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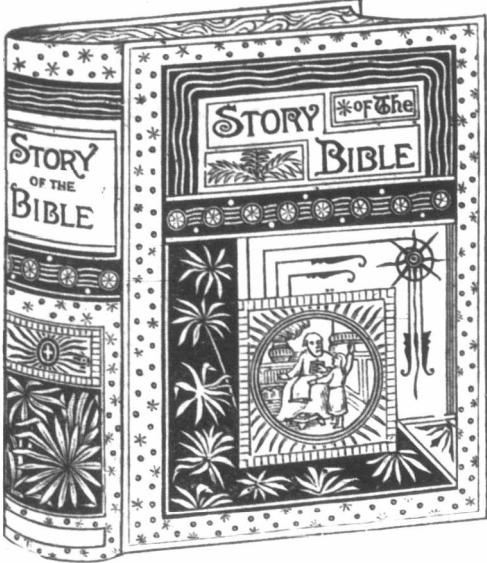
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Lessons for Sundays and Holy Days.

April 16.—2 SUNDAY AFTER EASTER.
Morning.—Num. 20 to v. 14. Luke 13 to v. 18.
Evening.—Num. 20. 14 to 21. 10; or 21. 10. Gal. 6.

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CORRECTION.—It was the Rural Dean of Bath, Ontario Diocese, Canada, and not the "Rural Dean of London," who brought to light that highly interesting leaf from a Prayer Book, 150 years old, printed in our columns last week.

EVENING COMMUNION: BUT FASTING!—A correspondent of the *Church Eclectic* describes a service of the Armenian Church at Urmi. The service began at 10 a.m., and closed with Communion of 400 people at 5 p.m.—all fasting from early morning, or rather the night before. The writer remarks on the excuse that fasting is easy in hot climates. "In Russia, Persia, Armenia, the thermometer is minus in winter. The fact is, self-denial is not easier in Asia than in Europe, but it is as easy in Europe as in Asia—if you will."

ORIGIN OF GOTHIC ARCHITECTURE.—A well informed writer, travelling among the Armenians, and apparently on very friendly and fraternal terms with them, says "Gothic is indigenous in Persia, and the crusaders brought it from Edessa, the chief Nestorian city of those ages." He notes

the prevalence of the style there as a matter of course. Nothing but desire for change can account for the fancy some people have now-a-days for the Romanesque or Basilican style, which a certain witty Canadian Bishop is said to term "Methodesque" in its lower forms.

"I AM A CANADIAN ORANGEMAN!" is the refrain of a funny story about "Parish Fidgets" in the *Church Eclectic*, wherein the speaker is depicted as stubbornly objecting in a most unreasonable and inconsequent manner to everything in Church service or decoration to which he had not been accustomed. A military friend at last "gags" him with "Stop that Chestnut. You have been in this country (Wisconsin) long enough to stop being a Canadian Orangeman, and become an educated American Churchman."

"IT IS WORTH WHILE WAITING."—In reference to Canon Scott Holland's remarkable speech at the annual meeting on behalf of the Oxford Mission at Calcutta, *Church Eclectic* says it "should be read at least three times over." The sublimest words in it are "it is worth while waiting." "Bad weeds grow fast," the most worthless things are easiest cultivated, slipshod and incorrect, therefore injurious methods of "evangelizing" (?) are to be deprecated. Solid, careful work pays best in the long run—wait for it. It is worth while.

"HIGHER CRITICISM," says a correspondent of the *New York Churchman*, "has quietly but swiftly won its way and is found to be strongly entrenched in some of the chief strongholds of the Church. It seems to have almost captured the Universities, whose chairs of Biblical learning are mostly occupied by men who are in sympathy with its principles and its purposes. At Cambridge, Profs. Ryle and Kirkpatrick; at Oxford, Profs. Cheyne, Driver and Gore. Dr. Sanday, too, confesses a certain amount of adhesion to them."

"EASTER NUMBERS" have become a feature of many periodicals, weekly and other, and in the United States are sometimes "too previous." On this subject says *Living Church* (itself clothed in an Easter wrapper and dated 1st April): "The Easter number of several periodicals has already made its appearance, before Palm Sunday. We could be reconciled to the anachronism, could we believe that it indicated a desire to be 'early at the sepulchre'; but we have reason to believe that the Easter number that obtrudes itself on the solemnities of Holy Week, is gotten out early to catch the Spring advertising!"

LEADERS OF THE CHOIR in many places—now that music has risen to so much importance in public worship—are wont to put on "extraordinary airs" of manners as well as music. The *Halifax Herald* gives an example of a very recalcitrant choir leader, who asserted his right to sing as he pleased, in spite of the Rector. The choir broke down and the service broke up, and Mr. rebel was fined \$20 by a magistrate for disturbing public worship. He proposes to "air" his grievances at a higher court!

ULSTER'S PRAYERS.—Bishop Alexander of Derry was remarkably eloquent at the special Session of the Irish General Synod on the subject of Home Rule. "People are witty, indeed, in laughing at the piety of Ulster. But common danger makes

men pray in common. To whatever Church men belong, they are ready to pray with all those who believe in the living God from the deck of a ship about to sink." What will people laugh at next?—their own folly, no doubt.

"INSOLENTLY UNCONSTITUTIONAL" are strong words to be used by a Bishop, especially one so remarkably gentle and judicious as Bishop Thorold; but those words are drawn from him as an epithet for the "Welsh Suspensory Bill"—suspending the operation of Church endowments until the decision of Parliament upon the Disestablishment Bill. It is an interim measure—arbitrary and impudent, to say the least. Mr. G. "has put his foot in it."

"FOR THIRTY VOTES" is an ominous numerical characterization for the Welsh Suspensory Bill. Mr. Bosworth Smith in the *Times* accuses Mr. G. of "selling" the old British Church in Wales for 30 votes—reminding one too aptly of the 30 pieces of silver. He also calls the G.O.M. a "wobbler," and the *Rock* says "these are sayings that will stick and ought to." The Church is thoroughly roused.

"POOR MINISTERS."—The poverty of ministers is not a peculiarity of the Church of England. The ordinary run of ministers among dissenters are even worse off. A Congregational layman has been making an *expose* of the state of things in that sect, which makes the Church "exhibit" look almost respectable beside it. A good many of them are literally ("passing rich!") on £40 a year.

ST. AUGUSTINE WAS A ROMISH MONK," raves the irrepressible Bishop Alford, in protest against noting the 1300th anniversary of Austin's arrival in England, by holding a Pan-Anglican Synod or Conference. The protester does not appear to have noticed that the date was chosen in order to emphasize and publish what Augustine *did not do* as well as what he did for England—the former being greatly in the majority.

CHURCH UNION INDEED is exemplified (for the first time since 1562, when the Articles were ratified,) by a joint meeting of the two English Convocations of Canterbury and York, together with the representative "House of Laymen" and a large archidiaconal representation (10 for each of the 89 archdeaconries in England and Wales) of the parochial churchwardens. This looks like "business." It is expected that some thousands of Churchmen will assemble at the conference—to protect the Welsh Church.

"WASHING THEIR FEET."—A notable memorial of the Maundy Thursday event is the survival of a court custom, in England, for the Lord High Almoner (representing the Queen) to distribute gifts of beneficence to the poor, himself girded with a long white towel. Down to the time of James II. the English sovereigns themselves used to perform the ceremony of washing the feet of the poor.

"THE MOST PERFECT DOCUMENT OF RELIGION," says Prof. Sanday in his 3rd Bampton lecture, "is the Bible, by general consent." He then goes on to teach that God selected (by the "election of grace") the Jewish people for inspiration in or-

der to the writing of this record, and selected or inspired certain individual prophets among even them to be the special depositaries of authoritative teaching from time to time. Just as other nations and individuals have been selected for other purposes.

"Too METAPHYSICAL," Prof. Sanday thinks is the trend of recent European thought and philosophy; "the less we can have of metaphysics the better. How much richer and deeper is the old prophetic idea of the 'Living God' than our modern terminology of 'the Absolute,' 'the Infinite,' 'the Unconditional,' 'the First Cause,' or than the 18th century notion of 'the Moral Governor,' which has indeed a certain gravity as Bishop Butler was wont to use it, but is bare and arid and comprehends but little of the attributes of the Father of Spirits."

"WE, THE CITIZENS OF NEW YORK," signed by Emmett, O'Brien and Byrne—*digna et venerabilia nomina*?—is no parody of the Three Tailors of Tooley street, but a serious *bona fide* document or rather cable message sent to Mr. Gladstone on 26th March, to encourage him in his blind efforts to undo the union of the British Empire by a "lop-sided" Home Rule measure; if nothing else can make him stop and think, *such* patronage surely should do so.

"UP WITH THE BLINDS!"—Speaking at a monthly meeting of the Funeral Reform Association, Dr. Norman Kerr inveighed against the darkening of rooms and wearing of mourning as being not only very inconsistent with the doctrine of Christian hope, but so *depressing, dispiriting and harmful* to the nerves and digestive organs, lowering vitality, as well as depressing the mind. "Susceptibility to the malign influence of infectious germs is increased—even reason sometimes totters on her throne, and no wonder."

"AFTER CONTEST, PEACE."—The *Churchman Magazine* comments on the fact that "the controversy on Evening Communion has been ended by a kindly and satisfactory letter from the Archbishop of York," and that after all, "it appears certain that Evening Communion were instituted by Dr. Hook, of Leeds, and early Communion by William Wilson, of Islington"! So the tables are turned since their days—high Church has become low, and low Church has become high.

CITY CHURCHES.—In curious contrast to the over-churched condition of such places as Toronto, the great London needs 30 or 40 new churches at once, besides mission rooms, &c. This, however, largely arises from the gigantic annual increase of population in the London world—a little world in itself, with its five millions.

THE MAINE EXPERIMENT.

We do not know whether it is upon the principle, "*Fiat experimentum in corpore cili*," that the north-eastern State so near our own seaboard, has become subject to curious experiments. Its "liquor law" has long been a recognized genuine, down east, Yankee notion: and those who have been attracted by its curiousness—its "cuteness," shall we say?—have not been very happy in their effort to transplant their expedient for abolishing the vice of drunkenness to other climes. It is even doubted whether the scheme of prohibition can be said to work, really, even in Maine. There may, however, be something in the air, or in the circumstances of that State, which encourages the disposition to try experiments there rather than

elsewhere—though the place can scarcely be dubbed a *corpus vile*. It may be that evils have a tendency to make full development in that soil, and "downgrade" movements incline to "touch bottom" in that particular locality. If so, there is reason and justification for such a tendency to experimentalism; where the disease has become desperate, the *remedies* may well become desperate, heroic, drastic in the highest degree. No one can well find fault with desperate though eccentric and unusual expedients for extinguishing fires in a place which has become a prey to incendiarism—overrun with "fire bugs," and threatened itself with extinction by irrepressible flames. Those efforts are interesting, if not instructive, to spectators.

"DENOMINATIONALISM RUN MAD"

appears to have received, for instance, its palmary illustration in Maine, and may well find there a curious and unusual remedy. Whether successful or not, it is worthy of watching and "sizing up" occasionally as it progresses. According to an appreciative article in the *Toronto World*, it is confessed ("*crede Forum*") that "throughout our rural regions *famine* is staring these struggling denominations in the face. Natural selection is beginning its relentless process of *extermination* in the poorer soil of these sparsely settled regions. The churches in the smaller towns have already *ceased to be self-supporting*, and only the artificial stimulus of missionary aid postpones the day of death." Here is a state of things which the experimenters evidently consider undesirable—the *vis medicatrix nature* in their case needs direction if not correction, from the Maine intellect. So five denominations, representing three-fourths of Maine's Christianity, put their heads together, and appointed a commission to solve "the problem before the intelligent Christian who desires to save these communities from spiritual decay and death—to develop by artificial selection a type of Church which shall adapt itself to the conditions of existence in these rural regions, and which by virtue of its fitness shall survive." There is another premise in the minds of these experimenters, viz., "These various types of Church life are so many attempts on the part of the one Christian spirit to adapt itself to particular needs in the community. One type is better adapted to one stage of culture, another to another. One type is more helpful to the mass of workingmen . . . another to farmers . . . another to professional and business men, &c."

IS THIS TRUE?

Because, if not, this false premise should, for practical purposes, be thrown out. If, on the contrary, it is really true, no true Christian can safely ignore it. "One type satisfies the economical, another the reflective, another the practical man. Each is doing something for somebody, which no other form of Church could do so well." Can it be true that the "one Christian spirit" has drifted so far away from the guidance of the one Holy Spirit of Truth—promised to God's Church—that any reasonable need or natural differentia have been badly overlooked and neglected? If so, a very heavy indictment rests against those responsible for the management of the Church's works and ways. Is this the cause at the root of that multiplicity of heresies and schisms which impede the progress and even the very life of the Church now-a-days? The Scriptures certainly contain strong and urgent exhortations to "have the same mind" and "mind the same things," in order to cement the organic unity of the divinely-founded Church. Is it possible that, in the past, the Church Catholic has been, anywhere, so emphatic

and persistent in promoting uniformity, that the result has been to occasion intermittent outbursts of nature against such rigidity? It is just possible that there may be some excuse—we do not say justification—for some of the many erratic proceedings of the sects in several parts of the world

"BROADEN THE CHURCHES,"

says the writer in the *Forum*—"this is the true policy." So this "Maine Commission" goes to work and sits as a committee of enquiry and advice: to prevent the unwise multiplication of kindred "Churches" in a community, to select the one nearest the local norm and model, modify it so as to gain accessions from the prejudiced, develop and strengthen it so as to absorb all the others in course of time. One can say little against such a system as a practical measure for the purpose for which it is applied—viz., to produce wholesale organic unity for the promotion of *material prosperity*. It ought to do its work well. Meantime, the Church Catholic, watching the experiment, may learn a lesson in favour of greater *elasticity and adaptability*. We cannot consent to be a party to surrendering any little community to its idol of Quakerism or Anabaptism; but we can *broaden*, "lengthen our cords," as well as "strengthen our stakes." Many, if not most, of the schisms have arisen from the impatient zeal in favour of some tenet or practice which the Church has temporarily neglected: it is wise to cease such negligence. Much has been, and is being done, in this direction, much remains to be done. Our policy should be to *minimize* the causes of dissidence, so that dissenters will presently wonder why they separated from us. They themselves—the various denominations—are assimilating themselves continually to our methods, and wearying of their own internal divisions. It were wise for the Church to try her own "experiment"—how near she can draw to these "wayward sisters," and assimilate their favourite peculiarities, without surrendering one iota of Apostolic doctrine or fellowship.

IN MEMORIAM.

RIGHT REV. JOHN HORDEN, D.D., FIRST BISHOP OF MOOSONEE.

A great sorrow has fallen upon not only the Church in Rupert's Land, but we may safely say the whole Church of England, in the unexpected death of the beloved Bishop of Moosonee.

His fame as a missionary Bishop has gone out into all lands, and the work he leaves behind is one that will live and grow to the great glory of God.

If we seek for the secret of his wonderful influence and power of winning souls for Christ, and the sympathy of men for the Indians he loved and served so well, we shall find it not in his capacity for work—though that was great, nor in his intellectual gifts, which were of very high order; but in his gentle simplicity, Christ-like love, and burning desire to give happiness to others. No toil was too great if he could but commend Christ to his people, no duty too small or humble if it could add to the sum total of human happiness. He laboured in a field of peculiar hardship and isolation; the soil was about as unpromising as could be conceived, yet with the spirit and faith of St. Paul, he toiled on for forty years, to see at last many of his highest hopes realized. He has his reward, and needs no meed of human praise; yet now that he is gone, we must join with thousands of others in doing honour to one of the greatest and best of Bishops.

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The writer had the privilege of his friendship, and loved him for what he was; but our school owes him a debt of gratitude for his deep interest in and sympathy with our work.

The following brief sketch of his work will serve to indicate some of its leading features. We regret that our limited space forbids a more adequate presentation of it:—

The Bishop and Mrs. Horden, both natives of Exeter, England, went to Moose Factory in 1851, in the Hudson's Bay ship, arriving August 26th. His first work was as catechist and schoolmaster. Bishop Anderson visited the post in 1852, and Mr. Horden was ordained deacon by him on August 22nd, and two days later was advanced to the priesthood. He had already made great progress in the language, and soon became very proficient. In 1862, he had the happiness of seeing a commodious church, built by the Hudson's Bay Company, opened for service. In 1865, Mr. and Mrs. Horden visited England, returning two years later by the annual ship leaving Moose, under the care of Mr. (now Archdeacon) Vincent. Five years later the Bishop of Rupert's Land, having strongly represented the need of a Bishop for the district, which he found it so difficult to oversee, Mr. Horden was summoned to England for consecration to that responsible post. The ceremony took place in Westminster Abbey on Dec. 20th. The Bishop returned to Moose in July, 1873, and in September held his first confirmation, when thirty-six were presented. The year 1875 found the Bishop taking part in the first Provincial Synod of Rupert's Land. His first ordination was in 1876, when Rev. J. Sanders, now of Mattawa Rumma, was ordained deacon.

The first Synod was held in February, 1879, when the Bishop delivered his first charge to his clergy, of whom only three were present, Rev. T. Vincent, J. H. Keen and J. Sanders. Much translational work was completed this year, and in 1880 the first copies of St. Matthew's Gospel and Prayer Book in Ojibway were received.

Since that time the work has gone on with ever-widening success, until now almost every Indian is nominally Christian, and many are giving evidence of the reality of the change of heart. A great amount of translational work has been done on the Scriptures, Prayer Book, Hymnals, Catechism, etc. This winter the Bishop hoped to finish the Old Testament, and with it the whole Bible in Cree. We fear he left his task unfinished. About two years ago the Bishop, feeling his strength failing, made arrangements by which it was hoped a successor would be gradually prepared to take up the work. The Rev. J. G. Newnam has been with him for a year with a view to preparing for this. The Bishop had arranged to retire this year, after over forty years of service, but God has given him rest for evermore. Amid our sorrow, we give glory to Him who gives such men in our own day—men of holy, blameless lives, whose example becomes an inspiration to many an humble disciple.

Thank God for such men as the friend we have lost.—*The Aurora*.

FREDERICK FARNCOMBE.

Once more the Church in Canada is called upon to mourn the death of one of her sturdy lay champions of the last generation. As these men pass away one by one they seem to leave a great void, which it looks hopeless ever to see filled. They are so staunch and true, "brethren beloved, steadfast, unmovable, always abounding in the work of the Lord"; so absolutely unshaken by fitful winds of new doctrines and organizations under the guise of the Christian name. Such a character was Mr.

Farncombe. In him the trite saying was most true—"Men always knew where to find him"; in church, in synod, as well as in his business engagements, he was always at his post, always ready to act promptly and consistently on the side of the good "old paths" of the Church. Nor was his loyalty to Christianity merely formal and ecclesiastical; his personal religion and private liberality could always be counted on, and made it a pleasure for his fellow-citizens and business companions to associate with him. His presence and manner gave quiet and unobtrusive unction to ordinary conversation. His liberality was phenomenal.

One hardly likes to say much as to such a man's family life—in a manner properly "sacred" from public gaze. Still, the fact that three of his sons have taken Holy Orders and done good service in the Church, speaks volumes for their home training. We can imagine the rare qualities of a father whose sons could enter upon such a life of self-denial and devotion as the ministry in Canada calls for. The like seldom occurs.

HENRY SPENCER, SR., COW BAY.

On the 10th of March we committed to its kindred dust the mortal remains of one of our most intelligent and respected parishioners—Henry Spencer, communicant and lay reader.

A few days before he had crushed his thumb whilst working in the woods but not considering it very serious he continued working, and got cold into it. Erysipelas set in, which developed blood poison, and it became evident that he would die. Twelve hours before his death he became unconscious, and failed to recognize any who stood by his bed-side. The rector then prepared to administer the Holy Communion, and although he (Mr. S.) did not recognize even him, yet no sooner did the familiar words of the service he knew and loved so well fall upon his ear than his voice was heard, as of old, joining in the confession and responses.

Not a sentence was missed; not a word misplaced, and yet it was very evident that nothing else, no other words could be recognized or understood by him.

Three hours before his death, when almost every trace of consciousness seemed to have fled, the rector read the evening prayers of the Church, and again, to our general surprise, he was heard joining in the confession, and the Lord's Prayer so far as "Forgive us our trespasses"—when a change passed over him and he was silent till the doxology was being said, and again he joined with us in the hallowed words of the dear Lord he loved so well, and Whom he was so soon to meet in the Paradise of God.

As a man, a Churchman, a parishioner and communicant, he was a pattern worthy of imitation; and although we shall greatly miss him in the Church on the earth, we are assured that "the good work begun in him will be carried on (in the Church in Paradise) till the day of the Lord Jesus."

We ask for him a place in the prayers of our people, especially at the Holy Communion—that God will grant to him rest and light, and every privilege which he has reserved for the place of waiting souls.

The Church "on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."

March 24th, we committed to its kindred dust in Christ church-yard the body of Lucinda, widow of the late Henry Spencer.

—Zealous men are ever displaying to you the strength of their belief, while judicious men are showing you the grounds of it.

THE STORY OF THE CHURCH OF ENGLAND.

WHAT "THE CHURCH" IS.

Let us clearly understand what is meant by "The Church." Briefly the answer is this, that the term "Church" may be regarded in a twofold aspect: first as a spiritual body, and secondly, as an external corporation. In the former sense, the Church is the One mystical body of Christ of which Churchmen are members by baptism, and nourished by the appointed means of grace. These means of grace are dispensed by properly ordained officers of the Church, who receive their authority from the Bishops, who are the direct successors of the Apostles of old. Our blessed Lord's life was spent in founding a Church. He appointed twelve Apostles to be foundation stones of that Church, of which He Himself was the chief corner stone. Amongst other things which the Apostles were commanded to do were to teach and to baptize.

How the Apostles did their appointed work may be gathered from the Epistles. In the year A.D. 33, St. Peter, in impassioned tones, addressed a multitude of persons, three thousand of whom declared for the Church and were forthwith baptized. In A.D. 34, St. Paul became a convert to the faith, and most zealous as we know in the Master's service. St. Paul was a great traveller; he visited Arabia, Asia Minor, Italy, Spain and Gaul; but early writers disagree as to whether he came to Britain or not. Most probably he did, for the purpose of helping to establish some of our early Christian Churches.

ORDINATION OF PRIESTS AND DEACONS.

In the year A.D. 46, we hear of the ordination of the priests, or elders (or presbyters: so called from the Greek word *presbuteros*, an elder); and still earlier, of deacons. "Seven men of honest report" were chosen and presented to the Apostles, who ordained them, by the imposition of hands, to minister to the bodily wants of the poor and aged. The word "deacon" is from a Greek word signifying a ministering attendant.

ORDINATION OF BISHOPS.

The Book of the Acts is silent regarding the ordination of Bishops; but St. Paul, in his Epistle to Titus, gives authority to him to ordain others to carry on the Apostolic work, and reminds us that the Apostles did ordain others to carry on their work, and before the death of St. John in the year A.D. 100, government by Bishops, and the orders of "priests" and "deacons" had become the recognized orders in the Church.

THREEFOLD ORDER OF MINISTRY.

This threefold order of the ministry, "the historic backbone of the Church," has ever been the same order of the Church in this country, both in the early British as in our own National Church.

PROGRESS OF THE CHURCH.

Not a hundred years elapsed from the time when the last Apostle was taken away, before the Church began to rise above the crumbling ruins of that Empire which it was shortly to succeed. The Christians boasted, "We are but of yesterday, and we have filled your whole realm, your cities, islands,

* The word *Church* is derived from the Greek word meaning *The Lord's House*.

† "Our Church is believed with good reason to owe its foundation to the Apostle St. Paul, who probably came to this country after his first imprisonment at Rome."—J. H. Blunt, *Ancient Church History*, p. 73.

‡ The word "Bishop" is from the Greek word *Episcopos*, signifying "OVERSEER."

§ "Unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about."—Bishop of Durham, *Christian Ministry*, 1868.

|| Bishop of Durham (motto in *The National Church*, September, 1889).

¶ St. Ignatius, Bishop of Antioch in the latter days of St. John, speaks of Bishops, priests and deacons, adding, "Where these orders are not found there can be no Church." See also Prayer Book, Preface to Ordination Service. "The Catholic Faith and Apostolic Order of the Church of England are unalterable, and may not be touched."—*Minutes of Convocation of Canterbury*, May, 1886.

fortresses, municipalities, your councils, your very camps, your assemblies, your forum."

THE ROMAN INVASION.

We must bear in mind the state of Britain in the early days of its Christianity. Before A.D. 50, the island was a Roman Dependency. In the year A.D. 43, Claudius Cæsar, with a fleet of 800 vessels, landed at Ebsfleet in Kent, and there commenced his fierce conflict with the Britons, which lasted for forty years, and terminated in an occupation of the island for three centuries.

(To be Continued)

REVIEWS.

LOVE BEYOND THE VEIL. A Word to Mourners. Price 17 cents. London: J. Masters & Co. Toronto: Rowsell & Hutchison.

A little book of 39 pages dealing with the condition of the soul in the intermediate state, teaching that in that abode of the departed there is a progressive purification of the saved soul, and that it is the privilege of those who remain here to pray for those who have passed out of their sight. Though separated from us by a narrow stream, they are still one with us and we with them in Christ Jesus—one in loving remembrance, and brought nearer by prayers for one another, they praying for us and we for them.

THE PULPIT. A magazine of complete sermons, for February; published by Edwin Rose, 41 Franklin street, Buffalo, N. Y. Toronto: Rowsell & Hutchison.

Contains eleven complete sermons by as many different authors belonging to five different communions. The sermons are not selected to set forth the peculiarities of any one body, but to provide helpful Sunday reading of an edifying character. The editor has certainly chosen carefully and well, and in this number has given discourses replete with thought and of a most practical character. They will not only be helpful to the laity, but the clergy also may well peruse them, and there see something of what is considered the best preaching of the day.

REASONS FOR BELIEVING IN CHRISTIANITY, addressed to busy people. By Rev. C. A. Row; pp. 162; price, 25 and 75 cents. New York: T. Whittaker. Toronto: Rowsell & Hutchison.

For a work of this class to pass through six editions since 1877 it need hardly be said that it is worthy of genuine commendation. It is clear and pointed, directly meeting those arguments which are most likely to find favor with those who are inclined to criticise, and thereby fall away from the faith. Preb. Row follows closely up the argument upon our Lord's historical position, His acknowledged influence in the world by His teaching and His Church, and the effect of what he calls "moral miracles" in the unique character and blessings of Jesus Christ. To a really busy man, who has little time, and yet must know something of the grounds of his faith, such a treatise is of infinite value. The copy in paper covers is but a trifle in price, but is worth no little sum; that in boards is both handsome and valuable. We hope the volume will become to many a familiar friend, and the author is easily seen to be an expert in his subject.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

St. Matthew's.—The Lenten season in this parish was the most blessed the parishioners ever experienced. Beginning most appropriately with a most successful ten days mission, conducted by the Rev. Canon R. Bullock, vicar of Holy Trinity, Leeds, Eng., the interest has been continued as was evidenced by the well attended services. The solemn service of Holy Week produced a profound sensation upon all. On Good Friday the solemn three hour service which was conducted by the Lord Bishop of the Diocese, was attended by a crowded congregation, and so great was the interest that hardly anyone left until the close of the service. In striking contrast to the bare

altar, and sad-faced people on Good Friday, was the bright church on Easter Day, with its beautiful floral decorations and joyous music, together with the holy joy which radiated from the faces of the 150 communicants who received the body and blood of their risen Lord, at 6 a.m. At 7.30 there was a second celebration with about the same number of communicants. At 10.30 the blessed sacrament was celebrated, fully choral, the beautiful service being rendered ably, under the direction of Mr. Cuff, the organist and choirmaster, when there again was a number of communicants, bringing the total up to about 400 for the day. At evensong, the Lord Bishop preached an eloquent sermon. Besides the parochial clergy the Rev. Mr. Jekyll, of Montreal, took part in the service. This parish was never more prosperous than at present. While many churches in the diocese complained of losing members by removal, &c., St. Matthew's can boast of having increased their congregation during the past year. The collections on Easter Day, as is the custom in this diocese, were given to the rector.

Vestry Meetings.—The annual vestry meetings of the various parishes were held on Easter Day, and the financial statements were highly satisfactory. The cathedral re-appointed as their wardens, Edwin Jones, Esq., and E. J. Hale, Esq.

At St. Matthew's, the rector re-appointed as his warden, John Hamilton, Esq., and J. A. Ready, Esq., was elected people's warden. The Hon. Geo. Irvine, Q.C., was re-elected lay delegate to the synod for the ensuing three years.

A committee was appointed to arrange for the erection of a suitable memorial in St. Matthew's to the late Bishop, who always took such a deep interest in St. Matthew's.

E. T. D. Chambers, Esq., and A. Borland, Esq., were appointed wardens for St. Peter's Church, and E. T. D. Chambers, Esq., delegate to synod.

For St. Paul's parish, E. H. Taylor, Esq., and James Piper, Esq., are the wardens, and Geo. Robinson, delegate; and at Trinity, H. Griffith, Esq., and A. J. Messervey, Esq., are wardens, and S. Mitchell, Esq., delegate.

LEVIS.—Mr. W. Tofield was elected warden, and J. H. Summins, Esq., delegate. The finances are in a most satisfactory condition, the rector's salary being paid in advance till July 1st next.

MONTREAL.

Montreal Vestry Meetings.—Christ Church Cathedral meeting was very largely attended. The financial report, read by Mr. Thomas Hiam, the people's warden, showed that notwithstanding the expense incurred by restorative work, the church's debt had been decreased by \$500. Mr. W. S. Kerry was re-appointed rector's warden, and Mr. Hiam was again unanimously elected people's warden. The Synod delegates chosen were the Hon. Justice Tait and Mr. Robert Evans, and Messrs. W. H. Evans and C. E. Spragge were appointed auditors. Three members of the select vestry, Messrs. J. D. L. Ambrose, W. A. Gundlack and R. H. Buchanan, having, in accordance with a by-law, been withdrawn by lot, the Hon. Justice Hall, Dr. Newell Fiske and Mr. Percy B. Gault were selected to fill their places. A resolution expressing the deep sense entertained by the meeting of the generosity of the late Mr. John Duncan in bequeathing the sum of \$10,000 to the mission fund of the Church, and of sympathy with his sister in the loss she had sustained by his death, was forwarded Miss Duncan.

St. George's.—The schoolroom was filled in a way that furnished ample proof of the interest taken by the members of the congregation in the affairs of their parish. The statement showed the gross receipts for the year to be \$18,728.35, a sum which had fallen short by \$978.98 of the current expenses. An appeal will be made to the congregation on the 16th inst., to make up the deficiency. Messrs. G. F. C. Smith and R. Macdougall were elected churchwardens, and Messrs. A. F. Gault and Richard White delegates to the Synod.

Trinity Church.—The Rev. Canon Mills presided over a large and harmonious meeting. The following gentlemen were elected to form an advisory committee:—Messrs. A. Baile, W. H. LeMessurier, A. E. Potner, Henry Miles, John Simpson, H. H. Snow, James Bailey, James Mitchell, E. H. Lydon, H. N. LeMessurier, W. G. Idler, P. A. Crossby, Dr. Latimer, H. J. Horner, B. Franklyn, E. H. Butler, J. C. Wray, J. B. Vosberg, S. C. Cully, Henry Mott, A. Pennell, C. Colquhoun, J. W. Tucker, W. Dunn, Brander, Robert Lovell, Dr. Kirkpatrick and Dr. Ferrigo. Mr. Henry Miles was appointed rector's warden and Mr. Charles Garth elected people's warden. The financial statement showed a deficit of about \$800, which amount had been advanced as needed by the wardens. It was decided to ask all

the members of the congregation to increase their contributions in order to refund this amount.

St. Martin's.—Everything was found to be satisfactory. The total receipts had been, including a balance on hand from the previous year, \$9,812.42, and the expenditure \$9,698.51, leaving a balance on hand of \$113.91. Mr. Strachan Bethune was appointed rector's warden and Mr. R. Wilson Smith people's warden. The services of the Rev. W. H. Garth as assistant minister were retained for the year.

At St. Stephen's Church meeting, Mr. C. E. Cooke was appointed rector's warden, Mr. George Carson, people's warden, Messrs. James Oliver and John O'Hara delegates to the Synod. The report of the work done during the year was very satisfactory.

St. John the Evangelist.—The large number of people who attended were repaid by hearing a very satisfactory statement. The year's income had been \$7,832.58, which exceeded the disbursements by \$157.72. Mr. Armitage Rhodes was appointed rector's warden, and Mr. A. G. B. Claxton people's warden and treasurer. Special mention was made of the many kind gifts made the parish during the year, including a handsome pulpit from Mrs. Pangman, a beautiful altar cross from the family of Mr. H. M. Holland, and a memorial window from the family of the late Mr. J. C. Spence, and the iron gates to the screen from the ladies of St. Anne's Guild.

St. James the Apostle.—The meeting was well attended. The warden's report referred to the great progress made during the year. The Mission Church of the Advent had been completed, thanks in great part to the generosity of Mr. George Hague, and the debt on the church has been much reduced. Mr. S. O. Shorey was appointed rector's warden, and Mr. G. H. Balfour elected people's warden. Messrs. G. P. Hannaford and J. W. Marler were re-elected delegates to the synod.

St. Jude's.—The meeting resulted in the appointment of Mr. J. H. Redfern as rector's warden, and the election of Mr. John Forgrave as people's warden; and Alex. Acheson and H. J. Mudge as delegates to the synod; auditors, T. S. Moore, J. T. Sadler and N. E. Wight; sidesmen, E. Barnes, Wm. Brown, Wm. Moodie, Geo. Elliott, Hy. Elliott, Wm. Clark, W. A. Acheson, G. F. Fisher, R. E. Wright, T. S. Moore, Jas. McKeeman, T. H. Purcell, Wm. Tweedie, R. J. Lockhart, Wm. Boyd, Jas. Eraux, E. Nicholson and F. Schneider. The annual report will be presented at an adjourned meeting on the 17th inst.

St. Luke's.—At the meeting the statement showed the total receipts to have been \$1,904, a large increase. Mr. Thos. E. Lamb was chosen rector's warden and Mr. W. Pettis people's warden, and Messrs. T. Lamb and E. H. Blackader, delegates to the synod.

Grace Church.—The report showed a considerable balance in hand, and the rector's salary was increased by \$400 a year. Mr. Henry Powles was appointed rector's warden and Mr. Henry Holt chosen people's warden. Messrs. W. Maxwell and Geo. Outram were elected delegates to the synod.

St. Matthias.—Mr. C. Handyside was elected rector's warden and Mr. John Young people's warden. Messrs. J. Macfarlane and Sweeny were elected delegates to the synod.

All Saints.—The reports presented at the meeting, which was well attended, were satisfactory. Mr. Krumbly was elected people's warden, and Mr. C. Smith rector's warden.

L'Église du Rédempteur.—The annual vestry meeting was presided over by the Rev. D. Larivière, B.A. The churchwardens' report was very satisfactory, and shows a balance on hand. Mr. Jean Bondeux was elected rector's warden, and Mr. C. Bastien people's warden. Messrs. W. Picard and D. Lepage were elected delegates to the synod.

HOCHELAGA.—The Rev. A. Bareham, rector, presided at the Easter vestry meeting of St. Mary's Church, Hochelaga. There was a large attendance. The meeting having been opened with prayer, the retiring churchwardens, Mr. J. Jackson and Mr. E. Chippendale, presented their report, which was heartily received, and for which a cordial vote of thanks was passed to the churchwardens and their helpers. It was shown that \$3,868 had been raised during the past year for church objects, being much in excess of last year, and that a balance of \$33 remained on hand. The report was considered most gratifying. The following officers were then elected: Wardens, Mr. James Walsh, Mr. Edwin Chippendale. It was unanimously agreed to increase the rector's stipend by \$100. Votes of thanks were then passed to Mr. Plow, choirmaster; to the choir; to the retiring auditors; to Mr. George Freeman, organist; to

the sexton; since the 1st of April, over \$1,000 of the proceeds of the wood, J. M. improve the

HUNTING John's Church, on attendance Messrs. Cl elected rector and Messrs. elected delegate to the outgoing B. Saunderson

St. Simon with this (Rev. Samuel and James Messrs. Th to the synod thanking the at the service for the use of the piano; and assisted on

LACHINE try meeting church hall statement the total received 459.93, in towards paying, the la work of the Messrs. F. ed rector's R. C. Th synod; Messrs. and sidesmen: Reed, H. Chas. Crisp passed to and to the assistance. Mrs. Hew Atlantic.

LONGUE St. Mark's house, the election of sulted in Butler, Q. and Thos rectory by solid stone walls of the The total cost, was to finish the house with brick structure will prove a great help to the parish. The flowers a

COTE vestry delegates extensive help of An envelope important relation the process of improvement building Carried.

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the sexton; to the Ladies Aid, who had contributed since the opening of the new church, fifteen months ago, over \$1,000; to the Christian Association for \$25, the proceeds of a concert, and to Messrs. G. Silverwood, J. Morgan and T. Gregson for raising money to improve the church grounds.

HUNTINGDON.—The Easter vestry meeting of St. John's Church was held in the lecture room of the church, on the 3rd inst., at 7 p.m. There was a good attendance and the proceedings were harmonious. Messrs. Chas. Dewitt and W. B. Saunders were elected rector's and people's wardens, respectively; and Messrs. J. C. Bruce and W. H. Robinson were elected delegates to the synod. A vote of thanks to the outgoing wardens, Messrs. Thos. Hunter and W. B. Saunders, was carried unanimously.

St. Simon's.—The first Easter vestry in connection with this church was held on Monday evening, the Rev. Samuel Massey in the chair. Messrs. E. F. Dartnell and James Brown were re-elected wardens, and Messrs. Thos. Liggett and James Armstrong, delegates to the synod. Resolutions were unanimously passed thanking the organist and choir for their assistance at the service; the mayor and council of St. Henri, for the use of the town hall free of charge at the concert on March 21, in aid of the fund for putting seats into the church; Mr. C. W. Lindsay, for the use of piano; and the ladies and gentlemen who so kindly assisted on that occasion.

LACHINE.—*St. Stephen's.*—The annual Easter vestry meeting was held on Monday evening, in the church hall, and was largely attended. The financial statement presented by the retiring wardens showed the total revenue for the past year to have been \$2,459.93, in addition to which \$342.85 had been raised towards paying off the debt on the church hall building, the latter amount being chiefly the result of the work of the Ladies' Guild. For the ensuing year Messrs. F. Goucher and J. G. Brock were re-appointed rector's and people's wardens, respectively; Messrs. R. C. Thornloe and S. J. Doran, delegates to the synod; Messrs. S. Shackell and E. W. Strathy, auditors, and the following gentlemen were appointed sidesmen:—Messrs. J. T. Rathwell, R. L. Baynes-Reed, H. W. Reynolds, R. B. Kenrick, F. Crispo and Chas. Crispo. Votes of thanks were unanimously passed to the organist and choir for their services, and to the Ladies' Guild and others for valuable assistance. The Rev. R. Hewton, M.A., the rector, and Mrs. Hewton, leave this week on a trip across the Atlantic.

LONGUEUIL.—The annual Easter vestry meeting of St. Mark's church was held in the parish school house, the Rev. J. Gilbert Baylis in the chair. The election of lay delegates to the diocesan synod resulted in the unanimous return of Dr. T. P. Butler, Q.C., and Mr. Henry J. Gear. F. J. McClure and Thomas Blaikie were elected wardens. The rectory building committee's report showed that a solid stone foundation had been put in and that the walls of the building were now in course of erection. The total amount subscribed to date, including interest, was \$1,109.97. A vigorous effort will be made to finish the work of completion by the fall. The house will be a convenient, commodious, two-storied brick structure with all modern improvements, and will probably cost about \$3,500. Votes of thanks were passed to the retiring wardens, the choir and organist, and also to the Ladies' Aid Society, the "Y.O.U.," the Longueuil Social Club, and the Young Ladies' Literary Society, for substantial aid in the work of the parish. During the past year a very handsome brass eagle lectern was given to the church by a member of the congregation, and the rector presented a large Bible to be placed thereon. Other minor, but acceptable, donations have also been forthcoming. On Easter Sunday the services were of a special character, and were largely attended. The church was beautifully decorated with flowers and plants.

COTE ST. ANTOINE.—*St. Matthias.*—At the Easter vestry meeting the same churchwardens and lay delegates to synod were appointed, and a comprehensive vote of thanks was unanimously carried to all the active workers who, during the year, have helped on the work with much energy and liberality. An envelope committee was chosen from among the sidesmen, with Mr. Knowles convener. The most important parochial business of the meeting was in relation to the report of the building committee of the prospective new church, which on account of the contracts footing up some six thousand dollars in excess of proposed expenditure, and also because an improvement in the church site is looked for, the building committee advise to enlarge the old church. Carried.

A stone church will be erected at Roxbury, N. Y., by the children of the late Jay Gould in memory of their father.

ONTARIO.

CORNWALL.—Rev. Dr. Mountain has let the contract for the building of the new church of the Good Shepherd here, to J. C. Johnstone, and the work will be proceeded with immediately. The new church will be of pressed brick of handsome design, with a spire, and seating capacity for 300 or 400 persons. It will stand on the same site as the old church, which will be moved on the lot to the north, to be used as a hall and Sunday school house. The plans of the new church were prepared by Rev. Arthur Jarvis, of Napanee, and are very complete. The new church will cost about \$8,000.

KINGSTON.—*St. George's.*—On Easter Sunday, the services were very interesting. His Lordship the Metropolitan preached in the morning, and was assisted by Revs. Messrs. Smith and Spencer. A full choral service was given morning and evening. Rev. B. B. Smith preached at night. The new reredos, presented by private subscription, was unveiled and was beautifully decorated. A large cross in the reredos, made of calla lilies, was presented by Mrs. Deacon and Edward Ferris.

St. Mark's.—The vestry meeting of this church was very satisfactory. A large proportion of the congregation was present and displayed a deep interest in the affairs of the parish. The auditors' report showed that the receipts for the year amounted to \$1,083.94, and the expenditure to \$1,071.03, leaving a balance of \$12.91. The year began with a deficit of \$210, which has been wiped out. A new furnace at a cost of nearly \$200 was put in the church last fall. This, too, has been paid for. Altogether the affairs of the parish are in a most promising condition. It is intended to improve the interior of the building this year by plastering and coloring the walls and painting the woodwork. Hearty votes of thanks were tendered to the rector, wardens, choir, auditors and ladies' guild. The Rector's stipend and the organist's salary were increased. A committee was appointed to canvas the congregation with a view of making the pews of the church free. The following officers for the year were elected: Rector's warden, James Baxter; people's warden, Henry Milton; sidesmen, Capt. Batten, A. Hora, W. Ruttan, J. J. Wilmot, H. Esford, T. Gillespie, A. Medley and W. Milton; advisory committee, the Rector, wardens, and Messrs. R. Gillespie, J. A. Wilmot, W. Allan, W. Ruttan and A. Hora; vestry clerk, G. O. Stuart; auditors, Messrs. G. O. Stuart and Alex. Rickey. At a meeting of the congregation Messrs. E. J. B. Pense, A. Hora and J. A. Wilmot were elected delegates to the Synod.

CATARAQUI.—The annual vestry meeting was held in Christ Church. A goodly number were present. The meeting was opened with prayer by the rector. The accounts were read and approved. It was found that after the current expenses of the year were paid there was a small balance on hand; also a nucleus of about \$26 for a fund for the repairs of the church. William Waddington was re-elected as warden for the congregation, and J. Northmore was re-appointed by the rector. J. Baker, W. Roach, H. Counter, H. I. Simpson and T. Weston were appointed sidesmen, and H. I. Simpson and J. Baker, auditors. Wm. Waddington was elected delegate to the synod for three years. The vestry expressed its regards for Wm. B. Lancaster and his family, who have moved to the States and its regret for the loss the congregation sustained by their departure. It was decided to do the necessary repairs on the church as soon as possible.

PORTSMOUTH.—At the meeting in St. John's Church, Rev. F. W. Dobbs presided, with R. M. Graham as clerk. The churchwardens reported receipts as \$776, expenditure \$757, of which Mr. Dobbs received \$328. The report was referred to the auditors. A Maclean was appointed the minister's warden and Thomas Evans people's warden. Thanks were passed to the organist, choir and retiring wardens for interest manifested during the past year. Thomas Nicholson was appointed sexton vice Mrs. Wilford, resigned. The retiring synod delegate, A. Maclean, was re-appointed for three years.

ADOLPHUSTOWN.—The members of the vestry met at 8 o'clock Easter Monday. Capt. Chalmers was re-appointed clergyman's churchwarden, and S. M. Outwater, people's churchwarden. F. Chalmers, A. Taverner and Thos. Gibbs were elected sidesmen; J. F. Chalmers was also appointed vestry clerk. Capt. Chalmers and S. M. Outwater were made lay delegates to the Synod. It was decided by the vestry to call a meeting of the congregation as soon as the roads improved, to take steps for reducing the debt on the church. It was also resolved to put a new fence round the churchyard.

ODESSA.—*St. Alban's.*—A handsome font has just

been presented to this church by the children's missionary guild of St. Alban's Church, Ottawa. The font is of white marble and is beautifully designed, with suitable symbols engraved thereon. The workmanship is excellent and reflects great credit on Mr. Kouber, of Napanee, who executed it. It was put in place in time for the Easter festival and was duly consecrated on Easter day. The services in this church on Easter day were of the usual bright and happy character.

TORONTO.

Easter Vestries.—A careful reader of the reports of the Easter Monday meetings in the 30 churches of Toronto—or rather more than that number if the suburbs are included—will notice much that is gratifying to every true lover of the Church. The "hard times" show themselves in church finance as well as elsewhere, but they put the members "to the proof" of their principles. Toronto churches—with the exception of about half a dozen—evince this state of things. Churches whose yearly incomes rise to about \$5,000 or \$10,000, are of course exempt from the ordinary difficulties experienced by those whose income falls below the "self-supporting standard of \$3,000." It is inspiring to see how this last class of congregations struggle bravely and resolutely with their "hard times," even reducing their debts meanwhile in some cases. The net results are very satisfactory. The returns range from St. James' with \$20,000 per annum, All Saints' with \$15,000, and several churches averaging from \$3,000 to \$10,000 per annum, down to others whose income does not reach even \$1,000. Yet these last are doing well with the means at their disposal. Dissension, fortunately, even the *bete noir* of ritualism, was conspicuous by its absence this year; whatever slight exception there was only seemed to "prove the rule" of harmony and peace, if not prosperity. We note below the election of the chief officials in connection with the various parishes.

St. James' Cathedral.—Wardens—Colonel Grassett, R. N. Gooch. Delegates—Dr. J. G. Hodgins, R. N. Gooch and O. A. Howland.

Holy Trinity.—Wardens—Horace Blachford and Edmund Wragge.

St. George.—Wardens—S. Bruce Harman and G. P. Reid. Delegates—Messrs. Biggar, Harman and Arnoldi.

St. Peter's.—Wardens—W. A. Geddes and E. T. Malone.

St. Anne's.—Wardens—Samuel Shaw and G. G. S. Lindsay. Delegates—Col. G. T. Denison and Dr. McConell.

St. John the Evangelist.—Wardens—C. W. Postlethwaite and James Wilson. Delegates—James Wilson, A. R. Boswell and D. M. Harman.

St. Luke's.—Delegates—Clarkson Jones, W. G. P. Cassells, Q.C., and R. Russell Baldwin.

St. Stephen's.—Wardens—W. J. Mitchell and Wm. Cook. Delegates—W. C. Brown, J. D. Oliver and J. H. Patterson.

St. Paul's.—Wardens—W. R. Smallpiece and R. Millichamp. Delegates—Stapleton Caldecott, Jas. R. Roaf and Walter Geddes.

St. Matthias.—Wardens—Vivian Morgan and Edgar Sampson. Delegates—Messrs. Gowanlock, J. D. Gruchy and Dr. Pepler.

All Saints.—Wardens—Geo. Goulding and F. A. Thayer.

Church of the Redeemer.—Wardens—Dr. Thomas Millman and D. T. Symons. Delegates—A. H. Campbell, A. Watson and H. J. Wickham.

Church of the Ascension.—Wardens—Thomas Langton, Q.C., and J. B. Fitzsimmons. Delegates—R. C. Bickerstaff, C. E. Ryerson and T. D. Delamere, Q.C.

St. Bartholomew.—Wardens—E. L. Barstow and F. L. Bucklee. Delegates—Thomas Allan, John Blackstock and E. Unwin.

St. Barnabas.—Wardens—Dr. Lennox and Howard Bovell. Delegates—J. A. Donaldson, T. J. Peake and H. J. Boswell.

St. Simon's.—Wardens—Dr. E. H. Kertland and Capt. H. M. Pellatt.

St. Clement's.—Wardens—John Jones and Dr. Passmore.

St. Thomas.—Wardens—R. Greenwood and W. A. Medland. Delegates—J. H. Plummer, D. W. Saunders and W. H. Perram.

St. Phillip's.—Wardens—Henry Smith and W. S. McPherson. Delegates—Col. R. B. Denison, J. T. Jones and N. H. Hoyles.

St. Margaret's.—Wardens—A. Harvará and J. R. Code. Delegates—H. T. Beck, Beverley Jones and T. H. Ince.

St. Mary Magdalene.—Wardens—H. Chick and E. Restall. Delegates—Dr. Pringle, Capt. Harston and Mr. Fowler.

St. Matthew's.—Wardens—F. W. Thomas and Jos. Taylor. Delegates—F. T. Farr, W. F. Summerhayes, and W. A. Goodwin.

St. Mary.—Wardens—Edward Dawes and George G. Mackenzie.

St. Mark's.—Wardens—S. W. Black and F. Mingay. Delegates—Messrs. Cooper, Pettigrew, and Mason.

CARLTON.—*St. Mark's.*—Wardens—Messrs. Austin and Davidge.

St. Cyprian.—Wardens—L. J. Bland and Mr. Harman. Delegates—W. Smith, D. Drover and Mr. Prince.

Church of the Epiphany.—Wardens—T. F. Sharpe and Thos. McLean. Delegates—Messrs. Hutchinson, Boyce and Wilson.

Trinity Church.—Wardens—John Sanson and C. R. Cooper. Delegates—Geo. Stagg, Thos. McIlroy and E. W. Trent.

St. Saviour's.—Warden—Archie Hunter and Geo. Empringham.

CHESTER.—*St. Barnabas.*—Wardens—H. Talbot and H. R. Franklan. Delegate—Mr. Campbell.

St. Phillip's.—President William Stone, occupied the chair at an entertainment given in the school-house under the auspices of the Young People's Literary Society. The concert marked the close of a successful year for the society. A large audience listened to a well rendered programme. Rev. Mr. Wilkinson, curate, addressed the gathering.

St. Stephen's.—The Easter services in this church were in every respect the most beautiful and enjoyable in the annals of the parish. The day began with a celebration of Holy Communion at 6 a.m., followed by one at 7, one at 8.30, and a fourth at mid-day, after morning prayer, the number of communicants being in all upwards of 580. The church both at morning and evening service was crowded to its utmost capacity, which means that at each service close upon 1,000 people were gathered within its walls. The officiating clergy were the Rector, Rev. A. J. Broughall, his two sons, Revs. G. H. and J. S. Broughall, and the Curate, Rev. G. V. Stevenson. The services were choral, and the singing of the large surpliced choir, under the direction of the organist, Mr. M. de S. Wedd, left little to be desired, being marked by an unaffected reverence and absence of all ostentatious attempt at display quite characteristic. Besides the usual Easter hymns, a carol, "Let the Merry Church Bells Ring," and an anthem, "Now is Christ Risen from the Dead," were sung; the solo in the latter, "I Know That My Redeemer Liveth," being taken very sweetly and impressively by a young chorister of much promise. Three beautiful memorial windows placed in the chapel by one former and two present members of the congregation, were uncovered to view for the first time on Easter morning. A fourth Easter offering, also a memorial, was a very handsome brass alms-dish, a long felt want. The floral decorations were in keeping with the dignity of the place and the joyfulness of the occasion, and were much admired.

The Lord Bishop of Toronto will, D.V., hold his general ordination on Sunday, June 4th. Candidates for the diaconate or priesthood may procure copies of the Signis and Letters Testimonial by communicating with the examining chaplain, Rev. A. J. Broughall, St. Stephen's rectory, Toronto.

ISLINGTON.—At the last vestry meeting of St. George's church the following officers were chosen for the year:—Church wardens—John Strong and John Traplin; sidesmen—C. J. Musson, C. Beatty, T. W. Musson and F. A. Tier; delegates to Synod—Joseph Scott, Richard Evans and Thomas Ide; auditors—C. J. Musson and R. H. Evans.

NORWAY.—The annual vestry meeting of St. John's Church was held, the following officers being elected: Mr. Ira Bates, Rector's churchwarden, re-appointed; Mr. J. W. Millar, people's churchwarden, re-elected; Messrs. A. E. Nelson, E. A. Paget, S. H. Over and James Seal, sidesmen; Mr. Joseph Williams, jr., lay delegate; Mr. Spencer H. Over, vestry clerk, re-appointed. The new building is expected to be opened about the middle of next month.

PERRYTOWN.—The annual vestry meeting in connection with St. Paul's Church, Perrytown, was held on Easter Monday, 3rd inst., the incumbent, Rev. R. A. Rooney, being in the chair. The finances of the church were found to be in a healthy and satisfactory condition under the management of the faithful and energetic churchwardens, Messrs. Thos. and Reid Wilson. The officers appointed were: Clergyman's warden, re-appointed, Thos. Wilson; people's warden, re-elected, Reid Wilson; lay delegates to synod, Messrs. I. S. Wilson and Wm. B. Campbell. Mr. I. S. Wilson still continues vestry clerk, the duties of which he has faithfully performed for many years past. It was resolved at the meeting to have certain improvements done to the church, which, when effected, will materially contribute to the comfort of the congregation. I may add that the services in this church on Easter Day were well attended and very hearty; clergyman's text being Psalm lxxxviii. 10th verse: "Does God show wonders amongst the dead."

ETOBICOKE.—*St. George's.*—The annual vestry meeting of this parish was held on Easter Monday evening, the rector, Rev. H. O. Tremayne, in the chair. There was a fair attendance of members. The minutes of last meeting were read and approved. The rector's report showed a total of 139 services to have been held, with an average attendance at each Sunday service of 71.3, and each week day service of 32. Celebrations of Holy Communion 26; total communions made, 407. The Sunday-school was fairly prosperous and the teachers efficient and faithful workers in spite of many discouragements. The choir had during the year been faithful and painstaking and contributed in no small degree to the hearty rendering of the service. The churchwardens' report showed a small balance on hand after paying all expenses. The rector waived his right to nominate a warden, leaving the vestry to elect the two for the coming year. The former churchwardens, Messrs. R. H. Tier and R. Walker, declined to act, and Messrs. Jno. Strong and Jno. Traplin were elected in their stead. Mr. Tier, one of the retiring wardens, has been warden for a number of years and has worked energetically and faithfully in spite of many discouragements, and his retirement is a matter of much regret. The new churchwardens were appointed a committee to see what could be done in the matter of raising funds for the purpose of restoring the old church, which is now entering upon its fiftieth anniversary, and also to get plans and specifications for that purpose. After the vestry meeting the meeting for the election of lay representatives to the synod was held, and Messrs. Jas. Scott, R. H. Evans and T. H. Ide were elected to fill the positions. It is to be hoped that the year begun may prove a year of progress, and that all the congregation will unite as one to make it so.

NIAGARA.

The following resolution was passed at the annual Easter vestry meeting of St. Jude's Church, Oakville, held Easter Monday, the 3rd day of April, 1898:

"Resolved—That this vestry desires to record their deep regret at the death of the late Rev. W. E. Grahame, on the 25th of February last, who for the last six years has taken such earnest interest in all affairs in the parish, both in assisting in the services as far as his state of health permitted, and being ever ready in contributing liberally towards the Church and charitable work."

GRIMSBY.—The Easter vestry meeting of St. Andrew's Church was held, Rev. C. R. Lee presiding. There was a large attendance of the members, and the utmost harmony characterized the meeting. John H. Grout was re-appointed as rector's warden, and the people elected Dr. Alexander as their warden. A. H. Pettit was elected lay delegate to the synod.

HAMILTON.—Although no name was mentioned at the Church of the Ascension vestry meeting, Monday, in connection with the position of curate, Rev. F. E. Howitt, of Stony Creek, is considered by many to be the one who will be appointed by the rector.

GEORGETOWN.—*St. George's.*—The annual vestry meeting of St. George's Church was held on Easter Monday, April 3rd, Rev. Jos. Fennell in the chair. The financial report of the wardens was presented, showing a very satisfactory state of affairs. The report was adopted and the thanks of the vestry tendered to the wardens for their able management of affairs. Regrets were expressed at the loss sustained by the departure of Mr. H. M. Watson. Messrs. W. H. Galbraith and H. Holdroyd were appointed wardens for the ensuing year. Mr. Wheeler was appointed lay delegate to the synod. Votes of thanks having been tendered to Mrs. Fennell and Miss Jackson for services rendered, the meeting adjourned.

HURON.

GALT.—At a vestry meeting held on Easter Monday, in the school-room of Trinity Church, presided over by the Rev. Rural Dean Ridley, the annual reports were presented. The average income was maintained, while the diocesan and missionary collections were larger than last year. The total sum raised in the parish during the past year was \$3,617.74. Mr. C. R. H. Warnock was re-appointed Rector's warden, and Mr. A. Bisset Thom was unanimously re-elected people's warden (third term). Mr. A. D. Strong and Mr. George A. Woods were elected auditors for the ensuing year.

LONDON.—*St. John the Evangelist.*—The chancel of this church was most beautifully and appropriately decorated with flowers for the Easter services, which were never so hearty and with such large congregations both morning and evening. The choir, under the able management of Mr. H. Tancock, and

the remarkable performance on the organ by the blind organist, Thos. Micheltree, rendered the selected hymns and anthems for the day, in a way that could not be surpassed by any choir in the city. The surpliced choir was composed of ten men and twelve boys. Two most impressive sermons suitable to the day were delivered by our esteemed Rector, the Rev. W. T. Hill. A special appeal was made for assistance to provide for the balance due on the last payment upon our new organ, which resulted in the handsome collection of some \$70, thus enabling the churchwardens to complete the payments of \$1,800, all of which has been provided for in two years by voluntary contributions from members of this church, without the usual methods of socials, parties, concerts, bazaars, etc. The Lenten services this year were highly appreciated and the attendance large, especially the daily morning and evening services during Holy week. The number of communicants at early morning and mid-day celebrations on Easter day were never so large. The annual vestry meeting was largely attended; the churchwardens, from the prosperous condition of the parish, were enabled to show a most satisfactory financial report, with no outstanding accounts unpaid, and with all the pews rented, and largely increased offertory collections, thus giving the vestry the satisfaction of being enabled to vote an increase of \$100 a year to their esteemed Rector, this being coupled with a resolution setting forth the high appreciation that he was held in by the congregation; \$25 additional salary was voted to the organist and choir-master. The churchwardens, Messrs. Shanly and Grant, were unanimously appointed, and W. J. Imlach and Hy. Macklin were re-elected delegates to the Diocesan Synod.

RUPERT'S LAND.

WINNIPEG.—The Rev. Fred. W. Webber, M.A., has resigned the position of associate rector of Holy Trinity Church, Winnipeg, for the purpose of resuming work in an independent charge. His resignation takes effect July 3rd.

BRIEF MENTION.

There are only about 30 members left of the once mighty tribe of Choctaws near New Orleans.

One-seventh of the land surface of the globe is controlled by Russia.

A very small portion of the residents of the Hawaiian Islands, it is said, live in hotels and boarding houses.

The tomb of Mohammed is covered with diamonds, sapphires and rubies valued at \$10,000,000.

The State of New York got a million dollars out of the Gould estate as an inheritance tax.

Rev. C. F. Lowe, once rector of Summerside, P.E.I., will be the new curate of St. George's Cathedral, Kingston.

There are a million and a half more men than women in the United States.

The first daily morning newspaper was the *Daily Courant*, published in London.

In small towns in Germany only chimney sweeps wear plug hats.

The first newspaper to appear in Turkey was printed in French in 1795.

Stockings first came into use in the eleventh century. Before that, cloth bandages were wound around the feet.

It is said to be possible to cut down a growing tree and make it into paper ready for the printing press within twenty-four hours.

The members of St. John's Church, Cape Vincent, are so satisfied with the services of Rev. S. W. Strowger, rector, that an advance of salary has been given him.

A movement is on foot in Rhode Island for the erection of a monument to the Indian Chief Massasoit.

A scientist has been listening to the voice of the house-fly through the microphone. He says it sounds very much like the neighing of a horse.

At St. Martin's Church, Montreal, last week, the rite of confirmation was, by the Lord Bishop of the Diocese, administered to thirty-two candidates, of whom sixteen were young men.

The cutting of the Kohinoor occupied thirty-eight days, with steam power, and cost \$40,000. The Regent required two years, and cost \$25,000.

Bishop Dunn of Quebec, and Mrs. Dunn, sailed from New York for England last week.

There are reported to be over 4,000 South African war medals awaiting claimants in England.

There are more than 50,000 persons in Paris who earn a living by picking up and making use of what other people throw away—rags, bones, metal and such refuse.

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After the first discovery of the Brazilian diamond mines, 1,146 ounces of diamonds were shipped to Portugal in one year, and the price fell to \$5 a carat.

The proper weight of a man of average height is 154 pounds, of which the skeleton weighs 24 pounds, the muscles 68, the skin 10½ and the blood 7.

Rev. Canon Tremayne, Rector of Christ Church, Mimico, has been appointed a member of the advisory council on religious congresses of the World's Congress Auxiliary in connection with the Columbian Exposition, in Chicago, this summer.

The total annual product of our industries in 1880 equalled probably 1,000,000,000 gross, or 500,000,000 net tons, the value of the same being \$20,000,000,000.

The slowest railroad in the world is the Arizona and New Mexico. From Benson to Nogales is 88 miles, and the schedule time is eight hours. The fare is \$8.80, or 10 cents a mile.

St. Jude's Church, Gosport, has been furnished with a handsome set of service books by the Christian Knowledge Society, England, through the Rev. Canon Spencer, Kingston.

A new stationery, designed expressly for out-of-town life, has a ragged edge with the name of the country place engraved in rustic letters.

Rev. Wm. Bedford-Jones, son of Ven. Archdeacon Bedford-Jones, has been called to one of the Episcopalian churches of Buffalo. For the past two years he has been Rector of St. Luke's Church, Ithaca, N. Y.

Dr. Joseph D. Bryant, health commissioner of New York city, has resigned. Dr. Bryant is President Cleveland's family physician.

There are no undertakers in Japan, and when a person dies it is the custom for his nearest relatives to put him in a coffin and bury him.

A new canon passed at the Niagara Synod last year, comes into effect this year. Under this canon members must pay all arrearages for pew rent and sittings in order to permit them to vote at the vestry meetings.

The Duchess Bologuine, of Milan, has realized a large sum of money by the sale of her jewels, fans and laces, and is devoting the proceeds to the erection of a children's hospital in the suburbs of Milan.

Tennyson once said of his mother to a famous bishop: "I hope you will not think I speak in exaggerated terms of my beloved mother, but, indeed, she was the beautifullest thing that Almighty God ever did make."

More than eleven hundred of the clergy and laity of the Massachusetts Episcopal diocese met in Trinity Church, Boston, recently, and practically decided in favor of Dr. Greer, of New York, as successor of Phillips Brooks for bishop of Massachusetts.

Mrs. Flora M. Kimball, a California member of the lady managers of the World's Fair, selected the trees and superintended their planting on seven miles of the streets of National City, San Diego county, last spring.

Mrs. Bates, of Sussex, England, raises white lilies for the London market. She and her daughters tend, gather and ship the blooms—about 600 dozen a week. The entire lily-garden is the result of one lily-bulb given Mrs. Bates over twenty-five years ago. The Bates lilies are now famous for beauty and perfection.

The Chinese gardeners are the most expert fruit growers in the world. Marco Polo even asserted that they produce pears of the most delicious fragrance and weighing ten pounds each.

The census figures show that West Virginia has more square miles of coal than Great Britain, Germany and France combined, though it stands fifth in annual coal production in the United States.

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

A curious animal captured on the African coast in 1854, was called the "talking fish," though it was really a species of seal. Among other innumerable tricks, it was taught to articulate the words "mamma," "papa" and "John."

A newspaper has just been started in London, which is printed on a postal card. The first number has four illustrations, a comic tragedy, a few jokes and puzzles, and some advertisements.

British and Foreign.

The Rev. W. W. Perrin, Bishop-designate of Columbia, will sail from Liverpool on April 20th.

The Bishop of Capetown is likely shortly to go to England in search of a coadjutor. Bishop Wilkinson,

late of Truro, and now Bishop of St. Andrew's, was, we understand, offered the position, but declined it.

The London Russo-Jewish Committee has issued an appeal to all Jews connected with banking throughout Europe to boycott Russian loans and Russian business generally.

In all Protestant Churches throughout Ulster a special announcement was made that St. Patrick's Day had been set apart for united prayer for Ireland with special reference to the present political crisis.

Bishop Dr. Edward Bickersteth, of Japan, who is the eldest son of the Bishop of Exeter, has arrived in England on a visit. He will take the opportunity of seeking for fresh recruits for the mission work in Japan. His Lordship is in good health.

The Episcopal Church of Scotland numbers St. Patrick among her saints, and gives him a place in her calendar, while the Church of England gives him over to Ireland. He was a Scotchman by education if not by birth.

It is said that President Cleveland, when crowded with official duties beyond the possibility of six days' work in a week, reserves the consideration of pardon cases for Sunday. Works of mercy are lawful on the Lord's Day.

The Rev. T. Tapley Short, a Wesleyan Methodist minister, has taken orders in the Anglican communion, and been appointed to a church in the Ballarat Diocese. Mr. Short was formerly a member of the "Legal Hundred" of the British Conference.

The *Record* states that the Archbishop of Canterbury, in a sympathetic letter touching the death of Bishop Horden, says:—"He has always been one of my heroic people." The C.M.S. Committee recently took formal steps towards the appointment of the Rev. J. A. Newnham as Bishop Horden's successor. Mr. Newnham graduated at the McGill University, Montreal, in 1878, and was ordained the same year. He had lately acted as chaplain to the deceased Bishop.

A large number of children from the district round Mr. Spurgeon's Tabernacle were baptized lately by the Bishop of Southwark, who made his address on infant baptism. The service was held at St. Gabriel's Church, which is worked by the Wilberforce mission, a child of the missionary, Mr. Greig, being among the infants presented.

The Bishop of Newcastle is a devoted friend of Temperance, personally a total abstainer, and generally supposed to be an admirer of Mr. Gladstone. But he is dead against the Compulsory Sobriety Bill. Like the Bishop of Chester, Dr. Wilberforce believes in reforming the public-house rather than in abolishing it. Speaking at Berwick, he referred to the Local Veto Bill, which, if passed, he said, would fall in many places as a dead letter. Every Englishman could not be made a teetotaler either by legislation or persuasion, and in our climate covered places of resort were necessary for the people, and such places should be as healthful, as innocent, and as attractive as possible.

The enthronement of Bishop G. H. Wilkinson as Bishop of St. Andrew's, Dunkeld and Dunblane, at St. Ninian's Cathedral, Perth, will take place some time towards the end of April. St. Mark's Day (the anniversary of his consecration) is a probable date. The Bishop, having heard that there was an idea of presenting him with a pastoral staff, has deprecated the raising of money at present for such an object, as he already possesses the beautiful pastoral staff which was given to him by the congregation of St. Peter's, Eaton Square, when he became Bishop of Truro in 1883. A lady in the diocese has sent to the Dean of St. Andrew's a massive gold bracelet with three large jewels for the suggested staff.

The Right Rev. Bishop Wilkinson, of N. and C. Europe, is making a visitation of his N. German, Poland, and Russian chaplaincies. The Bishop arrived in St. Petersburg from Warsaw recently, preached to a large congregation in the English church on Sunday, and has confirmed about 80 candidates. His lordship stays in the Russian capital for about a week, and then visits the English chaplaincies in the Baltic Provinces. The cold, which has been very intense, 86 degs. below zero Fahr., has now greatly moderated. It is said to have been the coldest winter experienced in Russia for many years.

DR. BARNARDO'S RECORD FOR 1892.—Last year there were no fewer than 8,947 separate applications for admission to Dr. Barnardo's Homes. Two thousand and seventy-one children were permanently admitted, and 659 for a time. The year's total of 2,730

fresh admissions is more than 1,000 in advance of that for 1891. In all, nearly 7,000 children were cared for during the whole or part of last year. Seven hundred and twenty-seven boys and girls were emigrated, bringing the total of emigrants to 5,834. Lord Brassey has become President for the year, and has fixed upon Wednesday, June 7th, as the date for the 27th annual meeting, to be held in the Royal Albert Hall. Recently the first party started for Canada, there being a farewell meeting at Exeter Hall.

That distance counts for nothing in these days, the new railroad from Jaffa to Jerusalem stands in evidence. The road is a little over fifty-three miles long. For it, wooden ties brought from France, are used. One-half of the rails came from France, the other half from Belgium. The five engines employed were all made in Philadelphia, and the cars in the north of France. Coal is brought from Cardiff in Wales, and from Belgium, 200 tons a day being required. The station at Jerusalem is 2,476 feet above the level of the station at Jaffa, the steepest grade being 100 feet to the mile. The road cost \$2,000,000.

At Rochester Cathedral, the Bishop of Rochester passed sentence of deprivation of his benefice on the Rev. Alfred Edward Ormonde Harris, Vicar of Stoke, against whom a charge of being intoxicated during the performance of his ministerial functions was preferred last month under the Clergy Discipline Act, and found proved. In passing sentence the Bishop said: "I desire to say, speaking now not as a judge, but as the Bishop of this Diocese, that when the complaints which have now been investigated were first brought before me, I endeavoured, by every means in my power, in consideration of the Incumbent's age and ill-health, to induce him to resign his charge. He absolutely declined to do so, and proceedings were therefore instituted. The priest of God who officiates as an incumbent of a parish is there for the good of the people. When his ministry can no longer, from whatever circumstances, tend to the people's good, it is time that it should come to an end, and that the charge should be entrusted to other hands."

The Archbishops of Canterbury and York have decided that, for the first time in the history of Convocation, the two Convocations of Canterbury and York shall, about Whitsuntide, meet together in London to discuss measures of Church defence. The House of Laymen belonging to each province will also assemble, and, in addition to these, a body of representative churchwardens from all parts of England and Wales. The meeting will, from its very magnitude as well as from its widely representative character, carry immense weight with it. It is cheering to see that we have a Primate who can fight sturdily for the Church when occasion demands. He gives one note of caution to Churchmen. "Avoid being politicians," he says. His Grace is right. The best defence will be that which is least political, and which least of all gives our enemies the opportunity of saying that Churchmen care not what else is touched so long as the establishment and endowments are permitted to remain.—*Church Bells.*

Correspondence.

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

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

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

Will Others Help?

SIR,—As it may be the means of making others help, will you kindly say that in answer to Bishop Reeve's letter, I have received ten dollars from "a school teacher," Clayton, Ont.

JOHN GRISDALE, Commissary, Winnipeg.

Societies.

SIR,—There is now a society for each act of the Christian life. A society for giving, a society for lay help, a society for keeping sober, a society for keeping pure, a society for being kind to girls, a society for abstinence from swearing, a society for attending the Holy Communion, a society for obeying the Prayer Book, a society for not obeying the Prayer Book, a society for keeping the church open, and another one for keeping it shut, a society for upholding the Protestant character of the Prayer Book, and another for maintaining its Catholic character, a society for

supporting missions, and many others too numerous to mention. Where does the Church come in?

W.

Render to all their Dues.

"Honour to whom honour is due."

SIR,—The above heading is scriptural, and will not, I presume, be disputed by readers of your journal; nor will they quarrel with the spirit or letter of the inspired dictum.

I have carefully read your short paragraph headed "A curate instead of a carriage," as well as your leader on "Easter Offerings." In the former you very properly, as every one must admit, characterize the annual subscription of £1,000, by his Grace, the Archbishop of York, out of his episcopal income of £10,000, as a "noble subscription," and so it is, though it leaves him, quite independent of private means, which are by no means scanty, I believe, £9,000 for himself.

With regard to Canon Nunn, whose boldness is evidently appreciated by the *Rock*, and it is fair to assume by you, or you would not quote it, much less have coupled it with the noble subscription of the Archbishop—in the one case, you have the highest dignity of the Church, an Archbishop, and in the other one of the lowest, an Hon. Canon. I know and honour them both in their office and degree.

Putting this paragraph in juxtaposition with your leader named above, I should like to ask whether you are really "Rendering to all their dues," in your almost sweeping condemnation of the laity in the dear old mother country? Let us have the case fairly put, so that our fellow-countrymen on this side the water, who are not posted in such matters, may not be led to erroneous, and it may be very unjust conclusions. That there are laymen and laymen no one who knows anything of or has had anything to do with church life and work can possibly doubt. There is the class to whom I recently referred, nominal Churchmen, but whose liberalism both in religion and politics is greater and stronger than their love for the Church—such men as Gladstone, Harcourt, and others, who, owing all they are and everything they have to the Church, show their gratitude by mutilations, if not strangulations, while pandering to and supporting popery, and any and every form of schism, if not heresy. For such laymen, such pseudo sons of the Church as these, there can be no condemnation too strong; and yet, strange to say, there is no layman living, or I may add, dead, who has been so belauded as the man whose motto to-day is "Down with the Church, as she stands in my way in keeping my place," and whose hands have never been laden with even the smallest gifts as "Easter Offering or any other offering but spoliation." To such men as these there should be "the consciousness of shame." Such laymen as these almost exclusively are they who do not "do their duty," but the reverse; they rob and spoil with the view, as far as the power, malice and wickedness of men can, of destroying the Church.

But what about such laymen as Lord Egerton, of Talton, Sir W. H. Houldsworth, Brit. M.P., the late Hugh Burley, M.P., and the Burley family generally; John Railton, and many others of Manchester; the Greenhalges, of Bolton-le-Moors, and many more such munificent givers—not of one thousand, but of tens, nay, hundreds of thousands sterling, in building splendid churches with endowments, some of £400 or £500 per annum—schools and rectories, &c. Go into Yorkshire, to Leeds, for example, but not exclusively so, and please bear in mind I am writing only what I know and testifying what I have seen in these matters—there you find the numerous family of the Becketts, the Gotts, the family of the Bishop of Truro, and many others. In this good old town, at one solitary evening meeting, no less than £50,000 were subscribed on the spot, as the nucleus of a fund for building churches, providing vicarages, endowments, &c., where the work is still going on. It must also be remembered the sum of £150,000 had been raised only a few years before, for similar purposes. Further, it should also be remembered that these splendid donations, with one notable exception, were given by laymen, the exception being the present Bishop of Truro, whose donation was £1,500, and were in addition to their numerous, and, in some cases, large annual subscriptions for church, school, missionary and other Church purposes. Many of these noble sons and daughters of the Church have passed on to the better land, and to their reward. But their memories are held in sweet remembrance by the Church. By their munificence the clergy, so far as their sphere of giving went, were placed above the need of Easter or any offerings, but the love of their people, which some, alas! never try to win, while the people have the "holy and beautiful houses" and the divine services of the Church provided for them.

Such lay sons and daughters of the Church as I have named are by no means confined to Yorkshire, Lancashire or Cheshire; they abound in the mighty metropolis of this great empire, and are found every-

where. "Honour to whom honour is due." Thank God, we have not only the most learned, but, as a whole, the noblest band of self-denying workers in the Anglican clergy everywhere, who can be found in the world. Still, as I said of the laity so, as an honest man, I am bound to say, there are "clergy and clergy"; they would not, however, be mortal if it were not so. All are not Archbishops of York, nor are all people Nuns, though beyond the fact that the latter is a stern, unbending polemic, not at all afraid of a "tilt and tourney" with even his Bishop, and beyond the fact he has a good school in his parish, in spite of the opposition of the school board—though I have known him for many years, I do not think he has earned the title by any self-denying audience to indulge in the kind of clap-trap approved by the *Rock*. He at least lives in good style. Had the same suggestion been made by one of his fellow rectors, in the same city, where churches and rectories are alike in the slums, in the midst of the poorest of the poor, I could have excused it, but these latter are men who have long known and benefited by the permanent munificence of such generous hearted laymen as I have named. These self-sacrificing clergymen do not screech for Easter offerings, &c.; they as a rule have no need. They win the love of their people by living in their midst, by their kindness of heart, and general sympathy with them in all their sorrows and troubles, even when they endeavour to correct their sins or follies, or worse.

It is not giving "honour to whom honour is due," when a clergyman is presented to us *in forma pauperis*, hat in hand, crying in piteous tones for Easter offerings, or "is it nothing to you, oh, all ye who pass by, that I am a poor Anglican parson, in want of pity and relief." I know as many poor parsons as most men in the mother country, and have been brought into as close connections with them, some of whom are men who would count themselves as passing rich on £200 a year. But as an invariable rule, they are too busy at work in the Master's vineyard to rail either against wealthy, and some think over-paid dignitaries of the Church, or to take up the inconsistent theory of Canon Nunn. I don't say his is exactly the case where one may apply the term, "Physician, heal thyself," but comes pretty near to it. He carefully avoids the slums, and though reported to be rich in addition to a fairly good living—as livings go in these days—I never heard of his large-hearted benevolence. It is possible he may have acted upon the Master's advice, so never allowed his left hand to know what his right hand has done. I sincerely hope this has been the case.

GEORGE WARD, 40 Gloucester St.
Toronto, April 4th, 1893.

Notes and Queries.

SIR,—In Genesis iv. 5 it is said, "But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." I would ask why were Cain and his offering not accepted? Was it because of wrong in himself, or because he had not brought a lamb as Abel had done?

A PERPLEXED S. S. TEACHER.

Ans.—Combine your alternative reasons and you are probably right. There was a moral fault, and also a ritual. So far as Cain was concerned the moral fault lay deepest, and made him wilfully disobedient to what God had probably revealed as to His will in sacrifice. Abel, of course, offered the proper form of sacrifice, but his will was first in complete accordance with God's, and it was by his faith or willing obedience that he "offered unto God a more excellent sacrifice than Cain (Heb. xi. 4). Your two reasons must be combined to give a full understanding: the ritual alone or the moral alone is insufficient. There was probably some outward proof of acceptance, and a bad man is always the most likely to be carried away with a fit of jealousy, and feeling had to find vent in words and blows till the violence ended in his brother's death.

There will be serious trouble if you don't overcome those dyspeptic symptoms. Hood's Sarsaparilla is the medicine you need.

Sunday School Lesson.

2nd Sunday after Easter. April 16th, 1893.
THE CATECHISM—CHRISTIAN COVENANT.

The teaching of the Church Catechism is one of the most important duties devolving on Sunday-school teachers. This instruction is not intended to be a mere exercise of memory for the scholar; but, on the contrary, to instil into their minds truths which are of supreme importance. No

teacher should be satisfied merely with correct verbal answers to the questions, but should take pains to find out whether the scholars understand the meaning of the words which they use. If the Catechism is well taught many a scholar in after life may have good reason to remember his teacher with gratitude, and he may find in the lessons of the Catechism a safeguard against those errors in religion which are unfortunately now so common. Remembering its importance, it is surely worth while to take great pains to teach it well.

To-day we are concerned with the first part of the Catechism, which contains an instruction on the Christian covenant. The sacrament of Baptism is the sacrament by which we are admitted into the Christian Church. It is the initiatory rite of our religion, and it therefore is properly the first subject brought to our attention in the Catechism. Our Blessed Lord before His ascension gave commandment to His apostles to go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost (S. Matt. xxviii. 19). Baptism was therefore by His command to be administered to all, and the Catechism assumes that every child who is instructed in it has been duly baptized.

Unfortunately (surrounded as we are by many conflicting sects of Christians, some of whom do not attach any value or importance to the sacrament of Baptism), it is quite possible to find children attending our Sunday-schools who have never been baptized. All teachers should therefore make a point of satisfying themselves by careful inquiry where and by whom their scholars were baptized; and also of reporting to their clergyman any children who have never been baptized, and also those who may have been baptized otherwise than in the manner prescribed by the Prayer-Book.

The Christian Covenant. The word covenant means a solemn promise or agreement. Men frequently make covenants with each other. The term is very frequently used in the Bible: we read of God making a covenant with man: but this must be understood in a sense different from the covenants which men make with each other. In covenants between men they are usually at liberty to make what terms they please with each other. (*Illust.* One man may covenant with another to build him a house for so much money.) But the case is quite different in the covenants which God is pleased to make with man. He is Supreme, the Creator, and Sovereign Lawgiver of the whole universe, and must be obeyed absolutely and without reserve. Mankind cannot make terms and conditions with Him. When God, therefore, is pleased to make a covenant with man, we are to understand that out of His condescension and goodness He is pleased to bind Himself to the fulfilment of His promise, that He may engage us to obedience from a sense of gratitude and love to Him.

Now what is this covenant which we call the Christian covenant? It may be summed up very briefly in the answer which S. Paul and Silas gave to their gaoler: *Believe on the Lord Jesus Christ, and thou shalt be saved* (Acts xvi. 31).

But in order that we may believe on the Lord Jesus Christ it is obvious that we must learn and understand Who Jesus Christ is, and what He has done for us. These great facts about Jesus Christ are summed up for us in the Creeds which we find in the Prayer-Book. There we must not only learn and understand Who Jesus Christ is, and what He has done for us, but in order to show the sincerity of our belief in Him, we must also be careful to live, and to do as He has commanded; and one of the first things we are to do is to be baptized (See Acts xvi. 33).

But in the text we have just quoted the Apostles said that if their gaoler believed in Jesus Christ he should be saved, but to be saved, necessarily implied that he was no longer in danger of being lost. In what did this promised salvation consist? Obviously, from the punishment due to sin,—a punishment which awaits on all sin, not only of the Apostles' gaoler but of all men. By the sin of our first parents, Adam and Eve, we and all mankind have become prone to sin, and by sin we must understand the doing, or the omitting to do, anything whatever is contrary to the will of God: all such acts or omissions, however trivial they may seem to us, are acts of rebellion against God.

for which banishment from His presence is the penalty; and for our offences, we of ourselves can make no atonement; neither by our own strength can we find any way to escape from the punishment which is due to our sins. But God in mercy to us has sent into the world His only-begotten Son Jesus Christ to be a propitiation (*i. e.*, a satisfaction or atonement) for our sins and for the sins of the whole world (1 Tim. i. 16; 1 S. John ii. 1), and has promised forgiveness of sins to all mankind; but He has been pleased to annex this condition, that we on our parts shall believe in Him, *i. e.*, Jesus Christ (S. John iii. 16).

This then is the Christian covenant. God has graciously promised salvation and forgiveness of sins through Jesus Christ to all who believe on Him; and one of the things which Jesus Christ commanded is, that we should be baptized.

Baptism is not a mere form, but rightly received we are thereby admitted to great privileges, we are thereby brought into such close and intimate relations with our Saviour Jesus Christ that S. Paul declares we are made members of Him, as though we were parts of his natural body (1 Cor. xii. 27). So also we are thereby regenerated (*i. e.*, born again) and made children of God (Gal. iii. 26; 1 S. John iii. 2) and inheritors of the kingdom of heaven (Rom. viii. 17; Tit. iii. 5).

But though Baptism confers upon us all these high privileges, yet we may forfeit them all by failing to live up to the conditions on which we have received baptism.

Family Reading.

Love's Mastery: or, the Gower Family.

NUMBER 1.

It was a large upper-room of a London mansion in the West-end—a lofty, spacious room, very richly and luxuriously furnished. At first sight it might have been difficult to determine what purpose the apartment was supposed to serve: for, in contrast with its other furniture of taste and ornament, a large bed with costly hangings and drapery occupied a most conspicuous position facing the fire-place. There were double doors of crimson cloth, and, still further to prevent all admission of outer air, a folding screen, covered with flock-paper of crimson and gold, wound round between the doors and fire-place, in which a large fire was burning, which at the present time was all the light the room contained. But this was quite sufficient for all necessary purposes; for the flickering blaze penetrated to the farthest corner, lighting up the gilded frames of the pier-glass and pictures, sparkling on the gilt lettering of many coloured books which filled a beautifully-carved book-case on the farther side, and resting on the golden hair and bent head of a girl sitting on a low ottoman on the hearth-rug.

She was dressed in a skirt of white muslin, with a loose scarlet jacket gathered in around the neck and waist, somewhat after the fashion called "Garibaldi." Her hair was of that golden bronze hue which painters love, curling and very wavy, gathered now, in loose careless fashion, within a net of scarlet silk. The other features of her face were not exactly in keeping with that Saxon hair; for her eyes were dark and lustrous, with a strange melancholy expression; and, instead of the rosy bloom which the back of that little head would bid you look for, there was a rather long face, with pale cheeks and a foreign mould of lip and brow, which would suggest Italian or Spanish origin.

With one hand the young girl shielded her face from the hot fire, while the other turned backward and forward the pages of a book, sometimes being held close over a paragraph, while the continuous though silent motion of the lips and the compression of the high white forehead showed that some, to her, arduous exercise of memory was going on.

Otherwise, with the exception of just that movement to and fro of the hand, she was perfectly still; and even that movement was made cautiously and stealthily, as it were; while the dropping ever and anon of the red-hot ashes into the shining grate-tray made her start and frown half-anxiously, half-indignantly.

"Stella!" said a little voice, so sweet and gentle

that it sounded like the rippling of a tiny wave over little shells and pebbles on the beach.

The voice came from a couch—a soft down-pillowed invalid couch—which was drawn up very near to the hearth-rug, and on which lay a lovely little boy. One moment's glance at his frail delicate form, and cheeks, usually so pale, now flushed after sleep with a pink but treacherous colour, and you understood the reason for so much of precaution and comfort in the arrangement of that apartment. Toys of every description were scattered about the floor and tables; and a bunch of exquisite hot-house flowers were in a silver vase on the other side of the couch.

The moment that one low word was uttered, the book dropped from the girl's hands, and she was on her knees beside the little sofa. A small, thin, white hand was slipped into hers, and an exquisite smile stole over the sick child's face, making it almost unearthly in its loveliness.

"Darling," said Stella, nestling the little hand in her own, "did I awake you?"

"O no," said the sweet childish voice again; and then, after a pause: "I am so sorry I have been asleep, Stella."

"Why, darling? It will do you good."

"Ah, but I have missed having you. Have you been here long, Stella?"

"Almost an hour." And the small lips were pressed lovingly to her own. "But I know how good sleep is for you, darling, and I have been very quiet."

The smile came again, and the other little hand found its way into hers.

"How have you been all day?" Stella asked anxiously. "I have not been able to get to you before."

"Dr. Argyle said I was better, and should be as strong as a little Shetland pony soon," the boy said, but not jokingly, as the words had been said to him.

Stella knew that Dr. Argyle was given to figures of speech, and took no encouragement from this one.

"But how do you feel yourself?"

"Tired," the child answered—"at least I was, Stella, before I went to sleep. I am better now. You know I always feel better and stronger when you come."

Stella pushed the soft light curls away from the little flushed forehead, and kissed it over and over again.

"I am going to stay with you this evening, darling. I very nearly know my lessons, and I will paint you some pictures."

The child's eyes sparkled with delight.

"There are no pictures like yours," he said.

"But you must have tea first, you know; and, if I stay and have it with you, you will eat some, won't you, darling? If I have some muffins up here, and toast them my own self, and pour the tea out of my little silver tea-service, you will enjoy it, won't you?"

"Yes," said the child, squeezing her hand with all his little strength; "it will be lovely."

"Then I'll go and speak to nurse about it; for it's getting late."

The boy reluctantly loosed his hold of his sister's fingers, and followed her with wistful eyes as she crossed the large room, treading lightly and tenderly on the thick piled carpet, which would have received noiselessly the step of heavier feet than hers. When she was quite gone, he laid his little head back again on the cushions which Stella had shaken and rearranged for his comfort, and the smile with which he had welcomed his sister came again across his countenance.

Stella had accomplished in safety and success her visit to the housekeeper's room, where nurse had been spending the leisure hour, and was returning to the invalid chamber, when, on the wide landing upon which many doors opened, and where there was a great glare of lamp and chandelier, a rustling of silks fell upon her ear, and a figure which she would have gladly avoided issued forth from one of the dressing-rooms, and encountered her full in the face. And yet the figure was only that of a very beautiful girl, several years older than herself, graceful, fascinating, and stately, with hair exactly the same colour as that of the younger, but very skilfully dressed, and adorned with corn flowers of a dazzling blue, and ears of

wild-oat-grass which trembled and oscillated with every movement of the beautiful and stately head. She wore an evening dress of glace silk, the hue of the azure corn-flowers, and gold bracelets were clasped around her fair white arms.

"Stella! ah, that is right," said the elder sister, as the girl addressed would fain have speeded on. "I was just wanting you."

There was a slightly impatient gesture, though her sister's voice was perfectly calm and conciliatory.

"There is company to dinner this evening; and I wish you to go to your room at once, to be dressed, that you may be ready for dessert. I have spoken to Clarice to come to you."

"But, Lora, I can't," exclaimed the younger sister, looking up anxiously.

"Can't! What do you mean?"

"I mean that I have promised Tracy to sit with him this evening, and make tea for him. I have not seen him all day before."

"Then it's too late now, that is very plain," said the elder, in the same calm voice, and not at all heeding the vexed and eager tones of her younger sister.

"But I have promised, Lora; and I must go to him."

"Promises that you have no right to make, no power to keep, must be broken," was all Lora's reply.

Stella stamped her little foot upon the ground with mingled sorrow and anger.

"Go at once to your room: I see you are losing your temper," the elder sister continued.

But Stella did not stir. "Why am I to come down when I don't wish it, and when Tracy wants me?" she asked passionately.

"Because it is proper, and because Somerset and I choose it," Lora replied. She thought the mention of that would be sufficient, as usual, to secure prompt and passive obedience; but it was not so this evening.

"You are very unkind and very selfish," the girl exclaimed, her indignation and passion carrying her beyond all control. "I believe you think of nothing in the world but your own pleasure and parties and company, and do not care a straw for that poor suffering little darling up-stairs, who has no pleasure, and nothing to look forward to. I believe!"

"You are strangely forgetting yourself, Stella," said her sister, interrupting the indignant flow of utterance, while a faint flush mounted to her forehead, the only perceptible sign that Stella's words were heeded, her voice remaining just as calm and controlled as heretofore—"strangely forgetting yourself indeed. But, as you think proper to express such sentiments at all, you may as well make Somerset acquainted with them, or perhaps you would like me to repeat them for you."

No: Stella knew full well that she would like no such thing. Lora was right: she had forgotten herself sadly: for a moment her rebellious feelings were forgotten. "No, Lora, I do not wish you to repeat them," she said, in a subdued tone.

"You know quite well I hide nothing from Somerset," her sister remarked, in that calm soft voice of hers, and was passing on, when Stella, fully roused to a sense of alarm, grasped the pinked blue silk sash floating from her sister's dress, and detained her.

"I do not wish you to tell Somerset what I said just now," she repeated: "please not."

"I do not wonder you are ashamed to think that he should know it," her sister answered, smoothing out with her jewelled hand the silk that Stella's grasp had crumpled. "Now go to your room, and be dressed."

To be Continued.

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people of what Hood's Sarsaparilla has done for them, conclusively prove the fact—Hood's Sarsaparilla Cures.

Hood's PILLS act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

"Nearer, My God, to Thee."

'Twas morning at the village church,
The light was streaming in,
Like sunshine to a darkened heart,
A love-ray 'mid its sin.
The Christ was in that window bright,
Through Him the beams were given,
As if to teach He is the light,
Earth's window from God's heaven.

"Nearer, my God, to Thee," they sang,
The little children there;
And Jesus bade the dear ones come,
And prove His tender care.
He would not drive the lass away,
Nor bid the boy begone;
The song was as a prayer that day,
In a young bosom born.

"Nearer, my God, to Thee," they said,
The matron and the man,
Who faced the cares that come between
To hinder where they can.
And mother mused, if she were near,
The children might be brought
Nearer to God in pious fear,
And word, and deed, and thought.

"Nearer, my God," the angel lisped,
As on their faces fell
The glory from the opening gate;
They heard the music swell,
And almost wished the morning prayer
Might wing their spirits high,
Up to the city, pure and fair,
To God for ever nigh.

Upon the wall a tablet told
Of some who used to sing
Like hymns of praise in days of old,
Who now were with the King.
Nearer they could not be, for they
Were round His holy throne,
And seemed to call the loved away,
Left wandering alone.

Oh! singers here of heavenly songs,
Ye would still nearer sing,
And join the washed and white-robed throngs,
Where nearest praises ring!
But ye must first—the young, the old—
Believe for you Christ died;
Then near to-day, ye shall be bold,
And ever near abide.

Good Will.

It is not given the many to take strong hold on the race. Only the few, Heathen and Christian, have been able to grasp with grasp immortal, so that their own generation and all succeeding generations have been held by them.

This may be through eminence of ability or eminence of character, or both. They who hold forever are the masters in worthy achievement. Others may be remembered; these are honoured. There is a good genius and an evil genius. To each, monuments are built. Men look upon certain of the monuments and admire; they look upon certain other and worship. This is the difference.

Above all else, the world esteems goodness. It does not greet it with loud acclaim upon the streets. It does not salute it with display of flags and roar of cannon. These are, comparatively, the superficial. They are for what hath need of them.

Goodness involves good will, and no man, civilized or savage, can other than respect it. There may be ingratitude; there may be crimes innumerable, yet among the ungrateful and the criminal you may discern eyes that can see and hearts that can feel. Be appearances what they may, one who has mind can be supposed to have heart, and this, at the worst, testifies to the right.

Youth who are planning a career may depend upon it that good will is great help. It makes friends and disarms enemies. People may forget blunders and overlook many faults, but they are few who can have patience with the want of good will. It is not required that one endorse his neighbour. He may oppose him. What is essential is that the manner of opposing be fair or clean, perfectly consistent with good will.

There have been reformers who have blocked progress through extravagant speech; often treating supposition as fact and prejudice as truth. One of the most desirable reformations of the present day has been and is retarded by the bald uncharit-

ableness of many of its advocates. They have charged with moral delinquency citizens and neighbours whose only fault was difference in judgment.

We lose by unfairness. Even our unconscious injustices do us harm. It is not to be expected that they can be regarded as signs of good will.

The wiser way is by the golden rule, the rule the Master taught. It may be that no one, except the saints in heaven, always walk straight, but we all may strive to do so.

L. B. F.

Night Dews.

"JESUS WEPT."—John xi. 35.

Jesus wept! oh, spirit lone!
Trembling teardrops are thine own,
Yet thy God those tears hath known.

Christ's compassions cannot cease;—
He who pities brings release;
Jesus wept,—be then at peace.

For those tender tears outpoured,
Deathless comfort that afford,
Praise to Thee, of love the Lord

Shadow-valley cannot be,
Man of Sorrows! lacking Thee,
Oh Thy touch of sympathy.

These Thy tears, Thine anguished sigh
Pledge Thy royal succour nigh,—
Work Thy glory, God most high!

Though the quivering dew o'erflow,
We believe—yea, Lord, we know—
Morn shall break with fadeless glow.

Jesus wept!—the dead stood free:
Lord, these tears shall promise be,
Faith shall yet Thy glory see.

M. S. HAYCRAFT.

To-Morrow's Load.

So many people vex and worry themselves by too much anxious thought and care for the future. Certainly God does not intend them to be improvident and expect miracles to be worked if they do not take care for their earthly needs, and provide for themselves and their own.

But He does not mean that people should try and forecast the future, and worry themselves by wondering how they could bear such and such a trial, which possibly will never come, and if it does, in some different form from what they anticipated.

Day by day we ask for our daily bread, and let us also take that in a spiritual sense, and believe that God will give our souls their daily bread of food and support, to meet whatever He may send or permit.

Have you ever seen those beautiful lines, new, I should imagine, to many of us?

"Charge not thyself with the weight of a year,
Child of the Master, faithful and dear.
Choose not the cross for the coming week,
For that is more than He bids thee seek.
Bend not thine arms for to-morrow's load;
Thou mayest leave that to thy gracious God,
'Daily' only, He saith to thee,
'Take up thy cross and follow Me.'"

To act on this principle is the secret of all rest and peace in everyday life. It gives calmness to the soul, and the mind is filled with peace. The future, try as they may to peer into it, is hidden from all but God.

He knows it all in its every detail, and He will give thee strength and courage to bear all He sends; the guidance that is needed, the provision for needs, temporal and spiritual; the daily bread and the daily light. But He does not give in advance.

God will not give you to-day strength for to-morrow's cross. Wait till to-morrow comes, and you will then have it, if you seek it and depend on Him to give it.

By this means you will learn real humility; for depending upon God, and not upon our own plans and strength, teaches us that invaluable lesson. And if we are honestly trying to seek Him in all things, and bear all trial for His sweet sake, then let us trust Him fully and implicitly for strength for "to-morrow's load."

Hints to Housekeepers.

The juice of a lemon in a glass of water, without sugar, will often cure a sick headache, frequently the result and the accompaniment of "spring-cleaning."

BROWNEB TURNIPS.—Pare turnips and cut lengthwise, put in a saucepan and cover with boiling water, let boil for half an hour, drain. Put two ounces of butter in a frying pan; when hot add the turnips with a tablespoonful of sugar, stir and turn carefully, sprinkle with salt and pepper and serve hot.

DR. WOOD'S NORWAY PINE SYRUP.—Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, croup, and all diseases of the throat and lungs. Price 25c. and 50c. at all druggists.

Did you ever suffer torment from a shoe tight in one spot? Here is a remedy for it: Apply sweet oil or vaseline to the stocking where the rub comes. It is better than applying it to the boot, because it softens the inside of the boot, where it is needed, instead of the outside.

INDIGESTION CURED.—Gentlemen,—I was thoroughly cured of indigestion by using only three bottles of B. B. B., and truthfully recommend it to all suffering from the same malady.

MRS. DAVIDSON, Winnipeg, Man.

BREAD CRUMB PUDDING.—Instead of throwing away bread crusts try this method of disposing of them: Dry them thoroughly in a cool oven, roll, and some day when your dessert problem confronts you take a teacup of your dried crumbs, soak with boiling water, add pint of milk, two eggs, generous half-cupful of sugar, pinch of salt, teaspoonful of flavouring, and bake. If you want it extra good, after it is baked spread some raspberry jam on top and cover with a meringue—white of one egg and a teaspoonful of sugar beaten to a froth. Brown in quick oven.

THE BEST REMEDY.—Dear Sirs,—I was greatly troubled with weakness, loss of appetite, restlessness and sleeplessness, and found B. B. B. the most strengthening and beneficial medicine I have taken.

MISS HEASLIP, 34 Huntley St., Toronto, Ont.

Neuralgia in the face has been cured by applying a mustard plaster to the elbow. For neuralgia in the head apply the plaster to the back of the neck. The reason for this is that mustard is said to touch the nerves the moment it begins to draw or burn, and to be of most use must be applied to the nerve centres or directly over the place where it will touch the affected nerve most quickly.

In case of fire, a wet silk handkerchief tied without folding over the face is a complete security against suffocation by smoke; it permits free breathing and at the same time excludes the smoke from the lungs.

MARYLAND APPLE CUSTARDS.—Line your plates with a paste, half fill them with thin apple slices, make and add a custard of four eggs and a quart of milk, seasoned to taste, and bake moderately.

How to Live.

Live each day as though it was to be the capstone of your life. Do what you have to do to the best of your ability and consider it finished work. You cannot see the outcome of the morrow, and would in all probability misunderstand its significance if it were revealed to you. "Sufficient unto the day is the evil thereof." Life is too short to waste one of its golden moments in vain longings for the unknown future, and there is too much work to be done now to borrow any in advance.

—The largest university in the world is at Cairo, Egypt, and it has 11,000 students. They come from every part of the Mohammedan world, and they study Mussulman law, history, theology, and other branches needed to confirm them in the faith of Mohammed. They sit on the floor of an enormous court and study aloud, and the Western visitor who calls on them during study hour thinks that he has struck the original site of the tower of Babel, and that the confused of tongue has not stopped talking yet.

Children's Department.

Little Princess Margaret.

One day, at an English country-house not far from London, a little girl was being dressed by her nurse. She was accustomed to consider herself of great importance, and she could hardly understand why her expected visitor was talked of as a little maiden whom she was to regard as her superior.

It was a season of royal visiting that summer, and the present Empress Frederick of Germany (then Crown Princess), Margaret's mother, had come over to England, with several of her children, and while she and the older ones went down to the Isle of Wight with the Queen, the little Princess, her governess and attendant, spent a week at M—Park. Between the parents of the little English girl and the royal family existed one of those friendships which are not unusual, in spite of the severe demands of Court etiquette. This visit had its peculiar interest, because the Crown Princess herself came back and forth to discuss various family matters, and meanwhile the little Princess won the hearts of all the household. She was not a particularly pretty child then, as I recall her, but what is called "engaging." Her face was round and fair and very sweet.

Naturally, an American wonders how such visitors are treated. A suite of rooms was set apart for the Princess and her nurse, who treated her like any child of lesser degree. When with her little hostess, she played and romped as freely as though no difference in rank existed; only in the family circle or before guests was any formal etiquette observed. She was addressed as "Princess," "Your Royal Highness" being seldom used.

What fills the housewife with delight,
And makes her biscuit crisp and light,
Her bread so tempt the appetite?
COTTOLENE

What is it makes her pastry such
A treat, her husband eats so much,
Though pies he never used to touch?
COTTOLENE

What is it shortens cake so nice,
Better than lard, while less in price,
And does the cooking in a trice?
COTTOLENE

What is it that fries oysters, fish,
Croquettes, or eggs, or such like dish,
As nice and quickly as you'd wish?
COTTOLENE

What is it saves the time and care
And patience of our women fair,
And helps them make their cake so rare?
COTTOLENE

Who is it earns the gratitude
Of every lover of pure food
By making "COTTOLENE" so good?
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One day she and her little hostess journeyed down to Marlborough House to spend an hour with her cousins of Wales. I remember asking the young English girl if she enjoyed herself. "Not much," was the answer. "We looked out of the windows most of the time."

But the children of the Prince of Wales had a wonderful collection of dolls, one of which was presented to the untitled visitor, and received a place of honour in her nursery, being christened Victoria Louise Maud Margaret.

There are wonderful stables at M—Park. The boxes and stalls form three sides of a paved court, in which

is a fountain, and in an angle are the various rooms of hostlers, grooms, harness-keeper and other servants. Nothing pleased the little Princess better than to go among these sunny, well-kept stables, to pet, feed and talk to the white ponies, which she drove many times over the fine Essex roads in the neighbourhood of the park. Sometimes long rides were taken, and spirited canters they were.

When the happy visit ended, the little Princess made pretty, simple presents to every one, and what her little hostess liked best was a photograph, with "Your affectionate Margaret" written below it. You see, no royal person ever signs a "last name"—it is, "Margaret of Prussia," "Alice of Hesse," etc. The Queen of England signs "Victoria R. I.," the initials representing *Regina* (Queen) and *Imperatrice* (Empress). Their only claim to a surname is the house to which they belong—as, for instance, Guelph, or Hohenzollern, Hesse, or Saxe-Meiningen.

Since those happy days the Princess Margaret has seen many changes in her own home and life. She was born at Potsdam, that palace full of historic associations, April 22, 1872, and christened Margaret Beatrix Feodore. From babyhood she was her mother's pet and companion. She was accustomed to go to her mother for every childish want, and when the question of her marriage arose, the Dowager Empress felt it hard to be separated from her bright, cheerful daughter, who at nineteen is said to be the same sweet girl that the child of eight was, simple, unaffected, but strong in her feelings—a trifle too much so, perhaps, for one who is born into a station where inclination has to give way constantly to etiquette.

The Princess Margaret is intensely interested in hospital and charitable work. Frequently she and an attendant have gone to the bedside of some poor sufferer. More than once she has made up with her own fingers a wardrobe for some destitute family, and on one occasion she resigned all her birthday money and gifts that they might be the means of furnishing another cot to a child's hospital in which she was interested.—*Harper's Young People.*

A Christ-Like Errand.

The *Well-Spring* tells the following story of a real hero who wore the gray during the late war:—

The day after the battle of Fredericksburg, Kershaw's brigade occupied Mary's Hill, and Sykes' division lay



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Partridge Island Wharf," will be received until Tuesday, the 11th day of April next, inclusively, for the construction of a Landing Wharf and Approach, for Quarantine purposes, at Partridge Island, St. John Harbour, N.B., according to plans and specification to be seen at the office of Mr. W. J. McCordock, Superintendent of Dredging, St. John, N.B., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY, Secretary.
Department of Public Works,
Ottawa, 21st March, 1898.



Willie Tillbrook
Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

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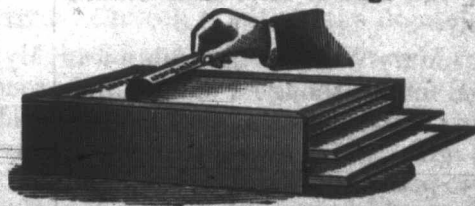
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Dyspepsia

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

Horsford's Acid Phosphate.

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

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

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150 yards ahead, with a stone wall between the two forces. The intervening space between Sykes' men and the stone wall was strewn with dead, dying, and wounded Union soldiers, victims of the battle of the day before. The air was rent with their groans and agonizing cries of, "Water! water!"

"General," said a boy-sergeant in gray, "I can't stand this."

"What is the matter, sergeant?" asked the General.

"I can't stand hearing those wounded Yankees crying for water; may I go and give them some?"

"Kirkland," said the General, "the moment you step over the wall, you'll get a bullet through your head; the skirmishing has been murderous all day."

"If you let me, I'll try it,"

"My boy, I ought not to let you run such a risk, but I cannot refuse. God protect you! You may go."

"Thank you, sir," and with a smile on his bright, handsome face, the boy-sergeant sprang away over the wall, down among the sufferers, pouring the blessed water down their parched throats. After the first few bullets, the Christ-like errand became understood, and shouts instead of bullets rent the air.

He came back at night to his bivouac, untouched.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Sudden Trust Brings Sudden Repentance.

Grandmother took her glasses off and laid them in the book upon her knee. It was the great, old Bible that she always read out of on Sunday evenings, with the big plain print.

"I remember," said grandmother, folding her dear old wrinkled hands upon the page, "when I was a young girl like my grandchild Alice here, I went away from home to live in service. My dear parents were poor, and there was a large family of us; so, though I dreaded leaving home, I was proud and glad to go and earn money to buy my own clothes. When I am big enough to get good wages, I told myself, I shall send some home every month.

"But I recollect the first night in my little attic, all alone, how I longed for my mother's good-night kiss, and how I cried for Ruth and Sally in the dark. However, my mistress was kind enough, and I soon became accustomed to my strange new life.

"I made friends with the maid who lived next door, too. There were few Sunday-schools in those days, or I should have gone to Bible-class with her; but we often went to church together, and tried to have each other's company.

"But Mary Willows' friendship was very bad for me, though I didn't think so then; for she was a very foolish, wicked girl. She never thought it wrong to make fun of the service, and sometimes she persuaded me to stay away from God's house altogether, and invent an answer when my mistress questioned me about the text. I thought it wrong at first, and used to blush at making up such lies; but I soon got used to it, and came to Mary's way of thinking, that a walk was far nicer than sitting still so long in the high-backed pews.

"But one sin leads to another, Sabbath-breaking led me to dishonesty,

For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Bonifacia Lopez, 327 E. Commerce st., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Ruelle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

For all blood diseases, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists, Price \$1; six bottles, \$5.

Cures others, will cure you

Feed a Cold

Yes, but feed it with Scott's Emulsion. Feeding the cold kills it, and no one can afford to have a cough or cold, acute and leading to consumption, lurking around him.

SCOTT'S EMULSION

Of pure Norwegian Cod Liver Oil and Hypophosphites

Strengthens Weak Lungs, checks all Wasting Diseases and is a remarkable Flesh Producer. Almost as Palatable as Milk. Prepared only by Scott & Bowne, Belleville.

Education on the Continent.

A LADY at present in Europe and accustomed to the entire charge of young ladies studying and travelling on the continent, is at liberty now to undertake a similar responsibility. References, among others, at home and abroad, to Rev. Dr. Barclay, Montreal; Hon. Geo. A. Kirkpatrick, Lieutenant-Governor of Ontario, Toronto; Very Rev. Dean Norman, D.D., Quebec. Correspondence may be addressed to Dr. Barclay, St. Paul's Church, Montreal.

My mother always taught me not to touch a pin that wasn't mine; but Mary told me she never gave her mistress anything she found upon the floor. 'If folks are careless with their pennies,' she used to say, 'it serves them right for someone else to pick them up.' She even showed me a sixpence, once, which she had swept up in the dust-pan in the sitting-room. She used to give wrong change, too, if she had a chance; and soon I learned to do it, too.

"If a visitor came unexpectedly, and I had to fetch a chop, I would tell my mistress it came to more than it really did, and keep the difference for

myself; and my mistress never thought of doubting me.

"Well, at last I left that place, and got another in the country. But I hadn't been there many days before my new mistress fell very ill. I was eighteen then, and had been three whole years learning these bad ways. But I shall remember to my dying day how my mistress called me to her bedside on market day. 'Susan,' she said, and her voice was very weak, 'you must do the marketing to-day. You will see just what we want; and I shall trust you to do your best.'

"Then she put a gold sovereign in my hand, and told me to bring her back the change. At first I hardly dared to go, I felt so undeserving of such trust. My other mistress had trusted me, and how had I rewarded her? By robbing her whenever it was possible! Ah! I felt like poor Peter then, and I, too, went away and wept bitterly.

"I never stole again,' she went on presently; and I did my best to make amends. I wrote to my old mistress and confessed how wicked I had been; and I wrote to Mary, begging her to pray, as I had done, that God would renew a right spirit within her. Then I set myself to deserve the confidence my dear new mistress placed in me; and by God's help I did. I nursed her faithfully until she died."

There was silence for a minute; little Annie said: "But Peter hadn't stolen money, grandmother?"

"But he had told a lie three times," answered grandmother; "and denied the dear Lord Jesus who had trusted him: and it was Christ's sad look reminded him of that and made him weep so bitterly."

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Henry IV. of France always insisted upon his children calling him papa, as he did not wish them to address him by the title of Sire and Majesty, according to the ceremonial adopted at foreign courts. He was in the habit of taking part in the childish amusements of his little ones. One day he was going round a room on all fours with the Dauphin, his first born, on his back; an ambassador unexpectedly entered his apartment. The king, without changing his posture, said to him: "Sir, have you children of your own?"

"Yes, sire," was the reply. "Ah, well, in that case I will finish my ride round the room."

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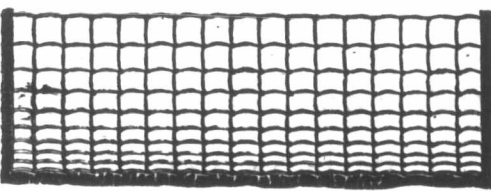
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