

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY MAY 24 1889.

[No. 18.]

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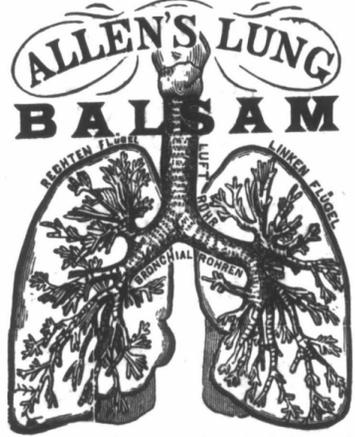
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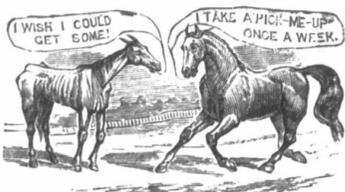
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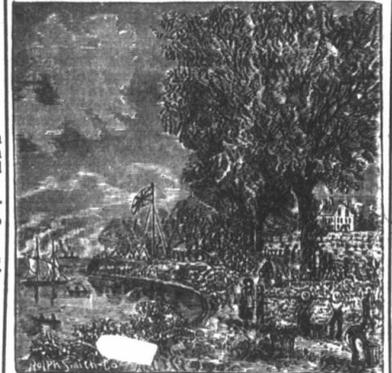
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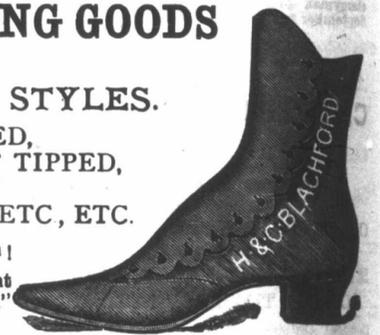
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## LESSONS for SUNDAYS and HOLY DAYS.

April 28th.—FIRST SUNDAY AFTER EASTER.  
Morning.—Num. 16 to v. 36; 1 Cor. 15 to v. 29.  
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THURSDAY, MAY 2, 1899.

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

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

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

## TO CORRESPONDENTS.

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

COMBATIVE SHEPHERDS.—On the 7th of April the following disgraceful scene occurred in the Congregational Hall, Midland-street, Ratcliffe Highway, London. "Mr. Mackay and Mr. Gates, of the Congregational Union, were there. On the door being opened, Mr. Mackay and Mr. Gates rushed inside, followed by Mr. Massey, two of his sons, and his adherents. Mr. Mackay, hymn-book and Bible in hand, ran for the platform, followed by Mr. Massey, both reaching it about the same time. Mr. Mackay took up his position at the preacher's desk and immediately gave out a hymn. Mr. Massey did the same, and for an hour both continued giving out hymns, praying, and preaching. When Mr. Mackay announced a hymn, Mr. Massey did the same; when Mr. Mackay prayed, so did Mr. Massey; when Mr. Mackay proceeded to expound a portion of Scripture, Mr. Massey started a short sermon. While this was going on, one of Mr. Massey's sons three times seized hold of Mr. Mackay and endeavoured to remove him from the place he considered his father should occupy. Mr. Mackay resisted by holding on to the railing in front of the platform.

In the body of the hall, several fights also took place between Mr. Massey's friends and those who side with the Congregational Union. At the evening service, the proceedings were of the same disorderly character."

We are not sure whether this rough and tumble fight was not more creditable than keeping up for months a bitter agitation for party purposes. It certainly shows that most scandalous rows may occur where popular election of pastors is the rule. As *Church Bells* remarks, these Anti-State Churchmen will have to appeal unto Cæsar to settle their dispute!

GOD HAS PUNISHMENTS AS WELL AS REWARDS.—What is true of man, made in the image of God, is also true of God in whose image he is made, without any of the imperfections and limitations that attach to man. This God is in the Bible defined to be "love;" and yet he is not "love" in any sense that would be inconsistent with his holiness, or make him indifferent to the moral quality of action in his creatures. The God of the Bible can be pleased or displeased, as really as man can be pleased or displeased. The God of the Bible condemns and hates sin; and while he has provided for pardon, he will punish the sinner unless he repents and accepts the pardon. The God of the Bible speaks of "the indignation and wrath" which he will render upon "every soul of man that doeth evil." There is a truth in the divine nature expressed by the term "indignation" that is just as real there as the similar truth in human nature that is expressed by the same word; and it is through our own consciousness of what this truth is in the latter case that we form an idea of what it is in the former case. The holy God is at the head of his own government, and there asserts his own authority. That God is not to be trifled with by his moral creatures. While infinitely benevolent, he can be offended with their sins, and he can punish them for these sins. Penalty for the wicked and blessing for the righteous belong alike to his kingdom.

DANIEL O'CONNELL ON RELIGIOUS EQUALITY.—Daniel O'Connell, the Liberator, was at one time a name to conjure by on Irish matters, and deservedly so, for he was a loyal patriot, utterly incapable of the crimes which all the world now sees to be justly chargeable to the present agitators for Home Rule. Hear his fervent words of regard for "our darling Queen," as he styled Her Majesty.

"We must be (he says, speaking at Bandon), we are loyal to our young and lovely Queen: God bless her! The moment I heard of the audacious menaces of the Tories towards the Sovereign I promulgated through the press my feelings of detestation and determination on the matter. Oh! if I be not greatly mistaken, I could get in one day five hundred thousand brave Irishmen to defend the life, the honour, and the person of the beloved young lady by whom England's throne is now filled."

It is impossible to read aright the lesson of O'Connell's career without grasping the initial truth that he was a Roman Catholic first, an Irish agitator afterwards. Before death, as after, his heart belonged to Rome. At the same time his devotion to Catholicism did not prevent him from urging strongly the necessity for co-operation between Roman Catholics and Protestants in Ireland for political objects. "The assistance of Protestants," he writes in 1828 to Lord O'Connell, "generates so much good feeling and such a national communion of sentiment that I deem it more valuable than Emancipation itself." Again:—"I am impressed with the strongest convictions that the distinctions between Protestant and Catholic, in politics, should be for ever forgotten." And again:—"They shall not prevent me from reconciling Irishmen to each other and combining the great majority, if not all of them, for the utility of our common but oppressed country." There was, indeed, in the Catholicism

of O'Connell nothing illiberal. On the contrary, it was one of the main purposes of his life to bring about an alliance between Liberalism and Catholicism, not merely in Ireland, where his efforts were for the time successful, but in the Continental States, where they were not.

It was his active promotion of the alliance between Liberalism and Catholicism which has led a well-known Irish writer to describe O'Connell as "at once the greatest Catholic and one of the greatest Liberals of his age." His anxiety for the full co-operation of Roman Catholics and Protestants in Ireland was unquestionably genuine, though the difficulties in the way of it were well-nigh insuperable. Again and again in these volumes we come across eager anticipations of this union, and bitter disappointment at the failure to obtain it. In an exceedingly interesting confidential letter to Fitz-Patrick, O'Connell lays down with great precision the terms upon which such a union might be arranged:—

"The full preservation of all vested interests would be an indispensable preliminary stipulation. No living man to be made worse than he is. A total abhorrence of any approach to or attempt at, directly or indirectly, any Catholic supremacy. The perfect, entire, and honourable maintenance of Protestant equality of rights, franchises, honours, and privileges. He (Dr. Boyton) could not desire more precautions to avoid the possible infringement of these great principles than I should. I would, if possible, go before him in every such precautionary measure."

WE HAVE AN ALTAR.—From recently published critical notes on the Epistles to the Corinthians by Rev. Prebendary Sadler we give the following on the much debated point which arises in 1 Cor. x. 21.

"This verse is of great importance, as it decides the question 'Is the Lord's table an altar?' Unquestionably it is; for St. Paul here makes it analogous to, and parallel with, the 'tables' of devils which were unquestionably altars. This question is even now debated amongst ourselves with great heat and vehemence. Now this seems to me to arise out of what I cannot help characterizing as a most stupid misunderstanding. They who refuse the name of altar to the piece of Church furniture on which the consecrated elements rest, do so on the ground that the altar is a thing on which the animal offered in sacrifice was slain. Thus we have a popular hymn, beginning

"Not all the blood of beasts  
On Jewish altars slain,"

but no beast was ever slain on the altar, Jewish or heathen. It was slain by or near the altar. Its blood was poured forth or sprinkled (Levit. i. 5.) round about the altar, and the altar itself, instead of being an instrument of slaughter, was a means of communion between God and the worshippers. For the animal that was offered was wholly, or in part, laid on the altar to be consumed, and the part which was not consumed by fire was partaken of by the worshippers in token that they were in communion or amity, or reconciliation with God. And so the name of 'table of the Lord' was given to the Jewish altar (Ezek. xli. 22; Mal. i. 7.)

"So the Lord's table in our churches is, in the strictest sense, an altar, for from it we partake of the Body of the Adorable Victim by means of the consecrated elements. Christ our Passover has been slain, or immolated for us, and there at our altars we keep the feast." (v. 7, 8).—P. 160.

GREAT, indeed, was the glory of Solomon's Temple, when the priests could not enter in by reason of the glory of the Lord which filled it; but incomparably greater was the glory of the latter house when the desire of all nations had come, "the Child" upon whose shoulder should be the government, who, as Prince of Peace, should give peace to His people.

## ARCHDEACON FARRAR'S LIVES OF THE FATHERS.\*

## SECOND NOTICE.

THE second volume of Dr. Farrar's Lives resumes the biographies of the great Cappadocians, going on with S. Basil and S. Gregory of Nyssa. "Each of the great Fathers, Saints, and Teachers," says the author, "may stand as a type for a whole class of Christians. Macarius and Pachomius were the chief founders of the hermit-life; Athanasius was the 'Father of Orthodoxy'; Origen was the many-sided student; Cyprian the champion of hierarchy; Gregory of Nyssa, and Gregory of Nazianzus 'the Theologians'; Jerome the Scholar; Augustine the Christian philosopher; Theodore of Mopsuestia the exegete; Chrysostom the orator; Basil in the East and Ambrose in the West were pre-eminently the great Bishops."

The many noble qualities of Basil were universally acknowledged; and it is possible that the single fault most frequently laid to his charge, that of pride, hardly deserved so harsh a name, for it was admitted that, if he was proud towards men, he was humble towards God, and he was distinguished by his pity for the poor, his defence of the weak, his tenderness even towards lepers, his incessant efforts to do good to the afflicted, to undo the heavy burden, and to let the oppressed go free. Gregory of Nazianzus, in pronouncing his funeral oration, declared that "his smile was praise, and his silence a rebuke to the uneasy conscience." The life of Basil is followed by that of his brother, Gregory of Nyssa, "in some respects the most gifted member of his gifted family." He had nothing indeed, or little, of the great administrative ability of his brother. "He was too good and too simple to cope with astute and intriguing ecclesiastics; but in originality and intellectual force he was not only greater than his brother, but greater than perhaps any of the fathers except Origen, Athanasius, and Augustine." Something has gone wrong with the arrangement of this chapter, as we have a heading, Section i. "to his consecration as Bishop" which has no recognition in the text.

But distinguished as were these Cappadocian brothers, the great interest of the present volume lies in the four last biographies on Ambrose, Jerome, Augustine, Chrysostom, four men of the greatest importance, each in his own department, Ambrose one of the greatest Bishops of the early Church, Jerome its greatest Scholar, Augustine its greatest thinker, Chrysostom its greatest preacher. It is not quite easy, in short compass, to sketch men like these. Dr. Farrar quite properly begins with Ambrose, instituting a comparison between him and Basil. "Both were great ecclesiastical statesmen; both were men of high spiritual aims carried out with vigorous activity; both showed a fondness for power, combined with capacity for rule; both had a certain grandeur of personality, and what would be called by some a magnetic influence; both were daunt-

less defenders of orthodoxy against the Arians and the Emperors who had embraced the Arian heresy; both produced a permanent impression on the Church, but more by their lives than by their writings. They knew and respected each other. In calm gravity and perfect straightforwardness Ambrose was the superior, although he was far inferior to the great Bishop of Cæsarea in depth and originality of thought."

The story is told once more of the election of Ambrose to the See of Milan, of his conflict with the Arians, and of his noble rebuke to the Emperor Theodosius. It is one of the most beautiful episodes in the history of the early Christian episcopate and of its relations to the civil power, that Ambrose, instead of being incensed against the valiant and faithful Bishop by his various assertions of ecclesiastical authority, only learnt to value him more highly. When another Bishop would, in a spirit of subservience, have allowed him liberties which Ambrose had refused, the Emperor declined. "I know no Bishop but Ambrose," was his subsequent remark.

To S. Jerome Dr. Farrar does full justice, recognizing his great learning and his life-long self-denial, whilst also setting forth his impatience and bad temper, which led to his rupture with Rufinus and the unjustifiable language which he employed with reference to one who had been his friend, and which almost produced a quarrel with Augustine, although the latter was not free from blame in the matter. The biography of Jerome treats first of monasticism and asceticism, then gives several sections to the earlier life of Jerome; further gives a very full account of his life and work at Bethlehem and of the controversies in which he engaged. Of peculiar interest was his correspondence with Augustine in reference to the conduct of S. Peter at Antioch, and Jerome's translation of the Holy Scriptures from the Hebrew, instead of the Septuagint. It is strange to hear arguments against biblical revision from a man of the greatness of Augustine, employing arguments against the revision of the translation of the Bible which are worthy of the most prejudiced and illiterate of our own days. "The two men were unlike each other in genius and temperament. In independent scholarship, in width of reading, and in variety of attainments, Jerome was the superior; but in depth of thought and largeness of heart he was far surpassed by the Bishop of Hippo."

As was natural and proper, the largest space in these volumes has been given to the great Augustine. Dr. Farrar does not merely define the great epoch in his life, but sets forth its progress in a series of distinct sketches which greatly help the reader to realize its greatness. Beginning with his early days at Tagaste, he precedes to speak of him as a Manichee, to tell of the time when he taught rhetoric in Rome, of his removal to Milan and his conversion there under the teaching of Ambrose, of his baptism and his return to Africa. Dr. Farrar gives an adequate account of the three great controversies in which Augustine rendered his best services to the Church and to theology,

the Manichean, the Donatist, and the Pelagian.

In his section on the theology of Augustine, Dr. Farrar has to deal with the interpretation of the great Bishop's doctrine of predestination by the Jansenists on the one hand and the dominant party in the Church of Rome on the other. Dr. Farrar seems to hold that the Jansenist view of Augustine was substantially the true one; and we entirely agree with him. We also agree with him in holding that Augustine used arguments against the Manicheans which he opposed when writing against the Pelagians. The reader who seeks for guidance in respect to the teaching of S. Augustine will be in good hands when he is led by Dr. Farrar.

With regard to the last of the splendid roll whose names are here inscribed, John of Constantinople, known among ourselves as Chrysostom, or the golden-mouthed, the difficulties of treatment are different from those connected with Augustine. John, says Dr. Farrar, "is one of the most splendid and interesting figures in the early history of the Church. Less profound a theologian than Athanasius, or Augustine, or Gregory of Nazianzus; less independent a thinker than Theodore of Mopsuestia; less learned than Origen or Jerome; less practically successful than Ambrose, he yet combines so many brilliant gifts that he stands almost supreme among the *Doctores Ecclesie* as an orator, as an exegete, as a great moral reformer, as a saint and confessor. . . . The general purity and practical wholesomeness of his doctrines, the loftiness of his moral standard, the indomitable courage of his testimony against the vices of all classes, the glory of his oratory, the prominent position which he occupied in his own generation, the tragedy and failure of his life, surround his life with a halo as bright as those of any of the great ecclesiastical leaders of the early centuries. He was the ideal preacher to the great capital of the world." Whoever wishes to find these glowing words expounded and verified will have full satisfaction in the pages which Dr. Farrar devotes to this remarkable life.

## THE LATE MR. JOHN BRIGHT.

THE generous tributes paid by the English press, to the memory of the late Mr. Bright, are as honorable to his eulogists as to the deceased orator. No man ever struck the opinions of his opponents more damaging blows, blows that not infrequently were savage in their fierceness yet few public men ever had so many friends amongst his opponents as the fight-loving Quaker. He seemed to be inspired with the sentiment expressed by Shelley, who said he hated the *deeds* of man so much that no hate was left for the *deed*. So Mr. Bright was without malice towards political enemies, who listened to his magnificent denunciations of their principles and their party without being moved to anger at the speaker. Often indeed men forgot their political connections and cheered Mr. Bright, by whose eloquence they were so moved.

\*2 Volumes, Macmillan, New York, 1889. Rowsell, Toronto, \$5.

We saw had become power. Some watching the that ran from One was a rat grey overcoat commercial tr person, with dressed in a ker cut suit, squareness of cry of the tow sent in the p invited to he Law question Mr. John Br Cleaver Inn, were beardin an audience menaced by Corn Laws." side table in Cleaver, amir wardens," mi spirits, freely audience.

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Before w heard much Privately th patient at water sanit under treat Tory, but in him, nay sacrificing l was more boy, than a Mr. Bright' out his fiery Mr. Bright surprised t celebrated dogs and c a friend. that those most self-s who, like M to the opp or indiffer burning w by self in into stolid aimed at r of a savag often boas serenity. like that

We saw this distinguished man before he had become generally recognized as a political power. Some time about A. D. 1843, we were watching the passengers alight from the Coach that ran from Doncaster to our native town. One was a rather thin, youngish man, in a light grey overcoat, who was, we thought clearly a commercial traveller. With him was a shorter person, with an apple face, round and ruddy, dressed in a broad brimmed hat, brown, quaker cut suit, and shoes most orthodox in squareness of toe. It was soon known by the cry of the town bellman, that the farmers present in the place, it being market day, were invited to hear speeches on the great Corn Law question by Mr. Richard Cobden and Mr. John Bright, who were to speak at the Cleaver Inn, at 3 p.m. These two visitors were bearding the lion in his den, for they had an audience whose class interests were menaced by the new cry of "Down with the Corn Laws." They spoke from the top of a side table in the farmers dining room at the Cleaver, amid the fumes of numerous "church-wardens," mingled with the smell of beer and spirits, freely distributed amongst the bucolic audience.

It is an interesting fact that the great Whig Earl, whose famous letter signed "Fitzwilliam" switched that party off in favor of free imports of Corn, stood on the pavement and watched Messrs. Cobden and Bright, alight from a coach on a mission which embraced chiefly his tenants. How little he thought that he was to be their most distinguished convert! Little too did they know that this town was the birth-place of Elliot, "The Corn Law Rhymer," who became one of their most powerful allies!

Before we saw Mr. Bright again, we had heard much of him publicly and privately. Privately through a young relative who was a patient at Ben Rhydding, Yorkshire, a cold water sanitarium, where Mr. Bright was also under treatment. The youth was a red hot Tory, but Mr. Bright took a fatherly interest in him, nay, so tender was his care, so self-sacrificing his affectionate attentions, that he was more like a loving mother watching her boy, than a stranger. Although he detested Mr. Bright's radicalism, how that youth flashed out his fiery words against any one who abused Mr. Bright in his hearing! We are not surprised to learn that whatever house the celebrated Tribune of the people entered, the dogs and cats at once instinctively recognised a friend. Yes! it is universally true of men that those who have the tenderest, gentlest, most self-sacrificing natures, are also those who, like Mr. Bright, cannot speak of injustice to the oppressed, or of hypocrisy, or cowardice, or indifference to principle, without indignant burning words. The nature that is half frozen by self indulgence, or that has been steeled into stolidity by vile training, training that has aimed at rendering the heart as passive as that of a savage, at the sight of human suffering, is often boasted of and admired because of its serenity. This serenity, however, is too much like that of a corpse for our praise, it is a

serenity which indicates the quietude of moral callousness, it is the manifestation of heartless insensibility.

Mr. Bright was the noblest politician England has produced since Andrew Marvel—we say that, who have written and spoken against his views on many questions for years. He had not a vain, corrupt, self-seeking taint in his body. His defiance of public opinion, especially of his constituents during the Crimean war, was heroic. In the House of Commons his defence of the Queen against the sneer that she was overdoing her grief for Prince Albert, was such a splendid burst of manly indignation and tenderness, that all England rang with its praises, and the Queen sent for him to express her gratitude. At the funeral we note that an Equerry of the Queen was present, and supported Mrs. Bright on his arm during part of the service.

His splendid style was the result of severe preparation in his youth. This is known direct from his own lips. He used in early life to write speeches, memorise them, after reading most carefully those authors whose pure, nervous English he desired to imitate. His reading was not wide, but it was thorough. We heard most of his historic speeches, and are convinced that they all had been written out, studied in form and phraseology, and largely memorized.

Of Mr. Bright's violence against the Church of England, we can only say this—the Church in his youth and earlier years was, where he lived, dead. Had he been born a generation later his views on the subject would have been different. The Society of Friends are consistent, they repudiate all forms and ceremonies in divine worship, they do not select a few of a particular pattern, and spend money and energy in denouncing and injuring others who prefer a different style. The Quaker's position is a more Christian one than that of the party Churchman. The Society of Friends hold strong views as to the "inward light" of the Spirit. They are consistent in this. At Mr. Bright's funeral a Bible reading was objected to, (fancy such an incident at a funeral), because it was not a motion of the Spirit, or in accordance with their customs. We have amongst us those who believe in individual illumination, apart from the Church, they would be more at home amongst the Quakers.

Well would it be for Canada if she had public men like Mr. John Bright, incorruptible by party, and inspired only by fervent love of humanity, devotion to principle, and loyalty to their country. We forget his faults and his wrong doing to the Church, in remembering his genius as one of the greatest orators who ever used the English tongue, and his moral elevation which kept his name unsullied, even from slander. Mr. Bright leaves his country the legacy of a great memory, and an illustrious example of virtue, shining in splendour where virtue too often finds utter extinguishment.

—Thou dost never ask such labor as keeps us away from thee.—Goodell.

UNION MEETINGS.

SEVERAL meetings were held last week in Toronto of representatives of the Church of England, and of the other religious bodies for the purpose of taking counsel together on the question of Christian unity. As the proceedings were desired to be kept private, reporters being excluded, we respect this decision, although we regard it as of questionable wisdom. Those present either had formal authority given them by the several bodies they represented to enter upon such business, or they were merely a company of very worthy Christian men met for the most amiable and laudable purpose of encouraging each other to cultivate a brotherly spirit. The former view is not tenable. The Bishops and clergy present have not a scintilla of power to commit the Church of England to any such change in her discipline and order as would be necessary before any single practical step could be taken towards the unity contemplated. We say to those meeting to promote Christian union—"Seek ye first the Kingdom of God and His righteousness," by protecting His Church and people from religious tyranny and "all these things," unity in spirit and union in organisation, "shall be added unto you." Be faithful in little and larger shall be your sphere of honour. We should have had more pleasure in chronicling a meeting of all the chief representative officials of all the non-Romanist bodies in Ontario to concert measures for mutual defence against their common, and their determinedly aggressive foe. That is the practical question of the day, that is an urgent duty, that would in the long run tend more to Christian unity than discussing theoretic views which could not possibly be realized in one generation. If the different religious organisations are now so severed as to be incapable of fusion for so necessary a work as common defence in the face of a dangerous enemy, it is a wild chimera to suppose that union can be accomplished for sentimental reasons. Between those who are ready to stand shoulder to shoulder in resisting Romish aggression upon our civil liberties, and those who take Galliou's view of the most solemn civic responsibilities, there is an impassable gulf—the chasm that divides the man of patriotic duty, from the man of indolent indifference to the welfare of his country.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

QUEBEC.—St. Matthew's.—During Lent and Holy Week, the services in the beautiful and well ordered Church of St. Matthew's, have been remarkably well attended. There were services each day at 7.30 a.m., and 5 p.m., with an average attendance of 85. On the Wednesdays, at 5 p.m., special addresses were delivered by the Rev. Canon Richardson, Rector of St. Paul's, subject "Our Lord Jesus Christ." On the Friday evenings a special course of sermons on "Repentance," was preached to large congregations by the Very Rev. R. W. Norman, Dean of Quebec

Cathedral. The Rector, Rev. L. W. Williams, M.A., Oxon, preached on the Sunday mornings, and on the Sunday evenings, the Junior Curate, Rev. J. E. Hatch, Hertford College, Oxford, preached a special course on "Prayer." On the Sunday afternoons, a children's service was held with catechizing on the "Church." During Holy Week there were four services daily, 7.30 and 10.30 a.m., 5 and 8 p.m. At the latter service a course of sermons on the "Passion" were preached by Canon Richardson. On Maundy Thursday there was a celebration of the Holy Eucharist. At all the early services, the parish clergy were assisted by the Rev. A. J. Balfour, M.A., Rector of St. Peter's. On Good Friday besides the other services, there was a service in the afternoon in commemoration of the *Three Hours* agony of our Blessed Lord upon the Cross, with hymns, prayers, and seven addresses by the Rector on the Seven Words from the Cross. During the whole of this service, the Church was filled, and the large and devout congregation showed no signs of fatigue, owing to the original and practical character of the addresses. On Easter Eve, at 8 p.m., a sermon on the subject, "The Tomb," was delivered. The Easter services were unusually bright and joyous. At the 6.30 a.m. celebration, at which Canon Von Iffland, Rector of St. Michael's, was celebrant, there were 87 communicants. At 7.30 a.m., the celebration was choral, the service being well rendered by the surpliced choir, under Mr. W. A. H. Coff. At this service there were 187 communicants, and after matins at 10.30, 73, making a total of 347 communicants on that day, to which must be added a number of communicants, who were unable either through sickness or other causes to attend, and who received during the week, making a grand total of nearly 400. At 4 p.m. there was a largely attended children's service, and at 7 p.m. choral evensong. The sermon, subject, "The Resurrection," was preached by the Rev. Mr. Hatch. A solemn *Te Deum* brought this most joyous day to a close. The offertories for the day, which were for the Rector, amounted to a handsome sum. The Church was, as on all great festivals, very tastefully decorated with flowers and plants, special attention having been paid to the Altar and Font, in the decorations of which a large number of lillies, (sent from Bermuda by the Assistant Priest, Rev. R. H. Cole and Mrs. Cole), were used. There are early celebrations on all Sundays and Holy Days, and a sacred celebration at mid-day on the 2nd, 4th, and 5th Sundays in the month. The services throughout are conducted on through Church lines, and a very great amount of credit is due to the former beloved Rector, Rev. Chas. Hamilton, now Lord Bishop of Niagara, that this city possesses a Church so well advanced, as the majority of the Churches in this country have not commenced to realize the great and glorious Catholic Revival which has done so much good to the Church in England. This Church is open daily from 7 a.m. to 6 p.m., and all the seats are free and unappropriated, and no distinction is made between rich and poor, a fact which cannot be said, we regret to say, of a great many of our city Churches in Canada.

**Easter Services.**—Bright and joyous services were also held in the Cathedral, St. Peter's, St. Paul's, and St. Michael's, and were attended by large congregations. The decorations in these also, were very appropriate and tasteful. Large numbers of communicants attended the various celebrations of the Holy Eucharist.

**Vestry Meetings.**—*Cathedral.*—At the Vestry meeting of this congregation, the rector re-nominated Mr. Edwin Jones as his Churchwarden, and the congregation re-elected Mr. E. J. Hale, People's Warden. The following were elected members of the select Vestry, viz., R. R. Dobell, F. Holloway, Jas. Dunbar, Q.C., H. M. Price, J. J. Foote, Dr. Parke, W. C. Scott, J. C. More, E. H. Wade, J. Patton, Jr., C. P. Champion, and H. Stavely. It was decided by a large majority, that the hymns at present in use in the Cathedral be replaced by "Hymns Ancient and Modern."

*St. Matthew's.*—The Annual Vestry Meeting was held in the parish room on Easter Monday, at 8 p.m., the Rector presiding. The reports and statements presented showed a most satisfactory condition of affairs, Mr. John Hamilton was reappointed Rector's Warden, and Mr. Edwin Pope, People's Warden. The sidesmen were also re-elected. In addition to the usual contributions, the congregation raised a special fund, and purchased a peal of 8 bells from J. Warner & Son, London, Eng., which have been wholly paid for, and after paying all expenses for putting them into position, the committee who had the matter in hand were able to hand over a balance to the Churchwardens.

*St. Peter's.*—Mr. E. T. D. Chambers, was re-elected

Rector's Warden, and R. F. Ruthman, People's Warden, Messrs. Elliott, Borland, Moreton, and Scott, were elected sidesmen. The financial outlook of this Church is most promising.

### MONTREAL.

**MONTREAL.**—On Easter Sunday, the Church services were unusually beautiful. The floral decorations in most of the Churches were exceedingly fine. There were crowded congregations, and the number of communicants was exceptionally large.

*Christ Church Cathedral.*—At the vestry meeting of the Cathedral last week, the Rev. Dr. Norton presided. The churchwardens reported a prosperous financial year. The sum of \$1,583.24 spent upon restoration work, together with liabilities left outstanding since Easter, 1888, has been paid in full, leaving a balance in hand. The rector nominated Mr. C. E. Colson, as rector's warden, and Mr. Norris Godard was re-elected people's warden. Messrs. R. Evans and A. D. Nicolls were re-elected delegates to synod. The following are the select vestry:—Messrs. Jackson Rae, the Hon. G. A. Drummond, R. Evans, D. Denne, R. H. Buchanan, Alfred Roe, J. C. Baker, P. A. Peterson, F. S. Lyman, J. J. Kirkpatrick, C. E. Spragge, and E. Lusher.

*St. George's Church.*—The Very Rev. Dean Carmichael presided at the vestry meeting. The wardens' accounts showed receipts as follows: Pew rents, \$8,557.85; offertory, \$10,022; making gross receipts, \$18,580. The expenses left a balance on hand of about \$500. Including arrears, the surplus would be about \$1,600. Messrs. James Hutton and A. F. Gault were elected lay delegates to the Diocesan Synod. Messrs. Lightbound and Mills were re-elected as churchwardens. The Dean intimated that he wished to visit the Old Country this summer, and upon the motion of Judge Davidson, seconded by Mr. Gault, the sum of \$500 was ordered to be donated from the funds of the vestry for his use.

*St. James' the Apostle.*—Here Canon Ellegood presided. The financial statement was considered most satisfactory. Mr. J. S. Hall, sen., was re-elected rector's warden, and Mr. J. W. Fenwick, people's warden. Messrs. E. P. Hannaford and J. W. Marling were re-elected delegates to the Synod. A cordial vote of thanks was passed to Mrs. Phillips for her magnificent gift of the new chime of bells—the last of several handsome donations. The motion was ordered to be engrossed, signed by the rector and churchwardens, and presented to Mrs. Phillips. The thanks of the vestry were also tendered to Mr. H. S. Mussen, for his untiring zeal in relation to the selection and erection of the bells.

*St. John the Evangelist.*—Messrs. G. Hadriell and J. G. Brock were re-elected, the former the rector's and the latter the people's warden. The select vestry is composed as follows:—Messrs. H. M. Holland, J. C. Spence, A. R. G. Heward, A. H. Plimsoil, J. L. Lamplough, P. M. Haskill, and A. G. B. Claxton. The delegates to the Synod are Messrs. D. R. McCord and A. H. Plimsoil, re-elected. The receipts from all sources were \$6,160—a sum equal to all demands.

*St. Martin's.*—The officers were elected as follows: Church Wardens—Strachan Bethune, Q.C., R. Wilson Smith. Sidesmen Messrs. Hanson, Rose, Palmer, Bingham, Hendery, and McGown. Delegates to Synod—Strachan Bethune, Q.C., and J. P. Cleghorn. The envelope contributions had fallen off, but the offertories had increased and this without special effort. This increase amounted to \$400. Arrears, however, had increased to \$301.50 as against \$126.50 in 1887-88. The salaries payable were \$300 more than in 1887-88, and over \$600 was spent in repairs, alterations to vestry, &c. The total debt on the Church was \$18,100, and \$5,000 on the rectory.

*Trinity Church.*—The following wardens were elected:—Messrs. E. J. Bone, rector's warden; Charles Garth, people's warden. Delegates to Synod—Messrs. Andrew Baile and Charles Garth. Select Vestry—Messrs. Andrew Baile, James Baillie, W. W. Lemessurier, C. Strangman, W. M. Lemessurier, James Mitchell, A. T. Palmer, W. G. Jobe, Wm. Norris, P. A. Crossby, J. J. Greaves, H. J. Hoerner, S. Hagar, B. Franklin, John Simpson, E. H. Butteris, Dr. Thayer, C. J. Wray, D. Latimer, Dr. Wilson, T. H. Turton, S. C. Cullery, H. Miles, and H. Mott. Sidesmen—Messrs. A. E. Palmer, E. H. Butteris, W. W. Lemessurier, W. Akerman, P. A. Crossby, H. P. Mackay, Andrew Baile, J. Simpson, H. H. Simm, W. G. Toler, J. Mitchell, T. H. Turton, Dr. Wilson, B. Franklin, and J. G. R. Driscoll. The reports showed that the congregation was increasing rapidly. The financial position was good, notwithstanding the heavy expenses entailed in the recent repairs.

*St. Stephen's.*—The following office bearers were elected at this flourishing church:—Rector's warden, Mr. C. Cooke; people's warden, Mr. W. A. Scott; delegates to Diocesan Synod, Messrs. John Tough and F. McCulloch; sidesmen, Messrs. John Cox, Wm. Maynard, F. McCulloch, G. A. Neville, Jas. Brown, and Henry Walsh.

*St. Jude's.*—The Rev. J. H. Dixon, rector, presided. The reports were very satisfactory, showing the largest increase in revenue and membership in the history of the church. The elections resulted as follows: Wardens, Messrs. J. H. Redfern and John Forgrave; delegates to Synod, Messrs. H. J. Mudge and J. H. Redfern; auditors, Messrs. T. S. Moore, S. Parsons, and R. E. Wight; treasurer of building fund, Mr. Wm. Milton; sidesmen, Messrs. Geo. Elliott, Geo. F. Fischer, R. F. O'Shea, Wm. Brown, Geo. Hesbaw, Alex. Acheson, R. E. Wight, Wm. Clark, Jos. Horstall, N. Wight, T. H. Parcell, Jas. McKeeman, R. J. Lockhart, F. Hammond, F. Westcott, and Robert Luman.

*Grace Church.*—The receipts of the year were \$2,363.56 and the expenditure \$2,264.67, leaving a balance on hand of \$98.89. The retiring churchwardens, Messrs. H. H. Powles and H. T. Holt, were re-elected. Messrs. W. McWood and George Outram were appointed delegates to the Diocesan Synod; Messrs. John Berridge, Fred Berridge, T. P. Hunt, and George W. Vaux, sidesmen, and Messrs. F. H. Wildgoose and D. Robertson, auditors. The resignation of Mr. W. H. Sifton, organist of the church, was accepted, and the rector and wardens were authorized to engage a successor.

*St. Luke's Church.*—The Rev. Geo. Rogers, B.A., occupied the chair, Mr. J. G. Snasdell, acting as secretary. The wardens presented the financial report, which was most satisfactory, showing a balance of cash in hand with which to begin the present year. Mr. G. D. Wray was chosen rector's warden, and Mr. A. Hinton people's warden. Mr. Thos. Lamb and Capt. B. Trew were elected delegates to Synod.

*St. Matthias' Church.*—Here Mr. John Macfarlane was elected rector's warden, and Mr. James W. Pike people's warden. The sidesmen are Messrs. F. W. Evans, J. H. Beilby, V. Magor, H. Suckling, W. M. Knowles, J. Rowe; delegates to Synod, Messrs. D. Raynes and Sweeney. The annual reports were satisfactory.

*L'Eglise du Redempteur.*—Delegated to the Synod elected were Messrs. N. Picard and J. Lepage, and the churchwarden, Messrs. D. Lepage and E. Boileau.

**LA COLLE.**—*St. Saviour's Church.*—In this parish is a well built brick edifice, with spire and bell, it will seat about 250 or more, it has stained glass chancel windows, a nice toned pipe organ, and a handsome font. The Church building is a monument of the loving zeal and faithful work of the Rev. R. Acton; and the font and the organ were added during the incumbency of Rev. Mr. Garrett. At present, the parish is in charge of Mr. Waterman, of the Diocesan College, who has done much to train the choir, and to teach the Sunday School Scholars the duty of self-denial. Their Easter offering for the Shingwauk Home was \$7.25, which it is expected will be acknowledged by a letter from one of the Indian boys.

**BEDFORD.**—The Easter vestry meeting of St. James' Church was, on the whole, very satisfactory and encouraging. During the year extensive repairs and improvements have been made, including the re-roofing of the Church, repainting within and without, new carpeting, &c. On Easter Day the sacred edifice presented a very beautiful appearance, the chancel, font, &c., having been most tastefully decorated by loving hands in honor of the risen Lord. The annual elections resulted as follows:—Rector's Warden, E. W. Morgan, People's Warden, Lyman Barnes. Delegates to Synod, Z. V. Whitman, J. F. Whitwell, Sidesmen, W. J. Bertram, E. F. Currie, J. H. Martin, J. F. O'Neill, C. P. Pullen, C. A. Rice, Jr., G. S. Walsh, W. H. Williamson. A very hearty vote of thanks was accorded the retiring churchwardens, Messrs. E. J. Taylor and J. F. Whitwell, for the admirable manner in which they had discharged the duties of that office during the last two years.

### ONTARIO.

**BROCKVILLE.**—*Trinity Church.*—On Friday, April 12th, the Bishop of Niagara, acting for the Bishop of the Diocese visited this parish, to hold confirmation. During the afternoon five sick persons were confirmed privately. At 7.30 p.m. the clergy entered in procession by the west door, and proceeded at once to the font, where the Rector baptized five adults, and received one into the Church: the confirmation service followed, when 46 persons were confirmed, making a total, with those confirmed privately, of 51. This is the second confirmation held in this parish within the year, the total number confirmed being 83, males 41, females 42. The communicants list at Trinity this year numbers exactly 400.

Lent was well observed, services being held daily, and on Wednesdays and Fridays twice in the day. Good congregations attended all the services. Holy Week was also earnestly kept, services being held twice daily. On Maundy Thursday there was a celebration at 10.30, when there were 31 communi-

cants. On 10.30 followed 12 to 3. The hymns and 1 any was said children, an very blessed

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TORONTO last Sund: improvem dow. T are in me is the fig either sid This win blems for ful and transept v St. Simor Lieut. Col under th child; Jes Anne. T three me Major Al son. Th placed i

counts. On Good Friday, Morning Prayer was said at 10.30 followed by Ante-Communion and sermon: from 12 to 3. The hours were kept by readings, prayers, hymns and meditations on the Passion; at 3, the Litany was said, and a short address delivered to the children, and at 7.30 Evensong and sermon closed a very blessed day.

On Easter Eve there was a special baptismal service at Evensong, 8 p.m., when 9 children were baptized and 4 were received into the Church.

The happy Easter morning found 166 communicants in the chancel to meet their risen Lord at 8 a.m., and 109 communed at midday, making a total of 275. The floral decorations were very chaste and beautiful, the offerings good, and the music hearty and bright. The church was filled at every service: at 4 p.m., the Sunday school service was held, the school entering in procession, the children's choir being preceded by a beautiful white satin banner exquisitely painted and presented by one of the teachers, whilst the school banner preceded the classes. The Litany was sung and the floral and money offerings presented. The Rector had given the children a practical illustration of the parable of the talents, offering 5c. to any child that wished to try it on the first Sunday in Lent, they purchasing material, and making all they could out of the 5c. Thirty-one children took the 5c., and, after returning the money loaned, presented a total of \$45.44 as an Easter offering. Two of the girls made over \$5 each. A beautiful new carpet was purchased and laid down in the chancel, the result of their labours. The total offering of the children came to \$68.52. At the evening service the choir was accompanied by an orchestra as well as the organ, and the music was rendered with splendid effect.

PRESCOTT.—Holy Week was a marked epoch in St. John's church, the earnest and feeling addresses delivered each evening to large congregations, by the neighbouring clergy, who had kindly consented to preach at this season, all led up to the crowning events of that solemn period, and the Three Hours service on Good Friday conducted by Rev. F. D. Woodcock, curate, was deeply interesting, and very well attended, the accustomed morning and evening services at both of which the Rector, Rev. W. Lewin, preached, an appeal being made in behalf of the Missions to the Jews: with a short service for children at which the "Story of the Cross" was sung by the members of the C.C.M.G. were taken advantage of by large numbers, some being present at all. On Easter Day, the Queen of Festivals, the church bright and sweet with its abundance of flowers, glowing on all sides, was crowded with worshippers, the large number of communicants, particularly at the early celebration, being most encouraging. A childrens service at 8.30 p.m., and choral service in the evening brought to its close a happy and impressive day to be remembered by both clergy and congregation.

It is highly gratifying to record the following example of politeness to the Young Women's Guild of St. John's church, Prescott, by one of the leading bachelor citizens of the old town on the St. Lawrence. At a special meeting of the Guild held at the Rectory on Friday evening, April 19th, the following resolution was passed unanimously.

"That the Young Woman's Guild desire their President (Mrs. Lewin) to tender their sincere and hearty thanks to Rd. McCarthy, Esq., for his handsome Easter present of four Alms Plates, and to assure that gentleman that it will give them great pleasure to present these Alms Plates to St. John's church for Easter."

These Alms plates were used in the offertory service on Easter Day in St. John's church.

OTTAWA.—The Easter vestry reports of this city are unavoidably crowded out and will appear next week.

TORONTO.

TORONTO.—St. Anne's.—Those who attended church last Sunday had an opportunity of seeing among other improvements ten new and beautiful memorial windows. The three openings in the chancel windows are in memory of the three past rectors—in the centre is the figure of Christ as the good Shepherd, and on either side the figures of St. Peter's and St. John. This window is also enriched with appropriate emblems for the chancel and the colours are beautiful and well blended. The upper half of the north transept window is occupied by figures of St. Andrew, St. Simon and St. Jude, and is in memory of the late Lieut. Col. Denison and his wife. The three openings under the gallery contain a beautiful group of the child, Jesus and his mother, and St. Joseph and St. Anne. This portion of the window is divided into three memorial in memory of Mrs. G. R. Kirkpatrick, Major Allen Shaw and his wife, and Mrs. G. T. Denison. There is also a very pretty little memorial placed in one of the side windows; subject, Christ

blessing little children, in memory of the children of Mr. G. Rathborne.

To decide which of these windows is most beautiful would be a difficult task. The drawings are excellent and the colorings soft, rich, harmonious, and pleasing in all. Every detail of the work speaks well for the artist, Mr. N. T. Lyon, of 131 Church street, and all show indisputable evidence of his skill and ability in stained glass designing.

TORONTO.—Vestry Meetings.—Easter Vestry meetings were unusually cheerful, so many reports showing increase of income. The officers elected were as follows. The initials C. W. imply Church Wardens, and L. D. Delegates to Synod.

St. Alban's Cathedral, being under a cathedral constitution, there was no vestry meeting and no election of churchwardens or lay delegates. The expenditure on the building has been \$30,763.49. The work has been suspended during the winter months, but has now been resumed. The receipts of the congregation of the Crypt Chapel during the past year have been \$1,686.04, expenditure \$1,685.88.

St. James'.—C.W., Messrs. Brock and Howland. Holy Trinity.—C.W., Messrs. Cooper and Thompson. L.D., Messrs. Ince, Wood and Campbell.

St. Peter's.—C.W., E. P. Pearson and E. T. Carter. St. George's.—C.W., S. B. Harman and R. B. Street. L.D., Messrs. Harman Cumberland and Biggar.

All Saints'.—C.W., G. Goulding, F. A. Taylor. L.D., Messrs. Greene, Jermyn and Haywood.

St. Luke's.—C.W., F. W. Holmstead, L. H. Baldwin. L.D., Messrs. Jones, Henderson and Burritt.

St. John's.—C.W., R. A. Weir, W. E. D. Tighe. L.D., Messrs. Boswell, Spragge and Wilson.

St. Phillip's.—C.W., H. Smith, G. M. Evans. St. Stephen's.—C.W., Dr. Machell, J. H. Patterson. L.D., Messrs. Ball, Brown and Oliver.

St. Matthias.—C.W., P. Dykes, F. J. Pryor. L.D., Messrs. Wedd, Verral and Lightbourne.

St. Ann's.—C.W., J. Armstrong. L.D., J. B. Boyd, G. B. Kirkpatrick.

St. Paul's.—C.W., J. G. Gray, C. Langley. St. Simon's.—C.W., E. F. Hodgins, Dr. Kertland.

St. Bartholomew's.—C.W., W. Hawthorne, C. Martin. L.D., Messrs. Crombie and Blacklock.

St. Augustine's.—C.W., Dr. Pyne, Dr. White. L.D., Dr. White.

Grace Church.—C.W., B. Jackes, A. C. Fortier. L.D., Hector Cameron, J. Kennedy, and R. Birmingham.

St. Mary Magdalene.—C.W., A. Clubb, J. Perks. L.D., G. H. Crawford, W. C. Bullock.

St. Barnabas.—C.W., A. Macdougall, W. Miles. L.D., J. A. Donaldson, J. Sutherland, A. Macdougall.

St. Matthew's.—C.W., K. Marshall, Jno Vick. Trinity Church.—C.W., A. C. Botton, L. Davis. L.D., J. Rogers, T. McElroy, and R. D. Sanson.

St. Mark's.—C.W., S. Horton, S. W. Black. L.D., Messrs. Perry, Dennis and Coxhead.

Church of Ascension.—C.W., J. E. B. Smith, Dr. Temple, L.D.

Church of Epiphany.—C.W., L. Shaw, T. McLean. L.D., Messrs. Thorne, O'Meara and Wedd Jr.

St. Stephen's was beautifully decorated as usual on Easter Day. The surpliced choir turned out in force to the number of 34 voices. At 7 a.m. there were 154 communicants, at 9 a.m. 102 and at midday 125—881 in all. There was a largely attended childrens service at 8.30 p.m. and eleven children were baptized. The preachers for the day were the Rector and his son, Rev. J. H. Broughall, of Trinity College School, Port Hope.

COLDWATER.—St. Matthias Church.—For the past three months or thereabouts the ministrations of this church have been conducted by the Rev. C. H. Shutt, M.A., son of W. D. Shutt, Esq., C. E. of Toronto, who has been appointed Rector of this mission by the Lord Bishop. It is very satisfactory to report a decided improvement in the work of the Church, the attendance at least having been trebled, and the offertories much larger. Mr. Shutt is a very young man to be appointed to so large and important a mission, but we must in fairness congratulate him on the good work he has done as well as the success that has attended him. This we all trust will be continued. Rev. Mr. Shutt has greatly improved in his preaching, inasmuch that he has already commenced giving his discourses extempore. No doubt, in a year or so, he will become as efficient a speaker as he is a great enthusiast. Our choir is pretty fair, although there is a deficiency in female voices, which, however, will no doubt be supplied in good time. Our church is altogether in a very

prosperous state, which we trust will go on for many years, all being in harmony together.

YORK MILLS.—Re-opening of St. John's Church.—This now venerable Church—a familiar landmark to all travellers by Yonge Street for many long years past, has been completely transformed under the energetic administration of the present Rector, Canon Osler. Within the recent memory of the writer it was a dingy, dusty church with high pews, three decker pulpit and reading desk, and ragged old chancel carpet. It also possessed a hurdy gurdy, which being duly wound up would play twelve Psalm tunes as desired. It had also the last specimen, I suspect, in Canada of that interesting fossil, a parish clerk, who did the responding for the congregation. His seat was in the gallery directly opposite and about on the same level as the parson in the three decker. The old man was very deaf, and was guided in his duties by his power of vision. Whenever the parson was not reading he would read. This led to many amusing occurrences. For instance if the parson was slow in beginning the Psalms the old man would lead off with the second verse supposing the first to have been read. This is all now changed. The poor old clerk, a worthy man and a kind, is now, we trust, at rest in the Paradise of God. The hand organ stands in the gallery still, though it has been silenced for long years. The three deckers which were of beautiful wood and workmanship have been cut down. The Sacarium, for the church has not a chancel, has been richly carpeted. The old pews have just been swept away, and beautiful open seats of oiled ash, perfect models in form and comfort, have been erected in their place. The old dingy windows have been removed and really beautiful rolled and tinted cathedral glass has been substituted. The whole interior of the church has been tinted, the wood-work painted and a chaste and beautiful result obtained. There are but few prettier churches than St. John's to be found to-day. If it had a chancel it would be very beautiful. All this it will be easily understood has not been accomplished without energy and effort. The ball was set rolling by the exemplary churchwarden, Mr. Lambe, who began by presenting to the church a beautiful Font costing three hundred dollars. He then subscribed \$800 on condition that the people gave an equal amount towards the repairs. This was speedily done, and the work undertaken. No one who has ever built anything will be surprised to hear that the expenditure exceeded by three or four hundred dollars what was intended. But the people are justly proud of their church, and they are going to wipe that out before the year is over. They have already begun to rebuild the driving shed and to beautify the churchyard. Beautiful desk and pulpit hangings were presented by Mrs. Osler, while the children of the Sunday school gave the matting for the aisles. Altogether a decidedly forward movement and a new life has been awakened in the parish of York Mills. May it grow and strengthen every day.

The church was re-opened on Palm Sunday. The Rev. T. W. Patterson preached in the morning on the subject of the re-opening with his usual fluency and power. And the Rev. John Langtry, who was once for a short time in charge of this parish, preached in the evening on the subject of the day making special application of its joy to the present circumstances of the parish.

NIAGARA.

SOUTH RIVER.—Mr. Geo. Gander acknowledges with warmest thanks the receipt of \$41.50 from Mrs. John Brain, "Hornby," collected for our "Church building fund," Sundridge.

NORVAL.—At the annual Easter vestry meeting held in St. Paul's church, on Monday night, the best financial statement ever presented in the history of the church—nearly \$1000 having been raised from all sources—was read by the churchwarden, Mr. John Pettigrew. At the election of wardens for the ensuing year the Incumbent, the Rev. H. A. Bowden, elected Mr. Henry Pettigrew, and the people unanimously elected Mr. James Browne. A vote of thanks was tendered the retiring churchwardens, Messrs. John Pettigrew and Robert Glendenning, who have worked splendidly. A feeling of unanimity prevailed.

STEWARTTOWN.—At the annual Easter vestry Messrs. Morrison and Ashenurst, the retiring churchwardens, were replaced by Messrs. Robert Willis, clergyman's warden, and David McGuire, peoples warden.

HAMILTON.—Two of the largest and most important parishes in this city are now vacant, the Cathedral, and Church of the Ascension.

BURLINGTON.—St. Luke's Church.—At the annual

Easter meeting of this church the summary of material progress made during the 10 years just passed, was a pretty good shewing. The removal of a mortgage debt, the purchase of a new organ, the building of an addition to the parsonage, the procuring of a school house, and costly improvements to the church and churchyard, were encouraging signs of Church life. Add to all these, the announcement of a handsome surplus on hand over the year's expenditure, the payment in full of the Synod Appointment, the large attendance at the vestry meeting, and the generous feeling prevailing, and the congregation has abundant cause to be thankful.

**HAMILTON.—St. Mark's Church.**—The annual Easter vestry meeting was unusually well attended. After the opening prayer and reading of the minutes of former meetings the rector, the Rev. Canon Sutherland, re-appointed Mr. Jos. Tinsley as his warden and the people elected Mr. John Baillie as their warden for the ensuing year. Messrs. M. Wright and F. L. Whitley were elected auditors; Mr. Jos. Tinsley was re-elected lay delegate to the Synod, and a cordial vote of thanks was offered to Mr. J. H. Wilson, the retiring warden. The accounts, which had been printed and circulated on Easter Day, were presented and adopted. Mr. E. Martin, Q.C., took occasion to express the satisfaction he and others felt with the present condition and prospects of the church. He thought the churchwardens, and Mr. Tinsley especially, deserved the gratitude of the congregation for the assiduous care which they had devoted to the interests of the church.

The accounts showed a clear balance sheet, enabled the wardens to begin the coming year without debt. It was stated that the freewill offerings of the people on Easter day amounted to \$140.

The question of enlarging and beautifying the church engaged the meeting for some time, and a committee was appointed to go thoroughly into the question and report to a later meeting.

**HURON.**

**WATERLOO**—In this thriving town the interests of the Church have been very much neglected heretofore, owing partly to the nearness of the larger and more English town of Berlin. A brighter day, it is hoped, has now dawned. Since Advent Sunday, an afternoon service has been kept up by the Rev. S. L. Smith, Rector of Berlin, who has shown laudable perseverance in the face of various obstacles. On Good Friday, notwithstanding unfavorable weather, there was a very fair congregation at evensong. After sermon, the 'Story of the Cross' was sung by the choir and older Sunday School children. They had been trained by the organist, Miss Edwards, who deserves the greatest praise for the care which she has bestowed on both the choir and the children. The good effects of her efforts are now evident in the hearty singing both at service and in the Sunday school.

**ST. THOMAS.—St. John's Church.**—It will doubtless be remembered that on a former occasion a short historical sketch of the foundation and development of St. John's Church in the East end of St. Thomas found a place in these columns, in which were detailed the circumstances of its inception and the various phases of progress and uncertainty through which the youthful congregation passed before attaining that measure of prosperity which had become its portion at the time of that writing, and it is now a pleasing duty to supplement the statements then made by the announcement that since Easter last, under the continued and pleasant supervision of the Rev. Dr. Beaumont, much further advancement has been made in every branch of the good work so auspiciously commenced a few years since. Perhaps no other in the Diocese has made more encouraging progress than this comparatively new parish. The large and growing population in the eastern part of the city affords ample materials for building up the congregation, and although continued losses are sustained by the removals and changes incidental to the industrial pursuits, and especially to the life of railway employees, the congregation has increased with gratifying steadiness, while the income of the Church has been largely augmented. About the time of the last notice Messrs. Ermatinger and Miller, and Mr. G. Mayor Midgley very kindly interested themselves and were successful in procuring the transfer to St. John's of the pipe organ and pulpit formerly used in St. Thomas Old Church, which latter, by the way, is an old friend of the good Doctor's he having preached from it on several occasions a number of years since. And, besides this, other friends have presented from time to time, new chandeliers, a new lectern, new chancel chairs, a pulpit drape, new matting, and other useful accessories, thus giving to our little Church a more complete and ecclesiastical appearance. The Young Men's Guild, the system of cottage services, and other

auxiliaries to energetic Church work, are all engaging the active co-operation of the congregation, and the Sunday school is in a growing and prosperous condition. The regular and systematic visitations of all the families connected with the Church every three months, besides the daily routine of visiting new comers, absentees, and the sick, gives the Incumbent such an amount of active toil as is unsurpassed—perhaps scarcely equalled—in any other parish in the Diocese. The increased numbers who come to the celebration of the Holy Communion, the large and encouraging congregation attending the ordinary services of the Church, especially in the evening, and the heartiness of the worshippers, all testify to the solid and substantial character of the work in connection with St. John's. Too cordial thanks cannot well be extended to those friends who so generously exerted themselves in bringing about the many beautifying changes in the sacred edifice, nor to those gentlemen who primarily interested themselves in the transfer of the organ and pulpit from the old Church. It were indeed a labor of grateful love and evidence by act rather than in words that they truly love the beauty of His house and the place where His Glory dwelleth, at the same time, a source of great encouragement to Dr. Beaumont, whose ministrations in this his latest charge have proved so preeminently satisfactory that the true and inmost feelings of his congregation can best be voiced by the expression of the most earnest, most cordial hope that it may be vouchsafed their Reverend Rector in perfect vigor for many future years to labour amongst that flock, in the heart of every individual member of which by his gentle Christian spirit and kind paternal bearing he has, apparently without an effort, so imperceptibly, yet nevertheless so certainly found a sure and lasting abode.

**CHATHAM.—Christ Church.**—The funeral of the late Mrs. F. S. Jarvis took place on Thursday, 14th March, from her late residence to this Church, and was attended by an immense concourse of friends and acquaintances assembled to tender the last sad honors. The church was crowded to the doors, standing room being unattainable. The pulpit, altar and desk, were draped in black, and on the casket lay several beautiful floral offerings, including a cross, a crescent, and a star. As the solemn notes of the organ died away Rev. N. H. Martin gave out the hymn, commencing:

Days and moments quickly flying,  
Speed us onward to the dead!  
Oh, how soon shall we be lying  
Each within his narrow bed.

Then Psalms 89 and 90 were sung, after which the clergyman read that passage so full of promise and immortality, 1st Cor. xv. 20, 58.

He then spoke very briefly, saying that he but voiced the sentiments of all present when he extended to the friends so suddenly bereft of one so near and dear to them, heartfelt and deep sympathy. It was an occasion of deep regret and sadness, and the more so because she whose death they mourned was cut down in the midst of years of service and usefulness, from the home of which she was the joy and cheer. To us it seemed strange that she should be cut off, while many, who, from a human standpoint, might be better spared, were left. We would think she should have been left to impart instruction to her young family. He had known her for years as a steadfast friend, and when he himself was in deep sorrow, none had been more deeply sympathetic in endeavours to bring consolation. She had always been an active worker, especially in the Sunday-school, until the claims of her family prevented, but she never lost her interest in the work of her Lord Jesus Christ. She was a devoted mother, and her home was her world. Those most intimately acquainted with her were confident of her acceptance with Christ. Deathbed repentance were not to be depended on, but when a deathbed confession was preceded by a life of Christian activity and faith in the Saviour, they knew that while for her "to live was Christ, to die was gain." Her memory would long endure in the Church, and they need not sorrow as those without hope. When Christ shall appear He shall bring with Him those who have fallen asleep in Him, and among them her whose form lay before them. The expectation of meeting our friends in heaven made that fair land all the more precious. These sudden deaths were a lesson, and should teach us the duty of preparation. It might be that God by this dispensation of His Providence, was calling some one who had not yet given to Him their hearts. Preparation was simple in the extreme. He prayed that everyone there might be led to give themselves to Christ, and he implored all to make diligent search to see what their position in the matter was. He would again tender to his friend and fellow-worker, deep and heartfelt sympathy in his sad affliction, and to the orphans, he prayed that, friends might be raised up to take the place of the mother they had lost, and that the divine blessing might attend them and all who mourn to-day, for the sake of the Lord Jesus Christ.

The hymn, "Hark, blessed are the dead," was sung, and after prayer the procession was reformed and started for Maple Leaf cemetery, where, with the impressive ritual of the Church, all that was mortal of Charlotte Anne Jarvis was laid away in the grave, "earth to earth, dust to dust, ashes to ashes," in sure and certain hope of a glorious resurrection.

Mrs. Jarvis was the eldest daughter of Mr. J. E. Brooke, one of the first Churchmen in the county of Kent, and one of Chatham's earliest and most esteemed citizens. She had been the wife of Mr. Frederick S. Jarvis, manager of the Merchant's Bank of Canada, Chatham, for the past eleven years. During that time six children had been born, four of whom survive, the youngest being only a fortnight old. The sympathy of their many friends in Chatham will go out to the sorrowing husband and motherless children. She was indeed a most devoted parent whose every care was centered on the welfare of her interesting little family, and as to the wide circle of her friends and acquaintances, her removal leaves a blank which will not soon be filled. She was a devoted and sincere Christian. "To live was Christ and to die was gain." The assurance that she has entered into enduring bliss can alone take away the sting of separation, and even in the first moments of sorrow her friends realize that their loss has been her gain.

The following is taken from *Christ Church Sunday-school Record*:

"Often in dreams I see it,  
Lying so far away,  
And I catch a sound of singing,  
And hear the viola play.  
And my heart goes out in longing,  
To the city wondrous fair,  
For I have loved and lost ones,  
And I know I shall find them there."

We hardly know how to voice the grief felt by every member of the school for our Superintendent in the sudden death of his wife.

For years she was a faithful teacher and in the midst of household cares ever maintained a deep interest in all that concerned our Church. Indeed with a sympathetic nature and excellent judgment her counsel was always of the wisest. She was a devoted wife and mother, and nowhere did she appear to better advantage than in her own home.

Her funeral was one of the largest ever seen in Chatham. The numbers present testifying to the esteem in which she was held.

The school sent a floral tribute in respect of her consistent life. However, while we sorrow it should not be as those without hope, for we can truly say that to her "To live was Christ, and to die was gain."

**EXETER.**—At the Easter Vestry Meeting of the Trivitt Memorial Church the Rector, the Rev. S. F. Robinson, presented a report of his work in the parish, covering 28 baptisms, (28 infants and 5 adults), 23 confirmations, 9 marriages and 11 burials. The report of the churchwardens showed total receipts of \$1,648, money borrowed \$1,500, and expenditure of \$8,149. The present indebtedness of the congregation on account of furnishing, warming and lighting the new church is some \$3,500, besides the debt on the organ, \$800, which has been assumed by the Ladies' Guild. The weekly offertory has shown a steady increase since the new church was opened, it is now quite double what it was a year ago; the appreciation of the Rector by the congregation is shown in the increase of \$100 voted to his annual stipend. The following officers were elected to represent the congregation: J. Spackman and R. H. Archer, churchwardens; and R. H. Collins and B. S. O'Neil, delegates to the Synod. One of the gratifying features of the day was the presentation to the Rector, immediately after the meeting, of a request signed by some 36 female communicants asking for an early celebration of the Holy Communion at least once a month, the number is a fair index of the wishes of the whole congregation, when it is considered that 55 was the total number of communicants on Easter Day, and that no male communicants had been asked to sign it.

Easter Day at the Trivitt Memorial Church was begun with a celebration of the Holy Communion at 8 o'clock, at which there were some 25 communicants, at the second celebration after Morning Prayer, at 11, there were about 30 more, not a very large number considering the Church's rule, and that according to the Synod record there are 124 communicants in the parish. Apart from the communicants the attendance at the services was very good; the choir, though small and having but few male voices, rendered the festival service with good effect, the Easter Anthem being sung to a simple chant in which the congregation could join, Woodward's Te Deum in E Flat showing more particularly the ability of the choir. When so much music is lavished on Matins it seems a pity that none can be given in the Divine Eucharistic Service. The musical portion of the evening service was also very satisfactory, the Magnificat and Nunc Dimittis were sung to chants by Stainer and the festal hymns

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were again joined in by the congregation,—the hymn "Rock of Ages" can hardly come under this designation and it was spoilt by an irreverent rendering of the last line of each verse. The Rector, the Rev. S. F. Robinson, preached appropriate sermons at both services.

ALGOMA.

BRACEBRIDGE.—We have just enjoyed our usual annual visitation of the Bishop, on his confirmation tour, leaving its pleasing memories and lasting impressions, we trust and think upon the minds and hearts of our members at large. On Sunday, St. Thomas Church was filled to overflowing, to witness the solemn laying on of hands, and hear the words of Godly council, from the lips of an honoured Bishop. Seven candidates were admitted to the full participation of the blessings of Church Membership, realizing their vows in the reception of the Holy Communion. After a special address to the candidates, inculcations, the duty of loyalty to themselves, then conscience and the Church, the Bishop delivered a most prompt and telling sermon on the duties and responsibilities of parents to their children. A subject most appropriate to our times, and perhaps most neglected by our people—for the difficulty begins in the apathy displayed in the religious education of the young, by the parents themselves, constituted as they are by God, the natural and responsible guardians of the souls as well as bodies of their little ones. After a 16 mile drive passing hilly and bad roads, we arrived at Baysville, where four more candidates for confirmation were presented, and one adult was publicly baptized. The little ones of the place have been gathered and kept together by the untiring zeal of our Catechist, Mr. Andrew Slemont. They had been wandering about like sheep with no shepherd, until Mr. Slemont took a bold stand, and taught intelligently and untiringly the doctrines and discipline of the Church, as expressed in the Catechism. Since then there has been little difficulty in attaching our little ones to the Church, which is dear to their hearts, and from whose services, except in very necessity, they are never absent. God's blessing has visibly rested upon his work, may it ever continue to do so. The Bishop has secured the services of a student to assist in the maintenance of the services of the Church, and to look up scattered members in various portions of this straggling district and in the regions beyond the Lake. It is to be hoped that Baysville may in time become a centre for outlying districts, but at present we must rest satisfied with humble efforts, as the people are almost destitute of means, and our Mission Fund has to be most sparingly shared to meet others, and perhaps more crying needs. I need hardly say how much the isolated clergy value the society, the intellectual culture, the genial smile, the devotional earnestness, the ready sympathy of our much loved Bishop. I only echo the prayer of all, when I say long may be shared to fill the post.

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.

JAPAN.

SIR,—It has been thought that the following letter from the Right Rev. Edward Bickersteth, Missionary Bishop in Japan, to the Bishop of Huron, will be interesting to the readers of the DOMINION CHURCHMAN.

MY DEAR BISHOP,—I spent several days last week with Mr. and Mrs. Cooper Robinson at Nagoya, the city on the south-east coast of the main island of the Japanese group, where they are residing. Nagoya is a place of great importance; for population it is now the third city in the empire. Including the suburbs, it contains some 250,000 people. Buddhism is still dominant there. The temples are numerous, and frequently filled with worshippers. The most influential of modern Buddhist priests is in charge of the principal temple. He is an advocate of the more ancient systems of Buddhist teaching, to study which he has recently made a journey to India and which he hopes to introduce into his own country. But, notwithstanding his powerful assistance, it may be doubted whether even in Nagoya, Buddhism has any long hope of life and influence. The Government system of education which follows the most modern methods of the West is likely too prove to powerful a solvent to be resisted by any ancient religious system of the East. In the place of the old religion, when the process of disintegration is complete, there will

remain—unless the Christian Faith occupy the vacant ground—either a general scepticism, or at the very best a bare theism. These in turn would no doubt give way to a revival of similar superstitions to those which education and civilization are now so rapidly dispossessing. I mention this point to show how important it is that this Mission which has been planted should be strongly supported, and as soon as may be reinforced. Your cousin will, I hope, be joining Mr. Robinson in a short while. Besides this it is most desirable that an effort should be made as soon as possible to send two ladies; who would be prepared to live together under Mr. Robinson's general superintendence, and to work among the Japanese women. No Mission in modern days in any of the great Eastern cities, as far as I am aware, has made due progress without the assistance of ladies. Also it is very important that land should be secured as soon as possible for Mission buildings. Mr. Robinson estimates that such a site as he requires for Church, school, etc., cannot be obtained in a good situation for less than £500 (five hundred pounds). I need not say that the evangelistic influence among the heathen of services etc, depends largely upon the position of the buildings in which they are carried on. It is not a very large sum that is required to put this Mission on a working basis, but there should be no delay in its supply. The movements and changes of Japan are unprecedentedly rapid. I hope also before many months to have a Mission here from Trinity College, Toronto. Your faithful brother in Christ,

EDWARD BICKERSTETH, Bishop. Oraka, Japan, Feb. 9th, 1889.

WOMAN'S AUXILIARY MISSIONARY ASSOCIATION.

DEAR SIR,—In the records given in our Church papers of the Diocesan Annual Meetings of the Women's Auxiliary Missionary Association, a general vote of almost triumphant thankfulness was sounded for the large measure of success with which God had blessed and owned its efforts during the past year, but, owing to the many heavy claims upon their space, much of interesting and inspiring detail had to be omitted. Now it is these very details of work completed, as well as of work ready to be undertaken, which arouses that practical enthusiasm, which is so helpful in producing results; the hearing how "this little," and "that little," helped in the making of the "big whole" which supplies the diffident member with an answer to the enquiry "What is that in thine hand?" They open her eyes to the blessed fact that there is not one of us who has not some capacity, some talent, however small, which we cannot, if we will, use, in the Master's Service.

It may seem ungracious, if not ungrateful, to say anything which even bears the appearance of a remonstrance with those who already give their readers so much, but, as so large a measure of our inspiration and incentive to work, comes to us through the medium of your columns, we, who watch eagerly for the weekly advent of our Church paper, may be forgiven if we heave a little sigh of disappointment when we, now and again, at exceptional times and seasons, would like just a little more. In the few precious months which intervene between this and September next, when the general Convention of the W.A.M.A. will be held in Montreal, I would venture to ask you to grant us all the help which lies in your power, that the very fullest benefits may be reaped from the deliberations and decisions of that important Council.

By a little free discussion, by the mere ventilating propositions which at first sight, and "in the rough" as it were, appear to be bristling with difficulties, these difficulties disappear. The mountains become mere molehills! Necessarily in the occasion of our annual gatherings, the programme for future work can be submitted only to the official few, who are members of the Board of Management, and so forth, whilst the individual many are absent, whose hearts might be stirred to help, who would gladly raise their hands in approval, and their voices amongst the "yeas," when the "To be, or not to be?" is the question trembling in the balance. They are represented by their delegates it is true, but these ladies naturally shrink from the grave responsibility of committing the absent members of their branches to any course of action which may entail a peculiar effort to bring to a successful issue.

Will you grant me permission to name a case in point, and to invite the earnest attention of every member of the W.A.M.A. to its full consideration, that they may be in a position to convey an intelligent expression of their wishes and opinions through their delegates when it is under discussion in Montreal.

I allude to the hope expressed at our Huron Meetings, that the W. A. M. Association would see its way to adopting as work most fitting and congenial to the objects for which it was formed, that of occasionally assisting in the Education of the daughters of those of our missionaries, who, from the exceptional isolation

of their position, and the smallness of their stipends, have more especial claims upon our sympathies. Mrs. Grattan Guinness, in one of her admirable addresses, speaks of the "want of more living links between the Christians at home and the workers abroad—such links intensifying and increasing the mutual bond of fellowship."

Shut out from all intercourse with the civilized world for the long and weary months of winter, constantly absent on tedious and hazardous journeys, must it not often be a question of deep import to the missionary, "Am I right in making my children share in the life of self-sacrifice to which I am dedicated, to the extent that they are deprived of the Educational advantages open to the very poorest family in every town and village of the Dominion?" As was remarked by one of our most earnest and energetic members, no doubt the anxious parent would lay the case before his God, and He who always works by means, has laid it upon us, and shall we say, "Nay! this does not come within the scope of our Auxiliary work. Rather let us see to it that they who carry the 'glad tidings' are cheered and heartened not only by our words of sympathy, but by just that especial help which meets the individual need of each of the Lord's self-denying messengers."

When we consider the positive drudgery entailed upon the missionary's wife upon whom devolves so much, there can be no parallel between their cases and that of others, who may have just the same income as they have. The clergyman and his help meets "are in every deed the servants of their people, and must be ready at all times to go to them when sick or needy, to comfort and console others, whilst their own heart strings are torn by very present and very pressing home cares and uncertainties. The wife must often leave her own work to take care of itself, while she ministers to others, so that from the very nature of things she and her husband cannot manage their household affairs as others can." Let us endeavour, in considering this question to put ourselves in their places. Let us plant ourselves in imagination, far away from Post Office or store, from any means of communication with the outer world, no books, or magazines to enliven, and in some cases to enlighten us, and nothing but the daily routine of work, and duty the fact that is duty, by the chief sweetener of the work.

I have, however, taken as much of your space as you can spare in one issue, and beg permission to resume this letter next week. Believe me,

Very sincerely and gratefully, H. A. BOOMER.

SKETCH OF LESSON.

SECOND SUNDAY AFTER EASTER. MAY 5TH, 1889.

The Walk to Emmaus.

Passage to be read.—St. Luke xxiv. 13-35.

Look at v. 32 "Did not our hearts burn within us?" *Burning hearts.* Do you know what that is? Feeling excited, sometimes from one thing, sometimes another; sudden joy. (*Illustr.—Meeting absent friend unexpectedly.*) To-day see two men whose hearts "burned." And what made them burn?

1. *How their hearts burned.*—Two men walking out of Jerusalem, sad, downcast. Why? Three days before had lost (as they thought) their best friend. Whom had they lost? In addition to sorrow, had bitter disappointment (v. 21), "We trusted that it had been He." Even yet they cling to the old belief, though crushed and disappointed (v. 19). Now, see how their chilled and disappointed hearts began to burn.

1. *Burning with interest.* As they walk, a stranger joins them, and makes kind enquiries (v. 17). They tell Him their sad tale (vv. 19-25, 26). They were foolish to be so "slow of heart to believe." As they journey on He points out to them how that the very things which they had supposed proved that He was not really Messiah, did really prove that He was Messiah. How their hearts thrill with joy; but still they do not know Who this Stranger is Who has given them such comfort.

2. *Burning with sudden surprise and joy.* At last at Emmaus. The Stranger "made as though He would have gone further," but they were loth to lose the company of One Who had given them so great comfort by telling them such good news. They persuade Him to stay with them, "it is toward evening, and the day is far spent." Supper soon ready; then, instead of waiting to be helped like a visitor, what does the Stranger do? Fancy their silent wonder as He takes the host's place. "Who can it be?" Then the "taking bread," "blessing," "breaking," "giving to them." It must be! It is He! But, in a moment, no one there, the seat empty, the bread left. He is gone! What a fire in their hearts now! Not only convinced that their Master was Messiah, and will triumph after all, but know

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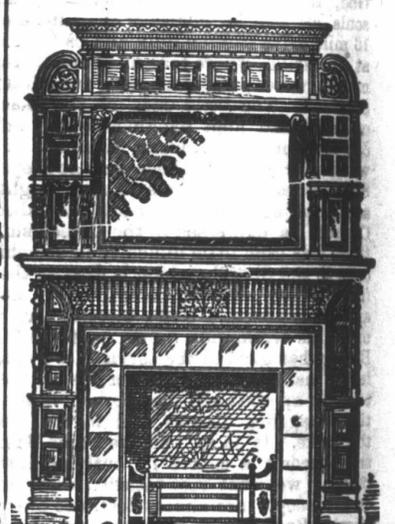
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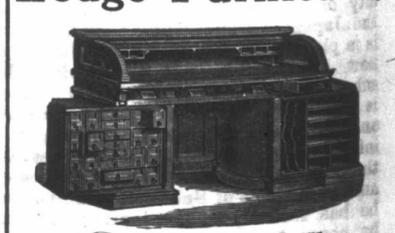
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now that they have with their own eyes seen Him alive from the dead.

3. Burning with eagerness. They cannot wait—off they go back again to Jerusalem to tell the others that they have seen Him. Fancy the joy when they enter into the "upper room." No mistake, either. S. Peter has seen Him, too. "The Lord is risen indeed."

II. What made these Hearts burn?—See v. 82. Two things here.

1. The opening of the Scriptures. "Opening," i.e., 'explaining,' 'making clear.' Jesus opened the Scriptures (v. 27); told what they said about Him. He, the bruiser of the serpent. (Gen. iii. 15). He, the seed of Abraham, to bless all nations. (Gen. xxii. 18). He, the Lamb slain, (Exod. xii.) the sin-bearing Sacrifice. (Lev. xvi.) He, the mysterious Sufferer. (Ps. xxii.; Isa. liii.)

2. The company of Christ. They knew not who He was; but that shews all the more His power to kindle the heart. His presence made them happy.

[We may have the same "burning hearts; the same joy with which they returned to Jerusalem.]

(a) By having the Scriptures opened to us.

Have your hearts burned ever at what you have heard and read in God's Word? Why not? or why not more often? Because don't care about it. Those two men did. They loved Jesus. They knew the Scriptures but did not understand them. Christ opened them to them, so does he open them to you by voice of Minister and Teacher. He has the key to the Scriptures. Ask Him to open His treasures to you.

(b) By having Christ as our companion.

Sometimes, like those two men, two of you take a walk together. They talked about Him; what do you talk about? Is it not about what interests you most? (S. Matt. xii. 84), and what is that? (Comp. Deut. vi. 7; Mal. iii. 16, 17; 1 Thess. v. 11; Heb. x. 24). If He were to draw nigh in visible form would your talk cease. Remember that He is near though you see Him not; He sees, He hears you, He knows your thoughts. As He was made known to these disciples in the breaking of bread, so is it in the Holy Communion (the breaking of the bread) that He specially comes to us, and vouchsafes His presence with us. (S. John vi. 56).

THE Brompton Hospital for Consumptives, London, Eng., published a statement that fifty-two (52) per cent. of the patients of that institution have unsuspected kidney disorder. Prof. Wm. H. Thompson of the University of the City of New York, says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption." The late Dr. Dio Lewis, in speaking of Warner's Safe Cure, says over his own signature: "If I found myself the victim of a serious kidney trouble I would use Warner's Safe Cure."

HINTS TO HOUSEKEEPERS.

JENNIE WHIPS.— One pint cream, one-half cup white sugar; beat to a stiff froth, flavor with Royal essence of lemon; put into custard glasses; set in a cool place till ready to use. Eat with sponge or white fruit cake.

LEMON PIES.— Yolks of three eggs, juice and grated rind of two lemons, one one-fourth cups sugar, one cup water, corn-starch to thicken, one spoonful. Frosting, Whites three eggs, six large spoons sugar, flavor with lemon extract. This will make three pies.

TOMATO HONEY.— Take six peach tree leaves to each pound of tomatoes, add a little water, and boil tender, strain off and weigh the juice, add one pound of sugar and one-half lemon to each pound of juice. Boil till thick as good molasses and put away for use. Does not have to be sealed.

BREAD PUDDING.— One pint bread crumbs, one quart milk, one cup sugar, yolks four eggs, grated rind of one lemon, piece of butter size of an egg; bake like custard; when done, spread with jelly; beat white to a stiff froth, adding one cup of sugar and juice of one lemon. Brown lightly in oven.

TO SERVE LOBSTERS.— Line some small cups, without handles, with lettuce leaves, or with very fine celery leaves, then put the lobster into the cups; place one beside each plate, make a rich mayonnaise dressing, and let each person help himself to it; in this way each one's taste may be consulted.

SYMPTOMS OF DECAY.

Having more interest in money matters than soul saving.

A growing appetite for ease and pleasure. Feeling no condemnation for fellowship with the world.

A disposition to use five dollars for self and five cents for God's cause.

Inclination to find fault with others rather than to help them.

Engaging in levity and terming it Christian cheerfulness.

Reading secular newspapers in preference to the Bible.

Preferring meetings where there is nothing to do, rather than those which afford opportunities for personal work.

Avoiding the society of those noted for piety and godliness.

These things give unmistakable evidence of near approach of the grim monster; yea, already with one hand his icy fingers clutch at the victim's throat, and with the other he aims a dagger at the heart. Help! help! An hour hence may be too late.

WILLIAM ROBERTS, M. D. F. R. C. P., of the University of London, Eng., says: "Passive congestion of the kidneys may be present, in which the urine contains not a trace of albumen, while the symptoms of intense venous congestion, dropsy, orthopnea and pulsating jugulars are present. The urine becomes scanty, high-colored and dense." Warner's Safe Cure has cured thousands of these symptoms often called diseases, by putting the kidneys in a healthy condition.

THE GOSPEL FOR ALL THE WORLD.

Over 1,800 years have passed since our Saviour gave His parting command to His chosen disciples, yet to-day, five-sixths of the world lie in heathen darkness. What a reflection on the professed followers of Christ! The early Christians, in obedience to the Lord's command, carried the Gospel to all parts of the then known world. We, on the other hand, with all the advantages, light and privileges of the nineteenth century, have been asleep. Awake, hear the voice of the Master still asking, "Whom will I send, and who will go for us?" May the power of the Holy Spirit enable some one to-night, to say, "Here am I, send me." Remember, the Gospel first came to us from foreign lands; then shall we selfishly confine it to ourselves, while millions in the darkness of heathendom go down to Christless graves? Some see only need of home work, and while that is very necessary, Christ has said, "Ye are my friends, if ye do whatsoever I command you." Yet almost nothing has been done in regard to obeying the Saviour's parting injunction to carry the Gospel to the utmost parts of the earth. How can we pray, "Thy Kingdom Come," while we are not doing our part to hasten His purpose in this age, the calling out of a people for His name. Is anyone pleading insufficiency as an excuse for inactivity? God uses "the weak things of the world to confound the things that are mighty." When we are weak, then we are strong, for it is not by might, nor by power, but by His Spirit, that mighty works are done. The apostles were men of low origin and uneducated, yet to those were given the privilege of sharing in the glorious work of discipling the whole world. They left all and followed Christ. This tells the secret of their power; and if we would be used by Him, we must make full surrender of ourselves, time, talents, will and heart. If the Spirit has clearly shown us our work is at home, we are still under obligation to extend the Gospel in foreign lands, and this we can do by helping to send those who have been called, and have not the means to carry the glad tidings to the regions beyond. While it is most necessary to assist in this way (and do any one of us give till we feel it) earnest, believing, unceasing prayer is indispensable. May the Lord increase in us more and more a spirit of prayer. Dear one for whom Christ died, the Master hath need of thee. Make a willing surrender of all to Him,

and see if He will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. May the love of Christ constrain us to be more earnest and self-denying in this work, remembering the words of our King, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us put on the whole armour of God, and in the name of the Lord of hosts, "Go up at once and possess it; for we are well able to overcome it." And "Lo I am with you alway."

ROBERT A. GUNN, M. D., Dean and Professor of Surgery of the United States Medical College, Editor of "Medical Tribune," author of "Gunn's New Improved Handbook of Hygiene and Domestic Medicine," says over his own signature in addressing the proprietor of Warner's Safe Cure: "I cannot be true to my convictions unless I extend a helping hand and endorse all I know to be good and trustworthy. Your graphic descriptions of diseases of the kidneys and liver have awakened the medical profession to the fact of their great increase. Physicians have been experimentally treating this disease, and while casting about for an authorized remedy, their patients have died on their hands."

MUSIC AS A CURE-ALL.

The theory that music is a medicine is not a new one by any means. Nations and tribes of all times and of all degrees of civilization have had their "mystery" or "medicine men," who, by their incantations, which were always accompanied by music, if not consisting entirely of it, were supposed to effect cures or bring diseases, as the circumstances warranted. The ancient Greeks, at the most enlightened period of their history, accorded to music a prominent place among the arts, from which fact it is conjectured that musicians and music played an important part in the *materia medica* of those days. When the white man first landed on the shores of America he found the medicine or music man awaiting him, and songs and dances, lead by this grotesque being, were always a part of all consultations and contracts, thus indicating a belief in the power of music not only to make a man right, but to make him upright.

The North American Indians have always firmly believed in the curative effects of music. For trivial illness they employ roots and herbs, but for serious cases they bring forth the song and dance and rattle.

Catlin says "if the sick man dies during the performance of the medicine man, the later quietly slides of to his quarters and packs up his musical instruments and robes," probably doing a great deal of thinking but keeping mighty quiet. But if the exhausted patient unaccountably recovers after such a ceremony, the lucky musician will be seen for several days after the event on the top of a wigwam, extending his right arm, waving it to the gaping multitude, and boasting of his skill.

All the various tribes of low civilization in South America have their musician-doctor, and, as in the case of the tribes of the North, when roots and herbs fail the Great Spirit of music is called in.

In Africa we find the same prominence given to music as a means of healing, and the lowest and most debased tribes, as well as those of a higher level, guard carefully and support willingly those skilled in song and incantation.

In India, China, Hindoostan, everywhere, we find the same belief in the remedial efficacy of music. In more civilized countries, and later years, we are not at a loss to find numberless instances which go to prove that the savage and barbarian are not alone in their estimation of the medicinal virtue of the art divine.

At the present time the theory that music is a medicine, and can be effectively used to cure disease, is being earnestly claimed by prominent writers in various parts of the world.

We are not prepared to deny it. From the creation music has been used to ward off or cure both mental and physical sickness. David cured King Saul with it in ancient times, and in these later days the unfortunate Bavarian monarch was only sane when under the influence of music.—*Musical Visitor.*

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## WILL OF GOD.

One of our most eminent divines said recently that Christians were continually trying to avoid the will of God. He said that they were always attempting to creep under or around, or watching if perchance a means of escape could be found whereby their own will and wishes could be gratified rather than to yield willing submission to the will of God. We confess to having read a few lines of Prof. Drummond's several times over before being convinced that what he said was, after all, the very truth.—Here are his words: "The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good, or winning souls, or it may not. The maximum achievement of any man's life after it is all over, is to have done all the will of God."

Christ says of his own mission on earth. "Lo, I come to do thy will, O God." It is easy and pleasant to do good. It is grand and noble to save souls, but, after all, is not Professor Drummond right? Will it not in deed and truth be the maximum achievement of any life after it is over to have done the will of God?—And this means so much, so very much more than merely having done good, and such different things, than even having won souls to Christ. It involves cross bearing, the patient endurance of manifold temptations, a willingness to forgive that almost limitless number of offenses, the seventy times seven. It means a fearless facing of every event sent into our lives, with no cowardly attempts to creep under or soar above, or in any way to elude meeting and accepting the will of God.

A strict performance of a Christian's duty will almost inevitably call for deeds involving the "doing good" and the "winning souls," which attach so strongly to every truly consecrated life. Yet the lonely sentinel, the bed-ridden professor, the deaf mute, all in every state and station in life can learn to do the will of God. Very often it requires great faith, great strength, many prayers to do and meet what we know or feel to be the will of God but it is an achievement when at last this can be met by calmness and serenity.—There is little danger that any one truly desiring to do this will of the Father will be left in the dark as to what duty requires. David's prayer is one that all can offer, that should often be on the lips of all Christ's followers: "Teach me to do thy will, for thou art my God."

Dr. Wm. H. THOMPSON of the University of the City of New York says: "The symptoms of diseased kidneys will first appear in the extremely different organs of the body." Treat the kidneys and not the effects of kidney disease, by using Warner's Safe Cure.

## THE KNABE PIANO.

From the Boston Evening Traveler.

The Knabe piano, at the present time, stands in the front rank as a musical instrument, and is so recognized all over the country, and among the best judges. It was nine years ago to-day that Mr. E. W. Tyler, agent for these instruments, made his first selection of pianos at the Knabe & Co. warehouses in Baltimore. In the comparatively short time that has elapsed these instruments have attained a position and acquired a reputation that it is safe to say, has not been equalled by any other pianoforte in the same time. The best part of it is that the popularity which this piano has secured is a healthy and substantial one—not one that is based on a short-lived "boom," but one that has come about by honest dealing and the production of an instrument that is all that it is claimed to be. The Knabe piano combines all the qualities requisite for a good instrument. It has a beauty of sound, resonance, flexibility of tone, an even scale, perfect action, and a durability that is unexcelled by any other instrument in the market. These merits have given it a remarkable sale, and have given it a place in the market far ahead of its competitors.

## THE INVALID AND THE VIOLINIST.

An old and infirm soldier was playing his violin one evening on the Prater, in Vienna. His faithful dog was holding his hat, in which passers by dropped a few coppers as they came along. However, on the evening in question, nobody stopped to put a small coin into the poor fellow's hat. Everyone went straight on, and the gaiety of the crowd added to the sorrow of the old soldier's heart, and showed itself in his withered countenance.

However, all at once, a well-dressed gentleman came up to where he stood, listening to his playing for a few minutes, and gazed compassionately upon him. Ere long, the old fiddler's weary hand had no longer strength to grasp his bow. His limbs refused to carry him farther. He seated himself on a stone, rested his head on his hands, and began silently to weep. At that moment the gentleman approached, offered the old man a piece of gold, and said: "Lend me your violin a little while."

Then, having carefully tuned it, he said: "You take the money, and I'll play."

He did play! All the passers-by stopped to listen—struck with the distinguished air of the musician, and captivated by his marvellous genius. Every moment the circle became larger and larger. Not copper alone, but silver—and even gold was dropped into the poor man's hat. The dog began to growl for it was becoming too heavy for him to hold. At an invitation from the audience, the invalid emptied its contents into his sack, and they filled it again.

After a national melody, in which everyone present joined, with uncovered heads, the violinist placed the instrument upon the poor man's knees, and, without waiting to be thanked, disappeared.

"Who is it?" was asked on all sides.

"It is Armand Boucher, the famous violin-player," replied some one in the crowd. "He has been turning his art to account in the service of charity. Let us follow his example."

And the speaker sent round his hat also, made a new collection, and gave the proceeds to the invalid, crying, "Long live Boucher!"

Deeply affected, the invalid lifted up his hands and eyes towards heaven, and invoked God's blessing on his benefactor.

That evening there were two happy men in Vienna—the invalid, placed for a long time above the reach of want, and the generous artist, who felt in his heart the joy which always repays the bestowal of charity.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

## PRISON DISCIPLINE AS A MEANS OF EDUCATION.

An American contemporary furnishes some interesting items concerning the system pursued at the Elmira Reformatory, in which the experiment has been in progress for some years of using prison confinement as an opportunity of conferring educational advantages on the inmates. The little book of some hundred pages which sets forth the results of the system is printed by the prisoners themselves. Only such convicts are sent to the institution as have never been in a state-prison before. They are sentenced to an indefinite term subject to the discretion of the board of managers, but can not be detained beyond the maximum period for which they might have been incarcerated under the law. For burglary, e.g., a man may

be kept in Elmira for ten years, but not longer; but if the superintendent believes that a prisoner, from his record, will lead an honest life on discharge, he may be allowed to go free at any time after one year. To obtain his release he must get a perfect record in three branches—for good conduct, zeal, efficiency as a workman, and proficiency and diligence as a scholar. In this latter field is found the distinguishing characteristic of the Elmira system. It is, in fact a school for convicts, and the results are surprising. On the average, it is said, 60 per cent. of the convicts, released from other prisons find their way back, but thus far 80 per cent. of the discharges from the Elmira Reformatory during the eight years the experiment has been continued are believed to be permanent reformations. Every improvement has been introduced not inconsistent with proper discipline, looking to the health and well-being of convicts. The experience of those engaged in this humanitarian work is opposed to the view that intellectual development increases the capacity for wrong-doing. By enforced study the energies formerly employed in criminality seem diverted toward more praiseworthy pursuits. It is found, however, that even the so-called intelligent criminal appear mentally deficient as soon as he passes out of the groove in which he has been accustomed to exercise his cunning, so that it is no easy task to broaden his views of the aims and duties of life, and thus qualify himself for occupying a useful place in society. The experiment appears to us to be well worthy of consideration by social reformers, and by all who desire that penal inflictions should be made subservient to reformatory results in our criminal population. —London Lancet.

## HONESTY AND INTELLIGENCE.

It pays to be honest, you say.

Granted.

Yet how many are dishonest through ignorance, expediency, or intentionally. One can be dishonest and yet say nothing.

A clerk who lets a customer buy a damaged piece of goods, a witness who holds back the truth which would clear a prisoner, a medical practitioner who takes his patient's money when he knows he is doing him no good,—all are culpably dishonest.

It is generally known that doctors bind themselves by codes, resolutions and oaths not to use any advertised medicines. Now, there is a medicine on the market, which for the past ten years, has accomplished a marvellous amount of good in the cure of Kidney and Liver diseases, and diseases arising from the derangement of these great organs,—we refer to Warner's Safe Cure. So widespread are the merits of this medicine that the majority of the doctors of this country know from actual evidence that it will cure Advanced Kidney Disease, which is but another name for Bright's Disease.

The medical profession admit that there is no cure for this terrible malady, yet there are physicians dishonest enough to procure Warner's Safe Cure, put the same into plain, four-ounce vials, and charge their patients \$2 00 per vial, when a sixteen-ounce bottle of the remedy, in its original package, can be bought at any drug store in the world for \$1 25.

Perhaps the doctor argues that the cure of the patient justifies his dishonesty, yet he will boldly stand up at the next local medical meeting and denounce Warner's Safe Cure as a patent medicine, and one which he cannot and will not use.

The people are waking up to the truth that the medical profession is far from honest, and that it does not possess a monopoly of wisdom in the curing of disease, doctoring the many symptoms of kidney disease, instead of striking at the seat of the disease—the kidneys themselves,—allowing patients to die rather than use a remedy known to be a specific, simply because it has been advertised, and when patients are dead from Advanced Kidney Disease, still practicing deception by giving the cause of death in their certificate as pneumonia, dropsy, heart disease, or some other accompanying effect of Bright's Disease.

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"I DON'T CARE."

"I don't care"! Oh do not say  
Such impatient words, I pray,  
When your temper or your tongue  
Has committed something wrong,  
Certainly you should not dare  
Say in anger, "I don't care."

Don't you care if you have done  
Something very troublesome?  
Giving other people pain  
To set all things straight again?  
Or in rude, ungentle way,  
Vexed a little friend at play?

Don't you care, if at the school  
You have broken many a rule?  
Don't you care, if you have said  
Words unkind, or quite ill bred?  
So that loving friends should be  
Grieved at all the faults they see?

Don't you care that angels bright,  
Mark your actions, wrong or right?  
Don't you care, though well you know  
They record each thing you do?  
When God sees you every where;  
Darling children, don't you care?

Yes, you do, I rightly guess,  
Though the truth you'll not confess,  
Frequently, in work or play,  
"I don't care," you may reply,  
But not mean it, certainly.

THE CANDLE OF THE LORD.

Fred was taking off his shoes and  
stockings, getting ready to go to bed.  
His shoes were wet, and five little  
water-soaked toes, with seams and  
wrinkles all over their pink faces,  
looked at him accusingly. If they  
could have spoken they would have  
said: "You got us wet, you did. You  
told a lie; you said you did not step  
into the brook."

O, that beautiful brook, so near the  
school house, with such lovely stepping  
stones, such pretty little luckybugs  
skipping about over the water, such  
charming mad in which to paddle?  
Why could it not run in some other  
part of the town, so little school boys  
would not be tempted?

Fred threw his shoe and stocking  
under the bed, said his prayers, with-  
out mentioning the lie, and went to  
bed.

"I know I told a lie about it, but  
I don't believe I will think of it," he  
said to himself, and while he was  
trying to give his whole mind to some  
other subject he fell asleep. He  
dreamed that a beautiful angel stood  
by his bed with a bright candle. He  
said: "This is a candle of the Lord.  
I have come to search out all the sins  
that little boys keep hid away in their



INFANTILE  
Skin & Scalp  
DISEASES  
Cured by  
CUTICURA  
Remedies.

FOR CLEANSING, PURIFYING AND BEAU-  
tifying the skin of children and infants and  
curing torturing, disfiguring, itching, scaly and  
pimply diseases of the skin, scalp and blood, with  
loss of hair, from infancy to old age, the CUTI-  
CURA REMEDIES are infallible.  
CUTICURA, the great Skin Cure, and CUTICURA  
SOAP, an exquisite Skin Beautifier, externally,  
and CUTICURA RESOLVENT, the new Blood Pur-  
ifier, internally, cure every form of skin and blood  
diseases, from pimples to scrofula.  
Sold everywhere. Price—CUTICURA, 75c.; SOAP,  
50c.; RESOLVENT, \$1.50. Prepared by the POTTER  
DRUG AND CHEMICAL CO., Boston, Mass.  
Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and  
beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness  
cured by CUTICURA ANTI-PAIN PLASTER, an  
instantaneous pain-subduing plaster. 20c.

hearts, and do not confess. This can-  
dle shines right upon them."

Then Fred's heart was all alighted  
up, and there was found the lie, un-  
forgiven, unconfessed.

"This is very sad," said the angel.  
"The Lord loves him, and is ready to  
forgive that sin if he will confess it.  
It grieves Him so much to have little  
Fred cover it up," and the candle  
shone very bright, and the sin looked  
very black.

"I hope," continued the angel  
"that now this little boy knows he  
cannot hide the lie any longer, he will  
ask the Lord to forgive him."

Fred woke with a start, and knelt  
down and confessed his sin. He went  
in his night gown to his mother's room,  
and he clasped his arms around her  
neck, and told her all about it, and he  
promised, with God's help never to tell  
another lie.—Pansy.

IS IT RIGHT?

If you feel yourself insulted  
And are much inclined to fight,  
Wait until the question's answered—  
Is it right? Is it right?

If you find your feelings peevish,  
Willing things to do for spite—  
Listen to the voice of conscience,  
Is it right? Is it right?

If your parents have forbidden  
You to be out late at night,  
And you feel like disobeying,  
Stop and ponder, Is it right?

When in any sort of mischief  
You begin to take delight—  
Stop right then and ask the question—  
Is it right? Is it right?

A LIE STICKS.

A little newsboy, to sell his paper,  
told a lie, and the subject was after-  
wards brought up in the Sunday  
School for discussion.

"Would you tell a lie for a penny?"  
asked a teacher of one of her boys.

"No, ma'am," answered Dick, very  
decidedly.

"For sixpence?"

"No, ma'am."

"For a shilling?"

"No, ma'am."

"For a thousand?"

Dick was staggered. A thousand  
shillings looked big. O wouldn't it  
buy lots of things? While he was  
thinking, another boy behind him  
called out, "No, ma'am."

"Why not?" asked the teacher.

"Because when the thousand shil-  
lings are gone, and all the things  
you've got with them are gone too,  
the lie is there all the same," answer-  
ed the boy, "and you never forget it."

MONEY WELL SPENT.

An industrious joiner, who earned  
much money, used to content himself  
with very simple fare, clothed himself  
and his family in a plain, neat manner,  
and carefully avoided all superfluous  
expenses.

"Where do you put the money  
which you have over, Master Joiner,"  
asked his neighbour, a turner.

The joiner answered, "I pay off  
some debts with part of the money,  
and part I put out at interest."

"Ah!" said the turner, "your are  
joking! You have neither debts to pay  
nor a capital out at interest anywhere."

"Yes, indeed, I have," said the  
joiner; "let me only explain the thing

to you. Observe, then, all the money  
which my good parents have laid out  
upon me since the hour that I first  
saw the light I consider as my debt,  
which I must repay them; but the  
money which I lay out upon my child-  
ren, in order to get them a good edu-  
cation, I consider as my capital, which  
some day, when I am old, they will re-  
pay me, together with the interest. As  
my parents spared no expense to edu-  
cate me well, so I do the same with  
my children; and as I regard it as my  
filial duty to repay the kindness of my  
parents, so I hope that my children  
also will repay me this same debt on  
their part, as certainly as if they had  
given me a deed to that effect, duly  
signed and sealed."

"What parents for their children's good  
outlay,  
Forms but a debt those children will  
repay."

IT NEVER PAYS.

It never pays to fret and growl  
When fortune seems our foe;  
The better bred will push ahead  
And strike the braver blow.

For luck is work,  
And those who shirk,  
Should not lament their doom,  
But yield the play,  
And clear the way  
That better men have room.

It never pays to wreck the health  
In drudging after gain,  
And he is sold who thinks that gold  
Is cheapest bought with pain.  
An humble lot,  
A cosy cot,  
Have tempted even kings.  
For station high,  
That wealth will buy,  
Not oft contentment brings.

It never pays! a blunt refrain  
Well worthy of a song,  
For age and youth must learn this truth,  
That nothing pays that's wrong.  
The good and pure  
Alone are sure  
To bring prolonged success,  
While what is right  
In heaven's sight  
Is always sure to bless.

THE SACKFUL OF EARTH.

A rich man had deprived his neigh-  
bour, a poor widow, of her only field,  
in order to enlarge his garden with it.  
As he was going round it on the fol-  
lowing day, the poor widow came with  
an empty corn-sack, and said to him,  
with tears in her eyes, "I beg that  
you will permit me to take only so  
much earth from my paternal property  
as will go into this sack."

The rich man said, "I can certainly  
grant you this silly request."

The widow filled her sack with  
earth, and then said, "Now I have  
still another request; be so good as to  
help me to take up the sack on my  
shoulder."

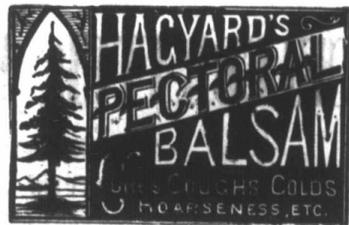
The rich man had no inclination to  
do this, and angrily refused her; but  
the widow persevered in her request,  
till at last he consented. But when  
he tried to lift up the sack, he exclaim-  
ed, "It is impossible—it is too heavy  
for me!"

Then said the widow with great  
energy, "Here is this sackful of earth  
already too heavy for you, how then  
will the whole field, which a thousand  
such sacks could not contain, weigh  
you down to all eternity!"

The man was struck with terror at  
these words, and gave the field back  
again to her.



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Indian Affairs, on a Canadian Bank, for at least five  
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forfeited if the party tendering declines to enter  
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upon to do so, or if he fails to complete the work  
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L. VANKOUGHNET,

Deputy of Superintendent-General  
of Indian Affairs.

Department of Indian Affairs,  
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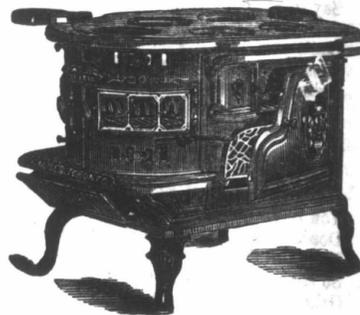
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