

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, APRIL 3, 1902.

[No. 14.]

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FIRST SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 215, 547.
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Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 409, 501, 550.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 215, 504, 547.
Offertory: 132, 140, 173, 219, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 409, 501, 550.

The Bishop's Visit.

The Bishop of Saskatchewan and Calgary intends to visit Eastern Canada about April 20th for a few weeks, to represent the pressing needs of the Church in his two immense dioceses, each of which, thanks to the generosity of Church people in England, will now shortly have its own Bishop, especially in having to provide for the spiritual needs of new settlers, who are arriving by hundreds almost daily. The Bishop will be grateful for opportunities for preaching and speaking about his work, and for donations towards its extension. He hopes to go to Montreal first; and, to save time, he asks to be communicated with at once at his home in Calgary.

The Decline of the Church.

The letters we receive show the deep effect produced by the revelations of the census. This is a good sign, and we trust will bear fruit. But all should remember that funds are essentially necessary and that no set of men are so well qualified to use them to advantage as the bishops are. They know their dioceses, and that the weakest missions in our system are the country parts. In fact, on this continent, we have practically become a city and town Church. Another good feature is that people are washing their linen at home in their own Church papers. Hitherto it has been a favourite plan to rush to the daily press, and hang out our trouble in the secular papers for all comes to point at and to laugh us to scorn. This is probably a relic of a State Church, imported like many another habit, which can be given up with advantage. Another bad habit, which might be thrown aside, is that of rushing into court with every little grievance, instead of taking the common sense plan of settling Church troubles through the Church's own officers. Our columns will be open wide for the fullest and freest discussion of this vital question.

The Other Side.

We reprint from the columns of the Living Church a letter which shows that others see us in a more flattering light than we do ourselves. It is by results that any system of Church patronage must be tested; probably taking a course between our system and that in the United States would be better than either. We do not refer to the appointment of clergymen, but to their continuance or removal from office. That is in strictness the supreme duty of the bishop, aided by his ecclesiastical officers, and such assistance suitable to each diocese, and the better that is understood and acted upon, the more satisfactory the results are likely to be. But we cannot imagine any system more degrading to all concerned than that of starving out! It seems fair that the bishop should, to avoid that, have the right of removal and exchange.

What is the Explanation?

From time to time I spend a few weeks in Canada, and officiate in the services of our Church, obtaining thereby a good impression of the attitude of the Church under the King's government. The Church is respected and revered. The clergy, irrespective of varying abilities, are held in reverent esteem, and their wishes are willingly and carefully considered. Their positions are secured and protected by the bishops by whom all appointments are made, while age and experience are the foundation of promotion to higher and better posts. Thus all the clergy are protected from the anticipa-

tion of a brief and vexatious tenure of position, and they show the effect of this method of procedure by a frank, fearless, and efficient exercise of their legitimate powers and prerogatives, and do their work thus with cheerfulness and satisfaction. How different is the aspect of affairs in the United States, where the clergy are practically at the mercy of personal whims and caprices on the part of the people! Almost universally the clergy are called to their rectorships by the voice of a few persons, to whom are consigned this prerogative, while the Bishop merely acts as a very insignificant adviser or suggester. So much power placed in such hands cannot well be beneficial, and the result is anarchy and misrule. The fleeting fancy of one person may be the ground of a "call," and, in a short time after, one single prejudice, aired and expanded, may in like manner be the cause of a distressing dissolution of all official connection. The brevity of pastoral relations is an axiom in the Church of the United States. A clergyman feels no security that his position will endure, notwithstanding the theory of episcopal oversight and protection. A Bishop in the United States told me recently that "a Bishop has almost no power at all." Theory appears to be the same in regard to bishops in both countries, but the practical working differs as night differs from day. What is the trouble with our system? Merit, talent, character, faithfulness, and efficiency on the part of a clergyman, constitute in the United States no guarantee of permanent relations, nor exemption from unreasonable annoyances and persecutions. Cannot the dreadful difficulty be unearthed and removed, and the Church be placed in her legitimate position, so that faithful men may do their work in peace and quietness, and Zion may rejoice?—G. C. Griswold.

Parish Music.

The following quotation from an article by Dr. E. L. Fenn, on "Old-Time Church Music in Suffolk," published in The Eastern Counties' Magazine, may interest many readers. Don't forget that human nature is the same, although the expression of it varies when manners differ. It is a portion of a letter written by a former rector of Holton St. Mary in 1764: "The Heavenly Part of our Service is performed in a very ill manner in almost all our country churches. The congregation in general sit down unconcerned. The performance is wholly given up to a few who are too often conceited, ignorant, obstinate persons, who call themselves ye singers. The performers are placed in a singing seat, sometimes a raised seat like a stage. Here they form themselves into a round ring, with their faces to each other, and their backs to ye congregation. Here they murder anthems, chuse improper Psalms, sing Psalms of all kinds to new, jig-

gish tunes. If ye Minister offers to direct them, 'He may mind his Text; he may sing himself, they will sing as they list or not at all.' They frequently leave their own Parish Church, and go in a Body to display their Talents in other churches. I have known them stroll six or seven miles for this purpose, sometimes with a young female singer or two in their train."

Imposters.

A lady collector in England has made a novel but very necessary suggestion. In view of the numerous calls for all kinds of assistance, so many of them fraudulent, she suggests that no advertisements for charity and no house to house or office to office collections be made in any town before the collector's credentials have been fully examined and a Government stamp affixed. This would be an undoubted improvement on the present want of system.

Oliver Goldsmith.

Every now and then the writings of some old author are taken up by a well known critic and a rush is made to delve up information which can be gained before the tide of time obliterates all traces. Mr. Austin Dobson has in Harper's Monthly analyzed the "Deserted Village," and has come to the conclusion that there was no such village; that writing in London, Goldsmith had used English material and placed it in Ireland, and had applied the same treatment to the characters of the poem. Analyzing Goldsmith's works, Mr. Dobson shows that the thoughts and words, which we delight in, in the Traveller, and The Deserted Village, and the Vicar of Wakefield, were reproduced from earlier writings. Now, the Athenaeum says: Mr. Bertram Dobell has made a remarkable Goldsmith discovery. He has found that the poet, at some time previous to the publication of "The Traveller," printed the greater part of the poem under the title of "A Prospect of Society." The work as thus printed differed greatly from the poem in its completed form. Mr. Dobell is about to publish a verbatim reprint of his discovery. That is quite probable, but no one but a Dryasdust will read Mr. Dobell's work, while Oliver Goldsmith's publication will continue to be the delight of readers.

Poor Parishioners

Are more sensitive to slights and neglect than the clergy often think. A class often overlooked is the teaching class, and a governess, writing to point this out, and to beg for more consideration for her class, tells some interesting and withal useful anecdotes. Although the locality is in England, the lesson is of use everywhere. Among other things, she says: I know a young governess who lost both parents at the age of sixteen, and has no near relation except a sister. She has no home, and came to this town a perfect stranger. She has no set time free on Sundays, but it is generally able to get to one service. She at first went to different churches, and after a time to the

Roman Catholic Church because it was something novel. After seeing her there several times, the priest came and spoke to her, asking if she were a new-comer. She explained herself, and then followed a long, earnest talk, in which she found the sympathy she longed for. "We talked for three-quarters of an hour, and it seemed like ten minutes," she told me afterwards. "And he was so kind." She also said there had been no approach to proselytizing. Why was it she had been allowed to drift so long? I was talking to a vicar's wife once. "Who was that young girl in Church on Sunday?" she said. "Mrs. —'s governess," I replied. "Oh," she said. What did that "Oh" mean? A great deal I think—an end of all interest, and why? There is no hope of subscriptions there, no chance of another Sunday school teacher; in short, nothing to be got out of her. Did it mean that? I fear something very like it.

Educational Value of Sunday Schools.

Some time ago, two men were earnestly discussing the pros and cons of Sunday school work, and the argument waxed exceedingly warm, so much so that one disputant was led to say that to his mind Sunday schools seemed of no practical use whatever, whereat his opponent, almost choking with indignation, exclaimed: "What, Sunday schools of no use? You say the children never learn anything there? Why in St. Perpetua's church my scholars knew as many as twelve to fifteen chapters of the Gospel of St. John! No use indeed!" Whereat the first man smiled. We may wonder how many of the unfortunate youngsters who learnt so much of the Gospel by heart really benefited at all by this remarkable procedure. How many of them had not only read, marked, learned—but also inwardly digested them? Had all this expenditure of time taught the children any reason why they should be loyal Churchmen and women? From what could be gathered from frequent intercourse on religious subjects with this very enthusiastic teacher of the Scriptures, he possessed much zeal with remarkably little knowledge of the teaching of the Church. The Church has received a clear and unmistakable command from the Divine Master to teach His doctrines; in fact, to do practical educational work. A child should receive intelligent instruction in the why and wherefore of the Church's existence. There should be surely some attempt to make the young boy, who is to become one of the men of the Church, understand his Prayer-Book, as well as listen to Bible stories. There should be a judicious blending of the two. We have time and again met with young men who, although fairly regular attendants at the Sunday services, and who had been trained in Sunday schools of churches of undeniable efficiency, were really sadly ignorant of the spirit of the Prayer-Book, who knew nothing of its history, and who could find a special service only with difficulty and after much turning of pages. It is not meant to

imply that the influence of the Church on the moral character of these young men was nil, because they were ignorant as to the usages of the Prayer-Book, but it does seem to us that much of the true spirit of the Church was lost to them, because they had never been taught to grasp the power and beauty of the various services, customs and ceremonies of the Church. Could not something be done to familiarize our Church boys and girls with the various services and their history? Could not some time be given to careful and intelligent explanation of the educational value of our beautiful liturgy? An intelligent and interesting description of the historical, doctrinal and even literary value of our services would interest the elder children and the knowledge thereby gained, no matter how imperfect it might be, would help in the long run to make them understand what a treasure of devotional piety, what a glorious witness to the old Catholic faith, what beauty of language and grandeur of ideas are contained in the Prayer-Book of which the average Anglican often is so deplorably ignorant, because he has never been trained to appreciate its possibilities. Of course it is true that a great deal has been done in this regard of late years by the more careful rendering of the services, especially in towns, with the result that they have become more appreciated, but still there remains much to be done, and the Church's work would be greatly helped if the majority of her people had a practical working knowledge of the doctrines contained in the Prayer-Book and of the history of the services, which are most helpful to those to whom they are most comprehensible.

THE BISHOP OF WORCESTER.

Much interest has been excited in the appointment and consecration of Dr. Gore, as Bishop of Worcester, not only because of his learning and influence, as a preacher and author, and because he is known abroad as well as at home, but because of the attention which has been drawn to him by the impediments which it was sought to place in the way of his elevation to the episcopate. During a trying time, Dr. Gore conducted himself with great delicacy and dignity, and won general sympathy by his forbearance and calm bearing under what must have been a severe trial. For fear of further unseemly demonstration on the part of objectors, he was quietly consecrated at Lambeth Chapel in the presence of a congregation of less than one hundred people, instead of at Westminster, the scene of his labours and triumphs as a preacher, in the presence of thousands, who would have filled the sacred fane. As a result of the legal objections raised, the election of the Dean and Chapter, and the confirmation by the Archbishop's Vicar-General, with its notice to opposers, if any, to present themselves, have been largely stripped of their significance, and supposed usefulness. The effect has been to increase the power of the State in

episcopal appointments, and to weaken, if not destroy, those checks which were supposed to limit or regulate it. It is contended by some, notwithstanding this and the theoretical objections which can be raised to the mode of appointing bishops by the king, on the recommendation of the Prime Minister, that practically it works, on the whole, better than any other system that could be devised, or that would be at all likely to be set up in its place. It is compared with the system of diocesan election which prevails in the American and Colonial churches, and it is urged that better results are attained than are apparent in these sister communions, and at any rate it is better adapted to England than would be the system of diocesan election. It is said that under the diocesan system such men as Lightfoot and Westcott would not have been elevated to the See of Durham, or living prelates of different schools appointed, as Dr. King, to Lincoln or Dr. Chavasse, to Liverpool. Or, again, it is asked, will anyone suggest that the present venerable and distinguished Trimate, the praise of whose services to the Church is in all men's mouths, would have been elected from Rugby to the See of Exeter in 1809? The system of appointments prevailing is justified by the successive appointments of men so comessedly able and representative, to important Sees, as Dr. Ingram, Dr. Chavasse, Dr. Moule, and Canon Gore. As we said of the system of ecclesiastical patronage in a recent article, so also of the mode of appointing bishops; it works better than could be expected, and better perhaps than some other methods more theoretically correct. Whatever objections a limited number of partizans may have raised to Canon Gore, the great mass of Churchmen will rejoice that one so able, and likely in so exalted a position to be so useful to the Church and to society, has been elevated to the Bench of Bishops; and this feeling will be shared by the public at large. It is gratifying to notice that Bishop Gore has been most cordially and unanimously welcomed at Birmingham, and other important centres in his diocese, and that his utterances on such momentous subjects as Municipal Patriotism, Social Questions, Corporate Reunion, indicate his wisdom and breadth of view, and his ability to grasp not only ecclesiastical affairs, but those questions which affect society as a whole. The spirit in which he will administer his diocese is expressed in the following sentence: Nobody could believe with a more profound conviction than he did, that it was a real strength and not a weakness to the Church of England that it was large and wide in its toleration and its comprehensiveness, and he, at least, would never do anything which would seek to bend every one into the same shape, and force every one into the same mould. Dr. Gore will we believe, fully maintain the exalted character of the English episcopate, and add another to that long line of illustrious men, who, by their piety, learning and labours have shed lustre on the his-

tory, and extended the influence of the Church of England.

APPOINTMENTS AND REMOVALS OF CLERGY.

The conditions and circumstances of clerical life are varied, and no one rule will apply uniformly to all cases. There are instances in which a clergyman has spent well nigh a lifetime in a parish happily to himself, and with unceasing usefulness to the parish. It is not often, however, that the personality of a clergyman fits in so perfectly with his environment, and generally the clergy and parishes are the better for a certain degree of change, the stimulus of a new work, or of a fresh voice and altered methods. There are men who grow in the esteem and affection of their parishioners; men of resource, and tact, and power, who, as time goes on, increase their hold upon the affections of their people, so that even when their capacity for work diminishes, the loving remembrance of past labours keeps their influence alive, and the wheels go round, as it were, though the momentum has been diminished. There are other men, however, more brilliant perhaps at first, but lacking depth or judgment, who do remarkably well for a time, but do not wear, and for whom and for the parish a change is desirable after a term of years. The state of affairs outlined in an article in *The Guardian* is just as true of Canada as it is in the Mother Country. There are hundreds of parishes in England and Wales in which good work has been done, but is being done no longer; good clergy are becoming disheartened, and good laity are in danger of being alienated simply because the parish priest has been too long in one place. The peculiar conditions of clerical work, the conventional necessity of constant preaching, and the decay of personal influence which, in many cases, results from prolonged familiarity, combine to make it very difficult to maintain energy and freshness in ministering to the same people for a long series of years. The evil is recognized, and is apparent in many cases in this country, and is a real hardship to many of the clergy, and to many congregations. How to remedy it is difficult, but should not be altogether hopeless, and an attempt should be made to remove what is admitted to be a grievance to many men and congregations. No rough and ready rule of change every seven or ten years would meet the case. We can call up many instances in which the enforcement of such a rule would be disastrous to the parish, and would place a clergyman in a position of greatly diminished influence. Nevertheless, facilities for removal of clergy should be furnished, so that when it is apparent that a change is desirable, it could, without undue delay, be effected. To seek a position is something repugnant to a man of nice feeling, and on the other hand a congregation hesitates to move in the matter of a change of pastors, though all may feel that a change is needed, as much for the happiness of the clergyman as for the good of the parishioners. The need of changes

should be recognized in every diocese, and there should be a board, with the Bishop at its head, charged with this matter. Through such an agency, many exchanges could be effected, and when a vacancy occurred, a number of moves might be made, which would greatly relieve the situation. With such an agency, clergymen would be relieved of the necessity of seeking positions, and could simply bring the case to the notice of the Board, who could do much to afford relief to what is often a very painful and strained position, both for the clergyman and his congregation. It would be well, also, if inter-diocesan changes could be negotiated, as they could be, if such a Board existed in all dioceses. One difficulty which aggravates the situation greatly in the Canadian Church is the laws governing diocesan funds, so that a man cannot move from one diocese to another without serious loss. This subject should have consideration, as soon as possible, and we would urge a conference of the bishops and representatives of the several dioceses, with a view to its settlement on some just and comprehensive basis. We are suffering from diocesanism, and we know of no part of the Anglican Communion where there is less transfer from diocese to diocese, and where it is more difficult to make such a transfer than it is in our Canadian Church. The interests of the Church are gravely affected by it, and some relief should, if possible, be afforded. An itinerancy would not be desirable, nor any system which would arbitrarily disturb the continuance of a happy and useful ministry in any place, but there should be increased facilities for change, when it is evidently necessary, and we hope there is sufficient statesmanship in the Church to accomplish such needful legislation.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

TORONTO.

Peterboro.—The annual meeting of All Saints' branch of the Woman's Auxiliary was held on Tuesday evening, March 25th, with a large number of women of the parish present. After prayer, Rev. W. L. Armitage gave an interesting address on "Women's work in the Church." The president, Miss Chamberlen, then took the chair and the several officers gave their reports, which showed that a successful year's work had been done. Mrs. Edward Harris read an interesting paper on "Mission work of the Church in the large cities of England." The officers were re-elected for the ensuing year, and are as follows: Hon. Pres.—Mrs. Beck; Pres.—Miss Chamberlen; 1st. Vice-Pres.—Mrs. Hooper; 2nd Vice-Pres.—Mrs. D. J. Lundy; Sec.—Mrs. Latimer; Treas.—Mrs. Gilbert; Con. of P.M.C.—Mrs. Buller; Organist—Miss Bullen; Superintendents of Jun. W.A.—Mrs. Hickey, Miss Cochrane and Mrs. Smeaton. Much interest was manifested and some twenty new members joined and more are expected later on. A most interesting feature of the evening was the presentation to Miss Chamberlen of a Life Membership in the Diocesan Branch. Miss Chamberlen was taken entirely by surprise but replied in most feeling terms of gratitude for the honour done her. Those pre-

sent were then entertained to refreshments by Mrs. D. J. Lundy, and after votes of thanks to Mrs. Lundy and Mr. Browne, who had sung a couple of sacred solos during the evening, the meeting was closed with the members prayer and benediction by the Rector.

Norway, St. John's.—The Annual Meeting of the Woman's Auxiliary in connection with this Church was held on Wednesday afternoon last. A large representation was present and the report showed the most successful year in connection with the branch. At the strong request of the members, Mrs. Ruttan again accepted the office of President. The other officers elected were: Vice-President, Mrs. John Williams; Second Vice-President, Mrs. Hughes; Secretary-Treasurer, Mrs. Walters and Leaflet Secretary, Mrs. James.

Aurora, Trinity.—The Annual Meeting of the local branch of the Woman's Auxiliary was held on the 25th ult. The meeting was well attended. The Treasurer's report showed the receipts to be \$120.39. All the present officers were re-elected to their various positions.

ONTARIO

Kingston.—A union meeting of the Junior Woman's Auxiliaries of St. George's Cathedral, St. James', and the Cathedral Mission Branch, was held in St. George's Hall on the 24th ult., a large number being present. The Very Rev. the Dean, who presided, mentioned in his opening address, that the meeting was held annually on Monday in Holy Week, and that the proceedings would, as usual, be entirely devotional and missionary in character. After the saying of the missionary litany, and the singing of a hymn, the Dean introduced the Rev. Canon Macmorine, who gave a comprehensive account of the work being done in various parts of the mission field. At its conclusion the Dean spoke briefly of the discouragements and encouragements of missionary work, the latter far outnumbering the former. We must not judge by apparent failure. The Life whose closing hours the Holy Church is commemorating this week, apparently ended in failure with the death on the cross, but after the interval of a day the glorious victory of Easter came. The meeting closed with prayers and the blessing.

OTTAWA.

Cornwall.—The Ninth Annual Meeting of the Junior Woman's Auxiliary was held in Trinity Hall, the Rector in the chair. The meeting opened with the Missionary Litany and hymn 862. The various officers presented very interesting and encouraging reports of the year's work. The election of officers resulted as follows:—Superintendent, Mrs. Wallace; President, Miss Tackaberry; 1st Vice President, Mrs. Stimson; 2nd Vice-President, Miss Helen Robertson; Rec. and Cor. Secretary, Miss Houston; Dorcas Secretary, Miss Crites; Literary and Leaflet Secretary, Miss Edith Culbertson; Treasurer, Miss Osborne; Mission Box Treasurers, Misses Dunkin and Graveley; Delegate, Miss Edith Culbertson; Substitute, Miss Osborne; Buying and Cutting Committee, Mrs. Stimson, Misses Tackaberry and Crites. The Treasurer's report was very satisfactory, showing a good sum had been spent in Mission work during the year. Eighteen new members were added to the society. Encouraging and instructive remarks were made by the Rector and members of the W. A., after which the meeting closed by singing the Doxology. The Rector pronounced the Benediction.

India Famine Fund.—With very grateful thanks I acknowledge the following contributions:—Mrs. H. Martin, being for another year's support of famine orphan, \$15; "Inasmuch," Midland, \$1; A friend, Knox Church, Galt, \$2; "Thank offering," Toronto, being for one year's support of orphan, \$15; "Woodstock," \$10; Miss Moore's S. S. class, Bond Street Congregational Church, \$1.58; "Two Friends," St. James' Rectory, St. Marys, \$1; Miss H., \$2; "Well-Wisher," \$5; Miss Barbara Pettigrew, \$2; Two W. A. members, Hamburg, \$1; C. M., 50c. Further contributions will still be most acceptable for the sufferers in India. A great many are on the relief work, and these good missionaries who do all in their power to feed the half-starved people who come to them must long to have more to give them. We cannot realize what these people of India are called upon to bear, but let us offer them our hearty sympathy, our earnest yearning prayers, that God will not only supply their bodily needs, but will speed and bless the work of His servants who even while they give them their portion

of bread, find the greater opportunity of feeding their souls with heavenly truths, and holding up to them Christ and Him crucified. Souls as well as bodies are starving in India, but the Gospel has come home to them with wonderful power, and the thousands that have been converted in recent years is rightly spoken of as one of God's great miracles. Let us thank God and take courage. All contributions for the sufferers may be addressed to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

AFRICA.

Three minute paper by Mrs. A. M. Patton.

The Continent of Africa comprises nearly 11,520,000 square miles, and probably contains over 170,000,000 people. Of this area Great Britain holds some 2,800,000 square miles, with a population of over 47,000,000. In 1881 the President of the Royal Geographical Society said: "All beyond the coast of Central and Southern Africa is still a blank in our maps. Within less than fifty years the greater part of the continent has been explored by white travellers, and nearly all of it appropriated by European nations. About one-fourth of the people are Mohammedans, and almost three-fourths Pagan, whose religion is little more than a fear of spirits combined with a belief in witchcraft and charms. The latter are worshipped alike by Mohammedans and Pagans. Africa has well been named "The Dark Continent." A native agent of the C. M. S. working at Akeire in the Yoruba country writes: "All the detestable enormities of Ben are practised here. Human sacrifices to the devil, crucifixion, immolations at burials, infanticide of twins, devil worship, is so rampant that there is not a single compound without a devil's shrine at its entrance, where the Gims God is appeased daily by the inmates. Old men and women (not slaves), near the Congo, if unable to provide for themselves, are put out in the forest and left to die. The slave trade cannot be said to be yet entirely abolished, but is carried on secretly through fear of the great European Powers. An English clergyman, the Rev. S. A. Selwyn, who visited Abeokuta in the Toruba country a few years ago, wrote, "Never talk about Heathenism at home in the same breath with Heathenism as it is here." The following figures are taken from "Africa Waiting"—North Africa has one Protestant Missionary for 125,000 Mohammedans. The Sahara has one for 2,500,000. The Soudan States have one for 45,000,000 of Mohammedans and Pagans. West Africa has one for 30,000 Pagans, Central Africa has one for 80,000, and Southern Africa, in which there are now nine Dioceses, viz., Capetown, Grahamstown, Natal, St. Helena, Bloemfontein, Zululand, St. Johns, Pretoria, Mashonaland, Lebomba, and if we include Madagascar, ten Dioceses. It is yet computed that there is only one missionary for 14,000 Pagans. It is estimated that in the Yoruba country north and west of Abeokuta, practically none of 1,500,000 people have ever heard the Gospel. Also that every day over 13,500 natives of Africa pass into Christless graves. The deadliness of the climate at Lagos is illustrated by the fact that in four months 22 men died out of 120 Europeans in the town. The spirit which animates our missionaries is shown by the following words of one of the C.M.S. pioneers, the Rev. W. R. Johnson, of West Africa, who writes: "Had I ten thousand lives I would willingly offer them up for the sake of one poor negro." It is calculated that there are in Africa 1,000,000 Protestant native adherents, of whom 10,000 are communicants, more than 1,200 European missionaries, and some 1,000 mission stations. Two native clergymen were consecrated in June, 1893, as assistant bishops in western equatorial Africa and at Boung on the west coast, a church to which the natives gave £3,000 now stands close to the spot where formerly stood a heathen temple, the pillars of which were festooned with human skulls. The native church of Lagos on the west coast raises £4,000 a year for missionary work and supports twelve "own missionaries." A great deal might be said of the marvellous work in Eastern Equatorial Africa, including Uganda. The pioneer missionaries reached that country in January, 1877. No baptisms took place till 1882—an interval of five years, but in 1899 there were 17,348 baptized Christians in Uganda! A great persecution took place in 1886, when more than 200 Protestants and Roman Catholics lost their lives willingly, giving them up rather than deny. There is a notable difference between West and East Africa, in the fact that while until the present century barbarism has reigned supreme along the west coast, the east coast enjoyed for many ages frequent intercourse with Arabia and India. Portuguese navigators of the

fifteenth and sixteenth centuries found them fairly civilized and stable Arab governments. The first missionaries to East Africa were Krapp. Like Livingstone they were pioneers and like him saw little direct fruit of their labours, but as in his case, the indirect results have been immense up to 1855. Although many had explored "The Dark Continent" none but those two missionaries had attempted to reach the interior from the eastern side. During the next quarter of a century, all the great journeys of discovery were begun from Zanzibar. Burton, Spoke, Grant, Livingstone in his later journeys, Cameron, Stanley and Thomson all travelled from West to East. Krapp and Rebman were before all things Missionaries. "We came to Africa" wrote the latter in 1855 "without a thought of making geographical discoveries, our grand aim was the spreading of the Kingdom of God." Yet Krapp may be said to have been the first to have reported the existence of a great lake in the interior, which led to the Expedition of Barton and Spoke. The latter named it when found Victoria Nyanza, Nyanza meaning lake. In a three minute paper it is only possible to touch upon the subject of African Missions. There are many most interesting publications in the lending library of the W. A. which give full information and are well worth reading. A writer in a late number of the "Spirit of Missions" says:—"In conclusion I venture to bear witness to the thoroughness of the Mission Work of the Church of South Africa, and to the exceeding simplicity and self-sacrifice of the Missionary Clergy. Refrain from names and words of praise, content to leave these things of to-day to the day which it is said "Then shall every man have praise of God."

THE JOY OF MISSIONARY WORK.

We have lately been thinking a great deal of our duty, and a great deal of our sin in neglecting our duty to the heathen world. Let us now think a little of the joy of missionary work. Did we ever hear of a grumbling missionary? Never, or almost never, and thank God for it. We say "how hard for him or her, how can they bear such treatment," and so on, but the missionaries themselves never entertain us with such remarks, interspersed like little thorns in the interesting narrative of their lives. No, a thousand times no! They "count it all joy to suffer shame for His name."

Mr. Hotchkiss, a missionary in Africa, had fever thirty times, was attacked by lions more than once, was fourteen days without seeing bread and subsisted on everything from an ant up to a rhinoceros, and laboured for some years without a language. He tells us that having waited for some time to learn a word expressing Saviour, and at last, when listening to a conversation some of the natives were holding over their camp fire, he heard a word that he thought could convey his meaning. Then he came, his heart thrilling with the news, to tell a native of the Saviour Jesus Christ, and as he told the story of love, he says the rapture depicted on the native's face was worth a lifetime of toil. The message of the Gospel is making more rapid progress now than in the past, and doors are open so wide in India (where the numbers who have been converted during the last forty years are simply miraculous) China and Japan, to say nothing of places nearer home.

May we not thank God and take courage? The world's ready now. Invitations to come with the good tidings reach us from every side. O may the Church rush in like a mighty army and take the world for Christ. Those who cannot go into the field can at least help with their alms and their prayers. If we have wherewith to make offerings to Him, is not this the object dearest to our God?—To preach the Gospel to those "other sheep," which He tells us He "must bring" that they may be "one fold." Alas, in many cases, our Missionaries stand waiting to go, I fear, because we are holding back the money. "What shall the Lord of the harvest say?" If we have nothing to give, that is one thing, if we have, and do not give it, or use it thoughtlessly, is not that doing both ourselves and God's work a great injury? Can we buy pictures to adorn our houses, can we purchase rich clothing to cover our bodies, can we make presents expressive of our love to our friends, and can we not give at least as much to save the perishing souls of men? If we cannot, God forgive us and help us. What does our Christianity mean? O my friends, the amount of money we waste would speed the missionaries on their way to such a degree that millions would have learned the truth in a few years. O God! with Thee is all power. The silver and the gold is thine, and the hearts

of men are Thine. Awaken us from our heavy sleep, and burn into the very deep of our hearts Thy message to each soul.

"Oh! for a passionate passion for souls.

Oh! for a pity that yearns;

Oh! for the love that loves unto death,

Oh! for the fire that burns,

Oh! for the pure prayer-power that prevails,

That pours itself out for the lost,

Victorious prayer in the Conqueror's name,

The Lord of Pentecost."

—Caroline Macklem.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Springhill.—All Saints'.—The congregation of that well-known London church, St. Peter's, Eaton Square, S.W., have endowed a bed in the cottage hospital belonging to this parish. The vicar of St. Peter's is the Rev. Prebendary Storrs, who was born at Cornwallis, in this province, of which place his father was the rector for many years.

MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—The Executive Committee of the Anglican Synod of Montreal met on Thursday afternoon, the 20th ult., in the Synod Hall, and discussed the proposal from the congregation of St. George's church, that Dean Carmichael, coadjutor Bishop-elect of Montreal, should, after his consecration, continue to retain the rectory of St. George's church; that he should occupy the rectory of that church until such time as he became Lord Bishop of Montreal; that he should devote such time to St. George's parish as was not taken up in assisting Archbishop Bond; that the congregation of St. George's, in consideration of these concessions by the committee, should be allowed to contribute the sum of \$1,500 per annum towards the stipend of the bishop-elect; and that the Synod of Montreal should contribute a similar amount towards that stipend. After the offer had been read, Dr. L. H. Davidson read the opinion of the Synod's legal advisers, in which it was pointed out that there were no legal impediments in the way of having the above arrangement carried out. It was then resolved: "That the proposal of St. George's church, as to the payment of \$1,500 towards the stipend of the coadjutor bishop, provided he be allowed to retain the rectory of St. George's church, (subject to the Archbishop's assent), be accepted; the amount being payable to the Executive Committee towards this object, subject to the conditions contained in the opinion of the Chancellor." The Archbishop, in formally assenting to the foregoing resolution, expressed his approval of the arrangement, as being in the best interest of the whole diocese, as well as of St. George's church. It was then unanimously resolved: "That the sum of \$1,500, in addition to the amount subscribed by St. George's church, to pay the stipend of the coadjutor bishop be raised by an appeal to the parishes, the amount they shall be asked to contribute to be apportioned according to the ability of each parish." The following resolution, moved by Dr. Davidson, K.C., and seconded by Mr. Charles Garth, was adopted: "That this committee, whilst freely recognizing the great advantage to St. George's parish of retaining the connection with the coadjutor bishop-elect, as its rector, and also the decided benefit of the diocese of continuing such connection unbroken, nevertheless would express to St. George's, through the delegation received this

day, its appreciation of its kindly and generous action in lightening the call upon the diocese at large in connection with the stipend of the coadjutor bishop fixed by the Synod." Mr. A. F. Gault briefly acknowledged the resolution. It was then moved by Archdeacon Norton, seconded by Mr. A. F. Gault, and carried: "That this meeting of the Executive Committee desires to cordially congratulate the Very Rev. the Dean of Montreal, on his well merited elevation to the high position of coadjutor bishop of this diocese. That the bishop-elect has in various capacities, as assistant minister of St. George's, as rector of St. George's, as Dean of Montreal, and as prolocutor of the Provincial and General Synods, and in various minor, but most important positions, glorified God and done an admirable work for the Church of England in Canada; and we thank God for his advancement to the episcopate. This Executive Committee also desires to tender its congratulations to Mrs. Carmichael, whose high Christian character, courtesy and devotion to all good works, has given her a high place in the affection and respect of the Church in this diocese. May God bless them both, and long spare their valuable and exemplary lives to our Church." Before the committee adjourned, a letter was read from the Rev. Rural Dean Robinson, containing a plan for raising \$100,000, wherewith to form a diocesan fund. Mr. Robinson was invited to lay his plan before a special committee of Synod.

Christ Church Cathedral.—The order of service for the meeting of the General Synod next September was outlined at the meeting of Christ Church chapter, which was held on Thursday, the 20th ult. The proceedings at the Coronation service to be held next June will be considered at the next meeting. The following resolution was unanimously adopted. The members of the chapter of Christ Church Cathedral, this day, in chapter assembled, desire to offer their most sincere and affectionate congratulations to their honoured head, the very Rev. James Carmichael, D.D., D.C.L., Dean of Montreal, on his election to the high office of coadjutor bishop in this archdiocese of Montreal. They rejoice that this well-merited distinction has fallen upon one who has been so intimately associated with them, and who has won so warm and lasting a place in their hearts. With these expressions of congratulation, they would also most respectfully associate the name of Mrs. Carmichael, who has ever proved herself a true and loyal helpmeet to her husband in the long years of his eventful career in the service of God's Church. They pray that both may be spared for many years to grace the exalted positions to which the great head of the Church has been pleased to call them. The Dean thanked the chapter for its kindly words, and especially for the reference to Mrs. Carmichael; the words of the chapter were greatly appreciated by him, and he knew they would also be appreciated by Mrs. Carmichael.

Diocesan Theological College.—A deputation from the Montreal Diocesan Theological College, consisting of His Grace, Archbishop Bond, Dean Carmichael, Principal Hackett, Principal Rexford, Messrs. A. F. Gault, James Crathern, S. Carsley, H. J. Mudge, and Leslie Gault called on Miss Eliza Duncan, at her residence, on Monday evening, the 24th ult., and presented her with an engrossed copy of a resolution adopted by the Board of Governors, thanking her for her recent gift of \$40,000, to endow the chair of dogmatic theology. The resolution is signed by W. B., Montreal, president; and A. F. Gault, vice-president.

St. Luke.—The Rev. W. W. Craig, curate of Trinity church, St. John, N.B., has accepted the offer of this living, which was made to him about ten days ago.

Frelighsburg. — The Venerable Archdeacon

Davidson reports two munificent gifts to the parish. First, the bequest of \$1,010.89 from Miss Reid, to form a Fabric Fund for the maintenance of the chancel of the Bishop Stewart Memorial Church. Secondly, a thankoffering from Mr. Kirkpatrick of one acre of land at Abbot's Corners, St. Armand East, on which a church is to be erected. It is hoped that the work of building will soon be proceeded with.

His Grace, Archbishop Bond, has issued the following circular to his clergy in this diocese relative to an Advent mission: "At the session of the Synod of the diocese of Montreal, held in January last, it was proposed that an endeavour be made to hold a mission for stimulating and reviving the spiritual life in each parish of the diocese during next Advent, and that the Archbishop should be requested to make the movement, as far as possible, a general one, and invite not only the clergy of the diocese, but of all the dioceses of the Church of England in Canada to co-operate. In accordance with this resolution of the Synod, I would therefore recommend: 1. That a mission for stimulating and reviving spiritual life be held in each parish and mission of the diocese during next Advent. 2. That the enclosed prayer, which I have put forth, be used weekly, or oftener, during the interval. 3. That in parishes where it is not possible to hold services every day for a week or more, two or three special services, or at least one service, be held, and that, in places where it is not possible to secure outside missionaries, the clergyman himself undertake the work or unite with a neighbouring parish in a joint mission. A committee has been appointed by Synod, to make such arrangements as may be necessary. This committee will be glad to give further information and counsel, and to send sample copies of literature suitable for circulation in making preparation for the mission. The Rev. Wm. J. Dart, St. Lambert, Montreal, is convener. I am aware of the difficulties. I feel also that only as this movement is united with the working of the all-governing spirit of God can it be effectual. I invite you and your people, therefore, to earnest prayer. I trust that each and all will do what they can to forward what will, through God's mercy, be a means of showers of blessing."

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Cornwall.—Trinity. — (Bishop Strachan Memorial).—Many beautiful gifts have been presented to this church, the latest of which is a handsome pulpit, given by the Parochial Guild, as a memorial of the late rector, the Rev. Canon Pettit, M.A., who for over seventeen years ministered in this parish. The pulpit is of brass, of chaste design, and excellent workmanship, and was made by the Pritchard-Andrews Co., of Ottawa. The central panel bears the Greek monogram (Christ), and the two side panels the letters I. H. S., and Alpha and Omega, respectively. Underneath the book-rest, which can be raised or lowered, is a shelf for holding Bible or Hymn Book. The brass work stands on a massive base of polished oak, made by Ross & Co., of Cornwall, and reflects the highest credit on the local workmen. The pulpit was unveiled and used for the first time on Easter Sunday by the rector, the Rev. Rural Dean Houston, M.A. It supplies a long-felt want in the Bishop Strachan Memorial Church and there will from it, it is hoped, never be uttered an uncertain sound. It is understood that several other gifts are to be presented to this church in the very near future, including a complete set of service books bound in Morocco.

Trinity.—The annual meeting of the Parochial Guild of Trinity (Memorial) church, was held at the rectory on Tuesday, March 18th, at 2.30 p.m.

There was a large attendance of members. Mrs. Wallace presented the secretary's report for the year, which was found to be very encouraging, showing that the Guild had had a prosperous year. Mrs. White presented the financial statement, which showed that a regular income had been received each month throughout the year. The retiring officers were all re-elected: Warden, Rev. Rural Dean Houston (ex-officio); President, Mrs. Houston; vice-presidents, Mrs. Rubidge and Mrs. Bruce; treasurer, Mrs. White; secretary, Mrs. Wallace; assistant secretary, Mrs. White; board of management, Mrs. Robertson, Mrs. Stiles and Mrs. Conliff.

OTTAWA.—St. Bartholomew. The Earl of Minto on Sunday morning, 23rd ult., unveiled a memorial tablet in this church to the memory of Arthur, the Earl of Ava, son of the late Marquis of Dufferin, who was mortally wounded at Waggon Hill, on January 20th, 1900, during the siege of Ladysmith. Two other tablets adorn the walls of the church, one being in memory of Brady, Thomas and Living, the three Ottawa boys who were killed at Paardeberg. The other tablet is to commemorate the death of Mrs. Stephenson, the late Lord Ava's aunt, who died in 1885, while on her way out to Canada. The memorial tablet to the Earl of Ava bears the following inscription: "To the glory of God, and in memory of Archibald, Earl of Ava, Easter, 1902." In unveiling the tablet, Lord Minto spoke as follows: "We place this tablet on the wall of St. Bartholomew's church in loving memory of Archibald, Earl of Ava, who fell in battle in South Africa, giving his life in defence of our Mother Land. May his bright example of bravery and patriotism ever be an incentive to all who worship in this church of true loyalty to God and our country." From the text, "The Son of God, who loved me, and gave Himself for me," (Gal. ii, 20), the Rev. R. F. Taylor, B.D., preached an eloquent and earnest sermon. It was an admirable oratorical effort. The rector of Aylmer spoke at length on the power of love and sacrifice, Christ's sacrifice on the cross being chosen as a central subject. An artistic altar desk, finished in polished brass, was used for the first time at this service. Both the memorial tablet and altar desk were made by the Pritchard-Andrews Company, of Ottawa. Besides the Earl and Countess of Minto there were present at the service, Lord Melgund and Ladies Violet and Ruby Elliot, Captain Bell, A.D.C., and Lady Beauclerc were in attendance on the Governor-General and Lady Minto. The Rev. Canon Hamington, the rector of the parish, read the prayers.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Despite the rainy weather during the latter part of Easter Sunday, the churches, throughout the city—more especially in the morning—were filled to overflowing at the various services, which were held throughout the day, and very large numbers made their Easter communion at the different churches. The churches generally were tastefully and appropriately decorated and in all of them the music was of the usual ornate character, in keeping with the great festival, and in every instance the musical portions of the service were very well rendered. The congregation joining most heartily in the well-known Easter hymns of praise. In many of the churches, so large were the numbers attending that many persons were obliged to stand throughout the entire service, and in some instances people had to be turned away from the doors and could not even find standing room so good were the crowds. The chief Festival of the Church's Year was indeed well observed throughout the city generally. The offerings were unusually large. We have received a copy of the Easter number of St. Margaret's Chronicle, a magazine pub-

lished in the interests of St. Margaret's College, Toronto. It contains a number of interesting articles on a large variety of topics. It is a very interesting and useful work, and is well worth a perusal by all those who are interested in its pages.

Windsor, St. John's. A stained glass window depicting Christ as the Light of the World, was unveiled in this church during the morning service on Easter Day.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton. Fonthill, Holy Trinity. A very interesting event in this mission is the annual missionary meeting for the children of the Sunday school, which took place on Tuesday evening, March 25th. About eighteen pupils, with their teachers and a few of the congregation met at the home of Mrs. William Rines, on that occasion. After prayer and a hymn a very interesting paper on "Missions" was read by Mrs. R. F. Burns. The superintendent, Miss Williams, gave a very favourable report of the Sunday school work during the past year. Mr. H. G. Sch, the secretary treasurer, read the financial statement. A short address on the "Student Volunteer Movement," was given by the Rev. E. P. S. Spencer. Each pupil, on the previous Sunday, had been given a question from the New Testament on some missionary topic, which they answered during the proceedings of the evening. Perhaps the most interesting event was the opening of the Lenten boxes for the Indian schools, when a great deal of friendly rivalry was shown between the pupils. The offerings amounted to \$4.20. The excitement grew still stronger when the monthly missionary boxes of each class were opened, which were found to contain \$6.08. Mr. Ernest Knott sang several songs, thereby giving great pleasure to the children. After refreshments, supplied by the very hospitable hostess, Mrs. Rines, the proceedings closed with a hymn.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Pelee Island.—St. Mary's.—The most successful house social ever given on this island was held under the auspices of the newly organized Ladies' Auxiliary, at the parsonage on the eve of St. Patrick's Day, entitled, "The Shamrock Social," and although the weather was stormy, the attendance was very large, and they realized thirty-eight dollars (\$38) clear of all expenses. The ladies of the parish deserve great credit for the whole-hearted way in which they got up the social and carried it through to a successful issue.

RUPERT'S LAND.

Robt. Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—His Grace, the Archbishop of Rupert's Land, as Metropolitan, is convening the House of Bishops of the Ecclesiastical Province of Rupert's Land, and the standing Committee, for a meeting to take place on Wednesday, April 9th, for the purpose of electing a Bishop for the new See of Keewatin. It was hoped that the Bishop would have been in a position ere this to resign Saskatchewan, so that a new Bishop for that See might have been appointed at the same time. But there has been unavoidable delay in completing all arrangements with the council of the Colonial Bishops' Fund in England; and, as the completion of these arrangements will still take time, the new Bishop of Saskatchewan will probably not be appointed till the next regular meeting of the Provincial Synod to be held in August.

ALGOMA.

Fort Horneloc, D.D., Bishop, Sault Ste. Marie. Fort Arthur, St. John's. The confirmation classes are being steadily held, and an increased number of confirmees is expected. The Lenten services are carried on as usual in the past, with increased congregations. Mr. H. S. Hulme Goodier has, by his organ recitals at intervals, during several weeks, contributed about \$20 to the church funds. He is used to a cathedral service. At the suggestion of the people's warden, Col. Ray, a sacred concert was performed in St. John's on Palm Sunday, with a view to adding to the funds of the church. The sacred edifice was crowded, and the concert was a credit to all concerned. The soloists did excellent work; the choir, augmented by five good voices—two of whom drove over from our twin town, Fort William, accompanied by Port Arthur talent—never did better. The collection taken up was \$25.30.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

QUERY.

Sir: If a clergyman may be put on the superannuation list at 60, at what age after that may he qualify for the office of Bishop? What are the preservative graces of such office, seeing that such large fields of labour as are included in a diocese must be more wearisome physically, and more exhaustive spiritually and mentally, than the comparatively small parish in any such diocese? F.

THE WORK OF THE CHURCH AND CLERGY.

Sir.—The Synods of the Church Diocesan, Provincial and General, composed for the most part of representative men called together at various places, times and seasons, to legislate upon the best interests of the Church, are all pretty generally agreed upon the indifference, the materialism, the grasping, sordid, time spirit of the age. The Church in Canada is by no means alone in this sad confession, for one has only to read the Pastoral letter of the House of Bishops of the American Church, and be convinced of this truth. In the Old Land, too, prominence is given to the matter and the leading religious bodies on both sides of the water all admit with one voice that such is a reality and must be faced. That such a state of things presents itself to us and manifests itself round about us in a variety of ways, there cannot, I think, be two opinions. We may well tremble as we ask ourselves, "Where are we, and whither tending?" A prominent Church worker made this statement some time ago: "That if Sunday desecration goes on with the same rate of increase as it has done in the past, in twenty years there will be no Sunday to observe." Of one thing we might be quite sure, viz., that there is on all sides a growing tendency to disregard God's Word, House and Day, and the Church, which is His body, is often treated with contempt, and its authority and place questioned. The question presses itself for solution. What is the cause, wherein the remedy, and how may it be applied. 1. Our religious instruction has not kept pace with our secular education, with a forgetfulness of the elementary fact that a religious training must be at the base of a true secular education. 2. The Church has too often brought the standard of the word down, or obscured it, instead of lift-

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Sir. W... taken to... of wood... What is... been abl... which th... enough, r... Toronto... good of... one of t... Bishop'd... clergy, t... Rural De... with the... eight me... be gaine... skulls, wh... pose you... there wor... ten, the I... rural dear... you want... men, wher... want a be... tions of t... is the us... men as ar... what they... How can... Would the... should be... and he pla

ing it up always and everywhere as a standard for the people. Lack of one or both of these or cogent propositions has caused men to formulate and hammer out for themselves systems and theories on a scientific basis, with the God-idea eliminated, and His miracles disproved. I have on my table at the present moment two books written by Thomson Jay Hudson, LL.D., and published by V. C. McClurg & Company, Chicago. The first treats of the law of psychic phenomena. The second, a scientific demonstration of the future life. I have read these books very carefully. Works of a more able and fascinating character it would be hard to find. But I unhesitatingly pronounce them dangerous and capable of doing much harm. In Book II, page 128, there occurs this passage inter alia: "By most people, however, the Pentateuch will be regarded as a collection of traditions loaded down through many generations, corrupted in their transmission, recorded by different individuals and collected and arranged by some one or more writers not definitely identified. That this is the true hypothesis there can be little doubt in view of the development of the higher criticism of modern times." Works of this nature get into the hands of some of our people, and are passed on from one to another, hence indifference, materialism and a host of other evils, which must slowly but surely follow, as certain as night follows day. I have stated in part what I conceive to be a cause of much trouble, and I will now proceed by way of suggestion with a remedy: 1. The Church should aim to make her work more constructive, more definite, more distinctive. She should be more constructive in the Sunday school, in the pulpit, in the parish. Let the clergy train their teachers. Let our college principals and professors train the coming clergy in the way of stimulating thought, as well as imparting information; let them be men of original thought and research, capable of doing so, and remembering always, "This one thing I do." Let our Fathers in God train us all—always remembering that the Holy Spirit is the real teacher, and that spiritual things are spiritually discerned. Our people need to be built up, rooted, established in the faith; and they look for and expect the Church to lead the way with its recognized leaders in the van.

JAMES M. COFFIN.

WOODEN HEADS.

Sir, What has come over you that you have taken to praise up boards? Is not there enough of wood, and dry rot, too, without more of it. What is the use of boards anyway. I have never been able to find out. They invest our money which they put into securities, where it is safe enough, never to come out again, like that one in Toronto near the market. What would be the good of a board in appointing to a parish; not one of the members would know the parish; the Bishop does know all about the parish, and the clergy, too, and so would the Archdeacon and Rural Deans, if they were worth their salt. Thus, with the churchwardens and delegates you have eight men who do know something. What is to be gained by calling in a lot of pompous numbskulls—who know only what they are told. Suppose you wished to exchange two clergymen—there would be the two sets of parish officers, ten, the Bishop and perhaps two archdeacons and rural deans, five more, fifteen in all. No, what you want is to give the Bishop power to move men, when their usefulness is impaired, and if you want a board you can require the recommendations of the archdeacons and rural deans. What is the use of all this fuss about younger, active men as archdeacons, if you take away from them what they are really fit for and appointed for. How can you expect good men if you do that. Would the manager of a bank stand that the board should be the transferer. No, he knows his men, and he places them where they will do most good.

I know the people in my trade, and every lawyer and doctor can size up the men in his business. How is it that the Church should be different. I'll tell you why only people have not the courage to say what they all know. It is that when a rector is appointed he is independent. What is really required is that the bishops should not only have the power, but the courage to change or dismiss these people, exactly as the general manager of a bank. We don't want a lot of old sticks to rot over it, but a man to do it. And if the Bishop does not make his archdeacons and rural deans work, and the clergy are too independent of him, then his board should do as others do, give him a retiring allowance, and appoint a young and energetic man. I am as you see

A MERE LAYMAN.

THE COLONIAL CLERGY ACT.

Sir.—In reply to Rev. James Simpson, I may say that I have never seen a full copy of the Act, but I am under the impression that there has been some relaxation of its provisions with regard to colonial clergy officiating for one Sunday only. One of the clergy for whom I officiated, and who certainly would not knowingly break the law, allowed and asked me to preach and help for one Sunday, but mentioned that it would be necessary to get the Bishop's license for anything further. (N.B. not the Archbishop's). I can well believe that the officials of the "S.P.G." have been found to be too great sticklers for the "law" sometimes, and would be anxious and even over-anxious in this respect. At the same time, I must admit that I may be mistaken on the point, but if so, then the rectors and vicars concerned are to blame for laxity. If the law is not actually set in motion, or there is no provision for enforcing it, it may have possibly fallen into disuse.

"PRESBUTEROS."

THE DECLINE OF THE CHURCH.

Sir.—The recent census returns for the province of Ontario show the Church in a very unenviable condition. Doubtless it is painful to every Churchman to learn that with our present policy it is only a matter of time when the Church of England here will become a subject of history. The chief reason for our bad showing seems to be in the abuse of the patronage in trying to force mediaeval ideas upon modern conditions, or sacrificing the Church, with the souls committed to her charge, to the interest of the individual. If this could be done successfully at the beginning of the last century, it cannot be done in Canada to-day. Once an appointment is made, the incumbent is master of the situation; if for any reason he is not adapted to the work of the particular parish, or is not personally liked by his people, and the Church becomes diminished, being no longer able to hold the flock, he immediately stands upon what he is pleased to call his inherent right, retaining the living, although the pews are empty, driving many of the thinking laity into indifference or unbelief, thousands escaping into other communions. Let preferment be given to men judged by the result of their labour in how they have added to the souls committed to their care, and their zeal in the work of the Master, having no regard to where they obtained their education, length of service, or family tree. Bright young men escaping to other fields will then have some inducement to remain at home and the Church will not be deprived of their usefulness. The dioceses of Toronto and Niagara, even at this late date, seem to realize the futility of past efforts, and have passed, or are passing, the needful canons which will enable the Bishops to have a proper superintendence over the Church's progress, for which they are responsible. Is it not time the diocese of Ontario pass a similar canon, having congregations in all stages of decay, some of them a satire on the Christian

religion and a public scandal. With a general reorganization on the lines above indicated, there may still be a future for the ancient Church even in the province of Ontario. SUBSCRIBER.

THE NAME OF THE CHURCH.

Sir.—One of your United States exchanges took great trouble some time ago to find a more suitable appellation than Protestant Episcopal. Now that the convention is over, the tide of communications seems on the ebb. Might I modestly make a suggestion which may aid the flow of these eloquent letters? We propose "The Living Church of the United States of America," for discussion.

A. Z.

THE TESTIMONY OF THE MAMMOTH.

Sir.—In the early half of the 19th century a mammoth was found in Northern Siberia, at the mouth of the river Lena, 70 North Latitude, which had been frozen so soon after death that the flesh was in a good state of preservation, still retaining its pink color. Some parts having been recently exposed by the breaking away of the ice, had been eaten by wolves and foxes. Lately Dr Herg reported to St. Petersburg that on September 22nd, 1901, he had found in Northeastern Siberia, near Ebrosowka River the complete carcass of a mammoth. Part of the back and trunk, recently exposed by the breaking away of the ice, had been gnawed into by wolves, but the remainder viscera and flesh, were in a good state of preservation. Fresh grass was found in its mouth and food in its stomach. It had apparently jumped or been precipitated from a headland 100 feet high to the place where it lay, breaking its neck in the fall and dying instantly.

What is the significance of these discoveries? At one time in the far distant past immense herds of mammoth roamed over Siberia. So much so, indeed, that for the last hundred years great quantities of mammoth ivory have been sent every year from the northern coast, about the mouths of the Lena and Yenesei, to St. Petersburg. Where both these animals were found is now a land of perpetual ice, and of course has been since those animals died, hence their preservation. Could the climate of Siberia be the same during the time of the mammoth that it is to-day? Certainly not. The distribution of animals over the earth is not so much a question of heat or cold, but a question of food supply. Many of our birds in Canada go south during the winter, not to escape the cold, for some of them are just as thickly covered with down and feathers as many of those which remain; but the frost and snow covers up their food and they would starve if they remained. For animals like the mammoth to exist in a state of nature in any country, that country must have a tropical or sub-tropical climate, ensuring an abundant supply of grass and herbacious plants for food during the whole year. The first one referred to was measured by Mr. Adams and was 9 feet 4 inches high and 16 feet 4 inches long. The elephant, a degenerate cousin of the mammoth, could not live in a state of nature in Canada for a single winter, yet a great deal more food can be found in Canada during the winter than exists in the northern plains of Siberia. Again, Dr. Herg's mammoth had green grass in its mouth when it met its death, showing that the temperature could not have been so very low; yet, a few hours or days after, the body was frozen hard, enveloped in ice and remained hard frozen through the thousands of years since passed. The question which appeals to us is how and when did the mammoth cease to exist?

It could not have been immediately before the creation of man, when, as the result of some awful cataclysm "the earth was without form and void," emptied of all animal and vegetable life, because then all was overwhelmed by the waters and darkness was upon the face of the deep. Such a state of affairs could not have preserved the flesh and viscera of the mammoth. Now come to the latter half of the 17th century after the creation of Adam and Eve, and we are told of a deluge, universal in its action, "and the fountains of the great deep were broken up, and the windows of Heaven were opened." Relating in poetic language the fact that there was an intense convulsion of the solid earth, accompanied by equally remarkable phenomena in the atmosphere above. Was this sufficient to produce the change of climate in Northern Siberia from sub-tropical to Arctic? And that within the space of three or four days? I believe it was. How and by what physical means God

may have accomplished his purpose we do not know. Possibly the centre of gravity of the earth was suddenly changed, causing the earth's axis to drop ten or even five degrees, which would seem to account for all. However, it remains, that there was a sudden change of the Northern regions from a sub-tropical to an arctic temperature, and that this occurred some time after the creation of man. Is it not opportune that in this age

"When darker forms of doubt appal,
And new false lights have birth,"

that we should have this proof furnished from the fresh bodies of the mammoth, kept in cold storage for 5,000 years, that such a cataclysm of nature did occur as that recorded in Genesis, as the deluge of Noah!

S. R. RICHARDSON, M.D.

THE DECLINE OF THE CHURCH.

Sir,—As to the Church not progressing, of which we see so much in The Canadian Churchman of late, there are many causes; and it would be well if the clergymen of our church would consider it wisely. One thing is certain, that the imposing numbers of Methodists are the children and grandchildren of the church. Another is that thirty and forty years or more ago when the census were taken, only class members of the Methodists enrolled their names as such. And all who were indifferent to all religion, or did not believe, had their names put down as Church of England. Now that class all claim to be Methodist, as it is the most popular. For instance, in the fifties one township by the census was three-fourths Church of England, when it was known to have very few of that faith. There were two churches, but service was only held in one and a school-house. The minister had many townships to travel over and services far between. The church people were all of the Irish and great admirers of John Wesley. The few faithful missionaries were not as wise as serpents. Many of these Old Country people had been well trained and taught in the Church Sunday-schools and were able to teach their neighbours, and anxious to do something. Instead of setting them to work our clergymen ignored them as ignorant men. So they in turn ignored the ministers; gathered congregations in every school-house, preached to them every Sunday, held prayer meetings through the week, union Sunday-schools, while the minister could only visit the people once a month. Now these local preachers spoke extemporarily, impressed the people that they were filled with the Holy Spirit, that the church minister was only an educated hireling that could only read his sermon. He was paid by the Government. They would disestablish the church and drive them out of the land and convert the people to a more lively faith. And they have succeeded pretty well. Only the cold and indifferent ones remained in the church and Church of England stood for no religion at all.

A young girl about fifty years ago: her parents were among those that still called themselves church. She went to a union Sunday-school. She was choosing a book from the library; picking up one called the "Dairyman's Daughter," she was struck with wonder when the story commenced by saying "a clergyman of the Church of England..." She ran home to ask her mother if a church clergyman was ever a godly man or wrote good books. "Why, child?" said her mother. "Because all the people that come here, and at school we hear it all the time, that no one can be religious or love God that belongs to the Church of England."

In after years when the church was disestablished and ministers increased, doing a mighty work, then comes the cry of Puseyism, Ritualism and Popery to tear and rend the church and souls of her members; and that has driven the masses from the church and is doing it yet. Every minister is looked upon with suspicion instead of love and confidence. The papers teem with accounts of their perversion to Rome. The Roman papers point it out to the people as another proof of their church's authority. All England is sighing to return. The denominations herald the cry day and night. The church is going to Rome or her clergy. There is always some truth in these things or they could do no harm. Many young people have left these parts for the States and the North West. I ask them "Do you go to church?" "Oh, I went to our church, it is so high, all Popery, so I go somewhere else." A young man who travels all through the Eastern and Western States, visiting towns from a thousand to ten, says: "Do not find the church in many of them. When you do it is generally a small edifice in one corner, with a clergyman togged up like a Romish priest and trying to ape one, with a dozen or two of a congregation. Would be ashamed to go a second time."

I ask him if there are no church people in these places. He says "Plenty of them, but they will join some other body sooner than go to these places, and if they want to be Romans they can join that out and out."

Young people come here from England to work on farms. The Methodists have a church at every man's door. They set them to work in the League or Sunday School Choir. Two young people not long out from England, who joined the Methodists, were asked why. Their reply: "When we were in England we were placed in church schools, taught to bow to the altar and cross ourselves, and other things just like the Romans, so when we came out here we were glad to leave the church." In the small towns of the North West there is the continual wrangle over some form or term.

The same way in England. Why are our clergy so anxious to introduce Latin and medieval names to the services and offices of the church? When they do they would sooner turn out the whole congregation than this fad. They have no judgment.

SARAH MORRIS, Blenheim.

GUILD OF CHURCH MUSICIANS.

SIR,—Last summer I advocated in your paper the introduction of the "Guild of Church Musicians" into this country, or some such society, for the improvement of Church music. Will you allow me through the same medium to make it known that that Guild has now appointed Messrs Horace W. Reyner, Mus. B., F.G.C.M., of Montreal, and A. Dorey, F.G.C.M., of Ottawa, with myself, as an examining board for Canada. The Guild has for president Dean Pigon, of Bristol, and for clerical patrons the Archbishops of Canterbury and Armagh, and many other Church dignitaries, English, Canadian and Australians. Its objects are:

1. The improvement of Church music by services, lectures, examinations, &c.
2. The union of all Anglican Churchmen in a common effort to elevate the worship of God in a truly religious spirit.
3. The enrolment of choirs in union with the Guild, and to encourage meetings of combined choirs.
4. The granting of certificates of proficiency to members of enrolled choirs, and the conferring of diplomas of associate and fellow (A.G.C.M. and F.G.C.M.) upon members of the Guild, &c. &c.

These diplomas are conferred in two sections, organists and choir-masters, and to each section of fellows a distinctive hood is assigned. The examinations to be held in St. George's Hall, Kingston, and we hope in October and April of each year, are theoretical and practical, in Anglican and Gregorian music. I shall be very glad to give further information on the matter to any who desire it.

WILLIAM ROBERTS, Mus. D.
Precentor of St. George's Cathedral, Kingston.

CHURCH DIRECTORY.

Sir:—"The Church Directory and Almanac," published by James Nisbit & Co., 21 Berners Street, London, England, is a work of some 667 pages, and aims at giving the names of all the clergy throughout the Empire, at a cost of fifty cents to the subscriber. No doubt the clergy of our Canadian Church received, like myself, a printed form last year to be filled in and returned to the publishers, but I find that only a few of our Canadian clergy responded. The "Directory," for all practical purposes, is as useful as "Crockford's" and ten times cheaper. If any clergyman does not desire to subscribe for the work, at least he could authorize his name to appear therein, and thus assist the perfecting of a laudable enterprise. Under such circumstances, the cost to him would be but two cents, for postage. PRIEST.

THE DECLINE OF THE CHURCH.

SIR,—The decline of the Church is a matter for the consideration of every loyal Churchman. The question may well be asked: At whose door does the fault lie that such a deplorable state of affairs exist? There are, doubtless, many causes why the Church has been on the retrograde movement, and both clergy and laity are in a measure responsible for it. The laity lack much of that liberality manifested in other Christian bodies. We do not hear of many bequests left by the wealthy of the Church, whilst amongst the sects it is a common occurrence of large sums being bequeathed for the advancement of their Church. Perhaps the pulpit has something to do with this state of affairs. When there is deadness

in the congregation it can (with few exceptions) be traced to the pulpit. Insincerity, in many instances, at least, is one of the numerous causes. Every man who holds forth the word of life to his fellow man, should experience the truth of that word in his own soul, otherwise it falls from his lips without any life-giving vitality. When the love of God dwells in the heart of his ministering servant, it reflects its effulgence on all sides. The word spoken under such happy circumstances carries conviction home to the hearts of the hearers. The solemn responsibility that we are verily "our brother's keeper," should be realized by those who undertake such a holy and heavenly calling. Like St. Stephen, the ministers of Christ should be men "full of the Holy Ghost." Does not the proud Rector do a world of mischief?

Such men generally visit those in affluence, caring but little for those in the humbler positions of life. Should such a Rector chance to have a Curate, then it will be his business to see after them, while the Rector attends to those in the social walks of life. He seems to have quite forgotten "God hath made of one blood all nations of men that dwell on the whole face of the earth." The consequence is most injurious to the Church. It is one of the causes why so many that have been baptized and confirmed in the Church are found outside her pale. The decline of the Church is attributable to another cause. When our Bishops go on Confirmation tours into the country, they ought to try and make themselves acquainted with the people as much as possible. In too many instances they put up with the "big man" of the parish, while the great bulk of the congregation is ignored. For this reason he is called in the country parishes the "Confirming Machine."

We have now reason to believe that the tide of prosperity flows. Any man who goes to St. Margaret's, Toronto, and listens to the "burning words" that are addressed by the Rev. A. Murphy to the crowds of people who flock there as "doves to their windows" cannot help but think that the days of the Wesleys have returned, and that a mighty revival has taken place in our midst. Let us both hope and pray that this revival in the Church may go forward and that the Missioner may be long spared to do the work of an Evangelist, and that not only may the sheep of the flock be gathered into God's Fold, but also the Shepherds.

A CHURCHMAN.

British and Foreign.

The marble font, which has been long expected for St. John's, Kalgoolie, has arrived, and has been erected at the entrance to the church. Mr. Harry Hems, a well-known sculptor of Exeter, has carried out his work most admirably. The figure is life size and of white marble, representing an angel with half-closed wings which has just alighted bearing a massive shell which holds the baptismal water.

The Rev. R. B. Rankin, rector of All Saints', Newtoncunningham, in the diocese of Derry, has just received a handsome presentation of a silver tea and coffee service, with address, from his parishioners in token of their affectionate regard for himself personally and their high appreciation of his work amongst them for the last sixteen years. The Rev. A. G. Stuart, of Bogay, presided at the meeting held for the purpose of making the presentation.

Dean Vernon.—Canadian churchmen will be interested in learning that the Rev. Frank L. Vernon has been appointed Dean of St. Luke's, Cathedral, Portland, Me. The new Dean is a Canadian by birth, and a graduate of Trinity College, Toronto (1893), and of the Cambridge Divinity School (1896). In the latter year he was ordained as deacon by the Bishop of Albany, and in the succeeding year was advanced to the priesthood by the Bishop of Massachusetts. His entire ministry thus far has been spent in his present parish, St. Andrew's, North Grafton, Mass., in which he has organized the vested choir, the St. Andrew's Cadets and a free library and reading rooms, as well as other parish work. Mr. Vernon will undoubtedly be a leading figure in the church in Maine.

A very beautifully carved oak pulpit has been erected in St. Columba's church, Crieff, as a memorial of the late Mr. J. A. Legh Campbell.

The C.M.S. has received donations of £1,000 each from Captain Cundy and Mr. W. D. Cruddas, "F. H." has also given the society a similar sum, as a special donation for Coronation year.

The Bishop of Durham recently visited his native town, Dorchester, and was presented with the freedom of the borough in a silver casket. The ceremony took place in the Town Hall and the presentation was made by the Mayor.

The rector and vestry of St. Paul's, York Place, Edinburgh, have appointed Mr. A. T. Lee-Ash-ton organist and choirmaster, in succession to Mr. Prendergast, the newly-elected organist of Winchester Cathedral.

The Committee of the Royal Museum, at Canterbury, have declined to accede to the Bishop of Hereford's request for the restoration to his diocese of the chair of St. Augustine, now in the Museum.

The Church Pastoral-Aid Society has now completed the arrangements for its anniversary. Prebendary Fox will preach the sermon, and the annual meeting will be addressed by the Bishop of Liverpool, the Rev. D. J. Stather Hunt, the Rev. H. Gouldsmith, and Sir Henry Bemrose.

The Bishop of Durham was recently admitted by the Master of St. Catharine's College, Cambridge, into an Hon. Fellowship at St. Catharine's, into which he had been previously elected. At the same time he was presented with a handsome silver inkstand by the Master and Fellows in memory of his tenure at the college of a Professorial Fellowship while he was Norrisian Professor in the university.

The Anglican mission station at Boianai, New Guinea, has supplied its church with pews. Some two years ago a violent hurricane struck the coast, and ruined a great number of large native canoes. These have recently been turned to good account. Each canoe when cut up has furnished four pews, and each pew will hold ten persons. Thus comfortable sitting accommodation has been provided for three hundred people.

Miss Catherine Few, of Streatham, who died on February 14 last, bequeathed £200 to the Society for the Promotion of Christian Knowledge, £100 to the Additional Curates' Aid Society, £100 for the Poor Clergy Relief Corporation, £100 to the National Society for Promoting the Education of the Poor, £50 to the Mission Fund for Jerusalem and the East, £50 to the rector of Streatham for charities connected with his parish, and £50 to the incumbent of St. Peter's, Leigham-court-road, for charities connected with his church.

Of the total (£85,336) of the Bicentenary Fund of the S.P.G., a sum of £40,500 has been already voted, £30,000 being set aside for South Africa, for the Endowment of the India Central Provinces Bishopric £3,000, for the Shantung Bishopric Endowment £1,000, for the Corea Bishopric Endowment £1,000, for the Calgary Bishopric Endowment £1,000, for the Keewatin Bishopric Endowment £1,000, for the Newfoundland Clergy Endowment Fund £1,000, and for the establishment of the Roorkee Brotherhood £2,500. It is gratifying to learn from the treasurer's report that the amount of interest on temporary investments, with the appreciation in the values of securities during the current year, will entirely cover the cost of raising the fund, thus leaving the total amount raised available for mission work.

The Rev. F. J. Foakes-Jackson, M.A., Fellow of Jesus College, has been elected Hulsean Lecturer for the year 1902-03.

The first use of the electric light for the illumination of St. Paul's Cathedral during Divine service was made on Easter Eve.

Arrangements have been made for holding a service in July to commemorate the completed restoration of Peterborough Cathedral. The work has been in progress eighteen years and has cost over £80,000.

The Rev. H. H. Boys, M.A., assistant master at Leeds Grammar School, and curate of All Souls', Leeds, has been appointed chaplain of St. Ninian's Cathedral, Perth, N.B.

The boys of Christ's Hospital, the famous Blue Coat School, will move into their new quarters, at Horsham, in Sussex, after the Easter vacation. The foundation of Christ's Hospital was one of the last acts of Edward VI., a few days before his death, which took place on July 6th, 1553, and the ancient building will be left by the boys for their new quarters in Sussex in the early days of the reign of the next King Edward, Edward VIII.

The Hon. and Rev. W. Talbot Rice has been appointed by the Church Patronage Society to the important vicarage of Swansea. Mr. Rice, who is a brother of Lord Dynevor, graduated at Christ Church, Oxford, where he took second-class honours in theology. He was formerly a popular Evangelical preacher at the old Portman Chapel, now St. Paul's, Portman Square, London, and has for some years exercised wide influence over undergraduates as rector of St. Peter-le-Bailey, Oxford.

By the death of Mr. Frank Roger Bishop, at the advanced age of 85, there has passed away probably the oldest chorister in England. Commencing at 12 years of age as a member of the choir at Great Kimble Church, Bucks, he continued in that capacity there and in the adjoining parish church at Monks Risborough for over seventy years. He undoubtedly held the record for attendance, as it was the rarest thing for him to miss a service. By special request the deceased's surplice was used as his burial garment.

A new steamer of unique character has arrived at Yarmouth from the builders at Leith. She is named the Queen Alexandra, by her Majesty's consent, and is the gift of an anonymous donor to the Royal National Mission to Deep Sea Fishermen. The vessel is fitted out as a floating church and hospital for service with the fishing fleet. She is also provided with gear for trawling. The Queen Alexandra is splendidly equipped, and will be a great boon to the thousands of men engaged in the deep-sea fisheries.

In signing himself "C. Wigorn," the new Bishop of Worcester departs from the practice of his recent predecessors, the latest of whom signed as "J. J. S. Worcester." The city's ancient name was Wigeornacetre—hence Bishop Gore's justification. Ancient names still linger in the signatures of the Archbishop of York (W. Ebor), of the Bishop of Durham (H. C. G. Dunelm), of Chichester (E. R. Cicestr.), of Norwich (J. Norvic), of Winchester (R. Winton), and of Rochester (E. Roffen).

The Very Rev. Thomas Hare, Dean of Ossory, bequeathed to the representative body of the Church of Ireland a sum of £1,600, being the amount of his compensation, in trust, as to £1,000 part thereof for the Cathedral Fund of St. Canice, and as to £600 to apply the income thereof in reduction of the assessments of Kil-

kenny. The dean left certain other legacies to relatives and others, and the residue of his property in trust as to one-tenth for the representative Church body. His personal estate has been valued at £31,200 gross.

Some striking figures were adduced at the ninety-eighth anniversary meeting of the British and Foreign Bible Society held at the Guildhall lately, under the presidency of the Lord Mayor. During its existence no less than £13,500,000 has been spent by the society in translating and distributing the Scriptures abroad, the total number of copies issued having amounted to 170,000,000. There was at present an excess of expenditure over receipts of £15,000.

The Rev. Richard Gee, D.D., Canon of Windsor, died at his residence in the cloisters, Windsor Castle, on the 14th ult. He was appointed to a stall in St. George's chapel, in 1894, and for twenty years previous had been vicar of Windsor. On September 30th, last year, Canon and Mrs. Gee celebrated their diamond wedding. Canon Gee was ordained in 1837. He was for some years one of her late Majesty's chaplains-in-ordinary, and on her decease was appointed honorary chaplain to His Majesty. For years he had enjoyed the friendship of the King and Queen.

Excavations just completed at Bourne End, on the site of the ancient abbey of Little Marlow, have yielded a rich harvest to antiquaries. A stone coffin found under the transept contained two male skeletons, outside the lid being part of an effigy of a knight in chain armour. In a drain of the infirmary was picked up a steel spur of a knight, who is supposed to have ended his days in the institution. The hearth of the warming-house is still visible, and even the ashes of a fire can be seen. Another interesting find has been made on the Castle Estate at High Wycombe, in the shape of an Anglo-Saxon gold pendant, marking the burial-place of some notable person.

Some idea of the magnitude of the Ecclesiastical Commissioners' operations may be gathered from the fact that they have just determined to spend over £200,000 this year on the augmentation of poor livings. For sixty years now they have been carrying out this good work—among other duties; and of the 14,000 benefices in the Church they have helped close upon 6,000. The total increase which the commissioners have made to clerical stipends now amounts to £1,060,000 annually, representing a capital of just upon £32,000,000.

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In this connection we would also say that we are prepared to make, at short notice, any special shape, with any device required.

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The Rev. Dr. S. J. Stone, who preached the funeral sermon in the Church of the Holy Trinity, St. James' Church, Montreal, on the 28th inst., had been a member of the same church for nearly 25 years.

The Archbishop of Canterbury was, on a recent occasion, presented with a volume, bound in blue morocco, containing an address signed by Canon Westcott, the headmaster, the under-masters, and the boys of the King's school, Sherborn, in recognition of his forty years' work as one of the governors.

Dr. Ford, organist of Carlisle Cathedral, who broke a small bone in his wrist through a fall a week or two ago, was able to play the service at the Cathedral on Ash Wednesday, on the occasion of the sixtieth anniversary of the first occasion on which he officiated there as organist. It will still, however, be some weeks before he can use his left hand, so that at the service the keyboard and stops had to be manipulated with his right hand while he pedalled the bass. It is probably without precedent in our cathedrals that an organist should have held office in one cathedral with so great distinction for sixty years without a break, and Dr. Ford received many congratulations on the event from old friends and pupils.

The following has been adopted on the death of the late Dr. H. H. Waters: "In the death of the Rev. Henry Harcourt Waters, D.D., his fellow-members of the New Orleans clerical desire to record their appreciation of his long, arduous and valued ministry in this city and diocese. For more than a quarter of a century he served as a faithful parish clergyman, a wise and judicious counselor in diocesan affairs and a citizen of unblemished repute. Possessing ever the courage of his convictions and immovable in matters which to his mind involved a principle, his sympathies, charities and self-forgetfulness marked him as a sincere follower of Jesus Christ. His place will be difficult to fill, not only among those to whom he has been the wise and tender shepherd of a flock, but in the city and state, where his great influence was ever exerted on the side of high moral standards and worthy ideals in public life. To his late parish we extend our sincere condolence for the loss of a faithful pastor, a capable administrator, a loyal friend. To his family, while offering our warmest sympathy in their personal loss, we rejoice also that in their bereavement they have the consolation—surely the noblest heritage of sons and daughters—that the husband and father leaves behind him a proud and honored name, a reputation without fear and without reproach, after a generation of service to his fellow-men. ARCHDEACON PERCIVAL, Chairman."

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true!
Then give to the world the best you have
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
And honour will honour meet,
And a smile that is sweet will surely find
A smile that is just as sweet!

Give pity and sorrow to those who mourn;
You will gather, in flowers again,
The scattered seeds from your thought outborne,
Though the sowing seemed but vain.

For life is the mirror of king and slave.

'Tis just what we are, and do,
Then give to the world the best you have
And the best will come back to you.

THE DUTY OF BEING CHEERFUL.

We speak much of the duty of making others happy. "No day should pass," we say, "on which we do not put a little cheer into some heart, make the path a little bit smoother for someone's tired feet, or help one fainting robin into its nest again." But we are not accustomed to think of the duty of being happy ourselves. Yet the one duty is taught in the Bible as clearly as the other. Jesus said His disciples should have tribulation in the world, but He said in the same sentence, "Be of good cheer."

That is the problem which is set before us as Christians. We are to live cheerful. The fact is, however, that not all Christians are cheerful Christians at all times. Some are scarcely ever cheerful—are habitually uncheerful. Others are cheerful only at times, when the sun shines and all things go well with them.

The truth is, there are in the ordinary life a thousand pleasant things to one which is unpleasant. It is a shame, therefore, to let the one roughness or pain spoil us for all the gladness of a thousand good things, the one discordant note mar us for all the music of the grand symphony.

THE MOTHER QUEEN OF ENGLAND.

"It is always a source of great anxiety to me, when I could not hear the children say their prayers," confided the late Queen Victoria to a friend once when matters of state had been unusually pressing. We may be sure that nothing but the most urgent necessity was ever allowed thus to interfere, for family life at the palace was always domestic, simple, genuine, and family religion was a reality. The Queen considered it her duty as a Christian mother personally to superintend her children's religious training. Her own strong and simple faith is revealed in a memorandum she drew up many years ago, expressing her ideals for the Princess Royal. It was her wish "that she should have great reverence and religion, but that she should have the feeling of devotion and love which our Heavenly Father encourages His earthly children to have for Him, and not one of fear and trembling; that the thoughts of death and after-life should not be represented in an alarming and forbidden view, and not think that she can only pray on her knees, or that those who do not kneel are less fervent and devout in their prayers." When complimented for knowing his catechism so well, the youthful Prince of Wales said, "it is mamma who teaches us." Family worship was strictly maintained in the royal household, and the Queen's own well-worn Bible and Prayer-book accompanied her on her journeys. The example of the British sovereign cannot but have had its effect on English homes, and refutes the claim that family religion is dying out. In the family of the German Emperor the same custom prevails.

LETTERS OF SYMPATHY.

One of the hardest things you young people attempt is the writing of letters expressive of sympathy, to those of your friends who have met with great trials. Indeed the task is so difficult that many times you refuse to undertake it. "I can't say what I feel," you declare, and you compromise by saying nothing.

Yet letters of sympathy have a divine mission, one not to be esteemed lightly. Where our bodily presence would be unwelcome, and our words might wound, our letter enters as unobtrusively as the sunshine; and if the sad heart is not quite ready for the message it brings, the letter can be laid aside, and read later when its sympathy will be as balm.

You complain that you do not know what to say on such occasions. Your own lives have been so bright and free from shadow that the presence of a great sorrow strikes you dumb. Well, there is no need of saying much. Your almost heart broken friend will not be benefited by a treatise on the ministry of suffering. All that can help her now is faith in God, and the touch of human sympathy. A young girl who had lost a dearly loved mother remained for some days in an alarmingly tense and unnatural state, never shedding a tear nor betraying the least indication of feeling. Then a letter reached her from a girl friend in an adjoining city. It ran:

"I am so sorry, dear. I loved her, too."

There was not another word beside the signature, yet the simple, sincere message touched the sufferer as nothing else had done, and for the first time since her mother's death, the blessed tears came to her relief. Often the fewest words are best if only they come from the heart.

Be sure that your sympathy is of the kind which strengthens and sustains. We know of an instance where a friend wrote to a family on which an overwhelming calamity had fallen, "This is cruel, too cruel! It shakes my faith in the kindness of God." Silence is better than such attempts at consolation. We are bidden to weep with those who weep, but we are not to sorrow as those who have no hope. There is an old saying that it is easy to bear the sorrows of other people, and we should be careful not to exhort our friends to patience and submission in too superior a fashion. But a loving confidence in a heavenly Father should shine through our words of sympathy, like the sunshine through falling rain, and rob it of the gloom of despair.

If a friend is in trouble, be prompt in expressing your sympathy. Because it is not an easy thing to write a letter of condolence, we are very likely to postpone it again and again, sometimes with the result that it never is written. But in any case it is especially true of this kind of giving that he gives twice who gives promptly.

HINTS TO HOUSEKEEPERS.

Now when eggs are abundant, and domestic fruit almost out of season, the daily dessert will depend largely upon milk, eggs and farina-cous preparations. No simple dessert is more nutritious than a well-made custard, which is at once easy to make and economical, and, therefore, well suited for a frequent appearance upon the family table. For a plain custard use four eggs to a quart of milk, with four tablespoonfuls of sugar. Beat the eggs thoroughly, add the sugar, and stir, then a little of the milk, stirring until the sugar is entirely dissolved. Mix thoroughly, flavor to taste, and bake. The same proportions will serve for a boiled custard. Put the milk over a double boiler, add the sugar and eggs just before it comes to the boiling point, and stir until it thickens.

Raisin Cake.—Seven small teacups flour, three cups sugar, two cups butter, five eggs, beaten separately, one teaspoonful soda, one pint sweet milk, one half pound raisins, two cups walnuts or some citron, glass of wine or wine and brandy. Moderate oven.

Sponge Cake.—Ten eggs, two kitchen cups sugar, two kitchen cups flour sifted, grated rind of one lemon, and half the juice; beat together the grated lemon rind, the sugar and the yolks of the eggs, until as light colored as possible; then add the lemon juice and then the whites of the eggs, beaten stiff. Lastly, fold in the flour and bake in buttered tins in a moderate oven.

How to Wash Flannels.—Two tablespoonfuls of lump borax and two of soap; put in a pint of hot water, put on the stove and let it dissolve and then put in a pail of cold water. Soak the flannels over night, in the morning rinse in tepid water.

USING OUR SUNSHINE.

"I believe," said an energetic little woman, the other day, "that I have a great deal of cork in my nature."

She nodded good-bye just then and never stopped to explain her meaning to the group of young girls to whom she had been talking. It was a puzzled looking little group she left behind her, too, and they looked at one another slowly and said:

"What does she mean?"

"Let us ask Mrs. Peyson," said one. "Mrs. Peyson has known Miss Eustace since she was a tiny girl. Come, let us go over." And over they all went.

"Such a company!" said Mrs. Peyson gaily. Now this is kind to come in a body to see me. How does it happen, girls?"

"Well, you see," answered Blanche Raymond, "it isn't just exactly for the visit we came, but we want to find out what Miss Eustace meant when she said she had a 'great deal of cork' in her nature."

Mrs. Peyson laughed.

"That sounds like Miss Eustace," she said. Then her face grew suddenly grave and she continued: "Yes, that is certainly one way to express it. It is cork. And I hope you young people have it in your natures also. You and I might call it by a different name. Perhaps 'cheerfulness or sunny temper.' Qualities which the dear God bestowed on us, not alone to make our own lives happier, but to brighten up the paths for others."

"You see, ever since she was a young girl, things have gone against Miss Eustace. She has had to fight the fight herself, whereas all of you young people have a father, mother or brothers to help you in the battle."

"But Margaret has fought alone and bravely and made the most of her happy disposition, thereby smoothing an otherwise rough path. Disappointments? My dear young girls! Perhaps the greatest disappointment you have had in your lives was to have the rain fall when you wanted the sun to shine. But Margaret Eustace has had more serious ones."

"Oftentimes she has had some long-looked-for work placed before her, only to be snatched away at the last moment. But I never knew that girl to give up to what we call despair. She simply began again, or, as she expresses it, 'bobbed up again.' That's what she meant by the cork in her nature, I am sure, for you all know that if you throw even the tiniest bit of cork upon the surface of the water, it will bob up as quickly as possible. No matter how high the waves, it will always keep on the top. And so it has been with Margaret. I am sure she feels that God will never make the storms so strong that they can beat her underneath. But she trusts in Him, and uses the power He has given her to make her life here on earth as helpful as she can."

"I am sure that there is some of this sunny buoyancy and cheerfulness in the nature of every one of us. It may be latent, but that is all the more reason we should draw it out and make it a help to all with whom we come in contact. Don't you think each of you has it in some degree, and if you have, why not make the most of it?"



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That they did think so was evident by the thoughtful interest expressed on each face. And more than one of those young girls went home that day, feeling that it is far better to rise above life's troubles and make the path shine with the sunlight God has given, than to sink beneath in darkness and despair.

RUTH'S "HANDFUL OF THORNS."

"I'm glad to see you, Ruth," said Aunt Martha's hearty voice as she welcomed her niece at the door of the pretty country home.

"The new street-car line does me a good turn, auntie," said Ruth. "I hope to get out here for a day oftener now. Oh, how good the air tastes!" and she drew in a long breath, as if tasting it, as it filled her lungs. "We never get a whiff like this in our stuffy little street."

"But you are near the pleasant little park, Ruth, and are better off than some city folks."

"That cramped-up square!" cried Ruth. "It ought not to be called a park at all. It has such a made-up look too, positively artificial. It only makes me want to get out of the city all the more."

By this time Aunt Martha had by this time seated her niece by a shaded window in her airy sitting-room, taken her hat, made her comfortable generally, and, allowing her to lounge as she pleased, took up her own work with her capable and never-idle fingers.

But instead of enjoying to the full the pleasant outlook and inlook, Ruth kept on bewailing the disadvantages of the city life she had left behind for the day.

"I like living in the city in winter, auntie, of course," she went on, "but when summer comes on, I feel perfectly frantic to get away as the rest of the girls do."

"Well, child, you are away now," said Aunt Martha.

"But only for a little while, and it is only a little way, auntie. How I long for a summer trip such as the other girls take! I can't bear to be too poor to go. Oh, to think of the lakes and mountains and seaside resorts that one might visit, if there were money enough! Almost as soon as spring comes I begin to think how good it would be to have such summer outings as Kate and Mary and Belle have every year. Oh, dear!" and the bright young face clouded over with a look of fretful longing. Aunt Martha gave

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her niece a keen glance as she said rather abruptly, "Is this your principal grievance? Are you ailing in any way? You do not look puny, seems to me. Have you no greater trial than being obliged to stay at home through the season, except for holidays in the suburbs which you can have as often as you like?"

"I think that is hard enough," said the young voice, in an aggrieved tone. "Think what the other girls have."

"And think what you have, Ruth: A pleasant home, loving friends, enough to eat and to wear, leisure to enjoy yourself, and plenty of opportunities to to both work and play, good health—dear me! you make me think of this;" and she drew toward her a book on the table near, and opening at a marked place there that day, she read: "He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness who loses all these pleasures and chooses to sit down upon his little handful of thorns."

Aunt Martha closed the book and looked at Ruth meaningly. "You have what good old Jeremy Taylor calls a 'handful of thorns,' I'll admit, but if you choose to sit on them, it is your own fault, when you might have a softer cushion, and put these out of sight. Your handful of thorns is a very little one, compared with your good things, and if you went about to count your mercies, instead of sitting down on the thorns, you wouldn't feel them at all. I'll leave you to think this over, while I go upstairs for more work."

Thus startled into a new train of thought, Ruth pondered long. Let us hope she went home a wiser girl. Have you a handful of thorns? Don't sit on them.

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THE SUNNY SIDE.

The sunny side, the sunny side—
Let's always look upon it;
'Tis better far to banish care,
Than sadly to muse on it.
Do not sit down with folded hands,
And always be repining,
But when beneath the darkest cloud
Think of its silver lining.

Then work and pray, and don't give
way
To every little sorrow;
Bear bravely on, your troubles will
Be lighter found to-morrow.
'Tis not the grief that wounds us, but
The way in which we take it;
The upward look, and bear in mind
The world is what we make it.

For all around work may be found—
Work that is urgent, pressing;
Let's do our best, and leave the rest,
And we shall have God's blessing.
So carking care and blank despair
Cast to the winds of heaven;
And always to the sunny side
Let all our thoughts be given.

THE BROKEN SAW.

A boy went to live with a man who was accounted a hard master. He never kept his boys; they ran away, or gave notice they meant to quit; so he was half his time without, or in search of a boy. The work was not very hard—opening and sweeping out the shop, chopping wood, going errands, and helping around. At last Sam Fisher went to live with him. "Sam's a good boy," said his mother. "I should like to see a boy now-a-days that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you; because, do your best, you are likely to have little credit for it. However, Sam thought he would try; the wages were good, and his mother wanted him to go. Sam had been there but three days, before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the wood-house with him. "Why, of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw. "Mr. Jones never makes allowances," said the other boy; "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting, and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam. "No," said the boy; he was 'fraid, Mr. Jones has got such a temper." "I think he'd better own up just at once," said Sam. "I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him"; and he soon turned

on his heel and left poor Sam alone with the broken saw.

The poor boy did not feel very comfortable or happy. He shut up the wood-house, walked out into the garden and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable, and he had rather not.

When Mr. Jones came into the house the boy heard him. He got up, crept down stairs and met Mr. Jones in the kitchen. "Sir," said Sam, "I broke your saw, and I thought I'd come and tell you 'fore you saw it in the morning." "What did you get up and tell me for?" asked Mr. Jones; I should think morning would be time enough to tell of your carelessness." "Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I'm sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, "There, Sam," he said heartily, "give me your hand; shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above-board" he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how that is; I only know that Sam Fisher finds in Mr. Jones a kind master and faithful friend.

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"HE IS RISEN."

It was a small class of girls in one of the large city schools. Very restless little creatures they were as a rule, but to-day they sat listening, awed and still. The wonderful sadness of the story of the crucifixion had burned itself into the very soul of the young teacher, until her heart was thrilled and softened, and her voice spoke the words with an eloquence that held the children breathless. On the wonderful story went—all the bitterness and pain, the betrayal, the mock trial, the awful death.

If she had planned it before, to so teach this story of her Saviour's death that in all the after years it should never seem to them a slight thing, she could not have told it

with more vividness. It had never seemed so real to her before, the awful sadness and loneliness of the one man standing out against the malice of a world of enemies. Then he told of the sad burial, "laid in Joseph's tomb," the sealing of the stone, and the watch of armed men. The Christ was dead and buried! The little faces were bent toward her with a strange fascination. Her own was wet with tears, and for a moment she could not speak. One little face had seemed more earnest in its listening than even the others. The sweet gray eyes were filled with tears. To her, too, it was a more real story than it had been before, and the child heart loved this suffering Saviour no less truly than did her teacher.

In the moment's hush that had

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fallen on the class, a little quick sob sounded in her throat. Then, in a moment, there flashed in her face a sudden brightness. With lips parted, and the child-eyes shining through the tears, she half-sprang from the seat. The words came with a quick, exultant ring that sounded strange in the young voice: "Oh, teacher, but he's up again! he's up again!"

It was a glorious sunburst through the cloud; the "Gloria" of the ages sounding down the years, "He is risen; he is risen!"

No stately sermon, no triumphant anthem, could have made it seem so true and real as did the beautiful child-faith; and the great resurrection truth came to the little group of teacher and scholars with the same strength it came to those of the long ago who were comforted with the message, "He is not here, he is risen."

CHEATING AT SCHOOL.

The other day a young man in one of the colleges stole his graduation essay from one that had been written by another collegian years before, and afterwards printed. It was considered so good that it won a prize, but the secret of the theft was soon discovered, and the thief was disgraced. What a sad and ruinous sin it was that wrecked his young life! Yet how probable it is that he began as a school boy just by cheating his teachers in little things—looking over his school-mates' sums, copying their answers, and so on—as so many thoughtless schoolboys do.

EASTER EVEN.

"And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."—ST. MATTHEW xxvii. 61.

The body of Jesus sleeps at last. Its weariness and pain are over. Taken down from the cross by loving hands, and wrapped in fine linen, it is laid in Joseph's new tomb. It hallows the grave, for it is the body of the Son of God. The Spirit is welcomed in Paradise. There it carries on the work of the Divine will. It bears to waiting souls the glad news of their Saviour's work. The way is being opened by which His people may pass after Him, through death, to life and glory.

I must be thoughtful beside any grave; more so at the fresh grave of a friend. Old memories crowd the mind. My heart blames me for any coldness or wrong. I would recall hasty words, and ask forgiveness, if I could. What if in any least way I blame myself for his death, if care for me has worn or broken the heart that beats no more! Let me kneel in thought at the tomb of my Saviour. Why is that form lifeless and outraged? What mean the silent pleadings of these wounds? I know all; let me try to feel it. Let me learn, in the solemn quiet, the malice of my sin, and what Divine love has done and borne. Let me bring what has grieved my Saviour—my pride, and greed, and self-will—and lay them deep in His tomb. Here let me grow familiar with death, and learn to look on the grave as a resting-place for my body when its work is finished and its

cross is left. Let me see that my flesh is crucified, ere my spirit leaves it, that I may go after Christ to the rest of Paradise.

Grant, Lord, that by the power of Christ living in me, I may so crucify the flesh, and die to sin, that I may pass without fear through death, to go to Paradise and Thee.

ANNETTE'S EASTER.

"It isn't what I want, but what I must have," said pretty Annette, laughing. "You know, mother, it's absolutely necessary to wear a new hat, a new pair of gloves, a new something on Easter Sunday."

"But you see, dear, I'm not well enough to go out and help you choose your something," said mother, wearily. "I am afraid that even in a case of such necessity as this, you are hardly old enough to go shopping alone."

"Quite old enough and quite wise enough!" cried Annette, excitedly. "O, mother, there's such a lovely suit at Burnham's—light gray, with silver ribbons, and such a stylish little hat! Oh, do trust me just

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this once, and you will see what a bargainer I can be!"

Her mother was tired and ill; to her, lying day after day in her sick room, the necessity of wearing new clothes at Easter seemed small indeed, but she reflected that a girl of sixteen might reasonably entertain different feelings.

"Well, dear," she said, "go and try it on, and have it charged. If there are any alterations to be made Mrs. Burnham must be responsible for them."

Annette danced away light of foot and heart. She had been looking forward for weeks to her Easter Sunday. She meant to find in it a day of joy and gladness.

"And who," she thought, "could look spring-like in an old brown cashmere? I'll wear a bunch of daffodils at my belt."

The new suit proved to be exceedingly becoming, though it was not a perfect fit.

"It must be taken in here," said Mrs. Burnham, giving the waist a little pinch, "and let out there. Oh, yes, you can have it for Easter Sunday, though we may not be able to send it home until the last thing Saturday evening."

At nine o'clock on Saturday night it came, and Annette hurried to her room to try it on. Hateful and disappointing ceremony! It had not been altered at all, and she looked at herself in dismay.

"I shall be a perfect fright! Lena, has mother gone to sleep?"

"Oh, yes, miss, she mustn't be disturbed," said the maid. "What is it, Miss Annette? Couldn't I help you?"

"O Lena, if you would! And mother says you're so clever with

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your fingers! Just see where they've pinned here and here! Would you sew it for me?"

Lena took the dress with a little sigh. She was good nature itself, but her day had been a long and weary one. She pinned and sewed patiently, however, while Annette devoted herself to "trying on," and at a quarter to twelve the dress was done, "a perfect fit," Annette declared, "and a beauty!"

Next morning she went happily to church looking like spring itself. "She grows prettier every day," thought her mother, with a proud smile, as Annette came in at noon to tell her about the service.

The minister said we must keep in mind to-day not only that Christ rose from the dead, but that we must rise into a new life of unselfishness and love," said Annette, in conclusion. "Why, Lena, how you look! Haven't you been to church?"

"No, Miss, I've had one of my bad headaches," said Lena, quietly.

"What a pity!" said Annette, gathering up her delicate gloves, and reflecting that she would call for her most intimate friend and go with her to afternoon service. "It doesn't seem as if any one could be sick or sorry at Easter."—The Youth's Companion.

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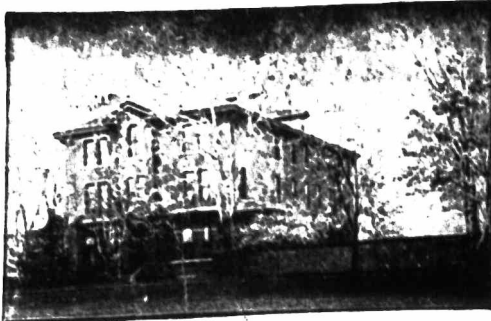
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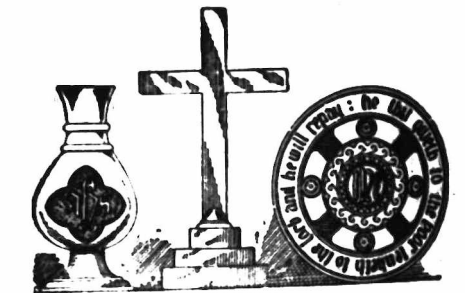
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