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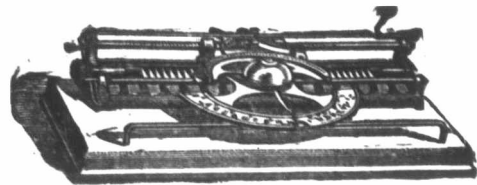
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Lessons for Sundays and Holy Days.

April 20th.—SECOND SUNDAY AFTER EASTER.
Morning.—Num. 20 to v. 14. Luke 15, 11.
Evening.—Num. 20, 14 to 21, 10; or 21 10. Ephesians 4 to v. 25.

To CORRESPONDENTS.—A quantity of Home and Foreign Church News and Correspondence held over for want of space.

THE SUPPOSED UNCIAL, M.S.—We mentioned lately that there was some reason to doubt the truth of the report that a new uncial manuscript of the fourth century had been found at Damascus. The patriarch of Antioch, who resides at Damascus, gave the information which we published, that there was no such M.S. there, and the librarian declares that he knows of none such. M. Papadopoulos, however, the Greek judge at Cyprus, who first gave information of its existence, persists in asserting that he inspected the Codex many years ago at Damascus, when Midhet Pasha was governor there. He says he recommended it to his care, and spoke much to him about its importance. It is quite clear, however, that the book is not now in the library, nor in the catalogues. But M. Papadopoulos had noted the imperfection of the catalogues in his time, and there is not the slightest reason for suspecting his veracity. The M.S. therefore, was once there; and it must either have been destroyed by Turkish fanaticism, or, when its value was discovered, sold to some one who would appreciate it. It is to be hoped that the latter may prove to be the alternative, as we may, in that case, still get to see it.

EGYPT.—The subject of the occupation of Egypt is a very serious one, and is not remotely connected with those other African problems which are now deeply interesting all civilized nations. It was made a reproach to England that she occupied Egypt in the interest of English holders of Egyptian bonds; but England took her position in Egypt with the consent of Europe, and if we employ a policeman to recover a debt, surely the international police may be employed to recover national debts. Mr. Chamberlain who has recently visited Egypt, declares that what he has seen in that country has convinced him of the usefulness

of the English occupation. Formerly he was averse to it; but now he is satisfied that it is the duty of England to hold on in Egypt until her work of restoring order and securing confidence is complete.

BISMARCK.—The retirement of Prince Bismarck is still a leading subject of discussion in Europe. It appears that several of the princes of the new empire have not perfect confidence in the Emperor William, and may reconsider their relations to Prussia. Nothing could prove more disastrous to Europe than any rupture or weakening of the great structure which Bismarck has consolidated as a bulwark against Russia on the one side, and France on the other. These two powers are the standing menaces to the peace of Europe; and unless there is a strong central European power, it is hardly possible that peace should be preserved.

MR. H. M. STANLEY.—As Mr. Stanley draws nearer home, he gives us a little more information about his expedition, and corrects some of our mistakes. There certainly was a widespread notion that Emin was doing very well where he was, and that Stanley had almost forced him to come away without any necessity for such a move. It turns out, however, that Emin was doing very badly, that his authority was clean gone, that the Mahdists were sweeping over the country; and it is Stanley's conviction that, had he not gone to his assistance, he would long ago have been a prisoner at Khartoum. This news of the success of the Mahdi is far from agreeable; and there comes on the back of it, and on the same authority, a warning against the designs of Germany, which may prove hurtful not only to British interests but to African civilization. If the rivalries of the European powers can be set aside, and a combined effort made to heal the hurt of Central Africa, something may be done. It is sorely needed, and the prospects are not remarkably bright.

DEATH OF MR. A. MARLING.—The death of Mr. Marling has come as a shock to his many friends, most of whom were altogether unaware of his illness. It will not be easy to find a man capable of supplying the place of one who, to a cultivated mind, and a kindly heart, added a deep and wide interest in numerous religious and philanthropic undertakings. Mr. Marling was born at Ebley, Gloucestershire, April 11, 1832, so that he died on his birthday at the age of 58. He came to Canada in 1842, and was educated at Upper Canada College, subsequently graduating LL.B. at the University of Toronto. In 1854 he joined the Department of Education, in which he remained to the time of his death, having become Chief Clerk in 1858. Under the Hon. Adam Crooks he was made Secretary of the department. He was also editor of the Canada Educational Year-Book. Outside his professional work Mr. Marling showed a warm and unceasing interest in all that related to Church education. He was one of the most constant, devoted friends of Bishop Strachan's School, and one of the promoters of St. John's Hospital.

THE NEW BISHOP OF DURHAM.

In a former number of this paper we gave a brief account of the contributions made by Dr. Westcott to sacred literature, and some weeks further back we gave a review of his latest commentary, but it is desirable, as well because of the important

post to which he has been promoted, as because of the eminence of the man, that something more should be said, and particularly on account of the connexion between Dr. Westcott, and his great predecessor, Dr. Lightfoot.

In speaking of the death of the latter, we mentioned that he and Dr. Westcott and the present Archbishop were schoolfellows, although not of the same age, Dr. Lightfoot being a year older than the Archbishop, and Dr. Westcott three or four years older than Dr. Lightfoot. They were all at the same time at King Edward the Sixth's School at Birmingham, under Dr. Prince Lee, who was afterwards Bishop of Manchester. Dr. Lightfoot and Dr. Westcott were for years associated in their studies and in their literary activity, having projected, along with Dr. Hort, a series of commentaries on the epistles of the New Testament, and perhaps the whole Book. Dr. Westcott took the writings of St. John, and the Epistle to the Hebrews; and he has executed his portion. Dr. Lightfoot took the epistles, or most of the epistles of St. Paul; and he has given us priceless commentaries on those to the Galatians, Colossians, and Philipians. We hope that we may still have those which he has left on Romans and Ephesians. Of Dr. Hort's portion nothing has been seen, perhaps because that eminent scholar has been much occupied with the text of the New Testament put forth by Westcott and himself.

When Dr. Lightfoot was taken from us, the Church instinctively turned to Dr. Westcott as his successor; and it was quite natural that this should be the case, although it would be a mistake to imagine that the two men closely resembled each other. Doubtless there were very deep resemblances. Both were men of high character, of the finest scholarship, of extensive learning, of absolute devotion to truth. Both were enthusiastic students of sacred literature. But in their intellectual constitution and tendencies they were widely different. Lightfoot possessed the clear, practical English mind which is satisfied with nothing which does not come clearly into the light, and show itself in complete outline. Westcott, on the other hand, has much more affinity with the mystical German mind; and not only are some of his works, and those which he seems to value the most, decidedly obscure, but even in a work generally clear, like his recent Commentary on the Hebrews, we come upon passages to which we find it difficult to attach a distinct meaning; or, to put it in another form, we meet passages which it would be difficult for us to translate into other English words. To some readers, we are aware, this is an attraction; but we are not quite sure that it ought to be.

There must always be some regrets connected with the elevation of a scholar like Dr. Westcott to the Episcopate. So it was when Lightfoot reluctantly consented to leave Cambridge and St. Paul's for the See of Durham. Many men, it was said, would make good enough Bishops of Durham; but no other men could do the literary work of these two. The remark was true; and it is to be feared that we have obtained the great work on S. Ignatius at the cost of the life of the Bishop of Durham; and also that the work of the bishopric has deprived us of some of his commentaries. Yet, on the other hand, the work which Dr. Lightfoot did, by the division of his diocese and in other

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ways, was not likely to be done by most men. Besides, it must not be forgotten that the presence of a distinctly learned element among the occupants of the English bench is of great importance. Most of the Bishops are, no doubt, scholarly men; but we imagine that they are largely chosen, as they ought to be, on account of their administrative ability. It is, therefore, of the greatest importance that individuals among them should carry on the traditions of that which has been considered the most learned of the Christian Churches.

It has been objected, but very faintly, that Dr. Westcott is not a practical man and is therefore little qualified for government, and especially to be the successor of such a man as Lightfoot, and perhaps it was some such feeling that induced him in the first case to decline the bishopric. But it will not be forgotten that Westcott possesses those very qualities of humility, devotion, and absolute freedom from party spirit which made Lightfoot tower above all the petty controversies and strifes which fretted around him. And so it comes to pass, that, as in the case of his friend and predecessor, no party organ lifts its voice against the appointment. And this arises no more in Westcott's case than in Lightfoot's from anything like trimming; but from the large and many-sided nature of the man, and his deep sympathy with every form of truth and life.

It was quite in keeping with the temper of the man, when the Bishop-designate wrote to the people of Durham: "My whole strength lies in the trust that the prayers of friends of the whole diocese will be with me. I come in simplest obedience, offering the little which I have without reserve." From a man less simple than Dr. Westcott such words would almost savour of affectation; but after all, is not this the right spirit, and the only right spirit for Christian work? We have nothing which we have not received; and, in presence of the greatness of our work, how can our endowments seem other than little? Yet that little must be given without reserve, or it is *not given*.

The appointment of Dr. Westcott has one important advantage, in the lesson which it will give to clergy and laity alike. Like that of his predecessor, it will show that the highest posts in the Church may fall to those who do not lay themselves out to obtain them. In former days a superior edition of a Greek play was thought to furnish a claim for a bishopric. Then again, a successful parish priest or a prominent man in convocation was thought a fit person; and it has even been whispered that candidates for the episcopate would actually get friends to suggest their names to those in power. Appointments like that of Dr. Westcott may teach men that such offices are to be accepted as duties, not sought for as privileges; and that even the powers that be may be guided to the selection, not of place-hunters, but of retiring men whose whole thoughts are on the work which they have to do.

AFTER EASTER.

We have been keeping Easter as the great festival of the Christian Year, as the great event for which all our Lenten work was preparing, and it is gratifying to hear from all parts of the Church that, both in preparation for its solemnities and in the actual celebration of the day, there has been manifested an unusual degree of interest and devotion. It is impossible to be too grateful for such indications of God's blessing.

Beginning with the churches nearest to our place of publication, we congratulate the clergy not

merely on the crowded congregations which were found in nearly all the churches, but on that which is more important, the increased number of communicants in the churches. If this increase were merely the result of a vigorous "Whip," it would be of less importance; but coming at the end of a season of careful preparation, at the end of the numerous solemn services of Lent it must be regarded as a sign of a deepened and extended spiritual life.

We are sorry that the clergy throughout the country have not responded to our appeal for information with respect to their Easter communicants and offertories. We hope to give brief notes of the vestry meetings as far as we are able to gather them from the papers and from other sources. But we confess that we look at the celebrations of Easter as being of deep significance in relation to the life and work of the year. We have asked for these statistics in the interests of the Church, but it is impossible for us to collect them, unless those who possess them will communicate with us.

We can quite understand reasons for the withholding of these facts. Some of the clergy who have large numbers at the Holy Table on Easter Day may shrink from that which might seem like ostentation; whilst others, who have had few, may shrink from bringing them into comparison with other churches. But it must be remembered that these things are relative; and no wise or good man despises the day of small things.

So far as we can infer from the few numbers which have come in our way, we firmly believe that there are manifold signs of spiritual prosperity in the churches of our communion generally. To begin with some of the smaller churches, that of S. Thomas, at its second Easter celebration under the present Incumbent, had no fewer than 259, the church of S. Matthias between 350 and 400, and the church of S. Barnabas 164. These are all small churches. The church of S. Margaret, open only six weeks, had no fewer than 166; and the church of S. George, although parting with some of its numbers to S. Margaret's, had 330, or ten more than last year. The comparatively small church of S. Stephen's had no fewer than 425. We are happy to learn that there is a prospect of this church being enlarged.

It is not too late to give complete lists; and we should be grateful to the clergy if they could give us information on the following points: (1) the population of each parish or district, (2) the number of Church families, (3) the number of adults whom their church will contain, (4) the average number present at their morning, afternoon, and evening services respectively, (5) the number of communicants on their roll, (6) the number present on Easter Day, (7) the offertories. It might also be well to have the amount of the stipends paid to the clergy.

It will be obvious, at a glance, that these statistics are asked for, not for the mere gratification of curiosity, but for purposes of practical utility, not only in regard to the particular parishes, but to the Church at large; and we sincerely trust that the clergy will assist us to procure them.

There is one thought which suggests itself to us at this season, namely, the danger of something like relaxation in our life and our work after Easter has passed away. It is, of course, impossible and unadvisable to keep the bow always bent, but there is a danger of the work done being rendered nugatory by its being laid aside for a lengthy period. We confess that we are conscious of a little shock when we hear of New York clergymen working hard from October to May or June,

and then shutting up their churches, as though their flocks needed to be tended for only part of the year; and we fear that some persons think they have almost done all that is required of them when they have "kept Lent," and that they may almost rest on their oars and be at their ease until Lent comes again.

Since the above lines were written several notices have been received. These will be found in another column.

THE CHRISTIAN MINISTRY.

CHAPTER III.—Continued.

JESUS THE PERFECT MEDIATOR.

II. THE PRIESTLY OFFICE.

If we turn from the prophetic to that which, in the more restricted sense of the word, is called the *priestly* office of our Lord, we shall discover the same characteristic differences between the earlier and incomplete systems, and that perfect Priesthood which He exemplified and fulfilled. Men have never been able to exist without a priesthood—without men, chosen from among themselves, yet having or believed to have authority from God, who should stand before them and plead their cause with the most High, by prayers, by offerings, by intercessions; and who should turn to them on behalf of God, and bless them in His name, and as His representative.

DOUBLE ASPECT OF PRIESTHOOD.

If we look at the subject only in the most superficial manner, we discern at once this double aspect of the priesthood—its functions of worship and of blessing. It was a necessity to mankind to present themselves to God, a living offering and sacrifice. If there be a God who has rights over us, if we acknowledge Him and believe in Him, then we must acknowledge Him as an Object of worship to whom we are required to offer not merely anything which we possess, but ourselves; and that offering must be expressed by suitable acts, personal and representative.

OFFERINGS TO GOD.

What the nature of those acts must be, in order that the offering which we bring may be acceptable to Him to Whom it is presented—whether they shall be eucharistic, or expiatory, or merely significant of the entire consecration of the offerer, like the burnt offering, we cannot now particularly consider. Their character and intention will vary with the changing condition and circumstances of mankind. Yet one thing is clear, that no perfect priest and no perfect sacrifice was ever discovered by man or appointed by God, before the manifestation of "the Apostle and High Priest of our profession, Christ Jesus." (Heb. iii. 1.) The facts of heathen and Jewish religious history already considered show distinctly that the constant effort of men, in their approaches to God, was to make themselves acceptable to Him. Whether they offered the blood of bulls and of goats, or of human victims, as an expiation of their guilt; or presented gifts and oblations in token of gratitude for favours received; or whole burnt-offerings as a sign of their entire submission and consecration to the service of God; there was always something lacking and incomplete in the offerer and in the offering. The barrier to communion was never perfectly removed, the way of access was not made open.

THE OFFERING OF CHRIST.

It is the principal object of the Epistle to the Hebrews to show that this which had been before attempted in vain was now perfectly accomplished by our Lord. The law had but "a shadow of good things:" it showed what was wanted, and it gave some slight and dim representation of the gracious reality and substance which, in the fulness of time, was to be revealed; but it could never, "with those sacrifices which they offered year by year continually, make the comers thereto perfect." (Heb. x. 1.) There was a double defect in all—the comparative worthlessness of the offering, and the unworthiness and imperfection of the offerer. It was "not possible that the blood of bulls and of goats should take away sin," and not one of all those

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advantage over the weak in breaking the threads and escaping, but the very effort to escape, causing a violent vibration of the web, sounds the death knell of the victim, for my experience has been that the spider always kills the largest and strongest flies first. In fact, a spider's web seems formed to aid in defeating the hypothesis that the favourable variety is irresistibly selected to life, for the web is filled wholly by chance, death comes to favourable and unfavourable varieties alike, or if a selection be made between the weak and the strong as to which must die first, the fittest to live, *i.e.*, the strongest, is selected to die.

REVIEWS.

THE GREATEST THING IN THE WORLD.*

When the book was published which made Mr. Drummond's literary reputation, "Natural Law in the Spiritual Life," we had no doubt of the remarkable ability of the author as a thinker or as a writer; but there were certain principles involved in its main argument which we could not accept. Such is not the case with the admirable little work now lying before us. It is slight, but it is altogether golden. And how could it be otherwise when it is the work of a godly, learned, eloquent man, discoursing on the greatest thing in the world, something greater even than that mighty power which overcomes the world, greater than that sustaining principle which draws strength from the contemplation of the future; for great as is faith, great as is hope, the greatest of all is love. If this discourse could only be widely circulated and diligently and earnestly studied, it would change the face of society.

PROFESSOR DRUMMOND ON TROPICAL AFRICA.†

This is a very neat and inexpensive reprint of a most interesting and valuable volume. Professor Drummond was unusually well equipped for the work of exploration by his ample stores of accurate scientific knowledge; so that he was not able merely to make careful observation of facts, but could also interpret and connect them. The present volume grew out of lectures which the Professor delivered after returning from his travels. These lectures proved of so much interest that he was urged to throw them into such a form that they might be known to the public at large. Mr. Drummond has chosen wisely the scale of his volume. As he remarks, great books of travel have had their day, (we are not quite sure that their day is past and over). But small books, with the larger features of a country lightly sketched, and just enough narrative to make you feel that you are really there, have a function in helping the imagination of those who have not breath enough to keep up with the great explorers. Apart from the scientific and naturalistic interest of the book, Professor Drummond has deeper humanitarian aims in what he has written. He fears that the evils exposed by Livingstone are beginning to be forgotten, and that the interest which he excited in them has begun to die out. "To many modern travellers Africa is simply a country to be explored: to Livingstone it was a land to be pitied and redeemed." And he goes on to observe that recent events on Lake Nyassa have stirred a new desire in the hearts of those who care for native Africa that "the open sore of the world" should have a last and decisive treatment at the hands of England. This is, no doubt, most desirable; but how about Germany and Portugal, to go no further? This is, however, an excellent book and gives a vivid impression of the marvellous country explored and of the horrid condition of the population.

CHURCH OF ENGLAND TEACHING. By the Very Rev. the Dean of Montreal. Price 10 cents, \$1.00 a dozen. W. Drysdale & Co., Montreal. 1890.

This is a first tract of a series preparing for publication under the above general heading. The

*The Greatest Thing in the World. By Henry Drummond, F.R.S.E., F.G.S. Price 35 cents. Pott & Co., New York; Rowsell & Hutchison, Toronto. 1890.

†Tropical Africa. By Henry Drummond, LL.D. 35 cents. Alden, New York; CANADIAN CHURCHMAN Office, 32 & 34 Adelaide St. East, Toronto. 1890.

respected author tells us that it is written to meet what he has long regarded as a great need; and we agree entirely that there is a need for some teaching which may prevent the members of other communions from drifting into our own Church without clearly realizing the great landmarks of her distinctive teaching. This need is admirably met by the present Tract. We may convey an idea of its contents by giving a few of the headings of the sections. The first are the following: The nature of the Church, Position of the Laity in the Church, Position of the Clergy in the Church, Continuity of the Ministry. Under the second division on *Baptism*, come the following: Infant Baptism, Lay Baptism, The position of Childhood in the Church, Adult Baptism. Then follow sections on the Catechism, Confirmation, Holy Communion. The little tract is on strictly Prayer Book lines. It meets a real need admirably; and as an outline of a course of teaching the clergy will find it most useful to follow in delivering lectures on these fundamental questions.

MAGAZINES.—*The Century* (April) is full of interesting articles. The first on that charming painter, Giovanni Bellini, is not only well written, but is accompanied by charming reproductions of two of his Madonnas at Venice. The Autobiography of Joseph Jefferson is continued; and, among the woodcuts, we have a representation of the writer in his celebrated character of Rip Van Winkle. Many other articles of equal interest we cannot even indicate; and we must add that the illustrations are profuse and admirable. *Littell's Living Age* (April 5) has the Bishop of Carlisle's able article on Wallace's discussion of Darwinism, the Lyricism of the English Romantic School by Mr. J. A. Symonds, Canon Macoll's article on Döllinger in the *Contemporary*, Mr. Gladstone on the Housing of Books, and last, though not least amusing, Curiosities from Schoolboy Wit, from *Longman*. *The Churchman* (April) has several articles of great practical interest, such as the Court of the Archbishop of Canterbury and the Protestant Churchmen's Alliance; also one of no slight importance on Influenza. Some of these will receive separate treatment.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The Easter services in the various city churches were well attended, and the number of communicants was exceptionally large. All the churches, with the exception of Trinity, were suitably decorated for the festive occasion.

St. Matthew's.—The beautiful and joyous Easter services at St. Matthew's were attended by crowded congregations. The Holy Eucharist was celebrated at 6.30 a.m., (plain); 7.30 a.m., (choral); and after Matins, (also choral). The number of communicants was very large, reaching close to 400. The music was fine, and partook of the festive character of the day. The altar and font were tastefully decorated with natural flowers and plants by the ladies of the congregation.

The Cathedral.—In this church there were celebrations of the Holy Eucharist at 8 a.m. and after Matins, both of which were well attended. The decorations were very handsome, and the musical service was as usual splendid.

St. Peter's.—As usual, St. Peter's was handsomely decorated for the joyous occasion, and the attendance at the 8 a.m. and 10.30 a.m. celebrations was very good. The choir also did their part in excellent style.

Vestry Meetings.—*The Cathedral*.—The annual vestry meeting was held in the National School Hall, the Very Rev. Dean Norman in the chair. The dean renominated Mr. Edwin Jones as his churchwarden, and Mr. E. J. Hale was re-elected peoples' warden. The following were elected a select vestry: Dr. Parker, Messrs. J. Dunbar, Q.C., J. Patton, Jr., J. C. More, E. H. Wade, C. P. Champion, H. M. Price, H. Staveley, W. C. Scott, R. H. Smith, T. Beckett, and R. Turner. Messrs. R. H. Smith, W. G. Wurtele, and J. Dunbar, Q.C., were elected delegates to the Synod.

St. Matthew's.—There was a good attendance at the vestry meeting. Rev. L. W. Williams, M.A., rector, presided. Messrs. John Hamilton and E. Pope were re-elected wardens, and the Hon. Geo. Irvine, Q.C., delegate to Synod. The sidesmen

elected were: Messrs. W. H. Carter, C. Judge, Hon. Geo. Irvine, Q.C., Geo. Lampson, A. J. Colston, W. B. Scott, Geo. R. White, Dr. H. D. Ross, Com. Genl. M. Belvine, C.B., C.M.G., and P. O'Regan. The reports of the wardens showed the finances to be in a most prosperous condition.

St. Peter's.—Messrs. E. T. D. Chambers and Borland were elected wardens; R. Ruthman, auditor; and Messrs. W. Elliott, Morton, Brown, and Scott, sidesmen; and Ald. E. T. Chambers, lay delegate to the Synod. A vote of thanks was voted to the generous churchmen of Quebec who had contributed towards the repairs of the rectory.

Trinity.—At the vestry meeting held on Monday evening, Messrs. H. Griffiths and T. H. Mahony were elected wardens; Messrs. Smith, Mitchell, Wiggs, Garrett, Wilkinson, and Argue, sidesmen; and W. C. Gibsons, lay delegate to Synod.

St. Paul's.—Messrs. E. H. Taylor and James Piper were re-elected churchwardens, and Mr. Geo. Robinson, delegate to Synod.

LEVIS.—*Holy Trinity*.—Mr. Alex. Russell was elected rector's warden, and Mr. T. A. Poston, peoples' warden for the ensuing year.

THREE RIVERS.—The late rector of this parish, Rev. H. Jenkins, B.A., who was superannuated a short time ago on account of ill health, passed peacefully away on the 5th inst., deeply mourned by his many friends and parishioners.

BOURG LOUIS.—On Thursday evening the 3rd inst., a number of the parishioners waited on the Rev. H. C. Stuart, M.A., at his residence, and presented him with a purse of \$90, accompanied by the following address:

To the Rev. H. C. Stuart, M.A., incumbent of Bourg Louis.

REV. AND DEAR SIR,—We, the undersigned, having heard of your appointment to the rectory of Three Rivers, hasten to express to you our profound and sincere regret at losing you as our rector, but at the same time to congratulate you on your appointment to a charge in many respects more worthy of your talents. We assure you that we shall never forget your kindness to us all during the sixteen years you have spent among us, especially the poor, who will ever remember your many acts of charity. We all feel that we are losing a firm and steadfast friend, and a kind indulgent pastor, ever ready at the call of duty. We beg to assure you that you carry away with you to your new field of labor, from one and all of us, our best wishes for your future happiness and prosperity. The address bears the signatures of fifty-two residents of Bourg Louis, St. Raymond, Lake St. Joseph, and a few Quebecers, among whom may be mentioned the name of Jules Tessier, Esq., M.P.P. for the county of Portneuf.

Women's Auxiliary.—The quarterly meeting of the Quebec Diocesan Branch of the Women's Auxiliary, was held in the St. Matthew's parish room, Quebec, on Friday, March 28th, at 3 p.m.

It was one of the most successful meetings yet held. All the presidents, most of the officers of the city and neighboring branches, delegates of Sherbrooke, Compton, Lennoxville, Richmond, and Melbourne, St. George's and numerous members being present, making in all between sixty and seventy. Mrs. VonIffland presided. The meeting opened with a hymn and prayers.

Minutes of the last meeting were read and confirmed. The treasurer reported no receipts and no payments since last meeting, except \$1 from Richmond and Melbourne for Zenana fund. Cash on hand \$1.80. Reports were read from all the branches except Lennoxville, Cookshire, New Liverpool, New Ireland, and West Frampton; also grateful and most interesting letters from missionaries who have benefited by the work of our branches of the W. A.

A most valuable letter was read from the Hon. President, Mrs. Williams, dwelling upon the need of training children in self-denial, and calling attention to how little this virtue is exercised in the mission cause, by those of riper years.

The president read a letter from the Western Convocation tendering warm thanks for gifts and sympathy received from the Women's Auxiliary. It was announced that the W. A. of this diocese having joined the Toronto Letter Leaflet subscriptions will begin with the April number. Price 20 cts. a year. Orders for copies and payments to be sent to the parochial secretaries, who will please forward to the diocesan secretary at 79 St. Ursule street, Quebec.

The following resolutions were adopted:

That permission be asked that a service and celebration of the Holy Communion be held before the annual meeting, and that His Lordship the Bishop be asked to give an address.

That the diocesan officers be elected by ballot at the annual meeting.

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held on Monday T. H. Mahony Smith, Mitchell, R. G. Sidesmen; Synod. and James Piper Mr. Geo. Robin-

ing the 3rd inst., on the Rev. H. presented him the following

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That a collection be taken up at each diocesan meeting towards defraying the general expenses of the diocesan branch.

The following notices were given: That the annual meeting be held on the 16th May. The secretary to provide hospitality for those from a distance wishing to attend.

All annual meetings of the parochial branches to be held and reports to be sent in before the 8th May.

That at the annual meeting the question of a separate motto for the W. A. of this diocese will be brought up, and suggestions are asked for.

A letter from Mrs. Boomer was read, stating that as yet no general treasurer has been appointed for the educational fund. Note was received from the Sherbrooke branch of its having raised its contribution to the fund from \$5 to \$10. The branches contributing to the diocesan assessment were asked to make their payments as soon as possible.

A most interesting and instructive paper on "The Co-operation of the Holy Spirit" by the Rev. W. Walker, was read by Miss Burstall.

Copies of the report of the triennial meeting of the W. A., received from Mrs. Leach, were distributed to the officers of the different branches.

The meeting closed with a hymn and the Doxology. Respectfully submitted, L. H. Montzambert, Hon. Sec. Dis. Branch.

The annual meeting of the Quebec Diocesan Branch of the Women's Auxiliary is to be held on the 16th May.

There will be a celebration of the Holy Communion in the Cathedral at 11 a.m.

The Lord Bishop has consented to an address. The offertory will be for missions.

The business meeting is to be held in St. Matthew's parish room at 2 p.m.

Both service and meeting will be open to all who wish to attend—whether belonging to the W. A. or not.

It is requested that all communications with Mrs. Tilton, or Mrs. Williamson, be sent through the diocesan secretary.

Members from a distance intending to be present at the annual meeting will please notify the diocesan secretary as soon as possible—that hospitality may be provided for them.

MONTREAL.

MONTREAL.—The Diocesan Women's Auxiliary held its monthly meeting on Friday morning, April 4th, in the Synod Hall, Mrs. Holden, presiding. A balance of \$50.35 was shown by the treasurer's report. Letters of thanks were read from the diocese of Algoma; the Rev. S. Trevet, Fort McLeod, Alberta; the Rev. H. J. Bourne, Piegan Indian Reserve, for donations and bales of goods sent by the Auxiliary. It was then decided to send a bale to the Mackenzie River. An interesting paper on mission work in Montreal by Miss A. McCord finished the proceedings.

Easter Day.—The decorations in the churches were beautiful, lilies, palms, and in some cases roses and rare hot-house flowers, were plentiful. Five services were held in Christ Church Cathedral. In St. George's church two communion services were held, the number of communicants throughout being over five hundred. In the church of St. James' the Apostle, where very large congregations were seen, in the afternoon Bishop Bond held a confirmation service at which a large number of candidates presented themselves. In St. Martin's church an offertory was taken up to diminish the church debt and about \$800 was collected. At the two communion services in this church there were 334 communicants, of whom 29 were members who had been confirmed during the week. In St. Stephen's church in the evening forty-nine persons were confirmed by the Bishop. The offertory during the day amounted to some two hundred dollars.

Judging by the large number of confirmation services being held in the city and suburban churches, there has been faithful and diligent tillage in the spiritual harvest field. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

MONTREAL.—Easter Vestry Meetings.—Christ Church Cathedral.—Wardens: C. E. Coulson and N. Goddard; delegates, R. Evans and A. D. Nicholls. \$1,000 of the debt of the cathedral has been paid off during the year, in addition to the current expenses.

St. George's.—Wardens: Messrs. Mills and Lightbound; delegates, A. F. Gault and R. White; receipts, \$18,801.51.

St. James' the Apostle.—Wardens: John S. Hall; delegates, J. W. Marling and E. P. Hannaford; receipts, \$9,581.10. A very satisfactory report of the mission church, Cote St. Paul, was presented by Dr. Davidson.

Trinity Church.—Wardens: E. J. Bone and Chas. Garth; delegates, C. Garth and A. Baile; receipts, \$6,515.46.

St. Martin's.—Wardens: Strachan Bethune, Q.C., and R. Wilson Smith; delegates, Strachan Bethune, Q.C., and J. P. Cleghorn; receipts, \$9,083.29.

St. John the Evangelist.—Wardens: the rector announced his intention of appointing his warden weekly—A. R. G. Hewart was chosen peoples' warden; delegates, D. R. McCord and W. Sutherland Taylor; receipts, \$5,661.02.

St. Stephen's.—Wardens: C. E. Cook and W. A. Scott; delegates, F. McCulloch and J. Tough.

St. Thomas.—Wardens: J. H. Spicer, Louis Kaiser; delegates, W. Drake and R. Slack.

St. Jude's.—Wardens: J. H. Redfern, J. Forgrave; delegates, H. J. Mudge and J. H. Redfern.

St. Luke's.—Wardens: J. S. Snasdell and John Hyde; delegates, Thomas Lamb and Dr. Blackader. The finances of this church are in a very satisfactory condition.

Grace Church.—Wardens: Harry Powell and H. Holt; delegates, Wm. McWood and George Outran; receipts, \$3,000.

St. Matthias.—Wardens: W. Hobbot, W. M. Knowles; delegates, Col. Sweeney and Capt. Raynes.

HOCHELAGA.—St. Mary's.—Wardens: Messrs. Chippendale and Bramley; delegates, Ernest Gault and Wm. Mitchell.

St. Lambert.—Wardens: Messrs. Sudbury and Dawson; delegates, Messrs. Church and Bourne.

ONTARIO.

OTTAWA.—St. John the Evangelist.—Clergy: Rev. H. Pollard, rector; Rev. A. W. Mackay, curate. Daily Lenten services well attended. At 5 p.m. Archbishop Days Pilgrimage of the Elder Saints was read each day. On Friday evenings a special Lenten service, founded on one used in the diocese of Fredericton, with sermon by different clergy of the neighbourhood. During Holy Week, three services each day, with sermon in the evening. On Holy Thursday the Bishop of Ontario held the annual confirmation; candidates 31; male 14, female 17. Easter Day: Holy Communion, 7 a.m., 105 communicants; 8 a.m., 112; 11 a.m., 140; total 357. Offertory \$117.00. Congregations very large, as many chairs had to be brought in. Singing excellent all day, and very joyous and congregational. Children's service at 3 p.m.

Easter Vestry Meeting.—Accounts most satisfactory; balance on hand \$300, with \$400 still due. During the year a steam heating apparatus has been put in the church at a cost of \$1,400. New Sunday-school building and rectory to be proceeded with immediately.

KINGSTON.—St. George's Cathedral Vestry Meeting.—Wardens: C. H. Smythe, Q.C., and Dr. Saunders; lay delegates, C. F. Gildersleeve, R. T. Walkem, I. Henderson.

St. James' Church.—Wardens: Messrs. R. C. Rogers, Q.C., and E. J. B. Pense; lay delegates, Messrs. Pense, Hon. G. A. Kirkpatrick, and R. C. Rogers, Q.C.

All Saints.—The special services during Lent, and especially those of Good Friday and Easter, were well attended. On the great death day the interior presented a sombre aspect, altar, fald stool, and pulpit, being draped with black antependia, each relieved with white cross of suitable size. There was no celebration of Holy Communion, the singing of the "reproaches" following immediately after the ante-communion. At 12 noon, the "Three Hours Agony" was commemorated as usual till 3 p.m. The rector gave seven separate sermonettes upon the "Seven sayings from the Cross." His hearers carried away the impression of having witnessed the crucifixion. At Easter all was transformed. According to the custom of this parish the altar was made brilliant with lights and flowers; the hangings of the sanctuary were white, as were the rich vestments of the celebrant and acolytes. The large surplice choir headed by cross-bearer, and followed by clergy in full vestments, opened the choral celebration by a procession round the church singing "Hail, Festal Day." The number of communicants at the early celebration was unprecedented, and the offertory in proportion. The Easter vestry meeting was harmonious. Total receipts were about \$1,100, expenditure \$1,150, debt on church, (which is now greatly enlarged,) \$2,300. The rector, Ven. Archdeacon Daykin, reappointed Capt. A. G. G. Wurtele his warden; peoples' warden, H. A. Harvey, Esq.; lay delegates, H. Goodfellow, Geo. Creeggan, and Capt. Wurtele. Thanks were voted to Rev. A. Spencer for temporary services; also to Messrs. W. B. Waterbury, retiring warden; John Goodfellow, sacristan; and Ald. Creeggan, lay delegate; for services freely rendered. Pews and benches have been replaced throughout by ecclesiastical chairs, through the generosity of Messrs. Harvey and Creeggan, and all sittings are free and unappropriated as heretofore.

PORTSMOUTH.—St. John's.—Wardens: Messrs. A. McLean and Thos. Evans; lay delegates, A. McLean, I. B. Walkem, Henstridge.

CATARAUGUS.—Christ Church.—Wardens: Northmore and Waddington; lay delegates, Simpson, Macfarlane, and Rothwell.

BATH.—St. John's.—Wardens: Dr. Northmore and Chas. Davy; lay delegates, Dr. Kennedy, M. C. Davy, I. M. Kemp.

PRESCOTT.—St. John's Church.—This beautiful edifice was exquisitely decorated for the "Queen of Festivals," and the musical part of the services such as to inspire true devotional enjoyment of the chants, anthems, and hymns, so well rendered, the early morning service was attended by more than two hundred worshippers, and was followed by a grand gathering at 11 a.m., when a large number presented themselves as partakers of the Holy mysteries. A children's service was held in the afternoon, and the day closed with evensong at 7 p.m., when the church was crowded to the very doors, a full choral service spoke much for the talents and careful training of the choir. On this occasion Rev. F. D. Woodcock, curate of St. John's church, now rector of Camden East, preached his farewell sermon, many of his hearers having walked for miles to be present and receive his parting injunction to be "strong in the might of the Lord Jesus Christ." During this grand and memorable day more than twelve hundred people attended divine service in this church. The Easter vestry was very largely attended and much business transacted, Rev. W. Leavin in the chair, and Mr. Mossman, secretary. A most satisfactory and encouraging report was read by Mr. H. B. White, peoples' warden, who congratulated the congregation upon the improved financial condition of the parish as a result of the increase in envelopes, pew rent, and offertory, amounting to about \$400, by which they were enabled to pay their share of the curate's salary, as well as have a balance to the good after providing for all the expenses of the current year, the other parochial reports were also read and adopted, the retiring churchwardens, Messrs. White and Phenil, declining to again accept office. Mr. H. Daniels was elected peoples' warden, and Mr. Jones appointed rector's warden. Much warm feeling was expressed towards the Rev. Mr. Woodcock, who has endeared himself to those amongst whom he has ministered for the past eighteen months, this feeling being practically evinced by the gift of a horse from the two outside stations of Johnstown and the Blue Church, where he has laboured most faithfully with excellent results, and a unanimous vote of a hundred dollars in excess of his salary from the people of St. John's church. Resolutions of thanks to the organist and choir, the ladies assisting in decorating the church, and to Mr. Jones for his beautiful gift of an altar and redos were passed, a vote of \$300 towards the salary of a curate was also passed. Mr. E. Leslie was re-elected delegate to the Synod, and the meeting closed with the benediction. The following figures will show the increase in communions during the last few years: Easter, 1888, 139; Easter, 1889, 220; Easter, 1890, 325; the frequency of communions is also much greater from two celebrations monthly, with an average of 96, to weekly communion averaging about 156—not counting Xmas and Easter.

TORONTO.

TORONTO.—Good Friday was duly observed at the Asylum for the Insane. The Rev. P. Tocque preached in the morning on the "rending of the veil of the Temple," St. Matt. xxvii. 51.

The following is a brief report of the annual vestry meetings of the city churches:—

St. Alban's Cathedral.—The receipts for the year were \$1,351.43 and the expenditure \$1,297.83. The building has progressed steadily during the year and is completed outside, but much yet remains to be done in the interior. The subscriptions to the building fund amount to nearly \$30,000. Communicants on Easter Sunday 93, last year 71.

St. James'—Wardens, Col. Grasset and O. A. Howland; delegates, Dr. Hodgins, R. N. Gooch, and Senator Brock. The receipts for the year were \$38,126.03. Mr. C. B. Grasset, brother of the late Dean, tendered a vote of thanks to the choir. There was an increase of 20 at the Easter communion services.

St. Anne's.—Wardens, Messrs. Wright and Armstrong; delegates, W. Medland, G. Boyle. The receipts for the year were \$3,619.76.

St. Paul's.—Wardens, John G. Greey, and Charles Langley. Receipts, \$5,072.11.

Church of the Redeemer.—Wardens, H. J. Wickham, and Joseph Harris. Receipts, \$8,394.

St. Stephen's.—Wardens, J. H. Paterson and W. A. Browne. Receipts, \$3,690.87. Communicants on Easter Sunday, 425.

St. Mary's.—Wardens, George D. Mackenzie and Ekward Davies; delegates, G. B. Kirkpatrick, G. D. Mackenzie, and Edward Davies. The receipts for the

past year were nearly double those of the previous. There were 55 communicants on Easter Sunday.

St. Thomas.—Wardens, W. D. Gwynne and R. Greenwood; delegates, J. H. Plummer, W. H. Perram, and H. J. Browne. Receipts, \$3,044.82. Communicants on Easter Sunday, 259.

St. Bartholomew's.—Wardens, W. J. Hawthorne and Charles Martin; delegates, Thomas Allen and J. Blackstock. Receipts, \$774.77.

St. Augustine.—Wardens, R. O. Montgomery and Richard Flack; delegate, Raymond Walker. Receipts, \$343.80.

St. John the Divine.—Wardens, W. E. D. Tighe and R. D. Weir; delegates, Dr. Spragge, A. R. Boswell, and James Wilson.

All Saints.—Wardens, Geo. Gould and F. A. Thayer; delegates, Messrs. Haywood, Logan, and Dr. Pyne. Receipts, \$8,968.00. Communicants on Easter Sunday, about 414.

St. Philip's.—Wardens, W. McLean and G. M. Evans; delegates, Col. R. B. Denison, N. W. Hoyles, Q.C., and J. T. Jones. Receipts, \$3,843.80.

Trinity East.—Wardens, A. C. F. Boulton and J. J. Davis; delegates, John Rogers, Thomas McLroy, and J. R. Heakes. Receipts, \$2,722.36.

Church of the Ascension.—Wardens, J. G. B. Smith and R. H. Temple; delegates, Kivas Tully, T. D. Delamere, and Dr. Temple. Receipts, \$6,025.06.

St. Peter's.—Wardens, E. P. Pearson and F. J. Stewart. Receipts, \$8,157.62.

St. Simon's.—Wardens, E. H. Kirtland, F. E. Hodgins; delegates, A. McLean Howard, H. Symons, and P. H. Drayton. Receipts, \$4,450.09. Communicants on Easter Sunday, 200.

St. Matthew's.—Wardens, Noel Marshall and John Vick. Receipts, \$1,860.18.

St. George's.—Wardens, S. Bruce Harman and Geo. F. Read; delegates, C. R. W. Biggar, Q.C., Barlow Cumberland, G. F. Harman. Receipts, \$9,917.48. Communicants on Easter Sunday, 330.

Holy Trinity.—Wardens, Wm. Hill and W. P. Burch. Receipts, \$7,562.00. Communicants on Easter Sunday, 401.

St. Matthias.—Wardens, Geo. Gouinlock and Philip Dykes; delegates, Wm. Wedd, A. H. Lightbourn and Ald. Verral. Receipts, \$2,492.00.

St. Luke's.—Wardens, F. W. Holmested and F. W. Harcourt; delegates, Clarkson Jones, W. G. P. Casels, and Horace Thorne. Receipts, \$6,280.81. Communicants on Easter Sunday, 331.

Christ Church.—Wardens, Geo. A. Mackenzie and Chas. D. Warren; delegates, Dr. Larrat Smith, Alfred Hoskin, Q.C., and C. W. Allen.

St. Mark's.—Wardens, Geo. D. Perry and S. W. Perry; delegates, John M. Dennis, Chas. J. Browne, and Jas. Scott.

St. Margaret's.—Wardens, Dr. Burnham and A. Havart; delegates, Beverley Jones, R. Beck, and Herbert Parsons. Receipts, \$494.00 for the six Sundays since the church was opened. Communicants on Easter Sunday, 166.

St. Mary Magdalene.—Wardens, H. W. Fores and James Parks; delegates, Messrs. Toker, Restall, and Bullock. Receipts, \$965.00.

St. Barnabas.—Wardens, Wm. Miles and John Fowler; delegates, Messrs. Donaldson, Boswell and Wm. Miles. Communicants on Easter Sunday, 154.

Church of the Epiphany.—Wardens, J. S. Lockie and Thomas McLean; delegates, Samuel Shaw, A. E. O'Mera, and J. S. Lockie. There has been a steady increase in the receipts during the past year.

Grace Church.—Communicants on Easter Sunday, 173. The wardens were not elected at the Easter vestry.

Cathedral of St. Alban the Martyr.—Subscription List.—Donation late Bishop Strachan, \$4,438.57; St. Alban's Syndicate, \$5,144; do (additional donation), \$2,000; C. J. Agar, \$10; Cathedral of St. Alban's, \$10; do special collection for Sunday-school, \$167.35; do at laying corner stone, \$154.92; (All Saints' Toronto) Anonymous, \$100; W. P. Atkinson, \$25; do (second subscription), \$500; L. H. Baldwin, \$100; R. R. Baldwin, \$250; Mrs. W. Baldwin, \$100; Beatty, Chadwick, Blackstock, and Galt, (professional services), \$200; Rev. J. W. R. Beck, \$10; Judge Benson, \$25; Rev. C. J. S. Bethune, \$10; G. S. C. Bethune, \$10; R. H. Bethune, \$400; do (additional), \$1,000; C. R. W. Biggar, \$30; Thomas R. Blachford, \$50; Archdeacon Boddy, \$10; Rev. Provost Body, \$50; Miss Boulton, \$10; Rev. Professor Boys, \$100; Rev. A. J. Broughall, \$10; Sir Alexr. Campbell, (Lieut.-Govr.), \$100; C. J. Campbell, \$10; John Carter, \$50; do (second subscription), \$1,000; J. R. Cartwright, \$25; Frank Cayley, \$10; do (second subscription), \$100; Rev. J. D. Cayley, \$20; E. M. Chadwick, \$200; do (second subscription), \$1,000; A. J. Close & Co., \$20; Rev. H. D. Cooper, \$10; E. S. Cox, \$20; M. Crombie, \$10; Walter Darling, \$25; Rev. John Davidson, \$10; George Davies, \$25; E. H. Duggan, \$10; Friend, \$25; Friend, per Bishop of Toronto, \$10; Major E. H. Foster, \$100; do (second subscription), \$1,000; T. R. Fuller, \$10; G. E. Gillespie, \$10; A. W. Godson, \$25; C. H. Greene, \$125; Rev. F. J. S. Groves, \$157; Hon. J. H. Hagarty, \$25;

F. W. Harcourt, \$50; Harwood Sunday-school, \$1; G. S. Haywood, \$100; Elmes Henderson, \$50; do (second subscription), \$1,000; James Henderson, \$500; Rev. R. W. Hinds, \$10; Holy Trinity Bible Class and Sunday-school, \$42.70; Holy Trinity, Toronto, \$1; George S. Holmested, \$25; McLean A. Howard, \$25; Rev. J. S. Howard, \$20; C. M. C. Hubble, \$25; Henry Hutchinson, \$32; do (second subscription), \$500; William Ince, \$50; do (second subscription), \$250; A. J. Johnson, M.D., (per annum) \$10; Beverley Jones, (\$10 per annum), \$20; Rev. John Jones, \$10; Rev. Professor Jones, \$25; Rev. Septimus Jones, \$10; J. C. Kemp, \$50; E. H. Kirtland, \$30; G. W. Kiely, \$20; J. H. Knight, \$5; Rev. J. P. Lewis, \$10; Dalton McCarthy, \$250; J. Maclean, \$20; Rev. Dr. Macnab, \$50; John Massey, \$100; Rev. E. H. Mussin, \$10; Rev. A. Osborne, \$5; E. B. Osler, \$1,000; Rev. Canon Osler, \$10; Mrs. Palmer, for Archdeacon stall, \$100; F. F. Passmore, \$50; James Pepler, \$10; St. Philip's, Toronto, \$1.85; W. Reford, \$25; Rev. R. A. Rooney, \$5; Basil R. Rowe, \$10; Rev. Canon Sanson, for Trinity stall, \$100; Rev. Canon Scadding, \$10; Seaton Mission, collected by teachers of Sunday-school, \$41.15; Hon. Frank Smith, \$100; Larratt W. Smith, \$25; Rev. W. Smithett, \$10; R. Snelling, \$25; Mrs. Strachan, \$5; Rev. W. F. Swallow, \$10; Rev. J. F. Sweeney, \$5; Col. Sweny, \$100; Sundry small subscriptions, \$183.85; Rev. G. I. Taylor, \$10; St. Thomas, Toronto, \$3; Rev. C. E. Thomson, \$10; Bishop of Toronto, \$100; do (second subscription and friends) \$1,500; Rev. Canon Tremayne, \$22; Mrs. Unwin, \$3.50; Alderman Verrall, \$10; — Watson, \$25; Rev. C. E. Whitcombe, \$25; Mrs. E. White, \$100; C. T. Whitney, \$10; J. W. G. Whitney, \$50; D. R. Wilkie, \$100; A. J. Williams, \$10; Rev. A. Williams, \$20; Wilson, for Archdeacon stall, \$100; Mrs. S. G. Wilson, \$100; J. A. Worrell, \$10; S. G. Wood, \$10; James Young, \$250; John Young, \$100. Total \$27,787.91.

CARLTON WEST.—*St. Mark's Church* was beautifully decorated. On the altar were vases of flowers. Mr. William Thomson, choir master and organist, directed the musical portion of the service. The Easter anthem was beautifully rendered. The Rev. Philip Tocque preached appropriate sermons in the morning and evening to large congregations. In the afternoon the Rev. gentleman preached at a mission station. The Holy Communion was administered at eight o'clock a.m., and again at the close of the morning service to a large number of communicants.

TOTTENHAM.—A church mission of six days duration has recently been held in Christ's church, conducted by the Rev. A. C. Watt, of Mono. Unfortunately the weather was very unfavourable at the time, but yet a sincere earnestness was shown on the part of the congregation, in drawing near to God in His holy house, to hear and to receive for their soul's health the godly and christian warnings and admonitions which fell from the lips of the eloquent missionary. Although much troubled and very anxious at the time as to the serious illness of his wife, yet we cannot believe but that the instructions and sermons he delivered in his sincere earnestness will have a great effect upon those who were present, and do much spiritual good and aid towards the extension of Christ's kingdom and the salvation of souls. It is to be hoped that the services of the missionary may be procured to conduct a mission in Beeton, the other station of the parish before long.

WEST TORONTO JUNCTION. *St. John's Church*—At the vestry meeting the wardens appointed were: A. T. McGuire and Mr. Behan. Delegates, C. C. Goings, J. West, and B. W. Murray. The rector reported a net gain of 22 families during the year, 18 additional communicants, 18 confirmations, 26 baptisms, 4 marriages, and 20 funerals. There had been 634 visits made. The church attendance had improved, the average congregation being 100, and the average Sabbath school attendance was 100.

PERRYTOWN.—*St. Paul's Church Vestry Meeting.*—The annual vestry meeting in connection with this church was held on Easter Monday, April 7th, when the following officers were appointed:—Wardens, Jas. Leslie, Thos. A. Beggs; delegates, Joseph S. Wilson, James Leslie. During the meeting the church wardens on behalf of the congregation in an informal way, presented the incumbent with a very nice and acceptable gift in money amounting to \$16.25 as a slight token of their esteem for him, and in appreciation of his services, and for which, in an equally informal manner, he returned his deep and heartfelt thanks as its reception proved somewhat of a surprise to him, and being entirely unexpected and undeserved by him, because he felt that he had merely done his duty and that in a very feeble way indeed, and praying that God would give him more grace to do it more effectually in the future. The other meetings of the mission have not been held yet, and will be reported when held.

CHESTER.—*St. Barnabas.*—Wardens, Henry Talbot and H. R. Frankland; delegate, W. E. Playter. Receipts, \$574.21.

BRAMPTON.—*Christ Church Easter Meeting.*—A larger attendance than usual was present. Wardens, W. S. Morphy, P. H. Farquar; Messrs. Geo. Crawford, W. G. Jessop, J. E. Bannister, W. B. McCulla, W. White, Jno. Pexton, B. Mullin, and W. J. Galbraith, sidesmen; Henry Roberts, vestry clerk; Messrs. Roberts and Jessop, auditors; Judge Scott and E. Bannister, tryers; Judge Scott, Jno. Clark, and Thos Morphy, delegates to Synod. The annual report was read and adopted. Messrs. Judge Scott, W. G. Jessop, Thos. Morphy, and Mr. Bannister were appointed a committee to draw up an address to be presented to the rector, the Rev. C. C. Johnson, on the occasion of his leaving the parish. A deputation consisting of the church wardens and lay delegates will wait on his Lordship, the Bishop, relative to the appointment of a successor to the Rev. Mr. Johnson. The meeting, which was a most harmonious one throughout its long sitting, was closed by the members singing the doxology.

COLBORNE.—*Trinity Church.*—Holy Week, with its duly solemn commemorative services, having passed; a large congregation assembled on Easter-morn, whose hearty participation in divine worship showed that they were delighted to praise their risen Lord. That the choir had done their utmost in careful preparation for this high and holy day was evidenced by their rendition of hymns, chants, and anthems, to one of the latter, "Why seek ye the living among the dead?" We might almost apply the term "perfect." The pretty country church, which bears evidence of the taste and energy of one who has recently been removed by death, (Walter Ridout, Esq., late warden,) was beautifully decorated with flowers, sweet emblems of the resurrection to life. A communion table was used for the first time, which had been presented as a thank-offering for the restoration to health of the son and daughter of the rector, after a long term of grievous illness. Between fifty and sixty partook of the heavenly feast, among whom were several who had not before availed themselves of this high privilege; and thus to many here was Easter joy complete. The Easter-day offertory amounted to \$97. This from a small struggling congregation speaks of something deeper and truer than mere lip-service. To God be all the praise.

PETERBOROUGH.—We have already referred to the excellent work done in this town during the season of Lent by the clergy of the parish and the able clergymen and laymen who have come to their assistance. Since our last notice, the Rev. J. C. Farthing, of Woodstock, has produced a very deep impression upon the community by what the *Peterborough Daily Examiner* calls his "powerful address" and his "manly and straight forward utterances," the subject being "The Church and her outlook." On the following Sunday the Rev. C. B. Kenrick preached a striking and impressive sermon on the conviction of sin, being one in a series on "Sin and its remedies." On Monday, the 24th of March, Mr. C. W. Biggar, Q.C., of Toronto, gave an admirable address at the last of the special laymen's meetings held in the school-room, on "The Church and its claims upon laymen." On the following Wednesday, the Rev. W. H. Clarke, of St. Barnabas', Toronto, gave a sermon which is much lauded by the local press on "The Church and her mission," in which he vividly portrayed the influence of the Church in the past and her work in the future. On the following Wednesday, April 2, the Rev. E. C. Cayley, of Trinity College, preached the closing sermon of the course to a large congregation, who are said to have been deeply impressed. The clergy of Peterborough are to be warmly congratulated on the results of their labours. Five services were held on Good Friday; and there were excellent congregations. On Easter Day the church was crowded, and there were 214 communicants, of whom 128 received at 8.30 a.m. At the children's service in the afternoon an interesting event took place in the baptism of a boy preparatory to his admission to the surpliced choir. At the Easter vestry the wardens report showed receipts during the year of over \$4,000, being an increase in the preceding year of \$1,200. The wardens elected were Messrs. G. A. Smith and W. English; the delegates, Messrs. W. E. Sherwood, A. P. Poussette, and Dr. Boucher. The stipend of the Rev. C. B. Kenrick was increased by unanimous vote to \$800.

NIAGARA.

GUELPH.—*St. George's.*—A memorial window and brass plate have been placed in this church to the memory of the late J. C. Chadwick. The window is in three lights, of which the centre one contains a figure representing the famous Saxon missionary and Bishop Ceadda, or St. Chad, with accessories referring to

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what is known of his ministry, and also emblematic of Lichfield, of which diocese Chad was first Bishop, A.D. 669. The side lights are in geometrical grisaille, with borders of delicately executed lilies. Above the centre light is a quatrefoil filled with heraldic insignia in rich colouring, which produces a pleasing and effective enrichment to the more subdued tints in which the greater part of the work is executed. The brass plate which is fitted to the splayed sill below the window, and completely covers it, is executed in a style which though plain and very sparingly ornamented, reflects great credit upon the engravers, Rolph, Smith & Co., of Toronto. The window is by N. T. Lyon, of Toronto, whose well established reputation it fully maintains both in design and workmanship.

HAMILTON.—*Church of the Ascension.*—The receipts for the year were \$12,831.95. Wardens appointed: Henry McLaren and Archdale Wilson; delegate, Alex. Gaviller.

St. Thomas.—Wardens appointed: R. Fuller and R. R. Morgan; delegate, W. F. Burton.

All Saints.—This church reports a surplus of \$800. Wardens appointed: S. F. Ross and T. E. Leather.

Christ Church Cathedral.—Wardens appointed: Robert Quinn and Geo. H. Bull; delegate, Dr. Ridley. *St. Matthew's, St. Luke's, St. Mark's, and St. John's.*—Vestry meetings were very satisfactory.

WATERDOWN.—Number of communicants on Easter Day in Grace church, 43; of these seven were confirmed on the 1st inst. The average number since the present incumbent took charge is 23.

NIAGARA FALLS.—The services at Christ church on Easter Sunday were bright and hearty, and attended by large congregations. The number of communicants was larger than on any previous occasion. The chancel was tastefully decorated with flowers. The annual vestry meeting was held on Monday evening at 8 o'clock. The churchwardens reported a balance on hand with arrears yet to come in. By a unanimous vote, continued confidence in the rector, the Rev. Canon Houston, M.A., was expressed, accompanied by a resolution that his stipend be increased by \$100 per annum. Churchwardens: W. W. Woodruff, re-elected, Alex. Fraser; delegates to Synod: G. H. Howard, C. J. McKenzie.

HARRISTON.—The Easter services at St. George's church were very bright. The choir rendered the choice Easter anthems with great taste. The floral decorations above the Holy Table were very pretty. The number of communicants, both at 8 a.m. and 11 a.m., exceeded any previous record in the parish, the numbers being 21 and 37 respectively.

The annual vestry meeting of this congregation was held in the church on Tuesday evening, 8th inst. There was a good attendance and everything was shown to be in a satisfactory condition. The warden's financial report will be presented at the adjourned meeting in three weeks time. Messrs. George Leighton and Wm. Hinde, sr., were re-appointed wardens, and Messrs R. Gilhuly, R. Heard, F. Dunn, R. M. Gilhuly, George Hyland and Joseph Wolff were appointed sidesmen.

CLIFFORD.—The mission conducted by Rev. Elwin Radcliffe, of Mount Forest, in the Church of the Ascension, Clifford, was very well attended and the interest increased greatly at the close. The loving, earnest words of the Missioner, given in his own enthusiastic way, made a deep impression on all who heard. The eight day's mission, from March 23rd to March 30th inclusive, will not soon be forgotten by the congregation. A number have signified their desire for confirmation.

The vestry meeting at the Church of the Ascension, Clifford, on Monday afternoon, 7th inst., was well attended, and a good report was given. The same officers were re-elected, viz.: Messrs. Horton and Plummer, churchwardens, the latter being also elected representatives to the Synod for three years.

ST. CATHARINES.—*Guild of the Iron Cross.*—In November, 1888, the first Canadian branch of this Guild was formed in St. Barnabas parish, when twelve Charter members signed the pledge of the Guild, and were invested with the badge of the order by the chaplain, Rev. Alex. W. Macnab. This branch has grown and prospered, until now it numbers about thirty members. Its work and good influence has already been a great benefit to the parish. The threefold pledge is to resist *Intemperance, Impurity and Profanity*, probably the three greatest vices of the present day. The badge is a simple iron cross. There is a monthly paper published in the interests of the Guild, besides books of instruction and devotion that are very helpful. Having received authority from the Parent Guild, Philadelphia, to form an independent Canadian Order of

the Iron Cross, the St. Catharines branch proceeded to elect the Rev. Alex. W. Macnab to be Chaplain-General of Canada, and formed a general and executive council with the following officers: President, P. H. Marshall; Vice-President, E. W. Groome; Secretary, J. W. Walsh; Treasurer, J. W. H. Wood. The Guild is prepared now to furnish charters and supplies to any parish in Canada desiring to form a branch of the Order. The clergy will find it a most efficient instrument in the working of a parish, and the laity will find in it an organized method of relation to their clergy by which they can help most efficiently in the work of the church. Any information regarding the Guild can be obtained by application to the Secretary, J. W. Walsh, St. Catharines, or the Chaplain-General, St. Barnabas House, St. Catharines.

Easter tide this year was a very auspicious one in the annals of St. Barnabas parish. Preceded, as it was, by well attended Lenten services, and a crowded church on Good Friday, at the three hours commemoration of our Lord's Passion, it was in the natural order of things, that Easter Day should be bright, ushering in joy and gladness. At the Lenten daily services the total attendance was over 1,200. Four series of addresses were delivered by the Rector, Rev. A. W. Macnab, during the season, on the following subjects: The Prayer Book; Temptation; The Reformation; The Soul's Life. On Easter Day the church was filled at all of the four services. The communicants numbered one hundred and nineteen. Offertory, \$107.95. The altar and font were beautifully decorated with flowers. At Matins and Evensong the Rector was assisted by Messrs. J. Marling, of Montreal, and P. H. Marshall, of St. Catharines, lay-readers. At the annual vestry meeting the financial condition of the parish was shown to be very satisfactory. Elections—Messrs. Marshall and Groome, churchwardens; Messrs. Spillette, Marshall and Hare, lay delegates; J. W. H. Wood, vestry clerk; Messrs. Walsh, Wood, White, Cudney, Hare and Morris, sidesmen.

GUELPH.—The special Lenten services were better attended than ever before, especially those in Holy Week. On Good Friday there were fair congregations, and the offertory was devoted to Bishop Blyth's aid, in the Cairo Mission among the Jews; it amounted to \$28.50. On Easter Day, at the early celebration, there were about 160 present, and a considerably greater number at the mid-day service. At both morning and evening services there were very large congregations, and the musical portions of them were beautifully rendered by a large and well trained choir. In the morning the Ven. Archdeacon Dixon preached. His text was taken from Colossians i. 18: And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. There was a festal service for the Sunday-school at 3 p.m., consisting of carols, hymns, &c., and an address from the Archdeacon. He dwelt on the brazen serpent and its relation to Good Friday, and the story of Jonah as a type of the resurrection. He then pointed out that all over the world, children of various nationalities—Hindoo, Chinese, Indians and Africans—were occupied as they were, in celebrating the Resurrection of our Saviour from the dead. There was a large attendance of parents with their children. In the evening Mr. Seaborne preached forcibly on the ground theme of the day. Altogether it was a very happy day for the members of St. George's congregation. Two exquisitely embroidered white satin frontlets for the pulpit and reading desk, were presented by a lady who is about to remove to Toronto.

HURON.

LONDON.—On Good Friday there died in Toronto, where she has been living with her son for some time, an aged lady well known to our citizens. Ellen, relict of the late John Dyas, who for more than a quarter of a century was an active church worker. It may be said that hers was a happy and peaceful end of this world's trouble. She departed with a smile on her lips shewing the joy in her heart as she passed away to join him who had gone before to their heavenly home. Hers was a life bright, pure, and cheerful at all times in the every day scenes of her many years. Of such were the mother's of Israel, such was our mother.

Easter vestries in the city.

St. Paul's Cathedral.—Wardens, W. J. Reid and J. S. Pearce; Delegates, R. W. Barker, R. Bayley, and Ed. Paull.

Memorial Church.—Wardens, F. B. Belts and W. C. L. Gill; Delegates, V. Cronyn, T. H. Luscombe and C. F. Hanson. Receipts \$4,096.77.

St. John the Evangelist.—Wardens, E. S. Collette and Charles F. Complin; Delegates, W. J. Imlach and Henry Mecklin.

Christ Church.—Wardens, F. Robinson and A. Mc-

Cornick; Delegates, W. Robinson and T. Parkinson.

St. Matthews.—Wardens, Thomas Clark and T. Minhinnick; Delegates, Messrs. Chadwick, Cooke and Oxley. Receipts \$848.30.

St. James.—Wardens, John Beattie and Geo. White; Delegates, W. Moore and G. D. Sutherland. Receipts, \$4,795.79.

St. Georges.—Wardens, H. A. Kingsmill and J. H. Lings; Delegates, W. W. Fitzgerald, Q.C., and S. Gibson.

All Saints Mission Chapel.—Easter Day was celebrated very beautifully. In the afternoon a service was conducted by Rev. Canon Richardson, more especially for the Sunday-school children. The exercise opened by the singing of "Onward Christian Soldiers," during which the children to the number of some 125 passed up the aisle, and each made an offering of flowers, laying them upon a table provided. The effect was very pleasing, and a great mass of flowers was received. A feature of the festival was the presentation of a basket of magnificent roses to the rector. The little chancel of the chapel was tastefully adorned with ferns and flowers, and the appearance was very fine. The sermon appropriate to the occasion was on "The Open Sepulchre in the Garden." The building was completely filled by a large congregation, many standing in the aisles. The flowers were presented to the city hospital.

ST MARY'S.—The funeral of the late Rev. T. W. Magahy, took place on Tuesday. His remains were taken to the G. T. R. station at 11.30 a.m. by the brethren of the Masonic order here, and a large number of brethren and friends of the deceased accompanied the body to its last resting place at St. James' cemetery, Biddulph. When the train halted at Lucan, at which place he was formerly stationed for nine years, there was scarcely standing room within reasonable distance of the station, as the whole place was literally crowded with people. As the body was borne through the streets it was quite evident that business was suspended and almost every store was heavily draped in memory of the departed. The floral offerings were beautiful and extensive, the one placed upon the coffin by the St. Mary's congregation being a wreath and cross, together with a beautiful bouquet. His lordship Bishop Baldwin preached the funeral sermon in St. Mary's before leaving for Lucan, and he also interred the body upon its arrival at the cemetery.

MITCHELL.—The Easter Day services in Trinity church were largely attended, and the singing of the excellent choir, under the direction of their accomplished organist, Miss Nessie Howard, was extremely good, especially the solos by Miss Dennison, Miss Dent and Mr. Blowes, and the duets by the Misses Dennison. The chancel was most beautifully decorated with flowers, and the services of the day were heartily entered into by all present. The morning and evening sermons by the rector, Rev. W. J. Taylor, were very suitable to the occasion, and were attentively listened to. The offertories of the day were towards the church debt. The ladies of the congregation laid upon the plates the sum of \$357.92, gathered up from "mite" contributions given by the congregation during the past five months, and by the sale of work. In addition to this there was given the sum of \$215.98, making a total of \$573.90. The percentage of communicants was large. Considering how many families have moved from town during the past three years, this speaks plainly as to the unanimity of the congregation, who are ready to show their love and respect for the rector by doing whatever he puts before them.

MEAFORD.—The services in Christ Church during Holy Week were well attended. The congregation on Good Friday morning was a large one, and there was also a good attendance at the Litany service in the afternoon. On Easter Day there were four services. Early Communion at eight, full service and Communion at eleven, children's service at three in the afternoon, and the usual service in the evening. The number of communicants was larger than on any previous Easter Day. The sermons preached by the rector, the Rev. J. Fairlie, were suitable to the occasion and most excellent. The singing was very good, shewing that Miss Foster, the organist, and the members of the choir, had expended time and care in the preparation. The offertory of the day amounted to about ninety-four dollars. At the annual vestry meeting on Easter Monday, the churchwardens were re-elected. Mr. J. F. Matthews being the rector's warden, and Mr. Hy. Helstrop for the people. The churchwardens' statement was eminently satisfactory, showing all current expenditure met and a large amount of old liabilities also wiped out. The statement furnished by the Ladies' Aid Secretary-Treasurer showed that since 1885 a sum of over \$1,800 had been raised, and expended on the rectory, which is now free of debt. The feeling expressed by the

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ALGOMA.

Nepigon Mission Rebuilding Fund.—Kindly allow me space to acknowledge, with hearty thanks, the following contributions: St. George's Young Ladies' Missionary Society, Montreal, per Miss Bertha Cole, \$25.; from Mrs. Hill, per Mrs. Geraldine Ling, \$5.; from the "White Oak Mission Band," per Miss Shone, \$16.69; Mr. Thomson, churchwarden, St. Thomas', Bracebridge, \$10.50.

SASKATCHEWAN AND CALGARY.

The Bishop of Saskatchewan and Calgary very gratefully acknowledges the receipt of the following monies: Mr. Robert Hamilton, Quebec, \$100; Mrs. Henderson, Toronto, \$50; Mr. John Sumner, Carlton Place, \$50; Hon. S. H. Blake, Q.C., \$25.

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, April 8th.—This year, so far as New York goes, Easter brings very little relief from the severities of Lent. As a rule, Lenten severities have been at a discount, and its austerities have never been so abolished by dissipation as during the great forty days just expired. The evil example has been set by those in high places, and when those who were doing their level best to try to do their duty faithfully in Lent, found a grand reception given by Dean Hoffman, in the Theological Seminary itself, the Dean being a High Churchman, rather advanced in the eyes of some, and attended by Dr. Dix and other high dignitaries, whose theme in the pulpit has so often been the necessity of excluding worldly amusements, and even what men would call innocent recreations during the season of penitence, what wonder if some straightway were offended and walked no more in the way of the Cross? What wonder if outsiders, Presbyterians, Methodists, and Baptists, made invidious remarks and indulged in sneers at the inconsistency of those who preached high doctrine in the church, but proved unfaithful to their professions in the drawing-room? As the thing has been publicly talked over and openly criticized in the public press, there is no harm in recurring to the scandal here.

EASTER JOYS.

therefore, have been less of a contrast this year, though from an æsthetic standpoint their celebration has perhaps rarely, I might say has never, been grander in its accompaniments. Every church of any pretension to fashion has vied with the other to outdo its rival either in floral decorations or in magnificent music, or in both. The sums of money that have been lavished upon such *objets de luxe* have been fabulous. Might it not be hinted that much of the expenditure thus incurred has been wasteful and ridiculous expense, and that, without adopting the *Ut quia perditio nec*, of those who pretended to think that the alabaster box of ointment very precious might better have been sold and given to the poor, it does seem as if God would have been as well pleased with the sacrifice of self that would have taken place had the poor missions of the diocese, of the far West and North-West, or among the colored people of the South, been helped this Easter, and the churches been less lavishly decked, and fewer dollars been spent on the music.

NEW YORK'S CORRUPTION

of itself needs special missionary agencies to counteract it. The Flack expose and the venality of Judge Bookstaver—still on the bench and still unwhipped of the bar—were iniquitous enough. But the official corruption that has for years permeated the public men of this city has proven too astounding to be believed. The whole machinery of the sheriff's office has been shown to be manipulated, and for years to have been manipulated, by a band of corruptionists. Ludlow St. jail, immediately under the jurisdiction of the sheriff, has been exposed as a den of thieves. Sheriff Flack, as a public character, has been demonstrated to be a man utterly characterless, and those who joined his *entourage* men of the same calibre. His predecessor, Mayor Grant, who now poses as the champion of reform in the City Hall, is not by any means clear of the guilt of malfeasance in office, while his every deputy has been as much besmirched as himself. The whole bureau has been but one vast Augean stable, in which every official wallowed and out of whose filth they picked up dollars. As mayor Grant and nine out of ten of all concerned in the scandal or holding office in the municipal establishments are Roman Catholics, that fact tells its own tale.

"A CONGLOMERATE CHURCH"

is the latest name for the Christian unity craze—I can

call it nothing else—which would pretend to claim that all might be one if the Church would only sacrifice her pretensions and admit into her fold without reordination or, at all events, with each minister admitted allowed to adhere to his own idiosyncrasies in doctrine. A Congregationalist minister has invented the phrase, and would have us accept in its integrity his peculiar theory of reunion—one so peculiar as to draw forth a remonstrance, however feeble, even from the *Churchman*, whose edition describes this "Conglomerate Church" as one "made up of separate elements that don't mix, but keep their color, texture and properties distinct and without intercommunication. Such a body (the editor adds) would not be a Church at all, but a mere mechanical and local junction between separate things." Yet when Dr. Phillips Brooks and Dr. Winchester Donald (of the Church of the Ascension, this city), took part in the "ordination" and induction of the successors of the Congregationalist, Henry Ward Beecher, in Brooklyn, this same *Churchman* did not protest, even though they declared that the pastor of that place of worship was as much authorized as themselves to administer the sacraments.

THE LATE CORNELIUS E. SWOPE, D.D.

The Church on this continent, and not least in this city and diocese, has sustained a great loss in the death of Dr. Swope, assistant rector of Trinity church, and priest in charge of Trinity church, in the 65th year of his age. His death on the 26th day of March was very sudden, taking place in his own study as he was cheerfully conversing with his friends. The deceased priest, who was ordained by the late Bishop Doane, of New Jersey, was successively rector of Grace church, Chicago, Trinity church, Pittsburgh—the diocese of Pittsburgh being erected during his rectorship in that church—and priest in charge of Trinity chapel to which he was called by the vestry of Trinity church on the Feast of the Annunciation, 1867, in succession to the present Bishop of Maine. In the diocese Dr. Swope was always a conspicuous character. He was a thorough canonist, liturgist, and theologian. As a deputy many years in succession to the General Convention, he was a member of the committee on the revision of the Prayer Book, and one of those who sent in a minority report. His tastes were exquisitely refined and his manner exceedingly polished. His piety was deep and his scholarship as profound. His administrative abilities were so great and his general excellence so admirable as to cause his nomination as assistant bishop to the late Bishop of New York. He commanded all the High Church vote at the diocesan convention, and was beaten only by a combination of Broad and Low Churchmen, who feared to see a Churchman of such decided views set over this diocese. He died on the morrow of the twenty-third anniversary of his call to Trinity parish, and it is not too much to say that the vacancy thus called will be extremely hard to fill.

CHURCH NOTES.

The Rev. Duncan Convers, (Father Convers) of the Cowley Brotherhood, rector of St. Clement's church, Philadelphia, and author of the best treatise on marriage and divorce that has appeared in this country, has resigned his post on account of bodily failure. It is thought that the Cowley fathers will all retire from the work over here and leave St. Clement's to be served by an American priest not attached to any religious community. The vestry of St. Clement's have cabled to Father Convers, in England, that his resignation will not be accepted.

The legislature of Virginia has passed a bill, at the request of the bishop, incorporating a deaconesses' house under the title of the "Bethany Institute of Virginia."

Bishop Perry, of Iowa, has been appointed to deliver the Bohlen lectures, six in number, in Holy Trinity church, Philadelphia, this year. His subject will be "The Genesis of the General Ecclesiastical Constitution of the American Church."

The *Churchman* has been taken with an unexpected fit of ritualism, and recommends that a choir-boy whose voice has changed be retained, in the Church by making him a "librarian, crucifer or server, till his voice becomes settled and he can resume his place." Conceive the *Churchman* advocating the employment of crucifers, to say nothing of servers, when it denies the sacrificial aspect of the Holy Eucharist!

—The delight of thought, of truth, of work, and of well-doing will not descend upon us like the dew upon the flower, without effort of our own. Labor, perseverance, self-denial, fortitude, watchfulness, are the elements out of which this kind of joy is formed.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

Education of the Children of Missionaries.

SIR,—By some oversight in the report of our Huron annual W.A. meeting, no allusion was made to the object mentioned above.

Perhaps there was no subject before the board more warmly discussed than this, and, as it drew forth a good many strong expressions of interest in the sister effort of sending lady missionaries where practicable to our far away mission fields, whose presence might, in those places at least, meet the thoroughly recognized need, we hope a double benefit will result from the discussion. It is pleasant to know that those branches of our W.A. which did not await a formal endorsement of the scheme at our annual meeting to contribute to the fund for the education of our missionaries' children, are amongst those which have also subscribed to that for the support of lady missionaries. It now only remains for the "vice versa" equivalent which will meet with a hearty recognition from the friends of both funds.

After a recapitulation of the steps taken before unanimous adoption at the triennial meeting in Montreal, and its endorsement by the Board of Foreign and Domestic Missions, the resolution adopted at our annual meeting was as follows: "Be it therefore resolved, that in consideration of the foregoing facts, the W.A.M.A. of this diocese of Huron hereby pledges as far as lies in its power in connection with its other missionary efforts, to promote the cause of the education of missionaries' children, and that in furtherance of this object a committee be appointed to consider the most practicable method of giving effect to this recommendation of the board of missions, with special reference to the immediate arrangements for the adoption of the first candidate of the diocese of Huron."

I was permitted to appeal to the representatives present to carry back with them to their fellow workers this plea also, after they had "first and foremost" fulfilled any pledges already given, to take it in likewise, "because their sympathies had widened, and their hearts been warmed by means of the work already done." I ventured to remind them that in the supreme effort required for their jubilee offering for the Widows' and Orphans' Fund of Algoma, our general funds suffered no decrease, but that the reverse was the case. When I asked that our educational committee might be placed in a position to meet any contingency, such as a windfall or a legacy, by turning it to immediate account should such good fortune befall us, I did not know how soon my faith in the kindness and liberality of my fellow creatures would have its fulfilment. The following letters tell their own hopeful tale.

H. A. BOOMER.

DEAR MRS. BOOMER,—I enclose you a cheque for fifty dollars, as I promised when in London, "in memoriam of our dear old friend the Dean," to be applied to the educational expenses, either of "J. R.," the first candidate accepted by the Woman's Auxiliary of the diocese of Huron, or to any other candidate who may be elected with her, or to succeed her, &c.

A second friend, who last year contributed \$25, again writes:—"I enclose a cheque for \$25 towards your fund for the education of the children of missionaries. I trust that you are receiving much encouragement in this noble plan to which I wish all success."

Mrs. Williamson, president of Toronto W.A., whose absence at our gathering was greatly lamented, sent us her message of sympathy and encouragement.

In the Right Direction.

SIR,—The short article on "Congregational Worship" in your issue of April 3rd, I consider excellent and in the right direction. Music is making great strides, both secular and sacred, in these days. In the abstract, true music gives pleasure to the majority of people, and therefore it is not to be wondered at that its practice is so much followed and delighted in. But when it is brought into the Church and used in the worship of God it becomes necessary to discipline and control it, otherwise it is apt to pass out of our worship, and carry us away in its simple pleasure to ourselves, and we forget for what purpose we have assembled together. This has been felt of late in England, and a "Church Music Reform Association" has been formed for promoting congregational singing and the composition of simple, ecclesiastical, and devotional music for use in the services. Amongst other things, it advocates the lowering of the chanting note from G to E natural, and the confession to E sharp, in order that the congregation should be

able to join in the responses. Its chairman is the Duke of Westminster. It already has a large number of clergy and organists as members, not only in England but in the colonies. The temptation to drift into the solo and quartette business, by wealthy congregations, is greatly to be lamented. Where it is done, the worship is undoubtedly greatly eliminated, and the congregation becomes an audience only, such as one may see in any ordinary concert room. This necessarily must be destructive to that element of devotion which above all things should be the marked characteristic of the followers of Christ in their solemn worship.

Music should be the handmaid of religion, not its mistress. It should be kept thoroughly under judicious control, and then the worship of a congregation, especially if blessed with the leading of a good organ, and a devotional organist and choir, will apparently be complete and satisfactory to every religiously disposed member. C. ROLES BELL.
Keswick.

Still More Strongly.

SIR,—I feel constrained to appeal through your columns *still more strongly* on behalf of my Indian Homes, as there has thus far been little or no response to the appeal already made in the Church papers and through the medium of the *Church Magazine*. We have now 125 pupils in our homes here at Sault Ste. Marie and in Manitoba, and are expecting them daily to increase. Our aggregate weekly expenses are now about \$300, every mail I am looking anxiously for help, and yet the help does not come. At the beginning of the year we were a thousand dollars in debt, and during the last three months our debt instead of decreasing has been gradually creeping up. My work must, I feel, be either supported or else suspended. The strain is becoming too great. It seems to me that by too many this work in which I am engaged is regarded more as the hobby of an individual than as a work meriting the general sympathy and support of the Christian Church. I am fully aware that there are numbers of other good works going on in the country, and that I have no right to expect more than a moderate share of the Church's liberality. But it comes simply to this, that unless my work receives more liberal support than it has been doing of late, it is impossible for me to keep on. If I close my work it is yielding the field to the other Protestant denominations and to the Roman Catholics—probably the latter. It is no use to try and economise funds by reducing the number of pupils, as by doing that we lose the per capita grant of the government, and government grants cannot be used to liquidate debts. I have tried in every way to keep down expenses. Our books will show how often in past years I have paid the cost of freight, and of medicines, and of prizes, and entertainments, and always my own travelling expenses without calling on the funds of the institution. But this cannot always go on. Soon my own private purse will be empty as well as that of our homes, and I shall have to move with my family to some other sphere where my life work for the Indians will, I hope, be more appreciated and better sustained. I am sorry to be compelled to write in this strain, and would not for a moment have it thought that I am ungrateful to those who have been helping us so kindly and so faithfully for many years past, and I cannot but believe that Almighty God, whose work my work has been—dedicated to Him—step by step—is even now preparing for us, in a way unknown to myself, some solution to our present difficulties, and so it will end as it has ended before in praise and thanksgiving. E. F. WILSON.
Shingwauk Home, April 7th, 1890.

Sunday School Lesson.

3rd Sunday after Easter. April 27th, 1890.

"THE LIFE EVERLASTING."

I. "LIFE EVERLASTING."

Nearly all nations believe in some life after death. The Bible distinctly says that this life will go on forever. (Dan. xii. 2; S. Matt. xxv. 46.) but sometimes speaks of it as *death*. (Rev. xx. 6, 14; xxi. 8. Rom. vi. 22.) This only appears to be contradictory, because we often speak of life as though it meant simply existence. The highest life has been defined to be "a perfect correspondence with or relation to, perfect surroundings." People who enjoy and understand most, have the most life. The blind are dead to beauty, the deaf to sound. Men have more life than brutes because they know more. The know-

ledge of God, being the highest wisdom possible, must be the highest life, the life most worth striving for. Our Lord Himself tells us this (S. John xvii. 3), and the Church echoes His words. (See *Collects, 2nd at Morning Prayer and S. Philip and S. James.*)

Banishment from God's presence and ignorance of Him, must therefore be *death*, the portion of the wicked.

The "life everlasting," in which we profess belief, begins here, and will surely grow through all eternity; for God is infinite, and it seems impossible that we can ever understand Him entirely, although St. Paul says "we shall know as we are known." (1 Cor. xiii. 12.)

He who is "The Life," has promised eternal life to all who believe on Him. (S. John xi, 25, 26). See also what is said about those who care not for this short earthly life; but lay it down gladly when called upon. (Rev. xii. 11; S. John xii. 25.)

Our minds cannot hold the idea of life without end; it is not comparable with anything in our experience. Earthly life is sometimes said to be like a drop in the ocean of eternity: but that does not express the idea, for an ocean has bounds, eternity has none. A drop is something in the ocean, whereas millions of years are absolutely nothing in eternity, and make no difference in its duration. Like a cipher—multiply it, divide it, take from it; still it remains the same. A circle is the expressive symbol of eternity, having neither beginning nor end.

II. WHAT WE SHALL FIND THERE.

1. *We shall find eternal holiness.* The three great enemies, against which we vowed to fight when we joined Christ's army, cannot enter the gates of the city. "The world passeth away." (1 S. John ii. 17). The devil shall be cast into hell (Rev. xx. 10.) Sin is shut out for ever. (Rev. xxi. 8; xxii. 15). There will be no more fighting or cruelty, (Isa. lxx. 25). *None but the holy shall have everlasting life.* But still we need not despair, for God has provided a fountain to wash away our sins. (1 Cor. vi. 10, 11, Zech. xiii. 1; Rev. i. 5, last part). Holiness can only be reached by effort. God has not promised to cleanse those who sit down in idleness. Hard fighting is necessary, and little sins are often more troublesome than great ones, as they can be kept out of sight more easily.

2. *We shall find an eternal home.* Our life here is like a journey, which, whether it be long or short, will soon be over, and a home is ready for us at the end. Even before Christ came, God's faithful servants called their earthly life "a pilgrimage," and hoped for something better in the future. (Heb. xi. 13, 16; 1 Chron. xxix. 15). How much more reason have Christians for looking forward, now that their Lord and Master has prepared the home, and waits to welcome them. (S. John xiv. 1, 3). Not only peace and happiness, but, what is of more consequence even in an earthly home, dear friends will be there. King David looked forward to seeing his child again. (2 Sam. xii. 23). A loving Father awaits His children (S. John xvi. 27; 2 Cor. vi. 18), and there also is the Friend who laid down His life for us. (S. John xv. 13, 15.)

3. *We shall find perfect happiness.* Here even pleasure becomes tiresome if it lasts very long; but earthly pleasures are usually short-lived, —trouble, pain, and sorrow being far more common. These are the results of sin, but where sin is not, troubles cannot come. Hunger, thirst, pain, and death, are unknown." (Rev. vii. 16, 17; xxi. 4). The "joy of the Lord is too great for words to express, or mind to conceive." (1 Cor. ii. 9).

The children are not forgotten: He who took them in His arms on earth, will love and care for them in heaven. (S. Mark x. 14, 16). They will play in the streets of the city (Zech. viii. 5), without fear or danger. (Isa. xi. 8).

4. *We shall find perfect beauty.* The new Jerusalem is compared to gold and gems, dazzling bright and beautiful. (Rev. xxi. 11, 18, 23). There we "shall see the King in his beauty," (Isa. xxxiii. 17) who is "fairer than the children of men." (Ps. xlv. 2). We shall be beautiful too, for "we shall be like Him," (1 S. John iii. 2), who is "altogether lovely." (Cant. v. 16.)

Family Reading.

Devotional Notes on the Sermon on the Mount.

14—THE LIGHT OF THE WORLD.

S. Matt. v. 14-16: "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven."

The life of the Church is not only to be an ingredient in the composition of the world which will preserve it from putrefaction and decay, and which will impart a certain relish to that which would otherwise be insipid. It is also to be an illuminating power, driving away the darkness of ignorance and error, and bringing home to the consciences of men the conviction of the evil of sin and the beauty of holiness.

"God is Light, and in Him is no darkness at all." And His light has shone sometimes with dim and fitful rays as in the consciences of heathen men, sometimes with clearer and steadier lustre, as in the revelations of early ages; but in its full glory only in Jesus Christ. He could say of Himself as of no other: "I am the light of the world." But although He is the true light that lighteth every man coming into the world, yet His people are to represent Him in this respect as otherwise; and they also are the light of the world, appointed to reflect upon its dark surface the light of Christ and of God. The world is to see in them the beauty of truth, of righteousness, of purity, of love.

Now this thought is presented under two different aspects. In the first place it is represented as a kind of necessity, as a certain result; in the second place it is represented as a duty. The light must shine. A city that is set on a hill cannot be hid. If the sun is in the sky, his light must be seen. But, on the other hand, it is the duty of those who are enlightened to send forth their light upon others, and therefore our Lord adds: Let your light shine before men that they may see your good works and glorify your Father which is in heaven. Each of these points is of the deepest interest and importance.

I. In the first place, where light is it will shine. You may indeed put the light under a bushel, but in that case it is of no service, the lamp might as well not be lighted. Here is a condemnation of the mere hermit life, unless in cases of disease, either of body or of mind. No man liveth unto himself. We belong to a family. We are to live as brethren. We are to serve one another in love. This is one point. And the other is this—that, if so living we have the grace of Christ, this grace will manifest itself as the light does. The grace of Christ is love—love in Him and in us. It comes from the divine love, and it realizes itself in us by filling our hearts with love. And there is no power in the world which is so diffusive as the power of love.

Doubtless there may be true love in men's hearts, the operation of which is much hindered by faults natural and acquired; and this is sometimes a hindrance to the recognition of the principle itself; but we may well suspect the presence of God's power in our hearts, if no one can discern it in our lives. And let us clearly understand the true note of grace. It is not mere earnestness and zeal, however valuable that may be. It is not earnest contending for the faith once delivered to the saints, although this is always a part of the Christian's duty. It is love. And the most earnest so-called "Christian worker" who gives every moment that he can give to the service of religion, and yet is destitute of the spirit of love, is not diffusing the light of Christ. Yea, though he should give his body to be burnt, and not have love, he is nothing. God help us to remember this. It is not by loud and eager protest, it is not by incessant, restless action, it is by the humble, patient, loving intercourse with our fellow-men, hour after hour, day after day, that the light of Christ is manifested.

II. But there is another aspect of the subject. It is not only true that, where light is, it will shine; but it is, further, the duty of those whom Christ has enlightened to see that their light

shines before men. In the former case there is unconscious influence, in the latter there is conscious. In some respects the former is the more beautiful; yet the latter shows the sense of responsibility. We are here in the world to bless. And this is a plain inference from the nature of our relation to Christ. He came to bless men. He is the light of the world, as the sun in the firmament which enlightens the whole world; and His disciples are lamps which give back the rays of light which they have borrowed from the sun, and so illuminate all men within the circle of their influence.

And this is to be recognized as a duty. We are, then, to see that the grace of God is not marred by faults which may hinder others from recognizing its very existence. We are to see that the good does not lie torpid and inactive within us, that it is actually operative for the good of others. These cautions are abundantly needed. There are many inactive Christians, and there are many imperfect ones. The imperfect are more conspicuous in their faults; but perhaps we dare not say that they are more faulty. Sloth is one of the greatest of sins; and the man who proves his goodness by merely doing no harm is very much like a lamp that has gone out. It does not set the house on fire, but it gives no light.

There is an instructive appendix to this exhortation: "That they may see your good works and glorify your Father which is in heaven." Of course they must see your good works—that is, the shining of the light. We must work. We have no right to be mere cumberers of the ground. And our work must be good. It must be true, just, loving. But it must be done not for self-glorification, but for the glory of God. That is to say, it must be a work of love and of duty. If it is done for self, it is not light at all. In so far as that element blends with it, it is darkness; so that just as the light is quenched by sloth or clouded by faults of temper or of any other kind, so is it discoloured by the introduction of self, and if this goes too far, it is finally turned into smoke and darkness.

Light is love; and love is light; and it grows brighter in two ways—by being fed from the fountain of light, the love of God in Christ, and the consequent indwelling of the Holy Ghost; and by being brought into active and continuous exercise in our intercourse with our fellow-men.

Conquer Yourself.

It's no use to grumble and sigh,
It's no use to worry and fret,
It's useless to groan or to cry,
Or fling yourself down in a pet.
You'll never be wise or be great,
If you bluster like bees when they swarm;
'Tis folly your woes to berate,
And pitched like a ship in a storm.

Don't get in a tantrum and shout
When obstacles rise in your path,
And don't—let me beg of you—pout,
By way of displaying your wrath;
Don't butt out your brains just to spite
Some fancied injustice of Fate,
For time will set everything right,
If you only have patience to wait.

The blustering wind cannot chill
The lake, though he ruffles its face,
But the frost, with its presence so still,
Locks it fast in a silent embrace.
So you may win fame beyond price,
And conquer the world with its pelf,
If you only will heed this advice,
And first learn to conquer yourself,

A Brave Man's Magnanimity.

The gallant devotion of Stanley's little band of Arab heroes, who, two hundred strong, beat back vast hordes of cunning and devilish cannibals, along a thousand miles of country, all the while carrying his big canoes overland around the Congo cataracts, taking roads over mountains and through jungles, dashing forth in search of food, forms a tale as pathetic and beautiful as it is amazing. One incident, however, must be told, if only for the light it throws on Stanley's character. He had much trouble with his men on account of their current propensity to steal, the result of

which brought upon the last expedition much actual disaster. At last Stanley doomed the next man caught stealing to death. His grief and distress were unbounded when the next thief, detected in a case of peculiar flagrancy, was found to be Uledi, the bravest, truest, noblest of his dusky followers. Uledi had saved a hundred lives, his own among the number. He had performed acts of most brilliant daring, always successful, always faithful, always kind. Must Uledi die? He called all his men around him in a council. He explained to them the gravity of Uledi's crime. He reminded them of his stern decree, but said he was not hard enough to enforce it against Uledi. His arm was not strong enough to lift the gun that would kill Uledi, and he would not bid one of them to do what he could not do himself. But some punishment, and a hard one must be meted out. What should it be? The council must decide. They took a vote. Uledi must be flogged. When the decision was reached, Stanley standing and Uledi crouching at his feet, and the solemn circle drawn closely around them, one man whose life Uledi had saved under circumstances of frightful peril, stood forth and said, "give me half the blows, master." Then another said, in the faintest accents, while tears fell from his eyes, "Will the master give his slave leave to speak?" "Yes," said Stanley. The Arab came forward and knelt by Uledi's side. His words came slowly, and now and then a sob broke them. "The master is wise," he said. "He knows all that has been, for he writes them in a book. I am black, and know not. Nor can I remember what is past. What we saw yesterday is to-day forgotten. But the master forgets nothing. He puts it all in that book. Each day something is written. Let your slave fetch the book, master, and turn its leaves. Maybe you will find some words there about Uledi. Maybe there is something that tells how he saved Zaidi from the white waters of the cataract; how he saved many men—how many I forget, Bin Ali, Mabruki, Koni Kusi—others too, how he is worthier than any three of us, how he always listens when the master speaks, and flies forth at his word. Look, master, at the book. Then if the blows must be struck, Shumari will take half and I the other half. The master will do what is right. Saywa has spoken." And Saywa's speech deserves to live forever. Stanley threw away his whip. "Uledi is free," he said. "Shumari and Saywa are pardoned."

Learn to Forgive.

Learn to forgive. Do not carry an unforgiving Spirit with you through all your life. It will hurt you more than any one else. It will destroy the happiness of many around you, yet its chief feeding-ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood of fire; you pluck a half-consumed brand from it, flaming and gleaming, and thrust it under your neighbor's dwelling, to burn it. Who gets the worst of it? You find your garments on fire, and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know some, who are calling themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and a blessed example.

My Strength.

Be our days many, or be they few from any burden which God may see fit to lay upon us, our life may gain not only contentment, but grandeur and nobleness.

My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often which could happen to a man is to be thwarted in his

favorite hopes. The old song sings the hope that in the time of old age we may find one face at our fire-side whom we loved when we were young; but I would say: Far rather than this, God grant that we may find Him there in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then that all our life is guided by him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—*Archdeacon Farrar.*

Boys Waiting upon Themselves.

Sisters, don't you put the boys' things away. Let the boys hang up their own hats and coats, and put away their bats, balls, tennis rackets, school books, etc. If they drop them in the hall or on the parlor floor, tell them, good-naturedly, that neither mother, nor sister, nor maid is going to put them in their places. They are dear, good fellows, and you don't mind doing it one bit; indeed, you rather like it. But you must not deny yourselves the pleasure. Habits are masters. You don't want your brother to live all his life under the dominion of disorderly habits. You and your mother ought to cure him.

It would be a good plan if every boy could have the training of a West Point cadet in orderliness. No untidiness allowed in his room. Every inch of it must be in perfect order; and he must put it so and keep it so himself. How independent and comfortable this habit makes the man.

A word or two now to the mothers. Mothers are apt to let their boys go.

"Sallie," says mother to Bob's sister, "put away your things, keep your drawers in order; and while you are about it do put away Bob's things, too."

Let me whisper a word in Sallie's ear: I think you will be forgiven if you rebel, gently and argumentatively, against maternal authority when it commands you to look after "Bob's things."

I know a mother who trained her three boys always to open wide the windows, take off the bed clothes and mattress to air before leaving their bedrooms in the morning.—*Wide Awake.*

Hints to Housekeepers.

CHICKEN PUDDING.—Cut up a spring chicken, and cook tender in a little water. Take up, spread on a dish, season with pepper, salt and butter. Make a thick batter. Butter a pudding dish, and put a pair of chicken in, and pour over a cupful of batter. Continue until the the dish is full. Bake and serve with butter sauce in a gravy boat.

CHICKEN POT PIE.—Cut up a tender chicken, and stew until done. Season with pepper, salt and a small piece of butter, and thicken the gravy with flour. Make light biscuit dough, roll thin, cut in little squares, and drop in the bottom. Let boil fifteen minutes, take up the chicken, lay on a dish, and pour the gravy and dumpling over.

STEAMED SPRING CHICKEN.—Take a half-grown spring chicken, split down the back, rub with salt and pepper, place in a steamer and steam one hour. Prepare a sauce of one pint of cream, half a pint of boiling water, six spoonfuls of flour, a tablespoonful of corn starch and butter each, with pepper, salt, and a few drops of extract of celery. Mix all together, let boil one minute, and pour over the chicken.

SPRING CHICKEN DRESSED AS TERRAPIN.—Boil a young chicken, cut in pieces and put in a stew-pot with soup stock to cover. Stir in a quarter of a pound of butter and one beaten egg. Season with salt, pepper and thyme; add two hard boiled eggs cut up, and the juice of a lemon. Boil and serve with wild grape jelly.

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Children's Department.

The Little Brown Rabbit.

(Continued from last week.)

So she made Lisa lie down on the sofa, and bathed her sprained ankle and bound it up, and told her to lie quite still there for the present. Meanwhile, Ernest went to look for something that would do for a house for Bunny. He soon found a small box that his father had given him the day before; he filled it with hay which he got from the man who took care of the cows; and when he had made a nice warm bed in the box for Bunny, he went with it to Lisa, who was still on the sofa with the rabbit in her lap.

"Here's a nice warm home for him," Lisa, "I'm sure he'll be very happy now."

"O, it's splendid, Ernie, such a beautiful house, and he may sleep in it in my room, mayn't he, mother?"

"Yes, dear, if you like to have him, but I expect you'll soon tire of him."

"Indeed, indeed I shan't mother. You may trust me for that, dear little Bun! he looks so comfy in his lay-bed."

"I'll go and get a lettuce for him," said Ernie. "Joe says bunnies always like lettuce."

So off he ran and brought some lettuce; but great was the disappointment of his little master and mistress when he did not even try to eat it. In vain they coaxed and petted him, till Ernie got almost out of patience and Lisa's eyes filled with tears of vexation. Poor little Bunny; he didn't want to vex his kind friends, but he couldn't speak to set things straight.

The children were nearly in despair when their mother came to the rescue.

"I think Bun is too young to eat," she said; but don't be unhappy. Ernie, run to cook and ask her for some milk, and while you are gone, I will make a spoon for him."

Ernie run for the milk and whilst he was gone, there mother looked in her writing-table drawers and found a quill pen. She cut off the sharp point and had just finished making it of the shape she wanted when Ernie and the milk came. Then she showed them how to feed Bunny with the milk through the quill; the children were delighted when they saw him drink the milk and lick his lips afterwards with his tiny little tongue, as if he thought it very good indeed.

Ernest said he was sure he should

know how to feed Bun next time he was hungry, and Lisa thought she should, too.

When their father came home he had to be told all about the rabbit and admired Bun very much, of course.

When bedtime came, Ernest said, "I shall carry Bun up for you, Lisa." And he carried the box and Bun in it to Lisa's room and fetched a cup of milk and put it and the quill on a stool beside the box.

When Lisa went to sleep she could dream of nothing but rabbits, and she thought she and Ernie were walking in the woods and that all at once she tumbled into a rabbit-hole, and made the rabbits squeak by falling upon them. She woke with a start and by the same moment she heard a little cry. The day was beginning to dawn and she could just see Bun crouching in his box in a corner of the room, where he was crying for his breakfast. She got up, took him in her lap, and gave him some milk, and he burrowed his nose in the hay again and went to sleep. Lisa went to bed again too and, like Bun, was asleep in a moment, and did not wake any more till she heard Ernest knocking at the door, and calling. "Lisa, Lisa, are you up? are you awake? is Bun alive; make haste and come down."

"Yes I'm awake!" Lisa called out. And Bun's alive, and he's quite well and asleep."

And then she made haste to dress and go downstairs. Ernie carried the box with Bun in it downstairs too, and every now and then all day he went to the box to feed Bun and try to make him play.

Liza's sprain soon got well and she could run about and jump as usual, but she did not forget her pet when she got well, and Bun found he was well taken care of when Ernest and Lisa could run about again together in the woods as when he lay in his box by Liza's sofa all day.

As soon as Bun could bob out of his box, Ernest took him into the garden and put him on the grass which was quite a new pleasure for him; and on the first day on which he nibbled a bit of the lettuce that Ernie brought him, Lisa danced and Ernie jumped over

one of the flower-beds and back again, for joy.

Soon after this it chanced that Lisa overslept herself one morning. Poor Bunny wanted his milk and got very hungry. At last Lisa was awake by feeling something pull at her counterpane, presently there was another pull, then another, what could it all mean? She jumped up and there was Bunny sitting on the floor, pulling at the quilt with his little teeth to make Lisa understand that he thought she was very lazy and ought to get up and feed him. Lisa was so pleased that she

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laughed quite loud, and when she told Ernie, he said Bunny was the wildest rabbit in the world.

For some days Bunny went on waking his mistress in this way. But after a little while she was woke one morning by something still more wonderful. She felt something pat her cheek quite softly, and when it woke her, there was Bunny sitting on the pillow and it was he who had patted her cheek to wake her.

After this wherever Ernie and Lisa were, Bunny might be seen with them. He sat in the arbour, he frisked about on the grass, he nibbled leaves under the bushes in the shrubbery, but he never thought of running away.

At last he grew into a big rabbit, and at breakfast one day the children's father said, Bunny is too old now to live in the house. You and Lisa, Ernie, may go and see the carpenter this morning and ask him to make a nice hutch for him.

When the hutch was finished it was put up close to the door which led to the children's gardens and where they could easily take cabbage and lettuce leaves to him. Bun was a very happy rabbit, for his little master and mistress took good care of him, and as he had never had liberty to run about the woods he found the shrubbery quite big enough for him, and thought his hutch a very comfortable little house to sleep in at night.

Every one who heard Bunny's story liked to go and see him and he had a great many visitors and they all admired him. But he loved Ernie and Lisa the best of anybody, though, I am afraid, he could not quite understand the long story they often told him of their walk to the mill and of Lisa's fall and how they thought it the most fortunate misfortune that had ever happened.

But if Bun had understood it all, I dare say he would have thought so too.

THE END.

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Learn to be a man of your word. One of the most disheartening of all things is to be associated in an undertaking with a person whose promise is not to be depended upon—and there are plenty of them in this wide world, people whose promise is as slender a tie as a spider's web. Let your given word be a hempen cord, a chain of wrought steel, that will bear the heavy

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getting fat too, FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption BUT BUILT ME UP, AND IS NOW PUTTING**

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est sort of strain. It will go far to making a man out of you. And a real man is the noblest work of God—not a lump of moist putty, moulded and shaped by the last influence met with that was calculated to make an impression; but a man, a forceful, energized self-reliant and reliable character, a positive quantity that can be calculated upon.

"Susy's Six Teachers."

"Susy, you were a very good girl at church this morning."

"How could I be naughty mamma?"

"O! in a great many ways. One child could disturb fifty people."

"What could it do?"

"It could keep getting up and down on its seat. It could keep asking if service was almost done. It could turn over the leaves of a hymn book and rattle them. It could gape, and yawn, and fidget. Or it might turn right into other peoples' faces in a rude way."

Susy had seen children do all these things. Mr. Ought whispered that she had done some of them herself.

"Mamma," said she, "it is hard to sit still."

"I know it is, and that is one reason why it is good to go to church.—You know you must sit still, and try to learn to do it. And it is well to learn to do hard things."

"What for do little children go to church?" asked Susy. "They don't know what the minister says."

"No I know they don't understand much. But there are a good many reasons why they should go to church, even then. I cannot explain them all to such a little girl as you are. But one reason is this: If they always go when they are children, they will be likely to go when they are grown up. Besides nobody goes just to hear what the minister says. We go to worship God. Even little Susy can please and honor him by just sitting still in the house, and making no noise. And some of the blessings he has for the grown people he showers down on the little ones who are brought there to get it." Susy smiled.

"I'll sit still, and maybe he'll show-er some on me," said she.

"You needn't say maybe," said Faith. "You may say he certainly will."

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An old physician retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Power's Block, Rochester N.Y.

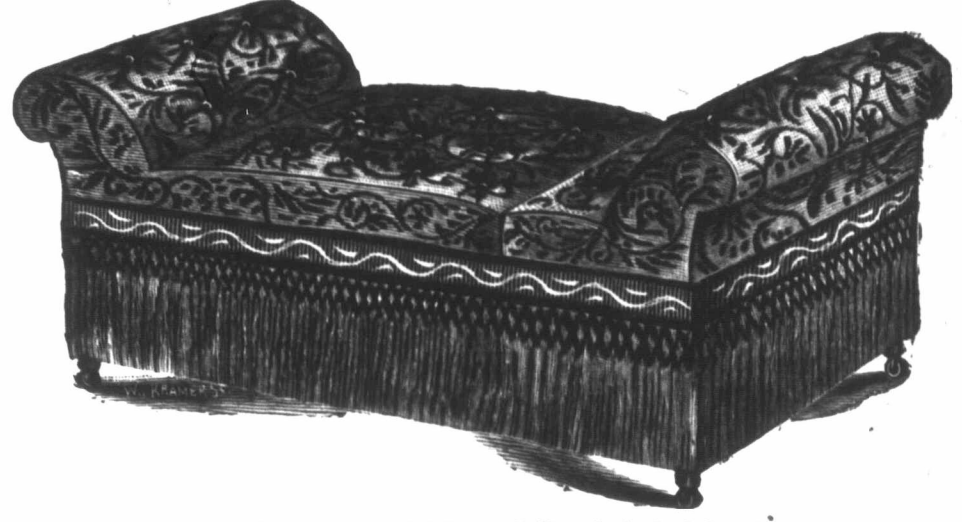
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DEATH.

DYAS.—At the residence of her son, Thomas W. Dyas, Toronto, April 4th, Ellen, relict of the late John Dyas, aged 81 years and 8 days. Interred in Woodland cemetery, London, Ont.

MARRIED.

HAGGARD—Low.—At Agra, India, on March 1st, Claude Mason Haggard, Captain Royal Artillery, to Maude, elder daughter of the late George Hamilton Low, Esq., of the Royal Canadian Rifles, and granddaughter of the Rev. John Gemley, of Simcoe.

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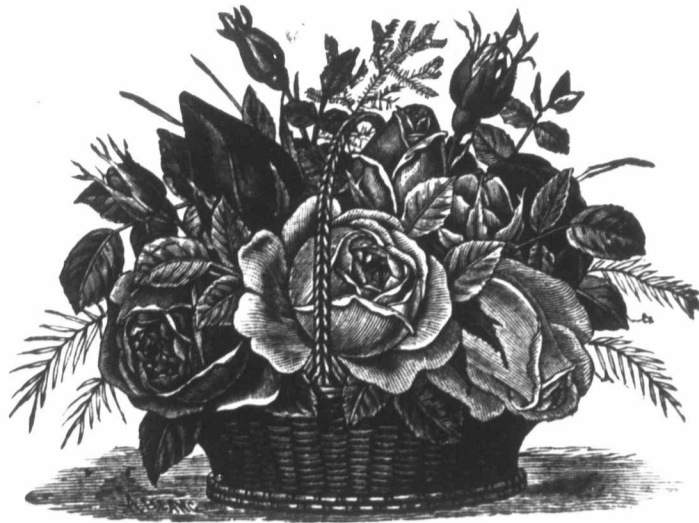
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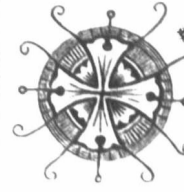
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