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TORONTO, THURSDAY, APRIL 12, 1894.

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Morning.—Num. 20, to v. 14. Luke 9, to v. 28.
Evening.—Num. 20, v. 14 to 21, 17, v. 10, or 21 v. 10. 2 Cor. 11, v. 30 to 12, v. 14.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

A VOICE FROM JOHN KEBLE'S GRAVE.—A recent number of the *Church Times* contains a very interesting letter of the great Church poet dated 1880, unearthed and forwarded by Rev. Arthur Jarvis, of Napanee, in the diocese of Ontario. It is interesting as a delicate offer of practical sympathy ("law expenses," apparently), from one clergyman to another, and suggests a good example. He says, "I cannot help thinking that some good might be done if it were merely by showing what sympathy exists among the clergy, however remote from one another, in the discharge of these difficult duties." We do not know what the precise cause of the legal proceedings against Rev. L. Evans was.

THE PAPACY AND THE EASTERN CHURCH.—The strain is so constant in these Western parts against the claims of Rome that we do not realize the degree of antagonism which exists to those claims in the far East as well as here. *Church Times* says, "It is too little recognized by our noisy Protestants that the papacy is much more alarmed by the orthodox and Catholic 'no popery' of the Eastern Church than it is by all the clamour of the Puritans and Methodists in England, Scotland, and America." *C. T.* then goes on to describe the "backdown" of the Roman propaganda in Montenegro, etc., on the subject of a vernacular liturgy.

"NOBBLING" is a technical term applied to the process by means of which the pretensions of Romanism are Jesuitically furthered by cunning

manipulation of articles in the secular press. This practice obtains all over the world: it is part of the papal policy. In Belgium, Germany, Austria, Switzerland, as well as England, United States, and Canada, the same corrupting process goes on. Just a word here and there—an adverb slyly inserted, an occasional side fling at Anglicanism, a laudatory adjective applied to Roman functionaries, the word "Catholic" arrogated to Romanism—so the work is done, and public opinion undermined. We need some counter-agency.

THE CHURCH AND THE PRESS.—On the subject of diocesan "organs" *Living Church* well says:—"If they could only educate the people in Church matters up to the standard of secular affairs, their subscribers would all take a *weekly Church paper*, representing Church thought and work *all over the world*. The local paper and the great city paper go into all families of intelligence, with one or more of the great monthlies. Yet Churchmen by the thousand are content to take a small diocesan monthly. A strong Church press cannot be built up in this way!

TOO MUCH "CHOIR."—The *Rock* has a significant paragraph or two—showing "which way the wind blows"—on the proper quantity and kind of music in public worship, tending to show that "the craze for more music is rapidly becoming an extinct fashion. Even the *Church Times* looks back with regret on the old West Gallery and protests against the tyranny of the modern choir." Now people say, "we cannot pray with such a *din* all round us." The *Rock* goes on:—"The Pope too is advocating the use of less elaborate music in Roman churches, and we see that the old Catholic Bishop Herzog is lifting his voice against the ever-present organ and choir." Too much of a good thing!

IS GLADSTONE A ROMANIST?—One could not well devise a more startling query, or one less likely to have an affirmative answer—so persistent and formidable an antagonist as the "G. O. M." proved himself against the papacy all his life. It is reported, however, by some personage who has left the Vatican for Protestantism that the impression prevailed there that W. G. was a secret accredited agent of Romanism, "absolved" from the duplicity of pretending to be a Protestant in order to keep his position and help the Pope secretly. The thing is not below "Roman tactics," but it is surely beneath William Gladstone!

NEW "CHURCHES" (?)—The hope that the rage for inventing new forms of religion had about died out must not be too sanguine. The last new thing in this line—if we except "Coxey's Army" (whatever that is) in the Southern States—seems to be the so-called "Labour Church" in England. It appears to be an organization on the lines of socialism with a flavour of Christianity of the Tolstoi stripe. It is, of course, destined only to make "confusion worse confounded": such fads do more harm than good. The *old Church* is enough!

AN EPISCOPAL "DANIEL."—"Father Ignatius" has lately held a "mission" near Yarmouth, in England. The Bishop of Norwich was urged to inhibit him. His response was to the effect: "Certainly I have never seen any proofs of his

teaching the peculiar tenets of the Church of Rome, and therefore I do not see any way to prejudge him by inhibiting him. I quite disagree with a good deal in the extracts printed in the leaflets: but I have a great mistrust of extracts culled without the contexts for polemical purposes, the writer having no opportunity of defending or explaining."

LAY PREACHING has gained quite a long step in popularity within a month past, as indicated by the appointment of several batches of eminent laymen to act as occasional preachers on emergency—"lay readers" of a higher grade. There is no reason why an orthodox and intelligent layman—carefully chosen and instructed as to his duties—should not publicly express the Faith that is in him if occasion arise, and one of the ordinary authorized clergy be not available. But the practice does need to be carefully guarded, and limited, to prevent abuse.

CONCERNING GREENNESS.—Said the great missionary, Alexander Duff, D.D., in an address: "These men tell us they are not so green as to waste their money on Foreign Missions. They describe themselves too well; for greenness implies verdure, and the beautiful growth of rich herb and foliage. But not a single blade of generosity is visible over all the dry and parched Sahara of their selfishness."

ANOTHER CONVERT.—The Rev. George Thomas Dowling, D. D., has recently been confirmed by the Right Rev. Dr. William Lawrence, Bishop of Massachusetts, and within a year expects to enter the ministry of the Episcopal Church. Dr. Dowling, who is now living in Boston, was formerly for twelve years pastor of the Euclid Avenue Baptist Church, in Cleveland, Ohio. Coming to feel, however, that he was no longer in accord with certain dogmas which seemed fundamental to the Baptist faith, he quietly resigned his charge and withdrew from the denomination.

MISSIONARY SPIRIT PERVADING.—Bishop Oluwole, of the Church of England mission in Africa, says the church at Lagos is pervaded by a missionary spirit. There are trained workers and eleven mission stations in touch with the Church at Lagos, which, though not all self-supporting, had nearly reached that point. Great obstacles to the spread of Christianity among the people are polygamy, the importation of ardent spirits, and the low tone of European traders.

THE SUICIDE EPIDEMIC—to which the *N. Y. Churchman* draws attention—is only one of the signs of decay in the force of religious sentiment. The idea of putting an end to one's life, on account of some trivial unpleasantness in the path of life, could never have a place for an instant in any mind well trained and balanced on the subject of the relations between God and man, earthly probation, temporary trials, future judgment, etc. When people lose their hold on Christian truth life is easily estimated as "not worth living."

"INORDINATE AFFECTION" is one of those traits of perverted humanity which most people are apt to overlook, and many are disposed to admire. The latter look at the *depth or degree* of affection as something grand, without considering whether it is a *reasonable kind* of affection or not. That

two girls should become so attached by a sisterly infatuation as to die together by their own hands, would be laughable if it were not so sad.

THE CHURCH IN TOWN AND COUNTRY.

The remarkable trend of our populations from the country parts into the cities—and even from the country "town" and larger villages—is a phenomenon that cannot wisely be ignored in working out the problems of the Church in these days. True, such a tendency may be supposed to be always in existence in the vicinity of great cities; they, and their *livelier* type of life, must always have a superior charm, as a rule, for humanity of ordinary kind. One cannot help thinking, however, that the usual tendency has become unusually *exaggerated* both in degree and in extent. The comments of newspapers in England, the United States and elsewhere agree with our own in describing something more than an ordinary exodus from country life—about a "rage," panic, or fever, urging people to live in town.

A SET-BACK

has been lately experienced in the widespread business depression which exists all over the civilized world—very probably due, to a large extent, to this abnormal desertion of country pursuits and congestion of human life in cities. Nature will avenge herself for such unreasonable and unreasoning disturbance of the natural balance and fitness of things. The mainstay—at least of such a country as Canada—is the farmer: and the more we can multiply his personality, the wider and more solid will be the foundation of national life. The city business consists chiefly of occupations involved in the term "middlemen." Obviously it will not do to lessen the supply so that there is little or nothing for middlemen to do!

THAT IS WHERE THE "HITCH" IS.

At one end are the "magnates" who have "made money" and live in political grandeur, with a train of "asteroids" at their skirts—people possessing a secured competency, a comfortable living. They ride lightly upon the surface of city life, taking a surfeit of its pleasures: they live "in the suburbs," and play with ornate rural surroundings—groves of trees, full gardens, etc. Practically the rest of the city community exist to supply these people either with the "raw material" supplied at first hand by the laborious tiller of the soil, or the manufactured refinements into which the said raw material (wheat, wool, meat, etc.) is turned. Cut off the adequate supply of *raw material* and you destroy the balance—the machine gets out of gear, myriads of "hands" are thrown out of employment, etc.

"NATURE REVENGES HERSELF,"

as we have said—she drives the weaker specimens of city failure back into their original country homes. The drift just now sets that way. City life has received a check, and its advantages are not so patent or obtrusive as they usually are with country lads. The aged rural sire and dame welcome back the prodigals, and set them at the plough and harrow once more. So the balance is being gradually restored. Even those who manage to "hang on" still in our cities, do so from obstinate pride, an unwillingness to confess themselves beaten, half conscious of their mistake, and wondering why they "left home" for the city sphere of activity. The balance will be redressed in time, and the old trend will recommence anew—probably with renewed vigour, derived from reaction.

HOW IS IT TO BE MET?

The Church has her part to play—nay, her duty to do!—in following up these erratic movements of the general population. Her people take their share in the changes we have described: and she has a solemn and binding duty, too, towards "those who are without" her bounds. She should follow the people persistently wherever they wander: as the missionary follows his Indian tribes to and from their hunting grounds. She should—to be quite successful in doing her duty—be *beforehand* with them, be there to welcome them. She should at least *accompany* them if possible—go hand in hand. But better to "follow after," literally, if nothing better can well be done under existing circumstances. Assuming the rules of life to thus trend from country to city, what is the Church doing

TO MEET THE EMERGENCY?

Is she disconsolately mourning on the "side-roads" and "concession lines" over deserted or disused Church buildings—frantically endeavouring to get them manned and filled again—or is she "girding up her loins" to keep pace with the movement of population? We fear that her attitude is much more, usually, of the former character than those of the latter. After all, her business is not so much with Church buildings (let them be "closed," when not immediately wanted) as with *souls*!—and souls have a habit of accompanying the bodies of their owners. The *mission energy* of the Church should be so elastically set in its bearings as to "answer" automatically almost to the movements and counter-movements of population. To be ashamed of doing "missionary work" in cities and towns is a *false shame*. The shame is to neglect it and leave other religious bodies to pick up the straying sheep. Some Canadian dioceses are alive to their work. We fear others are sentimentally asleep to it—weeping uselessly up the deserted "side-roads" of life.

EASTER AFTERTHOUGHTS.

The Bishop of Melbourne, in a paper read at the recent Church Congress at Hobart, touched upon religion as the basis of true education. Laws without morals, and learning without manners, are worse than useless, and the basis of moral principle as well as of good behavior has always been found in religion. The eminent English jurist, Sir James Stephen, whose death recently we regret to see announced, in his History of the Criminal Law has pointed out how great a place in English national life has been held by the Church Catechism. The religious code is the best foundation for the civil code: "Those who hurt nobody by word will not commit lites or threaten injury to person, property or reputation, nor will they lie in courts of justice or elsewhere, nor will they keep their tongues from evil speaking, lying, and slandering. Those who hurt nobody by deed will not commit murder or administer poison, wound or assault others, or burn their houses, or maliciously injure their property. Those who keep their hands from picking and stealing will commit neither thefts nor fraudulent breaches of trust nor forgery, nor will they pass bad money. Those who keep their bodies in temperance, soberness, and chastity will not fall into a multitude of abominable offences, but avoid the causes which lead to the commission of nearly all crimes."

There is one particular crime which is becoming sadly common, and especially in great cities, and this is for an offence for which there cannot be no sufficient prevention, excepting in the comforts and encouragements of religion. We allude to the crime of suicide, which is an offence against God and humanity—the chief deterrent from which is to be derived from a calm belief in the glorious lesson of Easter. The sin of suicide is in other

systems than the Christian system looked upon with allowance and even favor. In India suicide has been for ages a deliberate and irreprehensible act. The philosophers of ancient Greece and Rome recommended it. Montaigne has defended it in his essays, and Dr. Donne has marshalled in one of his works most of the arguments which can be put forth in its favor. If there be no God, no hereafter, no resurrection, human life might well be considered as of trifling value. If death ends all, it would sometimes seem as if the earlier the end came the better. But the doctrine of Easter has shown to the world a nobler idea of life. The doctrine of Easter points out that the great hereafter is of transcendently greater importance than the brief and troublous present, and yet the present is the seed time, whose harvest good or bad, must be gathered when the dead arise. The prevailing ideas in some quarters on the subject of suicide are ignoble because they are irreligious; and irreligion is in many cases the result of ignorance. If the Church Catechism, if Scriptural truth, if the persuasive and lovely supernaturalism of the Christian Faith are not impressed upon the young, and they grow up in the wretched Epicureanism of the maxim, "Let us eat and drink, for to-morrow we die," the result will be a missapprehension of the purpose of life, a cowardly shrinking from its hardships and disappointments, a want of faith in a future existence, and in these forms of error and ignorance lurks the spirit of suicide, one of the most hateful and inhuman manifestations of atheism and modern materialism. — N. Y. Churchman.

THE CHURCH OF ENGLAND.

FROM A LAYMAN'S POINT OF VIEW.

Judge McDonald, of Brockville, gave an interesting lecture on "The Church of England from a Layman's point of view," in St. Mark's Church, Deseronto, on the evening of Wednesday, 14th ult. He began his address by remarking that Christ formed a Church. Peter was not the rock on which this Church was founded, as alleged by some. It was rather the confession, "Thou art the Christ, etc.," which Peter made, which was the true rock. The Church of England was a branch of this Church formed by Christ. Some dispute this fact, and allege that the Church of England has only existed 800 or 400 years. This was a mistake. The Church had existed before the Reformation, and at that time the accretions of errors which had been forming for centuries were swept away. What is the Church? It is a Divine society seeking man, not a human society seeking God. It exists first for the glory of God and secondly for the well being of man. This definition of a Church was not peculiar to the Church of England. It was the definition given by other denominations. What are the claims of the Church on its members? (1) In the first place they should remember its Divine origin. It was Catholic, had the Holy Catholic faith. (2) She is Protestant. As Catholic she must be Protestant, standing for a witness of the truth. She must protest against all form of error. But it should be remembered she is not Protestant in the same sense in which that term is used in the secular press; not Protestant in the sense of the Catholic Reformed Episcopal Church, the Unitarians, etc., etc. In the United States there were 143 organizations claiming to be Christian, and many of these were split up into sects. In this sense the Church of England was not Protestant, nor yet in the sense that if any number of its members should, from differences of opinion, diverge so far as to form a Church by themselves. But in the true sense as witnessing to the truth the Church of England was Protestant. (3) She is a scriptural Church. Her services are scriptural. This was evident from the use of the Lord's Prayer, the reading of the Psalms of David once every month, the lessons from the Old and New Testaments, the different anthems, the collects and prayers, all largely scriptural in their expressions. (4) She was an Evangelical Church preaching the full evangel of the Blessed Gospel, the doctrine of justification by faith, observing the Blessed Sacraments of Baptism and the Lord's Supper. At the same time she placed works in their proper place as the evidence of a living faith. (5) Her services were liturgical, and as such were very beautiful and

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THE SIX (C CATHOL 1898 un of New York: Rowse

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complete. Some people object to liturgical services, but an extempore service had never yet been heard; it was an impossibility. Eminent men of different churches had paid hearty tributes of praise to the beauty and appropriateness of the liturgy of the Church of England. He doubted if any other Church gave the laity such a large share of the service in the worship of God. (6) Then there was the care which she showed her members. They were received as infants by Holy Baptism. Then following in due time Confirmation, a rite often misunderstood, the Holy Sacrament of the Lord's Supper, the sacred marriage rite to be observed in God's house, not in a private house. (7) The Church of England was the friend of constitutional liberty, civil and religious. In past times it was true she had forgot this spirit, but that was unfortunately common to all creeds. For a long period she had been the bulwark of freedom. Many historical circumstances could be adduced in support of this fact. (8) The Church of England was the true friend of Christian union, but it should be understood that never for union will she sacrifice her principles. In practical work in behalf of union the Church in Canada had gone farther than it had elsewhere, for a few years since a conference of committees of the Church and of other bodies had been held in Toronto. The learned judge closed his address by reminding the members of the Church of the great responsibilities resting upon them. Rev. H. B. Patton, B.A., on behalf of the audience, thanked Judge McDonald for his able and interesting address.

REVIEWS.

THE SIX ECUMENICAL COUNCILS OF THE UNDIVIDED CATHOLIC CHURCH. Lectures delivered in 1893 under the auspices of the Church Club of New York. 8 vo., pp. 316, 50c. New York: E. & J. B. Young & Co. Toronto: Rowsell & Hutchison.

This is fifth in the series of lectures, and the Church Club could do nothing better for the Church of Christ. The lecturers are all well known men and there is a sound ring in their work. Of these six lectures the last requires to be read with most care, because the circumstances connected with the fifth and sixth General Councils are least familiarly known, but we have a vivid picture given here of the time, reasons and general results. Of the other four councils the one most generally useful as a study to-day for meeting the current lines of thought, is the Council of Ephesus, A.D. 431. Dr. Morgan Dix dwells upon the value of this council in establishing the truth with respect to the Incarnation, and thereby giving the corrective to much that is loosely spoken regarding the Fatherhood of God and the Brotherhood of man: these two are most important facts, but they only attain their true meaning in the Sonship of the Incarnate Word, and to establish this was the great work done at Ephesus. The general tone of the series is decidedly anti-Roman, but there is no raving, and only the facts adduced from the early history. We heartily recommend the whole set to all the clergy and laity, and the price is exceedingly moderate for the matter.

PASTORAL VISITATION.

BY REV. J. C. GARRETT, NIAGARA.

The following paper was read at the last regular meeting of the rural-decanal chapter of the deanery of Lincoln and Welland, in St. Thomas Rectory, St. Catharines, Oct. 13, 1893. "A house-going parson makes a church-going people" only in some instances. What has passed muster for a truism may be only relatively such. It follows not of necessity that people attend church because regularly visited by their clergyman, nor necessarily that they remain away therefrom who are not so visited. That the clergyman should, however, both regularly and systematically visit each family under his care is neither disputed nor denied. Indeed this is not an open question. On the contrary, it is clear that he is bound by his ordination vows so to do. He is to use "private monitions and exhortations" as well as "public, to the sick and whole," which he cannot do unless he visit them. On this, it is, beyond doubt, we are all agreed; while as to the nature of the "monitions and exhortations" equally beyond doubt we may largely differ. For most part, in these days, we

have fallen into the notion that to bring men to church is the chief end of pastoral visits with their "monitions and exhortations," in the case, at least, of the "whole." Nor is this to be wondered at, for, after all, it is one of the most desirable, as it is one of the most essential of things. It should, without question, be one of the aims and ends of visiting, possibly the chief but not the one sole aim and object. If a clergyman visit his flock at all for this, it should still be for something more than this. He ought to have more to do, and should be able to find better employment—a more satisfactory use for his time, than the mere beating up of recruits for Sunday services. To go into a house with a blithe "good morning," and, after a few commonplace observations on things in general and nothing in particular, take leave, with a mere expression of "didn't see you in church last Sunday," cannot be the end of the visit of any "minister of the sanctuary" on members of his flock or on those he would make such with the blessing of God. Believing, as we do, in the Church of God, her methods of instruction and her means of grace, it is important that we note any irregularity of attendance at church on the part of our people and that we delay not to give proof of the fact; but that is not, as it should not be, the one great end of pastoral visitation. Having thus indicated what should not be the one sole aim, let me try to indicate in as simple manner as possible, and as brief, what should be, as they appear to me, the aims and ends of pastoral work in the parish. Our ordination vows throw considerable light on the matter. These indicate, 1st—To whom they should be—"the sick and the whole within our cures," i.e., everybody in the parish to whom we have access. 2nd—How often they should be—"as occasion shall be given," i.e., at every suitable opportunity. 3rd—And to what end they should be—"as need shall require," i.e., the supply of a need recognized at least by ourselves.

1. Now as the sick are first mentioned, it is clear that our first duty is to such. Need certainly requires our presence among them, with exhortation and teaching, instruction and warning, blessing and comfort. It is ours to convey to them the means of grace and consolation from which their infirmity or sickness debar them. We cannot urge them to attend church. It would be out of the question. What then? Why, there is nothing left us but to bring the Church with its privileges and blessings to them. This we must do. How then may it be done without difficulty to ourselves or discomfort to them? In three ways, viz:

1. By preaching to them the Word. I think I can presently show that this need not be attended either with difficulty or discomfort.

2. By praying with and for them, to which end the Church has provided ample means. The prayers she has sanctioned and appointed, wherever possible, should certainly be used.

3. By the administration of "the most comfortable sacrament of the Body and Blood of Christ."

1. Then to bring the Church to the sick, we are to preach to them in some way "the Word." "Monition and exhortation" imply this. The written sermon has over others a certain advantage here, in the fact of our being able, in a sense, to preach it over and over again, yet not in the pulpit, but in the abodes of such and to those who are unable to attend church. The venerable clergyman by whom I was presented for Holy Orders, who, however, having finished his course, is now at rest in the Paradise of God, made it a point to take his manuscript sermon of the previous day, each Monday, to some one or more of his aged or afflicted parishioners, in order to read the message he had received from God to them, as he had already been privileged to do in the great congregation, to the assembled church. In this way he not only proved his own sincerity and earnestness, but brought about many a blessed opportunity for earnest, heart-to-heart religious conversation, the fruit of which doubtless shall be found in the age Eonian. Thus providing the subject and following it on, who can predict or estimate the amount of good that, in this way, by our means, may be accomplished?

2. Here, however, was the mere opening of the way to another exercise—the second we have indicated, viz., fervent prayer to God. And, at such times, the heart prepared and the mind drawn out by instruction and sympathy, how much the prayers of the Church in the mouth of God's ministers must appear "as rivers of water in a dry place," whose flow is appreciated, because the benefit is at once both precious and real. "Pray for one another" saith St. James, for "the effectual fervent prayer of a righteous man availeth much."

3. But this leads upward, on the heavenly ascent, as to some mount of vision, to the third and greatest of our means of grace and blessing—the celebration and reception of "the holy mysteries—the spiritual food of the Body and Blood of Christ." Then is it that we come to the sick and sorrowful, with hand and heart full of the sympathy of Heaven and the comforts of Redemption. If it be important for the well,

or "whole," to use prayer-book language, to receive our ministrations, which they can do publicly in God's House, how much more important is it that the sick and the aged, as also the otherwise infirm, who cannot meet in the great congregation, be met with the Church's ministry of grace and blessing, in their severe trials and deeper needs, at their own dwellings! To the clergyman interested in the state of all the members of his flock, their troubles and their joys, the dawn of trial to any among them will be, to him, the day-spring of sympathy, heartfelt and real. In such an hour he will hasten to go to them, that he may prove, by his presence and manner, that there is among them, at least, one heart loyal to their best interests as it is tender and true. And here, let me say, he will gain more of power and influence by such a relation and exercise at such a time, than is possible to him in any other condition or relation and under any other circumstance. It is well to "rejoice with them that do rejoice;" but better far "to weep with them that weep." But the duty of parochial visitation is not alone to be confined to the sick, else how could we "rejoice with them that do rejoice?" The whole demand has certainly our interest and our care. That we should visit "the whole, within our cures," is as clearly defined to be our duty, and is as loudly demanded by the ordinal, as is the visitation of the sick. We have already seen to what end and with what intent the latter should be visited; but what reason can there be for the visitation of the whole? Is it real, solid, substantial and religious? And should we visit the people generally, and our congregations universally? That assuredly seems to be the Church's view—a view she would not, in all likelihood, hold without perfect and satisfactory as well as religious reason. But nowhere does she indicate that it is merely to bring people to church. Thither, as pastors, we should bring them, by all means, and for all means of grace. But there are other reasons:

1. That we may prove to all the interest of the Church's ministry in them. This duty is, no doubt, among the most important. There is nothing about which the people are more sensitive than the seeming absence of clerical regard for them personally. Nothing cuts deeper in such a case than the supposed or real indifference of the parish minister. "I don't mind it at all; I am not one of the complaining sort; in fact, it doesn't, it never has, and, I assure you, it won't make any difference to us, even if you don't call. We know you are very busy; you have so much to do and so many to see, that really we don't mind, and others are so inconsiderate. Still, when you come our way, and are calling on Mr. or Mrs. —, we would only be too glad to have you drop in for a minute or two, you know." Very nicely said. No doubt every clergyman has heard this or something very akin to it. But we all, let it be hoped, know what it means. It is not a note of perfect satisfaction, though very sweetly played; it is not a wholly pleasant tune; the harmony, as musicians say, is not perfect. There is something wanted, asked and indicated alike in the language and manner. But what can it be but notice, interest, attention, regard? It is a declaration, somewhat covert, yet very overt, of the fact that, to us, there are sheep and there are sheep, in our esteem, in the flock, and that we have forgotten that the fold and its shepherd are as much for one as for another. But we are human. Built pretty much on the general plan of humanity, we have great big preferences, and some small, always, of course, very small prejudices. The former are soon seen, and the latter remain not long hidden, do what we may, and try how we will. Naturally we are kind to those who are kind to us, and visit those who pay us equal honour. In this we are in full accord with social custom. Society has its code and its claims. As gentlemen, we are urged to social conformity. But yet we are looked upon as different from other men, and so, it is to be hoped, in the best conceivable sense, we are. We are expected to be different from others, and a little, yes, a good deal better, in this regard, than ordinary average men. Social requirements may be imperative; but clerical duty is paramount. We are far more than a mere social appendage. Mere society rules, therefore, cannot, and should not be, the clerical standard. In community, before all else, we are our blessed Master's representatives, and, therefore, religious teachers and exemplars bound to display, in the concrete, what we proclaim in the abstract. We are called, not alone to teach men in the sacred retreat of the sanctuary, but to follow His holy footsteps who taught in the temple, preached in the synagogue, and went about doing good. The greater and also better part of religious help and instruction must be had and given through individual intercourse. In the pulpit we address ourselves to the body of the faithful; in parochial visitation our duty and aim is to reach, and influence for good, the individual. To this end, few rules, if any, can possibly be made universally to apply. We are so very variously constituted ourselves as to make plain to us equal variety in the constitution of those to whom we minister, and with

whom we are called upon to deal. The fact is, the rule springs not from any theory in this great matter, but must be evolved in our practice. Suggestions, however, may prove helpful. Permit me, then, by way of suggestion, to ask a few questions, and supply, as I proceed, the answers.

1. Should we not aim to make our conversation, at such times, at least, lead up to our great life's interest and work? I think it should be our most constant care, to which end, tact, as well as grace, will be required. Mere gossip as well as mere matters of controversy should be strenuously avoided. Our own personal view can never be final. We all squint. Some new religious book, some recent article in a religious newspaper or periodical, some recorded event in Church or State, or in the great world at large, might be introduced, as a thing by the way, from which to lead on and up to that particular form of conversation and instruction in religion presently deemed most important. It would, I should say, be bad form to introduce your last sermon, or, indeed, any sermon of your own, as a topic from which to proceed; but if some one had said something to you in the meantime, either regarding its definiteness and point or its want of clearness on some matter or question, the fact might be alluded to, and thus the way be opened to the field in view. As already stated, tact will help about as much as grace will qualify.

2. Should it not be the aim of every devout minister to pray, at all reasonable opportunities, with the families in his care? Most assuredly it is his duty, and should be his aim. Yet such a duty, it is alike to be feared and deplored, has largely passed into the realm of desuetude. It is rarely hinted concerning, and seldom spoken about in these days. Has the need of it passed away? None of us, I am sure, would allow the opportunity to escape us of praying with those "who are in trouble, sorrow, need, sickness or any other adversity"; but do we not fail, and that too often, to make full proof of our ministry and the sincerity of our mission, as it regards the salvation of our fellow men, by our neglect of serious conversation and prayer privately said with them? Is it because they are whole that they need not a physician? Not this, indeed, but duty in such case is really difficult. Difficult, no doubt, and, by neglect, difficulty has increased on either hand. Yet no duty is easy in itself. It is the difficult that most we are bound to perform. As one of the most earnest of our clergymen of the last century has said, "We have a foolish bashfulness, and know not how to begin; but the great hindrance is weakness of faith. Our whole motion is weak because the spring of it is weak. We are unskillful in our work. How few know how to deal with men so as to get within them, and suit all our discourses to their several conditions and tempers: to choose the fittest subjects, and follow them with a holy mixture of seriousness, love, and meekness! Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels?"

And what, let me ask, of public prayers—and there is none comparable to ours—what their benefit, if we follow them not up in prayers with families and individuals throughout our parishes? Are not such questions pertinent? Perhaps some may think them akin to puritanical. But I think reflection will show they are not. Far be it from me, however, to say that every time a family is visited, or that in the case of every family visited, we should call together its members either for instruction or prayer; but that each member should be enquired after, and, as opportunity serves, be instructed in those things which make wise unto salvation, is just as unqualifiedly affirmed. We are trying to help men live a better life now—and to this end are we sent—and prepare them, thereby, for the blessed life immortal beyond this vale of tears. As before stated, no rule to this end can be universally applicable. Hard and fast rules in the case are impossible. We must, in order to reach men, and accomplish our great life's purpose and mission as ambassadors for Christ, exercise that good sense and discretion which God alone can give. Helps and hindrances we shall find in almost equal ratio. Happy the man who, in the use of the former, can successfully combat and overcome the latter! My soul have her portion with such in the day of the Lord!

3. What, then, is the conclusion? Every member of our flocks, as far as possible, should be noticed, visited, and conversed with. Prayer should be offered with him and for him. The rule we must find in the work. If we would bring the young, who have come to a sufficient understanding of the fact and meaning of the Sacrament of Regeneration, to public confirmation of their faith, we must go to them, that we may know them; we must know them, that we may instruct them; and we must instruct them, that ground may be made for urging them into full participation in the benefits and blessings, rights and responsibilities, duties and devotions of the Kingdom of God. How much of our

time is wasted, owing to the want of a definite object in their visitation, spent among our people! How many opportunities lost! Cant, I abominate; but a sincere "God bless you, my child," will often leave behind it a never-to-be-forgotten influence. "A word spoken in season, how good is it!"

Then, in some way, to young and old, rich and poor, high and low, proud and humble, learned and illiterate, let us seek to make pastoral visitation a means of grace and blessing. "For His sake," let the duty be done; the necessary rule in the case will not be wanting, and we shall not fail of some degree of success. Pardon the exhortation; it is as much to him who utters it, as it possibly can be to those who hear it uttered. I should have said something of manner, especially in visiting the sick. It is said of some clergymen:—"He has such a nice manner in the sick-room"; I am sorry if it cannot be said of all. It certainly ought to be said of us, and will be if we strive to merit it. It is not of sanctimoniousness, as it is not of boisterous levity; but it must be of sincerity, sweetness, and sympathy.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA

COW BAY.—*St. Paul's*.—Our Easter Eucharists, matins and evensong, were bright, hearty and devotional. The number of communicants was larger than that of previous years. The Easter meeting was held in the Parish Hall on Monday in Easter Week, and was by far the best meeting we have had for several years past. Rector's stipend was reported paid, and guarantee for next year handed to the wardens. Mr. P. J. Leslie was re-elected warden, and Mr. John Peach was elected people's warden. The representatives of the parish, after examination of the rectory, decided to assess the parish \$100 to paint and otherwise improve the property. Over 100 services were held in the parish during Lent. The children's Lenten offerings are being handed in, and will probably average about 90 cents per box. At a meeting of the men of the Parish Church congregation, held later in the evening, the usual arrangements were made for the care-taking and sexton duties at the church—eight men volunteering to do the work free, i.e., two men for every three months. This has been our plan for several years, and it has proved very satisfactory.

MONTREAL

PORTLAND.—During Holy Week there was service each evening with an address. The congregation on Good Friday morning was a large one. Easter Day, in Christ Church, was truly a red letter day, and will be remembered by the unusually large number who assembled at the morning service "to keep the feast," and whose hearty participation in divine worship showed that they were delighted to praise their risen Lord. The morning and evening sermons by the incumbent, the Rev. Walter T. King, were very suitable to the occasion, and were attentively listened to. There was a large number of communicants. It is the custom in the parish for the whole of the congregation to remain until the end of the Communion Service. The offertory exceeded in liberality any yet taken up during the four years of the present incumbency. There was a service in the afternoon, when the incumbent addressed the Sunday school, and presented each scholar with a beautiful book, the gift of the Bishop of the diocese. The Easter vestry was held on Monday and was well attended. The incumbent was in the chair. Mr. A. P. Twidale presented the financial statement, which was highly satisfactory, showing a balance on hand after paying all expenses up to date. The incumbent spoke in warm terms of the excellent manner in which the wardens had discharged the duties of their office. A vote of thanks having past to all the officials for their services during the year, the incumbent re-nominated Mr. Augustus Heinrichs, who has been the clergyman's warden since the first vestry was held (22 years),—a faithful and energetic worker for the cause of Christ, one whom both pastor and people are justly proud of. Mr. A. P. Twidale was re-elected for the third time to represent the people. Mr. Richard Ball, the son of a former incumbent, was elected a delegate to the synod. Mr. John Scannell was re-elected vestry clerk. A very cordial vote of thanks was tendered Mr. Twidale for his generous and kind thought in providing a new floor for the church, the incumbent remarking that Mr. Twidale did a great deal for the parish and church that the people did not know anything about. On motion a balance of \$26 was handed to the incumbent, who thanked the vestry and closed with prayer a very harmonious meeting.

GRENVILLE.—The annual vestry meeting of the St. Matthew's and Trinity churches in this parish was held on Easter Monday in St. Matthew's Church,

village of Grenville, Rev. William Harris, rector, in the chair. The meeting was largely attended and full of interest. The current expenditure for the year was \$1,251.12, and repairs account \$300.28. The wardens' accounts showed a small surplus over current expenses, and by the liberality of the Ladies' Auxiliary, who donated something over \$100 to the repairs fund, that debt was practically wiped out. A beautiful baptismal font of white marble, suitably inscribed to the memory of the two beloved children of the rector who had passed away during the past year, was presented to the church by the Young Ladies and the Busy Bee Society. The parish report of the rector was very full and complete and full of interest, and elicited from the members a hearty vote of thanks. Messrs. Alfred Bridgen and Alexander Pridham were chosen as wardens by the rector, while the congregation elected Messrs. John F. Owens and E. Whinfield as peoples' wardens. Delegates to the Diocesan Synod were Messrs. Reuben Weldon, Edward Dawson, Newton Hanagan and Frank Whinfield. A pleasant surprise greeted the meeting when near the close a letter was read from William Owens, Esq., of Montreal, enclosing his usual contribution, and adding that he had provided in his will for the payment to the local endowment fund of the parish the sum of one thousand dollars; a very general feeling of satisfaction was expressed by the meeting at such a generous provision, which was very largely increased by the announcement from Mr. Daniel Reeves and Mr. Pridham, two of the old time members, who were present, that they intended to make a similar provision covering the same amount. The amount of the parish endowments are now as under. Parsonage endowment fund, \$1,440.77; Church or parish endowment, \$346.35. The latter fund will not be drawn upon until it reaches \$5,000, nearly two-thirds of which amount was promised at this meeting. Hearty votes of thanks were passed to the Ladies' Auxiliary, the Busy Bee Society, the organist and choir, and to Messrs. William Owens, Mr. Reeves and Mr. Pridham for their generous liberality. A very satisfactory meeting closed with the benediction.

The Church of the Advent held its regular Easter meeting last Tuesday evening, the Rev. Canon Ellegood, rector, in the chair. A goodly number of the congregation, including ladies, were present. After reading of the report of the retiring wardens, which was most satisfactory, a vote of thanks was accorded to them for their untiring zeal in the interests of the church. The annual election resulted as follows: rector's warden, Mr. Geo. Durnford; people's warden, Mr. H. P. Helm; sidesmen, Messrs. Corbitt, W. A. Matley, R. Matley, McDuff, Fowler and Cricier; delegates to Synod, Mr. Geo. Hague and Mr. F. Fowler. A hearty vote of thanks was accorded to Mr. McDuff, choir-master, Miss Kirby, organist, and the members of the choir, for their efficient rendering of the church music. This church will now be in the charge of the Rev. Meredith O. Smith, a Lennoxville man.

ONTARIO

MANOTICK.—The Easter vestry meetings passed off harmoniously in the three sections of this parish. Mr. Edward Vaughan and Mr. Henry Meredith were elected wardens of Manotick. A hearty vote of commendation was given Mr. William Tomkins as superintendent of the Sunday school. At Wellington Mr. Thomas Sanderson and Mr. James Proctor were elected wardens, and at Osgoode Mr. T. Griffiths and Mr. A. Saunders. Captain Rance of Osgoode was specially thanked by the vestry and the Rev. J. P. Smitheman for his generous donations. During the past year the church at Osgoode has been painted inside and out, and Captain Rance presented chandeliers, carpets, and erected a platform in front of the church. The Ladies' Guild of Manotick have collected \$300 towards the erection of a tower and bell on St. James' Church. Harmony and good will prevail in this parish.

NAPANEE.—*St. Mary Magdalene*.—At the vestry meeting the churchwardens presented their report, which showed the finances of the church to be in a very satisfactory condition. Wardens elected—G. F. Rutan and Mr. Pollard. Judge Wilkinson was re-appointed delegate to synod.

ADOLPHUSTOWN.—At the vestry meeting Captain Chalmers and S. M. Outwater were re-elected wardens. S. M. Outwater was elected lay delegate to synod.

SANDHURST.—The vestry re-elected Edwin Phippen and Allen Neilson as wardens, and Edwin Phippen lay delegate to synod.

CAMDEN EAST.—There were over 300 in attendance on Easter Sunday and over 100 communicants. The following is an abstract from the incumbent's report, with the assistance of the lay reader: There has been held 248 Sunday services, with an attendance

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of 9,715; 59 celebrations of the Holy Communion, with 1,229 communions made. There were also a great many week day services of which 90 were held in Lent, the incumbent taking 85 and making 83 addresses and sermons, including a short missionary tour, James Shorey, of Newburgh, and N. E. Hinch kindly assisting and taking some four or five each. The attendance at the many Lenten services was beyond expectation, and considering the state of the weather and roads, extraordinarily good. There was given by all the congregations for objects outside the parish, \$175 during the year.

YARKER.—At the vestry meeting the churchwardens' report showed the finances all paid up and a small balance in hand. Churchwardens Messrs. J. C. Connolly and Arthur Baxter, re-elected. On the whole we think we can congratulate the parish for the result of the past year, and with renewed energy, more regular attendance, especially the farmers in connection with St. Luke's Church, and the continual good feeling existing all over the parish, we may look forward under God's blessing to a bright and prosperous New Year.

WOLFE ISLAND.—Trinity Church.—The churchwardens' report was read; wardens elected, Thos. Lappen and Fred. Whitmarsh. Delegates to synod—Robt. Bullis and Geo. Sluman. The thanks of this vestry were voted to Anthony Malone, of Garden Island, for the handsome gift of a large brass receiving alms basin, which was used for the first time on Easter Day. Early in February a new vestry was added to Trinity Church at a cost of \$20. It is neat and well finished. A successful parlor social was held Monday evening, the 26th ult., at David Pyke's residence, in the interests of Trinity Church.

OSNABRUCK AND MOULINETTE.—235 persons made their Easter communion in this parish during the Easter festival. The chancels of the churches were prettily decorated with plants and flowers. The congregations were very large. On the first Sunday after Easter, a children's service was held at 7.30 p.m. in St. David's Church, Wales. The scholars and teachers marched in procession from the basement to their seats in church, headed by a large banner. The church was crowded. After the address, the rector distributed medals to those who had obtained the highest marks in their respective groups in an examination on the Church catechism, viz: Bible class, Oscar Eaman. Boys (1st group) Howard Ransom; (2nd group) Roy Eaman—special for primary catechism. Girls (1st group) Ada Eaman; (2nd group) Annie Allen.

NEW BOYNE AND LOMBARDY.—The Lenten season in this parish was marked by a course of plain, practical addresses by the incumbent, on "The Teaching of the Ten Commandments." It would have been well if every parishioner had been in his place during the delivery of these lectures; however, a fair number came out in Lombardy, and a goodly number in New Boyne. The Queen Festival of Easter was celebrated in the usual way—Early celebration at Trinity at 8 a.m.; matins and celebration at St. Peter's at 11 a.m., and evensong at Trinity at 7 p.m. Considering the very bad state of the roads, the attendance at the Easter Eucharist was good, but some lost much spiritual benefit by not being there. At the Easter vestries Messrs. John Moorhouse and John Duffield were appointed wardens of Trinity, and Joseph Preston and Benjamin Lyons wardens of St. Peter's. Messrs. Wm. Moorhouse and John M. Joynt were elected sidesmen of Trinity, and Wm. Robinson lay delegate for St. Peter's.

NORTH AUGUSTA.—St. Peter's Church was nicely decorated with plants and flowers on Easter Sunday, and looked very beautiful with the costly gifts by two ladies of this place; one was a very fine brass chancel rail costing over \$60, the gift of Mrs. Kier, who has lately left Ottawa and come to reside among us; the other was a fine brass altar desk costing some \$30, the gift of Miss Emma Myers, in memory of her father, the late John Myers. These ladies have set an example that other Church members who are a great deal more able to give, might well imitate. On Easter Sunday the incumbent, Rev. Mr. Elliott, publicly thanked the donors for their free-will offering. At the vestry meeting on Monday a resolution of sincere thanks was passed to the ladies for their very handsome gifts.

TORONTO.

The Lord Bishop of Toronto has fixed Sunday, June 24th, as the day of his general ordination. Copies of the *Signis* and letters testimonial may be obtained on applying to the Rev. A. J. Broughall, Examining Chaplain.

The annual meeting of St. George's branch of the Women's Auxiliary was held on Thursday evening,

March 29th, in the school house. A large number of members were present, as well as some of the diocesan officers, and members from other branches. The Rev. Prof. Cayley filled the duties of chairman in a very pleasing manner, and opened the meeting with prayer. Canon Cayley regretted being unable to preside, owing to previous engagements. After the secretary's and treasurer's reports were read, and found to be very satisfactory, the officers for the ensuing year were elected. Mrs. Cayley, president; Mrs. Gosling and Mrs. Geo. Hagarty, vice-presidents; Mrs. McMurray, treasurer; Miss Boulton, secretary. Among the different resolutions passed, one was moved by Mrs. Williamson, seconded by Mrs. McMurray, that the hearty thanks of St. George's parochial branch of the W. A. be and are hereby given to Miss Victoria Mason for her efficient services as secretary for the past three years, coupled with regret that owing to her distance from the parish, she can no longer perform the duties of secretary. The Rev. Dr. Mockridge gave an informal little address and read a beautiful poem by the Rev. Mr. Lloyd, of Japan. Mrs. Matheson, of Winnipeg, read a very pleasing paper giving an account of Rev. Canon Matheson's trip through some of the missions in the N. W. Miss Osler interested all present by reading a paper on "Thoroughness in Work," which was kindly given by request. A few excellent selections of vocal and instrumental music were given, at intervals during the evening, by the following: Mrs. Dorsett Birchall, whose sweet contralto voice was heard to advantage in Ave Marie and "O Rest in the Lord." Miss Fletcher played an obligato and a nocturne on the cello in pleasing style, and Miss Victoria Mason made an efficient accompanist. Before concluding the programme of this most successful meeting, all present were invited to have cake and coffee, which made the event a very sociable affair, and ended in the form of an "At Home."

St. Philip's.—A most interesting lecture on "An Hour with the American Church," was delivered in the school house on Friday, 31st ult., by the rector, Rev. Canon Sweeny. The Bishop of Toronto was in the chair. The lecture, which was in aid of the Woman's Auxiliary, dwelt on the government of the American Church, its aims, organizations, and missions to various places, including Japan, Africa, China, Hayti. The lecture was most successful in every point of view, and was illustrated by maps and sketches.

St. Luke's.—The vestry meeting was held in the school house. The churchwardens presented their report, which contained the following details of interest:—The regular offertories for the year were \$1,254, as against \$1,191.01 last year. There was a slight decrease in the cash collections, and an increase of about \$90 in the envelopes, which shows that the envelope system is still growing in favor with the people. The special Lenten offerings amounted to \$329.53 and the Easter offertory to \$140.90. Wardens elected—John Burnham, M.P., and Mr. Strickland. Delegates to synod—Mr. John Burnham, Mr. H. C. Strickland and Col. H. C. Rogers.

St. Stephen's.—It is very gratifying indeed to see the steady increase of communicants at Easter in this church for the past ten years. At Easter, 1885, there were 204 communicants, and each successive year as follows: 216, 281, 334, 381, 425, 476, 500, 532, 571.

St. Martin's in the Field.—The annual Easter vestry meeting was held in St. Martin's Church on Monday evening, March 26th, the rector, Rev. R. Seaborn, in the chair. The meeting having been opened with prayer, the minutes of the last meeting were read and confirmed. The churchwardens' financial report of the last year were very satisfactory. The results of the last year were read and confirmed. The rector appointed Mr. Thos. Needham again as his warden, and the people elected Mr. Ira Doane as their warden. Messrs. A. A. Mackay, W. J. Deacon, A. L. Pye and W. Hoffner were elected sidesmen, and Messrs. John Baird, A. L. Pye and Ira Doane were elected as lay delegates to the synod. Messrs. A. A. Mackay and W. J. Deacon were appointed auditors for the ensuing year. The services still continue bright and hearty, and the congregation has increased during the last year, which it is hoped it will still continue to do.

OSHAWA.—A Sunday school entertainment was given on Thursday evening in the school house, consisting of tableaux, vocal and instrumental music, etc., which was immensely successful, the gratifying sum of \$33 being realized.

NORWAY.—The Easter services were made specially attractive at St. John's Church, Norway. After its Lenten rest the beautiful new church appeared most becomingly decked in its festive robes—everywhere graceful floral designs greeted the eye, and the choral

part of the service was sweetly rendered. The church was the recipient of a complete new set of Easter drapery, besides a new Bible, altar book and kneeling stools. The attendance both morning and evening was large, as were those in Holy Week, showing a marked increase on last year. Moreover, the vestry report showed that besides aesthetic attraction, the church was not lacking in active spiritual life. The financial statement left a balance of nearly \$500; the congregation very nearly double of last year's; a Bible class, held every Sunday afternoon in the church, of over 30 members; a thriving Brotherhood of St. Andrew and a company of the Church Boys' Brigade numbering over 44 officers and soldiers. There is indeed every indication of a bright future for Norway parish.

AURORA.—Trinity Church.—On Wednesday evening last probably the most successful concert—certainly the most numerously attended one—ever held in Aurora, was given in the Mechanics' Hall in aid of the funds of Trinity Church Sunday school. There could not have been fewer than six hundred persons present, as even standing room could hardly be obtained. The first piece on the programme put the audience in the best of humor, being the military chorus from the opera of "Patience," given by a company of volunteers in uniform. This was most vociferously encored, and was responded to by the company singing "Rule Britannia." This was followed by a song most sweetly sung by little Eva Heaslip. Then followed Kindergarten songs, dialogues, &c., by the children. The most attractive feature of the entertainment, however, was the Spanish dance by six young ladies. A more beautiful picture can hardly be imagined than was presented by these six thoroughly trained ladies as they came upon the stage two and two, and went through their several parts with all that beauty, gracefulness and poetry of motion which marks the thorough instruction of a master hand. Great praise is due to Mrs. Herbert Fleury, who undertook the training of the young ladies in this special feature of the entertainment, and who brought them to such perfection. The last piece on the programme was II. Scene in III. Act of the "Midsummer Night's Dream." It may seem an ambitious undertaking for mere amateurs to attempt to reproduce a play of Shakespeare; but the perfection with which each character was taken by the young ladies, for they were all young ladies—even Demetrius and Lysander—all in proper costume, shows what studied care and training had been bestowed upon those taking the several parts, and reflects the greatest credit upon Mrs. Mussen, who undertook this special work. The whole concluded by singing "God save the Queen."

MEDONTE.—The annual Easter vestry was held in St. George's Church. There was a fair attendance. The incumbent appointed Mr. Daniel Walker his warden and Mr. Chas. Cook his sidesman. As the people failed to make an appointment, Mr. Jones elected Mr. Henry Goss the other warden, and Mr. Jas. Robins was re-elected people's sidesman. Mr. John Graham was elected delegate to synod. \$2,550 has been paid on the new church. The debt at present is only \$100. All this has been done since 1885, when Rural Dean Jones commenced his work here. He and his personal friends contributed \$200 towards the new church.

PRICE'S CORNERS.—The annual Easter vestry was held in St. Luke's Hall. There was a good attendance. Rural Dean Jones re-appointed Mr. Wm. Degere his warden and Mr. Chas. Rix his sidesman. The people elected Mr. Wm. Laycock their warden, and Mr. Basil Rowe, jr., and Mr. Thomas Price their sidesmen. About \$625 has been spent upon St. Luke's Church since 1885. Mr. Jones collected \$250 towards this work. St. Luke's Church last year contributed about \$200 towards the different funds of the diocese. This is one of the most generous country congregations in the diocese. The offertory on Good Friday amounted to \$37.30. The delegates to the synod this year are Mr. Basil R. Rowe and Mr. John Beard. Mr. Jones held four services during Holy Week in St. Luke's.

LINDSAY.—St. Paul's.—At the vestry the churchwardens' report was read, which was very satisfactory. In the course of the year just past the floating debt was reduced by \$815, and the mortgage debt by \$150. Wardens, Mr. Barrow, Q.C., and Mr. McCaffery. Hon. John Dobson and Messrs. C. D. Barr and Wm. Grace were elected delegates to synod.

PETERBORO.—St. John's.—At the vestry the churchwardens presented their report. Although showing a falling off in contributions, it was, on the whole, fairly satisfactory. Wardens elected, Mr. Fair and G. W. Hatton. The lay delegates elected to the synod were Judge Weller, Dr. Boucher and Mr. H. Rush. Cordial votes of thanks were extended to Rev. C. B. Kenrick, to the choir of St. John's and the choir of

the South Ward Mission, for the splendid music they had furnished during the year. The ladies of the Woman's Auxiliary and the Chancel Guild were also thanked for their efforts in entertaining distinguished visitors and aiding in useful work. On Thursday night a most pleasant gathering took place at the residence of Mrs. J. Campbell, Water street, when the members of the Girls' Guild of St. John's Church met and were most hospitably entertained by Mrs. Campbell. Games, refreshments and social intercourse made up a pleasant evening, the interesting feature of which was the presentation to Mrs. Campbell, who has been superintendent of the Guild and is now retiring from office after most efficient service, of an address, accompanied by a handsome work basket, a gift from the members of the Guild intended to express their appreciation of Mrs. Campbell's kind services and their esteem for her as their superintendent. Miss Sarah Comstock, secretary of the Guild, read the address, while Miss M. Pratt made the presentation.

NIAGARA.

STONY CREEK.—The Young People's Society of the Church of the Redeemer gave an "At Home" on Tuesday evening to the sister society of St. Mary's Church, Bartonville. The evening was very pleasantly spent in conversation interspersed with parlor games, recitations and music. Cake and coffee were served during the evening. After heartily singing the Doxology the young people separated all delighted with their evening's entertainment.

The Rev. C. E. Whitcombe, of Hamilton, gave a most interesting lecture on Church History before the Y. P. Society at Bartonville on Thursday last. The Rev. Mr. Fessenden will lecture (with stereopticon) before the Stony Creek Society some time in April.

The Canadian Church Union held its first annual meeting on Tuesday, April 3rd, in the crypt room of the Church of St. Matthew, Hamilton. The annual report of the secretary showed the following:—About 7,000 tracts have been distributed (free to members) during the past year; there are about 180 communicants in the society; of these 91 are full members, 6 associate members, and 79 are enrolled associates, 26 being priests; the membership extends over the whole Dominion, and there are besides the central society two branches. Among the points in the report of the secretary specially emphasized, were the following: 1. That the moral object of the society was to unite in bonds of mutual love and inter-communication, communicants of the Anglican Church widely sundered by geographical distance. 2. That the definite object of the society is to promote the full use of the Book of Common Prayer. Considerable amusement was caused by the report of a member that someone had thought that by the "full use" was meant the now happily obsolete custom of making a three hours' service every Lord's Day, by joining together the separate services of the Holy Communion, matins, and litany. The clause in the Constitution which forbids the formation of any branch without full consent of the parish priest in writing, was emphatically endorsed and approved. On the important subject of "Religious Education" it was resolved, "That in the opinion of this meeting the continued stability of the Church will largely under God depend upon securing for the children of the Church definite religious instruction." Full information, and blank forms for application for membership, from our sec. treas., Rev. C. E. Whitcombe, Hamilton.

GUELPH.—St. James' Church.—There were three celebrations of the Holy Communion on Easter Day at 7 a.m., 8 a.m., and at midday, the total number of communions made being 150. The rector preached both morning and evening and addressed the Sunday school children in the afternoon. The offertories on Easter Day amounted to \$450. Altogether, since the formation of this young parish, four years ago, more than \$10,000 have been raised; the total receipts during the past year, in all parish funds, were \$2,814.95. The parochial branch of the Woman's Auxiliary raised \$92.48, of which \$83.50 went to Zenana mission work in India, in answer to Miss Sugden's appeal, and \$35.80 value of bales sent to Algoma and North-west missions. The churchwardens reported \$68.62 for missionary collections during the year, and the Sunday school children forwarded \$10. Messrs. E. Harvey and Chas. Walker were elected churchwardens. On Good Friday the three hours service was taken by Rev. F. C. Heathcote, of King, whose addresses were thoughtful and devotional. This service, the first of the kind ever held in Guelph, was very impressive, the large congregation remaining throughout. The rector exchanged with Rev. J. C. Farthing, of Woodstock, on Low Sunday. The number of communicants in the parish is now 200.

K.D.C. Pills the laxative for children.

HURON.

LONDON.—St. John the Evangelist.—The church work in this parish is progressing most favorably under our energetic rector, Rev. W. T. Hill. The Lenten season has been well kept, with large congregations on Wednesdays and Fridays of each week. During Holy Week morning and evening service every day. Easter Day commenced with Holy Communion at 8 o'clock a.m., and again at midday, with larger numbers receiving than on any former occasion, and with full congregation, with beautiful selections of hymns, anthems and solos sung by the full surpliced choir consisting of thirty men and boys. In the afternoon a special Sunday school service, at which the Bishop addressed the children in his usual forcible style. At this service the church was again filled. At the close the children's Lenten offerings were taken up, which amounted to \$45. Thanks to the Chancel Chapter and liberality of church members in loaning pot plants and donating out flowers, the Easter decorations were never more beautiful or artistically arranged. The Easter vestry was very largely attended, and most harmonious in all the proceedings. The yearly accounts presented by the church wardens showed the financial position to be in a highly satisfactory condition, with all accounts paid or provided for, and leaving a fair surplus to begin the new year with, surely showing "a live parson will make a live parish." C. Shanley, Esq., was elected people's warden and E. Corbett was nominated by the rector. Messrs. W. J. Imlach and Henry Macklin were re-elected delegates to the synod. The most important matter discussed was the question of free seats. The general feeling of the meeting seemed in favor of the change. The rector was requested to call a meeting of pewholders and members of the congregation to further consider the subject. The rector's report of Church work in the parish and the prosperous condition of the various Church Guilds was also very satisfactory.—Com.

PETROLIA.—Christ Church.—The rector of this parish ventured in the experiment of daily services—at least once a day—during Lent, and was gratified to find that the opportunity for going to church to pray and hear the Word of God was much appreciated by many. During Holy Week there were morning and evening services every day, with sermons on special subjects at evensong. The Easter services were, as might be expected, bright and hearty. At evening prayer the service was full choral. The floral decorations were chaste and appropriate. At the Easter vestry Messrs. W. F. Cooper and R. Berland were chosen as churchwardens, and Messrs. C. Jenkins and J. D. Noble delegates to the synod. The retiring wardens presented their report, showing receipts from all sources to be in the neighborhood of \$2,900. The expenditure left a small balance on hand. The rector also presented a report on the attendance at church, Holy Communion and the work of various societies. There had been an increase in the attendance at Sunday services, an increase of one-third in the number of communicants, and an increase over last year in the offerings for missionary objects.

NEW HAMBURG.—Easter, St. George's Church.—The chancel was decorated with white flowers, and a handsome altar frontal (for festivals) of velvet and white silk was used for the first time. This, together with a fair linen communion cloth, are gifts from Mrs. Platt, of Toronto (sister of Mr. S. G. Holley, churchwarden), and of Miss Roper, of St. Thomas Church, Toronto, and are memorials of Mrs. Platt's son Vivian, a choir boy of St. Thomas Church, who was accidentally drowned in Muskoka. The service was bright and simple; the pretty little church was well filled and a goodly number received the Holy Communion. The Easter vestry meeting on Tuesday evening had the largest attendance for years. The wardens presented a satisfactory statement. S. G. Holley was re-elected rector's warden, Major Campbell for the parish. The progress of St. George's Church is best illustrated by the steady increase in attendance at both week-day and Sunday services, the plate offerings and the large increase of communicants. The Lent services were well attended and the Good Friday offertory given to Bishop Blythe's Church work in Jerusalem. The congregation regrets the loss, through removal, of two liberal supporters, viz: Mr. T. D. Allin, late manager of Western Bank, and of Mr. J. Laird. The total number of Church families do not exceed 14; the average attendance at the single Sunday service is 60 and average number of communicants 80; total annual receipts from all sources about \$400, over one-third of which is given to outside purposes. Besides, the "Ladies' Aid Society," who are working for interior church improvements, and the Sunday school, are well supported, as also the W. A. M. S.

St. George's is part of the parish of Wilmot, consisting of Christ Church, Haysville, St. James', Huron Road, and St. George's, Hamburg. Rev. James Ward is rector, residing at Haysville.

LONDON.—St. Alban's Company (No. 100) of the Church Lads' Brigade held their second annual entertainment on Tuesday, the 27th ult., in the East End hall. The lads, under the command of Capt. Hogg, Lieuts. Fitzgerald and Sands and their non-commissioned officers, went through the physical drills, ambulance and signalling exercises, sang three choruses, and gave two laughable sketches with very creditable smartness. They were ably assisted by various ladies and gentlemen friends of the Company, and evidently pleased the large crowd present.

The annual vestry meetings of the various churches in this city were held during last week, not much of general interest being done, with the exception of St. Paul's Cathedral and the Church of St. John the Evangelist. At the first named matters relating to the re-opening of the restored cathedral were under discussion. A motion to ask the congregation to rise at the entrance and exit of the clergy and choir was adopted, and a scale of rates for the pews in the new building was fixed, ranging from \$50 to \$14, according to location. On the other hand, at St. John's, the meeting decided in favour of the abolition of pews, and will shortly test the feelings of the congregation on this desirable reformation.

ALGOMA.

HUNTSVILLE.—Churchwardens' report showed receipts, \$998.14, expenditure, \$1,088.34. Wardens elected, L. H. Ware and I. T. Burk.

QU'APPELLE.

QU'APPELLE STATION.—All through Lent there have been daily and extra services in St. Peter's Pro-Cathedral. Besides the usual Sunday services, there have been evensong on Wednesdays and Fridays at 7.30 (on the former an address on one of the Penitential Psalms, and on the latter, a choir practice); on Mondays, Tuesdays, Thursdays and Saturdays, evensong at 4.30; on Wednesdays and Fridays, litany at 10 a.m., and on Thursdays a celebration of the Holy Eucharist at 10 a.m. These services have all been very well attended, better than have ever been known before. During Holy Week there was a daily address on one of the characters in connection with our Lord during His Passion. There was also a daily celebration except on Good Friday and Easter eve. Notwithstanding the rough, stormy weather on Good Friday, the services were fairly well attended. On Easter Day, the services began with celebration at 8 a.m., at which there were 35 communicants, 38 being present. At 11 there was matins followed by celebration, 92 forming the congregation and 47 being communicants (making a total of 83 communicants for the day). At 3 p.m., there was a children's service, with a very good attendance; evensong at 7, with a congregation of 120. The music was good, and the singing congregational and hearty; there was a very full surpliced choir, more than 20 being in the chancel; the services were fully choral with processional and recessional hymns. The Rev. J. P. Sargent, incumbent of the Pro-Cathedral, was single-handed, and preached at all three services (including the children's service, and not at the early celebration). Very earnest, impressive sermons, an earnest pastor "leading the van," must naturally infuse fresh life into his people, and we have every reason to be thankful for the visible signs of life in our little parish, not judging only from figures and statistics, but from the helpful sympathy, as well, extended to the Church workers, and careful visitation of the poor and all communicants. In addition to the organ, the choir was accompanied by two violins; this mention must not be omitted, as one of the violinists came in quite a distance from the country. We are expecting the Bishop of the diocese from his visit to the East, where he has been preaching on behalf of the diocese. Mrs. Burn gave a supper to the choir.

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.

Acknowledgment.

SIR,—In response to appeal for destitute Blood Indians: Already acknowledged, \$67. Further contributions: A Friend, Gravenhurst, \$5; A Friend, Hamilton, \$2; Friend, Hazeldean, 50c.

L. PATERSON, General Dorcas Secretary W. A.

SIR,—With in your issuance of Education that acc notice can Day, but its 6th April rule is on There is our Bishop's our is about W. E. L. Osmu Montreal,

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SIR,—The Widows' and from the S ficiency in t cept special for the Octo eral collect in." It see husbands be the Church, W. and O. F could realiz pension mea tual necess made to im sioners agai

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Easter and Lady Day.

SIR,—With reference to a letter signed "Catholicus" in your issue of the 22nd March, as to the concurrence of Easter with Lady Day, permit me to mention that according to old English liturgical rules, no notice can be taken of the annunciation on Easter Day, but its observance would be transferred to the 6th April. I am not quite sure what the Roman rule is on the subject, but imagine it is similar. There is one church in this diocese in which, with our Bishop's permission, the feast of the annunciation is about to be duly honoured on the above date.

W. E. LYMAN, Cor.-sec'y for Canada, Society St. Osmund.
Montreal, April 2nd, '94.

Widows' and Orphans' Fund.

SIR,—The pensioners who are on the Toronto Widows' and Orphans' list, have just received notice from the Synod Office that "there will be a deficiency in the amount due them July 1st, and except special effort is successful, there will be nothing for the October quarter, until such time as the general collection in that month shall have been paid in." It seems hard to widows of the clergy, whose husbands have literally given their life's best to serve the Church, that the small pension derived from the W. and O. Fund should be so uncertain. If the laity could realize that in many cases the want of this pension means the want of money to pay for the actual necessities of life, an earnest effort would be made to improve its condition, and secure the pensioners against present harrowing uncertainty.

ONE OF THE WIDOWS.

The Term "Episcopalian."

SIR,—I was pleased to read "D's" protest against the nickname so frequently applied to the Church of England in Canada, and to learn that at least one more beside myself never in common conversation allows it to pass unchallenged. The tradesmen with whom I deal in my parish are dissenters, and when they rendered their bills for church work, etc., they invariably headed them "The Episcopal Church," and I at once returned the bill for an explanation, and insisted upon it being changed to "Church of England," with the result that they have learnt to give to us our legal and honourable title. A few years ago, when the blank petitions for prohibition were sent out through Nova Scotia, by a Presbyterian minister, they were headed by him "Presbyterian churches," "Baptist churches," "Episcopal churches." I received a number of the latter for signatures, but I promptly returned them to the sender, with a note to the effect that there was no "Episcopal" church in N.S., and that I had the honour of representing the Church of England. On the part of some it is the result of ignorance, such as certainly should find no place in the official books of Ontario, or any other government; such as no educated person should ever betray, and such as no Churchman should ever allow to pass unchallenged.

L.

Young People's Society.

SIR,—As the time for our annual synods approaches I wish to draw attention to one matter which our Church has overlooked in the past, but which dissenters, more wise in their generation than we, have adopted: Could not we too do a grand work somewhat on the lines of the Christian Endeavor or Epworth League or Baptist Y. P. Unions? With us at present individual clergymen have societies of their own, creations of their own fancy, which they are cherishing. No doubt good work is done by such; but would not that be enhanced by the formation of a general society for the young people of our Church in Canada? Among the advantages would be:—

1. Binding our young people together more closely and the lessening of cliques or partyism.
2. Giving more stability and consequently doing better work.
3. The broadening of views and ideas—there would be less congregationalism and more true catholicity taught our young people. But I need not dilate upon the advantages of such a society. They will appear in numbers to the earnest minded worker. An experience of 7 years in city and country has convinced me that such a society would be a great source of strength to our Church—the lack of it a great loss. I trust to see some abler hand take up this matter and push it on.

C. E. BELT.

Stony Creek.

—Lowell says, "The thing we long for, that we are for one transcendent moment"; and it is equally true that whatever we continue to long for that we shall gradually become, not only for the moment, but for all time.

BRIEF MENTION.

The first regular coal mining as a business was done in England in 1880.

Rev. Canon Pentreath, of Christ Church, Winnipeg, has intimated that he will resign his charge next September.

New Mexico sand storms have almost buried several ancient Indian towns.

Garments taken from Egyptian mummies have been found to be dyed with indigo.

England has produced half of the coal of the world mined this century.

In the tenth century the best dyers in Europe were found among the Danes.

The bones and muscles of the human body are capable of over 1,200 different motions.

A beautiful stained glass window has been placed in Church of the Redeemer, Toronto, by R. T. Lyon.

The horseshoeing smith first appeared in Germany, where iron shoes were first used for horses.

The raising of silkworms became prominent in Italy during the twelfth and thirteenth centuries.

The first record of comb making as a separate branch of industry was made in 987.

Native labourers in Palestine work for 15 cents a day and pay their own expenses.

Chimneys were first put on houses of more than one storey in Italy in 1347.

The average supply of fish at Billingsgate Market is 10,000 tons a month.

The use of sand-glasses became common all over Europe in the eleventh century. The best were made in Nuremberg.

There were many booksellers in Rome as early as the days of Julius Cæsar.

Brazil has a greater variety and luxuriance of plant life than any other country.

The most famous specimens of French pottery were made in the sixteenth century.

During the present year the 900th anniversary of the Collegiate Church of St. Peter's, Wolverhampton, England, is to be celebrated.

In sending trees a distance, the tighter they can be packed, provided they are not too wet, the better they will travel.

The Chinese claim to have possessed the art of enamelling metals from at least 2,000 B. C.

There are fifty-five towns and cities in England which destroy their garbage and solid refuse by burning, and 570 furnaces are employed for this purpose.

New Hampshire cotton mills have a capital of over \$50,000,000 and pay \$15,000,000 annually in wages. Over 800,000 yards of cotton cloth are produced daily.

The scheme for producing a vast photographic map of the heavens, which was agreed upon by a congress of astronomers in Paris five years ago, is now well advanced.

In China, where there is only circumstantial evidence against persons suspected of crime, the accused is tortured until he confesses.

Rev. George Bonsfield, of St. Mary's Church, Newboro, preached his farewell sermon last Sunday. He will take charge of the parish of Billings Bridge.

When lightning strikes the Sahara desert it vitrifies a small portion of the sand, making a sort of glass.

Close to London lives the ex-queen of Naples, once noted for her beauty, which has not quite all vanished.

The Rev. Henry L. C. Braddon, of the diocese of New Jersey, has taken duty at the Church of the Advent, Boston, Mass., having severed all connection with the Rev. Dr. Baum of New York city.

The first glass windows in Western Europe were made by a Greek in 548 for a church built by the Frank Childebert.

The file is mentioned in the book of Samuel. Speaking of the subject Israelites, the writer says: "Yet had they a file for the mattocks, and for the coulters, and for the forks, and for the axes and to sharpen the goads."

Bakers are especially mentioned in an edict of the Emperor Henry V. published in the year 1111, as persons deserving special consideration from both State and citizens.

There is a village in Austria called Storbech, in which all the inhabitants are chess players. The game is regularly taught in the schools, and every year there is a public examination, chess boards being awarded as prizes.

"The Bachelor's Ready Marriage Club," an organization designed for the purpose of providing the necessary funds for any member who desires to be married, is in process of formation in New York.

Last year but twenty-one passengers and nine employes, thirty persons in all, were killed in railroad accidents in Great Britain and Ireland. In the same period nearly 900,000,000 passengers were carried.

Statistics show that within ten years prior to 1891 the number of communicants in the diocese of Georgia increased by 1,500 only. Since Bishop Nelson was consecrated, 1,800 persons have been added to the communion list. More has been accomplished in 1891-2 than in the previous five years.

British and Foreign.

Two hundred and fifty thousand women in New York city, dependent on their own labour for support, receive an average weekly wage of three dollars.

The attempt to start a weekly Church paper in Belfast has proved a failure. The *Irish Church Weekly* will now revert to its former position as a monthly organ.

The Bishop of Bombay (Dr. Mylne) has arrived in Folkestone from India, and is expected to remain in England for six months.

During the Roman Catholic Mission in London 70,000 tracts were printed and circulated by the Protestant Alliance.

The many friends of Bishop Scott, of North China, will be sorry to hear that the Bishop, who is at the Mission headquarters at Peking, has had a rather severe attack of typhus fever. When the last mail left, his medical adviser was hopeful that the Bishop's convalescence would be a matter of only a few days.

The Rev. Charles Gore has received an unanimous invitation from the Church Congress to visit Australia, and it "is considered almost certain that the invitation will be accepted."

Among the gifts to the representative body of the Church of Ireland during the past month are £1,000 from the Bishop of Cork and Mrs. Meade, and £500 from the executors of the late Duke of Leinster. The Bishop of Cork has also given the glebe of his late parish for the use of its Incumbent for all time, so far as he can secure that result.

Lord Grimthorpe, who expended upwards of £150,000 on the restoration of St. Alban's Abbey, has, as we announced some time ago, undertaken the restoration of St. Peter's Church in the same city, at a cost of £80,000. The church will be closed for twelve months to enable the work to be carried out.

The Church party in the House of Commons, which is presided over by Sir R. Webster, have resolved to try and find an early opportunity of introducing the Bill which the Archbishop of Canterbury last year passed through the House of Lords to remove abuses and grievances connected with the exercise of Church patronage.

The new number of *Pears' Pictorial*, the latest outcome of the enterprise of the firm of Messrs. A. and F. Pears, has for its special feature a reproduction of Rowlandson's illustrations to the "Vicar of Wakefield." The edition from whence

they are taken is very scarce, and quite beyond the reach of the reading public, so that this popular issue of them claims attention.

In the United States the late census shows that there are 143 separate religious denominations, and, in addition, 150 separate and independent congregations which have no denomination, name, creed, or connection. Out of a total population of 62,622,250, there is accommodation in existing churches and chapels for 43,000,000. This does not include "halls" used for religious purposes, of which there are a great number.

The late Mrs. Martha Howell Bennett Combe, of the Clarendon Press, Oxford (widow of Mr. Thomas Combe, formerly of Leicester, and for many years of the Clarendon Press), has bequeathed £1,500 to the British and Foreign Bible Society, and £3,500 to the S. P. C. K.; but that her sympathies are with the High Church movement are shown by her other bequests: The Pusey Library, £2,000; the S. P. G., £3,500; the Central African Mission, £3,000; the Oxford Mission to Calcutta, £2,000; Keble College, for the endowment of the College, £3,000; and for the endowment of St. Barnabas', Oxford, £5,000; the Clewer House of Mercy, £300; and the Oxford Penitentiary, £500.

In a small way a society has been started in New York which may accomplish a great revolution in social economics. Many young women in these hard times have lost their situations as readers, companions, amanuenses, owing to the cutting-off of luxuries, and many have lost their employment in factories and shops. The number of these young women may be reckoned by many thousands. The new society is known as "The Kind Word"; its object is the promotion of domestic felicity. It brings together two classes of helpless women—women in small centres who are unable to obtain servants and who are hampered by domestic cares, and women whose occupations (now gone) have unfitted them for domestic service or whose pride has hitherto stood in the way of their entering the home of another to render household service.

The island of Malta, it will be remembered, is under the dominion of England. It is curious to read that the Maltese legislature proposes, in response to the demand of the Roman clergy, to declare all marriages invalid which are not performed according to the decrees of the Council of Trent. This would affect very seriously the rights and property of English subjects in that island, who are not of the Roman Catholic Church. More than a year ago the Archbishop of Canterbury, in the House of Lords, drew attention to this condition of things. It is announced that a test case is now under consideration by the Privy Council to decide upon the operation of the marriage laws in Maltese territory.

The Anglican Church at last seems to have accepted unreservedly the principle that the first requisite for missionary work in a heathen country is a Bishop. The Missionary Bishop of Corea, Dr. Corfe, consecrated in 1890, had to gather a body of clergy and other workers to go out with him. The newly consecrated Bishop of Honduras has three priests. The Bishop who has been recently appointed for Lebombo, a new missionary see in South Africa, cannot as yet boast of even one. He has had considerable experience as a missionary in Zululand. He is now in England seeking volunteers and *The Church Times* remarks that if personal devotion in a noble cause can effect its object, his appeal cannot fail of success.

Hood's and Only Hood's.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

Family Reading.

Love's Mastery : Or the Gower Family.

The aspect of the church was bright and cheering, with its wreaths and symbols; but Stella's thoughts were too much engrossed with the joyous service to take much heed of the effect of the previous afternoon's occupation. Dr. Lyon preached from the words, "To give light to them that sit in darkness and in the shadow of death, and to guide our feet unto the way of peace"—the well-known, often-repeated words, but which seemed to come with new force and depth of meaning to Stella's heart that morning. There was no opportunity of giving a Christmas greeting to Mary or her father. Lora had expressed her wish that Stella should not absent herself from home on Christmas-day, and the rectory party were always the last to leave the church; so that one glance of love directed towards her friend was all that the young girl could venture in the morning. But she left the luncheon-table early, and, protecting herself well from the cold, set off with Alice across the park to the afternoon worship.

Notwithstanding all her speed, the bell had ceased for some moments when she reached the churchyard, and the service was just commencing. To her surprise, Stella found an occupant already in the great pew. Mr. Luxmoor, whom she had not seen before during the day, and whom she had fancied ill, was standing there, gazing abstractedly about him at the wreaths, the drooping festoons falling upon the windows, and the text above the chancel-arch-way. A look of much surprise passed over his countenance as he opened the pew door for Stella's entrance; and then the wandering gaze returned and settled itself upon his prayer book. Service ended, they left the church together. On reaching the porch,

"This is a pleasurable disappointment," he said; "I had looked for a solitary walk. I need not ask whether you are well to-day, Stella; your facing the united attractions of frost and this charming east wind having given the answer."

"May we wait a minute or two? I should like to speak to Dr. and Miss Lyon," Stella asked, feeling she could not a second time refuse his escort. "Alice, you can, please, walk on."

"I shall be only too happy to await your pleasure, and to receive an introduction, if you will give it," Mr. Luxmoor answered politely; and the next moment the rector and his daughter came out into the churchyard.

With almost childish diffidence Stella complied with her companion's request; and then she walked on with Mary, leaving the two gentlemen to follow and converse together for the few moments that their paths lay in the same direction.

"Dear Mary, I have been wanting to see you, and give you this," she said, eagerly, taking a little sealed box from the pocket of her velvet jacket. "It is a tiny Christmas remembrance, which you must wear very often, please, and think of me. You need not open it till to-morrow; but I am not sure whether I shall be able to come and see you then, and I would not put off longer. Tell Dr. Lyon that I have had a happy Christmas-day; though I should have liked to come to you for the evening," she continued, thinking of her pleasant last Sunday, spent at the rectory.

"Dear little Stella, you are not half so disappointed as I am, I had so looked forward to it. Come to-morrow if you possibly can; even if it is only for a little while."

"Indeed I will. And oh, Mary, I have heard from my little darling again, and I will lend you his note till I see you next time. It is so sweet and loving, and so just like himself."

Mary fully appreciated Stella's confidence in lending her, even for a short time, so precious a document; and, the turn from the village to the park being just reached, the party separated. "I hope your arm is better to-day, Mr. Luxmoor," Stella said, after they had walked a little way in silence. "And I have been thinking about last night: if I appeared the least indifferent or ungrateful about your present, I am very sorry."

She was a child that could not endure the thought of wounding the feelings even of a stranger in the smallest measure; and she had fancied

him a little vexed the night before. "I think it very beautiful; and I am going to wear it this evening," she added simply.

"I did not observe that you were indifferent to my gift; so pray do not disturb yourself, Stella," Mr. Luxmoor replied, with a smile. "Only I suppose it is pleasant in offering a trifle to a friend to feel that you have exactly suited their taste and fancy. And now may I ask in which of the church-decorations you took so active and skilful a part?"

"How did you know I helped?" asked Stella, smiling.

"Why, I amused myself by going early this afternoon that I might look round, and a little bird told me."

"O, I can guess, though I think it was rather a large bird, Mr. Luxmoor. It was the text over the chancel that I helped in making."

"I thought as much. The decorations are very well for a country church. It is part of your creed going twice a day, I suppose?"

"It is very pleasant to me, the very pleasantest part of the week," Stella replied warmly.

"Little enthusiast! Do you not think, Stella, one might make an excellent *religieuse* of you?"

"Might I not be one even now, Mr. Luxmoor? Ought we not all to be so?"

"Explain yourself, please. Would you have us all retire without further ceremony beneath the sheltering and pious walls of some convent or monastery, as the case may be? That would scarcely suit the sociable tendencies of some, the Misses Raye, for example."

"No, not in that way, Mr. Luxmoor. Religion does not consist in going out of the world, does it?"

"It was I who asked for the definition. In what do you imagine the religious life, or religion, as you call it, to consist?"

"I cannot explain very well what I mean, in my own words; but I was reading what was said about it in the Bible the other day."

"Well, and what was that?"

"It says that pure religion and undefiled before God and the Father is to visit orphans and widows when they are in trouble, and to keep ourselves unspotted from the world. And I think it is those people who have the love of God the Father and of Christ always present to them in everything, who are really religious; and they are very happy."

Mr. Luxmoor did not reply. The child's simple calm belief and mode of expression seemed very strange to him: he could not conceive where she had learned it. And presently he said so.

"I think God has taught it me Himself," she answered reverently, "by His word and in answer to my prayers and the prayers of others for me."

"Perhaps you will think differently when you grow older, and see a little more of the world," said her companion, while words came into his mind, sometimes heard at church, but to which he had attached but slight significance, about "receiving the kingdom of God as a little child."

"I hope not. I am sure not, Mr. Luxmoor; for every day, and the more I see of life, the happier these things make me."

"And you do not think it wrong to be happy, then?"

"No, indeed; oh no! Do I appear so very unhappy, Mr. Luxmoor?" she asked with a questioning smile.

"No: you are a calm and quiet little girl, that is all, Stella. And you have, although a little girl, taught me one or two lessons, for which I thank you."

Stella did not understand. She thought at first that Mr. Luxmoor must be speaking in ridicule, as he so often did, or that he must be trying to flatter her. But she was mistaken: for once, Mr. Luxmoor was in earnest. Floating complacently in the sunshine of universal admiration, and delighting to bask himself in its beams, he was not, as Mr. Gower had said, altogether insusceptible to good. Stella's evident distaste for insincerity under the most pleasing garb, her quiet consistent behaviour, and straightforward honest words, though at first they had piqued, yet in the end had altogether won him, and, as he truthfully confessed, had taught him a lesson which would not quickly be forgotten.

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"Stella," Lora said, after breakfast on Monday morning, "I want you presently in auntie's room to try on your dress for to-morrow evening. I have desired Clarice to be there in order to make any alterations that may be needed. Captain Flamank brought our things with him on Saturday," she continued, turning to Marian Raye, who was close by; "and even London dressmakers are sometimes so stupid, that there is no knowing what may have to be done to them."

"What is your dress?" asked Marian of Stella, as Lora's attention was called away.

"I don't know, really," Stella replied, very innocently; "white, I suppose; but I can ask Lora."

"No, no: don't be so silly. Just as though a girl of your age did not know what she was going to wear at what, I suppose, is your first ball. You may tell that to some one else!" and Miss Raye laughed provokingly.

"Indeed I should not say so if I did know," Stella answered, as meekly as she could. "Somerset always chooses what is very nice and pretty; and I think Lora said he had bought these."

"Stella appears marvelously innocent and indifferent about her dress; but it is surprising how wonderfully well everything she wears suits her, even to a shade," remarked Carrie. "I can scarcely fancy any second person so very considerate and thoughtful on one's behalf."

Stella coloured a little beneath the unkind aspersions, which, though spoken with assumed mirth, was in reality intended to annoy her. She would have cared nothing had they accused her in plain terms of love of dress; for she would have treated it as a mistake on their part. But to be accused of feigning contempt and indifference, while all the time feeling the contrary, was rather difficult to bear in silence and composure; for Stella was a child and very human. But she made no answer, only that flush of colour on her pale cheeks, and in turning away she caught the eye of Captain Flamank, who had been talking apart with Harry Luxmoor, fixed earnestly upon her.

"Well done, little Stella! Another victory!" he murmured, as she passed, looking down on her with grave compassionate eyes; and Stella glanced up and smiled, and the disturbed peace of mind came back again; for she felt the opinion of one of her best and truest friends remained unaltered. Arrived in her aunt's apartment, she found that lady quite in a bewilderment of dress and fashion; in the midst of which Stella speedily found herself ensnared with no near prospect of escape. The sleeve was a trifle too short, the skirt just a shade too long, a flower here and a trimming there not precisely as it should be; while Clarice suggested this, Lady Trevannion's maid remarked that, and Lora over-ruled all, till Stella's patience became well-nigh exhausted.

"May I go now, auntie?" she asked at length, when her longer presence appeared perfectly unnecessary.

"I suppose so, my dear. Ask Lora. But there is no need for any particular hurry, that I am aware of."

"Stella is always in a hurry when I want her," Lora answered, rather crossly. "It is very ungrateful when Somerset has taken the trouble to buy her such a handsome, expensive dress, and chose it himself, too; she surely might bear the trouble of having it fitted on. But Stella is always dissatisfied, do what you will for her."

"Nay, my dear Lora," said her aunt, as Stella's pale face crimsoned, "you must not be too hard upon the child. I think she has taken things very well, and been very quiet and good of late."

"O yes, latterly she certainly has," Lora replied in a more gracious tone; "but I was alluding to times not so very far distant. Of late she has been much more compliant and peaceable; and I am very thankful for it. You can go now, Stella, if you wish. I suppose that, as usual, it is the rectory that must not be disappointed. With all the attention you pay them, I think they might have the grace to return a tithe of it."

"Miss Fridell is coming to-morrow evening," Stella said, apologetically.

"Miss Fridell is not Dr. and Miss Lyon," Lora replied, quickly: "it is of them I was speaking."

"I think, my love," Lady Trevannion remarked, after Stella had left the room, "that perhaps we have a little failed in more personal attentions

to them; considering my very old friendship with Monteith, I feel that I may have been a little remiss: with you, of course, it is different."

"I think, auntie, we have done all that is proper. Still, I should be very sorry to slight or offend any one; and, when the house is a little quieter, we can call again, if you like."

"I think, dear, that would be well," Lady Trevannion answered; for Lora's words were very graciously spoken. And so the conversation terminated; but it was a long time before the house grew quieter, quieter at least in the way Miss Gower was thinking of.

The remainder of Stella's morning was spent in writing a long Christmas letter to her little brother. She had a great deal to tell him in reply to his loving note to her; and then there was the text, which she had finished almost to her own and quite to Mary's satisfaction, and which to-day was duly and carefully packed under Captain Flamank's superintendence for the quick post journey.

(To be Continued.)

The Hand of God.

Loose not Thy hold, O Hand of God!
Or utterly we faint and fall;
The way is rough, the way is blind,
And buffeted with stormy wind;
Thick darkness veils above, below,
From whence we come, to what we go;
Feebly we grope o'er rock and sand,
But still go on, confiding all,
Lord, to Thy Hand!

In that strong hold salvation is;
Its touch is comfort in distress,
Cure for all sickness, balm for ill,
And energy for heart and will.
Securely held, unflinching,
The soul can walk at ease, and sing,
And fearless tread each unknown strand,
Leaving each large thing, and each less,
Lord, in Thy Hand!

Other People's Convenience.

We ought to think of other people's convenience more than some of us do. The home is the place where this thoughtfulness ought to begin and be cultivated. One who comes late to breakfast admits that he has been guilty of an amiable self-indulgence, but forgets that he has marred the harmonious flow of the household life and caused confusion and extra work. The other day an important committee of fifteen was kept waiting ten minutes for one tardy member, who came sauntering in at last, without even an apology for causing fifteen men a loss of time that to them was very valuable; besides having put a sore strain on their patience and good-nature. Common life is full of just such thoughtlessness, which causes untold personal inconvenience, and oftentimes produces irritation and hurts the hearts of friends. We ought to train ourselves in all our life to think also of other people.

Free sample of K.D.C. mailed to any address. K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State Street, Boston, Mass.

Ancient Mines.

The ancient copper mines on Lake Superior were abandoned not less than four hundred years ago; for the heaps of rubbish around the pits made by the ancient miners were covered with forest trees that had reached their largest size. The old mica mines of North Carolina and the quarries of serpentine in the Alleghanies showed like evidences of antiquity. Some population in the Mississippi Valley worked the oil-fields in various places. The author, visiting Titusville in 1860, when the first well had been opened, noticed pits in the ground which proved to be relics of the excavations of primeval oil-gatherers. A citizen, digging a well in one of the pits, had discovered and followed an old well, which was cribbed up with timber and contained a primitive ladder, like those which have been found in the old copper mines of Lake Superior. The cribbing had been rudely done with sticks from six to eight inches in diameter, which had been cut or split by a very dull instrument, "undoubtedly a stone hatchet."

The oil was probably gathered by being skimmed from the water that collected in the bottom of the pit. Traces of a similar well were observed at Enniskillen, Canada; and depressions in the surface like those on Oil Creek were noticed at Mecca and Grafton, Ohio. Ruins of an ancient lead mine exist on the Morgan farm, near Lexington, Ky., in the form, where they have not been disturbed, of an open cut, from six to ten feet wide, of unknown depth, and now nearly filled with rubbish. On either side of this trench the material thrown out forms ridges several feet in height, and these are everywhere overgrown by trees, many of which are as large as any found in the forests of that region. Galena has been found in many of the ancient works in Ohio, but has never been smelted, and appears to have been valued merely for its brilliancy. Dr. Newbury does not believe that the mound-builders were of the present Indian stock.

If you decide to take Hood's Sarsaparilla do not be induced to buy any substitute article. Take Hood's and only Hood's.

Cancelled Postage Stamps.

This country contributes some thousand dollars' worth of material yearly to the promotion of a fad prevailing in Germany. The rage for collecting postage stamps, common enough here, is much more widespread in Germany, and for some time past collectors have been using cancelled stamps for decorative purposes. Millions upon millions of stamps are used annually in Germany to paper walls. A room of moderate size may be papered completely with 100,000 stamps of ordinary size. Persons who indulge in this fancy exercise great ingenuity in the arrangement of the stamps, and remarkable colour effects may be produced by tasteful combinations. When the stamps have been affixed to the walls of a room, a tedious piece of work, the whole is varnished in order to protect the papering from damage.

Stamps and parts of stamps are used in decorating tables and cabinets. Those who do this sort of decoration laboriously cut out the head of Washington from the current two-cent stamp and paste the little vignettes by the hundred upon the table or cabinet to be decorated. Then thousands of the tiny figure "2" are cut from the lower corner of the stamps and disposed so as to form a border about the repeated head of Washington. Scores of other designs are treated in like fashion and stamps of various colors are arranged in accordance with the taste of the decorator.

One man in New York, not himself a professional dealer in stamps, sends nearly 25,000,000 stamps per year to a dealer in Germany. The same dealer has an agent in Baltimore who sends him vastly larger quantities.

They are sent to the agents from all parts of the East. Children in search of pocket money, women in need of pin money, Sunday schools and charities of one sort or another collect and send these stamps to the agents in batches of 10,000, 20,000, 50,000 or 100,000. The usual price is 10 cents per thousand, but the red two-cent stamps fetch less because they are easily obtainable, and also because their dye is not well fixed. The Columbian stamps of smaller denominations fetch 30 cents per thousand. Rare stamps fetch more, of course, but the German dealer makes no special effort to obtain such stamps here. Many other dealers in Germany have long been buying large quantities of stamps in the United States, but as some failed to pay for their purchases it is now a little difficult to obtain large quantities save through resident agents. The craze for stamp decorations has as yet made small headway in this country, though at least one collector in New York is making ready to paper his room with stamps.—N. Y. Sun.

—If we are all working for the same great end, how little does it matter that one should use a tool and another a pen and another a microscope! Of how much less importance is it whether we are chiefly busy with our hands or with our brain than whether we are trying to benefit mankind or caring nothing about it!

The Crown of Failure.

When you have lived your life,
When you have fought your last good fight and won,
And the day's work is finished, and the sun
Sets on the darkening world and all its strife—
Ere the worn hands are tired with all they've done,
Ere the mind's strength begins to droop and wane,
Ere the first touch of sleep has dulled the brain,
Ere the heart's springs are slow and running dry—
When you have lived your life,
'Twere good to die.

If it may not be so,
If you but fight a fight you may not win—
See the far goal but may not enter in—
'Twere better then to die and not to know
Defeat—to die amidst the rush and din,
Still striving, while the heart beats high and fast
With glorious life; if you must fail, at last,
Such end were best, with all your hope and all
Your spirit in its youth,
Then, when you fall.

Far better so to die,
Still toiling upward through the mists obscure,
With all things possible and nothing sure,
Than to be touched by glory and passed by,
To win, by chance, fame that may not endure,
That dies and leaves you living, while you strive
With wasted breath to keep its flame alive,
And fan, with empty boasts and proud regrets,
Remembrance of a past
The world forgets.

A. E. VanGieson.

Chief Inspector of New York Board of Fire Underwriters, writes: "I have taken your K.D.C. with satisfactory results; I can freely recommend it to any suffering from Dyspepsia; I think I had it as bad as anyone could well have it, but I am now free of it. I gave your goods a fair trial, and shall always have a bottle on hand for use to correct indiscretions in diet."

The Years.

It is sometimes said that to the young the future always looks glowing and glorious, while as age creeps on the expectation of anything more than a repeated monotony dies gradually away. It certainly would not be thus were life's experience read aright. Each year brings to each life some new joy or sorrow, some fresh idea or experience. If these are incorporated into our lives so that we discover their meaning and learn their lessons, each year will find our characters firmer and stronger, our thoughts clearer and deeper, our hearts fuller and richer, and our expectations purer indeed, but also larger and more trust-worthy. Only those with shallow minds or deadened energies or selfish hearts talk of the monotony of life.

"Nothing Too Much to Suffer for Eternal Life."

Christ to the believer: "Let not, my son, thy labours or sufferings for me and thy duty, or any other sort of hardship or tribulation in this world, so far damp thy courage, but that my promise still should be a sure anchor-hold of hope; and this reflection ever ministers comfort, that I am able to recompense thee, not only beyond what is reasonable to expect, but even impossible for thee to wish or imagine. Thy toils will not continue very long, nor will thy pain and trouble always torment thee. Wait but a little longer, and look forward and see how glorious a prospect opens itself, how swiftly the end of all thy sufferings approaches, and how suddenly sorrow and tumult vanish away. Even time itself is not of everlasting continuance, but that which is bounded within so very narrow a space as this short span of life cannot in any fair computation be counted long or great. Proceed, then, in thy duty with vigour and undaunted resolution, ply thy work hard in my vineyard, and fill the station I have appointed thee to; thy wages are certain and valuable, for I myself will be thy 'exceeding great reward.'"—*Thomas A. Kempis, "Imitation of Christ," A. D. 1426.*

—Cheerfulness is just as natural to the heart of a man in strong health as colour to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labour, or erring habits of life.

Let Self Alone.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following, above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme except it be in humble confession of our sinfulness before God.

Again, be especially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the Cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether He, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action.—Let the Master's words ring in your ears: "How can ye believe who receive honour one of another and seek not the honour that cometh from God only?"

Bright Spring Days.

The spring should be pre-eminently a season of contentment, happiness and hope. In these bright and pleasant months the country should enjoy its highest degree of tranquility and prosperity. But spring, it is well known, is often a period of discomfort and disturbance in the physical system. Important organs of the body become torpid or irregular in their action, and the fact is instantly reflected in the mental condition of the individual. A disordered liver means disordered nerves and a dull and unsteady brain. Anything which will bring the physical system into harmony with budding Nature confers an enormous benefit upon the nation, besides the mere allaying of physical discomfort. Hood's Sarsaparilla does this, as thousands of grateful and happy men and women can testify, and increased use of this standard spring medicine is of more real practical importance in promoting health and quiet in the business world than reams of abstract theorizing.

Society.

Society at its best, with all its freedom and generosity, has a tendency upon certain minds to weaken rather than to strengthen them, to merge their thoughts and opinions and feelings and habits into self, instead of building them up into a firm and noble personality. This is the danger which every man and woman should guard against with the utmost vigilance. It is so easy to drift with the crowd, to adopt its standards, to take its tone, to fall into its ways, to sacrifice individuality without feeling it to be a sacrifice. Yet he who does this fails in his most sacred duties, both to himself and others. Like the young tree in the orchard, his office is to grow straight, strong, and firm from his own roots, not to bend and lean his branches upon those of others. Whatever be the temptation, he should never give up his own independence of thought, word, or action; he should never lose his force, his value, and himself.

—Never leave untasted food at a patient's bedside from meal to meal. The sight of what is not desired is repellent. Do not fill a patient's plate. Have tempting quantities temptingly prepared and served. Cook with care. As a rule, you can afford to give a patient a little of whatever is craved, unless the physician forbids. Sometimes the craving is morbid; then you can refuse to gratify it.

Take K.D.C. for heartburn and sour stomach.

Where is God?

In the brilliant rays of the morning sun,
As they kiss the dew-drops one by one.
In the heart of the rose, giving odors rare,
In the song of birds on the perfumed air.

In the vaulted sky, in the moon's silver hue,
'Mid the twinkling stars in their home of blue.

In the whispering wind, in the zephyr mild,
Caressing the cheek of the little child.

In the forest grand with its quivering leaves,
In the harvest-home with its golden sheaves.

In the voice of the tempest abroad in the land,
'Mid the billows' white crests leaping up on the strand.

Yea, these and more! He dwells in the heart
That wisely hath chosen the better part.

In the home where love is the guiding star,
In the place where His people meet for prayer.

K.D.C. is a flesh producer, thin people should use it.

Hints to Housekeepers.

COCOANUT ICING.—Beat the white of one egg rather light, and beat into one teacupful of powdered sugar. Add two tablespoonfuls of lemon juice and one cupful of grated cocoanut. Spread on the cake, and sprinkle grated cocoanut over it.

Hot liquid may be poured with safety into any glass vessel by holding it up in the hand and not allowing it to rest on the table.

Chocolate pots, cups and saucers, and bread and butter plates, all of one colour, are used at informal breakfasts. Blue and white china is the most fashionable.

A crepe veil can be renovated by putting it out for a few minutes in a drizzling rain until well dampened. Then fold and put under a mattress over night. It will be wonderfully improved in the morning.

All vegetables when cut may be kept fresh by putting the stalks into water. Servants generally insist on immersing them, which favours decomposition. Carrots, turnips, and the like, if placed in layers in a box of sand, will keep for many weeks. Clean, new-laid eggs will keep quite fresh for months if buried in dry salt, well closed. Boiled potatoes ought to be laid out on a plate, and are then as good for frying or mashing as if they were freshly cooked.

Cauliflower used for pickles should be prepared first by boiling the vegetable and then pickling it.

Tomato jelly is a positive find for all housekeepers—an appetizing and effective relish that will be found particularly acceptable at Sunday night tea or at any day luncheon. It is made from a can of strained tomatoes. Season the juice well, remembering that tomatoes stand generous salting, and add hot to a half box of dissolved gelatine. Serve it, when set, with celery mayonnaise, cold slaw, lettuce salad, or anything that sliced tomatoes would be offered with. A particularly suitable accompaniment to this delicacy is celery cheese. Take a head of celery, wash thoroughly and boil until tender: drain well and cut up into small pieces. Have ready half a pint of creamy and rich drawn butter, add pepper, salt, and an ounce of grated cheese to it, put the celery into the sauce for a few minutes, then fill buttered scallop shells with the mixture, scatter grated cheese over the top and bake for ten minutes in a quick oven, when the cheese should be evenly browned.

I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1893), I am perfectly cured.

HUGH DRAIN, Norwood, Ont.

I suffered for a long time with constipation and tried many medicines without success. I then tried Burdock Blood Bitters and very soon had great relief, so I continued its use and am now completely cured.

JOSEPH PHILLION, Quebec, Que.

Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and diseases of the throat and lungs. Price 25 and 50c.

Children's Department.

The Best Scholar in the Class.

Lucy Morris was called the best scholar in her class at the Sabbath-school. No matter how wet the day, Lucy was always in her place; and, better still, she was always in time, although her home was some distance away. She was never known to bring an imperfect lesson.

But, unfortunately, Lucy Morris at home and Lucy Morris at school were two very different characters. Lucy was the eldest of six children; and her mother, who was a widow, had to work very hard all day to support them all. You will suppose that Lucy, being eleven years old, could take charge of the little ones, and help her mother in many ways; but, instead of being useful, she was often more troublesome through her wilfulness and carelessness than any of her younger sisters and brothers.

"Lucy, Lucy!" her mother would, perhaps, call from the foot of the stairs some Sabbath morning; "come down and help to wash the children and get breakfast ready." No answer. Lucy pretended not to hear her. Another call. Lucy opened the bedroom door about an inch, and cried, "I am looking through the chapter we are going to read with teacher at Sabbath-school, mother."

Sometimes her mother let her remain; but at times she made her come down, and then the poor little children had a hard time of it.

"Lucy is in one of her tempers," they whispered, crouching together to escape the smart slaps she distributed right and left, as she seized one after another, and roughly washed their faces and combed their hair.

Then Lucy would begin to spread the table for breakfast, setting down each plate with such a noise that you would expect to see it come in halves; then the children were dragged to their seats, and left there with a good shake;

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both, brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free. Horsford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Joy Inexpressible

Another Boy's Life Saved
Health Blighted by Scrofula and Hip Disease

Perfect Cure, Happiness and Health Given by Hood's Sarsaparilla.



Georgie Murphy, Exeter, N. H.

"C. I. Hood & Co., Lowell, Mass.: "I cannot praise Hood's Sarsaparilla enough for what it has done for my boy. Some four years ago, when six years old, George was attacked by hip disease in his right leg. We had to get him a pair of crutches, with which he was able to move about, but became badly deformed. We had to have his right leg lanced just above the knee. In a few weeks a second sore broke out, both discharging freely. Agonizing pains afflicted him, he could not bear to be moved, his growth was stopped and

He Was a Mere Skeleton.

He had no appetite, and it was hard work to make him eat enough to keep him alive. A few weeks later we had his hip lanced, and following this five other eruptions broke out, making eight running sores in all. We did all we could for him, but he grew weaker every day, although we had three of the best physicians. As a last resort we were prevailed upon by relatives who had taken Hood's Sarsaparilla with beneficial results to give the medicine a trial. We got one bottle about the first of March, 1892, and he had taken the medicine only a few days when his appetite began to improve. When he had taken one bottle he could move about a little with his crutches, which he had not been able to use for the preceding three months. We continued faithfully with Hood's Sarsaparilla, and in 6 months he was

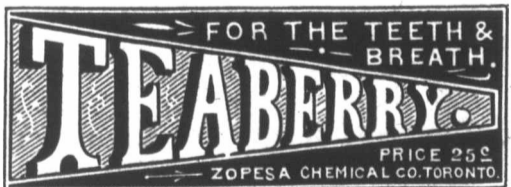
Able to Be Dressed

and go about the house without the crutches. He has now taken Hood's Sarsaparilla regularly for eighteen months, and for the past six months has been without the crutches, which he has outgrown by several inches. The sores have all healed with the exception of one which is rapidly closing, only the scars and an occasional limp remaining as reminders of his suffering.

Hood's Sarsaparilla Cures

Hood's Sarsaparilla in his case has truly done wonders, and he is daily gaining in flesh and good color. He runs about and plays as lively as any child. We feel an inexpressible joy at having our boy restored to health, and we always speak in the highest terms of Hood's Sarsaparilla." Mrs. HENRY W. MURPHY, Exeter, New Hampshire.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.



and, finally, she would sit down to her own breakfast with a sulky face, hardly answering when her mother spoke to her.

And in this way Lucy spent her life at home.

If she could do as she liked, and was not interrupted, she was tolerably cheerful and good-tempered; but call her away from preparing her lessons,

or reading some book that had been lent her from the Sunday-school library, and she gave nothing but cross looks, and short snappish answers.

Now, children, how is it with each one of you? It is right to be regular in class; to bring perfect lessons; to love the Sabbath-school, where kind teachers tell of God's love in giving His Son Jesus Christ to die that we might be saved.

But how is it with you at home?

The Dead Leader.

Far back in the old times when there was a war between the Moors and Spaniards, the latter had a famous leader called the *Cid Campeador*, or the incomparable Lord. He gained so many battles that at last victory was considered certain whenever he appeared. Upon his death, however, the spirit of the Moors revived, and they determined to strike another blow for freedom. They besieged the city where the mighty warrior lay buried, when a strange thought struck the Spaniards. They resolved to take their dead leader from his tomb, and having arrayed him in the trappings of war, placed him once more in the forefront of the battle. On came the Moorish host, and on marched the Spaniards to meet them; but lo! at their head, on his famous war-horse as of old, rode the terrible Cid! That sight struck terror into the hearts of the invaders. They fled from the nerveless arm, the face of clay, the heart that felt no vengeance. The meanest soldier in their ranks could have done much injury, but the dead leader was powerless save for their idle fears. They fled from what had been a man; not from what was.

I once stood lost in thought beside a beautiful piece of sculpture, called *The Dead Christ*. Every voice was hushed as one after another entered the blue-draped chamber where reclined the marble upon which the artist's skill had so wonderfully wrought. I felt oppressed. Was this the Saviour I was seeking? I rushed forth and thanked God that there was a living, loving Person at His right hand to look to; a living, loving Presence to trust in. I was not following a dead leader, for "He who died for our sins according to the Scriptures, rose again according to the Scriptures." Mine was, indeed, *A Living Christ*, and I knew that where He led me I must conquer.

Two Ways.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does! When work is before him he waits as long as he can, he hates to touch it! Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says:

"I can't help it," or "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says: "I never want to be ashamed of my work."

Which boy do you think will make a man to be trusted?

HE LOVED good bread, pie, and pastry, but his stomach was delicate.
SHE LOVED to cook, but was tired and sick of the taste and smell of lard. She bought Cottolene, (the new shortening) and **THEY LOVED** more than ever, because she made better food, and he could eat it without any unpleasant after effect. Now **THEY ARE HAPPY**, in having found the BEST, and most healthful shortening ever made - **COTTOLENE.**

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

Children

who are thin, hollow-chested, or growing too fast, are made Strong, Robust and Healthy by

Scott's Emulsion

the Cream of Cod-liver Oil. It contains material for making healthy Flesh and Bones. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

Don't be deceived by Substitutes! Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



OUR COMMUNION WINE "St. Augustine"

REGISTERED. Chosen by the synods of Niagara and Ontario for use in both dioceses. Cases of one dozen bottles.....\$4 50 Cases of two dozen half bottles..... 5 50 F.O.B. Brantford, Ont.

J. S. HAMILTON & CO BRANTFORD.

Sole General and Export Agents

The Flawed Link

Everything on board a ship of war is subject to strict and constant scrutiny, but perhaps none more than all relating to the anchors by which the ship is made fast, and rides securely at her moorings in harbour.

It happened on one occasion that a flaw was thus discovered, but it was so slight it was thought probable it might hold for a very long time, and even bear a severe strain.

The anchor has always been taken as an emblem of hope: we suppose because the Bible speaks of it as such. It tells those who trust His promise that "by two things in which it was impossible for God to lie, we have a strong consolation who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast."

The Disobedient Bears.

A FABLE.

Once upon a time there lived in a cave in the side of a mountain a large black bear and two merry, playful little cubs.

One morning Mother Bear said to her little ones, "I must go out to-day to look for some food. Be sure you don't go outside the cavern, but stay here quietly until I return, and I will bring you something nice for supper. Good-bye, my dears."

The young bears said, "Very well, mamma," and gave her a hug, and away she went.

Now one little bear was of a naughty, restless disposition, so after playing with his little brother Bruno, and then

having a short nap, he began to look about for some mischief to do, but could find none. Presently he said, "How I should like to see the world, Bruno! Let us go out and see what there is outside."

But Bruno said, "Oh, Bruin! you know mother said we were to stay here until she returned."

But Bruin only said, "Oh, bother! I can't stay here all day." So the two disobedient little bears trotted off into the wood together.

Presently Bruno said, "I smell honey, Bruin."

"So do I," replied Bruin. They sniffed about at the root of a tree, and then decided to climb it to look for honey. They climbed it, but they didn't get any honey—a swarm of bees flew out and attacked them, and stung their little noses and eyes and ears.

"It was your fault that we climbed that tree."

"It was your fault that we came out at all," retorted Bruno; and so they quarrelled, and were just coming to blows when Mother Bear arrived on the scene. She scolded them well, and drove them home before her, and would not give them any supper for their disobedience.

Poor Bruin and Bruno were very penitent and sorrowful, and you may be sure that they never disobeyed their mother any more.

Getting Rid of a Trouble.

A little girl who must be called by her pet name of "Litti" (for this is a true story, and I am going to tell you about a real living child), had one day been greatly frightened by hearing some silly tales of ghosts and hobgoblins from her nursemaid.

Poor little Litti was so much disturbed in her mind that as she went up to bed that night she started from her own shadow on the wall, and fancied she heard other footsteps on the stairs. So she did, for her aunt, who did not know the cause of alarm, but saw something was wrong with the child, followed her to her room, and, dismissing the maid, undressed her little charge herself.

Litti was comfortably tucked in, but Litti could not go to sleep. Directly her aunt made a motion to leave the room, the blue eyes unclosed and the child became watchful. Once she whispered,—

"Aunt Jane, you are not going away?"

"Hurry and go to sleep, or I shall have to call Martha to take my place," was the reply.

You may think this did not help poor Litti. Her aunt, perceiving that something was really troubling her, said,—

"Supposing you ask God to make you forget whatever is keeping you awake."

Litti knelt up in bed and did as she was directed. Then she laid down again, the blue eyes closed, and she was soon fast asleep.

Young friends, do you know this way of getting rid of a trouble? Try it. Pray about everything. Pray at all times, and everywhere.

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Then, what playthings could be compared to hers? She had the daintiest and freshest of wild flowers; a sparkling, dancing brook, that went singing over the stones, and was always a pleasant companion; and if she kept very still, the young fawns, with their almost human eyes, would come down to the brook-side, and look timidly at her, and if she did not move, they would sometimes venture to drink the cool water, and then bound away. How Nancy loved them all!

She would often go out in the early morning and gather the stately fox-gloves that grew on the edge of the brook, weaving them into gay nosegays, with fern and nodding blue-bells and mosses. And when she had got a basketful, she would walk some miles to the nearest town, and try to sell them, so earning a little money to help her hard-working father and mother.

It was a happy, busy life, and Nancy would not have exchanged it for the most luxurious nursery that was ever built.

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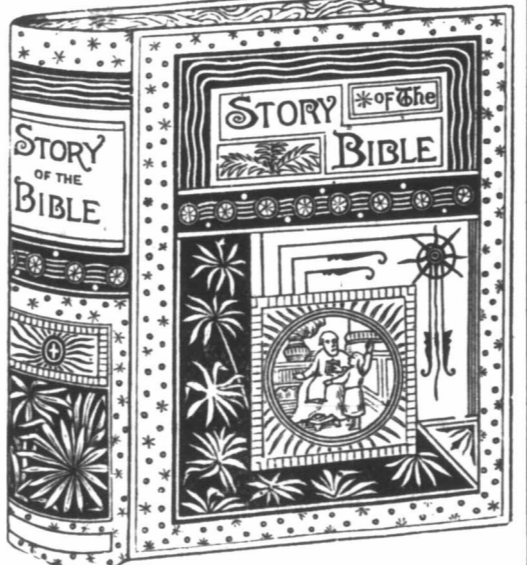
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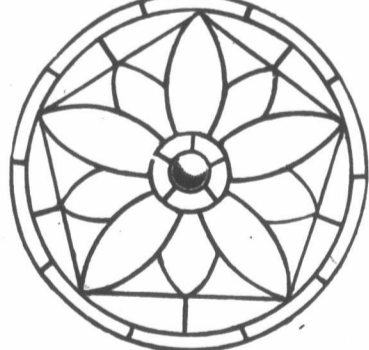
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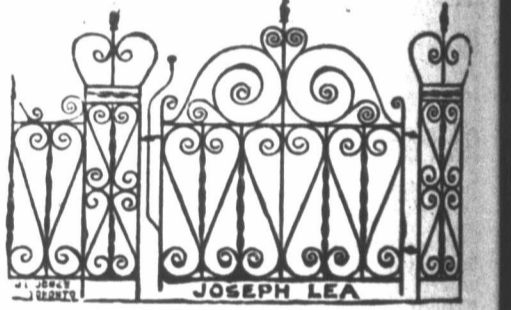
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required for Easter Sunday, but do not hold back your orders as our capacity will soon be taxed to the utmost to supply all who wish their goods ready by that date.

Remember, "Delays are Dangerous." Write for our "Ecclesiastical Catalogue."

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