts are each 24 feet wide, and aisles 16½ feet each. We apprehend that this church, with its unbroken arcade of numerous pillars and the apse beyond, will convey the feeling of length perhaps more than its actual dimensions, 155 feet in all. The massive tower, forming also the porch, stands against the second bay of the south aisle, four stories in height, divided by strong courses, boldly buttressed with sets-off at every stage. Hurricanes forbid a spire above. The material of the building is the local stone. The windows are adapted to the tropics. Their decorative design running through the whole church is that of two-light middle-pointed, increasing in richness as they advance eastwards; and in the west is a quadruplet of lancets. A blind window of the spherical-triangle pattern, panelled in stone outside, fills up each of the transept gables.

We think Mr. Slater deserves great credit. The vertical effect of a northern church was out of the question, as it would offer too large a surface to the wind. Internal length and dignity have been aimed at, and we think attained. The structure will have that cathedral-like aspect which is demanded by its position as the principal church of the Island, and as the seat of an archdeaconry. The thoroughness of the workmanship was secured by the architect in sending out Mr. Maythew to execute the work with a gang of English mechanics. Mr. Maythew unhappily died before it was quite finished. The flooring of the church is white marble, and slabs of this adorn the sets-off of the buttresses around the exterior. As the church was burnt in 1867 the interior fittings are now less handsome, but substantial and well kept. The windows are strongly shuttered without, and are filled inside with wooden jalousies opening on hinges, instead of glass, except those east and west, which have stained glass pictures. The churchyard is long disused, and is now kept as a flower garden on the south fronting the main street of the town. The rest is in grass, and two men are constantly employed as gardeners.

The *Record* says it is understood that the appointment of Bishop Clifford, who was consecrated to the See of Lucknow, is largely due to the influence of the Bishop of Lahore, who represented to the Secretary of State that it was desirable for the new Bishop to be in sympathy with the majority of the clergy of his future diocese, and that the Evangelical section ought to be represented in the Indian episcopate. If this is correct, it is to the credit of the Bishop of Lahore, inasmuch as he is himself a decided High Churchman.—*Globe*.

The Queen, who is taking an interest in some important Church work in the parish of Pointon, Lincolnshire, and who recently promised a subscription of £100 in aid of the erection of a new Fen church, has also contributed £40 towards the cost of an iron church in the village. The necessity for the latter is owing to the demolition, many years ago, of a chapel by the then Crown lessees, by which destruction the populous parish of Pointon was left destitute of Church ordinances. The isolated and historical Abbey of Sempringham (which is not accessible in winter time) was until recently the only available place of worship in the district.

The deerhound "Righ," belonging to the Bishop of Argyll and the Isles, died the other day. It will be remembered that "Righ" was one of the two dogs that followed the Rev. A. Mackonochie to his death in the wilds of Mamore Forest five years ago, and remained as faithful sentinels over the body for two days among the snow until discovered by a search party. He had been in the Bishop's possession for more than twelve years, and was regarded as almost "one of the family." He was one of Lochiel's well-known breed of deerhounds, and though a powerful dog, and in his better days a swift runner, he was singularly gentle in his disposition. The little terrier, "Righ's" companion in their lonely watch, is still alive.

INDIA.—As a result of the efforts of General Channer, C.B., V.C., a church is about to be built at Manipur, Assam, a place which is associated with many sad memories in the minds of our countrymen. The first service in the place, was held a few Sundays ago in the mess-room.

### Correspondence.

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

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

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

### The Canadian Episcopate.

SIR,—Your recent article dealing with this subject was excellent and worthy of all endorsement. It seems almost incredible that the Canadian Church has so poor an estimate of her clerical ability; she is bound to call upon the Church of the motherland to furnish her episcopate. Without a knowledge of, an affection for, an aptness to undertake colonial work, recently consecrated bishops come out here to improve, make or mar the Church's life. That is not fair to the Church. But it is not fair also to the clergy. Toil as they may, the most able and most qualified cleric is as far from attaining the episcopal seat as when but first ordained deacon. Eloquence

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ability, long service, devotion, these are not the qualifications for the Canadian episcopate—the one thing needful is to be a clergyman of the Church in England! Some years ago, there came a cleric to Canada fresh from the honour of an old country college. He was ambitious. He imagined after working faithfully and acceptably for some years here, it would be possible for him to reach the acme of desire—the episcopate. In an eloquent speech before the clergy of the deanery, he sketched out his plan of work. He closed with this remarkable peroration, "In fact, gentlemen," he said, "I'll never rest till I'm a Bishop!" In an obscure corner of the room sat a meek and inoffensive priest. For once he ventured a remark. In a little piping voice, he said, in the pause which followed that announcement, "Then I'm afraid, sir, you'll lead a very restless life!" And so it was and is. Episcopal honours are as far off as ever from this ambitious dignitary. They would have been far nearer had he stayed in the old country. He might have had a nomination; now, being identified with the Church in Canada, such is impossible. He, in common with his clerical brethren, are doomed to lead very restless lives.

MANITOBA.

## Notes and Queries.

SIR,—(1.) What's the difference between an antiphon and an anthem? (2.) How does an introit differ from these? (3.) What is the meaning of antiphonal singing? CHORIST.

Ans.—The words are the same, though slightly changed in form, but the things signified have come to be very different. The antiphon was a responsive musical composition, usually a verse of a psalm, that was used as the keynote to fix a special significance or give prominence to some idea in the use of a psalm. The antiphon was recited or sung before the psalm, and might be repeated at the close. The anthem has an extended application to almost any kind of composition that may be sung in church, especially a hymn or more elaborate musical piece. The anthem, in a cathedral where there is a full choir, gives scope for much musical skill and taste, but a plainer composition is equally an anthem.

(2.) The introit receives its name from the place it occupies in the service, and is sufficiently defined by Blunt as the verse, psalm, or hymn which is sung as the priest enters within the precincts of the altar. The best known introits were the Psalms placed before the collects, epistles, and gospels in King Edward VI.'s First Book for every Sunday and other holiday of the Christian year. They were withdrawn in the Second Book and have not been restored, but a hymn is usually sung as the introit.

(3.) Antiphonal singing is that alternate or responsive form which can be taken up by the sides of a choir. It appears to be among the oldest styles of music that we read of in the early Christian Church, and its character is very effective in a well-balanced choir. The parallelism that characterizes the Hebrew poetry was probably the first thing to suggest the interchangeable method of the singing, and makes it specially appropriate in the use of the Psalms. But as the parallelism is usually between the members of each verse rather than between the alternate verses, the rhythm is felt to be broken by the common form of verse-alternation by the choir, and a finer feeling is experienced in the swing of the sides of the choir, when the one is echoing the sentiments expressed by the other. We are possibly fixed in a conventional custom of verse-interchange, but an intelligent congregation will recognize the value of having the Hebrew parallelism emphasized, because the music and singing are felt to have a propriety in them. This is generally attended to in the Prayer Book version of the Psalms, where the parallels are separated by a colon, yet not always, as in Ps. xxxviii. 5, "My wounds stink and are corrupt: through my foolishness."

## Sunday School Lesson.

3rd Sunday in Lent.

March 5th, 1893.

THE COMMUNION OFFICE—INTRODUCTORY PART.

We have seen four things in the ancient Communion Offices. The same four we find in our office as now constituted (i) *Instruction* (Commandments, Epistle, Gospel, Sermon); (ii) *Prayer* (Lord's Prayer, Collects, etc.); (iii) *Communion* (Prayer of Humble Access, Prayer of Consecration, Administration, Second Prayer after Communion); (iv) *Praise* (Trisagion, Gloria in Excelsis, Lord's Prayer, after Communion, Second Prayer after Communion).

One thing to be noticed all through our Communion Office, S. John xvii. 21 teaches us what is this one thing. It is *oneness*: Communion, i. e.,

being one with Communion of Saints, i. e., being one with the Saints. Holy Communion, being one with God and His people.

### I. PARTS OF THE SERVICE.

The Lord's Prayer: Look from the beginning down to words *propitiation for our sins*. This part of the service may be called the *preparation*. From the words "Lift up your hearts" to the end of the reception, may be called the *Communion*. From after the reception of the elements to the end of the Service, *Post (or after) Communion* or *Service of Praise*. (There are other names for these three parts, but these will suffice for our classes; teachers are recommended to read *Evan Daniel, Proctor*, or some other standard work on the Book of Common Prayer.)

To-day we must speak of the *preparation*. The service begins with the Lord's Prayer; the only place where the priest says this prayer, and the people do not join in it *audibly*, or do not even say the *Amen* aloud. Why does the priest say this prayer alone here? He says it as a preparation for himself that he may rightly celebrate these Holy Mysteries. The people join in this prayer secretly for him. In the Sarum Use it was said secretly by the priest with the collect for purity also, as part of his preparation. It has been printed where it now stands only since 1662. While using it as a prayer for the celebrant, the people may also well follow him, secretly using it for themselves also.

### II. THE PRAYER FOR PURITY.

We are about to draw near to the King of kings. He is coming to us. How necessary that we should draw near to Him with love. Must put away all that offends Him. He can read our secret thoughts, so must we ask Him to *cleanse the thoughts*, etc., and then shall we *perfectly love Him*; see S. Matt. v. 8. If we wish to see God, we must be *pure in heart* (1 S. John iii. 2, 3).

### THE COMMANDMENTS AND PRAYER FOR THE QUEEN.

Old Romans used to write on clear white wax spread on a smooth table, and then marked it with a sharp pointed stick called a *style*. When we write now, we use a clear, smooth piece of paper. In last prayer we ask God to *cleanse our hearts*. They are to be like the smooth waxen table, or clean piece of paper, and *what shall we write upon them?* We will write God's law upon them (Heb. viii. 10). *And their sins etc.* (Heb. viii. 12).

Thus having heard all the commandments, we say, *write all these, Thy laws, etc.*

Commandments read here to remind us of what is afterwards expressed in one of the exhortations, *First to examine your lives and conduct by the rule of God's Commandments*. When the young man came to Jesus, see what Jesus told him (S. Matt. xix. 16, 17). See (Amos. iii. 9), if God and we are to walk together we *must be agreed*. Having examined ourselves in private before Communion in accordance with S. Paul's words (1 Cor. xi. 28), when we hear each command read out, we recall the ways in which we have found that we have broken the command. Sad at the thought of all our sins, we are ready to cry, *Lord, have mercy upon us*, though rejoicing because we know (1 S. John i. 7, 8, 9; Col. ii. 14). And since God alone can change our hearts and give us grace to keep His law, we say *Incline our hearts to keep this law*.

Our Empire is a Christian Empire. We, therefore, pray next for the Sovereign, as the guardian of law. The greatest glory of a king is to *keep the laws of the King of kings*.

### IV. THE COLLECTS, EPISTLE, AND GOSPELS.

Epistles are taken from the various epistles, the Acts of the Apostles, or from the Old Testament prophets. The gospels are taken from the gospels. We stand before the gospel is announced to give particular reverence to the account of our Lord's life. After the announcing of the gospel, we sing an ascription of praise, *Glory be to Thee, O God*. And after the gospel *Thanks be to Thee, O Lord*. We should always receive the gospel with the greatest thankfulness. "Thanks be unto God for His unspeakable gift."

After the grip, when you are weak and "played out," Hood's Sarsaparilla will restore your health and strength.

## Family Reading.

Gladys: the Story of a Disappointment.

Written for Canadian Churchman.

"And what delights can equal those  
That stir the spirit's inner deeps,  
When one that loves, but knows not, reaps  
A truth from one that loves and knows?"

Yet, turn thee to the doubtful shore,  
Where thy first form was a man,  
I loved thee, spirit, and love, nor can  
The soul of Shakespeare love thee more!"

—In Memoriam.

I, who tell her story, am a parish priest. Many a strange, sad history has been unfolded before me in the course of a long, and—I say it humbly—toilsome life. So much, indeed, have my thoughts, of late years, been filled with the thoughts of others—so much of my life has been lived in others' lives, that it often happens to me to seem to wake, as it were, with a start, to the consciousness of my own identity. This, not that I am more unselfish or less egotistic than other men, but simply from the nature of my work in the world.

It has not always been thus. When I began that work it was with many idle and vain dreams, shattered long since—God be thanked—by the merciful sternness of nearly a life's experience, of leading, guiding, teaching, upholding. Always, I saw a rugged path, crowded with weary figures. Always, I saw myself—the central form in all my dreams—never weary of cheering and encouraging, always recognized as the leader and the helper. Alas! alas! I was myself the first to faint and falter, to need all I had thought to give! And when I rose, bleeding and trembling, from my gall, and offered help that was accepted and of use, it was to find the helper passed by, left far behind, its help forgotten, with its need. Long, indeed, it was ere I could help for helping's sake alone, nor look for the reward of men's praise—men's gratitude.

But come it did at last—that crucifixion of the flesh and its desires. I learnt to listen, to soothe, to warn, to exhort, above all, to love, and then to let go. And my reward was an abounding one, of which I may not speak.

I have said that many tragic stories of sin and woe have been told me. And, but for the conviction, growing day by day more sure, that the end is beyond, and that no sorrow, even the most seemingly inexplicable, is without its purpose—

"That not a worm is cloven in vain;  
That not a moth with vain desire  
Is shrivelled at a useless fire,  
Or but subserves another's gain!"

I do not know how I could bear the pain of seeing pain so much. Even knowing it, I suffer still sometimes at the mere memory of sufferings long since past and over. I have this day—I do not know why—thought much of Gladys, whose short life-story I will tell you now. Her name calls up,—does it not?—a vision of the blue hills, and heather,—covered coast and fair green fields of Wales; and of the surging sea, with the rush and roar of its mighty waves, and the play of its tumbling breakers on the rocks. But it was in London that her life's path intersected mine.

She was a pupil-teacher in one of the great board schools—a slender, fragile creature, too tall for her fifteen years, with soft fair hair, drawn back from an almost colourless face, out of which her hazel eyes gleamed shyly from under heavy brows, much darker than her hair.

Poor little Gladys! I can imagine now that I see her, hurrying along the murky streets, with her books strapped together, and her eyes on the ground. I used to meet her early in the morning—for the pupil-teachers received an hour's instruction before the school opened—and at about five in the evenings, returning, very pale and tired, from her day's work. Then I noticed her in the week-evening services at St. Cyprian's. Then she joined my own Sunday afternoon Bible class—and gradually I came to know her. She was the niece of an elderly couple who lived in a flat, not very far from my own parish church. Her uncle was a clerk—a gentle, depressed, timid old man, on whom life's burdens had fallen with crushing weight. I gathered from him one day, almost

accidentally, that for many years he had had no constant employment, probably the continual seeking for work—the incessant effort to please, to conciliate, to deprecate displeasure, had made his manner so painfully apologetic and deferential. His wife, some years younger than himself, was a cheerful placid creature now, though the marks of past anxiety were visible in her lined face, and prematurely silver hair. Because her life had known so much of sordid need, she seemed amply content now that those needs were satisfied. Poverty had been compared to “the Northern blast that lashed men into Vikings”—but in how many souls has it withered joy and blasted strength, and destroyed all hope and power? Gladys was the daughter of a younger sister of Mrs. Brooke's, who had died of consumption some few years after her marriage—her husband, almost equally delicate, had not many months survived her. They left Gladys—a fragile child of eight—a penniless orphan. Poor as they were, Mr. and Mrs. Brooke at once fetched her away, and shared with her their scanty means. Three years after she came to them, Mr. Brooke's unobtrusive faithfulness in the smallest details of his office work won the notice of a more than usually discriminating manager. His salary was raised; words of commendation—the first he had heard since his boyhood—were spoken to him, and he received the assurance that his present situation should be a permanency. In time, he and his wife removed to apartments in a better neighbourhood—and by degrees they gathered around them many small comforts to which they had long been strangers. Gladys shared their good fortune. Her aunt had intended to apprentice her to a dress-maker, sorely against the child's wish. But now she was allowed to remain for two years longer at school, and, finally, a few months before I knew her, she had become a pupil-teacher.

One Sunday I missed her from the Bible-class. On the following day I called on her. The house in which she lived was a large one, of which, as I have before mentioned, the Brookes only occupied part. It stood near the end of one of those quiet streets hidden here and there, even in London's busiest parts. St. Cyprian's stood at the corner west from it. Perhaps I had better mention that a house of which I shall have to speak later, stood almost as far from the church as Gladys' home, on the other street of which St. Cyprian's occupied a corner—the residence of a retired barrister and his only daughter. Thus the three buildings, St. Cyprian's, Gladys' home, and Mr. Grahame's house, formed the extremities of a right angle, of which the church stood at the base. Mr. Brooke's house was on the side of the road opposite to the church, however, and Mr. Grahame's on the same side. But to return to my visit—the landlady conducted me to Mrs. Brooke's parlour, on the first floor. It was an unpretending but comfortable room, small and square; the door was at the further end of the side opposite the window—exactly facing the door, and on a line with the windows, was a small table, covered with drawing materials; above it hung a couple of book shelves filled with school-books; around this were two or three framed lithographs, one of the “Bridge of Sighs,” two very beautiful female heads. On the table was a lamp, in front of it a chair. I knew that Gladys' life was lived in that corner, when I saw the rest of the room. A square table stood in the centre, four chairs and a sofa were ranged stiffly against the walls. On either side of the fire-place—which was at right angles to the window—was an arm chair. On the mantel-piece stood four old-fashioned lustre vases, and around the walls hung cheap oleographs, in doubtful taste, and vivid colours. Gladys, who was evidently suffering from a cold, sat in one of the arm chairs by the fire, and Mrs. Brookes insisted I should occupy the other, from which she had risen at my entrance. After a few words of greeting and enquiry, I drew from Gladys an account of her life. Outwardly it was not a hard one, but it struck me as being peculiar in its moral, mental and spiritual isolation. I have seen many souls in far keener suffering, but I have never known one more utterly alone. Her life was passed, from soon after seven in the morning until nearly six at night, away from home. The school in which she taught was three miles away from her present home; in bad weather she went by the underground railway, but ordinarily she walked.

“It is very pleasant in the summer, especially in the morning,” she said, in answer to my enquiry, if she did not find it very tiring, “and in the evenings one is too glad to get away to mind anything.” She reached home for tea at six o'clock, and then studied till after nine. For the pleasures of most girls of her age she seemed to have as little taste as share. Her uncle and aunt were kind to her and treated her more as an equal than as a child—not, indeed, without a certain kind of respect—but they moved on another plane. The want of knowledge that her aunt showed of the smallest details of Gladys' life was simply astonishing to one who did not know the apathy that poverty begets. She did not know what I learnt from the answers to a few questions—the age of Gladys' pupils, the hours she taught, the subjects she studied. I gathered that her work was distasteful, and that she would have preferred dress-making, had not the shorter hours and opportunities for study that a teacher's life afforded, tempted her. She had no faculty whatever for imparting knowledge, and very little love for the children she taught. She made no actual complaints, but I inferred that the head mistress was not satisfied with her work, and that she continually received reproof—not altogether undeserved, perhaps. She was the only pupil-teacher of her “year,” too, which meant she had no companion in her studies. Indeed, she seemed out of sympathy with every one at the school—and I could imagine easily the regret with which she saw her morning walk shortening, and the dull dislike with which she passed the door that made her from eight to nearly five a prisoner. Finding that her favourite study was drawing, I asked to see some specimens of her work. Very quietly she opened a large portfolio that stood on the floor beside her table, and showed me its contents. They were chiefly etchings of remarkable delicacy and beauty. Most of them were copies, but a few she confessed having done out of her head. They were angels, fairies, goblins, sea caves and castle walls. One was very beautiful. A few delicate yet powerful strokes placed before my eyes the very ideal of Anderson's “Little Mermaid,” sitting on the marble steps of the prince's palace. In the wistful heart-hunger of that pathetic pencilled face, her own aching need was revealed. And yet she was not conscious, it seemed to me, of the need itself. I cannot think she envied any of her more fortunately placed companions. I stayed for nearly an hour, and then took my leave. But that visit was the first of many. Her uncle and aunt never themselves forsook the little chapel to which they had grown attached, but neither did they object to Gladys' constant attendance at the services at St. Cyprian's. She first came to my class in December, she was baptized in the early days of Lent and confirmed before Whitsuntide; I saw her occasionally on her way to and from her school, and for a few moments, sometimes, after service, always pitying more and more the dreary loneliness of her life. Her face was unlike any other I knew, so calm, so changeless, never, seemingly, stirred by laughter, or softened by tears. I wondered often that her drawing gave her so little pleasure—and her work so little interest. I knew the pupil-teachers of other schools, and they were very different—interested in their examinations, striving for a high place among their fellows. But Gladys was apparently incapable of enthusiasm. She seemed only half to live. The spring came in all its beauty—even the street had a share in the blessings that it brought. St. Cyprian's stood on the outskirts of its parish. Most of my walks, therefore, led me past the house where Gladys lived. Returning in the early evening, I often wondered if Swiss lakes or Italian mountains looked up to a lovelier sky than that to which I lifted my eyes, and against which St. Cyprian's spire stood out, with one evening star gleaming not very far, as it seemed, above it—rose-red near the horizon, paling and melting in delicate gradations of tender green and azure, till overhead the dark, solemn blue was studded with stars, shining out one by one, as the glow in the west died slowly away. Gladys returning from her school, would stand on her doorstep to look at it, with calm pleasure in her eyes. Her words were few at all times, the gift of expression seemed almost denied to her. I met her once on such an evening as I have described; it was late in April.

She smiled at me, and then lifted her dreaming eyes to the sky.

*To be Continued.*

FROM THE FAR NORTH.—In northern climates people are very subject to colds, but the natural remedy is also produced in the same climate. Dr. Wood's Norway Pine Syrup cures coughs, colds, hoarseness, asthma, bronchitis and all throat and lung troubles. Price 25c. and 50c.

#### The Soldier's Prayer.

It was in the evening after a great battle. Among the many who bowed to the conqueror Death that night, was a youth in the first freshness of mature life. The strong limbs lay listless, and the dark hair was matted with gore on the pale broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him, he at first thought him dead, but the white lips moved, and slowly, in weak tones, he repeated—

“Now, I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
And if I die before I wake,  
I pray Thee, Lord, my soul to take;  
And this I ask for Jesus' sake.”

Opening his eyes, and meeting the pitying gaze of a brother soldier, he exclaimed, “My mother taught me that when I was a little boy, and I have said it every night since I could remember. Before the morning dawns I believe God will take my soul for Jesus' sake, but before I die I want to send a message to my mother.”

He was carried to a temporary hospital, and to his mother he dictated a letter, full of Christian faith and filial love. Just as the sun rose his spirit went home, his last articulate word being—

“I pray Thee, Lord, my soul to take;  
And this I ask for Jesus' sake.”

The prayer of childhood was the prayer of manhood. He learned it at his mother's knee in infancy, and he whispered it in dying, when his manly life ebbed away on a distant battlefield.

A CURE FOR DYSPEPSIA.—Dyspepsia is a prolific cause of such diseases as bad blood, constipation, headache and liver complaint. Burdock Blood Bitters is guaranteed to cure or relieve dyspepsia if used according to directions. Thousands have tested it with best results.

#### Festivals of the Church.

MARCH.

A great festival occurs this month, “The Annunciation of the Blessed Virgin Mary.” The year formally began on this day, until the change from the Old style to the New was adopted by England in 1752. This feast is never far distant from Passion week; so the Collect speaks both of the Incarnation and of the Cross. The wonderful announcement made to Mary by the angel was received by her with surprising calmness and humility; and the song into which, like Hannah, she broke forth on hearing of the Son that she was to bear, had no trace of self-exaltation or pride. She feels that she is indeed “blessed,” but only as a witness and an example of God's power and love. No vain or selfish thought springs up. Rather let the whole world share her privilege and her joy! She sees in God's condescension to her the sign and pledge of His love for all mankind—a universal love, confounding artificial standards of “high and low.” The barriers of exclusiveness, then, are henceforth broken down: “the proud are scattered and the mighty put down: those of low degree are exalted, the hungry filled, the rich sent empty away.” See, too, how Mary takes no praise to herself. “It is because she is Abraham's daughter that she is chosen.” The Messiah is to be “Abraham's seed,” and must belong to the whole world, not to her: for “in that seed are all nations to be blessed.” Yet she rejoices in the thought of “God my Saviour.” For a higher blessedness even than that of bearing the Messiah is shared “by them that fear Him, throughout all generations.” Lady Day then—our Lady's day, as old England used to call it—is, to a Christian, something more than “Quarter day,” or even a com-

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mon Saint's day. It is the first announcement and beginning of the Incarnation; the first link of a golden chain, which shall not be completed till the day of Judgment; a great annual commemoration of that, which the Church at every Evensong again commemorates, when the chant breaks out, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

#### The Welcome Spring.

A bursting into greenness,  
A waking, as from sleep,  
A twitter and a warble,  
That make the pulses leap.

A watching as in childhood,  
For the flowers that one by one  
Open their golden petals,  
To woo the fitful sun.

A gush, a flash, a gurgle,  
A wish to shout and sing,  
As, filled with hope and gladness,  
We hail the welcome spring.

#### The Oldest City in the World.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in the sands of the desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates; Damascus remains what it was before the days of Abraham—a centre of trade and travel, an island of verdure in a desert, "a predestinated capital" with martial and sacred associations extending through more than thirty centuries. It was "near Damascus" that Saul of Tarsus saw the "light from heaven above the brightness of the sun": the street which is called strait, in which it was said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass and the water wheel; the merchants of the Euphrates and of the Mediterranean still "occupy" these "with the multitude of their waiters." The city which Mahomet surveyed from the neighboring height, and was afraid to enter, "because it is given to man to have but one paradise, and, for his part, he was resolved not to have it in this world," is to this day what Julien called "the eye of the east," "as it was in the east," of Isaiah "the head of Syria."

From Damascus came the damson, our blue plums, and delicious apricot of Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised on smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried off the artists in Persia, and that beautiful art of inlaying wood and steel with silver and gold, a kind of mosaic engraving and sculpture united—called Damascus keening—with which boxes and bureaus and swords and guns were ornamented. It is still a city of flowers and bright waters; the streams from Lebanon, the "rivers of Damascus," the "river of gold," still murmur and sparkle in the wilderness of "Syrian gardens."

#### A Great Soul.

While on his retreat from Russia, one midnight bitterly cold, the Emperor started out. Darkness reigned around; and the snow like a shroud covered fields, trees and abandoned hovels. Vainly he scanned with his gaze the horizon—nothing appeared, he could divine nothing. A dull silence saddened his soul. The monotonous tread of the sentinels, the noise of the bivouacs, a dream rather than a reality, minute after minute recalled the fact that in this snow there lay an army. All slept. After a solitary meditation the Emperor, no longer able to resist the freezing north wind, felt disposed to return beneath the thatched roof which served as a palace. He had, however, contended against the elements; but he, the conqueror of the world, was conquered. His thick coat buttoned close upon his breast, the large war

cloak in which he was wrapped, were powerless, and the strongest man could only yield and await the dawn with resignation.

The old grenadiers of the guard, on sentry duty for an hour, marched quickly past in a religious silence. They were men whose bodies were bronzed by the sun of the Pyramids, and who despised suffering and death. However, they trembled with cold and could hardly shake the snow from their brows. From time to time the two sentinels stopped, and, as if by an instinctive movement, directed their eyes to the same point. It was a shapeless heap, a short distance away, a hamlet, or ruined walls; through the thick, heavy atmosphere they thought they perceived a faint glimmer shine like the flame of a lamp. The eyes of Napoleon followed the glances of the grenadiers. Surprised at first, the Emperor advanced a few steps. His head leaning upon his breast, he rose, his eyes shone with the brilliancy of joy, and his lips murmured: "There are then brave men."

The day before had been severe, and the morrow promised to be worse. Napoleon could not turn his gaze from this luminous point. Superstitious at this terrible hour of defeat, he thought he saw a star from heaven, that star which guides the ship-wrecked sailor over the storm. Napoleon hurriedly entered and gave an order. The officer accomplished his mission, and soon returned: "Sire," said he, "it is Colonel Drouot, who is working and praying God." At the first dawn of day Drouot was on horseback and fought till evening. Napoleon did not speak a word to him. This took place in the early part of December, 1812. The month following Drouot was named General and aide-de-camp of the Emperor. When he went to thank Napoleon for this advance and the honor done him, the Emperor said: "You are energetic, Drouot?" "Sire," replied Drouot, "I fear neither death nor poverty; I fear God alone. Therein lies all my strength."

O you, who have also contests to maintain, enemies to fight, passions to subdue, seek not strength but in God. He alone can guide on the battlefield; He alone can give you victory.

#### Be Faithful.

Why shouldst thou fill to-day with sorrow  
About to-morrow,  
My heart?  
One watches all with care most true;  
Doubt not that He will give thee, too,  
Thy part.

Only be steadfast; never waver,  
Nor seek earth's favor,  
But rest;  
Thou knowest what God wills must be  
For all his creatures, so for thee,  
The best.

#### He Won their Confidence.

How did the Apostles come to follow Christ? To put it in the simplest way, Jesus won their confidence. They trusted themselves to Him. He became necessary to them. You say, "What of the miracles He wrought?" They were not men to follow jugglers up and down the street, but just as soon as they had learned to see in Him a superior nature, or a wiser and greater man, then they looked to see Nature recognize her Master, and answer Him with responses that she did not give to them. The whole story of miracles is that. A miracle is but a wonder, and a wonder has always relation to the acts of man. It is no wonder when I toss a ball into the air and it comes back again, because it is familiar. But man grows greater, and if to-morrow I knew there was to come the perfect man into this world, how I should look with the sun's awaking to see this great, rich, obedient Nature, this nature which is the servant of mankind, which holds her forces until man shall come to claim them, this Nature, which, as St. Paul says, "groaneth and travaileth for the manifestations of the sons of God," do wondrous things for Christ. It is not the miracle that proves Him divine. It is the divine in Him that makes the miracle no longer wonderful when I match them with His nature.—Phillips Brooks.

#### Seeing Only the Faults.

There are some people who walk through God's fair world and in the midst of men and women whose lives shine with bright qualities and dazzling gems of character, and yet they have no eyes for any of these radiant beauties. But for every fault and blemish they have the sharpest vision. They judge uncharitably. They think evil where there is none. This is one of the things Christ condemns. We should train ourselves away from a habit of life so un-Christian. We should seek to have eyes only for the beauty, not for the blemishes.

#### Success or Failure.

Every true Christian will be—is given the ability and power to do all that he ought to do, even though he may imagine that he is not performing as much as he would like to do.

The past has much to do with the present. Wasted hours, slighted duties and listless work are seeds that will bear the fruit of inaction, and cause the sower to mourn for the harvest he has to reap in later days.

But trust and hope, prayer and confidence are agents which never fail to assist the willing laborer.

If duty demands a service, cheerful acceptance brings with it the power of accomplishment. No man was ever given a responsibility without being provided with the strength to meet and discharge it. Success or failure lies not so much in the task itself as in the spirit with which it is executed.

#### What the Church Needs.

One of the greatest needs of the Church is a constant supply of youthful, energetic, active and vigorous life.

Such a requisite is especially felt in the north-western mission field, where all is new and unsettled in a spiritual sense. With this element as an aid the Church is certain to obtain a strong foothold, and as the country progresses and the people realize the necessity of the refining influences which the principles of religious teaching alone can exert, it is upon the young workers that the largest share of active duty will fall; for they will be in more harmonious contact with the growing age by virtue of their associations and professions, than could be expected of the older and more conservative members of the Church.

Too much attention cannot be given to securing the hearty and intelligent assistance of this young life, for by and through it depends in a great measure the future of the Church.

#### The Longest Day of the Year.

It is quite important, when speaking of the longest day of the year, to say what part of the world we are talking about, as will be seen by reading the following list which tells the length of the longest day in different places. How unfortunate are the children in Tornea, Finland, where Christmas day is less than three hours in length. At Stockholm, Sweden, it is 18½ hours in length. At Spitzbergen the longest day is 3½ months. At London, England, and Bremen, Prussia, the longest day has 16½ hours. At Hamburg in Germany, and Dantzic in Prussia, the longest day has 17 hours. At Wardbury, Norway, the longest day lasts from May 21st to July 22nd, without interruption. At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is 19 hours and the shortest 5 hours. At Tornea, Finland, June 21st brings a day nearly 22 hours long, and Christmas, one less than 3 hours in length. At New York the longest day is about 15 hours, at Montreal, Canada, it is 16.

BAD BLOOD CURED.—Gentlemen,—I have used your Burdock Blood Bitters for bad blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck. B. B. B. completely drove them away.

SAMUEL BLAIN, Toronto Junction.

## "All Things."

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." See faith's arguing. Faith is a good logician. "How shall He not?" That is faith's logic; it is Divine reasoning. Let us engrave these words on our souls, and answer everything this year with "How shall He not?" Yea, "with Him, how shall He not freely give us all things." You may be the least and the feeblest, but with Him all things are yours. The blessings and gifts of God can only come to us through heaven's gate—Jesus—the two-leaved gate, the human and the Divine nature combined. "I am the Door," He Himself said; yea, and with Him, and through Him are all things. Everything we have is through the Cross. The Christian's life is not a mere pictorial life, and yet it is all glowing with the Rose of Sharon though it is stamped with the Cross. The Cross is God's crest. It cost Him death to add that to the Divine escutcheon. Do not be afraid of it, or ashamed of it. Only as we are crucified with Him are all things ours. I was speaking to a child the other day about some change; she wanted me to give her sixpence out of a shilling piece, but I told her I could not separate them. I could not help remarking how well that shilling with the sixpence in it represented our oneness in Christ. The sixpence was lost in it; you could not separate them again. All was one now, and inseparable, having the same image, that of the King—"conformed to the image of His Son"—and there was this inscription on the obverse side, "Dei gratia," "By the grace of God I am what I am!"—*The Rev. C. A. Fox.*

## Misdirected Charity.

Misdirected charity passes by one-third of the worthy poor and bestows its alms upon an unworthy fraction.

It is not those who whine, and cringe, and stretch out hands for alms that need sympathy and help.

Chatterton dying in his garret is only one instance among ten thousand proud men and women who starve and die for something more nutritious than a crust.

It is not in the Bethesda inns and public soup kitchens that you will find the poverty-stricken ones who most deserve your aid and comfort. The public poor have hosts of helpers, but alas for the uncounted host who make no sign till

"Death pours out its cordial wine,  
Slow dropped from misery's crushing presses."  
—*THERESA DEAN.*

## To Get at the Facts

Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that Hood's cures.

Hood's PILLS cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

## Meeting of the British America Assurance Company.

The fifty-ninth annual meeting of the shareholders of this Company was held in the Company's office, corner of Scott and Front streets, Toronto, the Governor, Mr. John Morison, occupying the chair.

Among the shareholders present were: Messrs. Henry Pellatt, S. F. McKinnon, John Morison, Geo. A. Cox, T. H. Purdom, William Adamson, Augustus Meyers, Thomas Long, A. M. Smith, Robert Thompson, J. J. Kenny, H. M. Pellatt, Robert Jaffray, Jos. Jackes, Thomas Walmsley, J. K. Niven, George Gamble, John Hoskin, Q.C., J. M. Brooks, Rev. Dr. Griffin, of Galt, William Ross, P. F. Ridout, P. H. Sims, B. Jackes, Walter Macdonald, W. H. Banks, F. G. Cox, E. J. Hobson, W. E. Fudger, E. G. Fitzgerald, Alfred F. Colby, Alex. Wills, and H. D. Gamble, the Company's solicitor.

Mr. W. H. Banks, the Assistant Secretary, read the following

## ANNUAL REPORT.

The Directors have pleasure in submitting to the shareholders the fifty-ninth annual statement, ex-

hibiting the financial position of the affairs of the Company, accompanied by the balance sheet for the year ending 31st December, 1892, duly audited, from which it will be seen that the amount of business transacted during the year was \$812,589.25, as compared with \$765,057.71 for the year 1891, representing an increase in premium income of \$47,531.54, while the profit of the year's transactions amounts to \$27,442.57.

The aggregate destruction of property by fire during the year in Canada and the United States has been estimated at \$132,000,000, and it is to be hoped that the heavy loss resulting therefrom to the various companies will lead to measures which will place the business on a more satisfactory basis. Your Directors have to mourn the loss of one of their members in the death of Mr. Hugh Robertson. The following members of the Board have resigned during the year, viz., Messrs. John Y. Reid, John M. Whiton and John Morison, jr. To fill the vacancies created by the decease of Dr. Robertson and the aforesaid resignations, Messrs. George A. Cox, A. M. Smith, S. F. McKinnon and J. J. Kenny have been elected Directors of the Company. It is very gratifying to your Directors to be able to testify to the efficiency, fidelity and active co-operation of the Agents, Special Agents and Office Staff in guarding the interests of the Company. All of which is respectfully submitted

JOHN MORISON,  
Governor.

## Assets.

Bonds, Stocks and other Investments...	\$676,338 87
Real Estate .....	150,000 00
Office Furniture, Business Maps, etc...	26,822 55
Agents' Balances .....	117,316 94
Cash in Bank .....	35,927 45
Cash in Office .....	5 14
Interest Due and Accrued .....	9,160 25
	<b>\$1,015,570 70</b>

## Liabilities.

Capital Stock .....	\$500,000 00
Losses under Adjustment—	
Fire .....	\$65,009 89
Marine .....	1,371 86
	<b>66,381 25</b>
Dividend No. 97—Balance .....	3,979 62
Dividend No. 98 .....	17,500 00
	<b>21,479 62</b>
Balance .....	<b>427,709 83</b>
	<b>\$1,015,570 70</b>

## Profit and Loss.

Fire Losses paid .....	\$409,345 53
"  "  unpaid .....	65,009 89
	<b>\$474,354 92</b>
Marine Losses paid .....	46,202 32
"  "  unpaid .....	1,371 86
	<b>47,574 18</b>
Commissions and all other charges .....	259,208 52
Government and Local Taxes .....	20,819 96
Taxes, etc., on Company's Buildings .....	3,332 93
Depreciation in Investments, etc .....	11,833 49
Balance .....	27,442 57
	<b>\$844,566 57</b>

Fire Premiums .....	\$782,413 84
Less Reinsurances .....	51,233 88
	<b>\$731,180 01</b>
Marine Premiums .....	104,260 66
Less Reinsurances .....	22,851 42
	<b>81,409 24</b>
Interest .....	26,547 94
Rent Account .....	5,429 38
	<b>\$844,566 57</b>

## Surplus Fund.

Dividend No. 97 .....	\$17,500 00
Dividend No. 98 .....	17,500 00
Balance .....	<b>\$35,000 00</b>
Balance from last statement .....	427,709 83
Profit and loss .....	485,267 26
	<b>\$462,709 83</b>

## Reinsurance Liability.

Balance at credit of surplus fund .....	\$427,709 83
Reserve to reinsure outstanding risks .....	350,992 07
	<b>\$76,717 76</b>

Net surplus over all liabilities .....

To the Governor and Directors of the British America Assurance Company:

Gentlemen,—We, the undersigned, having examined the securities and vouchers, and audited the books of the British America Assurance Company, Toronto, certify that we have found them correct, and that the annexed balance sheet is a statement of the Company's affairs to 31st December, 1892.

R. R. CATRON,  
R. F. WALTON, } Auditors.  
Toronto, Ont., 7th February, 1893.

The adoption of the report was moved by Mr. Morison, and in seconding it Mr. J. J. Kenny referred to the changes which had taken place in the Directorate of the Company. He said that for some time past a number of the large shareholders of this Company, as well as many interested in the Western, had held the opinion that two companies transacting, as these two companies do, the same lines of business throughout the same extended territory, and having their head offices within a few doors of each other, might, by working in harmony, be of material assistance to each other. He pointed out that the business of a fire insurance company differs widely from that of most other financial and commercial institutions, inasmuch as one of the chief requisites of a fire insurance office is that it should possess facilities for re-insuring or placing with other companies such risks as its representatives may be able to control in excess of amounts which it is prudent for it to carry; so that by the interchange of excess lines one company can materially aid another, while at the same time accommodating its own agents by accepting larger risks than it could otherwise do, and, as a matter of fact, the British America and Western have, since the change in their relations, to which he had referred, exchanged more business in the past two months than they had done in the preceding five years. He also pointed out many other ways in which the business of the two companies might be conducted to mutual advantage, and on behalf of the gentlemen connected with the Western who have become interested as shareholders in the British America, he desired to say that nothing is further from their intention than that one company should be absorbed by the other, or that either should lose its identity as a distinct corporation. Their action in purchasing stock of this company and accepting seats at the Board has been prompted rather by a desire to uphold one of Toronto's oldest financial institutions, and by a wish to perpetuate the time-honored name of the "British America," believing as they do that in the field of fire insurance on this continent there is an ample scope for all the companies now engaged in it, and that both the British America and the Western will be materially strengthened by the community of interests now established between the two companies. The report was adopted.

*Increase of the capital stock.*—Mr. George A. Cox then introduced a by-law providing for the increase of the capital stock of the company to \$750,000 by the issue of \$250,000 of new stock at a premium of 15 per cent., \$7.50 per share, to be allotted to present shareholders in the proportion of one share for each two shares held by them. He pointed out the necessity for a large capital for a company doing extensive business, such as this transacts, owing to the fact that a large proportion of the assets were required for deposits with insurance departments in the United States, as well as in the Dominion of Canada, and the importance of the company having at all times sufficient available means to meet any possible demands upon it in order to command the fullest confidence. He pointed out also that after providing a fund which is considered ample for re-insuring or running off the business on the company's books, the statement presented shows a surplus of \$76,717.76 in excess of capital and all liabilities, so that he considered the price fixed at which the new stock would be issued was fair and reasonable. Intending subscribers might naturally enquire as to the prospects of a fair return on the investment. This was not an easy question to answer in any business, and particularly in that of fire insurance. The most conservative directorate and the most able and judicious management could not with safety make any predictions or promises as to the future, but he had had a statement prepared showing the results of the business of this Company for the last 20 years. During that time the total income amounted to \$16,151,579.22; the losses and expenses to \$15,015,637.51; dividends paid to shareholders, \$798,140.66, or within a fraction of 9 per cent. per annum for the 20 years ending on the 31st December last, and he thought they might reasonably entertain the hope that the average results for the next 20 years may at least be equally satisfactory. He moved, seconded by Mr. S. F. McKinnon, the adoption of the by-law, which was carried unanimously.

A vote of thanks was tendered to the Governor, Deputy-Governor and Directors for their attention to the interests of the Company during the past year.

Messrs. Henry Pellatt and J. K. Niven were appointed Scrutineers, and the voting for Directors to serve during the ensuing year was proceeded with.

The following gentlemen were elected: Messrs. George A. Cox, S. F. McKinnon, A. M. Smith, Thomas Long, John Hoskin, Robert Jaffray, Augustus Meyers, H. M. Pellatt, J. J. Kenny.

At a subsequent meeting of the Board, Mr. George A. Cox was elected Governor, and Mr. J. J. Kenny Deputy-Governor for the ensuing year.

## Childr

A story of man paper. 1891, a pa abode on t in the vill of the bird by its long er it had morning af found by t ed ground The man, v sidered it a the stork's up the stork nursed it convalesce carry it to from the h ed regularl it with foo and every of its frie the meado dering cro

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Rumford

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For

**Children's Department.**

**A Grateful Stork.**

A story of a stork is told by a German paper. About the end of March, 1891, a pair of storks took up their abode on the roof of the schoolhouse in the village of Poppenhofen. One of the birds appeared to be exhausted by its long journey and the bad weather it had passed through. On the morning after its arrival the bird was found by the school-master lying on the ground before the schoolhouse door. The man, who, like all Germans, considered it a piece of good luck to have the stork's nest on his house, picked up the bird and took it indoors. He nursed it carefully and when it was convalescent used every morning to carry it to the fields a short distance from the house, where its mate appeared regularly at the same hour to supply it with food. The stork is now cured; and every evening it flies down from the roof and gravely walks by the side of its friend from the schoolhouse to the meadows, accompanied by a wondering crowd of children.

**The Thorn in the Finger.**

There is hardly a little boy or girl who reads this, who has not known at some time or other what it is to have a thorn in the finger.

Perhaps it was one day when the blackberries were ripe and you were out picking some from the hedges. And up there was a lovely cluster, so black and so much bigger than the ones in your basket, and you made a big effort to get them. Just a scramble, a stretch forward, and a little jump, and you had secured your prize; but when you were safe back to your old place again, you felt a twinge in your little finger, and there, sure enough, was a sharp thorn. It was only a lit-

**Dyspepsia**

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

**Horsford's Acid Phosphate.**

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

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

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

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



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Kalamazoo, Mich., had swellings in the neck, or From her 10th year, causing **40 Years** Goitre. She has suffered greatly. When she caught cold could not walk two blocks without fainting. She took

**Hood's Sarsaparilla**

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

**HOOD'S PILLS** Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.

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MONTREAL,  
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**Society of St. Osmund**

**OBJECTS.**  
The Restoration and use of English Ceremonial in the English Church; based on Sarum rubrical directions.  
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**MENEELY & COMPANY,**  
WEST TROY, N. Y., BELLS  
Favorably known to the public since 1838. Church, Chapel, School, Fire Alarm and other bells. Also, Chimes and Peals.

tle thing, but it pained you very much, and when you got home mother had to get a sharp needle or the tweezers to draw it out.

Supposing you had left it there, and said nothing about it to anybody?

Well, if you had, the little finger would have grown a deal worse, and having swelled up, it would have required a poultice and all sorts of things to make it better.

Now, dear little reader, it is better if possible never to get thorns in your finger. But I suppose you can't help it always.

Now sin is like that thorn, and nothing pricks sharper or hurts more than a naughty temper or a habit of not speaking the truth. The worst of

it is, that not only the one that has the thorn suffers, but others too. Worst of all, it grieves God to see children with these thorns of sin.

Pray to God, then, to take away your temper, your naughtiness, whatever it may be, and give you the gentle and loving spirit which will not only make you happy, but others too.

Don't keep your thorns in your heart. They will get worse and worse, and you will feel less sorry when you do wrong, and you will really begin to love your thorn. But a bad thorn might make you very ill, and a bad sin may kill your soul.

Ask Jesus, whose tender hand can draw out the hardest thorn, to bless you and give you grace and help to do what is right, to avoid what is wrong, and to be in every way a loving obedient and useful lamb of His flock.

**A Grateful Chicken.**

One bright May morning an adventurous little chicken, distinguished from its companions by one black feather among the white ones, broke loose from its home in the farm yard, and wandered about the garden picking up food for itself. A neighboring cat, seeing it thus unprotected, soon had it in its mouth and hoped to have a savoury breakfast at its expense. But his hopes were not to be realized. Old Tommy, a black cat, which had been a pet in the family for eleven years, was quickly to the rescue, and after a fight brought little "black feather" into the kitchen, but with a broken leg. A match served for a splint, some cotton for bandages, a basket for a crib, and soon the poor little invalid was able to trot about. It became so tame that it would hop up the stairs after the house-maid in a most laughable manner, often perching on her shoulder while she went about her household duties. Sometimes, as a treat, little "black feather" was allowed to eat morsels from the side of her plate. One day she gave it some grains of rice in this way. No sooner had it eaten them than away it flew, but soon appeared on the table again and placed a black beetle in the centre of her plate, with a look of gratitude, as much as to say, "There is something to repay you for your kindness to me. A black beetle is a great luxury to a chicken, and it must, therefore, have been pure gratitude and love for its benefactress that induced "black feather" to give up such a favourite dainty. She is now a full-grown hen, and runs about the fowl-house and poultry-yard. She has quite forgotten her old good deeds; but (we venture to think) she has never repented of them.

**The Warsaw Salt Baths**

**WARSAW, New York.**

**MOST** convenient of access from Ontario of any Health Resort in New York. Hot water heat, electric bells, hydraulic elevator. All forms of Modern Baths are used, with special attention to the manipulation of **Natural Salt Water Baths** very effective for Rheumatic and Nervous troubles, and as a General Tonic. Among our Toronto patrons are: Sir Oliver Mowat, Rev. Dr. Dewar, Rev. Dr. MacLaren, Rev. John Alexander, Rev. Dr. Potts, Hon. G. B. W. Biggar, Rev. Dr. Caven, Prof. Thos. Kirkland, Rev. Dr. Reid.

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

**A SHORT STORY.**  
**COTTOLENE**  
is the best Shortening for all cooking purposes.

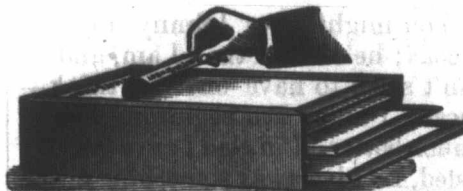
**A TRUE STORY.**  
**COTTOLENE** is the only healthful shortening made. Physicians endorse it.

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that uncomfortable feeling of "too much richness" from food cooked in lard.

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Food cooked in **COTTOLENE** is delicate, delicious, healthful, comforting.

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

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

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**REQUIRED** for the Battleford Indian Industrial Institution in the North-West Territories, a Lady Teacher who can act as Assistant Matron if necessary—also a Lady Teacher for the Elkhorn Institution. Those conversant with music and the Kindergarten system preferred. Applicants should address "The Indian Commissioner," Ottawa, stating qualifications and salary required.

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**MILLINERY,**  
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The Latest Parisian, London and New York Styles.

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ESTABLISHED 1853

Assets,	\$2,133,893 25
Domestic Deposit,	140,000 00
Losses Paid,	6,824,398 19

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Insurance of private residences and personal property a specialty.

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Governor, r attention e past year. n were ap- directors to eded with. d: Messrs. nth, Thos. Augustus

Mr. George J. J. Kenny

**How one Little Boy Improved.**

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a cent, nor a bite of apple, nor a crumb of candy. He couldn't bear to lend his sled or his hoop or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he would say, "p'r'aps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your sled to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it." The sled went off. "How soon shall I feel better?" he asked by-and-bye. "I don't feel as well as when I had the sled. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away, you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite as well as before. He gave away his silver piece he meant to spend for taffy. Then he said:

"I don't like this giving things; it doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny came up the street dragging the sled, looking proud as a prince, and asking all the boys to take a slide with him. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my sled, I'd give away something else." And Jimmy has been feeling better ever since.

**The Street Arab's Trust.**

The following pathetic story is told by John B. Gough:

A story is told of a street boy in London who had had both legs broken by a dray passing over them. He was laid away in one of the beds of a hospital to die, and another little creature of the same class was laid near by, picked up with famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him, and said:

"Bobby, did you never hear about Jesus?"

"No; I never heard of him."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you died, and you'd never hunger any more, and no more pain, if you axed Him."

"I couldn't ask such a great big gentleman as He to do anything for me. He wouldn't stop to speak to a boy like me."

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"But He'd do all that if you ask Him."

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"Bobby, they told me at the mission school as how Jesus passed by; teacher says as He goes round. How do you know but what He might come round to this hospital this very night? You'd know Him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die."

"Bobby, hold up your hand, and He'll know what you want when He passes by."

They got the hand up; it dropped. They tried again; it slowly fell back. Three times he raised the little hand, only to let it fall. Busting into tears he said:

"I give it up."  
"Bobby, lend me your hand," said the other little fellow; "put your

elbow on my pillow; I can do without it."

So one hand was propped up. And when they came in the morning the boy lay dead, his hand still propped up for Jesus. You may search the world, and you cannot find a grander illustration of simple trust than that of the little boy who had been to mission school but once.

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Does it not seem as if reason were at work in his brain? If he had not learned to know the grain from the proper pasture of the flock, how could he know it was not to be eaten?

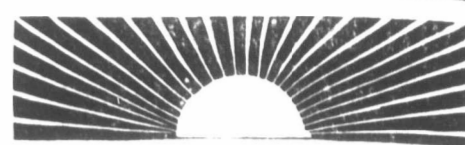
He seems to feel all the importance of his office, and to know the habits of the sheep even better than his master. If a lamb is too weak to follow the flock he will call the attention of his master to the fact, and then lead him to find it. Watchful and brave in his duties, he never neglects his work for play. He does not even allow sleep to prevent his taking a proper care of his charge.

**Influence and Power.**

A life devoted to doing business for God is the greatest power under heaven. I emphasize the word "power." We hear much of influence. It is not a New Testament word, and is used but once in the Old Testament, where "the sweet influences of the Pleiades" are mentioned. Job had to go a long way from home to bring it in, and it was cold before he got there. It is an icy word. "Power" throbs with the sympathy, the love, the energy of God's heart and hand. What we need is to be "endued with power." Influence, the manward side of us, should be consecrated to doing good; but more important than influence is "power," the Godward side. We need, first of all, to be in right relation with God, and then our influence will take care of itself. It has occurred to you, I am sure, that Jesus Christ was not a man of influence. He made himself of "no reputation;" but the power of God was upon him. The early disciples did not have enough influence to keep out of jail, but they had power to shake the jail doors open and walk out. Let us not despise the influence of money, mind, position, numbers; but all these together are not sufficient for the needs of the Church. The one great need is power from God. Link with that your money, your personality, and life will be a success for both worlds.

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Sympathy.—Thank God for sympathy; it has a wonderful power of turning keys in rusty locks.



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Eggs, fresh,  
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Turkeys, sp  
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Carrots, per  
Onions, per  
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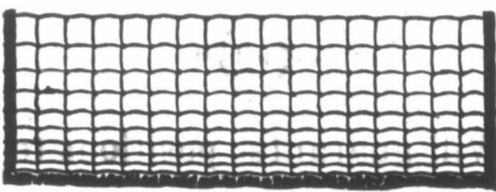
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